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Where Mystics Dwelt

The home of the celebrated artist *Rembrandt*, in Amsterdam, Holland, is over three hundred years old. It is related that Rembrandt made people his greatest study. He continually sketched persons, as one would make notes, to try to capture the latent or *mystical* elements of their character. He established residence in Amsterdam about the year 1631. The building is now a museum for some of his paintings and accoutrements.

Greetings!



THE INDIFFERENCE OF LIFE

Dear Fratres and Sorores:

In many minds the question arises, Why does life seem to be a succession of trials and suffering? It is difficult for the average individual to conceive that life is quite indifferent to mankind. Biologically there is the impetus, the impulsation, to live. The organism strives to survive against obstacles. The other phenomena of existence, the other realities of the living organism's environment, are not placed there for its benefit as man so often imagines and as some of his religious and philosophical teachings would have him believe. If life endures in an environment, it is not because the conditions were intentionally made conducive to it. Rather, it is that such things are necessary to life and it survives because it can utilize them or can be developed from them.

Consequently, life has no assurance of a congenial existence. It is and must be a continual struggle for it. An intelligent being learns through experience as part of its instinct and intuition that certain conditions are essential to it. This is most often learned through adaptation to what is found to be pleasurable and in harmony with the life force. Therefore, the intelligent being or the one solely governed by instinct—as the lower forms—begins to direct and control its environment. It tries to avoid that which is offensive or dangerous and thereby lessens or minimizes the struggle and any ensuing suffering.

Theology has given many explanations for why a *just* and compassionate God or Deity allows man to suffer. Metaphysical philosophy through its doctrine of Karma endeavors to do the same. However, they often do not take into consideration that these forces and powers of nature with which we are brought into contact are quite often *impersonal*. They have neither concern for nor against man's personal welfare. They are *unthinking*, operating according to the necessity of what they are. A stone that falls, being impelled by gravity, has no mo-

tive. It strikes an individual or falls free of him without in either case the man's being taken into consideration.

Primarily, life, the state of living, must be one of our own making. We must assume the responsibility of our own existence. We did not ask to be born, but we are here. What happens in life is, to a very great extent, the result of how we cultivate what we are and what surrounds us. We can never be complete masters of life. To some extent, there will always be the unexpected that arises. However, the more intelligent and more experienced we are, the better will we be able to cope with these sudden occurrences.

The mastery of life, the ultimate ideal of metaphysics and philosophy and, certainly, of the Rosicrucian Order, is not absolute because our knowledge will never be all-inclusive. This mastery, then, is and must be relative. But each year, with serious study and application, we gain more direction and control over the extraneous forces that affect us. We will always have suffering to some extent. Sometimes this suffering is personally—even though unwittingly—imposed. The individual whose aspirations or ambitions exceed the potential of his own being or who unnecessarily pits himself against certain circumstances that he cannot surmount is going to have much suffering. His life will be full of many trials not necessarily experienced by others.

The kind of personality which we develop can and will indicate the extent and kind of life's experience which we may expect. One who is avaricious, jealous, deceitful, unreasonable, aggressive, is creating conditions from which will accrue much unpleasantness.

The organic aspect of our being, too, must be taken into consideration. It is quite natural that we should go through a cycle of evolution and devolution. There comes a time when the natural, constructive process in man declines, when deterioration sets in like a flower's blooming and then withering.

But, to nature, there is no adverse, no negative state. It is but a transition, a change of form, a release of the vital force and of the molecular forces so as to compose some other substance even if less complex. This deterioration to the human consciousness constitutes an inharmony—as ailments, afflictions, the losing of one's faculties, and pain—all summed up as suffering.

It is just as the flower in its process of devolution may lose its fragrance, its beautiful hue, and its symmetry of form. These are values, however, that *man* has placed upon the flower, *Nature* has not thought of the fragrance and coloring as being the excellence of the flower. It is man who has decided that such aspects of the flower are the preferred ones.

It is likewise the human consciousness, experiencing a harmonious reaction of itself to other realities of nature, which considers them the ideal. The human mind wonders, then, why it is later subject to an opposite state at times, that is, subject to inharmony and suffering. But in nature there are not these values. They are but changes; they are part of life's processes. From them we can extract knowledge from which, in turn, higher satisfaction may be derived. We can learn partially to combat and master them.

Psychologically, too, suffering provides the background for many joys and pleasures. It is because all pleasures are not positive in themselves. By *positive*, we mean that all are not realized as pleasure without any other related experiences. Many of our pleasures are negative in the sense that they are derived after the elimination of some mental or physical distraction or irritation.

It is only by the contrast of eliminating the disagreeable that many times we know how gratifying the agreeable is. Certainly, many of us have said at some time that we would never have known of a certain pleasure unless a definite condition which blocked it had been removed. We enjoy the bright

sun more because we know what its absence can be like. We can enjoy good health more through the occasional illnesses which we have.

Life is not giving us these tests. It is not making us ill, nor is it placing obstacles in our path so that we may experience adversity. But, since these things do occur and since we will never be able to escape them completely as long as we are human beings, let us extract from them the knowledge they can provide. After all, from many negatives at times a positive may come forth.

Fraternally,

RALPH M. LEWIS,
Imperator.

Nourishment of Body and Soul

In consistent conformance with the law of duality, which manifests itself on the physical plane, man is composed of both body and soul, as we have repeatedly emphasized in all of our teachings. The soul is resident in the body, and the body is in turn a temporary vehicle or medium for the expression of the soul. It is generally conceded in popular terminology that both body and soul must grow. Actually, growth is in the mind; that is, it is man's continuous realization of his attempt to adapt himself better as part of a totality to the purpose or destiny for which he exists.

Man's growth, then, should be a continuous realization of the fact that the body partakes of material elements in its environment because it is a material vehicle and the soul partakes of the immaterial elements of the universe of which it is a part. We develop a degree of realization of the potentialities of both the body and the soul; and as our realization of the soul's potentialities grows our realization that the body is a secondary consideration increases. We should ultimately come to the complete awareness of the fact

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that the body serves only during the time that man, or the intellect of man, is gaining realization and awareness of the soul personality.

The soul in itself, as has been stated in these pages before, does not grow or evolve. It is a perfect entity to begin with; but man's realization of the soul, that is, the soul personality, evolves. Man's evolution makes him aware of the nonmaterial and psychic forces that function within him. As he develops intuition, clairvoyance, and other abilities to perceive beyond the limits of the physical senses and gains concepts psychically—as he evolves toward the ultimate realization of being a psychic entity—the soul personality also evolves. When the soul personality has evolved to the realization of all the potentialities of the soul, then man as a physical entity need no longer exist.

The end of man's cycle of incarnations in a physical body, regardless of how many they may be, is timed in a sense by his ultimate realization of the personality of the soul. Consequently, he needs to nourish the soul by proper consideration, by giving to it the attention that is due any item of great value.

If you had something of physical value, such as a precious stone or mineral, it would be only logical that you would take care of and preserve it. The value of the inner self, the soul, is far greater than that of any physical object you could possibly ever own.

It is logical, therefore, that you should preserve and take care of the inner self because once you have given yourself completely to its realization, to an awareness of the potentiality of the soul, then you have completed the destiny for which man as a physical being is created. Nourishment of the soul, then, is the nourishment of the awareness in man of the soul's true function and value, the continual consciousness of the importance of the soul and its existence throughout eternity.

Man is constantly having his attention detracted from this central concept. Outside pressures make him so concerned about his physical existence in his search for possessions and concern about the material that his physical body frequently gives him more concern than does his soul.

Whenever we emphasize any desire or need of the human body, we are in a sense

exaggerating the importance of our physical being. At various times in history, there have been groups who believed it was a sin to satisfy the needs of the body. They condemned all physical pleasures, whether they were in the form of food and drink or activities carried on purely for sensual satisfaction.

While most of us today do not believe that a reasonable gratification of the body's needs should be placed in the category of sin, the foundation of the belief has some basis in truth. This is the realization that an exaggeration of the importance of the body, that is, the constant desire to fulfill its demands to bring physical satisfaction, is detracting attention from the real center of our being. The soul itself should have first consideration.

The whole matter resolves itself about a point of view. There is nothing immoral or sinful in gratifying a physical sense, provided it is done with reason and proper discretion. If you like a certain food, such as chocolate, for example, there is no reason why you should not eat it from time to time; but that does not mean you should eat it to the exclusion of everything else. Under such circumstances, it may actually become harmful to the body.

Today, when there are so many books on calories and weight control, there is a considerable tendency to become overly diet conscious. I realize that I am now walking on thin ice, as it were, because the subject of diet is highly controversial. Those who hold opinions concerning the subject have usually arrived at a very definite conclusion. However, I am one who is not too tolerant of many of the points of view in regard to many concepts of diet.

I believe that claims made for diets of various kinds are greatly exaggerated, and that diet plays a far less important role in man's physical and spiritual existence than some dietitians or diet faddists would have us believe. Furthermore, I believe many principles of diet are based upon individual opinions rather than controlled experiments. Many ideas concerning diet are fads in the true sense of the word, rather than facts that have been proved by an actual process of determination of whether or not the particular diet is effective.

Many individuals are following a point of view based upon personal opinions and

whims. Some laboratory experiments are now under way that tend to prove diet to be far less important in the treatment of many forms of disease and illnesses than was previously believed. Formerly, it was an accepted fact that diet was the most important factor of treatment.

The mortality during and after the treatment of many diseases, formerly associated directly with diet, has not been changed substantially when the diet has been forgotten. This is because the physical body is of the same essential material as the physical world of which it is a part. It partakes of that world, and it is nourished by having elements of itself added to it. But the body has at its command complicated chemical processes. It is able to adapt the intake of various forms of material in such a way as to use them for growth and maintenance.

I read recently of an interesting study concerning diet and environment. An American doctor, making a study of blood pressure, sent observers to work with Dr. Albert Schweitzer in Gabon, Africa, and, also, with Dr. Theodore Binder, who has a hospital similar to that of Dr. Schweitzer's in the jungles of Peru. When he correlated the studies made, he found that the blood pressure of the Peruvian Indians and the people who lived in the jungles of Peru, where Dr. Binder's hospital is located, had noticeably lower blood pressure than the people who lived in Gabon, Africa. The living conditions were nevertheless very similar—the jungle climate, simplicity of existence, the lack of adequate protein, fat, and salt in the diet, the widespread infestation of parasites, the existence of anemia, and the prevalence of infectious diseases. Coupled with these conditions was the fact that the diet of the individuals was very similar as were other external environmental conditions.

In drawing some conclusions from these studies, the decision was reached that the tendency to high blood pressure is a condition within the genes of an individual or a particular group and has little to do either with the food intake or the so-called stress and tensions of modern living. If from a hereditary standpoint you are so built that you are subject to high blood pressure, you will probably have high blood pressure in some degree, regardless of your diet.

I was, of course, pleased to read this article because it confirmed ideas which I have held for many years. I believe it also confirms the principles that Dr. H. Spencer Lewis wrote of in *The Spiritual Property of Food* and in the Sixth Degree Monographs, showing that we can exaggerate the needs of the body insofar as diet is concerned.

If we would give our attention to our psychic development and try to eat a reasonably balanced diet—and not, as I mentioned earlier in this article, merely because we like chocolate eat nothing but chocolate—the body would have the opportunity to draw its needs from the various food components, such as protein, carbohydrates, fats, vitamins, which we consume in a normal food intake and which are of the same composition as the body itself.

Even under very restricted conditions, the body can do quite well. I remember when my thoughts first turned to this subject some years ago. I was teaching school in a remote district of the West. Many of the people in that area lived for four to six months out of the year on nothing but salt pork, potatoes, and white bread. Many of them overcooked this food so that it had practically no taste and appeared to have little nutritional value. I made a study of the children attending that school and found the lowest frequency of communicable diseases, including common colds, of any similar group with which I could compare in other localities.

I will concede that they were probably less in contact with carriers of these diseases although the community was not isolated. Adults visited the nearest town or city at least once a week, and the children almost as frequently; so they did come in contact with other individuals. I do not claim that such a diet keeps one free of communicable diseases; but I do say that a more complicated diet does not necessarily keep one free of diseases.

What men need is what the Rosicrucian teachings have always emphasized as a fundamental—balance. We should give reasonable attention to the body and direct our attention to the soul and the immaterial part of our beings because of its eternal nature and fundamental value. Then we can strike a balance between soul and body that allows the body to serve its true purpose—that is,

as a vehicle for the soul temporarily—while our mind and soul personality evolve in understanding and realization of man's true place, not particularly in this world, but in the universal cosmic scheme.—A

Psychic Hitchhikers

A soror brings up this point: These last few months I have heard so much discussed on a certain subject which is new to me that I would like to ask the Forum two specific questions.

The questions are based on the subject of *Psychic Hitchhikers*. Let us say that there are two persons who are each attempting to attune with a third point. One of them, presumably the more highly evolved, absorbs all the built-up energy of the other for the purpose of experiencing attunement. I understand that this process is used by those who are unable to make such a contact by themselves.

My first question is, Is it possible to build up psychic energy as outlined above for the purpose of making psychic contact? My second question is, Is it possible to absorb into oneself the psychic energy of another or that of a group such as exists in lodge or chapter experiments when performing an attunement experiment?

Mystical attunement for most people at best is a difficult process. Only a few can easily enter the silence and commune with the Inner Self or the Cosmic. For many, such attunement is almost impossible. For those searchers, particularly Rosicrucian students, who seek to find an intimate communion with the Cosmic, helping hands are to be welcomed.

In Rosicrucian ritual and study there are many aids to attunement. The more of these the student uses, the more readily can he experience a degree of mystical attunement. Each aid is a steppingstone. The environment to which he exposes himself is like a pathway to his goals and objectives. Those who expose themselves to good music, good books, good friends will find attunement much easier than those who participate in no environmental experience conducive to aspiration.

In the play, *The Alchemist's Workshop*, the narrator points out the alchemist's rev-

erence for this process. In this allegory, the alchemist is a student of mysticism. His workshop is the body and its environment. In order to transmute base metals into symbolic gold (the baser elements of man's nature into the virtues), it is necessary to tile the temple or sanctum (body and mind) in which the transmutation is to take place. To accomplish this, he (1) burns incense to sweeten the air; (2) lights candles to further reveal the realities of existence; (3) intones vowels to stimulate and awaken the various psychic centers; (4) lets this mixture set until it fills the consciousness during a meditation music selection.

When all these steps have been taken, he has brought his consciousness gradually upward where attunement is now more likely to occur. We cannot emphasize enough the importance of a sanctum to the member. A sanctum period properly conducted is a means of tiling the physical temple—of preparing the mind for the most important phase of its development.

Since mystical attunement is the key to the growth and success of the soul personality, anything that abets and helps to bring this about should receive the closest attention. It is to the end that each individual may one day gain the inspiration and guidance he needs through direct attunement with the Cosmic that Rosicrucian study is devoted. This is the whole point of the mystical life. But this requires the most reverent and sacred approach. To think of it in any terms other than that of cleanliness of mind and spirit is a desecration of the highest good we know.

The realization of this process is the next phase of mankind's development. You will see increasing emphasis of this aspect of mysticism. It is not enough that man acquire information and awareness of the world about him although these are necessary. He must be drawn into a deeper sense of his kinship with the Cosmic through those practices and duties which uplift and harmonize him with the positive and constructive forces of the universe.

To get back to the soror's question regarding psychic hitchhikers, the fact that two or more persons are involved in an attunement exercise is an aid to each participant. It is a matter of setting up harmonious thought

patterns which are conducive to a flow of inspiration and inner strength. Again, it is a matter of environment. People who work together on a project help each other by providing an air or atmosphere of strength and achievement. The spirit with which they enter into their work is lifted, and there is experienced a resulting ease in the attainment of their objectives. There is probably no physical or psychic exchange of energy here, but rather the paving of a road on which attunement can be made with greater facility.—B

Affirmations and Positive Thinking

A short time ago, I had occasion to be in rather close contact with another individual who was constantly reprimanding me because of what he labeled my "negative thinking." While the other party was, no doubt, very sincere, after a short time, I became rather irritated and annoyed at the constant reference to my need for positive thinking. I feel that I am somewhat familiar with the principles involved in positive thinking, but I also know that those who talk the most about positive thinking know the least about it and use it very little.

One of the most important psychological principles presented in the Rosicrucian teachings is that the mind of man has many attributes and potentialities but, at the same time, functions in accord with certain laws. The mind is not a piece of clay that indiscriminately can be molded on the basis of our whims and passing wishes. The mind can more specifically be compared to an intricate instrument which requires delicate and constant adjustment. To be able to punch a piece of clay around until it reaches a shape pleasing either to our senses or to our desire to have manipulated something can be a haphazard process.

It, of course, can also be a process of planned intent on the part of an artist who works through such a medium. But the mind is not something that is subject to the whims of our manipulations at any particular moment we may desire to work with it. The individual who is constantly using affirmations or preaching the principle of positive thinking is in the same category as the amateur working with a piece of clay. He is

only punching it around, and it arrives at no particular final shape. The mind, to repeat, needs intricate adjustment and direction, not playful manipulation.

Affirmations are, in a sense, little more than a statement of the popular concept of positive thinking. There have been many psychological, philosophical, and religious attempts to make affirmations take the place of other efforts on the part of the human being. I remember a phrase which became popular many years ago as a result of the fundamental principles taught by a French psychologist. It went something to this effect: "Every day, in every way, I am becoming better and better." It was presumed that if this affirmation were repeated often enough, a person would be better morally, physically, or in some other manner, in spite of himself. In other words, he could make himself better by simply saying to himself that he was better.

Most thinking people realize that an affirmation simply does not work in this manner. If you believe that an affirmation can change a physical condition, try it the next time you are in pain. Have you ever suffered from a toothache, the agony of an arthritic joint, or from some other pain, possibly not serious insofar as life expectancy is concerned but nevertheless very annoying and inconvenient?

To experience such a pain and to say to oneself that the pain does not exist is simply a process of trying to delude oneself. Saying that the pain does not exist does not in any way whatsoever affect the pain. Affirmations simply do not produce results in this way. We cannot change conditions by merely repeating an opposite point of view within our objective consciousness. If I walk across the room until I come in contact with the wall on the other side, I can stand and say there is no wall for as long as I have life and breath, but the wall will still be there. Objective considerations do not affect physical conditions and, furthermore, they have very little effect upon mental concepts.

This is because the objective mind is the mind responsible for the physical perceptions as we receive them through our sense faculties. If we are mentally to create, if we are to use the power of the mind to bring about changes, we have to do it by linking the

creative forces within ourselves with the cosmic forces of which we are a manifestation.

Early in the Rosicrucian teachings, we are taught that the objective mind is the recipient of outside impressions. The unconscious or subconscious mind is the mind of the soul. If we are going to call upon that soul force to work on our behalf, we must transfer our wishes, our concepts, by subtle suggestion to the subconscious mind. The mind in itself is not a force. The force is the Vital Life Force, the soul force; we might say it is the cosmic force which springs from our Creator. It is only by harnessing and utilizing that force that we can accomplish anything mentally.

To repeat: The mind itself does not produce or generate any forces of action that have any particular value for us insofar as molding our life's philosophy or affecting the circumstances and conditions of our environment. If we learn to draw upon the forces of the Cosmic, which is the motivating energy of all creation, then we are harnessing the ultimate forces within the universe and directing them toward the solution of problems and circumstances which are a part of life and environment.

The Rosicrucian process of concentration is the technique for accomplishing this end. When we concentrate, we direct our mind in a certain direction toward a certain point. After our concentration has been clarified, after we have vividly registered within the mind the point upon which we concentrate—as a visual image, or in some other manner—we must dismiss it from objective consciousness because as long as it remains locked within the objective mind, it is no more than an objective thought.

The key to mental creating is to dismiss from the objective mind the thoughts that are most prevalent within it. In this manner, they become a part of the subconscious, of the life stream within us, and are reflected back to us in forms which have been amplified by the creative, constructive forces of the Cosmic. In this way, man is able to use his mind to accomplish positive conditions. True positive thinking is the harnessing of our intuitive abilities, a listening to our sixth sense, the realizing that the still, small voice

within us is the voice of the creative impulse of the universe.

The happy-go-lucky or the Pollyanna-type attitude of merely repeating something that is believed to be positive and constructive is no different from a parrot's rambling within the scope of a vocabulary which it does not understand.

Positive thinking, then, if we are to consider it at all as a worthwhile attribute or a useful function of our mental equipment, is to think in terms of positively building complete concepts of what we want, positively selecting our aims in life, positively distinguishing what is worthwhile, and then positively directing ourselves toward their visualization and realization by dismissing them into the workings of the inner or soul consciousness.—A

Evil Spirits

A soror from England brings up the question of evil spirits. She asks: "Since there are no evil spirits, what is the phenomenon seen by clairvoyants in the aura of a so-called *obsessed* person? Can it control man, or can man compel it to do his will?"

Rosicrucians have always interpreted good and evil to be that which is, respectively, harmonious and inharmonious. As we view the world, we are sensitive to a degree of either of these conditions. And since we interpret most of our sensations in terms of the objective world, we associate many and varied objects and experiences with good or evil.

Over a period of time, certain things have caused a lack of harmony in our lives, and we call these things evil. There are objects that instill fear, hatred, uneasiness, or discomfort in us, and these objects we call evil. There are experiences that have caused us pain, distress, emotional disturbance, or loss of some kind, and we call these experiences evil.

The same can be said of *good*. All that we associate with pleasant experiences, happy times, satisfying moments, relief, victory, or success, we call good.

A person who is negatively *obsessed* is disturbed, either physically or mentally. A negative condition in his aura or environ-

ment has evoked in the consciousness corresponding images with which evil is associated. The image could be visual. It could be just a thought. It could be audible. An obsession can take any of the sense forms. Obsessions can also be positive and constructive. Obsessions are thoughts or imagery of some kind that besiege the consciousness, that manifest much of, if not all of, the time. If they are negative, they can cause the deterioration of the personality's expression since such constant exposure to a negative image is a threat to progress, peace of mind, and constructive well-being.

Clairvoyants who sense another's obsession or negative condition may also relate it to a visual or other sense form associated with evil. They may term this imagery an *evil spirit*. But they are only giving name to a negative vibratory condition that is impinging upon and disturbing the consciousness of the individual. These conditions are not entities. They are entities only in the form man gives to the sensations they evoke in his consciousness. But, as negative vibratory conditions, they do control man to the extent of inhibiting his thoughts and actions along other lines—by demanding his attention by their very presence—by creating a disturbing condition that evokes pain, anger, or fear.

As for man's compelling these conditions to do his will, he is not dealing with entities who in any real sense correspond to an animate spirit that listens, speaks, sees, or thinks. He can compel himself to eliminate these distractions. He can compel himself to think about and engage in constructive activities. He can compel these conditions because they are part of him. They take form and have being in his own consciousness, and it is there that they must be dealt with.—B

We're sorry—but this is how it happened. Because we were short of copy—and time—the article, "Restoring Lost Lives," from an earlier *Forum* was rerun in the October, 1963, issue. Unfortunately, an error of statement was overlooked. Readers are referred to the *Rosicrucian Manual*, "Cremation," "Funeral Ritual" for correct information regarding present practice.

Sensitivity to Vibrations

A frater raises the question regarding the effect of vibrations on one's surroundings. As we are taught from the very earliest degrees and throughout the whole scope of Rosicrucian study, the subject of vibrations is one which is fundamental and must necessarily be studied to evolve our understanding of the influence that the vibratory nature of the entire universe has at any time or place.

It would be impossible to attempt to analyze the whole of this study in one article because, in one sense of the word, the Rosicrucian philosophy is a study of the vibratory energy of the Cosmic. The Cosmic itself conceivably might be considered a mass of vibrations. We believe that the whole universe has a First Cause. Whatever we call this Cause, whether it be God, the Absolute, or the Cosmic, is of secondary importance. The important factor is that these vibrations or vibratory energies were established and continue to function; in their functioning, they direct and lead all manifestation, physical or immaterial, toward an end which has been destined in the Mind of the Creator.

The human being is one element of this vast creation. In a living being, the human body is, as we are told in our earliest teachings, a vehicle of the soul. It is a living, vibrating mass. It is distinguished from purely physical objects in that there is manifest within the human body the combination of two elements, or two different types of vibrations. We distinguish these two different types of vibrations as being the positive and negative manifestations of Nous.

Nous, in a sense, is another relative term which applies to the entire cosmic vibrations that cause the universe to be. Nous expresses itself in the human body in the form of spirit, which is the vibratory energy contained in all matter, and in the form of the Vital Life Force, which is the essence of the soul. Just as spirit is the vibratory manifestation that makes physical and inanimate objects possible of perception and existence, so Vital Life Force is the vibratory essence of Nous and, therefore, of the Cosmic that causes the soul to be and to express itself. The vibratory energy, then, within the living human being, is the combined radiation that comes from these two forces, intermingling and functioning simultaneously

within this physical element which we call our body.

As long as life is present, both of these forces manifest. They are evidenced visually in the aura. The aura that can be perceived about the human body is the vibratory energy that comes from the body, and it is influenced and composed by both the spirit vibrations and the vibrations that are of the Vital Life Force.

It is possible under certain favorable conditions for most individuals visually to perceive the aura that surrounds the body. It sometimes appears as a haze, sometimes as a light, and occasionally it takes on different colors. The manifestation of the aura is, first of all, the spirit energy radiating from the physical body, together with the influence that the radiations of the Vital Life Force have upon that spirit energy.

As long as there is life within the body, these vibrations continue incessantly. It is because of these radiations from the body that those who develop a sensitivity to them are able to perceive certain facts or certain circumstances in the life of the individual. We perceive the results of the effects that these vibrations have upon us. That is why it is sometimes possible for us to perceive to a certain degree the mood or attitude of an individual with whom we come in contact.

When the soul leaves the body when transition takes place, the body is nothing more than a physical entity. It is like an inanimate object, and it remains a manifestation of spirit energy alone. It is no longer affected by the simultaneous function of spirit and Vital Life Force within the entity. The Vital Life Force proceeds to exist with the soul and maintains its continuance as a different entity of which in our present state of existence we do not have a complete understanding.

When we consider the radiations from the bodies of all living beings, we realize that there is a tremendous impact of these vibrations upon others and upon environment. Consequently, the environment in which we live, the circumstances of our existence, are modified and affected by these vibrations.

The vibrations that we produce at this moment are creating conditions about us, many of which we are not conscious. The mood, the general feelings which we experience at this particular moment, affect these

radiations from ourselves, and they leave their mark in the environment where we exist. It is for that reason that those who have developed sensitivity to these vibrations are aware of the feelings and the attitudes of individuals even after they are gone from the immediate environment.

I have entered a house in which I did not feel comfortable although I felt that the occupants at the time I entered had in no way contributed to those circumstances. In some cases, I have learned the history of conditions that existed before, and I know that because of the vibrations existent at that time, traces or influences of them still exist. In one house, where I lived for a period of about three years, I never felt completely at home or completely at ease. I learned later, after living in another place for some time, that a previous occupant of the house had committed suicide under very trying circumstances. Those impressions still lingered and will always linger. Man should realize that what he does, what he thinks, and how he feels are creating radiations from himself that permanently affect all that he contacts in the environment in which he lives. In this sense, as human beings, we carry a double responsibility—that of evolving our own selves and, also, of attempting to create an environment which will be conducive to the development of those who follow us.—A

Preincarnation

A soror in Calgary asks if there is such a theory as preincarnation. She understands that it deals with whence we come just before birth from the time of conception.

As Rosicrucians see it, incarnation for a soul personality begins with the first breath drawn by the new physical body through which it manifests. The whole period before this is preincarnation. It is the transition period. It is also the post incarnation period of the previous incarnation.

In the cosmic sense, there are no time-consuming stages in the transitional period between incarnations such as preincarnation, post incarnation, or mid-transition. These latter are periods or stages which we establish relative to our concept of a time-space world.

We can only say again that in the cosmic sense there is no time and space as we con-

ceive it in our objective frame of reference. In the Cosmic, all things are now. The period between incarnations is to the soul personality on the cosmic plane *INSTANTANEOUS*. There is to the soul personality no such period as deliberation, long preparation, or reflection in the time sense of our objective measurements.

Trying to comprehend this mystical state is the most profound experience in which an individual can participate. It is fundamental to his understanding of cosmic law and principle. Nevertheless, man continues to measure cosmic events in terms of his objective world. He clings to the anthropomorphic concept of life between incarnations; a concept with which he retains such objective states as reviewing thoughts, conjecturing, moving about as an entity, looking about—up, down, through, here, and there—expressing himself, being conscious of others' expressions, etc.

In our many writings, we do not take away from any idea of immortality or the reincarnation of the soul personality. These are fundamental to our philosophy. Yet every Rosicrucian writer in his own way tries to help the student to understand the transition period through illustration, analysis, comparison, analogy, and symbolism. The Rosicrucian teachings have always maintained that, in the cosmic plane, time, space, and consciousness as we know them here on earth do not exist.

Experiences on the cosmic plane are *different* from those here on earth. In what way? In the way that the Cosmic is *ONE* in time, in space, in thought. Earthly existence is *SEPARATE*. This idea is instilled in the Rosicrucian's mind from the very first lesson to the very last. Still it is a long step from acknowledging such a state of affairs and fully realizing the implications.

As far as most people think they are from the anthropomorphic concepts of their forefathers, they still want to inject into the afterlife their worldly tastes, likes, dislikes, measurements, standards, loves, hates, time, space, and all the rest. The only anthropomorphic concept the human mind seems to have shed over the past centuries is that of a man-like God and the retention of a physical body. Even these are still held by millions who believe in a doctrine of resurrection of the physical body.

Be that as it may, we must pursue a course of trying to comprehend fully and give voice to a cosmic realm in which the anthropomorphism of objective existence plays no part, always remembering that even as we talk about it, we are putting it in words and terms of an objective nature. Thus let us say that contemplation and reflection on the past are part of the soul personality's experience in the cosmic plane. Preparation for the new incarnation is part of its experience. But all this, in the cosmic realm, is *INSTANTANEOUS*. In the Cosmic, where all things are complete and now, there can be no other course. When writers attempt to describe these experiences, of course, it all comes out again in terms of time and space. It is an often bewildering, sometimes frustrating, mental exercise to reconcile the objective and non-objective worlds. Yet we must accomplish this if we are to be adepts.

In considering the pre-incarnation period, then, assuming that the soul personality is at *ONE INSTANT* already prepared, ready, and knowledgeable about its past and future, we must take into consideration the preparation of the physical vehicle into which the soul personality will come. This is, indeed, as important to each incarnation as the soul personality itself, for this is its mode of expression, the body it must work with.

From the time of conception, the cells of the new embryo are engaged in the formation of a vehicle which will provide the stage on which the soul personality assumes its role. The preparation of this human form deserves man's undivided attention. Every effort should be made to discourage the development of an embryo in a negative environment, both internally and externally. Such an environment transmitted to the embryo will form a physical prison in which the incarnating soul personality is suppressed and rejected. If there is any lesson for soul personalities afflicted with bodies from such environments, it is to prevent and prohibit the continuation of society's blatant disregard for the cultivation of more ideal human forms.—B

Gaining Insight

A frater from New Zealand writes: "As I have progressed in my Rosicrucian studies and been better able to live up to my ideals, I find that my friends, both young and old, as well as members of my family, who do

not belong to the Order, are also bettering their natures. Is this due to my thoughts affecting theirs or is life now entering a cycle of greater spirituality? Is what I have noticed due to this or is it that, through the practice of the exercises, I now can see more of their inner selves, as it were? Do other members of AMORC experience this, too?"

First, let me assure the frater that other members have had similar experiences. The apparent improvement in the personality or spiritual qualities of those with whom a member associates is more often relative than actual. If there is an actual influence brought to bear upon friends or members of the family because of one's Rosicrucian thinking or practices, it results in positive action.

In other words, those who are affected inquire about the Rosicrucian philosophy. They evidence interest in the teachings. They are conscious of transition in their own thinking and conduct and want to share in the source of influence by becoming members. When, however, a Rosicrucian member observes what he believes to be beneficial changes in the personalities of those with whom he associates, it indicates that such changes are only relative to his own new, enlarged viewpoint.

An interest which we acquire makes us conscious of all things which are related to it. Whenever we experience anything which participates in the nature of our own interests, we immediately respond to it. A photography enthusiast would have his attention drawn immediately to an advertisement in a magazine concerning a new camera or film that would, perhaps, not even be noticed by someone else. If there are two or three pages in the periodical containing advertisements of photographic equipment, he may presume that the magazine is dominated by such advertisements. This presumption is because his attention is focused principally upon such advertisements and he recalls them more easily.

The study of the Rosicrucian principles and philosophy makes the student conscious of certain human characteristics or qualities of which he was either not aware or with which he was formerly unconcerned. Gradually, therefore, those around him seem to display traits which parallel the subjects of his studies. As he comes to learn of the mistakes of his own habits, he discovers them

in his associates or, to his surprise, finds they never did possess them.

Further, as a Rosicrucian member develops his own *psychic perception* and is able to perceive that subtle emanation known as the *aura*, he is able to observe the aura of many of his friends. He may be surprised to see how well developed are the auras of some who are not Rosicrucians. Then he is uncertain whether such is the result of his own influence upon them or whether they always had such auras.

Also, members of his family may have made statements regarding experiences or fundamental principles of living which once did not interest him or, at least, were not understood. With the broadening of his own views, the result of his Rosicrucian studies, these remarks of his family finally become comprehensible. He finds them to have a deep philosophical content.

Again, he wonders, Are they saying these things because of my thoughts upon these subjects—are they being influenced by them? The answer in most instances must be *no*. They have perhaps always said them but their import was not realized. With the expansion of the inner consciousness of the individual, the new knowledge he is acquiring as a Rosicrucian, and the greater sensitivity which he has, his vista is increased. He begins to see and hear many things in his own environment which were once meaningless to him.

A man with deficient eyesight, for analogy, would not observe many beauties of nature along the country roadside. He, perhaps would not see the patch of wild flowers in the adjoining field. He might not see the robin on the overhanging bough of the tree or the lazy, floating white clouds in the azure sky.

Suddenly, given glasses, his world would be transformed. Many formerly undiscerned things would rush in upon it. He might believe that with the acquiring of eyeglasses the world had suddenly been changed and influenced by his wearing them. Actually, however, such things in their basic nature were always there ready to be realized by his consciousness as soon as his vision was capable of perceiving them.

So, too, with *mystical insight*, which comes not just from study but from practice and experimentation, the beauty of the inner

nature of many around us is perceived. We have not changed these people. We have, however, attuned ourselves to what they really are.—X

Is Nudism Necessary to Health?

A frater rises now to ask the question: "What are the psychological and physiological factors underlying nudism?"

Anthropologists and ethnologists such as the famous Dr. James G. Frazer and Sir Edward B. Tylor, whose works are classics in those sciences, are of the opinion that clothes were at first an expedient before they were adopted for ornamentation. According to the reconstruction of the fossilized remains of the humanoid or early prehistoric man, it would appear that their epidermis was not unlike that of modern man. However, the body was undoubtedly covered with more hair. The glacial periods, when the temperature became extremely cold—especially in the northern hemisphere—probably compelled man to cover himself with the skins of animals. It is doubtful whether modesty or ornamentation entered into the adopting of skins as wearing apparel.

Even today, in many warm climates we find primitive tribes of a very low culture who are not completely naked. Both men and women have a form of loin cloth. There are, however, some aborigines in Brazil and Australia who are completely divested of clothing and do not appear ever to have worn it. The moral aspect of wearing clothes as a taboo against nakedness seems to have followed their use as a protection and ornamentation. Morality, insofar as nakedness is concerned, would first require a fairly well developed sense of conscience and culture.

It is quite obvious from history and a study of costumes that man's ego and desire for personal finery eventually caused him to overdress. Overdress in the form of high collars, ruffles, and corsets was in many respects unhealthy, especially at a time when the practice of personal hygiene was not all that it should have been. Furthermore, once a custom was developed which tended to cover practically all the surface of the body with the exception of the face and hands, there was an impact upon the moral code. Eventually, the exposure of the neck or legs was construed as indecent and immoral.

Much of this was hypocrisy. History records that moral standards, aside from this false modesty, were no more elevated than in any other period of lesser dress.

Most physicians are agreed that allowing the body to breathe and to have *reasonable* exposure to the sun are an advantage to the health. The fewer clothes provide greater comfort, especially in a warm temperature, allowing more freedom of movement, as well as aiding the circulation. Sun bathing is thus a popular indulgence and is one that should be continued as long as the body suffers no burns severe enough to cause blood poisoning. Obviously from this point of reasoning, the more exposure of the anatomy, the better the health result.

Is, however, absolute nakedness necessary, especially in mixed groups? If one believes that he or she must be completely naked to enjoy sun bathing, then why not do so privately or with those of one's own sex? It is agreed, for analogy, that regular bathing of the body in water is hygienically necessary. We do not, however, commonly bathe in the nude in the presence of the opposite sex. We can accomplish the same results privately or in establishments devoted to bathing by our own sex. Why cannot this same custom apply to sun bathing?

The psychology of many nudists appears to be the wish to reveal their *nonconformity*, to show that they have made a break with convention and thereby are more advanced in the spirit of *modernity*. They take the position that modesty in sex is psychologically an error, that sex is a *natural function*, and that any other idea associated with it is perverted and degenerate. They contend, further, that to flaunt sex, to appear in the nude, is to break down this obsolete moral complex. It is also contended that the revealing of the nude body lessens the mysteries involved in and ordinarily associated with sex.

These apologists for nudism point out that man is the only animal with any sense of immodesty in connection with nudity. The answer to this, however, is that man is a higher animal and has acquired many concepts and customs not associated with the lives and practices of the lower animals. Consequently, we cannot use such a premise for a defense of nudism—or we would need to reject also all other kinds of behavior

which distinguish man from the lower forms of life.

The fact is that most nudists would be more inspiring examples of health if they were partially clothed. The human anatomy, unless one has an excellent physique, is anything but attractive. One need go only to public beaches where sunsuits or bikini bathing suits are worn to see people who look even worse in such scanty clothing than do the unclothed, lower animals. It is because they have neglected their bodies to such an extent that far more than sun bathing is required to improve their appearance. We can but realize that such persons in the nude would be far more revolting than inspiring.

We are in agreement that there is nothing evil or morally wrong in sex itself. But we do not believe it needs to be displayed in indiscriminate sun bathing merely to convey the idea of how uninhibited and unconventional one is. The same health goals can be achieved by wearing at least a bikini or by bathing privately with one's own sex. Why must the sexes mix socially for attaining health through nudity? The sun will shine as well upon the segregated nudes.—X

Interfering Thought

A soror from England poses an intriguing question. She writes: "A well-known writer states that, All the great mystics call attention to the fact that the continuous turning of thought in the head is one of the greatest obstacles to the contemplative life. I would like to ask, What is thought? Why is it? What levels of thought exist? Could we have wave bands of thought and could they be picked up, either consciously or not, as E. S. P.?"

Thought is commonly associated with the mental imagery that takes form in the consciousness of an individual. When we speak of *a thought*, we are usually referring to some realization, some idea, in a person's mind. This idea may be visual; it may be a word or group of words; it may be a feeling of some kind—an inexpressible sensation. Thought can be aroused by intent, by man's desire to review certain experiences or to formulate new expressions out of the old. Thought also appears out of the past or from external sources such as the thoughts of others or thoughts resident in the Cosmic.

Thought has substance; that is, it has a vibratory frequency to which man's consciousness responds. Its characteristic frequency gives rise to the imagery we experience as thought patterns, much as television frequencies give rise to the patterns that register on a television screen. Thought is the substance of the Cosmic. It represents the pattern that cosmic energy takes in its eternal motion. When you are aware of thought, you are aware of the cosmic substance, or Spirit Energy.

In the final analysis, the Cosmic is made up basically of two conditions, a substance and a faculty of awareness of its substance. The substance varies in its manifestation according to its different frequencies, or rates of vibration, and to the manifold complexes that arise out of the interweaving and interchanging of these energies. The awareness of its substance is a faculty of Cosmic Mind. Not only is Mind aware of, but it acts on its substance as well. It perceives substance, it cogitates substance, it assembles substance, and it directs substance.

To ask *WHY thought* is, is to ask why the Cosmic is. It simply is. There is no *reason* for the Cosmic's existence. It is the eternal I AM whose infinite proportions man can only accept—never describe in terms of finite limits such as *how, when, where, why, or what for*.

We have in the foregoing described the nature of thought—the patterns of cosmic energies as they affect man's consciousness. Thoughts are wave patterns and as such most surely can be transmitted and received, with or without intent on the part of the individuals involved. Without intent, however, it only stands to reason that the wave patterns of thoughts would remain weak and ineffectual signals—hardly a force to impel or repel the movements or decisions of another.

As a final consideration, it is more correct to think of *levels of consciousness* than levels of thought. Thought, as a wave or a vibratory frequency, may manifest in many octaves, but it is all part of the same cosmic essence. Consciousness of thought on the other hand has many levels. What each individual does with each thought pattern is vastly different, and it is in this regard that man raises or lowers his status as a cosmic entity.

The continuous "turning of thoughts" to which the soror refers is a reaction of man to the very presence of thought. It is man's prerogative to select, attend to, and contemplate only those thoughts which will elevate him and permit him to grow and master his environment. To overcome the obstacle of thought intrusion in the contemplative life, man must simply determine to fill his consciousness with constructive and harmonious thoughts to the extent that neither time nor environment will allow any others to intrude.—B

How Important Is Truth?

A soror in Montreal, Canada, addressing our Forum, says: "In my formative years, teachers and elders consistently held up truthfulness as a fundamental virtue for all who aspired to high character, but of late a subtle change seems to have come over the teachings of certain religious and other leaders.

"It is notable that Plato, in Book 3 of *The Republic*, cites truth as a fundamental virtue for the individual, but holds that there may be occasions when the state may 'have the privilege' of lying. Also, in the *Decalogue* the only mention of 'false witness' is when it is 'against thy neighbor.'

"Is it possible that too much importance has been placed on truth in the past and that it may be disregarded by religious leaders and others in similar positions when it is thought that good is to be accomplished by so doing? Will the Forum kindly consider this topic?"

In this instance, it is not necessary to consider the philosophical theory of the content of truth, namely, what it is. Rather, we should ask, Has truth such advantages that it is essential as a practice in our times? Let us, for the moment, put aside the moral considerations which are of a traditional nature.

There are many who are always veridical in their statements for no other reason than traditional moral compulsion. They will not lie, principally because it has been declared a vice or evil by their religious creed. Thus they have no intimate personal experiences or conclusion as to the necessity of truth. It is logical to presume that many might discard truth if it were no longer an integral

part of their religious or moral code. To them, lying is nothing more than a religious proscription. They would with the same devotion obey a prohibition not to walk along the left side of the street if it carried the equivalent weight of church authority.

When those who have made truth solely a religious and traditional moral obligation break with such sources of influence, they no more eschew untruth. Since truth has no other connotation to them, they are not the least hesitant in abusing it. On the other hand, truth provides an excellent example of reason's supporting virtue rather than stripping it of its content.

Logically, human relations are, to a great extent, dependent upon mutual confidence. If each of us were to assume that every neighbor was a perfidious character and had to prove himself before we trusted him, the whole structure of society would fall. It becomes necessary, then, that in the ordinary affairs of the day our statements have a *prima facie* acceptance, and that those with whom we deal make realistic or truthful statements.

Many statements involve circumstances which, if they had to be proved before they could be accepted, would cause considerable delay, resulting in expense and perhaps loss of valuable opportunity. In our relations with events and things, that is, in the appraisal of the affairs of the day, we frequently make false judgments. Such are the result of errors in our thinking or lack of proper observation and experience. Further, our analysis also frequently deceives us. Any additional unreality on the part of our fellows, something being presented differently by them than what it is, would only further confound our living. Truth, then, in practical human relations, consists of statements which are the *real* concept of those who make them.

In supporting the value of truth, we, therefore, can do so strictly from the point of view of expediency. We must have confidence in our fellows. We cannot take the time or risk to analyze every statement made. To profit personally by untruth, by misrepresentation, though it can often be done easily, is not logically sound. If one were to prove by his conduct that consistent lying is beneficial, it would encourage others to do likewise. It would naturally follow that

the one who has benefited by telling lies would eventually be defrauded by others whose untruth he has encouraged.

When one resorts to prevarication, he does so only with the belief that others *think he is telling the truth*. It is patent that he needs the faith of people if he is to lie successfully. This indicates our reliance upon the element of truth in our relationships.

Aside from any moral consequence that may be imposed upon the one resorting to untruth, he eventually punishes himself severely. His every act and statement becomes subject to either utter rejection or a skeptical reserve. The prevaricator is one who has proved, to the satisfaction of others, that he has an insufficient sense of justice. In resorting to mendacious or false statements, he has shown a willingness to take advantage of others for his own gain. He points out to everybody the weakness of his character. His personal "stock" is lowered. He appears deficient in what is needed in business and social relations. Thus truth certainly has a utilitarian value, whether or not one discards its traditional moral estimation.

Such virtues as truth are sometimes subject to prevailing philosophical concepts which make their content seem obsolete. The unthinking person, to whom these virtues have always been but a distant heritage, is likely to be impressed by new philosophical appeals.

For example, one has only to turn to the Cynics in ancient Greece, whose teacher was Aristippus. The conventions of society at that time had become so rigid and, to an extent, so unreasonable, that it encouraged the rise of the Cynics. They struck back so hard that they sought to undermine all the accepted social virtues, such as marriage and sex discipline. To the unthinking man of that period it appeared that their persuasive arguments were sound, that all such virtues were outmoded. Time has always proved, however, that the cardinal virtues, of which truth is but one, are closely related to the natural categories, the elements of human nature. They cannot be eliminated without destroying the factors by which mankind has ascended.

Today, there is the ascendancy of an unsound pragmatism. It is the contention of this philosophy that that which has a practical value is the real, the true, the worthy.

To an extent, this is true. However, they go on to reduce all things to their immediate material value. If a man gains an end by lying, it indicates that he is an opportunist; that he has exercised his cunning and is entitled to the immediate reward which it brings him.

The reasoning of such philosophy is obviously false since it does not project the effects of the lie far enough into the future. An act is often made up of not just one cause and effect but a series of effects. In fact, the effect may be a chain of events. The immediate benefit, if any, materializing from the falsehood can be and often is but one link in a concatenation of effects. The eventual detrimental consequence, such as we have considered, is not given any thought until its serious impact is realized later.

In that inspiring work, *Unto Thee I Grant*, the following is said with respect to the fate that befalls one who has made untruth a habit: "His life is unequal; his motives are irregular; his reason changeth with the weather."—X

Objects of Affection

A soror affectionately reflects on the relationship of man to beast. "Why," she asks, "do most humans have such an affection for the animal kingdom?"

Of course, not all are attracted to animals *per se*, and many are not attracted to many of the animals. So, there's not really a general attraction between man and beast, taking the category of the animal kingdom as a whole. The affection man has for animals is usually confined to those of the domesticated variety: dogs, cats, horses, chickens, birds, cows, and miscellaneous other species that have won their way to man's heart.

Domestication is one reason why these animals win man's affection. Through domestication, they acquire traits such as loyalty and docility, two virtues that will earn almost any living thing the affection of others. In a more "wild" state, an animal's independence and resolution are not amenable to affection. To respect, yes; but not to affection.

The domesticated animal thus employs, by instinct, training, or intent, the most ancient art of winning friends and influencing people. He applies the law of attraction. He prac-

tices the Golden Rule. He exudes warmth, cheer, friendship, sympathy, understanding, forgiveness, obedience. By so doing, he draws these same traits from his master.

He also carries the stamp of his owner's identity. He is an extension of that self. He can do little wrong, for he does mostly what he has been told to do.

Since domesticated animals exhibit so much the virtues toward which good men strive, it only follows that where animals are allowed there are men and women of good heart. Though not always ready to display virtues in the more difficult world of human relationships, men's desire for, and appreciation of, the virtuous life are projected into the behavior and attitudes of their loyal pets.—B

The Meaning of Terminology

A frater of Australia addresses our Forum, asking: "The physical body, the aura, spiritual development, occult powers—what is their connection? Can the physical body, the aura, and one's powers show development while the spiritual development is at a standstill? Does spiritual power wane when the body becomes aged and weak?"

Mystical, esoteric, metaphysical, and occult terminology can often overlap and thus become confusing. Let us take the first term that the frater has mentioned. We believe that *physical body* is a perspicuous phrase. It refers simply to the material form of the body, that which has substance or is composed of matter. It is held in contradistinction to the immaterial, the nonphysical, such as the mental self with its faculties.

As to the aura in the metaphysical and mystical sense, this alludes to a radiation from the human body which is like an energy in the electromagnetic spectrum. It is explained thoroughly in the Rosicrucian monographs. Briefly, the spirit energy, which underlies matter and composes the physical substance of our being, radiates an aura which in polarity is predominantly *negative* and thus finite, or limited in the extent of its radiation. The aura creates a field of force around the body. For further analogy, it is similar to the "field" around the poles of a magnet. The negative radiation of the aura is a limited field.

The aura also may have a predominantly positive polarity. The *positive* potential is provided by the *Vital Life Force* and the universal consciousness in man. If permitted, this free function is unlimited in its extent. It may radiate out from the body to an infinite extent. The polarity of the aura, whether positive and infinite or negative and finite, depends upon our thinking and our behavior. If we give ourselves over entirely to sensuous and material interests, the physical aspects of the aura are predominantly negative. A healthy person, but one who denies the psychic, universal consciousness within him, or what is commonly called the inner self, may have a strong, negative aura. Conversely, one who is lofty and spiritual in his motives, who gives expression to the inner self, to his finer sentiments and feelings, radiates a positive aura.

Actually, the aura is thus composed of *both* polarities, but one or the other predominates, depending, as we have said, upon our thoughts and behavior. The vulgar, coarse, or profane individual has definitely a negative aura. The one who displays such emotions as compassion, justice, love of cosmic principles and ideals is positive in the polarity of his aura.

Thus we can note that the aura can fluctuate from one polarity to the other. This shows, too, that the physical body and the spiritual being or essence in man have a relationship. Psychiatry and medicine refer to this as the *psychosomatic* or the psychic and body relationship. However, their use of the term *psychic* does not relate to spiritual things but to those processes, emotional and mental, which are not physical.

Now what is meant by the term *spiritual development*? This could be defined in various ways depending on the understanding of the individual. In the common sense or usage, *spiritual* means that which has to do with the divine or soul qualities which are said to be resident within man. Consequently, the phrase literally means the exercise and the expression of the spiritual, the divine, or cosmic qualities in man. Philosophically, it must be understood that man cannot develop the spiritual in itself. That truly *spiritual*, or of the Divine and Cosmic, is in itself *perfect*. It is not within the province of man to develop divine powers.

The universal soul consciousness infuses

man's being. That, then, is the spiritual essence in him. Thus he cannot actually develop that essence in the sense of contributing anything to it or of sublimating it. All he can do is to develop his awareness of or response to it. When one develops spirituality, it means he has acquired a self-consciousness of the divine consciousness within him and has learned to respond to it in his personal behavior.

As for the term, *occult powers*, this refers to that which is secretive and concealed. Particularly, it refers to secrets of nature, forces and phenomena which are ordinarily not discernible or commonly known. Occult knowledge means that which is unusual, perhaps mysterious, and not available to all except under certain conditions. For example, the knowledge of alchemy was occult only because the alchemists decided to make it a secret gnosis. This was done to prevent others from profaning what they had learned.

Another interpretation of *occult knowledge* is that it is a substratum of knowledge of the laws of the Cosmic and nature that can be discerned by man only through the use of certain psychic powers which he possesses. However, actually, occult knowledge is a particular body of natural laws or beliefs that men continue to keep secret for some particular reason. Wrongly, it is made to imply that occult knowledge is something supernatural; whereas, in fact, no knowledge is over or beyond nature.

As for *occult powers*, they allude to some little-known inner and secret powers of nature or of man himself that can only be understood or invoked by a special method. Obviously, there is much that goes under the appellation of *occult* which is gross superstition. To Rosicrucians, nothing is truly occult except as man wishes to conceal it once he learns it. There is no direct relationship between the terms: *occult power*, *the spiritual*, and *spiritual development*.

There are many cosmic and natural laws by which man can utilize more fully all his potential powers as a human being. Many philosophers, mystics, and scientists know these things. They are available to all who will investigate, discover, and apply them. In fact, all true schools of metaphysics and mysticism teach such, and they are to be found in various sciences—in part, at least—as psychology, physics, and physiology. If

some group, however, wishes to suppress such knowledge and only release it under particular circumstances, they make it *occult* in effect but not in quality.

Now, as to the last question, Can the physical body, the aura and powers, show development while the spiritual development does not advance? We have already shown that for the aura to become positive in its polarity requires more than a strong and healthy body. There must be a spiritual awakening of the individual before the inner self reveals these positive characteristics. If one is very ill or weak, the spiritual expression may be deterred. This does not mean that a weak body has a diminished spiritual sense. Nothing can affect or corrupt the spiritual essence or soul of man. But an ill person often has not the will power to exercise the spiritual consciousness and cause it to function as it should.—X

Should Killing Be A Sport?

A soror in Canada arises to address our Forum. "The subject of animal killing is a cause of much concern to many people. Throughout the history of mankind, animals have continually been killed by man for various reasons. In certain cases, such as for food, clothing, and self-defense, the killing seems to be justified. But what about killing animals for sport and pleasure? To hear the accounts of skilled hunters the so-called art of trapping and killing wild beasts brings about quite a thrill. The same is true of bull fights and of many mortal combats staged between animals by man for the sole purpose of entertainment."

There is an impelling, primitive urge in man to stalk other animals and to match his skill and his weapons against their natural means of defense. In the average, wild game is no match for the modern weapons used against them. Even in Africa where big game is hunted—rhinoceroses, elephants, and lions—many safaris chase the game while riding in jeeps and other vehicles. High-powered rifles are used, and the hunters normally experience little danger to themselves in comparison to the past. Most of these sportsmen want not just the thrill of the chase and killing game, but they want to line the walls of their studies or dens with trophies and boast of their skill and "courage."

In India, the hunt for the Bengal tiger is often a travesty, as is the so-called courage of the white hunter who is usually seated at the top of an elephant. Several of these huge elephants form a semi-circle. Native beaters go through the brush and drive the tiger toward the elephants, directly into the line of fire of the hunters who are waiting for it. The animals cannot escape, and the hunter is secure in his position. It is almost the equivalent of shooting at a metal target in the gallery of an amusement park!

The average hunter uses a journey into the open country to test his skill as marksman as his excuse for killing—and for both of these things animals are killed. Frankly, the killing is nothing more than the gratification of the hunter; it provides him with a momentary thrill. An equal and even greater test of skill could be had by indulging in target-shooting, which involves no loss of life. Many of these *annual* hunters are not very skilled. They do not practice shooting during the year. When they hunt, they are often not capable of killing outright. They only wound the animals, and the latter limp away to die slowly in pain.

We are reminded of a novelist who was opposed to killing for sport. He once told the story of a hunter who was shipwrecked on a small, tropical isle upon which lived a recluse who loved animals. To the recluse, the hunter boasted of his prowess with the high-powered rifle. Then taking another rifle and boasted of how courageous he was in tracking it down. The recluse became indignant. He gave the shipwrecked hunter a high-powered rifle. Then taking another rifle himself, he said: "You go in one direction and I will go in another. We are armed equally. The one who sees the other first will think of him as game and will fire to kill. We are also equally matched as humans." However, the hunter under such circumstances displayed no great courage and begged not to participate in the proposal. It was *too* equal for him!

The same love of outdoor life and adventure, of tracking animals, climbing, and hiking, may be had through the use of a camera. We have had the experience of filming big game with both still and motion picture cameras in Kenya and South Africa. There is just as much satisfaction and danger to provide the thrills as in killing game. The

one, however, who insists on killing where food and self-defense are not factors (instead of hunting with a camera, for instance) is, we are inclined to think, somewhat of a sadist. If it is just shooting that he enjoys, then why not belong to a gun club where real skill is required in shooting at moving targets without the slaughtering of game? As for camping and outdoor life in the wilds, this, too, can be enjoyed without killing animals.

The person who brushes all these alternatives aside and insists on hunting, we believe *enjoys the killing* and, therefore, is a primitive being, wearing the habiliments of modern society. We have seen photographs of hunters standing beside a jeep, the hood of which was literally covered with the antlers of deer they had recently slaughtered. Could they not have indulged in outdoor pleasures without killing innocent game in order to show their prowess? This is not a maudlin sentiment but a repugnance felt toward unnecessary killing.

The argument that deer and mountain lions become plentiful and therefore jeopardize crops and cattle and that these sports hunters are needed to reduce them is not altogether sound. We can increase the state-hired, professional hunters to accomplish this end. Furthermore, they will kill only what they need and do it more humanely.

In the minds of many persons, bull fighting is a sport equivalent to that of the old Roman gladiatorial contests. It appeals to the lower instincts of brutality. In these events in the arena, the animals are goaded into fighting for their lives. Horses are ruthlessly sacrificed, being gored by the bull during the contest. Human beings watch this bloody foray with glee. It is also the equivalent of bull leaping as carried on in ancient Crete. On that ancient island, boys and girls, usually captives, were trained to go into an arena with a charging bull. They were obliged to grasp the bull's horns and leap over its back to safety or otherwise be gored to death—as many were. The blood-thirsty crowd of spectators shouted themselves hoarse at the gory spectacle.

Man through his ruthless killing of animals has exterminated many mammals and almost exterminated other species. If it were not for some governmental control in many nations, wild game would no longer exist. Man has the primitive urge to hunt and kill.

He now has in his power through thermonuclear weapons the means to exterminate even his own kind if he does not control his passions.

Animals are our brothers in life. They are living things. We are very much akin to them organically, or at least in the vital force that animates them. *Let them live!* Kill only when it is absolutely essential for our own preservation.

Fortunately, controls are being established over the big game in Africa. Large reserves are set up, as in the Kruger Game Reserve in South Africa and the one in Nairobi, Kenya, preventing the hunting of animals in such areas. Further, strict licenses are required for killing game in other sections. Eventually, these licenses should and will be prohibited. The same control will eventually be set up by other nations prohibiting hunting and the slaughter of game. The increase of the human population is tremendous, and if the same percentage of licenses were to be issued, the game would soon be exterminated.

One often wonders what the hunter would think if suddenly he were to become the hunted. How would he feel running terror-stricken through the bush, tongue hanging out, gasping for air, climbing over rocks, trying to conceal himself in order to get away from dogs who were encouraged to hunt him down, knowing all the while that the killer was getting closer, that he would snuff out his life or seriously wound him. Maybe, he might think that he would get away with a shattered arm or leg only to lie in the brush for several days without food or water until death mercifully would take his life. It is to this misery that he subjects the game that he hunts for his *pleasure*.—X

Should Mystics Seek Material Success?

A soror asks, "What reasonable and proper limits may be placed by the mystic upon the expectations of financial or other success? Is not a modest and unimagined goal an insult to the Cosmic? Should one possessing high and constructive motives show real and true faith by using the principles to attain such goals—more than just their ordinary income?"

Succinctly this question is, "Shall we use mystical principles to gain material success

so long as such has a high motive or purpose?" Let us look at the matter from this point of view. What is the basis of mysticism? Why is one a mystic in a true and traditional sense? Mysticism is a technique by which one establishes a union with the Absolute, gaining the *One* through self. Simply put, it is the method by which one personally becomes conscious of his relation to God, the Cosmic, or the Absolute. But it may be asked, What is the purpose of such apotheosis, such an absorption into the Divine Consciousness? It is not to disassociate oneself permanently from the mortal existence because death ultimately accomplishes this end.

The mystic has always desired to emulate the divine experience. He has had an influx of new knowledge as a revelation or a clearer insight into life's mysteries. He believes that he has attained a closer bond with the whole of the Cosmic. He believes he can put this knowledge and this newly acquired power to an expedient use on earth. He may wish to preach, to heal, to help men lead more enlightened and happy lives. He may wish to show them how to understand properly the forces of nature and how to apply them to a satisfactory end. The mystic, therefore, is not adverse to man's finding and securing happiness on earth.

Since man is mortal, since he is of the substance of the earth, he is likewise bound to it. He must nourish his body by its elements and derive from it all those things necessary to its harmony. Physical happiness is also necessary for a state of mental euphoria. One who has a certain idealism cannot be happy and have peace of mind until it is realized. But one cannot pursue worthy and notable ends in life if he is troubled by economic demands. Consequently, it is proper for a mystic to endeavor to apply any knowledge or intuitive insight he has gained from his mystical experience to the furtherance of his material welfare.

It is an erroneous idea upon the part of certain spiritually minded persons and religious ascetics that money, for example, is corrupt in itself, that no one should ask for divine help in obtaining it. Money is a medium of exchange for commodities or services. It can purchase evil, but it can likewise, as it has often done, promote the highest and noblest ideals of which man is capable. Many of the things the mystic

wants to achieve on earth require certain material support. They may need to be materially symbolized. All this requires material and labor, both of which cost money. Consequently, using cosmic principles to attain success or some material end is not wrong if the motive behind it is proper.

If each mystic were, after attaining personal illumination, to become a recluse shunning the world, he would not only be selfish but he would not be able to advance mankind through the elevated knowledge he had received. Service is a basic obligation of the mystic and service requires communication, an association with other humans and with the world at large. To accomplish service, man needs to draw upon his physical existence and such agents or mediums of it as can be applied to the end in view. Thus, the mystic uses his greater understanding of natural and cosmic laws to make the physical world do his bidding. If one attempts to apply cosmic laws destructively, ultimately the results catch up with him in their function and he may be destroyed. It is not that these cosmic laws seek to do so. There is no intent to punish or cause retribution. Rather, it is just that their natural function cannot long be misapplied: One cannot long completely dam up a stream without its eventually overflowing and washing away all in its path.

There is little value in learning of cosmic and spiritual laws and gaining the power they provide if one cannot apply them to his life here and now. Mortal existence cannot be denied. It can be furthered and made more harmonious by synthesizing our thoughts and lives with the greater cosmic principles.—X

Pride in Membership

Pride in one's membership must manifest in an objective manner. One who keeps his membership secret is not really proud of it. The esteem of something is ebullient. It cannot be retained. This real enthusiasm is manifest in a desire to tell others about it, to have others share it with him. One who is afraid or hesitant to tell others of his membership has not the courage of his convictions and, moreover, may not have the convictions of his studies.

We know of members who hesitate to relate that they are Rosicrucians because some

nonmember acquaintance may chide or even criticize them. Such members show a gross unfamiliarity with certain common traits of human nature. When an individual displays enthusiasm for something and has the natural conviction and defense for what he believes, by that attitude he immediately repels criticism and arrests the comments of the cynic.

The *positive* attitude of the individual proud of his membership is a warning to the cynic that he would get a warm retaliatory reaction if he made an unguarded criticism. He knows that such a member is more aware of the value of his organization than one who is not positive. Further, the cynic knows that a *proud member* can and will use his knowledge to refute all false statements.

The more positive you are in your membership, the more you will find sincere questions directed to you and the more you will command respect for your convictions. *Reveal your membership.*

Meeting membership obligations such as dues, regularly and *promptly*, is *necessary* and commendable. To do something more than one is bound to do displays a true spirit of *love of the Order* and service. There must be a thousand members throughout the world who *serve* as officers in lodges, chapters, and pronaoi. These faithfully give an hour or two of their time on a certain day or evening two or more times a month, as masters, secretaries, guardians, colombers, chaplains, chanters, and so forth. They do this *voluntarily* so that the subordinate bodies can exist and so that all other members attending may enjoy the convocations. The only compensation they receive is the knowledge that they have helped the Order of which they are a part.

Then there are many more hundreds of members who as *extension volunteers* give time freely and gladly each month in helping AMORC to become better known in their respective communities.

There are also the *Grand Councilors* who are officers of the Grand Lodge but who reside throughout the world. Theirs is a duty also freely and voluntarily assumed to aid in the administration of the Order in their part of the world. These men and women are business executives and professional people. They lead busy and demanding lives; yet they make it a point to give the required

time to serve the Order. Why? Because they are *proud of their membership*. In a related capacity and for the same reason, the *Inspectors General* of AMORC function in various cities all over the world.

Now ask yourself, are you proud of your membership? What are you doing to display your membership? Do you wear a membership emblem so that you will be asked what your fraternal relationship is—or do you not wear it because someone might ask you? Do you carry a few leaflets of the Order in your pocket or purse when going to and from work or while shopping? A leaflet placed here and there can be a seed well planted. Have you tried to follow the suggestions given on how to make AMORC better known? Have you gained *one new member* for the Order? Have you tried to do so? To how many persons have you loaned your *Rosicrucian Digest*, pointing out an article you think might be of interest to them? Have you placed older copies of the *Rosicrucian Digest* in reading rooms where others may contact them?

Have you ever sent a little donation of money over and beyond your dues so that some of the cultural and humanitarian work of the Order might be helped? This is a New Year! Take stock of your membership. If you have done any of these things with reasonable regularity, we thank you, fratres and sorores. If you have not, *take pride in your membership*.—X

Hypnosis and Cosmic Attunement

A frater of our Forum directs this question to us: "Is the hypnotic state (trance) actually a form or a degree of cosmic attunement? Or is cosmic attunement actually a refinement of a deeper state of self-hypnosis?"

Self-hypnosis is neither cosmic attunement nor a phenomenon quite independent of the specific nature of cosmic attunement. This is somewhat like asking is water a lake or a river? Water in itself is neither a lake nor a river, but both are composed of it. In hypnosis, the realm concerned is the *subconscious*. The operator makes direct contact with the subconscious mind of the subject. In fact, the subject subordinates his own will and conscious mind to that of the operator. The operator induces the hypnotic state upon the part of the subject. In self-hypnosis, as the term implies, the individual through

autosuggestion places himself in a subconscious state.

Now, what do we mean by a subconscious state? We must resort to the term the *stream of consciousness*, often used by Rosicrucians of the past and present and more modernly popularized by the eminent psychologist, William James. This stream of consciousness has varied levels of perception or realization. The one with which we are most familiar is the objective. It is the one by which our receptor senses make us aware of the external world and our own physical existence. There is also the subjective state which consists of such mental processes as memory, imagination, reason, and will. This subjective consciousness gives us an awareness of self in contradistinction to the external world. It tells us there is a self and there is that which is not self. Actually, in distinguishing between two such levels of consciousness, the realization or notion of self arises.

For centuries, however, mystics and philosophers in various manners of expression revealed that they realized or knew that this stream of consciousness had more than the two above commonly experienced levels. There were stages of perception or awareness that seemed, in general, quite distinct from what we term the objective and subjective.

These other experiences did embody qualities such as time, space, form, and color, known to the objective and subjective states, but they were arrived at in a different manner. With the advent of psychology, it was recognized that there were possibly different states of consciousness. They were not so distinctive in their phenomena as to be able to be classified separately. They were mostly vague and obscure. They were, however, very definitely in contrast to the states of consciousness of the objective and subjective. Consequently, they were eventually given various designations; generally, these designations have become merged under one name and that we call the *subconscious*.

This may be better understood if we think of the stream of consciousness as being divided like a piano keyboard into various octaves. At the extreme lower end of this keyboard is the first octave, which is designated the *objective*. Next, and immediately above it, is the octave known as the *subjective*. Each of the other octaves or levels of consciousness have their particular phe-

nomena and their effusion, but for lack of familiarity with them, all these others, whatever their manifestations, are termed the *subconscious*.

In the trance state, in the condition of hypnosis, whether self-induced or not, one of these octaves of the subconscious is functioning. What is its relation to all the others? First, we must not think of the subconscious as being divided into completely segregated or separate states. Rather, each must be related to the other as the subjective is related to the objective. In each, there is a state of consciousness. We also must not fall into the error of thinking that these states of the subconscious are *unconscious* although this name is often applied to them. Because the condition of the subconscious is unlike the objective, this does not mean that no consciousness exists in the former. A perception of color is different from the perception of a sound or of a taste; yet each is a form of consciousness, of awareness. In the subconscious we merely forfeit one kind of awareness for another, or others.

In the hypnotic state, then, we are functioning on a specific level of consciousness. It is not, however, cosmic attunement. We may introvert our state of awareness so as to reach another level of consciousness; but if cosmic attunement is had, it is not the equivalent of ordinary hypnosis, even that which is self-induced.

It must be admitted that many trance states do give the appearance of cosmic attunement in the objective sense. By this we mean that the physical reaction of the person, even the comments of the person in a trance, may seem to be what others imagine constitutes the genuine mystical experience. However, those who have had a true cosmic attunement would know the difference.

Actually, the only real relationship between self-hypnosis and cosmic attunement lies in two factors, one of which we have already discussed. This is the fact of entering upon another level of consciousness from that

of the objective. The other factor is that the individual has withdrawn from the world of the senses. But, unlike the usual hypnotic state, cosmic attunement is arrived at *personally*. It does not need a medium. The real mystic can enter into this attunement without the aid of another person. In fact, another individual may actually interfere with one's arriving at that subliminal state where a true afflatus of the soul is experienced.

In entering into various levels of the subconscious through hypnosis, many unfamiliar experiences are had. These perceptions, as we have said, are quite different from those of the normal consciousness. It is difficult for the individual to express what he has experienced in that state. The best that he can do is to associate the impressions and sensations had with ideas that he has received objectively through his receptor senses. If, for example, he has been a religious person, he would explain some of his feelings and perceptions in terms of a religious experience. Actually, to another person, the experience might be related in a different way. It is likewise as difficult to describe color to a blind person or to explain sound to a deaf one. At best, any analogy used would be crude.

Since many sects confuse real cosmic attunement with trance states, the latter are often induced in the belief that they constitute a quick means of attunement. Many primitive peoples chant and dance themselves into a hysteria or mass hypnosis, believing that their subsequently rambling exhortations are spiritual revelations. The whirling dervishes are an example of a sect which induces such states, believing that they are truly mystical. Many evangelical meetings likewise produce similar states of mass hypnosis under the impact of the excitement of the event. A similar condition is achieved through the use of certain drugs and anesthetics. Those who think those reactions compose cosmic attunement are deceiving themselves.—X



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ROSICRUCIAN FORUM



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Where Mystics Dwelt

In the quiet atmosphere of this study, there flourished a rebellion against ignorance and superstition. It was here that Desiderius Erasmus (1466? - 1536), known as the great humanist of the Renaissance, accomplished much of his great work. Though the quaint building in the suburbs of Brussels, Belgium, is several hundred years old, it retains its original inspiring atmosphere.

Greetings!



ABOUT PREMONITIONS

Dear Fratres and Sorores:

A frater, addressing our Forum, states: "During the past few years, a frater had premonitions of the transition of the following prominent world figures: Patrice Lumumba, Dag Hammarskjold, and lastly, President Kennedy. Naturally, knowledge of this type is rather awesome, and one is tempted to share it with one's associates." On the other hand, as the frater states: "I surely need your advice on what to do when I receive such psychic impressions because I feel that revealing them to others would put me in a precarious position."

Another frater states: "What is the purpose of occasional premonitions, especially those seemingly unconnected with the receiver? What should one do with a premonition? Try to counter negativeness? Warn the person? Try to invoke balancing of the cosmic laws? Do nothing?"

To all of the above questions, one more can be added that is very pertinent. It is, "How does the phenomenon of premonition occur?" The following philosophical question might also be added: "How can an effect be realized before its cause exists? As for example, how can we have a premonition of a house burning days or weeks ahead of the direct conditions occurring which bring about the fire?"

According to the mystical conception of the *akashic records*, all is potential in the Cosmic. Everything that was, *is* and *can be*. The same mystical principle expounds that a mind that is able to contact the akashic records, the Cosmic, may at times have access to such knowledge as a premonition of events. Of course, the so-called indelible akashic records are not actual inscriptions or any permanent physical communication, as a writing. Rather, they allude to impressions received in the consciousness which shape themselves into intelligence, into ideas in the mind of man.

But there is more to this than the akashic records. Premonitions may be explained, at

least in part, as psychic phenomena. By *psychic*, in this sense, we do not mean the supernatural, but the latent faculties and powers of man that lie beyond the conscious mind. Each individual has problems, fears, and worries. These he may never express to others; yet he is often conscious of them, perhaps giving them much attention. Another person who has the power of hyperaesthesia, that is, a supersensitivity, may inadvertently attune himself with the minds of troubled persons. He may come to sense their fears. In his own mind, he may then interpret them as a serious and grievous event that will befall that person or persons. He may have the *premonition* that in the near future such a person will meet a violent death, perhaps in a certain way.

In contacting the mind of the troubled person, one's emotions are aroused vicariously. These may include the emotion of fear. Associated with the emotions may be a feeling of deep depression. There would be corresponding ideas which would ordinarily give rise to thoughts of accident, injury, or violent death. Obviously, when one has fears of such things, it does not necessarily follow that they will actually occur. But if a person is quite normal, his fears will usually be substantiated by some circumstance which makes them probable. Thus, when another person is in attunement with him and has the premonition, in most instances it materializes as a reality.

There is still another aspect which is speculative but comes within the scope of psychic phenomena and parapsychology. It is the telepathic contact with those who *as enemies* are holding another individual in thought almost constantly. Suppose a person is prominent in politics, as the leader of a nation. Suppose this leader has established national or international policies that arouse the hostility of another and ruthless opponent. Such enemies of a prominent leader would be planning and plotting against him, at least to mitigate his control. The psychic-

ally developed person, whether he knows of his sensitivity and powers or not, may be brought into contact with the thoughts of the conspirators.

Such a psychically endowed person may not receive any impression as to who these hostile personalities are, but he will receive the impression of the one to whom their hate is directed. Their hate keeps the image strong in their subconscious. The psychically developed person receives the image of such a personality and likewise the accompanying emotional feelings of hate directed toward him.

The recipient reacts vicariously. That is, the psychic individual then has emotions of fear aroused, as we have said. He associates possible dire consequences with the image and the name of the person. He is then able to relate in his premonition that this or that will befall this or that person.

He, of course, cannot know *how* in these instances this is to be accomplished; he does not even know how the impression was received. But what of the details? For example, a premonition of the manner in which a person is to be assassinated. The details are received in the same manner from the plotting minds of the assassins.

It may be asked: How do we explain natural events and accidents which are known to some persons by means of premonitions? After all, an accident is not in the mind of anyone prior to its happening. Consequently, it could not have been communicated telepathically in advance. The same may be said of acts of nature such as floods, earthquakes, fires, and explosions. Such events have been predicted precisely by persons who experienced them as premonitions. These are most difficult to theorize upon because we are not certain as to how the psychic phenomena operate in such instances.

We do know that most natural events have a chain of causes before their results are per-

ceivable: Earthquakes follow or are related to a series of stresses or strains in the strata, seismic changes in the earth's surface. It could be that a psychically sensitive individual detects these shiftings and their potential violence and is able to translate his impressions into terms of space and time, that is, the exact place and time that the calamity will occur.

However, there is now the matter of ethics, that is, shall one relate to another a premonition that concerns him—especially if it is of a negative nature? Let us consider a hypothetical case. Suppose one has a dream or impression that a friend is going to be injured seriously in an automobile accident. Further, let us suppose that he knows that his friend actually has planned a long automobile journey.

Should he tell his friend of his premonition? Should he admonish him not to take that particular journey? The answer is, He should inform the friend of his premonition experience if it is related to an actual act such as the planned automobile journey. However, if the premonition is merely of some impending fatal calamity (without any date); then it is not advisable to relate it.

The reason is that the communication of such statements can in no way protect the individual; it provides him with no facts with which he can prepare himself for an eventuality. All that such a communication might do would be to disturb the person emotionally, causing him anxiety as to how and when the impending event might occur. It may so unnerve the individual as to cause some accidents which might not otherwise occur.

Where there are no specific details given in the premonition; then it is advisable to try to reach the mind of the person involved through the Cosmic. One should try to implant in the inner consciousness of the individual the idea that he should be cautious and avoid hazards, that he should try to sur-

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round himself with a protective, constructive cosmic influence. The word *premonition* literally means a cognition or knowing in advance. All such experiences are not fulfilled. The individual or persons involved may in some way come to mitigate the circumstances. They may set up, perhaps unknowingly, other causes which oppose or counter what might have been the disaster-experience in the premonition.

There are, of course, *monitions*. These are things that are known instantly by a person at the time the things happen, even though such a person may be a great distance from the locality of the event. Common among these experiences are those had by a wife, a mother, or a daughter, wherein they know when a loved one has been seriously injured in battle or is dead. Many cases are reported where a wife knew the place and time of her husband's death in battle even though sometimes she was on another continent. Later, war records of the deceased related the time and place of the happening and this information corresponded to the wife's monition.

Undoubtedly, this is due to the psychic phenomenon of the projection of consciousness which is so well presented and taught in our *Rosicrucian monographs*. The dying person's inner consciousness, the self, reaches out and projects itself to those in close harmony with it, as a loved one. The release of the consciousness of self, the projection of the personality, and the image of the personality are made particularly efficacious by the emotional impact which accompanies the event.

Fraternally,

RALPH M. LEWIS,
Imperator.

Detecting Personality From Objects

A frater asks: "When we wear articles such as gloves of a loved one who has passed on, do we actually sense a transference of personality from the object, or is it only imaginary?"

This question resolves itself to whether articles possessed by another can actually transmit some quality related to the owner that may be perceived by another individual. Of course, one must avoid being drawn into the belief in primitive, sympathetic magic. In magic there is the primitive reasoning

that an article always retains a bond with its owner. Is the article itself, then, a means of contacting or communicating with the individual who once possessed it? This, of course, is without foundation but plays a prominent part in many primitive cultures.

In the field of parapsychology and metaphysics there is also what has been termed *vibroturgy*. Its theory is that inanimate objects, wood, metal, textiles, etc., are affected by the vibrations of human beings with which they have been brought into contact. A hypersensitive person, it declares, may detect from the handling of such objects something of the personality of their former owner. Thus, a watch that has been on the person of an individual for some time can convey impressions of his identity. A psychically sensitive person upon touching it will gain impressions of the personality of the former owner.

The theory attempts to explain itself along physical lines rather than supernatural. The aura of the individual, it explains, the vibratory emanations given off by the person, are imparted to the inanimate object. In some manner the molecular structure of the object retains these vibrations in its field of attraction and re-radiates them minutely but with sufficient strength for the psychically sensitive person to detect. The theory contends that since inanimate things are also vibratory in their substance, they can have impinged upon them other vibrations. These latter, while not being sufficiently strong to alter the atomic structure of the object, nevertheless are able to be retained and to radiate again.

This theory in a physical and technical way is at present impossible to substantiate by any scientific means. It even has no parallel in any other phenomenon to support it. However, the effect or seeming result has often been demonstrated in an amazing way. We have seen persons with this psychic propensity select an object and give a most accurate description of the owner, whom they did not know. We have also observed in such demonstrations that from merely holding the article something of the mental state of the owner of the object would be described.

The usual procedure in vibroturgy is to hold the article in the closed hand for a few minutes of meditation or while quite passive. The subject or operator then states that he

suddenly gains a mental impression of the owner. It appears to him as a kind of visual image of the personality and associated with it are certain ideas as to his state of health or immediate interests.

In demonstrations given in the Parapsychology Class at *Rose-Croix University* in Rosicrucian Park, the owner of the object, later identifying himself, would admit what had been related about him as detected from the object he had loaned for the demonstration. It must be repeated that the one performing the demonstration would have had no previous knowledge of the owner of the object.

Some individuals attempting the experiment had no results. With certain others, the results showed a high percentage of success. In such experiments it did not appear that the material of which the object was composed made any difference. It was necessary, however, that the bare hands of the subject clasp the object firmly.

Can it be said that the owner of the object, knowing that the operator was holding it and being especially attentive since it concerned him, was, therefore, brought into mental attunement with the operator? Was there an unconscious mental communion between the operator and the object's owner by which the information was received, not from the object itself, but from the owner? There is this possibility in some instances, but this theory does not apply to all demonstrations which we have witnessed.

Objects belonging to those who have passed through transition have been subject to experiment, the operator not knowing the original owner. The description ultimately given by the operator in the experiment would later be compared with that given by one who knew the deceased. Even this latter person had had no previous knowledge at the time that the demonstration was being conducted.

We should like to relate again, as we did in this Forum some years ago, an experience which we have had. The Curator of the Rosicrucian Egyptian Museum and I were unpacking cases of ancient Egyptian tomb relics. Some of this material had never been unpacked since the Egyptologist had packed it at the site of the excavation in Egypt. The shipment included jewelry of ancient Egyptian nobles, human and animal mummies,

religious paraphernalia, rings, beads, and amulets.

We took each of these thousands-of-years-old objects from its careful wrappings and laid them on counters in our laboratory for inspection and identification before being displayed in the Museum. In picking up one small piece, I felt a strange sensation as I was about to lay it down. It was a kind of emotional reaction, a repugnance, as of something fearful to behold. Actually, I had not looked at the object carefully; I had scarcely glanced at it, knowing that the examination was to come later.

Still holding the object in my hand, I now studied it. It was an ugly little face carved from hard black wood. The eyes were composed of a metallic substance and were inlaid, causing them to gleam with a blood-like hue. The whole object, I now noticed, was hideous in appearance. Without saying anything to the Curator as to my experience, I handed him the object. He took it and was about to lay it down. He hesitated and picked it up again. His face became slightly distraught; he had an expression of revulsion. Later he said it was not the appearance of the object that had caused his expression but something he felt from *touching* it.

Our curiosity being aroused, we carefully checked the inventory of the objects to find the authentic description of this particular one. We found that it had been used in rites or rituals by the priests of Egypt of that period for the purpose of invoking curses against individuals. It was, therefore, an object of great *hate* and had been used under circumstances where such emotions on the part of those handling the object were intense. We were not given to any superstitions or belief in supernaturalism, but we could find no satisfactory explanation for our experience except that offered by the theory of vibroturgy.

Certainly, many persons have been in homes, rooms of hotels, or other places for the first time and become conscious of a feeling of discomfort or uneasiness, the cause for such sensations being difficult to describe because the rooms in their physical appearance might have been attractive or certainly not offensive. Yet there was an atmosphere, to use a not too appropriate term, that was not conducive to one's peace of mind. Conversely, all of us, I am sure, have been in homes or

other places most simple in their appointments that immediately put us at ease and even in some way gave us a feeling of exhilaration. Why? How do we account for these reactions? Does the material substance of the environment retain something of the vibratory nature of the human aura and its emotional content? Do other persons who are sensitive then respond to such vibrations?—X

The Technique of Psychic Development

At a Rosicrucian Forum, some time ago, I was asked a question which probably has been asked hundreds of times. It concerns how an individual may distinguish between physical and psychic experiences or manifestations. Sometimes the question is phrased, "How do I know if I have had a psychic experience?"

I answered this question by the elaboration of one word, *technique*, but this in turn raised additional questions. Members of the Order, many of them in the higher degrees, who have followed my writings for some years, pointed out that I have used this word many, many times; that I have over and over again referred to technique in relationship to the Rosicrucian teachings, psychic development, and the gaining of psychic abilities. Just what, they ask, is the Rosicrucian concept of *technique*?

If technique is to be the criterion by which we are able to judge between those experiences, impressions, ideas, and mental conclusions that may be of an imaginary, physical, or psychic source, then it must be as important as psychic development itself, a conclusion that some individuals have reached. This is true. Technique is one of the most important factors because without it we do not arrive at the purpose or end which we are trying to achieve. Then to return to the fundamental question, just what is technique?

It is interesting how a person can use a word repeatedly for a long time and not stop to define it. I have illustrated the meaning of technique many times by referring to such a process as playing the piano. Knowledge will tell us all we need to know about the piano, its structure, function, and about music. We can read books that will make us as informed as anyone else could be on

the subject of music and pianos. But if, for a period of five, ten, twenty, or even fifty years, we read every book that was ever written on the subject of music or the piano and listened to every expert in these fields give lectures and demonstrations, we might have a vast knowledge of music and the piano, but we would not be able to play the simplest composition.

The reason we could not is because we would lack one factor—technique. The technique of playing a piano is as much in the fingers as in the mind. Every cell of our body, according to the Rosicrucian teachings, has a degree of consciousness. Consciousness is in every living, pulsating point, or segment, of our being; and the technique of playing the piano is the awakening of the consciousness of each cell in those muscles which have to do with the playing of the piano, insofar as the depressing of the keys and the coordination necessary to relate the music to the physical performance or the movement of the fingers.

While this principle—and I have repeated in one form or another this same illustration many times—is an illustration of technique, it still falls short in the sense of providing a definition. So, I decided to try to formulate a definition that would include my concept, and I have borrowed liberally from Mr. Webster in these words: "Technique is the method or the details essential to expertness of execution in any art, science, or procedure." This definition, it seems to me, applies to the illustration which I have just used and have many times used elsewhere. Technique is a method, first of all. It is a method put into practice. It presupposes knowledge. I can't go through a method of doing something unless I have prior knowledge upon which that method is based.

To continue with the same illustration, I could not expertly play the piano unless I had knowledge of music; therefore, the application of that knowledge is the method and a part of the technique. Then I also said that the technique concerns the details—that is, the small, intricate functions and procedures of which we very seldom think. The person playing the piano does not think consciously of every movement of the hand and fingers. This is the detail that is brought about through practice and the application of knowledge.

The methods and details that are essential to expertness of execution are the whole concept of technique because the purpose of technique is to be able to do something as it should be done, to be perfect, to be expert in the doing; it is the technique that is the essence by which this doing takes place. So, in any art, in any science, in any activity that is a part of human life, technique is the involuntary functioning of knowledge, habit, and muscular coordination that puts into effect the purposes we want to achieve for producing overt expression.

The technique of psychic development is to be found in the same way that technique is achieved in any other field of endeavor. By knowledge and practice, we develop expertness. We achieve the ability to execute—that is, to do something. The master musician or technician who works and directs any complex process is the one who has become so expert that the procedure goes on without a conscious awareness of each individual unit or phase. The person who performs intricate details frequently cannot put into words the actual steps and procedures which he has followed in order to carry out the operation of the process that is his responsibility and which he is directing.

Technique transcends the area of language. Language is a nominal symbolism, and when we limit our understanding to language alone, we can only live within the realm of knowledge or the repeating of someone else's experience. Technique is the ability effectively to utilize that knowledge through the consciousness of all the cells of the body—as I have already mentioned. This is why the expert in any endeavor, science, art, or procedure cannot put into words how or why he accomplishes everything he does.

Neither can the psychically evolved person put into words how he distinguishes between psychic and imaginary impressions. It is through application, study, practice, meditation, and concentration that we arrive at the technique of psychic awareness. Only practice and persistence will bring it about. When a degree of technique is achieved, we do not need to stop to analyze what the difference is between an imaginary concept of the mind and an actual psychic impression because technique has made it obvious in our own consciousness.—A

Why Man Was Created

A Frater addressing our Forum asks: "Why man? Why was he created?" This is a difficult question to attempt to answer. In the first place, whatever the answer, it obviously cannot be presented in an evidential way. It can only be speculative. Further, whatever abstract idea is proposed, it will be counter to one or more different speculative conceptions held by others. The particular question has intrigued the imagination of man for untold centuries. There is a definite reason why this question in just this manner has come to the fore of man's consciousness.

Man is *causative*. He institutes processes and methods whereby he achieves conceived ends. Each day, dozens of times, he desires something, he wants to attain something. He, thereupon, immediately puts into action his own movement of body and mind by which these things are accomplished.

Man is also able to assert the force of his mind and physical powers to *cause* other things to serve his *purpose*. Further, he sees in nature what are apparently definite causes from which direct effects emerge. A seed is planted, and a plant comes forth. The sun rises, and a day is born. The rain comes from the skies, and the springs flow. Consequently, purpose and cause appear to be very definite, to have a positive existence.

Everything that is experienced as a reality is, consequently, attributed to some cause. If man cannot perceive the cause; then he imagines one. He relates it to unseen supernatural forces. It is difficult for the average man to think of a reality, something that is and yet has no cause other than being but part of a concatenation, that is, a chain of various changes, one emerging into the other, *ad infinitum*.

It is also equally difficult for man ordinarily to presume because of his experience that anything can have existence *without* first having some relation to an original purpose. Man observes in nature physical transformations and changes that come partly from what appear to be *unconscious* causes, as for example, the phenomenon of gravity or magnetic attraction acting upon an object. Yet he presumes that behind all of these unconscious causes in nature there must be some purpose, a designing mind, that func-

tions in a manner corresponding somewhat to his own. It is generally conceived by religion and many philosophies that back of all manifestation there lies a *purposeful cause*.

To those who think in this way, it is believed that this supernatural mind has predetermined the existence of everything. Even where things emerge from natural causes, as physical forces, it is thought that these have been created with a purpose—to accomplish the very things which they do. Thus it would be thought that birds were intentionally given wings that they might fly, that rain falls from the sky to irrigate the land. It is not realized that the need for flying and the conditions under which the living thing existed evolved the wings from some other function and, further, that the land is irrigated because of the rain rather than that irrigation is the purpose behind rain.

Consequently, it follows in the course of such reasoning that man believes there must have been a purpose for himself, that he was especially created to fulfill such a purpose. Most of the sacrosanct works, the great religious writings, either imply this or specifically expound how the Creator conceived man and then brought him forth in just the form in which he now appears. When science and certain philosophies set forth other ideas divorced from the idea of purpose and spontaneous creation, they arouse much opposition. They are vilified as being atheistic. Even today in California an issue has arisen concerning evolution. A certain group declares that it should not be taught in the public schools, that it is pure theory, and that spontaneous creation by a Deity should be taught in its stead.

The doctrine of evolution is only theory in the entirety of all the ideas which it embraces. It certainly is factual as a process in nature as every biologist can demonstrate. It is speculative only as to the origin of man, that is, to the particular kind from which he has descended. But that man has been and is an evolved being in the sense of coming from a simpler to a more complex state there is no scientific doubt.

Why can we not look upon the existence of man as just another manifestation of life force which has emerged through eons of

time, the result of natural and cosmic forces? There are, we would venture to presume, in the greater universe galaxies with planets having intelligent forms of life perhaps equal to or exceeding man. It may be not so distant in time before man comes to know this as fact and need not imagine or speculate upon it. It will then be realized that the old theological assumption that man was the special creation and purpose of a Deity is not so in fact. It may well be proved that man is a comparative newcomer to the Cosmos in comparison to other intelligent beings.

Is it not best to think of the universal and cosmic forces, or pure being, as a state of consciousness, going through various stages of expression of which the human form, as we know it, is one? Let us use the analogy of the visible spectrum. It consists of all of the colors arranged in bands, from the wave lengths of the red to the blue.

The different colors were not intended to be as they are. Rather, they are an effect due to their wave length and its impression upon the eye and the human consciousness. All the colors are composed of light. They are not blue, red, and green in nature but rather different manifestations of the energy of light. So, could not man also be a variation of the life force without having been intentionally designed to appear as he does?

We know that we can vary light waves by passing them through certain objects or by having them refracted and reflected by substances. What was green may become another color to the eyes. Likewise, we know that humans themselves are affected by environment. The pigment or color of the skin, anthropologists and ethnologists tell us, is due to early influences of the environment to which man was exposed for many thousands of years. Also, his height and weight are likewise affected by his nourishment, exercise, and heredity. These things are not purposeful creations of a Deity. They are the effects of natural phenomena.

Is there a divine purpose for man? We may ask, Is there a divine purpose for all else? After all, man is only part of the whole, which has just as much reality as he. It is possible from the mystical point of view that the intelligent being, such as man, must construct his own purpose. Purpose is human, not divine. A Divine Mind *is*. It is

self-sufficient; it is all that is or could be. Consequently, it would have no purpose. A purpose would presume the ultimate attainment of something which has not yet been achieved or realized. Is one who believes in a Supreme or Divine Mind, therefore, to presume that it has desires like man and is insufficient, that it wishes to attain something that it has not? From whence does it acquire that which it has not? Furthermore, if a Divine Mind is all, then, obviously, all is in it and purpose is not necessary to it.

Man, however, is not so sufficient or perfect. He can aspire to overcome limitations which he realizes in himself or which he thinks exist in him and his surroundings. Therefore, it should certainly be a human purpose for man to know more of the cosmic reality of which he is a part. In fact, man is not actually fully a part of the Cosmic until he experiences that oneness of which it is. In other words, it is not enough to be; it is necessary, also, to realize that we are a part of the one. This, then, is the purpose of man. It is a purpose which he assigns to himself. It was not designed for him; it is one which he evolves from his own consciousness.—X

Memories of Dr. Lewis

I have been asked repeatedly by many members to reminisce concerning Dr. H. Spencer Lewis, the first Imperator of this jurisdiction of the Order. It was thirty years ago that I first met Dr. Lewis, and it has occurred to me that in order to answer the requests of those who have asked for reminiscences concerning him, I might from time to time write some of the memories that I have and which I hope will be of interest to the readers of the *Rosicrucian Forum* and to other Rosicrucians. I hope that recording these memories will help to provide a record for the future about the personality of the man who made possible the Rosicrucian Order as it exists in this century.

As I have stated, it will be thirty years this October that I became associated with the staff of the Rosicrucian Order. I had been a member for about five years prior to the time when I came from another state to San Jose, California. I came to San Jose after the present Imperator, Frater Ralph M. Lewis—who at that time was Supreme Secretary—had asked for members who had ex-

perience in public speaking to make that information known to the organization. Upon the basis of that request, I had written to him, stating the qualifications and experience I had had in that field and requesting an interview with the thought of possibly being employed by the Order in the capacity of lecturer and field worker for the organization.

I had my first interview with Frater Ralph M. Lewis on October 16, 1934, and I was able to convince him that I was sufficiently trained to be qualified for such a position. He had enough confidence in what I had told him to arrange for a series of membership and public lectures to be given by me in California. I proceeded to make a trip lecturing for the Order, to be followed by almost two years of similar work.

On the day of my interview with Frater Lewis, which happened to be a Tuesday, the Imperator, Dr. H. Spencer Lewis, was scheduled to speak that night at the regular Tuesday evening convocation in the Supreme Temple. He had returned a few weeks before from a strenuous trip to Europe, where he had been in consultation with authorities and officers of the organization in most of the European countries. On this trip, he had prepared the way by which various organizations similar to the Rosicrucians—that is, those groups which had worked for the evolverment of man through initiation procedures—might work more closely together.

The Tuesday evening convocation on this day of my first visit to Rosicrucian Park was to be an informal report by Dr. Lewis concerning his trip. It was the first time I had ever attended a convocation in the Supreme Temple. After I had returned to my hotel at the conclusion of my interview with Frater Lewis, I waited in keen anticipation, not only to hear the Imperator, Dr. H. Spencer Lewis, speak, but also to attend a Supreme Temple convocation. I considered myself very fortunate, for the circumstances that caused me to arrive on this Tuesday had made all this possible.

I was not disappointed in the convocation or in the outstanding address given by Dr. H. Spencer Lewis. I wish I had an actual transcription of that address; but what is important to me, as I look back on it now, is that although I was a member who never had been associated with the staff here at

Rosicrucian Park—in fact, I had never been in California before, except briefly—within the scope of a forty- or forty-five-minute address, I seemed to catch, as if by contagion, the enthusiasm and sincerity of the speaker, who presented the facts and problems concerning the growth of the Rosicrucian Order in the world at that time. His address was not only informative, but it conveyed conviction. Even though I was thoroughly convinced of the Rosicrucian teachings and their validity before this experience, I went away greatly reinforced in my belief, knowledge, and convictions—which I have carried these thirty years since and which I think were in a sense sealed and confirmed in that address.

I learned a few things about Dr. Lewis merely from the address: for example, his ability to speak in a manner such as to hold the attention of an audience. The Supreme Temple was actually packed that night. It was the original Supreme Temple, built when the organization moved to San Jose, and it had a limited seating capacity. There must have been at least fifty per cent more members present than the comfortable capacity of the Temple. Yet, although we sat packed together, there was no movement, no shuffling of feet, as I remember, not even the occasional cough that is so common in a crowd.

All sat with their attention directed to the words of a speaker who had a superb command of the English language and radiated absolute conviction of that which he spoke. Few have this ability with words. The only living person I can think of who today has such a commanding use of the English language and whom I have always admired because of that ability is Winston Churchill. I believe that Dr. Lewis was one of those rare individuals who used language as a tool to convey the information that he had and command the attention and somehow make people conscious of the importance of his message.

The address delivered by Dr. Lewis that night was apparently from notes, but his words came as his thoughts would come—that is, as if he were in personal conversation with each individual member. He had a wonderful sense of humor that was not conveyed by the repetition of stories or jokes, but by inference and choice of words, as

well as by his excellent command of language, that left many of his remarks with a humorous overtone although never in a way to detract from the seriousness of his subject and the importance of the ideas he was impressing on his audience.

Members interested in this period of the organization's history can read some of Dr. Lewis' articles in the *Rosicrucian Digest* and the *Rosicrucian Forum* of late 1934 and early 1935. They will find most of the material that he covered in this informal lecture.

I walked away from the Temple that night, caught a bus to the downtown area of San Jose—I believe I should correct that and say a streetcar because streetcars were still running in San Jose at the time—and returned to my hotel, where I reflected long into the night upon the magnificent discourse that it had been my privilege to hear. The next day, I had further consultations with the present Emperor, Frater Ralph M. Lewis. Before I left his office, he told me that he had arranged for me to meet Dr. H. Spencer Lewis and would take me to his office. This I had not even expected, and I went with much anticipation to the office of Dr. Lewis and was introduced to him.

Frankly, I cannot remember the details of the conversation that took place because I was somewhat overawed by being in the office of Dr. H. Spencer Lewis, with whom I had been so impressed during the time I had been a member of AMORC. I do remember stammering something about enjoying his lecture of the previous evening, the usual remarks that a person makes after hearing someone speak. I do remember that he said that if I proposed to be a lecturer for the organization, he hoped I would remember to carry some of the facts to the members and to the public that he had emphasized in his discourse. Other than that, I remember no details of the conversation, but I remember being impressed—just as I had been when he lectured—with the overwhelming power of his personality. Whether it was the effect of the aura or his ability to create mentally, no person could enter his presence without feeling that he was in the presence of a genius, which his work actually assured everyone that he was.

Possibly, at another time, I will record other personal memories of Dr. H. Spencer Lewis. I will tell of my next personal meet-

ing with him, at which time I was a little less reticent, and of some of the observations which he made to me directly. Some of the suggestions and comments which he made in the first months that I was associated with the organization as a member of its staff have stayed with me. I have remembered and tried to put them into practice. I believe that if I have to any extent been successful—first, as a member of the staff and, later, as an officer—it is due to the fact that, even though I was young and not as experienced as I am now, some sense within me told me to listen well to what he said and to remember and practice what he advised.—A

Limits of Sleep Learning

A frater of Scotland says: "Much has been written lately concerning the technique of sleep learning, where the subconscious is imbued with facts by means of recording equipment while the subject is asleep. From the Rosicrucian viewpoint, could not this method of learning be detrimental to the mental health of the individual?"

First, let us consider the theory of sleep learning. Briefly, it is that the individual when awake may lack the ability to concentrate sufficiently to focus his attention so as to register the impressions of what he perceives strongly in memory. Consequently, when he is asleep, the impressions enter the subconscious mind more directly, without conflict or opposition, being a kind of subliminal learning. When awake, the objective mind finds it more facile to recall from memory what has been implanted there. Further, what the subject is taught when awake is more easily comprehended by association with that which he has acquired through sleep learning.

In principle, this is all very right but with definite limitations. The sleep learner cannot comprehend that which is beyond the level of his intelligence. A person with a low I. Q. is not made a brilliant student just by the means of sleep learning. Memory is definitely helped but tests have shown that judgment and reasoning are not facilitated. A problem that requires profound thought and reasoning is not solved any better by giving it to one who is asleep unless he is a very intelligent subject.

To use an analogy, an intricate mathematical problem requiring much intelligence to solve cannot be solved by a person of ordinary intelligence while asleep.

There have been advertisements by sleep learning institutions that sell equipment and courses implying that one may become a brilliant success in some technical field merely by sleep learning. If one, however, has not the intelligence or is too stupid to learn when he is awake, he will not gain an understanding merely because the subject matter is repeated to him in sleep. Clinical tests have also shown that sleep learning is better to aid recall or memory rather than to stimulate reason or to increase the latter's functioning.

Frankly, the value of sleep learning has been overemphasized. Its real value has been exaggerated out of its importance. This has been done principally for commercial reasons. Many of the schools and institutes that sell the equipment charge for turntables to play the recordings and for the earphones and time clocks two to five times what such apparatus would cost when purchased separately elsewhere. Also, the recorded courses are very expensive.

If sleep learning could accomplish what is expounded for it by these concerns, no one would need to think or study while awake. No initiative, will power, or reason would be required. All one would need to do would be to go to sleep listening to a record and awakening not only with a font of new knowledge equivalent to a textbook but also as a profound thinker as well. The fact that thousands of students do not do this is not because they do not wish to, but rather because they know that at its best sleep learning is but a supplementary aid.

As to whether sleep learning can be detrimental to the mental health of the individual depends upon its application. If the method were used continuously, the individual would lose much of his power of concentration. He would acquire the habit of depending on memory to provide answers that someone had implanted there. The initiative to think, to reason, to exercise judgment and will power would be lessened.

In conclusion, we say avoid a regular practice of sleep learning unless you have a deficient memory and find it difficult to retain what you read or are unable to concentrate properly.—X

A Word About Health

A soror reflects that we should carry more subjects on health, explaining the functions of the vital organs and helping members to understand nature's methods so that we may not abuse our bodies out of ignorance. She mentions that millions of people take sleeping pills and suggests that as a subject worth some explanation.

We entitle this brief comment, "A Word About Health," for a word is all we can really say on the subject. The body is a complex organism, the marvelous workings of which no one has fully catalogued or understands to this day. Much is being learned of its functions, and the doctors are conquering more diseases every day.

Without going into great detail, we can say that for the Rosicrucian there are certain fundamental principles of health which should be understood and followed. Much of the rest will take care of itself. In the majority of cases, these principles will help to maintain health and vitality over a long period of time. Attention to these simple requirements is all that is necessary without going into the mechanics of physiology.

1. The body is composed of living cells, each cell of which is infused with vital life force and a part of the total consciousness of the whole self.
2. Cells require the positive supply of vital life force that comes with the air we breathe.
3. Cells can be stimulated and directed by man's mind since they are units of the same mind.
4. Cells can be vitalized to help fight disease and restore harmony to the system.
5. To provide cells with the best possible environment to carry on their regenerative and vital processes, these common-sense steps should be followed:
 - a. Deep breathing for at least a few minutes each day. This serves to flush out depleted air which may collect in the bottom of the lungs. It also serves to vitalize the cells as the blood carries the vital force to all parts of the body.

- b. Drinking water, at least several glasses each day. This serves to flush the digestive system, thus easing the work load of the cells in eliminating wastes.
- c. A moderate diet. Overeating or unbalanced diets either overwork cells or provide them with insufficient nourishment. In either case, their efficiency is reduced.
- d. Avoid injuries. Each strain, wound, or break in the system calls on the reserve of cells to heal and thus expend their energy. This lowers the resistance of the body to disease or aging.
- e. Avoid tension. Learn to place your thoughts on shelves for a certain period each day as you do your work. Tension, or strong emotional reactions, causes a furor of activity in the cell community. Cells are constantly on the alert—a demanding task.

Heredity plays a part in physical disorders or impairments, too; but in the majority of cases, the human body can experience health if the above practices are followed.

If there is some explanation for the voluminous consumption of sleeping pills and tranquilizers, it is only that people have not yet learned to control the contents of their thoughts and the direction of their emotions.—B

Is Polygamy Justifiable?

A Frater arises to ask: "What are the Rosicrucian views on plural marriages, or polygamy? Are there extenuating circumstances which make it advisable, or is it morally and otherwise wrong?"

The question is best answered in terms of the particular society and its customs of which the individual is a part. In many primitive cultures of the past and even in the present, polygamy is an established custom. It has sanction. That is, it was and is not secretive but an accepted practice. The motive behind the practice of polygamy in such primitive societies is usually the result of one of two factors. One factor is that war or some other calamity has decimated the

male element of the society, resulting in an excess of the female population. Polygamy in such instances increases the number of the tribe and serves as an economic security for otherwise unmarried females.

The other factor is the particular social status of the female in the primitive society. She may not have the same equality as the male. Her position may be subordinate. In fact, she may be considered a chattel, a mere possession of the male. From this premise, the number of wives which a man has adds to his social status, constituting a kind of special wealth. Such wives often are considered not much above slaves, for they are obliged to do many chores thought to be beneath the dignity of the male.

This does not mean, however, that in societies in which polygamy is permitted the female is not protected. Also, it does not mean that the moral restrictions are any less than where monogamy prevails. Usually, though not always, promiscuity is as taboo in the polygamous society as it is where monogamy exists. The plurality of wives does not necessarily mean that there is a lessening of the moral value of the primitive society.

Religion, of course, has at times sanctioned polygamy, as in Islamism and Mormonism. In both instances, the religious requirements were and are strict with regard to the welfare of the wife. We will not attempt here to speculate on the motives by which polygamy became a part of these two religious faiths. The fact is that their religious doctrines justified the practice, and certainly there was no immorality connected with it.

Polygamy can only be considered immoral from the social point of view if, for example, a society prohibits it and so defines it as taboo, making it appear a vice. Then, of course, in that society it is adjudged wrong, if not a sin. For example, at one time dancing or playing games on Sunday was considered a vice in New England. Whoever participated was considered immoral because the violation of man-made laws was made to appear a violation of a divine precept. Today, however, with the abolition of that law, no one has a sense of immorality if he indulges in dancing. Basically, then, there is no vice or immorality in polygamy where the respective wives are treated in the manner of the standards of an advanced society.

Why, then, for example, is polygamy not approved generally in the Western world? Basically, it is because of religious condemnation and dogmatic decrees against it. From a sociological point of view, it is apt to complicate society in regard to the offspring, the parental relationship, property rights, etc. Further, psychologically enlightened modern society also assumes that polygamy lessens the dignity of womankind and makes them, in appearance, at least, chattels of man. In an advanced society woman is given equal status with man. She has equal rights in deciding whom she will have for a mate. In many lesser cultures where polygamy prevails, there is not this opportunity of choice. The man may select a wife with only her parents' consent, against which decision she has no redress.

Further, in an advanced society the idealism of marriage is of a high standard. In the mystical aspect of marriage, as expressed in the religious rituals of such a society, it is considered to be a unity of two polarities, the joining of two separate souls as one. It is considered an equal exchange, a union of personalities. This may be all theoretical in its lofty concept. Nevertheless, such idealism cannot very well be reconciled with polygamy.

It is for this reason that Rosicrucian philosophy does not approve of polygamy, in principle. It does not consider it an immoral practice but rather one which is inconsistent with the idealism of the teachings and not serving any essential purpose in an advanced society.

The speculative question as to whether the Rosicrucian Order would ever approve polygamy is too broad to answer precisely. One cannot say what calamity might befall a society in the future, which in an emergency situation might require an expedient that counters idealism. Not foreseeing that, it can still be stated that strictly upon principle the Order does not favor polygamy.—X

Beyond the Commonplace

The human being by his own free choice may permit his life to fall into one of two general classifications. The first of these is what we might term routine existence. This is the area of the common, or the existence which does very little either to adjust to,

cope with, or attempt to resist environmental factors. It is the area of the commonplace, without inspiration, without direction, without guidance, or without any hope even of achieving these. It is an existence only a little higher than that of a vegetable.

Life, biologically speaking, expresses itself on this planet in two general forms, classified as *vegetable* and *animal*. At the lowest level of animal life, the distinction between the forms of life which are designated as vegetable and those which are designated as animal is extremely difficult to distinguish. Generally speaking, for the convenience of comparison, we consider the difference between vegetable and animal at the higher levels of existence. At this level, a vegetable is easily distinguished. It does not generally have the power of movement, that is, of freedom to change its environment. To the best of our knowledge, a vegetable reacts apparently without choice only to certain forces of environment.

The animal, on the other hand, even in its lowest form of manifestation, seems to evidence a degree of choice. It can move in directions of its own choosing within certain limitations. The higher we go in the scale of animal life, the greater we find the extent of adaptability of the animal and the more complex the nature of animal life and the individual animal.

Man is considered to be the highest form of life. He is the ultimate animal, insofar as we speak biologically. This does not mean that he is absolutely perfect; but he does have, according to many concepts, the nearest adjustment of any living entity to a possibility of perfection. As such, man is a reasoning, thinking, and feeling animal to a degree far more sensitive than any other living entity with which we are familiar.

What does man generally do with these attributes and innate abilities? First of all, involuntarily—and we can find this evidenced in the records of primitive man and in the examples of infancy—this human animal strives to maintain his existence, a struggle which is generally known under the classification of self-preservation. He attempts to live so that he can protect himself as a living being and continue to be such.

In this category, he exerts effort to obtain nourishment to keep his physical body alive. He protects himself against extremes of en-

vironment, such as temperature, possibility of attack, danger of falling or being injured. Man also reproduces his own race. Within the process of reproduction, he is in a sense extending the concept of self-preservation, that is, extending self to include the whole concept of the race. If he does no more than to seek to preserve himself, maintain himself alive, and propagate himself, he is very little different, then, from a vegetable, except for being mobile.

Beyond this commonplace existence, beyond a vegetative existence, man reaches out to fulfill what he believes in various forms of interpretation is his destiny. That is, he reaches toward concepts, ideas, practices, and applications which are beyond the commonplace, a little above merely existing for the purpose of existing. Man, in other words, with his ability to reason, has designated himself an entity with far more possibilities and potentialities than any other living entity.

As Rosicrucians, we believe that all life is the result of the manifestation of an invisible, intangible force in the physical world. This force, while believed by some to be supernatural and entirely different from anything else, is interpreted in Rosicrucian terminology simply as vibrations of a nature beyond our immediate ability to perceive.

Almost everyone is familiar with the fact that all manifestations, particularly those which affect our sense faculties, are the result of certain vibrations. We hear a sound and know that it has been caused by some physical change in some physical entity, awareness of which is being conveyed to us by vibrations that pass through the atmosphere or through some other medium.

The sound that is reproduced by a piano, for example, is the vibration of the string mounted on the sounding board of the piano and hit with a hammer by means of a lever. The vibration set up by that physical process passes through the air, enters our sensory system through our ears, and is interpreted within the brain as sound. The tighter we stretch the wire, the finer the wire is made, the higher becomes the pitch of the sound which we hear. Finally, a point is reached where the wire is so tight or so fine that there is no further sound insofar as our consciousness is concerned; but that does not mean that fundamentally the same type of

vibrations do not still exist although at a level that exceeds the range that our ear is able to perceive.

Suppose I have a gallon of water in a paper container and beside it a quart bottle, which, of course, is one fourth of a gallon. If I notice the paper container holding the gallon of water beginning to leak and I am anxious to save the water, I use the only container I have available. In spite of all I can do, I can put into that quart bottle only one fourth of the water which is in the gallon paper container. I can fill the bottle and continue to pour the water, but the quart bottle will not take more than one quart. The bottle does not have the capacity. In spite of everything I do, I cannot preserve more than one fourth of the water with the particular vessel I have at hand.

This same idea can be applied to the ability of man to perceive. There are vibrations in the universe that can be represented by the gallon container. In other words, there is a gallon of vibrations but only a quart capacity in the human being. I cannot perceive with my physical senses any vibrations beyond, more extensive, or of a greater quantity than the capacity with which I can perceive those particular vibrations.

Therefore, man as a living entity is able to draw upon the vibrations that supersede those which he can perceive or which he can hold. Although he cannot physically take on more than his physical capacity to assimilate these vibrations, he is given—according to our basic concepts—an ability to develop his senses to a higher degree and go beyond the range of the five physical senses. Through the sixth sense, or sense of intuition, through the soul that is the point at which resides the higher forces that manifest in him, man can expand his consciousness beyond the mere commonplace, beyond the vegetative level.

If he cannot change himself substantially in a physical manner, man at least has the ability, the attributes, and the potentialities to raise himself to become a truly superbeing because the reason, mind, and soul that are innate within him are of the Divine itself. Man can strive to equal the Divine. He may never attain such equality, but that is the direction toward which he can move if he seeks truly to be more than a vegetable, if

he wishes to be a living soul and not merely a living animal slightly above a vegetable level.—A

Who Was Count Saint-Germain?

A soror rises to ask our Forum: "Who was Count Saint-Germain and what relationship, if any, did he have to the Rosicrucian Order?"

This personage is truly a *mystery man*. Historically, very little is known about him in a factual way. There are, however, extant many myths that are fantastic and many accounts that, undoubtedly, libel him as well. He has been heralded as an extraordinary mystic and philosopher, but the average historical account likewise refers to him as a charlatan and an adventurer. Even today, many who profess to be "esoterically guided by the master, Saint-Germain," think that he was canonized as a saint by the Roman Catholic Church. Actually, the word *saint* is but part of the name he assumed and is not a theological title.

The exact place and time of his birth have not been definitely established. However, it is believed by the most accepted sources that he lived between the years 1710 and 1780. Most records say that he was of Portuguese-Jewish parentage. Others claim that he was the son of Prince Ragoczy of Transylvania.

There is a report that he appeared in 1777 as Prince Ragoczy. This same account relates that when quite young he was placed under the care of the last Duc de Medici. When he learned that his two brothers, sons of the Princess of Hesse-Wahnfried (Rheinfels), had become subject to Emperor Charles VI and had received certain titles, "he said to himself: 'Very well, I will call myself Sanctus Germano [Saint-Germain], the Holy Brother'."

Saint-Germain was apparently very well-educated. He spoke fluently German, English, Italian, and French with a Piedmontese accent. It was said that he was educated in the University of Siena. He was a composer of music and played the violin most effectively. His knowledge of history was very comprehensive and he was, as well, a reputable chemist.

It is the claims which are attributed to him that have apparently caused his bad reputation in exoteric, or worldly, circles.

(continued overleaf)

He was an alchemist and professed to transmute metals and to be able to remove the flaws in diamonds. He likewise claimed that he had discovered an elixir of life, and some recount that he also attributed great age to himself.

Of course, it must be realized that the masses of people at the time knew nothing of alchemy. It is possible that it was not through any magical process but rather through his mastery of chemistry that he was actually able to transmute certain metals. Possibly, too, he may have been able to make artificial diamonds as science does today.

Further, it must be remembered that the Roman Catholic Church was hostile to the experiments of the alchemists and, in fact, to all those active in esoteric orders, and would discredit and disparage him at every opportunity as they did others. The accounts which the Church put in their encyclopedias were copied by later historians and reference workers and the same tales perpetuated.

Saint-Germain traveled extensively, often moving in high social and political circles. In the year 1748, he was in the French Court and "there exercised extraordinary influence for a time." It is said that he was employed on secret missions by Louis XV. He became involved in a dispute between Austria and France and, in June 1760, was compelled to leave for England. He resided in London for one or two years. In 1762, he was in St. Petersburg and "is asserted to have played an important part in a conspiracy against the emperor Peter III."

According to the *Mémoires authentiques* of the celebrated Cagliostro, Saint-Germain was the founder of Freemasonry. Cagliostro states in his *Mémoires* that it was Saint-Germain who initiated him into the Masonic rite. Cagliostro later was accepted as the Grand Master of Egyptian Masonry. Saint-Germain would have been 60 years old when Cagliostro was 27 years of age if the date for his birth is accurate. Undoubtedly, having similar interests, they had some intercourse in mysticism, metaphysics, and alchemy. Strangely enough, though not much is known of the life of Saint-Germain, what is known parallels to a great extent the adventures and renown of Cagliostro, and the vituperative charges directed against him.

Later, Saint-Germain took up residence in Schleswig-Holstein, where with certain others he "pursued the study of the secret sciences." We presume from this that he was affiliated with one of the esoteric movements of the time. It could have been the *Rosicrucians*, who were prominent in that period. However, this fact is not definitely established in the Rosicrucian annals. There seems to be no doubt that he was a mystic and that he was familiar with mystical and metaphysical principles. Saint-Germain figures prominently in the correspondence of the noted Voltaire.

Some of the disrepute attributed to him may possibly be due to confusing him with a well-known French family by the name of Saint-Germain. From that family, there descended a Count Robert de Saint-Germain—1708. He became a Jesuit and later served in various military capacities. Subsequently, he became involved with the French government and was disgraced by the King and died in 1778. This personage was often confused with his mystical and philosophical namesake.

In more recent times, within the last three decades, in fact, the name of Saint-Germain was bandied about by a cult, now almost extinct, which was very active in the United States. The woman leader of this cult claimed to be receiving psychic messages from Saint-Germain for the guidance of her followers. The material put forth was nothing but gibberish and a confused syncretism of modern books on occultism and mysticism. The material issued by this person in the name of Saint-Germain was a discredit to the intellect of the man.

It may be said that Saint-Germain had sufficient impact upon the intellectuals of his time to acquire the German pseudonym *der Wundermann*.—X

Condoning Undesirable Behavior

An interesting question arises out of a member's experience as a police officer. I think you will appreciate his predicament, for in itself it is a lesson in life.

Question: "How far should a person go in accepting, that is, condoning, certain types of incidents relative to his position, which are not in accord with his code of life or conscience?"

"One of the reasons I recently changed careers was the frustration of being powerless to do much to correct the things I knew to be wrong, as well as those that were not according to the 'book.' My uncertainty is in regard to duty. If everyone conforms or goes to a different job and none stays on to work for improvement, will a situation ever be corrected?"

Answer: A Rosicrucian is obliged to act positively, as his conscience directs. He must set the example. He must live by a code of ethics. This is the only honorable, the only happy, way to live. It is difficult to force idealism on others. Example is the best tactics. It must demonstrate to others the excellence of a certain way of life. If the example does not demonstrate this, nothing will. The Rosicrucian must never despair of this method—never give up. Here is where the other cheek must be turned. Rejection of the noble path by others is no loss to the student who adheres to it. The loss is to those who refuse it.

Officiousness is attributed to the idealist at times. It raises a barrier between him and those he wishes to infuse with his ideals. He becomes intent on the subject of his ideals and sometimes neglects to consider the lack of understanding in others.

Idealism is easy to think about—hard to put into practice. Most people are idealists of a sort. They all have a vision of the perfect environment. Their minds may be filled with idealism, but their bodies succumb to the animal nature within them.

Many feel they are merely condoning the life around them—making the best of what it has to offer. Their vision is always outgoing. They sit in constant judgment. The student of mysticism always looks within. He judges only himself. He endeavors to perfect his awareness of the inner man—to have the outer man do its bidding. His attention is focused on self-evaluation; self-mastery; self-conduct. He does not bemoan the habits and acts of others, but rather extends his hand in an everlasting gesture of constructive thought and action.

In situations such as described here, a member must be certain that he is doing the kind of work he wants to do. Sometimes the foregoing difficulties arise out of a basic dislike for the work. If one is in a troubled and negative environment, if nothing is holding

him there and he has a desire to do other things as well, then he should change positions. He should go where his talents are most needed—where his mind finds the most satisfaction.

A person always should seek to fit himself to his sphere, not to take *any* sphere and try to fit it to him. This is often as great a problem in cases of discontent as any negative conditions in a person's environment.

We often try to blame environment first since it would be easier to have our environment adapt to us than for us to seek out a suitable environment and adapt ourselves to it.—B

Dark Night of the Soul

A frater now addresses our Forum to say: "I am presently passing through the Dark Night of the Soul. Quite recently, everything seemed to go wrong. Is this the consequence of my experience?"

What is the Dark Night of the Soul? It is a term long used by mystics to indicate a particular emotional and psychological state as well as a personal test through which every mortal passes sometime in his life. This Dark Night of the Soul is characterized by a series of failures; the individual experiences many frustrations. Everything he undertakes, even those activities with which he is familiar, seems fraught with uncertainties and obstacles. No matter how he tries or what knowledge he brings to bear, he seems to be obstructed. Opportunities appear to fade away when almost within his grasp. Things he depended upon do not materialize. Plans become static and are never consummated. No situation offers a solution or encouragement for the future. This period is filled with disappointment, discouragement, and depression.

During such a period, the individual is sorely tempted to abandon his cherished hopes and ideals and to become severely pessimistic. The greatest danger is the inclination to give up all those things to which he has attached high value and importance in life. He may feel that it is useless to maintain his studies, his cultural activities and affiliations. If he submits to these temptations, he is really doomed. According to mystical lore, this is the period when the mettle of the soul personality is tested. One's

true convictions, his strength of will, and his worthiness to receive further *illumination* are being tried. If one surrenders to those conditions, then, although the frustration and despair may lessen, he never knows the joy of real accomplishment in life. Thereafter, his existence may be mediocre and he will experience no real peace of mind.

All of this is not a punishment imposed upon an individual. It is not karmic, the mystical teachings point out. It is a kind of adjustment which one must make within himself before he advances to a higher level of consciousness. It is a kind of challenge, a demand that one resort to introspection and a re-evaluation of his ideals and his purposes in life. It requires one to reject superficial interests and decide upon how he must use his life. It does not mean abandoning his work or livelihood, but rather it means the determining of his whole life. It causes him to question what contributions in any way he wishes to make to mankind. It causes him to discover his weak and his strong points.

Once the individual makes this self-analysis during the Dark Night of the Soul instead of just struggling against the frustration, the whole situation changes. Things improve. There is a mastery of the events which he has decided upon as worthy. Eventually, there comes what the mystics have long termed the *Golden Dawn*. Suddenly, there seems to be a transformation: He is now ebullient with enthusiasm. There is an influx of constructive, stimulating ideas which he finds he can convert into advantages in his life. The whole trend of his existence is promising. In contrast to the previous conditions, his life is now truly golden in the dawn of a new period. Most of all, there is the *illumination*, the keen judgment, the insight into himself and situations which were not possible before.

Those who do not know of this phenomenon but who have yet persisted and overcome the Dark Night of the Soul are mystified by what to them seems an inexplicable transformation in their affairs. What is particularly strange to them is that they believe some external forces or combination of circumstances have brought about the change. They do not realize that the transformation occurs within their own psychic natures as the result of their thoughts and will.

A reasonable question that is often asked is, When does this Dark Night of the Soul begin? At what age or period of one's life does it occur? Usually it follows the end of some seven-year cycle as 35, 42, 49, 56, 63, etc. It occurs more often at the end of the 42nd or 49th cycle, rarely at 63 or beyond.

Another question asked is, How long does it last? No one can answer that, for it is solely individualistic. It depends upon how one has lived, his thoughts, and his actions. We repeat, the experience does not come as a punishment for what one may have done in the past but rather as a test of his worthiness to enter the Golden Dawn. Perhaps the more circumspect the individual, the more sincere he is in trying to attain worthy ideals, the sooner the test of his determination and real character comes through the means of the Dark Night of the Soul.

How long does one have to endure this experience? This also varies, depending upon the individual. If he resists, if he does not submit to the temptations to yield to the inclination to abandon his worthy habits, customs, and practices, the Night ends sooner. If, however, he submits, slips into deep despondency, and abandons his better way of living, then the Night may continue with varying intensity throughout his life.

It must be realized, we repeat, that this is not an experience or a phenomenon that befalls only students of mysticism. In fact, it has no relation to the subject of mysticism except that it is a natural, psychological, and cosmic phenomenon. Mystics explain it; others do not. Psychologists, for example, will say that there is an emotional state, a temporary depression, a mood that inhibits one's thinking and acting, which accounts for the failures and frustrations. They try to find some thought, some subconscious repression, to account for this state. The fact is, as said, that everyone—even though he may know nothing of mysticism—nevertheless has the experience of the Dark Night. Each of you knows people who have had such a period in their life. Things seem to go wrong no matter what effort is put forth. Then, perhaps some time later, you have learned that that person has become quite successful, happy, and seems to be a transformed personality.

A condition with effects similar to those of the true Dark Night of the Soul may be

brought about by an individual's own negligence and indolence. A person who is lazy, careless, indifferent, and impractical will bring about many failures in his own life. He may bemoan his fate to others and, if he knows anything about it, even claim that it is the Dark Night of the Soul. But, actually, he will *know* that the fault lies within himself.

The difference between such an individual and those who are really going through the Dark Night is that the latter, at least at first, *sincerely try* to meet every situation and apply their knowledge before coming to the realization that they are blocked by something beyond their own ability. The lazy person, however, always knows that he is lazy, whether he admits it or not. The negligent person always knows that he has neglected what he should have done. The careless one who is so by habit knows that he fumbles and makes mistakes.—X

Diet and Psychic Development

Does the habitual drinking of wine with meals or too much eating of sweets, such as cake, cookies, and candy, interfere with one's intuition and psychic development?

Whether or not these acts are habitual is not important. Habitual acts are not necessarily negative. In fact, good habits are the economy of life. Quantity is a more important factor here. How much wine, cake, cookies, etc., are being included with the daily diet? It really is not easy to stipulate what amounts are harmful. It only stands to reason that a great deal of sweets will raise the sugar level of the body and thus bring about an imbalance in the metabolic processes. Such injury to the body will affect one's use of his intuitive and psychic faculties.

To experience maximum development in these areas, a balance between the physical and psychic systems is desirable. Anything that upsets this balance inhibits psychic development. Negative conditions in the body aggravate a person's mental state and are a hindrance to his use of mental powers.

Over-indulgence in sweets is generally conducive to physical conditions of a negative nature and thus, indirectly, interfere with one's intuition and psychic development.—B

The Privacy of the Mystic

A soror, addressing our Forum, asks: "What degree of privacy may one have as a mystic? If anyone attuned with us *shares* in *all* our thoughts, the situation could be annoying, to say the least. I do not want to share my sorrow with everyone. I feel that these are things which I must overcome and understand without bothering others. I believe the same applies in reverse. I would not wish to enter into all the suffering and joy of other people. In this regard, how are the monographs to be understood?"

The whole matter resolves itself to what is attunement. Let us use the example of resonance, or attunement, in *physics*. Two tuning forks, both having the same frequency of, let us say, 440 vibrations a second, are, therefore, in resonance. If placed close to each other and one tuning fork is struck with a small mallet, the other then may be heard and felt to be vibrating in attunement even though they are not physically connected. The vibrations of the air given off by the fork that was struck, coming in contact with the second fork, cause it to vibrate in sympathetic response because its natural vibrations are the same.

Suppose, now, we slightly dampen, that is, alter, the vibrations of the second tuning fork. Then no matter how close the first one is to it or how hard we strike it, the second one will not vibrate sympathetically with it. It is because they are not in resonance or attunement with each other. As human beings, our thoughts often can and do bring us into attunement with other persons having a similar state of consciousness as our own. It is a kind of telepathic communication. This is, however, as many members and students know, possible only under ideal conditions. Merely by changing his thoughts, an individual can place himself *out of attunement* with another with whom he might ordinarily be in accord psychologically. We know that if one is very objective in his thinking, it is difficult for him to attune with the subliminal, that is, the psychic, self.

We are told in the early degrees of our teachings that we each have a *guardian of the threshold*. The threshold in this sense means the approach to the deeper levels of consciousness, or our subconscious self. This guardian is our innermost thoughts, the principles to which we hold. It is the moral

convictions we sincerely wish to observe and live by.

This guardian cannot be removed by the thoughts of others. This fact has been demonstrated in hypnosis. When the subject has been put into a hypnotic sleep, the operator may command him to perform some act. Ordinarily, if the hypnotic state has been properly induced, the subject will respond to the operator's commands implicitly. However, if the operator, for example, demands that the subject perform some act which is in violation of his conscience, he will not respond. The intimate, personally arrived at decisions and accepted standards of behavior implanted by the individual in his subconscious are stronger than the suggestions being made by the operator.

If we have certain knowledge that we wish to keep private and not communicate to the minds of others and if such are related to our emotions and feelings and are not a casual interest, they are then part of our inner self. The guardian of the threshold, the psychic self, will set up a barrier that will make it impossible for another to attune himself with us so as to gain any cognition of such personal and secret knowledge.

However, when we do attune ourselves with another person, if he does not have such feelings about his ideas, if he is not truly in accord with them, it is quite possible that we may gain an indefinite or vague impression of them. However, we must not presume, as has been said, that true psychic attunement is a phenomenon which is easily accomplished.

Occasionally, two persons are very much *en rapport*, that is, without effort they are naturally in attunement. This often occurs between man and wife after a long and happy marriage. In other words, just as one is about to speak, the other frequently will receive his thoughts in advance. In practice, it is first necessary to find a level of consciousness with which another person can become attuned with us. This takes much meditation and use of cosmic principles. Think of each person's consciousness as being like a piano keyboard—each octave a different level of the stream of consciousness that flows through man.

Each of two persons may ordinarily in meditation function on *different* octaves of this keyboard, that is, on different levels of

consciousness. As a result, there will then be no harmony, no attunement of their psychic selves. But through mystical exercises as taught in the Rosicrucian monographs, one can move the realization of himself to different octaves along this keyboard, that is, to higher levels of consciousness. Two persons, then, undertaking this practice can ultimately find a level of consciousness on which they are in accord.

The unusual experience of immediate attunement which some persons have is due to their levels of consciousness which happen to correspond naturally. To make this point clearer, let us again allude to the two tuning forks. Two forks may be so constructed that their natural frequency, that is, their vibratory rate, is identical. Consequently, they will always be in resonance. Conversely, two other tuning forks may be of different frequencies and, therefore, can only be brought into resonance by adjusting a slide on each of them so that they have a similar vibratory rate. With this understanding, we may have no fear of violating the privacy of another through psychic attunement or having our own privacy violated.—X

Negative Thoughts

A soror from New York asks if it is possible for a person to become depleted by other peoples' negative thoughts about oneself, particularly if he is somewhat negative, in the first place.

Negative thoughts, like any thoughts, have a characteristic frequency and are transmitted from the mind of the person who holds them. These thoughts can be received by other minds. If dwelled upon by the person receiving them, they can amplify his own negative thoughts and, certainly, bring about a depletion in his vitality and influence.

Negative thoughts, however, as often explained in the monographs, act only against the person who harbors them, who allows them to stay in his consciousness. Negative thoughts, like all negative things, have no power of themselves. They cannot intrude, unwanted, on another person's consciousness. As light dispels darkness, so positive thoughts can dispel negative ones. One has only to think and live positively in order to avoid any negative thoughts affecting his well-being.—B

What Are Innocence and Guilt?

A frater, connected with a community playhouse doing a play on the life of the biblical character, Job, became interested in certain theological implications arising out of the script. As a result, he writes our Forum: "We have wondered about such things as 'guilt'; does it necessarily connote moral turpitude and disobedience to divine edict? Does innocence mean avoidance of sin or is it merely a state of ignorance?"

The analysis of guilt depends on its particular relationship, that is, into what category it is placed. In a theological sense, guilt is related to the violation of moral precepts. Since moral precepts, in a religious sense, are related to conceived divine edicts, such guilt, then, consists of acts which are disobedient to the "Will of God." Since moral codes, however, differ with different theological preachments, customs, and doctrines, an individual held guilty in one sect for one kind of conduct may not be considered so in another.

There are, of course, those acts by which one is charged with guilt because they are a breach of man-made laws. A man may be guilty of violating the laws of society, and yet he may not be morally guilty. According to his moral code, his religious beliefs and practice, he may have committed no crime. In ancient Rome, both the Jews and the Christians were guilty of offending the edicts of the Emperor and the Roman law in regard to certain of their behavior. The individuals, however, from their personal point of view, their religious motivation, had no sense of guilt or moral turpitude.

We can say that guilt can take two forms: One, we may call *external*; the other, *internal*. Guilt externally means a violation of an established rule as a code, whether of a legal or a moral nature. Guilt internally is the violation of conscience or the intimate moral sense. At times, these two may correspond; that is, one who violates a civil law may have a psychological sense of guilt as well.

Conversely, one may commit an act that subsequently brings him great remorse. He feels a sense of guilt for committing the act and yet there may be no prohibition in law against it. For example, one may subsequently feel that in a business transaction he took advantage of an individual. Actually,

what he did may not have been a crime for which he would be subject to any penalty by a law of society. However, conscience, his moral sense, charges him with wrongdoing and he feels a sense of guilt.

There can be no personal guilt unless one experiences it; that is, there must be a breach of the moral code. A criminal is not guilty unto himself unless he offends his personal code. Obviously, some persons have such a lack of the finer emotions and sentiments that they can commit what society may call heinous crimes without any sense of guilt. It is reasonable, of course, that society cannot establish a code of conduct based on the personal conception of right and wrong of each individual. It must devise a norm, a certain standard, which would apply to the majority. All who deviate from that standard must be considered guilty, whether the individual considers himself so or not.

Are men born guilty? Christian theology has expounded what it terms the *original sin* from which men must be redeemed before they may have salvation. Most enlightened mystics and moral philosophers have inveighed against any innate sin or guilt. A person cannot be guilty unless he experiences it inwardly or unless he outwardly violates a law out of which a guilt is said to arise. One who never in his life violated a law, consciously or in fact, cannot justly be condemned. But such condemnation is actually being done in connection with the doctrine of original sin. To impose the actual or imagined sin of the human race upon each newborn babe is hardly indicative of the divine love and justice which is attributed to God.

Sins primarily have a religious connotation. A sin alludes to an act in violation of a religious fiat or decree. Man can only be guilty of a sin if he recognizes the principle upon which it is based. There are what have been declared to be natural or mortal sins. They arise from those acts to which men are subject by tradition, custom, and reason as human beings. However, enlightened views, extensive education, and changes in moral values or their interpretation have come to abolish even a number of those acts which have been accepted as mortal sins.

It has long been expounded in certain religious doctrines that it is a moral and

mortal sin for man to deny his soul. By this is meant that man should believe and abide by the conception that there is implanted in him a divine element called soul. Today, several philosophical systems and schools of psychology do not accept the notion of a supernatural element called soul in man. Rather, they explain that those qualities or states which man attributes to soul have a wholly psychological and physiological basis. To the orthodox religionist, such thinkers are sinners; but the thinkers do not have a sense of guilt. They have no awareness of any wrong that they have committed. They feel justified in their sincere search for the truth of man's emotional and moral impulses rather than in accepting a traditional idea of soul, regardless of how sacrosanct it is.

Are men born innocent? The answer must be yes if we rationally consider the nature of innocence. One not aware of the values of human conduct cannot differentiate between right and wrong. One who knows no wrong is innocent of personal wrongdoing even if he violates a law. Technically, of course, such a person may be guilty. However, in conscience, intimately, morally, he is not guilty. A child has to learn first that certain behavior is designated as good or bad. If he personally accepts certain acts as bad and then commits them, he is guilty morally as well as in fact. If one, however, cannot or will not in honest conviction accept an act as wrong and commits it, he is guilty only by that code but not in a moral sense. The Christian martyrs who were burned at the stake or otherwise executed for their beliefs were unto their own conscience *innocent*. They consciously attached no wrong to the acts for which they were condemned. They were guilty only in the eyes and minds of the society which executed them.

This engenders the speculative question: Is one right in defying the accepted moral or civil code just because he is not personally in accord with it? This again reverts to the problem of whether man can allow his personal conscience at all times to be his guide. If he did, we would have no organized society. If, however, one sincerely believes that a particular custom or legislated law is wrong—even if it has general acceptance on the part of others—he must attempt to prove the ground of his viewpoint to others. In a

spirit of tolerance, he must allow others the right to their expression. He should then try to convert them by proving the rectitude of his own beliefs. A mere defiance of the rules of society because one is not in agreement with them, as is so often seen today, is a destructive and unjust attitude. If one cannot prove that he is right, then he has no right to impose his opinions or beliefs on others.—X

Curbing the Appetites

Human sexual relations offer a continuously perplexing behavior pattern to the average person. Few are ever satisfied that there is a simple answer. A member became even more confused after reading two articles in different magazines, one, entitled, "Extramarital Relations," stating that "there is nothing cosmically wrong or immoral in sexual relations . . . to continually oppose any natural desire results in frustration . . ."; the other stating that, "from the most rigid mystical interpretation, sexual relationship should be abstained from except for the purpose of the conception of a child."

Sex is an appetite, like hunger. Its function, like hunger, is to perpetuate the species. Man keeps alive by eating and he reproduces his kind through sexual relations. Both are purely normal functions of the body. Experience and time, however, have taught man to curb his appetites for his ultimate good. He found that appetites can destroy. Yet greed, lust, and gluttony have accompanied the unsatiable appetites of men and women throughout history. Overeating and unbalanced diets have caused illness and death—the lust for food has caused wars and bloodshed; famines and pestilences have resulted for those forced to grub for food.

Sexual abuses and promiscuity have caused illness and injury to untold numbers throughout history. The accompanying family problems have brought misery and discontent to millions more. The natural difference in the sexes is perennially the basis of misunderstanding in domestic affairs. Thus satisfying these appetites is not simply a matter of eating and sleeping together. There are countless ramifications to be considered before any final answers can be given.

We have learned that good health demands moderation in our eating habits. The welfare of society depends upon our appetites being curbed to the extent that all mouths are fed. We have learned, also, that sexual promiscuity endangers the health of the individuals participating.

Sexual relations cannot be considered apart from their effect on the mental and emotional health of marriage partners and the family. Where sexual relations tend to disrupt the physical or mental health of another, they are cosmically wrong. The act itself is secondary to these considerations.—B

Man's Dual Nature

A soror asks: "Why, if man is dual and infused with Divine Consciousness, is it that at many times the physical body takes precedence over his spiritual nature?"

Duality of being is a basic part of Rosicrucian philosophy. Its full implications, however, are not always realized by the member. A dual nature means in this case a system of positive and negative forces of equal strength and purpose. The dual polarity of being gives rise to motion, or a constant flow of energy from one pole to the other. These poles must be equal in order to maintain balance. If one were greater than the other, there would be no balance and no order. Duality is the division of the *One* into two aspects, an equal division that retains the balance of the *Whole*.

Thus the physical part of man is an aspect of being, as is the spiritual part. These forces

represent the dual nature that exists in all cosmic manifestations. They are both part of the *Whole*, or Divine essence. Either can assume precedence for a time if man allows a temporary imbalance between the two natures. A precedence can be taken by man's spiritual nature, as well, and will similarly cause a state of imbalance.

Balance is just that—a balance of the two aspects of being—a bringing together of physical and spiritual forces into a harmonious manifestation.

Why the physical aspect seems to take precedence over the spiritual more often than not is likely due to man's strong orientation to objective impressions. His physical sense organs bring impressions without effort. Objectivity is ever present. On the other hand, it requires concentration and effort to supersede these impressions with thoughts and concepts of a spiritual nature. It requires reflection and introspection.

The physical nature of man is also mortal. It cries out for the necessities of survival. It demands and needs attention. Therefore, it is constantly demanding, and man constantly seeks to meet its demands.

The spiritual nature of man is immortal. It is positive and self-sustaining. It does not cry out for attention. It is thus neglected in the amount of attention it receives. Man must make an effort to have it express itself. He must establish behavior patterns and habits that are conducive to spiritual expression. He must bring about a balance in his own expression, else the physical nature will take precedence in his behavior.—B



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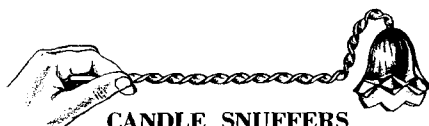
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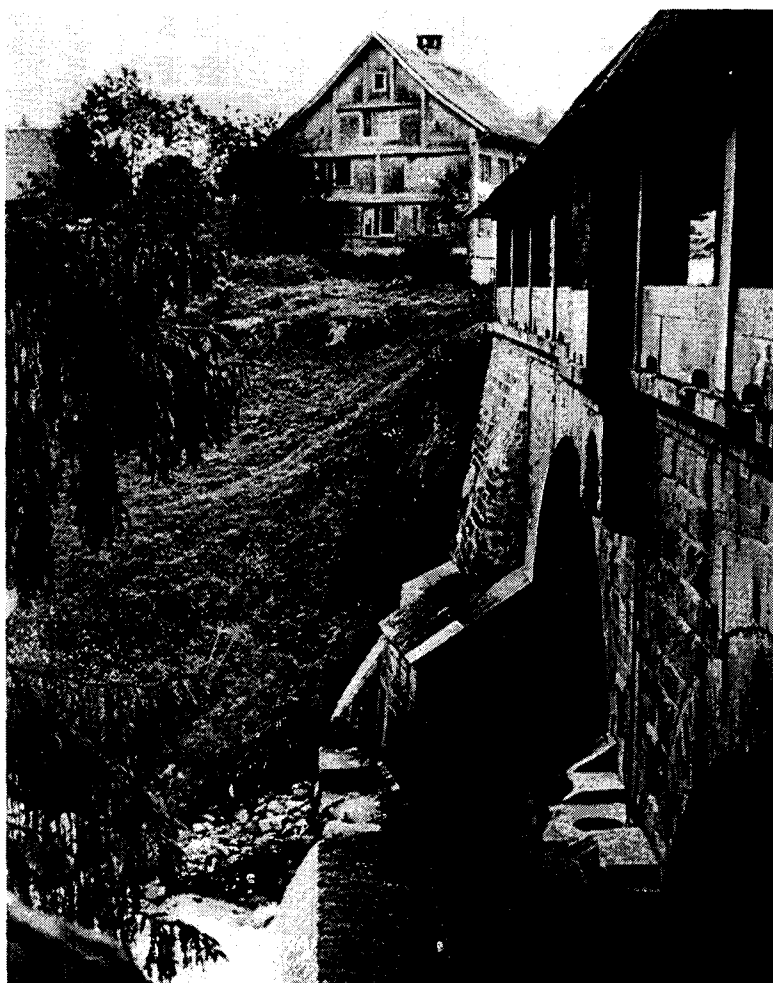
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June, 1964

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ROSICRUCIAN FORUM



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Where Mystics Dwelt

In a region of Switzerland that is covered with dark and mysterious forests, stands this house, the birthplace of Theophrastus von Hohenheim, renowned as *Paracelsus*. The massive structure in the foreground, spanning the turbulent Etzel River, is known as *Teufelsbrücke* (The Devil's Bridge). It was in this atmosphere that the Rosicrucian Master and great physician spent his solitary youth in the fifteenth century.

Greetings!



DOES CHARM REPRESENT INNER DEVELOPMENT?

Dear Fratres and Sorores:

Does an attractive personality, one which is apparently charming and has what is termed a "magnetic attraction" signify great spirituality? There is not necessarily a relationship between such a personality and one having moral sense and spiritual evolverment. Many a rogue who has deceived persons and been unscrupulous, morally and ethically, has had a pleasing appearance, a congenial manner, and a certain physical charm.

The individual can draw a mask over his true personality and motives. He can enact a role that is quite different from his true self and intentions. Many have a complete control over their emotions. We do not mean that they are stoic and exhibit no emotional responses. We mean, rather, that they can portray the particular emotions which they wish to express just as one might put on a costume to represent a certain personality.

It is true that the person who is guided inwardly by spiritual ideals and who has a correspondingly highly developed consciousness will exhibit characteristics of this development. However, these indications are more subtle. Often they are merely psychically apparent and are not displayed in a prominent, objective way. Such a person is usually humble, never boisterous; he is friendly but does not intrude in his conduct. He may even be physically unattractive but have a kind of beauty difficult to describe. Not what he says but something in the tone of voice seems to instill confidence. He is not necessarily vivacious or glamorous; yet one likes to be in his presence, for it conveys a feeling of assurance and security.

A healthy body and mind, to use a common but nonscientific term, conveys a kind of animal magnetism. A vigorous, dynamic person has a contagious spirit about him that attracts people. The psychological fact is that such a person stimulates others emotionally. They derive a kind of satisfaction from him, being moved by his words and their electrifying action. Man is a gregarious animal to a great extent; that is, he is in-

clined to be a group person. He has what is called the *herd instinct*. Consequently, he is inclined toward those whose personalities, physical and intellectual qualities, move to action, to that action that he might not himself ordinarily take.

There is a kind of mass hypnosis that such charming personalities induce in others, consciously or unconsciously. Many of the world's ruthless, selfish dictators have had just this kind of psychological effect on persons around them or even upon the populace as a whole. The personality which they display may be termed *contagious* in influencing people. It becomes an irresistible suggestion to act in whatever way the personality determines.

For example, it has been said that Hitler, notwithstanding diabolical acts which he executed or permitted against humanity, had a fascinating effect upon those in close association with him. It is related, even in Germany, that in certain of his emotional moods he appeared charming and had a *magnetic personality*. More or less the same account has been related about such persons as Mussolini and Stalin. However, sensitive persons in the presence of such individuals (even when the latter are in their more congenial moods) will feel repulsed by them. In other words, the sensitive person is psychically able to perceive the auras of these people and their *true* psychic selves even when their outer or physical aspects do not manifest or agree with the true inner state.

We are certain that everyone has had the experience of an undefinable dislike, even a feeling of revulsion, for a person who outwardly, in appearance and manner, is charming, smiling, gracious, and courteous. At such times, we have all felt a sense of guilt, of personal shame for our feelings since they seemed to be groundless and inconsistent with the obviously pleasing personality of the other. This was due to a conflict between our subconscious and objective selves. On the one hand, we were experiencing subconsciously a true discernment of the person-

ality; on the other, we were experiencing objectively a false impression. The personality was not false in appearance but false in truly representing the real self of the person.

How, then, it may be asked, are we to know the personality of an individual so as to be able to rely on it? Are we to be suspicious of every charming person, feeling that he might be perfidious behind the front that he exhibits? There is a way of learning the truth, but it requires more or less ideal conditions to detect it. The true personality cannot always be easily discerned by everyone. As said, such true personality is much more subtle than the objective manifestation.

So-called charm, physical magnetism, and attraction are strong stimuli. They are immediately realized by us objectively, and they have an intense impact upon our own emotions. For example, we can easily see an infectious smile, hear a stirring laugh, notice the vitality and quickness of movement of a person, and appreciate his witty remarks and alacrity of mind. If we are constantly subjected to such a barrage of activities and emotional stimuli, we may not know unless we are psychically sensitive whether these are true symbols of a noble personality or not.

It has often been said that there is a vast distinction between *acquaintances* and *friends*. True friends, and this also applies to true spiritual personalities, must grow upon us. Simply put, one must be around them in various circumstances for some time. The human aura is affected by the play of the inner emotions—not the outward symbols of them. A person cannot *continuously* enact a role. There are moments when the mask will be down and the true personality will manifest itself. This manifestation may not be in any words said in anger or obvious immoral behavior, but it may be found in the subtle radiations of his aura which will be detected psychically at that moment. From

such a contact, you will immediately know that the personality displayed is either genuine or false and that subliminally you are experiencing the real self.

It is, therefore, advisable not to suspect everyone who is charming and possesses a magnetic personality of being otherwise. But it is also advisable not to become too deeply involved in a personal way until something more convincing than first impressions or behavior of an individual is evident.

Faternally,

RALPH M. LEWIS.
Imperator

The Meaning of Duty

Many members of this organization are concerned not only about their personal evolverment but also about their behavior in the process of evolverment. We are taught in accordance with the principles that constitute the basic Rosicrucian philosophy that man's life is influenced by the law of karma. That is, he reaps what he sows. Therefore, each intelligent member of the organization wishes not only to evolve the possibilities of the moment to the maximum, but to behave in such a manner that what he sows will be productive. He wishes his harvest to be a worthwhile achievement that will bring him a step closer to the attainment of Cosmic Consciousness and psychic development.

If man is to accomplish these ends to a certain degree within a lifetime, he must have certain standards by which to measure his progress, a basis that will indicate the direction in which he is traveling. Just as mileposts on a highway indicate one's progress from one point to another, so progressive understanding of the laws of karma are mileposts that enable him to apply his knowledge to attaining the ultimate aims and ends that he has in mind.

What this behavior is, is summarized substantially in a common concept defined by

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the word *duty*. Duty is probably a misunderstood concept because it can be interpreted in so many different ways, and, furthermore, it is subject to interpretation that permits it to be put aside pending clarification or a desire for a better understanding. Also, there is a tendency on the part of all human beings sometimes to believe that duty is substantially the obligation of someone else rather than their particular obligation. For that reason, we might find it worthwhile to direct our attention to the meaning of the concept of duty. In our analysis or discussion of the subject, we can hope to orient ourselves better in relationship to the obligations and desires which we have as individuals.

Duty is a difficult word to define since each individual interprets his own obligations and duties somewhat differently. As I have already intimated, our tendency is to be more harsh in our definition of duty for others than for ourselves. Since *duty* is a relative term, definition can only elaborate upon its meaning rather than isolate it. Generally speaking, duty is that which a person is bound by moral obligation to do or not to do. It may be defined in another way by saying that it is the moral obligation in itself.

We must bear in mind, whenever we discuss morality, that life as a whole has both its privileges and obligations. We are sometimes so concerned about obtaining our privileges that we forget our obligations. Just as the law of karma is exemplified in the law of what we sow, so shall we reap; so we might say that this same law is exemplified in the simplicity of the idea of *give and take*.

We receive life, and we are placed in an environment for the maintenance of that life. We are obligated to preserve and attempt to evolve the circumstances that will bring that life to its ultimate perfection. Here we see the operation of the same law that is considered the law of karma. That is, we have privileges, and we have obligations. Sometimes, we belittle the privileges. We feel that we would be just as well off, if not better off, if we were not given the privilege of life. We sometimes resent it. Some resent it to the point of wanting to eliminate either themselves or the life of someone else who may, they believe, be interfering with their own.

Whether we always freely admit it or not, life in itself is a privilege. It is also our

privilege to be able to draw upon all the knowledge and experience that can come to our lives or which we can contact in order to improve the circumstances under which we live and, in the broad sense, evolve from a state of imperfection toward a state of perfection. When perfection is reached, then the moral obligation will be eliminated. There will be no duty in a state of perfection because all actions, all thoughts, will be of such a nature that they will not require a constant reiteration or reminder of obligations other than the state of perfection itself.

The moral implications of duty are of course as vague, insofar as definition is concerned, as is the concept of duty itself. Here we are simply using different words to attempt to define or limit a moral concept. Generally speaking, a moral obligation is the concept of that which is sanctioned by or operative within one's conscience or ethical judgment. That is, moral obligation is personal in that it should spring from our own judgments. These judgments should be based upon our knowledge and experience. For example, it would be immoral to take property belonging to someone else because it is the privilege of each of us to use certain properties. To interfere with anyone else's use of the properties which they have made an effort to utilize, control, and direct is to interfere with the privileges of another.

Our obligation is not only to evolve ourselves but to carry out that evolvement in such a manner that it will not interfere with the privileges of another individual. Here is another subtle way in which privilege and obligation are interrelated. We are given certain privileges. We assume certain obligations, but within the privilege-and-obligation concept itself is also the fact that we are social beings and that everything we do that is directed toward our own evolvement must at the same time not be directed in such a way that our actions interfere with the evolvement of anyone else.

Duty, then, is the moral obligation we have to utilize our privileges and to assume our obligations. The complaint in the modern world today of almost every employer is the problem of convincing the employee of that employee's obligations. In payment for services rendered, it is presumed that the individual who works is one who will obligate himself to carry out that which his

employer wishes to have executed. This is an important phase of our lives because unless we respect the privilege of the individual to carry on his work and obligate ourselves to the agreements which we assume, we are falling short of duty.

Duty in the cosmic sense far exceeds duty in our daily life. As I have already inferred, duty in a cosmic sense is closely bound to the law of karma. Duty is our responsibility to live so that each step we take is upward, and it is a part of the process of evolution and personal evolution for us to discover exactly what the bounds of duty are. If duty and the relating moral obligations could be written down as a code as are man-made laws, then man would have no reason to live. There would be no necessity for him to be incarnated into the physical status where he now finds himself.

Man has to explore the world of duty, and he has to learn through trial and error or by the development of his own intuition what his privileges and responsibilities are and what his duty is toward others and himself. In this way, he gains not the limited moral precepts that might be written by man in his philosophies, religions, and political sciences; but he learns a greater, a broader concept, one which we can define by no other word than cosmic.

Cosmic duty is man's awareness of his place in the whole cosmic scheme. It is the gradual evolution within his own mind of those thoughts and ideas that will direct him toward fitting himself into the picture of the cosmic whole. Only when man relates duty to a number of lifetimes rather than to his behavior toward his fellow men, his job, or his earthly existence will he be able to incarnate at points of development and within areas of environment which will give him more opportunities and greater possibilities for growth than those which are his at the present time.—A

Cosmic Goals

A frater asks: "What are we really working toward in life and what are our chances of getting there?"

If happiness is defined as a *pleasurable state*, then it can truthfully be proposed that happiness is the *summum bonum* of life—the ultimate goal of human endeavor. What other goal can man seek? What can be more

desirable than that? If you say wealth, or spirituality, or health, or long life, or true friends—to what end do you seek them? Are they not desirable because they will give you happiness, the peace of mind that surpasses all understanding?

Try to analyze each desire you have had. Ask yourself why you had the desire, what you hoped to gain from it. Always, you will come to the conclusion that you hoped the satisfaction of that desire would bring you pleasure.

Rosicrucians in their metaphysics identify this longing as man's search for harmony with the Infinite. In this, we conceive the Infinite to be a vital principle imbued with motion and dual polarity. This motion and dual polarity set up certain requirements for all components of the Infinite. If man, as a component, meets these requirements in his daily affairs, he experiences harmony, or sympathetic attunement, with the nature of the Infinite. If he fails to meet these requirements, he is temporarily out of step and experiences disturbance and uneasiness in his affairs.

When man is disturbed, it is natural for him to seek the most apparent means of re-establishing balance. Often this is only temporary and no solution at all. For example, if he finds himself financially embarrassed, he may seek to borrow money to pay off a debt. This may lead to more borrowing to pay off the previously borrowed amount, and so on. People in financial straits have usually overstepped themselves. They have upset the balance of income and outgo. Their first step should be to bring the situation back in balance by curbing the outgo; then to try to bring back real income in some way as opposed to borrowed income. Easier said than done, true, but nevertheless in most cases the necessary thing to do.

People with health problems will often live with temporary solutions such as pain killers or stimulants rather than to go to the heart of the problem, which may be over-eating, poor diet, lack of exercise, or negative mental states. Complete loss of reality in some spiritual exercise is also a shortcut to happiness and ends only in temporary pleasure.

Man will seek that which to him gives a sense of at-one-ness with his environment, with the life around him. He can do this

only as he adjusts his thinking and behavior to the requirements of motion and duality, the two dynamic factors of life.

What are the requirements? First, that work and effort be exerted to keep up with the motion and change of life. There is no sitting back, no stopping. Mentally and physically, each day requires man to adjust himself to new demands. He must pursue life; and the more he enters into the spirit of the pursuit, the more will he find himself in step with it and experience a sense of harmony or at-one-ness with the Infinite—*happiness*.

Second, man must appreciate the presence of opposites in his environment, the manifestation of dual polarities. He must appreciate these as simply two aspects of a single nature rather than as opposing forces at war with each other. Sharing viewpoints, compromising, co-existing, giving; these are all part of living with duality.

The motion of life is a flow from one polarity to the other. Man is constantly subject to this flow, and the resulting sense of opposition it brings, as he is brought into contact with different viewpoints, is his most frustrating experience.

Have you ever noticed in your own experience how your point of view has changed radically from one extreme to the other on certain issues? Have you noticed that after you finally decide to compromise your viewpoint and go along with others, they suddenly change to yours? Nature simply will not let its delicate balance be upset!

This is why there can be a so-called law of averages. This is why psychologists stress that in order to get people to work with you, you should first work with them. This is why in every group you will always find dissenters, people taking the opposite point of view. This is why the world is divided. If East and West ever get together, there will be another split between Northeast and Southwest or North and South, or some other combination of halves. Husbands and wives often find themselves in this predicament as well. As surely as one capitulates to the other's wishes or point of view, the other reverses himself.

There is no ending this motion of life—the underlying cause behind this phenomenon; but like all natural phenomena, there is the possibility of adjusting one's thinking

and behavior to it, learning to live with it, and, as good psychologists do, employing it to your advantage and well-being.

Remember that there is but ONE ABSOLUTE which incorporates all phenomena, whether today we call it bigotry and tomorrow, justice; whether today it is murder, and tomorrow, survival; whether today it is work and tomorrow, play; whether today it is right and tomorrow, wrong.

For happiness, man must appreciate other points of view: He must look at opposites as necessary to the mechanism of life; he must, indeed, *invite* other points of view into his consciousness. In this way he most nearly perceives life in its totality, and from this totality he is better able to judge and master the elements of his environment.

As Rosicrucians, we subscribe to the cosmic viewpoint that all separateness is but an illusion; that all things are part of the ONE. The more we learn to live this philosophy and apply it to our prejudices and narrowness, the more will we be in step with life again and enjoy her unbounded pleasures.

Pleasure, or happiness, should be man's lot from pole to pole, no matter where he stands in relation to the motion of life. Whether he's up or down or in between, he has the potential for *happiness* in each sequence of the eternal cosmic plan.—B

Who Answers Our Prayers?

It has been asked: "If we do not accept the idea of a personal God, a kind of anthropomorphic being who watches over the affairs of human beings, who or what is it that answers our prayers?"

As we have had occasion to state in our Forum previously, prayer is an *appeal*. This appeal can either be vocative, written, or even presented by symbolic gestures. From a psychological point of view, a prayer constitutes recognition of a transcendent power, a supernatural intelligence that can respond to the appeal. If this conception were not held, obviously most persons would not pray. The average prayer, if analyzed, is found to be quite humanized; it anticipates a consideration of its content by a kind of judicial mind, that is, a divine judge. The average religionist, through a *theistic* belief in a personal God, expects his prayer to be "heard," or to be consciously known by such a God, whom he desires to act upon it.

How a deity can know and deliberate upon the multitude of prayers or appeals offered by men in their respective faiths is rarely reasoned upon. The incongruity of such a belief is that men in one sense attribute to their God certain humanlike qualities; He listens, hears, sees and feels, on the one hand. Yet, on the other hand, he is imagined as having certain other unhumanlike propensities, such as an ubiquitous awareness of what all men everywhere are doing!

It is not our intention to deny the right or even to question the plausibility of the beliefs of those who have a theistic conception of God. In fact, millions of such believers will testify that their prayers have been answered—which, to them, is a substantiation of their belief and an example of a theurgy. However, there are multitudes of others who do not adhere to a belief in a personal deity in the strictly theistic sense. They have varying metaphysical or mystical conceptions. For example, there are those who consider the Cosmic a matrix of laws, that is, a system of harmonious forces and phenomena out of which all things have their existence. These laws—we call them that because of their uniformity of application—work impersonally for everyone. To the extent that the person can bring himself en rapport with these phenomena, he is helped.

Equally sincere and devout in their beliefs, these believers do not hold to the notion of a divine intervention. They conceive that the laws are eternal and immutable and that there are no exceptions to them. They further believe that man can be *enlightened*, illuminated by bringing his consciousness into attunement with this cosmic order. Such attunement may give him a new puissance, the capacity to understand and to surmount his difficulties.

Such individuals—and each will know whether he falls into this category or not—believe that the mastery of life is a human and not a supernatural responsibility. This does not mean that man is limited to his common reasoning and judgment in all circumstances and incidents that challenge him in life. They contend that through such attunement man can draw to himself the needed moral and physical strength and often the vision by which he can remedy his condition. In other words, those who think

in this way feel no more isolated, detached, or destitute with respect to a source of help than does the theist in his prayer to a personal God.

There are metaphysicians and in many cases mystics who also pray in this manner. The psychological basis of their prayer is different from that of the theist. They do not think that their prayer is being “heard,” that their individual words are being deliberated upon by a divine intelligence. To them, prayer is a means of apotheosis, that is, a kind of absorption of their consciousness into the greater cosmic order. As a result they are imbued with greater psychical, intellectual, and physical powers. To them, prayer is a kind of ritual by which, perhaps, they will receive a *charisma*, a kind of cosmic endowment. This endowment is not a special, purposeful acknowledgement of their prayer, but rather that through the channel they have made for themselves, there will be a cosmic effusion into their being.

Do such persons always have success with their prayers? They do not. The same must likewise be said of the theists praying to a personal deity. The motive behind the prayer is often not possible of realization, whether considered from the theistic or pantheistic point of view. A Divine Intelligence, as we mortals think of it, could not reasonably concede to every human appeal in prayer. Naturally, this would be because many such human requests would be of a nature contrary to the moral precepts expected of such a Divine Being. Likewise, from the pantheistic or metaphysical view, many human prayers would be *contra* to the cosmic harmony from which the individual sought enlightenment.

The modern psychologist, who approaches the subject of prayer exclusively from the scientific point of view, also finds it has many advantages. Such scientists, of course, cannot accept an anthropomorphic deity, a supernatural intelligence that will respond to the appeals of humankind. They may even doubt that there is a harmony of higher, impersonal forces and powers with which the human consciousness can attune, as the metaphysicians and many mystics believe. However, such a psychologist does contend that prayer gives the individual a deeper insight into his own subconscious self, that prayer has the function of integrating the

aspects of self, bringing the objective self and certain of the emotional states of the subconscious into a more harmonious integration.

Psychologists contend that the individual, through such profound meditation as sincere prayer, momentarily confronts his *whole self*. He realizes certain aberrations in his own thinking and conscious activity. Likewise, he gives expression to feelings and inclinations which he may have repressed. Simply stated, the individual gives his psychic self the opportunity to function more fully.

Psychologically it is held that prayer acts as a kind of mental and emotional catharsis. It purges the individual of many doubts, strengthens his morale and, all in all, fortifies him—helping him to conquer fears and to remove obstacles to which he may have submitted previously. It provides him a personal peace and reassurance, such as external counsel often fails to accomplish. It is for these reasons that psychologists, who themselves may not accept the common notion of the function of prayer, will, nevertheless, suggest it for persons who are troubled in mind, recommending it for personal relief and as a healing factor.

From this brief outline of the value of prayer, one can see that it is not really important what the individual believes regarding the mechanics or function of prayer. He may make his choice according to his own beliefs and convictions. The fact remains that prayer results in benefit to the individual even if not in the exact manner he anticipates or desires.—X

The Tobacco Question

It is possible that the year 1964 will go down in history as the year of the great tobacco controversy. The question of the use of tobacco is not new to the pages of the *Rosicrucian Forum*. I have looked back through the index of the *Forum*, and I find that the subject of smoking and the use of tobacco has been touched upon a number of times in past issues.

Many who are past middle age will remember that at the turn of the century and the years that followed there was considerable controversy at a moral level regarding the use of tobacco. For some reason not exactly clear to me now, the moral consider-

ation seemed to be the most outstanding. I can remember in my childhood that the use of tobacco was considered by my family and the intimates of my family as one of the most serious sins possible for a human being to commit.

Short of a direct violation of the Ten Commandments or absolutely ignoring the basic principles of the teachings of Christianity, particularly as they were interpreted by the church in which my family were active workers, smoking was the most deadly sin, except possibly the use of alcohol. The moral and religious issue on the use of tobacco, as it existed at that time, made a profound impression upon me. Up to the age of sixteen, I was of the firm belief that to smoke a cigarette was a sure and permanent ticket to hell. It was my instruction and belief that a cigarette smoker could not go to heaven, that he would be eternally condemned by God to the flames of hell.

Such a moral issue has caused anyone who has been exposed to it to question throughout his life the use of tobacco. I do not any longer share the belief that a moral principle is in any way involved in the question of smoking; but, nevertheless, that early training during the first sixteen years of my life, which impressed upon me time and time again the sin of the use of tobacco, cannot be ignored. It is so intrenched on my subconscious mind that I will never be completely rid of the concept.

However, one factor caused me to change my early point of view. Although tobacco was not used in my family, it was interesting to me to observe that an uncle, who evidently was not of the same religious convictions, smoked incessantly. Even more interesting, his sons, my cousins, did not smoke. I was rather at a loss to reconcile this example with what I had been taught. Here was a good family—as good as we were, at least—whose head was a constant tobacco user; yet the rest of his family did not become smokers. Both my brothers and I became cigarette smokers. That my cousins did not is an interesting commentary, which I do not attempt to explain.

When I first joined the Rosicrucian Order, I must still have felt the moral stigma which I had been taught was attached to the use of tobacco. As a Neophyte, I wrote to the organization asking for a statement of the

Order's opinion on this subject, and I received a courteous reply from a member of the Department of Instruction. He informed me that the Rosicrucian Order did not consider the use of tobacco to be a moral issue and that the decision as to its use should be left to the individual. This policy has continued and, as far as I know, will continue to be the principle upon which the Rosicrucian Order will comment on the subject of smoking.

The emphasis in 1964 concerning tobacco is on physical health rather than morals. It is almost incredible to believe that two of the greatest nations in the world, England and the United States, should have devoted time, money, and the work of government authorities to study this problem and that both should have come to the same conclusion—that smoking is a health hazard and that there are very important indications, although lacking absolute proofs, that smoking has a contributory effect particularly upon cancer of the respiratory system and upon heart disease.

In addition to the moral implications of smoking, it was stated when I was young, that smoking caused tuberculosis. My mother and father assured me that not only was the smoking of cigarettes a sin, but that everyone who smoked would eventually develop tuberculosis.

They also said that it would stunt my growth. Incidentally, by the time I was twenty-five, I was over six feet tall and weighed two hundred and twenty pounds, and I did not develop tuberculosis. Consequently, the moral and health implications held up to me as reasons for not smoking had very little effect upon me. At about sixteen years of age, I started smoking, and I smoked almost continuously for forty years with very few interruptions. The interruptions were temporary. As Mark Twain stated, he could stop smoking any time; he had done it hundreds of times during his life.

Some time ago, I quit smoking. It was before the present controversy reached its height, and my reason for discontinuing smoking had no direct relationship to the present cancer scare although in view of the publicity given to it, it may have affected me unconsciously. I had a more direct reason that is unimportant to these comments. What is important is that now as a non-

smoker—at least temporarily—I have been able to observe this controversy on the present health hazards of smoking as a bystander without a particular prejudice. I have noticed that some people have tried to quit smoking. Others have ignored the news. Still others have read the reports carefully and worried about them. Some have simply quit reading and thereby tried to shut their minds to the controversy, just as an ostrich is supposed to hide its head in the sand and believe that it is safe from pursuers.

Regardless of what may be one's opinion concerning the question of smoking, either from a moral or from a health standpoint, the ultimate decision is going to have to be reached by the individual. I am of the opinion that there are many other habits which may be just as bad as smoking that have not had the research, expenditure of money, and publicity. I personally know of one individual who condemns smoking and has done so for many years; yet he drinks from fifteen to twenty cups of coffee a day. I seriously question the right of that individual to judge the habits of other people, regardless of what those habits may be.

We shall not know the ultimate answer to this question for some time. Speaking for myself, as I stated, I have not used tobacco now for some months. It has been long enough for me to have lost the taste for it. I no longer unconsciously reach for a cigarette after finishing a meal. In other words, for the time being, I am free of the habit although I have made no promises or guarantees that I will never return to it. I cannot say that I have gained in any way. Negatively, I find that I am more nervous than I was when I smoked. Smoking would seem, therefore, to be a tranquillizer that is economically within the reach of many people, a means of soothing them from the stresses of environment. I am still working with this problem, as it were, having been dependent upon tobacco for so long as a tranquillizer. It is difficult to find a substitute. I find I clear my throat less. Evidently, tobacco did cause an irritation in my throat, which seems now to have disappeared. I can honestly say that I see no difference in myself physically or mentally from when I smoked, except for these two points.

I read an article recently by a well-known Canadian writer, J. B. McGeachy, who writes

a column in the *Financial Post* of Toronto. I have followed his writings for some time and like many of his ideas. I believe that he summarized very succinctly the question of smoking: "I believe human beings will always use and require some anodyne, some psychic reliever of which tobacco and alcohol are but two examples. Nearly everything human beings do is attended by some risk. Why do we need anodynes? Because we possess both sensitivity and imagination. Otherwise, we would never have come out of the trees."

Whether morally or as a matter of health we condemn the use of something that gives us comfort, consolation, and relief is a question that goes deeper than mere individual opinion. As human beings, we realize that there should be purpose in our lives, and, at the same time, we believe that we have a right to a degree of happiness. Observation and experience teach us that much of the process of adjustment to our environment causes pain, problems, and a degree of misery. There is nothing that prohibits us from making this adjustment to life as convenient and as painless as possible. There have been times in history when men believed that to persecute or to inflict pain upon themselves was one of the ways toward eventual attainment of union with God. But there has been no proof that those individuals who practiced extreme measures reached psychic involvement or peace of mind any more than those who made a reasonable adjustment to environment.

I believe, therefore, that we will never be condemned by a Divine Mind or force because we have used means that give us even temporarily some peace, consolation, and method of adjustment to the trials and tribulations of the process of living. However, I am a firm believer in temperance. I believe that no physical or spiritual concept or condition should ever be overused. Moderation in all things is one means by which we relate ourselves properly to our environment.

If an individual will sincerely practice temperance and moderation in all the facets of living, he will be able reasonably to adjust himself because he will balance the mental and the material, the physical and the spiritual, the objective and the subjective. I am not writing in favor of any vice, nor is it my intention to promote wrongdoing or any

actions that will be an impediment to health and well-being. I believe these are matters of individual decision and that the moral issue is not as important as the issue of man's all-over involvement and adjustment to the circumstances which it is his destiny to fulfill.

We certainly can hope that if man is able to accomplish the technological ends that this civilization has brought about, surely he should be able to use good judgment. Furthermore, I read that the government of this great nation recently appropriated over five and one-half billion dollars to be used for the next year in space exploration. I am by all means enthusiastic about expanding the horizons of our knowledge, for man is challenged to do that; but I believe that before he pushes too far into space, he should come nearer to solving some of the problems that exist on this planet.

Instead of man's carrying his imperfections and uncertainties into space and possibly contacting other living beings, should he not carry higher ideals—certainly not disease? I believe that it might be well for some of the money and effort being spent for space exploration to be spent for further study of man's physical adjustment to his environment, for fighting and eradicating disease, and possibly for gaining a better understanding of the relationship of tobacco and other physical means to man's physical health, well-being, and comfort.—A

Cremation

A frater recalls that Rosicrucians are partial to cremation as a means of disposing of the body of a deceased person. Would it be violating natural law, he asks, if the body were willed to medical institutions for research?

The body of man is material in every sense of the word. Its components are of the earth, and to earth it will return. Upon transition, the body has served its usefulness to the soul personality incarnating therein. Were it of no further value, the sooner it could be reduced to the elements from whence it came the sooner could those elements be reunited into useful form again. This is the principle behind cremation and the regeneration of elements by fire.

However, were it of further value to the soul personality which it harbored, or to humanity as a whole, then the body would still be useful in its present form and its preservation justified. When donated for medical research, it offers such value. I feel, however, that so much has been written on this subject that it is not necessary to list specific examples here. After medical research is completed on a body, cremation can still take place, thus completing the physical cycle.

Usefulness is an important cosmic standard. We can usually weigh the validity of many practices by simply asking, "What useful purpose do they serve?"—B

Will You Help?

Those of you who participate in our Forum know its value. We can say with due modesty that it answers questions liberally, without prejudice and without regard for political, religious, or other pressure influences. We believe that members, our Forum participants, want knowledge and truth with respect to their submitted questions. They have confidence in our courage to answer them regardless of whether our answers may be contrary to accepted dogma or mass opinion. Our Forum is not obliged to cater to any group, institution, or policy-making sponsor.

However, to publish the *Forum* at a nominal subscription rate without accepting the support of advertisements is a burden today in view of the rising costs which are incidental to such an enterprise. It is not our intention at this time to raise our subscription rate, nor are we asking for donations; but you can help us in the cause of truth and the dissemination of knowledge. There undoubtedly are other members, *Rosicrucians*, whom you know who are not reading the *Forum*. We believe that if they once started, they would find enjoyment and instruction through their subscription. Why not *give them a subscription* for a half year, that is, three copies of the *Forum*? Select one or two persons and send us their names and addresses. To make this possible, we offer a *special reduced subscription* rate of \$1.00 (8/- sterling) for a half year.

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Rarely, in all the years since Dr. H. Spencer Lewis inaugurated the *Rosicrucian Forum*, have you been asked to do anything in its behalf except submit questions for your instruction and enjoyment and that of other Rosicrucians. Now we believe that it is time to spread knowledge of the value of the *Forum* more extensively throughout the Order, *and we ask for your help* in this campaign. If each of you throughout the world will provide one more subscriber or contribute one more subscription to a pronaos, chapter, or lodge, the assistance will be tremendous. You will help, won't you?

The *February*, *May*, *August*, and *November* issues of the *Rosicrucian Digest* contain the names and locations of all the pronaoi, chapters, and lodges throughout the world. Select the one you wish to sponsor with a subscription to the *Forum*. Remember, of course, that the *Forum* is in the English language.

Thank you.—X

On Karma and Reincarnation

Forum questions do not always come in singles, and it is interesting to note that a frater in England asked several questions around one basic subject. We will number them here, as he did, and reply to them collectively.

1. Does our active life on this plane manifest in certain fixed orbits analagous to those of the heavenly bodies? Do a husband and wife, for instance, meet again on the earth in future incarnations?
2. Is it possible for the soul personality in any sense to retrogress? In other words, need karmic lessons be learned more than once?
3. In accordance with the law of karma, the environment for a reincarnating soul is pre-selected. Does this not involve the prediction of circumstances and, therefore, a negation of free will?

To begin with Question No. 2, we might review the Rosicrucian viewpoint on the question of the evolution of the soul personality. Evolution, as the word implies, is a progressive concept. It pertains to a changing face on the elements that make up the universe. As it applies to knowledge, it depicts a condition of *adding to* one's awareness or consciousness of the universe through experience. An experience is an accomplished fact. It has happened. It becomes part of the soul personality's storehouse of memory. It cannot be taken away. Since experience of some kind, even though limited, is always impinging on self in the conscious state, the storehouse of memory is always being added to. In that very general sense, growth is a constant, progressive event.

It does not follow, of course, that self will always act on the basis of its experiences. A person may have to experience a certain event many times before it finally registers strongly enough to make an impression which will subsequently guide his behavior. We do not always *learn* from one experience; yet each time we have a similar one, it adds to the number of that particular experience which is needed to make a firm impression. For example, we may have to burn our fingers many times before we *learn* to be more careful with fire; yet each time we

burn a finger, it is adding to the total impression which will someday register to us as "enough."

Thus we have experiences until the lesson to be gained is learned. This is not retrogression, however, but rather progress through heavy, labored steps.

Through reincarnation, the soul personality finds this experience-acquiring pattern a continuum that goes on and on. According to Rosicrucian metaphysics, the soul personality is automatically drawn to those locales and conditions that will provide the next experiences in the logical progression of events. It is more correct from this point of view to look at the place of rebirth not as a pre-selected site, but as a place or condition, the magnetic influence of which harmonizes with the needs of a corresponding soul personality at any given moment. These magnetic influences are always in a state of flux as people direct and redirect the course of their lives. If at any moment the influences of the place of birth change so radically as not to provide a soul personality with its needed experiences, then the whole picture is changed and the soul personality is attracted to a condition right for it at the moment of birth. If, after birth, the conditions change, the soul personality through any number of ways can and will still be drawn to conditions it *does* need: through early transition, through adoption, or through other channels of so-called *fate* which, time after time, separates children from their natural parents at an early date.

To comment on the frater's first question, we can continue to think of the soul personality and its environment as contiguous, each serving the other's need. On this basis, it is logical to assume that all of the elements of a person's environment are growing with him as well; that those who provide him with the necessary parentage in this life will likely be those who will be most suited to him in the next, and the next.

In the cosmic sense, there is no absolute family relationship, for all are part of the ONE soul, without relationship; but in the nature of its parts, there are like things that are drawn together, that have tendencies toward adhesion. As people develop certain tastes and preferences and pass through cer-

tain experiences, they are likely to be drawn to those who have the same preferences and experiences. Like going through the grades in school, one would most likely stay with his class through much of his ascent in the scale of human experience.—B

Unreality of Space

A frater says: "I have studied the Mandami and fully understand the concept of physical space and our relation to it. What puzzles me is the 'unreal' aspect of space, and I would appreciate a clarification."

There are three ways to consider the subject of space. They are *conceptual*, *perceptual*, and *absolute*. Conceptual space is whatever way man may conceive space, either from the mathematical or other points of view. Perceptual space is space as we ordinarily seem to perceive it. It is our most common notion of space. In other words, by means of our senses of *sight* and *touch*, we seem to perceive such a state or condition of space as a reality. It would appear to be a *negative* reality, that is, the absence of some object or substance. On the other hand, if we perceive space as a hiatus, a gap between things, we are, at least, realizing such a condition. If we realize it enough to confer identity upon it, then it is a kind of reality from the perceptual point of view. More succinctly, whatever we perceive is to the senses of perception. We perceive space; so, from the perceptual experience, it is a reality.

Absolute space is the notion that space is a positive state, that is, that it is as much a reality as matter. It can be argued that if it takes so much time for light leaving one point to reach another, it must have traversed space and that, therefore, space is absolute and consequently a reality. However, we know that there is no such condition as true space if we mean by that term a state of *nothing*. We know that to our unaided senses of sight and touch there pass through so-called *space* radiations of various kinds which are discerned by instrumentation only. Therefore, we can say that there is only *matter* and *energy* and not true space—if we mean by that term an absolute void. Space, then, as a term, is a misnomer if considered in this sense. It is truly unreal

because if it had any quality whatsoever it would by that fact become a reality. If it becomes a reality, then it has not the meaning which we ordinarily associate with space.

Samuel Alexander, one of the modern philosophers, wrote a notable work entitled, *Space, Time and Deity*. In this work, he makes of space and time specific realities. But in doing so, he merely applies the term *space* to a particular quality and does not use it in the sense that we ordinarily think of space. As Rosicrucians, we deny the existence of space as a void. We say that such is unreal. What we perceive as being space is a plenum of energies. If, as Einstein expounded in his theory and mathematical equations, matter and energy are interconvertible and if we say so-called space is full of the radiation of energy, then space and matter are continually interchanging.

From the strictly perceptual experience, that is, as one sees and touches, it is difficult for a person to accept at first the idea that space is a seeming nothingness, has no reality. It is because we seem to see and feel gaps in our perceptions. Yet, if we thought about it, we would realize that such is unreal. It is only an illusion. Space could be defined, and often has been, as an area into which an object can be placed. But we must have being or reality before we can imagine *nonbeing*. In seeing space, we conceive of a place where a thing, that which has being, could be. Also, there could not first be space, for out of nothing something cannot arise. Since space is *not*, something cannot dissolve into it. A thing may become infinitely small, yet it will always be something—no matter how changed in form or quality. It can never become *nothing* because nothing is *not*.

We imagine only that there is an absolute space by observing the transition from substance or matter to what appears to be non-matter, or the undiscernible. So, when we see what is called *space*, we must say that such is unreal. What we are observing is but a gap in the sensations of touch and sight.

If we were to place an instrument such as a Geiger counter or perhaps even a radio set in the area of the so-called space, it would register impulses of energy that permeate it. There would be a reality in that area—but not the reality of space, for it is unreal.—X

Color Therapy

Regarding color therapy, would a blind man benefit just as much since he cannot have an objective realization of colors?

Color therapy is largely psychological in its effect on the mind, just as is music therapy. Thus the realization of certain colors and sounds is the stimulus that brings on mental states such as excitement, lethargy, contentment, etc. There are, of course, physical vibrations associated with color and sound: These, flowing through the environment of a person, could possibly be sensed as well.

What physical therapy has achieved purely through the physical vibrations of colors and sounds has not yet been accurately charted. It is theorized, however, that a person bathed in a blue color would feel or react differently than if he were bathed in a red color. There would be an interaction between the peculiar frequencies of color and sound and the frequencies of spirit energy that compose the body. If this is true, then a blind person would react to color therapy because of the effect of color frequencies on his physical system.

It is unlikely that the normal frequencies of blue light would excite or agitate the different frequencies of physiological matter. They would coexist in a common environment, along with millions of other frequency bands; but one is probably in a channel different from the other, thereby eliminating the probability of interaction.

A third factor must be considered, however. This is a blind or deaf person's ability to perceive color or sound through his psychic sense faculties. With these senses highly developed, the blind or deaf person, not unlike a mind reader, could perceive the color of objects or become aware of sounds and thus respond psychologically, with corresponding effects on his body.—B

Is Inviting Hazards Suicide?

A frater asks: "Are mountain climbing and similar popular activities suicidal in any sense?"

Much in life that constitutes achievement and accomplishment entails serious risk to life. From the biological point of view, survival is of the greatest value. In other words, nature places great stress and importance

upon the organism endeavoring to live out its cycle. Actually, this impulse is inherent in the pattern of the life force itself. However, man establishes purposes, objectives, and ideals which he believes transcend the value of his personal life or existence. Men will then risk life to build, to create, to further some end that they believe is more important than an existence without it.

Men die in war for such causes—actual or imaginary—as peace, freedom, security, democracy, or to abolish tyranny. Men will institute revolutions, bring about internecine wars to establish a political ideology which they think will emancipate mankind. In religious strife, men will voluntarily allow themselves to be tortured to death as a symbol of a cause. From a biological point of view, such persons are committing suicide inasmuch as they could have avoided death. From the psychological point of view, however, it may be said that they did not want death for itself but such only became an adjunct to what they sought.

What, however, about the individual who, for example, climbs a Himalayan peak, risking death from a fall, an avalanche, or from cold and exposure? Upon first blush, this inviting of a hazard may seem to be suicide; but, again, it depends upon the intensity of the individual's motive. If he has an aggressive personality, the unconquered mountain peak is a challenge to him. It becomes a personal conquest to vanquish the peak by ascending it. Such an act satisfies the ego as much as does the consummation of a large business transaction by a businessman or the satisfaction that a religious zealot gains by defying some opposing bigotry. To others not fired with such zeal, it may seem like a waste of energy and the unnecessary jeopardizing of one's life.

Many a patriot who lost his life in a revolution and was thought at the time to be a fanatic seemed to be willfully casting his life away by arousing hostile passions against him. Time, however, proved the worthiness of most of their causes and a need for the lesser value which they put on themselves. Undoubtedly, Columbus was thought to be committing suicide by risking dropping off the edge of the earth in his westward search for India. The Wright brothers in their experiments in flying were also thought to

be actually inviting suicide for a purpose that most at the time thought of no value.

What of sheer sports such as polo, high diving, skiing, and long-distance swimming? Where there is no commercialism involved, are these men and women, in effect, also tempting suicide by voluntarily risking what might be violent death? From their point of view, it is true that they are risking hazards, but it is not their intention to take their lives. They expose themselves to the danger of sudden death, but they are not actually seeking death.

In *adventure* there is always included hazard. There is the emotional thrill, a kind of momentary ecstasy that comes from tempting danger and then vanquishing it. Again, in sports there is also the psychological desire for conquest, for the assertion of the ego. The realization that comes from attaining the ideal of success is far greater than is the fear that may be associated with the activity.

Everyone finds great pleasure in creating, manifesting, and finally realizing something he has undertaken. A woman may derive satisfaction from creating a gown that draws admiring glances. A man may experience pleasure from designing a machine that achieves a considerable saving of labor. The architect, the engineer, the scientist, the painter, the mechanic, in fact, each knows the thrill of success. Most such enterprises, however, do not require the risk of life. There is no implication that such acts are suicidal. Perhaps most persons would not pursue their objectives if there were a chance of sacrificing their lives to do so. However, there are others whose incentive is so deeply seated, so intensely motivated, that they would proceed regardless of the danger of the loss of life.

There is, then, a vast difference between the man who takes his life to escape a situation which he believes he cannot confront and the one who risks his life to attain an end to which he aspires. It is difficult for us as individuals to adjudge the other person's high objectives. Evaluation of the ends of life are quite personal. What to one person may not seem worth the risk of life may be quite important to another. We cannot believe, however, that there is any karmic or moral penalty involved in persons so jeopardizing their lives.

Some may say that such actions make life appear cheap and detract from its sacred quality. Both religion and philosophy have never agreed on just what purpose man should have for life. Whose conception of how life should be used is cosmically the correct one? In fact, from the mystical point of view, life is to be *used*, not merely lived. The man who only lives is actually not much more than a plant. He vegetates even though he is a conscious being. The faculties of reason, imagination, and will which he has are his attributes as a man and are to be used by him. Life provides these faculties, and so man cannot very well escape having some objective arising from them toward which he directs the life forces of his being. Some men are more intense, more aggressive in spending life. They will gamble more of themselves to gain what they conceive to be of real value in life.—X

Karma—Our Total Experience

A member asks a question based on a statement he heard at a recent lecture: "Is it true that there is a word which, when pronounced, will eliminate an individual's stored-up karma from all his past incarnations?" The answer to this is, briefly, *no*. There is no shortcut, magic word, or key to take the place of human experience. The principle upon which the idea expressed in the question is based is the taking advantage of the lack of knowledge that some individuals have of the true meaning of reincarnation and karma.

Karma is not retribution or punishment. It is simply the functioning of a natural or cosmic law. This idea has been repeated many times in past articles for the *Forum*, and the same idea was expressed by Dr. H. Spencer Lewis in his book *Mansions of the Soul*. The law of karma is illustrated simply and fundamentally as *cause and effect*. If I place my finger in contact with a flame, such as the flame of a candle, that finger is going to be burned, and the effect of the burning upon the nerve endings of my finger is going to cause pain.

Now, if I burn my finger in the flame of a candle, it does not mean that I am being punished. The flame of the candle is not conscious of doing anything. It is simply burning. There is not the implication of

punishment, but rather the impressing upon consciousness of certain experience. If it were not for pain, most of us would not have developed into adults. We would have been burned or hurt in some other way because of our inability to learn what we should avoid. Any type of experience that is uncomfortable or painful is partly a segment of our learning. It is a means by which we gain experience that we can use and by which we can live properly.

As long as anyone can remember, there have been those who have tried to take advantage of others by offering them means of avoiding or, rather, evading the responsibility of experience. Almost every plan or scheme in the material world that is supposed to help an individual gain wealth or prominence without effort is based upon this same principle of taking advantage of man's desire to gain something for nothing. Those who have invested their life savings or have devoted time and effort to an unsound scheme have always lost and have suffered the consequences of such loss.

In a larger sense, those who violate natural laws after they know the difference have not taken advantage of their experience. They have lost in the sense that they have failed to gain from experience. The individual who continues to put his finger in a candle flame after he knows that it will burn is what we might consider deficient in his ability to use judgment or stubborn in his refusal to use it.

Karma constitutes the total experiences that we have built up within us, the experiences that have resulted from our living and making mistakes, as well as from doing the right things. When we do something that turns out to be right, just, and correct, insofar as action is concerned, we have in a sense developed an experience that is contributing to our evolvment and growth of psychic consciousness. When we do anything that is not conducive to such growth, we are hindering or impeding our psychic development and our general evolvment.

As we go through life and incarnations, we gradually accumulate a vast amount of experience. When we show willingness to learn and to adjust to our environment, this experience is positive and we grow in understanding, stature, and psychic ability. Nothing is going to take the place of this experience. If man didn't need the experience of

living and learning by the process of living, he would never have been incarnated onto the physical plane in the first place. Therefore, to believe that there is any magic formula, key, word, or action that will take the place of the experiences of a lifetime or a number of lifetimes is ridiculous. In fact, to believe in the existence of such a word or condition is in defiance of cosmic law and the principles that God has ordained in the guidelines by which man should live.

Surely, if the Divine Intelligence has put man on earth to develop a soul personality through knowledge and experience, He would not at the same time have established a condition, a word, or an action that would cancel the usefulness of all that He wanted man to experience.—A

Making Salutations to the East

A soror asks: "Is it necessary to make the salutation to the East? Why do we make it to the East? Furthermore, in cosmic contacts or meditation is it necessary to face the East?"

In rituals, the importance of the Orient in temples and shrines, that is, the East as a cardinal point of the compass, dates back to prehistoric time. We do not know, actually, why many prehistoric peoples arranged their rows of monoliths and altars so that they faced the East, but we can surmise why from the records of later people who did likewise.

The sun was the most impressive of celestial phenomena to primitive man. It was not only because the sun seemed to be the largest object in the heavens, but because of the physical and psychological effect which it had upon him. In the northern hemisphere, the sun not only dispelled darkness—and all those things man feared lurked in the shadows—but it warmed the air which was chilled by the glacial descent. Further, it gave the earth and its things visual form and seemed to warm the very spirit of man. The sun was bright, cheerful, the source of light, and man slowly learned that it was, as well, a factor of life.

In contrast to other natural phenomena, the sun seemed beneficent. It appeared to bestow blessings upon man. It was deified; it became a plethora, a source of goodness and

power. From this conception, admiration of the sun psychologically followed. In whatever sacred shrines were built, such believers would give a place to symbols of the sun or arrange that its actual rising be heralded by means of a particular structural design. At Stonehenge, Salisbury, England, the monoliths, the great vertical stone shafts, are so arranged that the rising sun at certain periods of the year appears to travel a path between them. Similar recognition of the phenomena of the sun may be seen in the architecture of other primitive cultures.

The day is born with the sun's rising in the East. The day dies with its apparent setting in the West. The sun was thought by most early peoples actually to journey through the heavens during the course of the day. The ancient Egyptians thought the sun traveled in the nether world, that is, under the earth at night, to rise in the East again in the morning. Inscribed upon Egyptian temples and tomb walls may be seen the celestial boat in which Ra, the sun god, traversed the heavens.

Most all Egyptian temples are oriented toward the East. Salutations and ceremonies to Ra were made while facing the East. It was where the light of day came forth. The sun, also, in the ancient mystery schools became a symbol of the greater *illumination*, the light of knowledge and of spirituality. Man turned to the East to pay symbolic homage to cosmic illumination, this Greater Light. At Thebes, ancient capital of Egypt, the great mortuary temples and tombs were on the west bank of the Nile.

The West symbolized darkness and death, the close of the day, the close of an earthly life. The funeral ceremonies were begun in the East, and then the bodies and all the processional crossed the Nile in barges and proceeded to the Valley of the Kings, or Queens, where were the tombs. Since Ra was such an influential god and since in Akhnaton's time the sun *symbolized* the creative force of the sole God, it was natural to turn to the East to pay one's respect to the Divine Power. It is just as if one would make his devotions before an altar.

Abu Simbel, the great Temple of Rameses II (soon to be removed or destroyed because of the new dam being constructed), is so oriented that at a certain time of the year

the sun's rays enter it and shine down a long corridor to illuminate statues in a recessed adytum. With the Zoroastrians, Ahura Mazda was the god of goodness and light. Behind him is always shown a symbolic auric formation of the sun.

From these early beginnings, the East became symbolic of the Greater Light—of divine wisdom, love, and creative power. In the esoteric schools, temples were and are always oriented, if possible, toward the actual East. If this is not possible, in the temple at least one station of its arrangement depicts the East. It is there the preceptor, or teacher, stands to deliver his message. He depicts cosmic light and wisdom flowing through him to the assembled students, members, or disciples. It is customary in all such rituals and temple ceremonies that a symbolic gesture, or salutation, be made to the East as a sign of respect for the cosmic illumination which it represents.

Is it necessary to make such a salutation in a Rosicrucian temple, for example? Yes. First, because it is a tradition or part of the recognition and respect which one shows for the temple. Second, by so doing one is paying homage in a simple and reverential way to the Cosmic, from which *life, light, and love* emanate. In a Rosicrucian temple, in making the salutation to the East one is never paying homage to any individual who may be officiating in the East at that time. It is for this reason that one does not bow but makes the sign while standing erect, indicating his loyalty and the receptivity of his mind to whatever knowledge may be imparted to him.

In private, in one's home sanctum, it is not necessary to face the East unless the ritual specifically calls for it. Generally speaking, one, of course, may face any cardinal point of the compass when meditating with about as equal success. However, the sanctum altar, although it may not face the East in your home, nevertheless symbolizes it.

In esoteric science, it is often suggested that one orient his bed so that when sleeping he lies in an East and West direction, with the head toward the East. It is said that the subtle earth radiations are stronger in the East and West direction and, therefore, more vitalizing to the sleeper.—X

Sudden Transition

A frater of New Zealand asks a question of our Forum: "What effect would it have on a person's soul if he suddenly passed through transition? Today, I attended the funeral of a person who had suddenly passed away, and I wondered what effect it would have on his soul."

In Rosicrucian terminology, we speak of the *soul personality* rather than soul. In our metaphysics, or philosophy, we do not admit that there are individual souls. We believe that such a conception is archaic and primitive, even though still perpetuated by the theology of many extant faiths. We expound that souls are not implanted in individuals as separate segments or substances. Rather, from the traditional doctrines of the Rosicrucians, we hold that there is but one *universal soul force* in the Cosmic. By this, we mean one Cosmic Intelligence of a divine nature. This soul force, as explained in the monographs, is infused into each individual with the first breath of life. In fact, it accompanies the Vital Life Force with each breath.

Therefore, each person is imbued with the same immutable and divine soul intelligence. There is no difference in the soul qualities of any person, regardless of where or when he is born, or of what parentage. Further, regardless of the life of the individual, his social status, how he thinks, or his moral sense, he is equally divine *in essence*, that is, in the quality of his soul. There is nothing which a human being may do that can corrupt or demean the soul in his being. It does not lie in the province of anyone to change or modify to any degree the soul qualities.

If the soul is of cosmic, or divine, origin, then it is a logical premise that it is divine to the same degree in any man, whether he be saint or criminal. But there are spiritual distinctions in men, as we all know. Some are morally superior to others; some have a greater spiritual consciousness. This distinction is not in the essence of the soul within them but rather in its *expression*. In some, the divine quality of soul is more manifest. This radiation, this reflection of the divine qualities of the soul, is the *personality*. It is that which is the objective characteristic of the inner impulsion of the soul. Consequently, these two, *soul* and *personality*, are related. Therefore, in Rosicrucian meta-

physics, we use the cogent and effective term *soul personality*.

In our Rosicrucian teachings, we frequently espouse the need to evolve, to *develop* our soul personality. We cannot, as we have explained, either develop or regress our soul. But it is within our means to develop the reflection of the soul. We can so introvert ourselves, that is, become so aware of the deeper consciousness of which the soul consists, that it motivates us to respond to it in our conduct and we exemplify that behavior which is recognized as being spiritual and cosmically enlightened. The self, then, in its expression corresponds more and more with the inner dictation of the soul. What we have done in such circumstances is to refine and cause the personality to more nearly approach the divine quality of the soul.

What, in general, occurs at transition insofar as the soul personality is concerned? Without going into great detail or repeating what already has been expressed extensively in the monographs, we can say that the soul essence is merely released into the general source from which it flows. In fact, the soul essence is never detached from the Cosmic, or Universal Soul, because the soul is not an implanted segment, a substance of some kind, but rather a cosmic effusion, a *flow* through man. When at death, the vehicle, the receptacle, is destroyed, the flow merely continues. Let us use a simple analogy which we have often used before. What happens when you break an electric lamp bulb? Is the current that was in the lamp diminished or destroyed? No, it merely continues the circuit flow while awaiting another bulb in which to express itself.

But what of the personality, the reflection of the soul? That ceases in the manner in which it has been known in its mortal expression. It becomes a kind of *wave*, if you wish to use that term, in the current of the soul force. For example, a bubble in a stream is part of the stream and yet it has different characteristics from the general stream itself. Thus the personality is preserved but, we repeat, not in the form that we know it here.

In this continuation of the personality, there are not the same objective qualities which are associated with it here. There are not, for example, the same qualities of form, color, dimension, sound, and taste. After transition, the self of the personality be-

comes a transcendent type of exalted consciousness. We commonly speak of the various levels of consciousness that we strive to realize and experience here on earth. Such levels are subliminal, that is, far behind and above the objective and subjective selves. If such a condition exists here, then why should we think, as many religionists do, that the consciousness after death continues to have more or less the same finite realization that the mortal self has?

Now more specifically to answer the frater's question: Any act, delayed or sudden, that brings about transition accomplishes but one thing. It releases from the body the soul essence with its aura of personality. The rapidity with which transition occurs has not the slightest effect upon the divine essence of the soul. We can again resort to our analogy of the electric lamp. A slow or sudden destruction of the lamp would, nevertheless, have an identical effect, that is, a continuation of the electric current although without the medium of expression—the lamp itself.—X

Delinquency

A soror heard that one outstanding cause of juvenile delinquency is the overfondling, misguided love of parents for their children, especially of mothers. This is a subject that requires deep research into our modern mode of living.

Juvenile delinquency is somewhat on the rise today but not to the extent that many believe. If we compare it to the growth of urbanization, a prime factor in delinquency, we may even find the ratio dropping. Delinquency is always a fearful thing, for it reflects disorder and chaos in society. It is a mob effect. Delinquents seldom go it alone. They find courage and passing recognition among their peers in their attempts to defy social standards. Delinquency is usually a result of inattention at home. For one or more reasons, the delinquent has not been an active participant in a family group. He is an outcast, and he feels that he is an outcast. This type of rejection is fundamental in bringing about delinquency.

Urban areas spawn more of this for two reasons: Families break up oftener because of numerous and complex outside activities; there are numbers of similar children with

the same problem. Only parents or parent substitutes can curb delinquency. People who have children must assume the responsibility of training them and sharing their lives. Children cannot be left to shift for themselves until they are adults. They must be kept busy, for it is ever true that the idle mind is the devil's workshop. Here, again, it is busyness in the family that counts, recognition at home, advice at home, help at home, encouragement and love at home.

The problem is not so much one of determining the cause, but rather one of executing the necessary steps to prevent delinquency. It means curbing the selfish nature of adults who will not sacrifice their own freedom and pleasures for the sake of rearing a disciplined and vital youth.—B

Our Cosmic Relationship

A frater, addressing our Forum, asks: "What is my cosmic relationship? Am I a chosen being, acting knowingly to help others to see the light? Or am I just an evolved form of the universal consciousness?"

This is a question that is controversial upon the grounds of what one's preferred philosophy may be or what religious tenets are adhered to. Most religions are *theistic* in principle. This means they believe in a personal God or determinative cause. Thus they believe that a mind has purposely created all that exists and has, as well, determined a function for each creation. Aside from the fact that most hagiographies, that is, the sacred writings of the past, including the Bible, expound such doctrines, man is, also, psychologically sympathetic to such an idea. There is an inclination to depend upon a transcendent power.

Most men want to feel that there is a directing intelligence or force that has, in general, mapped out their lives and to which they can appeal when their own deliberations and actions have failed. For all of their ego and apparent self-motivation, most men have an instinctive feeling of helplessness at times in their lives. Consequently, it provides a sense of security to feel that there is a kind of supreme governing power.

However, this power is most always accepted as a conscious cause, or mind. This most popular acceptance is due to the fact that the idea of an impersonal power, a

mechanism such as a series of natural laws, depreciates the human ego by implying that man has not been singled out in the universe as a point of interest or preferred creation.

The fact that millions of religionists actually feel that they have had a response to their prayers to a personal deity, a supreme determining mind, adds to their conviction of such a belief.

The psychological and *mystical* aspects of the appeal in prayer are lost to them. That is, they do not realize what actually occurs. In such a state of emotional appeal, whereby the individual elevates his consciousness and expands the self, he will experience a momentary euphoria, a kind of sublime bliss. He reaches into the depths of his consciousness; experiences other aspects of self ordinarily not realized; and in addition has an afflatus of the soul, that is, a kind of attunement with the cosmic forces, vitalizing his being. The fact that in prayer a mystic, whose conception may not be of a personal God, may have experiences similar to those of the orthodox theist is proof that it is a mystical experience, regardless of how man interprets it.

With the advance of science and the increase in higher education, the conception of a spontaneous creation of man by a God will diminish. The more man comes to know of the universe, nature, and cosmic phenomena, the less plausible will it appear that he was brought into existence just as he is. Likewise, the inconsistency of the doctrine that man is the preferred creation in an infinite universe and yet was placed upon a mere speck, a small world, one galaxy among millions of other galaxies containing billions of larger worlds, will be very apparent.

This discovery by man is bound to humble

him. It will take away his self-conceived status as the exalted purpose of creation. It need not, however, lose for him his cosmic contact or that satisfying feeling of *oneness* and *belonging* that the human being craves. All things are a part of the spectrum of forces which compose the Cosmos. Man, a star, a grain of sand have that one factor in common.

There is an emerging development in the universe, to use a philosophical term: There is a growth from simplicity to complexity. No particular purpose may have been designed in advance for each thing; yet each thing by its own function becomes a purpose. Man, by discovering his own powers and potentialities, can and does make a purpose of them. Through our cosmic relationship, we have acquired and developed tools, our own personal abilities and talents, from which we can create a life, a philosophy, a creed, leading to a value that we hold as noble. This gives us a more relative sense of freedom than if a life and a plan had been mapped out for each of us.

Nor does such a way of looking at our cosmic relationship necessarily induce a sense of helplessness or of being alone in the universe. In meditation upon our cosmic relationship, upon the development of organic life, the unfolding of consciousness, and the majesty of cosmic rhythm in phenomena, we come to feel that we are a part of all of it. We know, then, that that is the real *good*, the oneness of all. As near as we can, we should try to incorporate that sense of unity in our affairs and relationships to other men and, consequently, establish values that partake of that good which we have experienced. Then they become the good that man incorporates into his moral code.—X



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Where Mystics Dwelt

Through this entrance and into the mysterious confines beyond, there once passed alike numerous humble neophytes and mystics. In the heart of Paris, this aged and battered gateway leads to the courtyard of the former temple, laboratories, and personal quarters of Alessandro Cagliostro, celebrated Rosicrucian and mystic of the eighteenth century.

Greetings!



PROBLEM OF WORLD PEACE

Dear Fratres and Sorores:

The elements of peace are a human factor as much as an environmental one, or more so. The demands for survival and the need for sustenance take preference over reason. A starving person is not inclined to weigh the values of some ideology. To such a person, a system of government is only a possible immediate end for relieving the suffering he is experiencing. A true peace is based upon idealism and morality. It presumes that the individual has a certain compassion for humanity and is willing to make sacrifices accordingly. It further presumes that men alike will abhor certain behavior and recognize still other conduct as virtuous.

Can a coarse, vulgar person, who gives unrestrained vent to his passions and is primitively self-interested, work for the requirements of international peace? Can peace in the world be realized where there exists racial prejudice? If people consider themselves superior and entitled to advantages at the expense of the freedom and the opportunity of another race, what contribution do they make to peace? If they consider that their religion, their specific faith, makes them a chosen people and others heretics, do they enhance the cause of peace?

Further, in the world of today, with its tremendously increasing population, do the ultra patriots, the extreme nationalists, advance the dream of peace? The nationalists, who think of humanity in terms of a segment of humans wearing the badge or carrying the flag of a specific nation of preferred people, incite hatred and envy. They inject into world opinion the very incentive for war. Peace cannot be had on the terms of any single group of peoples, any nation or council, unless such represents a consideration of humanity at large. It must take into its evaluations the variations of human nature. War cannot be outlawed while the factors that make for it are still deeply imbedded in the human consciousness and character.

War is the application of force where reason seems to fail. A defensive war, if it is truly such, is understandable. A people, like an individual, must defend themselves against assault or the destruction of their property. But can defense be claimed as justification for war where a nation by its political system or its general administrative methods is *provocative*? At times, provocation makes an attack a necessary defense against continued abuse.

It seems reasonable that the first step toward a world peace would be the establishment and recognition of a *universal* morality and ethics, such a code to be accepted by every nation regardless of the prevailing religions of such countries. This code must be based upon human relations and take into consideration human appetites and emotions and the necessary disciplines to be enforced upon the individual for the welfare of society. It is possible that in some instances such a code would conform to the doctrines of a religious sect. In other instances, it might not. The code, however, must be empirical and expedient. It must not be just a matter of religious traditions, the reason being that traditions and moral codes of religions are not in accord. A code of morality that would be a factor in peace would need to transcend religious doctrinal differences.

So long as there continues to be a sovereignty of nations, constitutions would be required which in their wording and inherent principles would conform to the universally accepted moral code. A constitution of a nation, expressing its will, which by its terminology and ideology deviated from the universal moral code, would be potentially a cause of war. It would reveal by its non-conformity that it would not subscribe to those principles which the rest of the world believed were a necessary motivation for peace.

It is natural for the human being to be aggressive in the sense of being ambitious and endeavoring to further the interests of self.

This inclination is inherent. It is part of the urge of life itself. To stem this urge is to inhibit, if not to arrest completely, the dynamic drive that pushes the individual and mankind forward. This drive of the individual is transferred to collective political bodies.

But how far can such political bodies advance without trespassing upon the sphere of interest and security of another nation and people? The *have-nots* by their natural aggression push into the realm of the *haves*. The *haves*, in turn, repel them to protect their own resources. It may seem that the *have-nots* should push in another direction so as not to conflict with the *haves*. Supposing, as it often occurs in the world, that all that is left to a certain body of people or nation of *have-nots* is a relative vacuum. In other words, it may be a region of the world in which it is not possible for people to acquire what is needed to improve their status and standard of living.

It may be aggression when the *have-nots* inject themselves into the sphere of plenty of another people. It is a cause of war. But behind that lies the first cause—the economic one, perhaps survival for such people. Can we have world peace with unequal opportunity and deficient resources for some? Especially is peace impossible where religion favors overpopulation for its own selfish ends and thereby contributes to unemployment and the inability of the individual to educate and train himself properly in order to be secure economically.

A thoughtful nation has its departments and bureaus of experts that aid in the development of the resources of its territory. It encourages its citizens to utilize certain areas for industrialization, others for agriculture, and still others for developing the natural resources, that is, timber, minerals, rivers, etc. In other words, it charts and cultivates its assets. Some nations are wealthy because they have a variety of such assets

within their political boundaries. Others have a paucity of almost everything—except population. There can be no world peace by confining a people to an area of despair. An individual is not responsible for not being born within the boundaries of a more fruitful area of the world's surface. He is naturally going to feel the same urge to survive and to know the pleasures and gratifications of the body and mind as anyone else in a more favorable location. Consequently, he will push for these things, and his thrust may mean war.

It may seem radical in these times to state that what is needed is a reappraisal of the whole world's resources. Where a nation does not have that which it can export so as to buy in turn what it needs, it will be required to become an industrial center. Raw materials will need to be shipped in so that it can manufacture and give employment to people and purchase the elements for a standard of living approaching that of the rest of the world. It will need to pay for its resources on a proper exchange basis of its manufactured products. Such an arrangement would obviously lower the wealth of nations who are so favored as to have both a plentitude of natural resources and extensive industries. It would tend, however, to equalize opportunity for men everywhere.

This is not a proposal for depriving the individual of incentive and the opportunity to advance personally by equalizing mankind. It is not a suggestion not to reward one for his skill or labor. It is not an attempt to prevent one from becoming personally wealthy if he does so within the boundaries of a universal moral code and by his own ingenuity.

There are three things basically necessary for the realization of world peace. In stating them, we will, to an extent, be reiterating what we have said above: (1) The development of a universally accepted moral and ethical code that will keep the natural, primi-

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tive, selfish human motivation within certain bounds of discipline, the same code to be applied to the political systems and laws of the sovereign powers. (2) The control of population increase by law irrespective of traditional religious doctrines to the contrary. (3) An internationally agreed upon distribution of resources and industries to achieve a more nearly equal standard of living.

Fraternally,
RALPH M. LEWIS,
Imperator.

Path of Pure Intelligence

A frater now rises to address our Forum. He says: "The monographs have made reference to the 'Path of Pure Intelligence.' This pertains to the sphere of intellect. This sphere through which the intellect passes is said to be divided into nine divisions which are given various titles. My studies have brought this reference up again. I would like the Forum to throw more light on this mystical principle."

This subject, to which the frater refers, concerns the origin of particular mystical principles which continue to have value after centuries of existence and which are still taught. The subject has reference to the so-called ascent and descent of the soul and its attempt to redeem itself. This conception, which we shall touch upon, greatly influenced Christian doctrines in the early formative years of Christian theology.

The religious and philosophical system known as *Gnosticism* was a great rival of the early Christian Church. Many of the Christian intellectuals actually favored Gnosticism. Although the Church said it was originated by Simon Gitta, it actually was syncretic. It was influenced principally by Hellenic doctrines and even by Egyptian teachings. In fact, during the first two centuries of our era, there were combined with the Christian teachings many societies under the name of *Gnosticism*, proclaiming a *gnosis* which professed to be a higher wisdom of God and the universe. The word *Gnosticism* is derived from *gnosis*—"special knowledge." The doctrines of Gnosticism were perhaps principally compiled in the two great centers of learning at the time, namely, Antioch and Alexandria.

The Gnostics were a kind of intellectual class who desired "to resolve the Christian message into an acceptable philosophy." These intellectuals were thoroughly familiar with Hellenic culture and the Greek philosophic systems. The Christian teachings, in principle, appealed to them. They believed that if they could be developed into a more rational and profound philosophical system, they would appeal to more of the intellectual class. The Christian teachings seemed to them too primitive and elementary in the form that they assumed.

As a result, the Gnostics, as we shall call them, worked out a speculative system to explain the origin of evil, the nature of the devil, and the interaction of the spiritual and material worlds. The great ancient scholar, Clement of Alexandria, quoted Theodotus as to what *gnosis* or esoteric knowledge the Gnostics claimed to possess. It was said to be "the knowledge of who we are, what we have become, where we were, and to what place we have been thrown; whither we are hastening, whence we are redeemed; what is birth, what is rebirth?" What was all this to accomplish? It was said to help the individual undergo a mystic experience whereby he might apprehend the true nature of God and enter into communion with Him.

The doctrines of Gnosticism, as said, were syncretic, that is, they were borrowed from numerous ancient sources. The soul, it was thought, had descended into a corrupt and material world and had to redeem itself by an ascent through successive states of being. It has been held that this idea may have originated in ancient Babylonian beliefs. In Babylonia, there was the doctrine of a series of heavens, each under the rule of a planetary god. The soul must make its ascent through these respective heavens in order to finally be delivered to the "Guardian of the Doors."

The material world was regarded by the Gnostics as being intrinsically evil. From it, the immortal soul must be delivered. The Gnostics had a doctrine of duality with a resultant conflict between its opposites, as did the Persians from whom they may have borrowed the idea. The duality of the Persians, however, was that of *Light* and *Darkness*. With the Gnostics, this duality was of *Spirit* and *Matter*. The lower world, or matter, was of the senses. The higher world,

or spirit, was of pure Being. The human soul was thought to be "native to the higher world," but had fallen from it. This fall occurred prior to the soul's conscious existence, being the result of some cosmic disaster. It could only be restored by divine intervention, for it was "hopelessly imprisoned in matter."

Gnosticism expounded that from the supreme God there proceeded a number of beings in "a descending scale of dignity, arranged in pairs of male and female." These pairs of beings were called *syzygies*. Their totality made a *pleroma*, that is, the fullness and the blessedness of the Supreme Being. These pairs were in a descending succession by means of emanations from the one supreme God, Absolute, or Soul, later called *aeons*, meaning "eternities."

A spiritual personality called *Sophia* was said to have left her appointed place in the spiritual Godhead in the desire to attain the Supreme Light, and as a result to have fallen into the lower world. With her went some of the Divine Light. This, it was stated, broke up the perfect harmony of the *pleroma* which could not be restored until the lost Light was recovered from the darkness into which it had descended. It was further explained that before the sensible world, the one of sensation, the material world, was formed, there was an emanation of the Divine world of three root-aeons, each consisting of so many sub-aeons, male and female.

Let us think of the Divine as a circle. Emanating or radiating down from it were lesser planes called *aeons*. Each of these aeons contained *Light*, or spiritual essence, from the ideal world or the cosmic Being at the top. It is said that the third root-aeon made itself threefold, containing all the supernatural potentialities. Light shone from it upon the primordial chaotic substance, matter, and the souls of all living things were then imprisoned in this material substance. In other words, through error, the light of the third root-aeon transmitted souls from itself into matter where they were trapped.

The souls of men then had to struggle against opposites in each aeon in order to return upward again along a *path of pure intellect* and spiritual enlightenment to re-enter the *pleroma*, the fullness of Divine

Blessing. The Roman Catholic Church in its theology expounds this principle in a general way. It states that the salvation of the soul which has fallen from its highest estate can be had only by ascending through the dogmatic hierarchy of the Church's teachings. The individual, it is the contention, cannot approach God independent of the Church.

Basilides, thought to have lived about A.D. 120, is accepted as the greatest exponent of Gnosticism, one of the authors of its greatest works. He is of an unknown nationality. He was well studied in Hellenic culture and the wisdom of the Egyptians, and was well versed in Hebrew. The sources of information about Basilides are from scholars such as Hippolytus and Clement of Alexandria.

This path of pure intelligence and the ascent of the soul is likewise found in a somewhat similar presentation in the *Neo-Platonic philosophy*. The brilliant scholar and philosopher, Plotinus, is credited with being its founder. He was born in A.D. 204 and studied for eleven years under Ammonius Saccas at Alexandria. His doctrine is a combination of metaphysics and mysticism, claiming that at the center of all is God, the One, the Unity. From this perfect *One* there flows or radiates out "a succession of emanations of decreasing splendor and reality." The first emanation downward, like rays from the Sun, is *Nous*, Mind. This Mind radiates from its source, God. It radiates as Light. This Mind, then, eventually emanates into a lower level called *soul*. Soul is the second sphere. Below these emanations or, rather, at the extreme end of them, is *matter*. Human souls falling away from the One have descended into the lower emanations of matter.

In other words, each emanation being less perfect is farther from its divine source. The human soul, in some complicated manner, has descended into matter, the lower and darker sphere, the material world. The soul can gradually retrace the process of descent, working its way back to the One, the Supreme Good and Light.

In a certain degree of the Rosicrucian teachings, the doctrines of Dionysius, the great mystic, are explained. These are a continuation of the ancient idea of the ascent of the soul. In our Rosicrucian teachings,

however, such is explained only in the symbolic sense and is not to be taken literally in detail.

The writings of Dionysius first gained attention in A.D. 503. Dionysius was called the Areopagite because he was thought to have been converted by the Apostle Paul in the Areopagus, a high court on Mars Hill in Athens. In his writings, there are numerous references to his great master and guide, Hierotheus. Dionysius says in his work entitled, *The Divine Names*, that "Hierotheus has already unfolded the truths." *Hierotheus* is apparently an assumed name under which a certain master of Edessa wrote. This master, Stephan Bar Sudaili, a scribe and monk, wrote in the 5th century. His work was entitled, *Book of Hierotheus*. It is probable that Dionysius' master was this monk, Sudaili, who lived approximately A.D. 475-525.

According to the doctrines of Dionysius, which became extremely popular, there is an initial Supreme Deity. He cannot be known, but he can be reached and experienced. There are two ways for the soul, he said, to experience this Deity: One is by the affirmative way; the other, the negative. The progress of the soul is both downward and upward, through a ninefold rank of angelic beings, a celestial hierarchy. These beings, or intelligences, are ranged in a trinity of threes, three times three equalling nine. Each group of three is lower in intelligence and spiritual perfection since it is farther removed from the cosmic or divine source.

The way up through this trinity of threes constitutes a *celestial ladder* for the soul, a climb back to God. Man must strip himself of certain evil ways and evolve as he climbs from one to another of these intelligences or angelic stages. Each of these intelligences is said to impart something of its wisdom to the soul so that it can attain its ultimate perfection. The first of the intelligences and nearest to God, or the first trinity, is said to be the *Seraphim*, the *Cherubim*, and the *Thrones*; the second are the *Dominions*, the *Virtues*, and the *Powers*; the third and lowest are the *Principalities*, *Archangels*, and *Angels*. The lower group are said to be more like symbols and signs that lead and guide men upward. Dionysius called this the negative approach, and it is the one which he preferred.

These, then, are the origin and the symbolic meaning of the term, *Path of Pure Intelligence*.—X

Psychic Development and Privacy

It is common to receive letters from members of this organization lamenting the fact that they feel their studies are suffering because of a lack of privacy. There is no doubt that an environment which permits an individual to have time by himself to direct his attention to those interests which he wants to study and learn more about is an important factor. It is very difficult for anyone who has the acute use of all five senses to concentrate upon a subject matter or, as far as that is concerned, upon anything, when the physical senses are constantly bringing him interruptions from his environment which he does not cause or cannot control. Anyone who has tried to read anything that is profound or complex in a room where conversation is taking place knows how easy it is to be distracted from reading. Therefore, it is logical to presume that the lack of privacy on the part of a student who wishes to study is not going to be conducive to the ends he hopes to attain.

This subject, however, has broader implications than these simple statements would seem to imply. Privacy is of two kinds: There is privacy within the environment and a type of privacy that can be developed within the self. While it would be difficult to read a complex manuscript and at the same time be distracted by the conversation and comments of others, we must not forget that any type of learning is relative. Has anyone at any time ever had ideal environmental circumstances to accomplish what he wanted? I can think of individuals whose names are outstanding in history who had to study and carry on their work in restricted circumstances insofar as their environment was concerned.

Fifty or a hundred years ago, family life after dark usually centered about one point of illumination. It may have been a light on a table in the principal room of the house, where the family had to work together in the sense that there was no other place where one might read or study or even do a simple task. He had, under the circumstances, to do the best he could, and there have been

examples of individuals who under such handicaps have become self-educated. We might ask what they would have been able to accomplish if their environment had been ideal for study and contemplation. Possibly, they would have been even greater than history has recorded them.

On the other hand, I have found, also—particularly as it applies to students complaining that lack of privacy is interfering with their study and progress—that many who complain about their environment are often only making excuses. Those who have stated that they were unable to study, practice the experiments in our monographs, and progress as they had hoped, when placed in ideal circumstances have shown no greater degree of development than they did when they were working under a handicap.

In the Supreme Temple here at Rosicrucian Park, there are two rooms known as sanctum rooms. These rooms are very small. They are not, I believe, more than about six by ten feet, if that large. They provide ideal circumstances for the study of our monographs. There is a sanctum already prepared, with appropriate meditation music piped in. The music and the illumination of the room are completely under the control of the individual. Otherwise, the room is soundproof so that the one who retires to one of these sanctum chambers for meditation and study is in an environment as nearly perfect for such a purpose as is possible to be created by the human hand.

One would conclude that there would be a great demand for these rooms; but, actually, they are not used to the extent that we anticipated when the space was put aside in the Supreme Temple building to provide for them. In other words, this illustrates very dramatically a point which I wish to emphasize—that almost every human being reaches his present point of development physically, mentally, and psychically in spite of his environment and not because of it. We adjust ourselves to the environment to the extent that we find sufficient motivation for accomplishing the ends we have in mind.

When perfect environment is provided or accessible and is not used; then I can only conclude that the individual who complains that his development and his periods of study are limited because of external circumstances is consciously or unconsciously only using

that circumstance as an excuse for avoiding the work and study necessary for proper development.

From the standpoint of the individual, privacy is one of those rare possessions of the human being that he does not fully appreciate. The principle of modern-day psychological analysis stresses the reactions of living organisms. Some years ago, the psychological concept of behaviorism won great support. Behaviorism is a form of biological investigation in which the reactions of individuals, human or animal, are studied and the mechanism of their behavior deduced from their actions. Actually, there is more to the human make-up than physical reactions.

It is true that we can make broad interpretations based upon the behavior of individuals. Even the person untrained in biological, psychological, or behavioristic investigation can observe the actions and expressions of another and decide to some extent his mental states. It is quite evident when an individual is happy, sad, angry, pleased, or annoyed. It is true that we each have a certain degree of control over our expressions, and frequently we are placed in a position where we deliberately hide the physical appearance that would betray, or rather reveal, our inner thoughts.

Inner thoughts, however, are those which lie within the realm of human privacy. There are certain functions of our being, both mental and physical, that always remain private to us. If it were possible literally to read the mind of everyone, we might be surprised at some of the information that we would obtain even from those whom we know best.

All of us carry within our own consciousness concepts, ideas, and principles that are exclusively ours. They are the result of our training, experience, reasoning, meditation, and the conclusions at which we have arrived.

We do not necessarily conceal these points of view or attitudes in order to deceive anyone. We do not always intentionally conceal them from those in whom we have the most confidence or with whom we have complete harmony of relationship. We simply do it because our innermost thoughts are a part of us, and we may involuntarily and unconsciously realize that they are an important part. They are something that is exclusively ours. Our whole basic behavior and point of

view are based upon some of the conclusions that are stored and remain secret within our consciousness insofar as the external world is concerned.

This is a good circumstance because in these innermost parts of our mind we are reaching the inner self, the soul force, the divine essence within us. Where we may make a mistake is not to go a step further and relate our private thoughts, ideas, and concepts with the life force that functions within us. The purpose of properly directed meditation and concentration, as well as many of the experiments which are given to us in the Rosicrucian monographs, is to develop a harmonious relationship between our private selves and the inner self, the personality of the soul that functions within us.

What is ordinarily described as psychic development is nothing more nor less than a continuation of the state of harmony which we refer to frequently in our teachings. Psychic development is a degree of harmony that is established between our conscious selves and the personality of the soul. We might say the same thing in other terms—that it is a degree of harmony that exists between the conscious and the subconscious, or the objective consciousness and the subjective consciousness.

Our ordinary thinking processes take place in the area of objective consciousness. It is on this that we depend for our memory, for the ability to use previous experiences and various experiences in life that have been ours. A degree lower in subjective consciousness are the promptings of intuition, the patterns that form habits and cause us to be able to draw upon a source deeper and more profound than is stored in the area of objective consciousness.

The relationship between the two cannot be completely controlled voluntarily. In the state that he exists on earth, man will never become fully aware of the content of his subjective mind in comparison to the extent that he does so with his objective mind. That is one of the purposes for which we are studying—to achieve a harmonious degree of relationship between these two mental systems that are ours. The devoting of proper time to meditation, concentration, and to the practice of the experiments which we have provided in the Rosicrucian monographs is the means by which we develop and, in a sense,

clear the channel that exists between the conscious and the subconscious. In this way, there can be a free flow of impulses from one to the other. We develop the ability to bring into consciousness those intuitive impressions that will guide us rightly and give us the information, strength, and forcefulness we need to cope with our external environment.

As we improve our ability to perform this function, the channels work in both directions. There is stored in the soul consciousness the true purpose of our being here as living entities and, in that way, the soul personality gains the experience for which it is incarnated. Harmony is the key to all of man's life, whether it be physical, mental, or psychic. We must establish harmonious relationship with our physical environment insofar as our physical body is related to it. We must mentally adjust ourselves to the social systems in which we are required to live, work, and play in order to participate to the fullest extent possible in this experience of life into which we are born.

Even more important, we must relate all conscious endeavor, thoughts, activities, aspirations, and hope to the privacy of our inner consciousness, to that threshold of privacy that is the borderline between the objective and subjective minds. To do so causes us to be more aware of the existence of both, for, as in the case of any habit system, this habit system develops into channels that work both ways, that give us access to the wisdom of all time through the intermediary of our inner selves and soul personalities and, at the same time, permit our personalities to grow and fulfill the destiny for which they were incarnated.—A

The Righteous Life

A frater addressing our Forum says: "The Ten Commandments, the New and Old Testaments, and the Rosicrucian studies teach us that a righteous life is the best way to attain God's Kingdom. Yet if anyone were to follow these precepts and exhortations literally in this modern world, he would probably be adjudged mentally ill. How then, in good conscience, can these rules be followed without a stigma being attached?"

Moral codes have generally been considered as being divine fiats—the words or commandment of a Divine Being. This is

probably due to two conditions: First, such commandments are to be found principally in sacrosanct works such as the Bible and the Koran. Second, founders of religious sects in moments of religious ecstasy feel and believe that they have contacted a Divine Intelligence and that the latter has expressed certain precepts to be objectively established as rules. These rules are construed as directives for attaining the righteous life, which the founder or Messiah feels he has experienced in his mystical state. The human mind and intelligence has to interpret the moral and mystical experience in terms of its finite knowledge in accordance with the social customs of the day.

The *Mosaic Code* had a strong hygienic basis. There were certain practices among the ignorant people of the day, who were nomadic tribes, that were detrimental to their health. Their diet was unbalanced, contributing to their diseases; many of their personal habits relative to their daily living were unhygienic. It would have been ineffectual for any individual to inveigh against these habits. Their traditions and customs were so deep-seated that mortal authority would have had no influence upon them. However, when Moses proclaimed that God had exhorted him to command his people, obviously the resultant rules were accepted. The people feared their God and any reprisals for disobedience. Such a code, then, became the standard for a *righteous life*.

Some of the orthodox requirements need no longer be religiously observed today because of the advance of knowledge. The practical *need* for such actions is understood and need not be given any moral or religious connotation.

The righteous life in the religious sense is founded upon varying moral and religious prescriptions. There is no universal moral standard. Moral codes in their specific wording and requirements are formulated not divinely, but intellectually. One can say that any moral code has a subjective, spiritual, or moral impulse behind it. When it is reduced to an objective form to be communicated to the minds of others, it is then termed in accordance with those values which at the time men concede to be *good* or *evil*.

The Puritans lived what to them was a righteous life. Ascetics who practice self-abnegation, the denial of all pleasures of the body and the mortification of it, believe that such a life is a righteous one. However, there are other millions who think that such practices are fanatical; they may even explain how such extreme practices are actually ungodly.

During the Middle Ages, it was believed that the end of the world was soon to come. Such a doctrine was preached far and wide. In their ignorance and fear, men thought that the only way to expiate their sins was to renounce the world. The world and likewise the human body were thought to be corrupt and evil. Thousands of men entered monasteries to lead austere lives. They denied themselves all pleasures. Although they thought it a sin to commit suicide, by their conduct in every other way, they showed their contempt of the physical body and earthly existence. Drove of persons, trying to redeem themselves, fled to the mountains and forests to dwell in caves. To them, all of that meant a *righteous life*.

We have seen so-called holy men in India, fakirs, and religious mendicants, who lived in filth that a dog would avoid if it could. We have seen them with vermin crawling through their matted hair and over their bodies, which were covered with sores; some, half buried in dirty sand, lay in the shade under the piers overlooking the Ganges. These men believed that the human body was a prison of the soul, that mortal existence was evil, and that all creature comfort and pleasures were satanic. The more pain and discomfiture they experienced, the closer they thought they would come to the ecstatic consciousness of their own souls. The repulsive way, according to our conceptions in the Western world and to many Eastern religions as well, in which such people lived was thought by them to be a *righteous life*.

There are two general factors, therefore, which tend to establish for the average individual his conception of a righteous life. The first is his moral code, whether prescribed by religious sects or personally evolved. The second is the customs of the society of which he is a part. The normal individual has an impulse toward righteousness. He does not want by defying all ac-

cepted moral and ethical codes to be a social outcast. If the behavior of the society in which he dwells seems to conform to his moral impulses to live righteously, then that is the one he will follow. There are those, however, who are enlightened or in advance of their age. They may see the fallacies of some of the customs of the times and may crusade against them. To them, righteous living means abolishing or modifying some of the traditional conduct of society. Such individuals often have advanced mankind by opposing such practices as slavery, abuses to animals, child labor, torture of the insane, capital punishment, belief in witchcraft, religious persecution, and racial prejudice.

Others, with perhaps the same psychological motivation toward righteousness but without proper rationalization or because of some mental aberration, have advocated ways of life that were in effect detrimental to society. In our day, particularly in the Western world, these latter persons would be thought extremely eccentric and would have followers only of their own kind.

If, then, there is no universal system of righteous living and the different sacred works deviate from each other in what they recommend, how does one go about selecting a way with assurance? "By their fruits shall they be known." In the individual's opinion, based upon a reasonable study of what progress mankind has made in human relations and behavior, he will accept those beliefs and doctrines that he thinks have contributed the most to society's advancement. The decision which he makes as to the righteous life may not, of course, wholly conform to any existing religious system. In fact, he may decide that certain elements extracted from several religions make a more satisfactory moral fabric and code for him. Then, again, he may construct a code from philosophical and metaphysical systems which he has studied. Or he may judge the righteous life in terms of human conduct based upon the highest conscious motives of men.

No matter what the righteous life selected, basically it will be a personal acceptance, a conviction founded upon the experience one has had. We are not born with a righteous code of living. We *acquire* the code. In fact, we may modify this code through the years due to our realistic contact with the vicissitudes of life.—X

Our Public Attractions

A frater from New York wonders why we sponsor an Egyptian Museum for the public.

To many of our members, the facilities of Rosicrucian Park seem rather remote, and we take this opportunity to paint a more detailed picture of the functions they serve.

In a small schoolroom in one of our modern high schools somewhere in California, a young school teacher was conducting her class in Ancient History. This particular day, the class was studying the part Egypt had played in the formation of our present-day civilization. If we imagine we are in the class at the moment, we might hear her reading from the text:

"The huge monuments of Egypt stand in silent testimony to the great genius possessed by the peoples of centuries ago. The enormous pyramids are composed of huge blocks of stone exceeding two and one-half tons in weight, one lifted high above the other, hundreds of feet above the surface of the earth, each varying in its dimensions not one sixteenth of an inch. The whole mass, forming perfect, mathematically correct pyramids, their apex exactly above the center of their base, are evidential of skill and knowledge of such sciences as mathematics, leverage, and masonry.

"Great irrigation canals, glass-surfaced tiling, magnificent colonnaded temples, mosaic flooring, a calendar of 365 days, copper and tile water pipes, maps of the heavens, papyrus scrolls, revealing an amazing knowledge of the human anatomy and even using for the first time the term *brain*. These are not the consequences of accidents, but of the careful investigations, probings, and conclusions of minds which would today excel in our scientific fields. In fact, because of the laws of nature which they discovered, tabulated, and used, their accomplishments were definite scientific achievements."

At the end of the period, we would hear her announce, "Tomorrow, class, you are to have a special treat. You will be excused from all your classes, for we are going to take a trip to a museum to see many of the things about which we've been talking. We shall see a full-sized reproduction of a rock tomb of the Feudal Age of Egypt. We'll be able to stand inside it and feel just as though we were back in the days of ancient

Egypt, with all of its mystery and fascination. We shall also see a reproduction of the interior of one of the beautiful old temples of Egypt. The sky will be filled with stars and we may sense that it is a beautiful, cool evening under the stars.

"You've all heard about mummies and how well they were preserved by the Egyptians. We'll see plenty of those, too. We shall see large buildings built in Egyptian style; in fact, it will be very much as though we were to enter a time clock and travel back 3000 years to this ancient land.

"Strangely enough, amidst this ancient backdrop, there is also set a scene of the most modern science and art exhibits and demonstrations, which we may also enjoy while we are there. It promises to be a full day, so come prepared!"

This goes on in many California schools every month, fratres and sorores, and the museum and the exhibits are none other than your own Rosicrucian Park with its Egyptian, Oriental Museum, Art Gallery, and Science Museum and Planetarium.

Subsequently, this group of students came to Rosicrucian Park and were met by the Curator and taken through a myriad of exhibits in grand style. They saw and lived for a time in the old rock tomb, saw the magnificent Memphis Temple, the obelisk, the sphinx, and the other entrancing features of Rosicrucian Park.

This is not a rare incident, but a regular feature at the Park, as are the many visits made by the public to similar institutions throughout the United States. At least one school group visits both our Science Museum and Planetarium and the Egyptian, Oriental Museum each day of the school year. Each month, thousands of adult visitors pass through the display rooms, go into the Theater of the Sky, and push the buttons that demonstrate physical laws in the mechanisms set up in the Science Museum. Clubs and other local groups in the vicinity of San Jose often use the facilities of these two institutions for their activities. San Jose, the home of many conventions, is constantly filled with visitors from all over the nation, who come as individuals or as organized groups to our museums.

In addition, our museums send written invitations to all schools within a 100-mile radius of San Jose, and nearly all invitations

are accepted. Such activities do a great deal to raise the prestige of our Order in the eyes of the public, as well as serve as a popular channel through which thousands upon thousands of people become acquainted with the Rosicrucian Order.

It is good for members to become more intimately acquainted with the activities which often seem rather remote. If each of you could see the substantial nature of your Order, you would be gratified by the constant attention that is given by the officers to authenticate every aspect of the Order's existence. How careful they are to build each unit upon a firm physical and moral foundation! How free from sham and exaggeration are the claims of AMORC!

Each year there are new and extended activities. For a month at a time, the Art Gallery presents nationally known exhibits, including those of the American Federation of Arts and the Modern Museum of Arts in New York. Among its noted displays have been the Ballard Oriental Rug Collection; the Paintings of Contemporary Berlin Artists; works of Sargent, Grandma Moses, and, just recently, the paintings of Walter and Margaret Keane. Frequently, there are lectures or movies given by some specialist in these fields on the particular topic on display at the time.

A museum of antiquities provides an excellent place for such an inquiry into the past. It is only fitting, therefore, that the Rosicrucians, a nonsectarian, world-wide, philosophical fraternity—active for centuries in diffusing knowledge pertaining to man's nature, his place in the universe, and his accomplishments—maintain an institution for the preservation of those things which depict the achievements and the record of errors of our forebears.

The Rosicrucian museums were, therefore, established by the Rosicrucian Order under the authority of Dr. H. Spencer Lewis, its chief executive at that time, to house such a collection of antiquities and exhibits of diverse sorts as would prove instructive and interesting to the members of the Order and the general public alike. Our affiliations include the American Museum of Natural History, the Smithsonian Institution, and the Western Association of Art Museum Directors. We can be justly proud.

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The Science Museum and Planetarium now take their place, too, as cultural attractions which bring thousands of persons to Rosicrucian Park to acquaint them with the rational, scientific, and practical activities and teachings of our organization as compared with some impractical or theoretical teachings of occult organizations that create an erroneous impression in peoples' minds as to what the various mystical organizations of the world are trying to accomplish.

In 1938, a large and sensitive seismograph was installed in the Science Museum, capable of registering temblors or undulations of the earth's surface or interior thousands of miles distant. In 1937, we demonstrated a Cosmic Ray machine, the first of its kind ever made, which made visible and audible the effects of rays of energy from cosmic space that come toward this earth and affect it.

Through these extension activities, many of our members are beginning to realize more and more each day that fundamental mystical and scientific principles are so closely related that they are not incompatible, let alone opposing, as has been believed in recent years. It is easy at times, being far from the center of these activities, to lose sight of the public activities of AMORC. Members should not, however, lose sight of the material benefit our Order offers to members and nonmembers alike.

We should be justly proud of our endeavors which weekly and monthly are helping to clear away the cobwebs that dull the human mind. These are talking points for our organization, fratres and sorores; they are real, tangible assets; they are extension activities, serving the purpose of spreading the Light as we know it needs to be. Be continuously cognizant of the fact that you are not supporting a system of home study merely for yourself, but a tremendous force for good in this world, with its head in the clouds and its feet planted firmly on the ground!—B

Medifocus and Magic

Recently, we were quite amazed to learn that in the opinion of a few members—not numbering over three—our program of *Medifocus* is a form of magic. As best we could determine, the reason behind this opinion is that one mind is trying to direct another by thought and suggestion.

First, briefly, what is meant by *magic*? It is the belief in the supernatural control and direction of the forces of nature to do the bidding of man. The delver in magic believes that he can compel natural law to conform to his wishes by exercising the compulsion of some greater force or power. In fact, the average primitive person who practices magic does not believe in the immutability of natural law. He thinks any law can be restrained, altered, or modified by subjecting it to a superior supernatural force which he brings to bear.

Strangely enough, there is a kind of parallel between magic and science. In both those spheres, man is attempting to direct and control natural law. Magic attempts to do so by conjuring the power of a supernatural agency. Science seeks to do so by learning the functions of natural phenomena by which they then can be manipulated by the knowledge and will of man.

Now, what is Medifocus trying to do and what is its *motive*? Let us first begin with the motive. Our purpose is constructive and humanitarian. We hope to suggest to world leaders through Medifocus ways and means that will lead to world unity and peace. We are trying to bring the minds of those leaders who have the responsibility of their country and the millions of people in them to work toward transcendent ends that will serve all humanity. There is no prejudice, no hatred, no material objective in all such effort. Certainly, no more noble effort could exist today than to try to lessen world tension and avoid a catastrophic major conflict. No organization could be more free of ulterior purpose than AMORC. We are neither a religious, political, nor commercial organization. Our objectives parallel and complement what we are trying to do with Medifocus. No real Rosicrucian and no intellectual and conscientious person can, therefore, object to the basic motive of Medifocus.

Now, how do we try to go about our intentions in Medifocus? We wish to so attune ourselves with the minds of certain of these leaders that mystically, for the moment, we assume their personality and consciousness. Concomitantly, we hold in mind the particular *constructive, beneficial* thing which we would like them to accomplish. This is so that they will feel inspired and motivated to act so as to bring about those things, that

is, to materialize them. We do not presume to explain just how they shall accomplish that end; that would be presumptuous on our part. The individual, the official whose mind we seek to contact, would do those things according to his personal capacity and the facilities at his disposal.

Suppose you are requested to direct your thoughts of freedom of conscience toward a certain world leader, the motive being that he would become more tolerant and allow the citizens of his country to choose their religious faith without persecution or governmental restraint. You could not presume in your practice of Medifocus to suggest what procedure or program that leader should adopt so as to accomplish that end. Rather, by implanting the suggestion in his consciousness according to the method of Medifocus, you serve your purpose. The idea would seem to have originated in the mind of the official. It would seem to be his own concept. Consequently, he would act upon it according to his own experience and knowledge.

Is this practice, then, the enslaving of the minds of others? Is it obtaining undue control of the intelligence and will of other individuals? First, psychologically and mystically—even in hypnotism—it is known and taught that no suggestion of another is stronger than the accepted personal moral and ethical standards of the individual. The moral and ethical code, for example, to which one adheres or believes in is strongly registered in the individual's subconscious. Only through one's own reasoning and suggestion can such a standard be removed or changed. In other words, if it is something that in our conscious state we support vigorously, then it is likewise a strong and deeply registered conviction in the subconscious. The suggestion of another cannot alter those personal convictions unless we first consciously accept the outside suggestion and then decide to make the change.

Therefore, no one through Medifocus can gain control of the mind of another so as to cause him to act against his will or decision. However, what Medifocus can do, after one is successful, is to cause a strong suggestion to arise in the mind of the person being reached. Perhaps it is a suggestion that would not be accepted or considered by him if it were offered in vocative or written form.

But reaching into his mind and consciousness by the means of Medifocus, it may be evaluated, given some thought. It may be considered so as actually to cause him to decide to change his usual ideation or chain of concepts.

Those who would say it is morally wrong to continue the practice of Medifocus would likewise be condemning many similar and accepted practices. For example, parapsychology, which concerns itself with the phenomenon of mental telepathy, would likewise fall into the same class, for it concerns itself with the projection or transmitting of thought to the minds of others. Then, also, there is hypnosis, which, today, is used extensively medically. It would likewise be considered wrong when, for the purpose it is used, it is not. Even prayer could be thought improper if one is to condemn Medifocus, for prayer is often offered for the purpose of trying to change the ways and actions of others. Clergymen, priests, and rabbis offer prayers with the appeal that men may think and act in certain ways. Even medical and psychiatric counsel could be considered wrong if the same false reasoning is applied by those who criticize Medifocus, for such counseling is the earnest and constructive attempt to influence the mind of the patient.

In fact, we might even say that all types of advertising and propaganda, which directly and indirectly seek to establish ideas in the minds of others, are wrong, too, if—and only if—we take the extreme position of those who criticize Medifocus.

Could these *Forum* articles be called magic merely because they seek to transmit information with the hope that the ideas conveyed to the reader will direct his thoughts into new constructive channels from which he and others will derive benefit?—X

Human and Insect Behavior

In correspondence directed to our instruction department, a member commented upon the generally known fact that many insects have evolved a highly organized social existence. This member asks if that is an advanced form of existence higher than the social organization of man or whether it is like a dictatorship, a lower form of society's organization.

(continued overleaf)

I have no doubt that almost everyone remembers as a child reading the story of the ant and the grasshopper. This story had to do with the industrious ant that labored during good weather and had food stored away for winter when it was difficult to find food. The grasshopper derided the ant for its industriousness, but when it became cold and no food was available, it was glad to ask for help from the ant. The moral of the story, of course, was to impress young people with the value of work and planning ahead. Possibly, such a type of story would not be out of place in this modern-day tempo of living. I am unaware as to whether the story is still read in our grade schools today.

It is true that the social organizations of many insects and many other forms of life are highly complex. They have been studied and discussed by many authoritative biologists. It is easy to understand when we examine the complex social structure of the beehive, the ant hill, or the colonies in which many other forms of life exist, that it would at first thought appear to be an evolved form of society. This, I believe, was a commonly accepted concept of fifty or more years ago, more so than today because modern man has seen the impact of the combination of technology and dictatorship well illustrated in some countries now as well as in the immediate past. While those countries that have had this type of government have taken advantage of technological situations and have, in many cases, become advanced in certain fields, they have fallen down in others. Most individuals who have lived under a dictatorship have not been too happy with either the government itself or its end results.

The human being differs from lower forms of animals or animal life in general in that he is equipped to think creatively. He is also in a position to broaden his decisions and develop more of a degree of choice than is found in the levels of lower animal life. It does not seem to me that those who talk of the ideal society as being under a form of regimentation recall the fact that some of the greatest developments of man's history have come about as the result of the freedom of the individual to think.

It is questionable whether today we would have the philosophy of Plato, Socrates, and Aristotle if these individuals had been restricted in thought. In fact, when Socrates

was restricted, he was condemned to death and we had no more of his philosophy. Buddha, Jesus, Mohammed, among religious leaders, spoke freely and expressed themselves. Even in modern times, we wonder whether or not the technological advances in the field of invention would have proceeded as rapidly in a country where individual behavior was restricted as it has in many free countries.

I am frankly somewhat disturbed when I hear of people, otherwise intelligent and well-educated, who consider the possibility of reducing human behavior to the level of that which is regimented, such as in the ant hill or the beehive. The talk among such people emphasizes defense mechanisms, compulsive patterns, and overcompensations. It does not seem to me ideal that a society should exist in which every member knows the responses and behavior of the others, even though all that it does may be brilliant and efficient. If it is done without feeling, the accomplishment of any act, with neither regret nor satisfaction, is not taking into consideration the full scope of the human intellect and feeling. A cold, efficient society would in a sense be a society of monsters. I believe it would be a dangerous society.

People must be what they are. They must be fallible. They will have doubts and fears, and they will react to various situations with tears or amusement. They will be capable of acts which are to their credit or which are below human dignity. I believe that we would all be more comfortable continuing to live in a society believing that expressions of both good and evil will occur, with the hope of man's evolution and ability to distinguish between what is good and what is evil and, more important, with the hope that he will evolve to the point where he can make an intelligent choice in favor of the good.

In this sense, society will serve life best when it provides the means for each expression of life to fulfill its basic and fundamental purpose. One of the purposes of the life of a human being is to evolve his awareness of his relationship with an infinite source and with his own inner self. He will be able to do this best if he is allowed certain freedoms and a certain degree of choice. There would be no satisfaction or no particular value in being *good* just for good's sake. To be good because he has found that good is better than

evil, that laughter is better than tears, that joy is better than grief, is to live in a society whose behavior is based upon experience and the conclusions of intelligent entities.

Life is too complex to be reduced to a series of patterns and a formulated, fixed type of behavior. Human expression is probably to reach its maximum where latitude and freedom are the keynote and where the restrictions are only those that must be imposed to preserve the integrity of a society which permits human beings the freedom to evolve.—A

Karma Versus Forgiveness

A frater of Switzerland, addressing our Forum asks: "Is not the idea of karma and the forgiveness of sins incompatible? In fact, it seems that by the law of karma a sin *could not* be forgiven, realizing, of course, that the words *sin* and *to forgive* can mean many things."

It is quite true that karma and the forgiveness of sins as doctrines are quite incompatible. It is for that reason that the Roman Catholic Church inveighs against every philosophy, metaphysical system, or religion which teaches karma. The principle of karma is more compatible with scientific principles than with some orthodox faiths. Karma does not recognize arbitrary decisions being made by a personal deity, either for or against human beings.

There are two ways to look at the theological doctrine of the "forgiveness of sins." The common conception is that the individual, by certain prescribed dogma, makes an appeal to God, or a so-called intermediary thereof which a religious sect designates, and conforms to a rite of atonement. Thereupon, the deity forgives the sinner. This is the equivalent of his being charged with a crime and coming before a human judge. The judge proclaims that he will be exonerated, providing he does thus and thus. The other way to attain forgiveness of sins is by devoting oneself to prescribed religious rites such as sacrifice, mortification, abstention—thereby propitiating the conceived displeasure of a deity.

Karma, however, is the law of compensation, or cause and effect; for every act there is a definite result: That is, for every cause

there follows an effect. These causes are not the result of a purposeful determinative. They are not an intentional, willful direction. They are strictly *impersonal*, as is any law of nature. Karma, therefore, is not punitive or an act of retribution. It is not intended to exact punishment from man for a wrong act. A parallel between cause and effect and the true meaning of *karma*, which etymologically has its origin in the Sanskrit words *to do* or *deed*, can be found in any natural phenomenon.

For analogy, gravity neither works intentionally for or against man. Its force when invoked works without feeling. It can be directed by man as a cause from which certain effects will follow. If the cause is properly directed, certain beneficial results may follow, as we know, in the thousands of ways in which science daily uses that phenomenon. If it is caused to function without regard for its effects, then gravity may be harmful although not because of any willful or intentional action. We know that an object carelessly thrown in the air invokes a cause, *gravity*, from which follows the effect of the object's being drawn to the earth's surface. If the negligence results in the falling object's striking and hitting one, he cannot say that gravity wished to inflict an injury upon him or was desirous of punishing him.

Likewise, as we have often had occasion to say in our Forum, it is an erroneous idea that all karma is adverse or detrimental. This is the presumption that it is being imposed as a punishment for some wrong human conduct. It must be understood that karma can be beneficent as well. It depends upon what laws of the Cosmic and of nature that we put into effect in relation to our own values. Some effects that follow our deeds will bring about adverse circumstances; others will produce advantageous ones. If one, for analogy, maliciously breaks a shop window, he has established a series of causes from which ultimately he will suffer. The karma obviously is of his own making. On the other hand, if one diligently studies for a certain profession and passes a required examination, he will benefit by these causes which he personally instigated.

We may unconsciously invoke laws from which we suffer. We learn—most of the

time—what our mistakes are, and we try to avoid inducing the same effects in the future. Conversely, we all learn that certain other circumstances, deeds, or acts are most likely to redound to our benefit. Of course, we cannot know all cosmic and natural laws. Consequently, in our ignorance, we may make mistakes from which dire effects may follow. But, likewise, so-called luck is really the unintentional or unconscious instigation of causes from which personal benefits are derived.

It is both unfortunate and amusing that many persons will attribute any good fortune to the credit of their own intelligence and will compliment their own ability. However, when adversity strikes, they transfer all responsibility to karma, as though it were some detached evil genii.

Is man, then, at the mercy of karma? The better way to put it is that we are all subject to *cause and effect*, which is karma. Karma is power, as all laws of nature are, and, if understood, can be used for our good. Let us think of nuclear power as another example of karmic law. Nuclear power consists of the natural laws of physics employed by man. It becomes a gigantic cause from which effects can be produced. The kind of effect, the ultimate result, depends upon the motive of man, his application of the power. Nuclear power is not necessarily destructive; it is a force that has been released. The reasons and application for its release become man's responsibility.

One of the principal objectives of Rosicrucian study is to learn as much as possible about the cosmic and the natural forces expressed in ourselves and the universe around us. We can be certain that with an increasing knowledge of the law of compensation, the effects of our deeds will be more to our benefit.

There is a real cosmic *justice* in karma. It functions for and against all men equally. There are no exceptions for race, nationality, or creed. Men, when they invoke a cause through ignorance or malice, cannot expect that the law will be revoked or made ineffectual because of their appeal. Karmic law can only be mitigated by introducing or invoking *contra* laws. Just as a chemist or a physician can employ one phenomenon, or natural law, to offset the effect of another; so can we in our lives.

From the mystical point of view, we cannot expect to pray for the cosmic effect, which we have set into motion by our thoughts and acts, to be checked or reversed. Mystically, prayer should be for the purpose of personal enlightenment so that one may come to know how to work in harmony with the Cosmic rather than to ask for special forgiveness or exception. Under the religious doctrine of forgiveness, an individual, believing that he has been forgiven, may not feel contrite merely because he has gone through a ritual or a rite. In fact, he may subsequently make no effort to avoid creating the same conditions, repeating the same deed, whereas karma's function is to teach. If we violate cosmic and natural law, it is brought to our consciousness in a most impressive manner. There is no more intention to hurt us than when a fire burns our fingers, but we do not forget the experience easily.—X

The Ancient Work

A soror from the south of England poses this question: "I have read much about the ancient work of the Order. It seems that it is relatively unimportant to stress these long-ago activities and more important to pay attention to the here and now."

We hope that we do not seem to underestimate the importance of present-day activities of AMORC. Your lessons and your contact with your instructors and the Grand Lodge, as well as what you personally gain from them to help you evolve your consciousness and improve your personal affairs, are always the most important part of your Rosicrucian membership.

What is ancient to us is such truth as is eternal and still modern. When we preserve the ancient rituals and practices, ancient architecture and studies, we do so to impress the student with the roots life has in the past; to show him from whence the present came, and to give him an appreciation of the advanced knowledge the mystery schools of the past preserved for posterity.

It is especially interesting to note in this regard how apropos to our times are some of the laws set down by the venerable Michael Maier for the Fraternity of the Rosy Cross to follow. The second of these laws was, "That none of them [the members],

notwithstanding their being of the fraternity, shall be subjected to one habit, but may dress according to the custom and mode of those countries in which they reside."

This second law is common practice today, but it has been reiterated time and time again in modern Rosicrucian teachings that the members of the Order should refrain from adopting an appearance, dress, or even a manner of living which would make them distinct from the society of which they are a part. The Rosicrucian works best in an environment of which he is a part, not one in which he stands out because of peculiarities of dress or action, or by questionable standards of value.

This law also points out that to bring about a constructive form of evolution the only method to follow is that of altering the thought and activities of human society. Through using available knowledge and materials, we can best promote our ideals; not by conspicuously taking a position which would cause us to be pointed out from among those whom we strive to serve.

In many non-Rosicrucian texts today, writers proclaim that God is the ultimate source of life, that where natural explanation fails, there God is to be found: He is, in a word, the author of energy, the primal motive power of all things. Centuries upon centuries ago, Akhnaton defined God in just this manner. He proclaimed God to be "the formless essence, the intelligent germ, the loving force," which permeated time and space.

Those who have delved into the philosophies presented in such books as *Unto Thee I Grant*, *The Prophet*, and works by Plato, Descartes, Bacon, Emerson, Aristotle, and other great writers have a realization of the timelessness of truth. AMORC's Grand Master has only recently turned our attention again to the ancient landmarks of the Order, which are so often referred to yet so little understood by many of our fratres and sorores.

They pertain to those characteristics which have always distinguished the Rosicrucian Order from the world at large. "The landmarks which were established by our ancient brethren have been perpetuated by members of the Order who have maintained its various cycles; and just as we have received landmarks from our predecessors, we are obli-

gated as a duty to transmit the landmarks to our successors. Preservation of the landmarks makes for uniformity in the work and procedure carried on by all Rosicrucians. If one of our landmarks is changed or modified in any way, it is no longer a Rosicrucian landmark."

The codes and ethics of the ancient mystics, as well as their establishment of the equality of the sexes, read like a modern bill of rights. "All Rosicrucians are equal to the extent that they may enjoy the same privileges of Rosicrucian membership." They may be of either sex and be different in evolution, development, understanding, color, race, or creed, but if they can meet the necessary qualifications for membership, they are privileged to study the same Rosicrucian instruction and receive the same respect and recognition from the Order. The Neophyte is entitled to just as much respect and consideration as the advanced member.

Dr. H. Spencer Lewis stated that the Ancient Mystical Order Rosae Crucis is perpetuating the ancient fraternity by "continually promoting the ancient teachings with the modified applications and traditional revelations of science and discovery which will enable the student to derive the utmost of benefit from the teachings under modern conditions and in meeting the everyday problems of life. . . . The same ancient landmarks, ideals, and purposes which made the Rosicrucian Fraternity so efficient in its world activities during the past centuries are maintained by the present organization. A sacred heritage has been given to the Order . . . and it will pass this heritage on to the future generations."

The teachings of AMORC today are based upon writings contained in authentic Rosicrucian publications and manuscripts of the past. These fundamental principles have never been changed in our lessons since they were first given to Dr. Lewis in the years between 1909 and 1916, nor in special manuscripts received later. It is true that from time to time we have augmented our lessons with new matter sent to us by foreign branches of our organization, where experiments, tests, and demonstrations have been made for the purpose of keeping our teachings abreast of the times. Also, new matter has been contributed by our own International Research Council, composed of men

and women engaged in special research in the sciences, arts, and practices of modern times.

It is always well to remember that nothing is so modern or nothing so ancient as fundamental *truth*.—B

Analyzing Our Dreams

A frater of Australia says: "It is suggested that we do not ask our Class Master to analyze our dreams. Is there any way Rosicrucian students can analyze their own dreams?"

There are many factors that account for dreams. Although psychologists and psychiatrists have conflicting theories, they are yet in agreement on certain causes. Dreams can be caused by physical disturbances such as digestive disorders from overeating. These can be mild enough not to awaken the individual and yet the stimulus can produce random ideation resulting in a dream. If there is a mild pain from the indigestion, experiences associated with pain or discomfort will be recalled from memory but the ideas be so confused as to cause the jumbled nature of a dream. Since the ideas recalled are from unpleasant incidents, the dream may be frightening or temporarily emotionally disturbing.

It has been demonstrated in clinical tests that external stimuli not sufficient to awaken a subject may yet cause varied dreams. If a portion of the sleeper's body—his feet, for example—is exposed to a cold draft, he may dream of walking through snow, over ice, or in a cold stream. This is another example of association—the sensation of coldness being associated with similar experiences in the awakened state.

Emotional states during the day may produce similar emotional dream states, excepting that the incidents may be quite different. For further analogy, during the day one may be trying to accomplish a particular task in a most punctilious way. No matter how he applies himself, he does not quite succeed. At the close of the day, he feels definitely frustrated. He has exhausted everything he knows how to do in order to attain his end, and yet he has failed. Obviously, this is depressing. The experience is strongly registered in both the conscious and subconscious minds and the individual is emotionally affected by the day's incident.

Then he retires and is restless in his sleep; he dreams. In his dream, we shall say, he is preparing for a journey and is packing to take a plane that very day. He has not much time to complete his packing. Each thing he wants to put in his luggage, he cannot find. The most common things have apparently been mislaid. He fusses and fumes. He is *frustrated* and is awakened quite emotionally shaken and irritated. He has been affected by the incident of the previous day. The emotional stimulus carried over and produced the dream in which it played its part again with a different setting.

There are dreams that are aroused by our *appetites*. Thirst will produce dreams in which it plays its part, as will the desire for food. Sex appetite or urges will likewise produce dreams in which the appetite is active. Other intense emotions such as hate and envy will cloak themselves in dreams related to the character or subject of one's feeling. Most of these types of dreams are quite obvious. With a little personal reflection, we can usually arrive at an understanding of how they originated.

But there are dreams that mystify us. We find it difficult or impossible to relate them to any conscious experience we have had. In their content, they even seem quite detached from our personality, our interests, and our thinking. Where do they originate? Are they psychic? Such dreams, according to authorities such as Freud, Adler, and Jung, for example, may be purely *symbolic*. They may represent repressed desires of which we are not conscious. They may have come from childhood traumas of which we no longer have memory. The expression of the repressed impulse cloaks itself in quite different ideas in dream form. In fact, there is what may be called the reversal process, the substance of the dream, its content, being quite the opposite of the motivating force in the subconscious.

Some dreams are not even comprehensible. They are difficult to describe. They are purely symbolic, expressed as geometric forms and colors, or centering upon a certain animal or scene. They represent a particularly deep emotional state or condition that seeks expression but which, for some reason, the ego has held back. Such dreams, of course, may be impossible for us to analyze, for

the *symbol*, the dream itself, is quite unlike its cause, as we have said.

However, trained analysts often can interpret the symbols of a dream to determine its latent subconscious cause. They are able to do this because of their study of numerous subjects. By statistical examination, they have found that certain types of dreams are symbolic of particular disturbances within the personality. Of course, even by experts, all dreams are not possible of interpretation. Psychoanalysis is not yet as perfect a science as mathematics, chemistry, or physics, for example.

Psychic experiences fall into two classifications: Psychology and psychiatry call all inner mental states and phenomena the *psychic side* of man. This is one application of the word *psychic*. By this, they mean states which are contrary to the objective or physical self. To the mystic, however, there is another category of the word *psychic*. To him, it means the *self* and its relationship to the Cosmic Mind and psychic selves of others. It has no reference to such functions as memory, imagination, emotions, will, reason, etc. Consequently, a *psychic experience* is quite different from an ordinary dream. We have explained this difference between psychic experiences and dreams quite often in our monographs. Yet members are frequently still confused.

A member may relate some terrifying dream he has had and ask if it is a psychic experience and what does it mean. We must repeat that a psychic experience is intended to enlighten: It usually is a contact with the Cosmic Intelligence within ourselves. It can be compared to an intuitive impression, which is not confusing but so explicable that it appears to be self-evident. A psychic experience is inspiring and usually induces a sense of peace and well-being. Instead of being a jumble of random ideas, as are most dreams, the psychic experience unfolds itself in a comprehensive, progressive continuity just as would a conscious experience.

The meaning of a psychic experience, even though it is inspiring and seemingly clear in its details, may not immediately always be fully known. Hours or even days later a further intuitive flash—even while awake—may make its meaning known. Then again, it may reveal itself during sleep. Remember, each of us has attained different levels of

consciousness. Some of us may be able to reach the same level of the subconscious in our unfoldment and others may not. Therefore, the psychic experience we have is interpreted in terms of our own consciousness, at our own level of attainment and experience, based, too, on our education and background.

The psychic experience was not intended to be universal, to have the same significance for everybody. Others can only explain your psychic experience from the perspective of whatever level of consciousness they have attained. Their explanation would not, in most instances, be the meaning that you should construe from the experience. In fact, when we ask another to explain our psychic experiences, we generally find that their answer is never quite satisfactory. That is because it is not what the psychic self really wants us to know.

We should avoid asking others the meaning of our psychic experiences because they always may be misinterpreted. Further, a psychic experience made possible by the higher consciousness of self or as a result of a cosmic contact is a *sacred experience*. It should not be bandied about as though it were some common topic of the day. Also, be certain first that what you call a psychic experience is in fact not a dream. Check yourself by the general explanation of dreams given here.—X

Fulfilling A Need

Man is equipped with the ability to give and to receive. We should all learn to use both of these attributes gracefully. The individual who has never had the experience of really needing something has not had the full experience of living. There is a close relationship between need and fulfillment. There are many who have lived a full life without ever realizing that fulfillment cannot precede a need.

It is not unusual for us here at Rosicrucian Park to receive communications from members, usually in the first year of their association with the organization, questioning whether they should continue or discontinue their affiliation with the organization. What they are trying to say but do not put into words is that they have not found the Rosicrucian teachings sufficient to fulfill what

they believe to be their needs at the present time. This is due either to lack of application, lack of allotting sufficient time to grasp the principles which they can use, or, in many cases, to the failure to realize a need.

In many parts of the world today, there exist higher standards of living than probably have ever existed in all of man's history. With the surpluses of the materials which man can use, it is sometimes believed that his needs are fewer than they were at other periods. Man feels that all he needs can be obtained if he works and applies himself to secure sufficient funds to purchase what he wants. In other words, the emphasis on materialism causes him to think of his needs in terms of physical relationships only and, in so thinking, he sometimes does not realize that in this physical existence there are other demands which must be filled if his life is to be full and reasonably happy.

In the letter written recently by a member of the Order over a period of many years, he mentions the fact that about ten years ago he became inactive in his membership. He could not explain just why he did that. It was not due to any dissatisfaction with the Order or to any lack of realization of the importance of the organization's teachings. It was probably due simply to the fact that his attention was directed elsewhere, and he did not want to use the time and effort necessary to continue with the studies. Then in the last few months, this same member has had some rather unfortunate experiences.

These experiences did not occur because the member discontinued his active membership in the organization or because he directed most of his thinking to material factors in the interim. But the fact that they did occur caused him to realize that much of the effort he had been using in recent years was not filling a need. Because of these misfortunes, he suddenly felt as if he lacked something, that something in his life was missing. So he turned back to the Rosicrucian teachings. He began to re-examine the lessons which he had previously studied. He began to practice the experiments and exercises contained in the teachings and resumed his active affiliation. His remarks were that he was amazed at the success that he had with the teachings and how stupid he appeared to himself now not to have grasped the principles which he had studied before.

Sometimes we have to be jolted by misfortune before we can realize a need. In order to fulfill a purpose or a function, we have to have the reason for it. We cannot carry water, for example, without a container to hold it. The container is the need; the water is what fulfills. We can find a similar parallel in our individual lives. The need that we experience in order to meet the stress and strain of our environment is not to be fulfilled by the material alone, but by guidance and inspiration that can come through the inner self by the process of intuition. It is inspiration that will give us perspective, tolerance, and even wisdom with which to cope with the everyday problems of existence.

Therefore, our needs must be filled to capacity, to overflowing; but we must never be too proud to acknowledge that we have needs, that we are not self-sufficient. Man is not an isolated entity or an island stranded in the universe. He is a part of the manifestation of life, which in turn is a divine force. When we realize this fact and our awareness of it is sufficient to cause our attention to be directed to it; then we shall be willing to participate in those actions and analysis that will bring a breadth of understanding to our consciousness and be a factor in contributing to our peace of mind.—A

As A Man Thinks

A frater asks, "If we are what we think, then why cannot our thoughts more readily bring us success?"

Great emphasis has been laid on the supposition that, "As a man thinks, so is he." In mystical study, we accept this as being almost axiomatic. But, naturally, the challenge arises that no matter how much he thinks about it, not everything a man thinks has its counterpart in the world of reality. It is evident that a man must do much more than to think health to be healthy or to think riches to be rich. Many students of mysticism accept an axiom such as "As a man thinks, so is he"; then they attempt to relate their efforts and progress to it. When they find that thinking about things brings no startling results and that concentration is of no *greater* help in achieving their goals, they soon lose interest in study or give up their quest for greater Light completely.

They abandon the axiom as being Pollyannish.

In a very broad sense, we at first postulate that man's thoughts are his entire existence. This can be more easily understood if we mentally or literally sketch a human eye on a piece of paper. Next, we draw an object a few inches in front of the eye; then sight lines from the object to the eye, having the lines meet in the center of the eye and spread out again to a point where they would normally form an image in the consciousness. Here we are analyzing man as a conscious center whose world exists *within* him, not *without*. Because the world of which he is conscious is *within* him, his concepts of a time-and-space world are mere illusions. In other words, everything that man knows happens in his mind, and he merely *perceives* these events to be happening outside himself.

This image on the brain, then, is his *first* knowledge of the object. It is *in the mind itself* that the image lies and it is there that it is recognized. Here, though, through the peculiar quality of perception, the image is projected outward again and is *perceived*, not seen, as an object occupying space *apart from* the perceiving mind.

The significance of these findings is not the denial of a *real* world with which man must deal—a real world from which his conscious impressions originate. The significance lies, rather, in demonstrating how much this real world is influenced by man's thinking. Everything man perceives is not only colored by his thinking, his prejudices, and his past experiences, but he can actually perceive things which exist *only* in his mind. The source of his impressions may be vibrations of a psychic nature; they may be the thoughts of others; or they may be his own thoughts which generate lifelike images in his consciousness. If vivid enough, he will project these images outward, also, and perceive them as realities of the normal objective world. Visions and materializations are examples of this latter phenomenon.

This illustration is designed to emphasize that existence for man is strictly a matter of his conscious impressions, of the things of which he is conscious. Therefore, what he thinks or what he thinks about is emphatically what he *is*.

However, since thought is a mental proc-

ess, it affects man's *mental* world—his behavior, psychic states, habits, wants, desires, characteristics, and so on. If he desires qualities in his personality such as forcefulness, strength, resolution, and so on, that is entirely dependent upon his thinking. But man's thoughts do not directly affect the noumenal world of which he is conscious: He cannot think about a new home and immediately realize it. He cannot think of himself as a wealthy man and be one.

In looking at the ancient axiom in this light, we read, As a man thinks, so is *he*. If he encounters difficulty in changing himself through the use of right thinking, it is only because he is not thinking exclusively of the desired goal. In this case, the use of affirmations such as those of the Rosicrucian Creed are excellent helps. They so fill the consciousness with select matter that coinciding behavior must follow. A kind man thinks kindly. A bitter man thinks grievously. A selfish man thinks mostly of self. One cannot by thinking be another, however he disguises his motives.

As our illustration shows, the whole world we know is in our minds. Let us not give up our exercises to change our lives and our environment by our thoughts. Our minds are ours to do with as we please. With that established, we may attack our personal problems with new zeal. It is the purpose of Rosicrucian study to develop the faculties of the mind so that we can achieve greater control of our environment and lead a more satisfying and useful life.—B

Responsibility of Space Exploration

Some time ago, I wrote an article, which appeared in the *Rosicrucian Digest*, that compared space exploration with the exploration of the Western hemisphere by Europeans some four centuries or more ago. I pointed out how the exploration had turned into exploitation; how the civilizations that existed here were wiped out before the Europeans could learn from them; and how men turned to greed and personal satisfactions rather than to exploring the new lands and developing them for the good of mankind. Prescott's histories of the conquest of Mexico and Peru are classic examples of how one people can overrun another before the one is given an opportunity even to be known by the other.

(continued overleaf)

If history repeats itself in the exploration of space and turns out to be a similar conquest; then it will certainly be an indication that man has evolved very little in the past few centuries. With these thoughts in mind, I was somewhat surprised not long ago to read in a reputable scientific journal how important it is that when we reach the point of space exploration where men in satellites are sent to land on the moon or other planets of our solar system, everything they carry and even they themselves must be absolutely sterile so that no bacteria, germs, or contamination of any kind will be transferred from the earth to other parts of the solar system.

The article was also concerned about the provision that must be made for an individual who might be incubating a disease. The first astronaut to the moon possibly might have been exposed to the measles, mumps, or even the common cold that would not develop until the second or third day after he took off. Some provision must be made for these circumstances. According to the article I read, this matter was already being studied and physical means were being developed to isolate such an individual until he was free from these diseases. The article did not state who would do his work in the interim.

While this is very idealistic and does show that at least serious thought is being given to these problems, it is doubtful that they will be carried out to the extent that this article seemed to hope. Many of the diseases which killed the natives of the Western hemisphere had never been known by them before, but they were carried here in various forms from the European continent. Probably the same will happen again because, in spite of the attempts to sterilize all equipment and materials that are sent into space, it will probably be impossible to control every avenue and means by which certain microorganisms might be transferred from one place to the other.

While this raises a most interesting question, it seems to me to avoid a more fundamental one; that is, might it not be better for man to clean up this planet before he starts exploring others? Now I know that statement will be called reactionary, and it will be said that I am not progressive, that I am holding up progress by my philosophy and

thinking; but I am not so sure that it is as reactionary as it first appears.

If man is going to explore the universe; then it will be more beneficial to him if he starts out with a clean slate. Very few individuals have done this, I admit, even in their private lives; but it is an ideal that we might give serious consideration. Far better than for man to go to the moon or to another planet free of the microorganisms that cause tuberculosis or smallpox would be for the existence of smallpox and tuberculosis to be eliminated on this planet before he left it. Again, I ask intelligent human beings to consider whether it would not be well that part of the enormous sums of money being spent in research for space travel be devoted to the conquest of disease and health here on *this* planet before we explore others?—A

Errors of Conscience

A soror of England, addressing our Forum, says: "There are persons who do strange things in the name of conscience, and I find it hard to understand such a conscience. It seems that these types of conscience lean very much toward the objective side, or the mundane."

Conscience represents our moral convictions. It is the inclination to conform to a sense of righteousness, which manifests in a particular kind of conduct. Such responsive behavior may be so positive as to pursue a particular course of action or to refrain from some action. It is, however, erroneous to think that the dictates of conscience are always proper and right. Many acts which, however, were subsequently proved to be wrong and, in fact, in some instances very harmful have been committed in good faith motivated by conscience.

It is often assumed that conscience is a divine inclination, that it is the dictate of the soul and that, therefore, its functions can result only in constructive, beneficial, and morally perfect acts. Conscience is a *composite*. First, psychologically and mystically, it consists of an intuitive impulse. It is an awareness that the individual has to his human relationships. It is a sympathetic extension of the interests of self to include the welfare of others. We act on conscience as we believe we would want others to act toward us. A sensitive person is responsive to

the more subtle sentiments and to the higher emotions. Intuitively, then, he can realize circumstances and conditions which he feels offend these sensibilities which he has. Such an impulse, we can say, from a mystical point of view is related to the advanced states of the consciousness of an individual.

However, conscience is more than these intuitive impulses and sensitivity. We have said that conscience is a composite. If conscience is the impulsion to do the right, the question arises, What is the *right*? It is here that experience, social convictions, and the *public conscience* enter. Each of us is conditioned by our customs, laws, and religious doctrines, all of which throughout the world vary as to what is the right. Consequently, the form that our conscience takes is in accord with such *objective* standards and practices. The soror who asks this question has herself introduced an example of this variation of the objective aspect of conscience. She relates how a parent, a member of a particular religious sect which forbids surgery and medication, refused to allow his little daughter to have a blood transfusion following a serious accident. As a consequence, the child died when a physician could have saved her. Yet the parent had acted according to *conscience*.

Obviously, then, the old adage, "Let conscience be your guide," is not always applicable. It now may be asked, What reliance then can one place upon his conscience? We can only say that conscience is a motivation that tends to move us in the right direction. It wants to prevent an offense to the self, to the so-called *moral sense*. This impulse should be heeded. Whenever we act in a way that engenders the voice or a warning of conscience, we should first appraise our action. In other words, we should determine whether what will satisfy our conscience will also bring no hardship or suffering to others.

The intelligent way in which to respond to conscience is to realize first that its function is to have us act in the right way; next, that it must be a right means for the welfare of others as well. Conscience is always concerned with others or that which is beyond

the immediate self. Therefore, if what is to be done in response to conscience wrongly brings hurt to others, it is fundamentally a violation of the psychological and mystical content of conscience.

Often conscience is confused with one's habitual thoughts or desires. One may believe that a certain procedure or a way of doing a thing is for the best. This may be an honest conviction arrived at as a result of the reasoning of a person. He is adamant in the support of his ideas. It would be offensive to his ego to accept a contrary view. He thinks he is right in his insistence. But this is not conscience. It is a dominant will often founded upon misunderstanding and a false premise. However, conscience can be wrongly related to such a conviction. If one believes he is right in what he is doing; then conscience will impel him to move in the direction of what is conceived as right. In this way, many serious mistakes are made wholly in good faith.

It should be apparent to everyone that conscience can have a variety of interpretations. In other words, there is no universal conscience which is objectified into a code of behavior acceptable to men everywhere. It is for this reason that that behavior which society accepts as morally proper in most instances must be enforced by punitive measures exacted for violation. The conscience of many persons objectively interpreted does not conform to the conscience of society, and their personal conscience has to be made to yield.

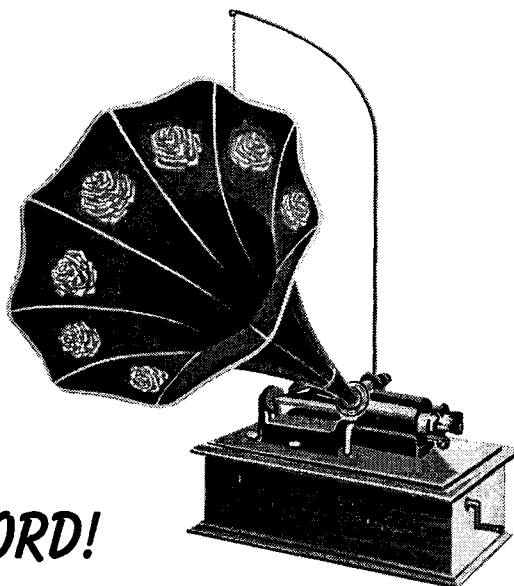
Of course, the public conscience or the mass interpretation of the impulse of conscience is not always the right one. Many enlightened individuals in the past have been burned at the stake or otherwise persecuted by a bigoted public or religious conscience. The religious bigotry that prevails in Spain today is an example. The authorities in that nation, persecuting others of different religious faiths, do so in accordance with conscience! Yet that conscience—so-called—brings suffering and the suppression of the freedom of conscience to other human beings.—X

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Since in so many cases inventive genius has coincided with Rosicrucian training and perspective in the past, it is only fitting that Rosicrucians everywhere employ the discoveries of their brothers in these creative fields. It is with this in mind that we urge members to obtain these excellent tape recordings of the instructive discourses and messages of their officers and teachers. Our list of subjects is growing monthly, and if you have even the simplest tape recorder available, you will enjoy hearing the discourses below.

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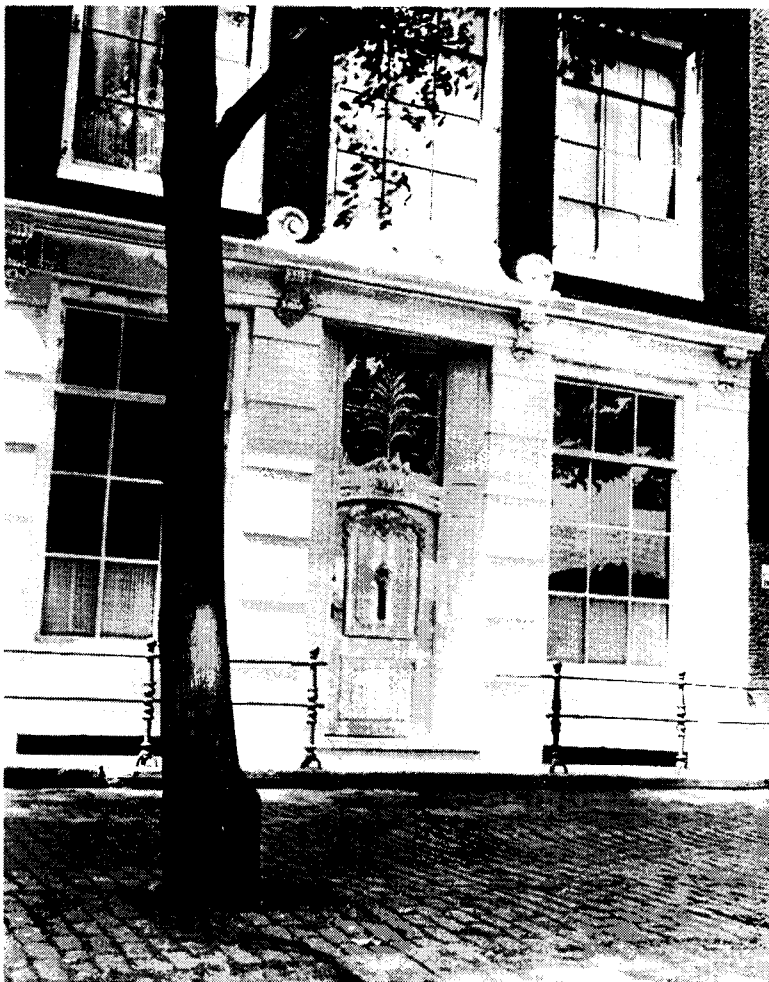
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Where Mystics Dwelt

Reminiscent of a quieter age, this handsome stately edifice overlooks one of the main canals of Amsterdam, Holland. It was the home and study of Roemir Visscher, once celebrated Rosicrucian and mystic of Holland, popularly known during his time for his lighter literary works. This building was once the meeting place of the fratres of the Rosae Crucis.

Greetings!



OCCULTISM VS. MYSTICISM

Dear Fratres and Sorores:

Two questions uppermost in many minds involve the Rosicrucian position regarding ceremonial magic and occultism versus mysticism and the difference between invocations and affirmations.

Let us begin by discussing *occultism*. In general, it is that which is considered as being secret and enigmatic. It is the presumption that there is a supernatural gnosis, or wisdom, which is concealed from the usual avenues of knowledge. It further implies that this secret knowledge is not to be had by the normal means of perception but rather that it requires the invocation and use of certain ultra powers if it is to be revealed to man. So-called *occult* laws are thought to be related to phenomena which ordinarily transcend nature but which can be called forth by special, secret methods.

It must be obvious from this that much that is within the category of occultism is superstition and *false* knowledge. In fact, magic and occultism are closely related. Magic is the attempt to command nature and imagined supernatural forces to do the bidding of man. It is also the belief that man has certain bonds or connections with the supernatural that can be exercised to accomplish feats which the normal faculties cannot. The relationship of occultism to magic is that with the former the magical process is thought to be secret, concealed within the natural or supernatural world to be discovered or revealed under certain conditions.

We do not mean that all that carries the appellation *occultism* is a mass of superstitious notions and practices. Much that is so designated is actually *esoteric* and is wrongly termed *occult*. *Esoteric* refers to that which is *inner—enigmatic*—perhaps a more reverential and private teaching or knowledge. The word *esoteric* does not in itself imply that there is any supernatural relationship. In fact, strictly scientific data which are classified and limited for some reason to a specific group of people could really be

termed *esoteric* in the general sense of that word. Of course, the functions of the esoteric and of occultism are often merged. Persons may take certain occult rites and doctrines and make them esoteric, that is, confine them to their own private use.

There was much that was once regarded as being occult and superstitious that has since merged into the realm of accepted science or, at least, is included in the fields of scientific research. Hypnotism and the phenomena of extrasensory perception are the most common examples. Religious prejudice and general ignorance have often attributed certain practices to the realm of the occult. The medieval alchemists whose discoveries aided in the development of such sciences as chemistry and pharmacology were execrated as “devil worshippers” by the ignorant and fearful masses of the times.

Occultism still thrives in our day but often under pseudo names that imply a scientific activity. Often these groups proclaim teachings which are not only fantastic but are contrary to natural law. They imply in their literature that there are supernatural powers which they are to invoke in a particular manner. However, they relate their practices and terms to phrases which to the ungrounded in science appear to have a scientific foundation. They inject words from physics, chemistry, and astronomy; they even use the vernacular of electronics. Actually, there is no connection with these subjects. It is nothing more than occultism in a modern dress.

With regard to *ceremonial magic*, this is a combination of ritualism, symbolism, mysticism, and magic. Simply stated, it is the fact that, psychologically, certain emotions and latent powers of self can be awakened by the performance of specially designed ceremonies. The ceremonies of religious sects, as, for example, the Mass of the Roman Catholic Church is a form of ceremonial magic. The devices and objects used are symbols of what are said to be divine powers. The acts and words are intended to induce

a mystical or religious experience by reaching into the subconscious of the individual. Every mystical initiation is a kind of ceremonial magic in that it intends to place the *inner self* of the individual *en rapport* with cosmic powers. Such a kind of ceremonial magic is constructive and enlightening. In fact, only in the broadest sense does the word *magic* really apply in such instances.

However, where the ceremonies are of a nature which either imply or directly state that they are to invoke demonic powers, where they instill fear, or where it is made to appear that there actually exists a latent power in the objects used, then they are pure, primitive *magic*. Such includes the use of amulet, phylactery, and fetish, combined with unadulterated occultism. In true initiation, the symbols used are merely representative. They are but signs to depict certain meanings, just as words or numerals do. In true initiation, it is neither taught nor is it suggested that the symbols themselves have an inherent, dormant power to be aroused. Further, it is not stated that a contact with such symbols transfers by touch or association any kind of special endowment to the individual. But in the perverted forms of ceremonial magic such erroneous ideas are conveyed to the innocent, ignorant believer or devotee.

Mysticism radically departs from magic and occultism. As we have stated on numerous occasions, mysticism is the individual's immediate awareness of his union with God, or the Absolute. It is the personal consciousness of the individual's *one-ness* with the Cosmic. This unity is accomplished by introversion, that is, by turning the consciousness inward so as to realize the whole self. It is the ascending to higher levels of consciousness, which is potentially possible with every normal human being.

Such attunement is known as the *mystical experience*. It is not, however, entirely subjective. The experience has a definite impact upon the conscious or objective state. It pro-

vides a deeper insight, a sense of Peace Profound, an awakening and developing of the powers of self. It makes possible creative activity and the formation of a practical philosophy of life, leading to greater happiness and attainment. The extent of this attainment depends, of course, upon the degree of the mystical development of the individual and on the manner in which he interprets these experiences.

The true mystic is at all times aware that he is using natural and cosmic laws. He does not consider them occult in the sense that they are hidden, supernatural forces to be aroused by secret methods. A mystic may consider his teachings *esoteric*. However, by this he means private or confidential. He is happy to share them, at least to introduce others to the same channels or source of knowledge to which he has access. But to him such knowledge is sacred and it is not to be profaned by promiscuous use, by passing it on to the man on the street. The mystic believes and *knows* that one must first prove himself worthy or such knowledge would be of no avail.

Through ignorance or misinformation, the word *mysticism* is frequently misused. In newspapers, periodicals, and conversation, one often sees or hears the word interchanged with others that really mean "mysterious," "weird," or "occult." Such wrong reference, common as it is, shows a lack of knowledge of philosophy and a complete unfamiliarity with the meaning of mysticism.

It is shocking to hear even a clergyman speak disparagingly of mysticism. He fails to realize that if one were to remove the mystical element from Christianity, or out of religion generally, such would become but a shell devoid of religious spirit. Clergymen who speak in that manner have perhaps contacted some group or organization which styles itself *mystical* but whose practices are not truly such; then, on that basis, an opinion of mysticism is formed. However, for an academic degree in theology, a theologian is

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obliged to study mysticism and know what it truly is. There are many clergymen who lack this education, who have made a study of the Bible only. Their academic lack is displayed publicly in their fallacious remarks.

We have also been asked about the difference between *invocations* and *affirmations*. An invocation is to call forth or induce a power to manifest itself or to produce a certain effect that is thought to be latent. The term in its negative sense, of course, is used in rituals of primitive magic and superstitious practices. To prophesy future events, the shaman of tribes in Africa "throw the bones" and at the same time *invoke* by that act, so they believe, the powers to which the bones are related. We have witnessed ceremonies of this kind in the Transvaal of South Africa. However, the word *invocation* is also used in churches and temples and in other events in connection with prayer. This means the calling forth of the blessing of the Deity. All prayers, however, are not invocations. But a prayer of invocation is definitely an appeal for the intercession of a divine being.

An *affirmation* in its true or proper sense is quite different from an invocation. It is the affirming or the making of a *positive* statement. One affirms or declares this or that. Affirmations may be made psychologically as suggestions to oneself or others. Certain religions have a series of affirmations or statements which the congregation must utter in response to the words of the clergyman. Those who affirm, for example, "I am not ill. I am not ill"—when, in fact, they are—hope by such a statement to apply the power of their own minds by *suggestion* in such a manner as to stimulate the curative powers of their bodies and thus actually to cure the ailments which they do not admit.

Faternally,

RALPH M. LEWIS,
Imperator.

"Psychic" Sounds

A letter representative of many to this Forum reads: "On several occasions, I have heard a voice—not exactly a human voice, but more a ringing voice vibrating through space. It says a distinct sentence and then discontinues completely. This has happened mostly after I have gone to bed although it has oc-

curred a couple of times during the day. These sentences are of a nature and vocabulary with which I am not completely familiar. Sometimes the subjects are political and eloquent in nature. This does not frighten me in the least; in fact, it rather fascinates me."

Another letter reads: "When on one or more occasions, you hear a voice say your name or a sentence unintelligibly and also inaudible to others, what is the cause? I have had these experiences in my home."

This is a delicate field of phenomena in which to venture—not because it is incredible, but because popular opinions as to the cause are very pronounced. In making an explanation based upon factual principles, one is apt to offend those who believe otherwise. In fact, the discernment of voices inaudible to others can be the result of three fundamental causes. Many times it is difficult to determine which of them is responsible. It is advisable, therefore, to divide this subject into three parts: *physical*, *psychological*, and *psychical*.

PHYSICAL: A disarrangement of the structure of the ear due to disease or injury often causes internal sensations which are perceived as strange sounds. Because they originate within the elements of the organ of the ear itself, they appear to be quite loud and often are believed to be from some external source. Sounds that are caused by internal conditions often seem to have such great intensity that they are imagined to be audible to others. For example, you can grate your teeth slightly, keeping your lips tightly closed, and to your own consciousness the sounds emitted will seem loud enough for others to hear. Actually, others of normal hearing in your presence would not have heard the sound. This is due to the fact that the vibrations caused by grating the teeth are *telegraphed* directly to the organ of hearing through bone induction.

In other words, the bones become a transmitting line to the ear for the vibrations, where they are translated into sensations of sound. Stand near one who is having a tooth drilled by a dentist. To you, the sound of the drill is not a very loud buzzing. To the patient, the sound is intense because the vibrations of the drill on the teeth, transmitted through the bone to the ear, become more

intense sensations of sound than the disturbance of the air which you hear.

In these examples, of course, the individual *knows* or is conscious of the origin of such sounds. He is aware that they do not exist apart from him and are, in fact, internal. This is usually because there are sensations of touch which accompany them, such as pain or discomfiture. When, however, internal sounds are intense and are not accompanied by tactile sensations and are not directional, that is, do not seem to come from any one direction, the individual then is very much mystified. He is apt to believe them to be of external origin; but since no one is present or nothing seems to have caused the sounds, the experiences seem to take on a *supernatural* origin.

Consequently, when physical disturbances within us produce sensations of sound without pain or other awareness, the hearer is inclined to attribute them to weird or external forces. Such sounds may be like a very high-pitched whistle or, again, like frying or crackling if they are disturbances within the ear. A combination of such sounds may create the impression of hearing the incoherent voice of an invisible speaker. Also, such physical causes lead persons to imagine that they are hearing *music* or *song*. If the condition is not investigated and corrected, the fear and consequent inhibitions may produce psychoneurosis, namely, hysteria, obsessions, etc.

The question may be asked, when one hears sounds and there is no external cause discernible, how is he to know whether or not they are from an ear affliction? If a physical ailment, that is, an ear affliction, is the cause, a lessening of hearing in one or both ears or perhaps slight inflammation will be noticed. The discomfiture and the loss of hearing may not actually accompany the consciousness of the sounds; but if one has had them not long before the hearing of such sounds or subsequently, it is advisable to have an ear specialist examine the ears. In all probability, that will end the hearing of strange sounds.

PSYCHOLOGICAL: The term *cryptesthesia* refers to the often displayed human faculty of determining events and realities without the means of the physical senses. *Cryptesthesia*, consequently, concerns *psychic phe-*

nomena and so-called *clairvoyance*. The borderline is finely drawn between cryptesthesia and psychology's investigation of extrasensory perception.

Until a comparatively recent time, orthodox psychology considered all kinds of reports concerning mental telepathy to be entirely extraneous to its investigations. In fact, it believed telepathy, clairvoyance, and even hypnotism, if not exactly a form of charlatanism, at least devoted to the supernatural. Psychology was seriously interested in probing the functions of mind, the realm of consciousness, reason, habit, will, perception, etc. It believed that telepathy, for example, was not a natural mental process, that it depended upon the claim of the individual to extraordinary powers, possibly of a religious nature.

Thus psychology felt it was not incumbent upon science to give credence to these tales. In this, we have an example of academic bigotry. Fortunately, time has changed this and much of which was once left entirely to the category of psychical phenomena, or psychical research, is now part of the serious investigation of psychology as well. In fact, psychology now declares that mental telepathy is due to hyperesthesia, namely, a supersensitivity of the brain not yet fully explained by the physical theories of science.

Consequently, psychology and psychiatry, the latter concerned with the treatment of mental disorders, have very definite explanations for the *hearing of voices*. To psychiatry, these experiences, as a rule, constitute the symptoms of mental derangement. One authority on insanity has written regarding the hallucinations of the insane, "Auditory hallucinations are the most common and usually are of the nature of voices. . . . Most frequently, the voices are derogatory and accusing." Further, such hallucinations are usually associated with that form of insanity known as *dementia praecox*.

The important point to be realized is that the hearing of sounds is by no means a sole symptom of insanity. Psychiatrists state that with hallucinations of the insane there are numerous other symptoms as well, such as assuming bizarre postures, delusions of grandeur and persecution, etc. No one has ever had the experience of hearing voices and been adjudged insane without experiencing other associated symptoms. Further, in the instance

of the insane, the voices are usually "derogatory and accusing."

Another point of importance is that the insane person is never confused by such audible experiences. To him, they are a reality. He hears them so frequently and with such clarity because of the abnormal condition of his mind that they are an actuality to him. As we learned in our early Rosicrucian Temple Degree monographs, the basis of insanity is the inability of the individual to distinguish between his subjective world, the world of imagination and memory, and the world of objective experiences. Eventually, to the insane person the figments of the imagination, the internal workings of the mind, become more real than the world in which he actually exists.

If a person becomes alarmed, puzzled, or curious because he occasionally hears voices, words, sentences, or musical notes for which there seem to be no physical cause beyond himself, he may be certain that he is not insane. If he is able to distinguish such phrases from the normal physical, audible ones, he may be assured that he is displaying no symptoms of insanity.

Can sounds or voices for which there are no apparent physical causes be audible and is the person who hears them normal? The answer is *yes*. Such experiences in the past were called *clairaudience*. The phenomenon falls into the science of psychology and the realm of what is classified as *psychic phenomena*. Let us take the cited example in the foregoing letter, namely, the hearing of one's name called only to discover that no one is present.

I hardly believe that there is a rational individual who at some time or another has not experienced this. I myself have upon three or four different occasions while reading or studying heard my first name called quite distinctly—loudly, in fact. So positive was I that it was of an external origin that instinctively I replied. In fact, the voice sounded like that of a member of my family. In calling out a reply and receiving no answer, I went to ask the person whom I thought had called what he wished. To my astonishment, I found the other members of the household absent and knew that no one could have called to me physically.

This experience is rather common between persons closely attuned in thought by virtue

of long association and common interests, such as, for example, man and wife. It is rather a definite demonstration of *mental telepathy*. Investigations of such circumstances will sometimes reveal that the one in whose voice the call seemed to be was at the time thinking of the individual; not that he was actually mentally calling him, but that he had the person in mind quite clearly. Of course, the name would be associated with the identity. Because of this concentration and the close attunement, the receptive party would appear to hear his name called. Then, again, upon questioning the one whom it was believed called the name, it might be that he would deny having been thinking of the other. In such a case, the involuntary functioning of the subjective mind transmitted the thought impressions of the personality without the knowledge of the transmitter. As a rule, these impressions of hearing one's name called are received when one is in a passive or meditative mood while reading or relaxing, and frequently while sleeping.

Again, you may be walking along or quietly resting and to your amazement suddenly realize that you have been listening to a constructive argument or polemic discussion within yourself. Such an experience is as if you were an eavesdropper to an interesting and instructive conversation. You will realize that one of the voices was very definitely your own. It will have all of the inflections and characteristics which constitute your speaking voice. The other voice will be strangely familiar and will have been the most *persuasive* and *logical* in its remarks.

These voices are really the conclusions of your two minds, or selves, the objective and the subjective. The voice that was your own will be memory relating in detail some idea, some plan, or some experience that you have had and putting it into the form of a question or proposal. The answer which comes will be from the depths of self, drawn from your natural restraints and moral convictions, the result of the development of your soul personality. Simply put, it will be *conscience* using reason to override the narrow and perfidious arguments of your objective self.

Many times, of course, you may have voluntarily and consciously argued with yourself in this very same manner and then at other times dismissed the unconcluded matter and put it on the shelf of your sub-

jective mind as *unfinished business*. Then without your volition, at some later period quite remote, perhaps during a passive moment, the subjective mind may begin to analyze that problem. The reasoning of the subjective mind and the former reasoning of the objective mind may conflict; consequently, there may develop a polemic discussion within your consciousness. Finally, you may become objectively aware that you are listening to voices within yourself. When you do become aware of them, the voices immediately cease. This is because you concentrate your objective faculties while listening intentionally and thereby become more objective than subjective. This is rather a common experience and, if not understood, the one having it is apt to believe that he is communing with supernatural voices.

Perhaps it is apparent now why we devote considerable time in the early degrees to a study of the mind and how it works. If we did not do so, many would confuse spiritual causes with psychological and physical ones.

PSYCHICAL: There are voices which we hear that are definitely caused psychically by the Cosmic Mind. They are realized in us by the psychological processes of our own mind. Psychology, of course, will not recognize these causes. It has tried without success to relate the results to autosuggestion, self-hypnotism, hallucination, and the effects of emotional stress. Many liberal-minded psychologists admit, however, that the usual scientific explanations do not fully account for these mysterious happenings; thus their renewed interest in psychical research.

An individual motivated by a sincere desire to accomplish something of an unselfish nature, but not knowing how to proceed, will sometimes hear a clear, bell-like voice directing him in the necessary procedure. Such a voice, commanding and eloquent, is always *inspiring* and never fearful. Furthermore, the listener knows within himself that it has no physical cause, that it is not uttered by a mortal. It was voices such as this which the sacred literature called *revelations*. Abraham Lincoln is said to have admitted such an auditory counseling on several occasions during the crucial periods of the Civil War. George Washington and many other historical notables also heard such voices in times of crises, attributing them to divine

causes in accordance with their understanding of such matters.

Actually, at such times, the Cosmic Mind has not spoken the words these mortals seem to hear. Sincere desire, the urgent inner plea of the self for understanding, has brought them into attunement with the Cosmic Mind. Thus an individual often draws from the great fountain of cosmic knowledge the illumination and inspiration needed for the solution of his problem. Such is called a *noetic* experience, meaning one by which knowledge is derived through the higher consciousness.

The subjective mind translates the psychic reception of the Cosmic Mind into ideas which can be understood. In other words, it puts them into the words of one's language. This translation and interpretation is instantaneous and, therefore, the sensations are received by the objective consciousness as a spoken word or sentence. However, let me add that such cosmic impressions are not always of an auditory nature. Sometimes they are *visual*. They may appear in our objective consciousness in great letters of intense whiteness as the flash of a printed word or sentence.

Now to summarize:

A. If one has difficulty with the hearing or any other distress associated with the ears, strange sounds which resemble voices but are not completely intelligible are in all probability the result of a physical disorder. The ears should be examined by a physician.

B. Auditory sensations, the hearing of voices which seem to haunt the consciousness and are distressing and fearsome, may be a form of neurosis caused by ill health. Again, it is advisable to consult a physician.

An impression that seems auditory and is occasional, logical, and related to events of the past or present, or is definitely associated with known personalities, may be purely of psychological origin, such as mental telepathy. The individual can investigate these latter auditory impressions by writing or consulting the person or persons whom he has associated with the voices he has heard. In that way, he can determine whether they were the result of mental telepathy.

C. The occasional communication, such as a command or an inspirational idea, which is of an auditory nature and wholly within, is beneficial in substance and of a *cosmic origin*.

(continued overleaf)

For the individual's welfare, it is essential that he carefully consider all of the circumstances related to such auditory experiences and not guess as to their cause.—X

The Impetus of Knowledge

Someone has said that knowledge is power, but it may be asked how it can be a force, or power. I believe that knowledge does have an impetus that causes it to affect individuals and conditions in a manner comparable to an impetus in physical law.

Impetus is defined as the property possessed by a moving object because of its mass and motion. Usually, it is applied to bodies that move suddenly or violently, indicating the origin and intensity of that motion. If I push a light object such as a tennis ball, it will roll across the floor of the room as a result of the push that I give it. It is the impetus of the force exerted by my hand that causes the motion, and this motion is the force, or the energy, that starts the ball rolling.

The impetus of knowledge, then, is the force and effectiveness of its source. Knowledge can change people, conditions, and situations. It is, in fact, a great modifier. Whenever knowledge is applied to any condition or situation, that condition or situation is never the same. Situations, conditions, and events which were not understood in primitive times or in certain periods of an individual's life have become better understood as the result of knowledge. Many illustrations could be given. For a simple example, one that has been used many times, take an eclipse of the moon or sun: This was considered to be a phenomenon beyond the reach and explanation of man until astronomers and students were able to arrive at the true explanation and cause of its occurrence. Knowledge, then, was the impetus that changed man's understanding of the universe, adding substantially to his knowledge of the movements of the other bodies within this solar system.

Once knowledge is obtained and applied to a condition, we cannot live and act as before. Knowledge changes a fact or an incident insofar as our interpretation of it is concerned and brings to our awareness a condition or event of which we cannot live in ignorance at any future time. It is impossible to dismiss knowledge from consciousness

without losing consciousness. Neither you nor I can possibly conceive of a material circumstance where one and one would not add up to two. One and one cannot be three; it cannot be one; it cannot be one and five-eighths. It cannot be anything but two. That is a fact of knowledge that has been borne out by demonstration and experience. There was a time when we were infants and did not know that one and one were two; but after we learned this fact, we could never live as if we did not know it. This same principle can be applied to all knowledge.

If we are normally intelligent and try to apply experience and knowledge to our lives, we accumulate a vast amount of knowledge. As a result of it, we modify our personalities and our characters. With every piece of knowledge that we acquire, we should become better equipped to cope with our environment and adapt ourselves more harmoniously with the forces of nature.

The knowledge of those who have gained high degrees of ability and understanding has become a key to new levels of consciousness and new attitudes toward their environment. Once they had glimpsed the possibilities which transcend the physical laws of which other men are more or less familiar, the great masters and avatars, whose knowledge was obtained by their own efforts, were unable to live on a lower level of consciousness.

If we tend to accuse those who are highly evolved of impracticality—whether that evolution be demonstrated in a physical science, a manual skill, or in the realm of psychic ability—we are misjudging them. Because of the knowledge they have gained and their application of it, they have literally moved out of our area of living, that is, out of the area of the ordinary man.

Stories about the absent-minded professor have been traditional for many years. He is not absent-minded in the ordinary sense of the word, however. It is, rather, that his mind is occupied by knowledge and experience which far exceed the average person's, and his thoughts are concerned with ideas and phenomena which are much more important than the day-to-day experiences of lesser mortals. Therefore, absent-mindedness may be an indication of the attainment of advanced and useful knowledge. Once we have stepped into a realm of learning where we have gained new perceptions and new

concepts, a world brought about by our own involvement, our attention is directed to areas that were previously not well-known to us.

Most of man's knowledge concerns his physical environment, but through evolution he becomes more acutely aware of his nonphysical, or spiritual, environment. As he evolves psychically, he gains a new sense of values. He finds permanency in spiritual values, and the accumulation and maintenance of material things become less important to him. His whole philosophy of life is modified because of the impetus of knowledge.

Knowledge does have power. It has power to change our lives and attitudes; it helps us evolve into better and more complete human beings.—A

Favorable Cycles

A soror in Southern California has two questions for our Forum. "How can one possibly choose the good hour for a surgical operation? For example, I was in the hospital for four days, having a series of tests. Then the doctor chose 7:30 a.m. for the operation. According to the book *Self-Mastery and Fate*, this was not a good period for surgical operations. Being conscious of this fact now and also having had complications set in, I am wondering whether all this would have been different had I been operated on in another period. If so, why? How can a few hours make such a difference?"

Each moment in life brings us to new destinies. A turn here, a moment's hesitation there, some knowledge too late; each can change the course of a person's life. Each moment presents different circumstances and thereby alters the outcome of events to some extent.

There are many circumstances that revolve around the events of our lives, however. No single circumstance governs an entire event, and this must always be kept in mind. The cosmic influences as depicted in the *Cycles of Life* are *one* such circumstance. They lend to or take away from the propitiousness of any act or event in life. They are an impersonal influence and act upon man as do other cosmic, natural forces. Also, they can be mitigated by other circumstances entering into the picture.

To illustrate this, let us assume that night and day are cosmic influences and that you are planning a trip from your home to some distant point. Ordinarily, it would be more propitious to travel during the *day* period than the *night* period. *Day* gives more visibility; it is more conducive to spotting road markers; you are not so apt to tire; you can drive faster more safely. On the other hand, the *night* period would slow you down; it would offer more hazards and opportunities to become lost; it would be not nearly so propitious a period as the *day* period for driving.

However, this does not mean that you cannot accomplish the same thing at night as in the day. You can drive the same distance and arrive at the same destination in either case. There are many more circumstances involved in such a trip than the influence of daylight or darkness. In this case, the things to be considered are the need to get to your destination at a certain time, the urgency of the situation, the kind of roads, automobile equipment, and other factors that will reduce the hazard of night driving.

All other things being equal, the trip should be accommodated to daylight hours; but change any one of the other things, and the night trip might be more advantageous.

In case of an emergency operation, there is not always time to wait for the best cosmic cycle, and all other circumstances must be taken into consideration. Many of our needs and opportunities arise when it is not the most advantageous cycle for them. Yet we must satisfy these needs as best we can, and the opportunities must be welcomed when they arise.

In following a system of cycles for your personal program of activities, keep it in proper perspective. Use it to enhance the circumstances that enter into each decision. However, at the same time, do not allow it to exclude the presence of other forces and influences.

To return to the original question, another day or a different time for the soror's operation could have made a difference in the outcome and future disposition of the condition. Much depends upon the nature of the circumstances surrounding the operation and original illness. Serious operations generally require long periods of recuperation and adjustment no matter what period of the day they are performed. Operations are generally

performed when the hospital, the staff, the equipment, and the patient are ready, and this readiness is an important thing to be considered.

The influence of cycles in our lives is mostly subtle. Like gravity and inertia, they are always there. We respond to them more often than we know. When we act according to our moods, we often act in accordance with these cycles. Our moods reflect the depression or inspiration of these favorable or unfavorable cosmic tides. Yet in spite of our moods, we carry on, doing what must be done, moving when necessity calls, both at favorable and unfavorable times.

There will be a time when man can better suit his actions to the cycles of life. This is something for which he should always strive. To plan, to organize, to look ahead is to control and master life. If man can one day bring all favorable circumstances to bear at one time upon his every deed, he will indeed be riding the tide of fortune throughout his life.

Wherever man has the choice to act or not to act, he has the opportunity to plan the most favorable course in life by coordinating all favorable aspects to which he is subject. When there is time for planning, he can do everything not only in the best period of any day, but in the best season, the best environment, the best circumstances. In man's future state, the cycles of life will play an important role, not because they are exclusive determinators of his fate, but because they are another important force in his environment that can be used for the fulfillment of his objectives.—B

Are New Souls Perfect?

A frater questions our Forum: "It appears to me that, since new souls are permitted to inhabit earthly forms, they would be perfect and free from karmic debt. The soul memory would be only of the Divine, and the soul expression, being undefiled, would be perfection personified. How, then, can the state of perfection be further perfected?"

The soul is, of course, *always* perfect, as we have so often stated in this Forum and in our monographs. There are no separate souls of different qualitative natures or degrees of perfection. There is but *one* divine, universal soul force. Consequently, it has the perfec-

tion which we attribute or presume by our finite thinking that the Divine possesses. It lies not in human province to degrade, purify, add to, or in any way alter the nature of the soul force, which flows through all mankind alike.

Often we have reiterated that it is the *personality* or expression of the *soul* which man perfects through his experiences and behavior responses. This personality is developed in accordance with the use of one's various states or levels of consciousness. One becomes conscious, aware of the impulsations and inclinations of the soul force within him. His awareness, then, is transposed into behavior, into conduct, which is the personality. It is the way he feels inwardly—psychically and emotionally—and it is expressed objectively in his actions as *character*.

The so-called *new soul* would have no carry-over of a personality and, therefore, in principle there would be neither adverse nor beneficial karma. However, this soul would not manifest itself perfectly unless the individual in which the force was resident was able by will to reach the higher levels of his consciousness and thus attune with this universal soul, or what is termed the *inner self*. Then, of course, the degree of consciousness or awareness would determine how perfect that expression, or personality, might be.

Actually, one must evolve the consciousness slowly through experience and contact with life before there can be perfection of the personality. Previously we have stated in this Forum that God or the Cosmic has a self-consciousness, a realization of itself, when it is extended in matter. Matter evolves through the more complex mechanisms such as man to finally realize the Divine in itself. To make this more simple, it is like a dot extending itself in a circular motion to return again to itself. The Divine Consciousness realizes itself through man's realization of the Divine within himself.

The universal soul accompanies the Vital Life Force in all animate things, even plants and simple organisms. But not until such living organisms have developed a brain and nervous system capable of having a state of consciousness, or *self-consciousness*, where there is an awareness of the universal soul, is there any degree of perfection. Undoubtedly, somewhere in the greater universe there are other living intelligent beings who have a

self-consciousness equal to or exceeding that of man. As a result, spiritually speaking, their perfection would be equal to that of man or even more contiguous to the divine perfection.

Also, in conclusion, we wish to state that there are really no new or old souls. There may be new manifestations of the universal soul in the body, or a new *soul personality*, but never a new soul. The universal soul force never had a beginning, and thus it is never new or old. For analogy, the water of a circulating fountain is never new or old although the water is continually issuing forth from the pipes. It is the same water used over and over again. Each time it issues forth, it is a different cycle but the same essence, or water.—X

The Accumulation and Use of Wealth

Many Rosicrucians have from time to time considered the place of wealth and material gain, insofar as its ethical and moral aspects are concerned, in relation to the Rosicrucian ideals. This question in general was particularly well put by a member of our staff. He pointed out that within the teachings we have a collection of truths that are our heritage, that have been transmitted to us by those who have made up the organization over a period of time, even centuries. Because of the form in which the teachings are now available, those who apply themselves conscientiously to these principles and studies gain the ability to demonstrate the correctness and practical usefulness of many of the principles which are taught.

Very few in this incarnation become perfect in the use and application of all the principles contained in the Rosicrucian teachings. To do so would be to become a master. Most of us who live today have other lives to live before this final step of mastership can be attained; but we can reasonably expect and, in fact, anticipate a degree of success in direct relationship to the sincerity and persistence of our application.

As we grow in knowledge and conviction, we grow in ability. We are able to demonstrate in our own lives and environment the principles we have learned. But we also have a consistently increasing responsibility that is in direct relationship to what we have gained. That responsibility is to use the cos-

mic laws and divine principles for the benefit of ourselves and those about us and exemplify the fact that we have found a means of development.

I pointed out at the conclusion of a series of lectures in the Supreme Temple during an annual Rosicrucian Convention that if anything were gained by those who participated in those convocations, then it was their duty to share their gain—not specifically to tell others what they had gained, but to be on the alert for means to be of assistance to their fellow men by spreading a little light, encouragement, or help where needed.

By living a constructive life and demonstrating by our behavior the expansion of consciousness and the inspiration that have come to us, we bring proper credit to the laws of the universe and to the Cosmic Intelligence. We reflect the worth and value of the Rosicrucian teachings and the cosmic principles which inspired them. We show, therefore, that we are utilizing the highest forces of the universe and acknowledging our responsibility to share these principles with anyone who may be benefited by our contact.

Why, then, is it true that the personal goals of many members of this and similar organizations with such high ideals and practices are so limited and small? There are those who have studied our teachings but still have not broadened their horizon because they have never lifted their eyes above the narrow environment of their own problems and the limitations which they have established in their own minds. In a sense, they have accepted certain limitations as being irrevocable. They may be justified to a degree, for I know some with physical disabilities, family problems, and problems of health who are too discouraged to lift their consciousness out of the encirclement that these problems create.

On the other hand, I know a member of this organization who suffers from a physical disability and deformity of a type which might even make one turn his head if he were to meet him on the street or in public. Yet this individual rose to membership in the highest legislative body of the country in which he resides. He did this in spite of his problems. He cannot and, in this incarnation, never can change the physical deformity which will be his experience throughout this lifetime. However, he stepped over the limi-

tations caused by that deformity and, in spite of it, became a prominent citizen and a participant in the political activity of his country. He was listened to and respected by literally thousands.

In other words, we can learn to overcome the restrictions that are a part of our experience. The teachings of this organization are for that purpose. Joining the Rosicrucian Order does not free us of all obligations and duty, or free us of pain and physical problems. It only provides an avenue of learning so that we can overcome the limitations of our problems. All of our problems are a part of our karma. We are expected to deal with them; they are ours, and this incarnation is the time when we are meant to cope with them. But to some degree we can rise above our problems, and we can rise above all littleness, all cheapness, and all restrictions.

There is nothing wrong, for example, in thinking about contributing something worthwhile to a worthy organization or activity during our lifetimes. There is nothing wrong for a person of moderate income to think of someday giving a substantial donation or leaving a substantial bequest to the Rosicrucian Order so that its purposes and interests can be maintained and its work carried on for others. There is nothing wrong in living in comfort, with the facilities that make for a good life, although in order to attain them an accumulation of some funds and financial resources is required.

In other words, there is nothing wrong with the accumulation of wealth; nor should anyone apologize because a part of his life is devoted to that purpose. The accumulation is good. It is positive. If we direct ourselves to the accumulation of some wealth, we are only using the native abilities that are within us and applying what we are taught in our lessons about overcoming our limitations.

There is an old saying—I believe it is a quotation from the Bible—that it is more difficult for a rich man to enter the Kingdom of Heaven than for a camel to pass through the eye of a needle. This allegorical statement is, of course, an exaggeration; but there is no reference in this concept to the accumulation of wealth. It applies rather to the use of wealth. If man devotes his life to nothing else but the accumulation of wealth and has no other purpose than to accumulate it, then

he is wrong. But if he devotes a portion of his life to physical things and a portion to psychic matters, then he is giving proper credit to both his physical and spiritual natures. If he accumulates wealth in order that it may be used for constructive purposes, then the use is also positive and he has done nothing wrong and has nothing to be ashamed of.

I believe that every Rosicrucian should think in terms of overcoming his limitations. We will not all succeed one hundred percent, but we can to a degree. We should plan to donate our energy, our physical possessions, and our wealth—whatever they may be—to the Rosicrucian purposes and ideals so that the humanitarian and worthwhile projects of the organization can be carried on. We can also contribute to other worthy organizations that have humanitarian and charitable purposes. If our general scope of consciousness is large enough, then we shall find that our physical resources will be sufficient for attaining our goal. To do less than we are taught to do is a reflection on the truths which we are learning and should use.

Those who would advise us to stay within our present limits and not think of acquiring wealth are only excusing their own limitations. After all, wealth is an exemplification of our abilities. It can be measured in terms of knowledge, in terms of money, in terms of property, in terms of advancement, in terms of peace of mind. They are all important. None should be considered individually but rather an allotted portion of our lives should be given to each. We are physical beings, but we are also souls. We are souls in a physical body. We need food for the body and food for the soul, and we should evolve to the best of our ability for a maximum expression of both aspects of our being.

There are those who will contradict these comments. They will point out that many great avatars and masters spent their lives in poverty. May I say to them, "When you become such a master, you, too, can be poor if it serves your purpose best. Until you have reached that state of advancement, you are, in terms of the reincarnation cycle, at a particular point of evolution which is yours to use for the development of your physical and spiritual potentialities."

Many years ago, I had a neighbor who belonged to an organization. I believe that it was a small organization of a local nature

whose members carried on good work and studied the laws of God, man, and nature as best they could. To support their activity financially, they depended upon contributions. They were instructed that when they made their contribution, when they dropped their penny, their nickel, their dime, or whatever amount they could give, into the collection box, they were to think or say in reference to this money: "Go out into the world to do good and return to me a thousand times." I still believe that that statement is the foundation of a sound philosophy.—A

Before Adam and Eve

From a soror in Nebraska, we have this question: "Since we have been told that there is no beginning and no end to life, who was before Adam and Eve?"

In this day and age, Adam and Eve are being relegated more and more to the status of mythological characters, symbolic of man's first appearance as an individual entity on the planet, Earth. Such an explanation is more consistent with the findings of anthropologists, who trace the advent of man to prehistoric times. The earliest man is thought to have evolved from an even earlier primate, a species that in turn evolved from more and more primitive forms of life. This, at least, is the pattern of physical evolution. Somewhere along the line, however, there was a First Man, who is symbolized in Hebraic tradition as *Adam*.

Before Adam, there would have had to be a similar type of primate, in whose genes already existed the foundation for a *true man* offspring. In this first man, then, there were the physical properties required for the manifestation of a human soul personality. The universal Soul now had a medium through which it could express itself as Man.

We can hardly compare this true first man with the characters known as Adam and Eve. Undoubtedly, starting out without a language, just beginning to observe and reflect upon the happenings in his environment, he had a long way to go before approaching Adam and Eve, who somehow are conceived to have had mental capacities not far removed from modern man's.

Rosicrucians maintain that the Cosmic constantly seeks avenues of expression. It is vital, dynamic, and eternally in motion. There could not have been a beginning to

this process; nor can there be an end. What existed before man were other forms of life, and before those, others; and if not on this planet, then on some other planet, for always—somewhere in the vastness of the universe—Mind and Soul emerge in the natural course of events.—B

The Psychology of Coincidence

A frater, addressing our Forum, writes: "There have been times when some small incidents have happened that seemed closely related: For instance, being at a movie and hearing some phrase or seeing some object and then, shortly after leaving the theater, noticing a similar example of what was experienced. This appeared to be more than just a coincidence. Is there any significance in such an impression?"

There is really no mystical import in such an experience. It is, however, *psychological*. The things that make an emotional impression or which hold the interest in watching a play on a screen become registered in memory. They are quite definitely retained, at least for some time. Their image is easily recalled by suggestion. In other words, when subsequently one sees or hears what is similar to the memory impression, he is immediately conscious of the similarity and the fact that the experience stands out seems to him quite a coincidence.

For example, let a person buy a new model automobile. Thereafter, as he walks or rides along the street, he will seem to see more than the usual number of the same model cars passing by. Actually, there are no more of these cars on the road than previously. But his own car is vivid in his memory as an image and, therefore, all similar cars stand out in observation by his association with his personal experience. This seems to be a coincidence, but it is quite reasonably explained on these psychological grounds.

A further example is the wearing of a hearing aid. Once a person has need to wear one, he suddenly becomes conscious of all others who do so likewise. It is his interest in his own hearing aid and his awareness of it that cause the association with the aids of others.

In connection with this suggestion, there is another phenomenon which we shall touch upon. We have discussed it in this Forum in the past. A person visits a place for the

first time. It may be a small, distant town. He *knows* that he has never been in this town before in his lifetime. However, as he walks down one of the streets, he sees a tower-like building of certain architecture which seems very familiar to him. He is certain that he has seen this building before; yet how can it be since this is his first visit to the town?

There are those who would undoubtedly reply that the experience is proof of *reincarnation*, that the individual was in this town in some past life. In some instances in regard to the principles of reincarnation, this might be true; but it is *not true* in all cases. There is a psychological factor that enters into this *coincidence*: Sometime, in some city or town that the individual visited, he noticed a tower-like structure of similar architecture. In passing, it drew his concentration and attention for the moment out of curiosity. Then, in going about his affairs, he dismissed the image from his conscious mind.

However, it became a subliminal impression. That is, it entered his subconscious and remained there as a latent or dormant impression. Subsequently, when visiting this other town for the first time and again being attracted to a similar tower, there was established a relationship to the previous image in his subconscious. He did not recall ever having seen the building before, but sensed a *strange* familiarity with it for which he could not account. Many have had experiences similar to this but do not know how to explain them.

This phenomenon is known as *paramnesia*, which means a semiloss of memory. The individual has lost the memory of the location and the time of the original experience of seeing that particular structure, but the subconscious still retains the appearance of the building itself, its shape or form, and that is why it corresponds to the present experience, resulting in the *coincidence* of familiarity.—X

Tools, The Implements of Evolvment

Recently, a member asked whether it is true that the making and using of tools is associated with intelligence. I believe that it is generally accepted that the correlation between intelligence and the manufacture and use of tools is very close. Those who have studied comparative psychology point out that some higher forms of animal life other

than the human being use rudimentary or elementary tools.

Experiments have been performed in psychology laboratories with some of the anthropoid apes to test their ability to use simple tools to move objects. Experiments also have been performed with lower forms of animal life. Here animals were placed in a maze in which they had to learn to make the correct decisions when hungry in order to reach food by the shortest and most direct route. Although this latter illustration does not strictly concern a tool, it nevertheless indicates a similar type of mental process in that, as has been shown by repeated experiments, the animal learns after a number of trials to go directly from one point to another where the food is located.

Normally, we consider a tool to be an instrument for some kind of physical operation, but another definition given in the dictionary states that a tool is anything which serves as a means to an end. That is, a tool is a bridge between accomplishing something and failing to accomplish it. I may be unable to move an object; but with a stick to act as a lever, I am able to induce motion. In this application, a stick becomes a tool. On the other hand, I may be unable to make a decision based upon facts that I have at my command. For example, I may have to decide between two alternatives, the facts about which are A, B, and C. I am completely familiar with these three facts, but I am still undecided between the two alternatives until I discover or someone informs me of an additional fact, D. Then the additional fact, although it is intangible, becomes a tool by which the decision is made. It is the means to an end, the turning point or pivot upon which the whole decision is based.

The very earliest records of man indicate that his tool-making and tool-using ability increased rapidly with his intelligence. The earliest artifacts indicate that he had some kind of simple tools, even if nothing more than a stick on which he later learned to put a point to make it more effective. Then he learned to tie a stone to it like an arrow; and, finally, he learned to use other materials that for their purposes became progressively more and more effective.

A tool, therefore, is closely associated with a living being's knowledge and experience because without knowledge and a degree of

intelligence whatever strength and dexterity he possessed would be of no value whatsoever. Brute force is sometimes effective in breaking down a door or moving an object, but it is ineffective for many of the more subtle decisions that have to be made in life.

Man needs tools that contribute to his ability to use life. In other words, he needs tools that contribute to his evolution. Therefore, we might add to the dictionary definition of a tool as being a physical accessory or means to an end and say that it is an implement for evolution. To phrase this idea another way, tools are the keys to progress, whether that progress be individual or collective.

Every intelligent human being and some lower forms of life can learn to use tools. Not all of us have the ability to create some of the more complex tools, however. As I write these comments, I do so with a mechanical pencil which is no more nor less than a piece of carbon in a metal container. I do not believe that I ever would have thought to create such an object. I can, however, learn to use the thinking of someone who did have the first idea of a mechanical pencil—and beneficially, I hope. It is a very useful tool to me because I can make notations that I might not otherwise remember. I can record ideas to use as a basis for further comments, investigation, and research that may be of benefit to someone else.

These same comments can apply to any simple tool. As we learn to utilize those which are available to us, we are taking advantage of knowledge and experience that is our own as well as that of our predecessors, all those who have gone before us. In one sense, the tools which are available for our use today are one phase or degree of the immortality of every individual who ever created, invented, perfected, or even used them.

There are complex tools that are beyond the ability of some of us to use. I am not sufficiently familiar with many modern, complicated instruments, such as computers, to be able to use them effectively. I have in my office at my disposal a mechanical calculator that performs many mathematical functions. It can add, subtract, multiply, divide, compute percentages, and perform a series of operations mechanically that would take me a long time to do on paper with my pencil. It even has a memory storehouse, and I can

cause certain numbers or accumulated totals to remain at my disposal because the memory of the machine can recall those figures mechanically.

This machine has been a very helpful tool in certain statistical work for which I am responsible. Some time ago, I taught another person to assist me with certain aspects of this work and perform some mathematical functions upon this calculator. It was some time afterward that I discovered that he had learned by rote the things that were done on the machine and had no idea of the process itself. For example, I taught this individual how to compute percentages, but he had no concept of what the percentage was, nor why I wanted a percentage of certain mathematical facts for statistical purposes.

This is an example of how a tool was used to produce certain data of information. It was a means to an end. I am of the opinion, however, that a person becomes more proficient in the use of a tool if its general characteristics and processes are at least understood in their most elementary stages. He is then able to use his own creative abilities in connection with the potentialities of the tool itself.

Tools that are beyond our ability require training and knowledge. They should challenge our own creativity as we learn to utilize them to produce those means to an end that may be a tool for someone else. After learning to use a tool, we are obligated to use it. As we have stated before, man is an intelligent being. He cannot go backward; or, if he does, it can only be temporary. Man is composed of the elements of the earth and the stars, to phrase it metaphorically. He is a part of the world and a part of God. His purpose is to evolve to maximum usefulness all that is a part of himself and his environment. Any object, any part of knowledge, anything that he can use that will legitimately direct him toward this end and not impede the progress of someone else at the same time is his to use.

Tools, as I have said, are the implements of evolution. Today's tools were given to us in the physical world as our heritage. In the Rosicrucian teachings, there is also an important heritage from those who have gone before. They have established the guidelines with which we can build and create, evolving our own consciousness and psychic de-

velopment to a level at least equal to those who have been our predecessors. But because of our heritage, we have the obligation to go further than those who left us their experience and knowledge. We must raise our consciousness somewhat nearer the level of that which is of the Divine.—A

Other Rosicrucian Groups

Annually, thousands of people come in contact with the name *Rosicrucian*. It appears in newspapers and periodicals regularly throughout the world. In almost all cases, the name is used in connection with the Rosicrucian Order, AMORC.

Since the term *Rosicrucian* is a generic one, it does not belong exclusively to any one organization and, consequently, numerous small groups have adopted the term as part of the name of their organizations. You have, therefore, such organizations as "The Secret Order of the Rosicrucians," "The Rosicrucian Illuminati," "The Ancient Order of the Rosicrucians," "The Rosicrucian Anthroposophic League," "Rosicrucian Fellowship," "Societas Rosicruciana in Anglia," "Rosicrucian Fraternity," etc.

In writing about the Rosicrucians, popular writers often confuse the issue by interrelating the various organizations that have the term *Rosicrucian* in their titles. They take the various claims and practices of each group and associate all of them with one international Rosicrucian organization. Our intent here is to help you distinguish between the many claimants to Rosicrucian esoteric philosophy and the authentic ancient fraternity known throughout the world as the Rosicrucian Order, AMORC.

The Rosicrucian Order, AMORC, has over three hundred subordinate bodies in over fifty countries. It announces its activities in every major newspaper and periodical regularly. Its international headquarters are located in San Jose, California, U. S. A. Its executive heads in the twentieth century have been Dr. H. Spencer Lewis and Ralph M. Lewis, respectively. Its principal history is entitled *Rosicrucian Questions and Answers, With A Complete History of the Order*. Its symbol has always been a cross with one red rose in its center.

The Rosicrucian Order does not teach, endorse, or practice astrology, fortunetelling,

crystal gazing, or any past or present superstitions, or similar popular pseudoscientific practices.

The Order makes no demand upon its members to conduct themselves in any manner that would cause public ridicule or condemnation. The members are not required to dress, eat, or act differently from intelligent and morally responsible men and women in conducting their ordinary affairs. They resort to no practices or rites which in any sense are injurious to health, family relationships, or morals.

Unfortunately, the Rosicrucian Order, AMORC, is occasionally subjected to attacks by illiberal religious sects and pseudoesoteric schools. These charges are published in small tracts which are offered to the public. The attempt is made to have it appear that the world-wide Rosicrucian Order, the AMORC, is a partner with all groups bearing the name Rosicrucian. Through deliberate misdirection, they locate the stage for Rosicrucian activity in San Jose, California, which is the real headquarters of the international Rosicrucian Order, AMORC; but in the same breath they ascribe to the AMORC the practices and symbols of other Rosicrucian groups.

The most recent attempt to discredit the Rosicrucians is a colorful newsletter which is being distributed throughout the United States and Canada under the auspices of several of the most prominent Christian sects. From the number that have been reported to us, we estimate that over a hundred thousand have already been put into circulation, in some cases being distributed from door to door. The newsletter directs its entire article toward one of the other Rosicrucian organizations in the United States—not AMORC, but by association all Rosicrucians are included. The article does not distinguish between one Rosicrucian group and another, and the average reader has no way of differentiating between any of them. Thus the average reader will associate the article with all Rosicrucian groups, including AMORC.

The point we wish to make is that articles of this kind are careful to avoid direct statements of a libelous nature for which they could be held legally responsible. It is difficult to deter such innuendo and accusation by implication. Our best response to this kind of attack is to increase the distribution of Rosicrucian literature that tells the story of

AMORC, that distinguishes AMORC from other Rosicrucian groups, that helps to build a proper image of the Order in the public eye.

Our increased advertising and extension program is a further deterrent to misunderstanding on the part of the public. We urge you to help by disseminating correct information to all you meet. Always have a supply of AMORC literature on hand. Write now for free literature: *The Mastery of Life, Who and What Are the Rosicrucians, Recognition*, and miscellaneous subjects. In this way, we resist attacks by positive action of our own, which is honorable, straightforward, and informative. It discredits no one and will stand as an example of the true spirit of brotherhood, love, and knowledge. Address requests for literature to the Extension Department, Rosicrucian Park, San Jose, California 95114, U. S. A.—B

Choosing Funeral Services

A soror rises to address our Forum: "A relative, who will be my sole heir at transition, is opposed to the Rosicrucian Order through unreasonable personal prejudice. Is it true in California that the sole survivor has the final decision with respect to funeral services and interment, or will my personal wishes, as expressed in my last will, take precedence over those of my survivor?"

First, we will directly answer this question by quoting a legal interpretation of California law. Then, we shall discuss the matter in a more general way as advice to Rosicrucian members everywhere.

"Generally speaking, a person during that individual's lifetime has the right to direct the disposition of his body and how it is to be handled after his death or transition into the other world. He may direct that his body, or parts of his body such as his eyes, be delivered to an institution and, legally speaking, that direction can be enforced. It follows, therefore, that any order or directive executed by a person during his lifetime as to the disposition of his body afterwards should be followed out and can be legally enforced. I am not going into the question as to whether or not such a direction can be upset by some person not of competent mind. We are assuming here that a person, having all of his faculties in making his will or otherwise, directs the disposition of his body. I want

to say that such a disposition can be enforced against relatives or others who may have some other idea or wish with respect to the disposition of the remains than that which the person made during his lifetime.

"For further information, and by way of clarification, I refer you to the section on dead bodies set forth in 15 California Jurisprudence 2d at page 62, section 12 thereof, reading as follows: '§12 Directions of Decedent—A decedent, prior to his death, may direct the preparation for and type or place of interment of his remains, either by oral or written instructions. The persons otherwise entitled to control the disposition of such remains are therefore required faithfully to carry out the decedent's directions, subject only to the laws relating to the duties of the coroner. Accordingly, a funeral director or cemetery authority is not liable to any person for carrying out the instructions of the decedent.'

"One may dispose of his body by will or otherwise, providing that the manner chosen does not offend public decency or create a menace to public health or comfort. If such instructions are in a will or other written instrument, he may direct that the whole or any part of his remains be given to a teaching institution, university, college, legally licensed hospital, or the state director of public health. If the instructions are contained in a will, they must be immediately carried out regardless of the validity of the will in other respects or the fact that the will may not be offered for or admitted to probate until a later date.

"Whenever a dispute arises as to the manner or place of burial as between relatives of the decedent, on the one hand, and the wishes of the decedent as expressed by him, on the other hand, it is a proper subject for judicial determination. The court's decision should be controlled by the inherent equities of the particular case, having due regard to the interests of the public, the wishes of the decedent, and the feelings of those entitled to be heard by reason of relationship or association. *It is the court's duty, however, to see that the express wishes as to the final resting place are carried out, so far as is possible.*"

In general, elsewhere in the United States and in most nations of the world, there are laws stipulating about the same views regarding the decedent's expressed wishes for

the disposal of his body. It is shocking that some relatives completely ignore wishes of the deceased with regard to the disposal of his earthly remains. For example, a person may desire cremation and a Rosicrucian funeral because of the fact that for many years he has been an active member of the Order and devoted to its philosophy. After transition, a relative, or relatives, who during his lifetime were not exceptionally close, insist on a different funeral service and disposal of the body in complete disregard of the member's wish. Such conduct consists of imposing one's own personal will and interest upon that of the deceased who cannot defend himself. Actually, it is a cowardly, contemptible, and selfish act.

One can be reasonably certain that his wishes will be respected if he makes a will and expressly states that it is the responsibility of the executor whom he names in the will to carry out his orders for the disposal of his body. You will note the law's attitude in this matter in California for enforcing the will of the deceased in such matters. We also have stated that these laws prevail elsewhere, more or less.

Unfortunately, some persons conceal or place their wills in such a location that they are not found until after the funeral services. Consequently, it may then be discovered that the express wishes of the decedent conflict with the final services. One should make known to whomever is to be the executor, or to a close friend or relative, where the will can be located immediately after transition. This will obviate any failure in conforming to one's wishes for a funeral.

There are relatives, who because of fanatical religious beliefs, resent the fact that a member of the family is a Rosicrucian. While the Rosicrucian lives, they have no power to interfere with his personal life and interests. When, however, the Rosicrucian passes through transition; then they give vent to their dislike of his association by opposing his final wishes for a fraternal funeral and the disposal of his body as he desires.

We repeat, that such is a dastardly act but, unfortunately, a rather common one. We advise, therefore, that Rosicrucians take precautions by having a will prepared by an attorney. The fee for this is nominal. Some individuals take the position that, "I am not a person of means. I have no properties to

bequeath. Why should I make a will?" The answer to this is that a will should be made for such matters as the disposal of the body, the direction of funeral services, and other personal matters that one cherishes, *regardless* of the pecuniary status of the individual.—X

Hearing Without Ears

A frater in Chicago brings up the subjects of clairaudience and clairvoyance in relating several experiences that he has had in recent months. Sometimes, shortly before awakening, he experiences a rushing noise in his ears and soon after hears people speaking, at times three and at other times four, both men and women. Occasionally, there is the sound of music or of a radio commentator. The frater is almost totally deaf and uses a hearing aid.

On other occasions, while reading some article or book, he will doze off and, without actually reading them, will know what is contained in lines further on. His questions are whether or not other deaf people hear without hearing aids and whether these experiences are to be labeled *clairvoyance*, *clairaudience*, *precognition*, or some such definition of extrasensory perception.

One of the experiences, that of hearing music or voices as though from a radio, is common among people who use hearing aids. Very often the receiving mechanism of the hearing aid picks up radio signals and the person is actually tuned to a radio station somewhere in the area.

The other experiences belong more properly to the realm of parapsychology, that field of study which deals with paranormal sensitivity to one's environment.

Hearing, although normally conceived to be an objective experience, is in truth a subjective one since it takes place within the conscious center of the individual. Certain vibratory impressions are made on the screen, or center, of consciousness, and here they are interpreted as *sound*. Normal hearing is usually the result of an objective stimulus of some kind that starts a wave motion which travels to the ear, affects the machinery of hearing, travels as nerve energy to the brain, and is there interpreted as sound. Thus hearing is a process whereby the conscious centers of man interpret certain energies as sound.

Let us suppose that this same kind of energy can emerge from some other source. If

the stimulus were strong enough, a person would realize the impression from the nonobjective source also as sound. It is a question of man's conscious center translating different frequencies that have a common effect. The very fact that people do "hear" and "see" things that have no immediate objective source is evidence that man's conscious center can be stimulated to perceive sounds and sights *sans* the usual sense faculties.

It is known that vibrations, or energies, or frequencies have corresponding values at different levels of manifestation, as do notes on a musical scale. Thus, for example, the physical energy of a trumpet blast has corresponding values in different energy bands when it is translated by the ear into nerve energy or translated electronically into a microgroove pattern, a magnetic tape pattern, or a radio and television transmission. It takes only a little imagination to conceive of other energy counterparts which can, without any physical or ordinary electronic media being used, affect man's conscious center directly and there be translated into sound.

Such paranormal "hearing" has the same effect on an individual as normal hearing. He perceives both experiences as *sound*. He perceives both as originating outside of himself in the time-space medium of his objective environment. It is a tremendous illusion; yet one is really no more an illusion than the other since in both cases an energy stimulus in man's conscious center is creating a concept of a three-dimensional time-space world.

Paranormal "hearing" of the kind described above falls into the general category of clairaudience, the ability to discern sounds that are not present to the senses but are regarded as having objective reality.

The frater's third experience, that of being aware of reading material beyond the point where he had read, would fall into the general category of clairvoyance. Except for substituting sight impressions for sound impressions, the explanation for this would be the same as above.

Precognition, about which the frater also asked, involves another category of phenomena in which the person is aware of events that have not yet occurred. Clairaudience and clairvoyance involve spatial relationships, whereas precognition involves the projection or retraction of events in time.—B

Heeding Psychic Impressions

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

We presume that this soror refers to psychic impressions or the intuitive inclinations which we all have. All intuitive inclinations are not necessarily of cosmic origin. Psychologically, an experience may, to borrow a term from nuclear physics, cause a "chain reaction" of ideas within the subconscious mind. For example, we perceive something and the experience becomes a suggestion with which all related ideas, the result of former experiences, are associated. This combination of ideas is the consequence of the *unconscious* working of our subconscious mind. It is as though, upon seeing a numeral such as seven, all other primary digits that we have ever seen are released from memory. Then our subconscious mind puts these numerals in their proper order. It precedes seven with all integers that go before it, as one, two, three, and so forth, and those that follow it, as eight and nine. When this has been accomplished, the complete pattern or arrangement is suddenly projected into our conscious mind as a flash or mental picture.

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

A cosmic or psychic impression is more in the sense of a final judgment of a problem which has been submitted to the psychic self. Thus, for example, we may be confronted with a momentous problem. We reflect upon it at great length. We rationalize. We weigh

all the *pros* and *cons* concerned. We cannot arrive at a conclusive decision. We may then seek the aid of the Cosmic. As instructed in our Rosicrucian monographs, we visualize the elements of the matter, the details of the problem, on the screen of our consciousness. We try to perceive it in all its ramifications. Next, we recite to ourselves what we hope will be the solution, setting forth a frank motive for wanting that solution to occur. The final act is to dismiss from our conscious or objective mind the entire problem or question involved. We dismiss it just as one would erase a written problem from a school blackboard. This act releases the thought as a complete idea to the subconscious mind, which is in attunement with the psychic or universal mind.

If our motive has been proper, that is, not in violation of cosmic and natural laws, and if what we desire is also in accord with such laws, then we may expect a *cosmic impression* in reply. It may not be immediate; it may come the next morning or it may come later in the day. It may even be delayed for two or three days. This impression may come as an overwhelming urge to act in a certain way in connection with the matter or question. It may favor one or the other of two alternatives which were under consideration. Again, it may be the emphatic inclination to abandon the whole project, to no longer contemplate it. Then, again, this psychic or cosmic impression may assume the form of an entirely new procedure of which you may not have thought previously. Though it will appear quite different, still you will realize that it is nevertheless related to the problem which you originally submitted to your psychic self. However, even though it is different from what you thought, the proposal of the Cosmic will excel what you hoped for.

It may be asked what is the difference between this method of enlightenment and that of the imagined intuitive process which we explained previously. In the former or so-called intuitive process, one must have had certain actual experiences over a long period of time which are related to the immediate problem that confronts the individual. The subconscious mind then combines the elements of all the experiences, which are related into a logical and proper solution. It releases that solution as a completed idea into the objective mind. With the psychic im-

pression, however, one may never have had any previous contact with such experiences. The problem may be original, a first contact with such elements. It may contain no ideas which could be rearranged into a solution by the subjective mind by suggestion. The psychic self, nevertheless, selects from the *current* elements of your problem or thoughts those which to it are most related to natural and cosmic laws. Then by its confirmation of them, it causes you to realize what the best thing to do is under the circumstances.

To use another analogy to help clarify this point, it is equivalent to your taking pieces of a mechanical apparatus to a mechanical engineer for him to advise you which part would be the most effective in its operation. You know that he is learned in the laws of physics and mechanics. Also, you know that he has never seen this particular apparatus which you are submitting to him. Nevertheless, his training and experience qualify him to judge which is the most useful piece of equipment. Such is the kind of judgment which arises from our psychic impressions or "hunches."

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

It is because there appears at times to be no relevancy between the psychic impression

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

The more one follows these psychic impressions, the more he stimulates, accelerates, and keeps open and active the channel to the psychic self. The refusal to abide by such impressions, the repressing of these psychic inclinations and urges, eventually works to our detriment. Some persons through *will* build a subjective resistance to psychic impressions. They form a habit of opposing such motivation whenever it occurs. As a result, by the law of opposition which they have established, they repress within the subconscious mind all efforts of the impression to reach through. The psychic guidance or inclination becomes less frequent, and its intensity diminishes. If at a later time such a person finally becomes aware of the value of such guidance and wishes to develop the faculty, he finds it exceptionally difficult to regenerate the otherwise natural proclivity.

Those who have not studied mysticism and hermeticism or related subjects are unaware that such impressions are a *natural function* of our beings. Such functions are no more supernatural than are the instincts and awareness of self. In their ignorance of the phenomenon they are afraid to admit experiences which to them seem strange or eerie. Not being able to explain them, they consider them abnormal, something to be repressed and not admitted. Knowing that this phenomenon is natural and a human heritage to be used for our benefit is in itself one of the distinctive advantages of the study of the *Rosicrucian philosophy*.—X

Repression and Self-Control

A soror now rises to address our Forum: "I would appreciate our *Rosicrucian Forum's* discussing repression and self-control. How can we make the differentiation, that is, where does self-control leave off and repression take place—or how can one be sure that repression is not mistaken for self-control?"

The main distinction between self-control and repression is that the former embodies the principle of *regulation*. To control a function is to seek to give it direction and

purpose and not allow it to become completely inactive. For analogy, we seek to *repress* crime in a community but we *control* the flow of vehicular traffic.

The next question which follows logically is, What in our natures should we control and what should we repress? Whatever is common to our physical nature, that is, our organic being, and to our mental self should be exercised. This exercise must be intelligently performed. The individual should seek to understand first the nature of his physical self, its various desires and appetites. He must learn what, from the physiological and biological point of view, these desires or functions serve. He may acquire such knowledge from his physician or from appropriate textbooks on the subject.

The individual learns that repression may create subnormality, which results in disorganizing his whole personality and his relation to life. There are some functions which we cannot repress without immediate violent reaction in the form of severe pain or death. We know that we cannot repress our respiratory action, that is, we cannot stop our breathing, without strangulation ensuing. We know, also, that we cannot completely repress the desire for food without suffering starvation. However, there are functions necessary to our organic being which can be repressed. Nevertheless, such repression over a long period of time can cause glandular disturbances which will detrimentally affect one's health, physically and mentally. The fact that no effects of a drastic nature are experienced at once from such repressions causes many to indulge them in the belief that no harm ensues.

Celibacy is one of these repressions that results in personality distortions. Often religious misconceptions which teach that normal sexual relations are immoral have caused persons to seek complete abstinence from such relations. As a result, they disorganize and warp their lives. Whatever is in accordance with its purpose and in human relations cannot be conceived as immoral.

The counter state of repression is *excess*. Any function which causes the individual to rule his whole life by it, that is, to set it up as the main objective, constitutes an excess. Such is an abuse of nature, a dissipation of her powers. A normal healthy person can interpose will power to discipline his desires.

He will indulge them in accordance with their purpose and the dictates of an intelligent society. He will regulate them so that they will serve him instead of his becoming a slave to them. Such conduct is *self-control*.

We must realize that, in addition to being spiritual, physical, and mental beings, we are also social entities. We have a duty to the society of which we are a part. We cannot indulge our emotions and desires as freely as we might wish, even if they were not physically harmful to us. If we do, we corrupt the public morals and those ideals which our society stands for. Such promiscuity and absolute freedom would destroy society. In fact, we ourselves might become victims of the same lack of self-control in which we participated.

When it comes to ethics and the development of character, we are at liberty to repress any elements of our behavior of which we do not approve. To do so cannot injure us physically if it does not touch upon our mental or bodily functions. If we feel that we are too aggressive, for example, or too inconsiderate or too timid or too much of an introvert, we can repress those tendencies to the point where we can control them. We can eventually weaken the habits and tendencies so that we can direct such inclinations. Then we have exercised self-control.

Since none of us lives for or with himself exclusively, we must be certain that the personal habits we set out to acquire or the code of ethics we adopt will not be offensive to our fellow men. Where nature is concerned, however, and her desires are recognized, it is best to follow the rule that there is a "time and purpose" for all things. If we live within that rule, we will be exercising self-control. Remember to meet nature halfway by seeking to understand her—not to combat her.

At times, some persons are abnormal in their desires because of some physical maladjustment. It becomes almost impossible for them to exercise self-control, that is, to impose *will* in order to regulate their desires. These persons are actually *ill*. They should not try to repress their desires but rather should seek the help of a physician to regain normalcy so that self-control will be possible. Insofar as our natural selves are concerned, repression is never in order, but self-control always is.—X

Unconscious Wrongs

A soror writes: "There have been instances in my life when I have done what appeared best at the time, but much later I have seen that others have been terribly hurt by my deed. If, unconsciously, we hurt others deeply through our self-centeredness and inability to comprehend, will these acts become debts of karma to be righted?"

This question involves the laws and principles of karma. Karma is the law of causality, meaning that for each act there is a reaction; for each cause, an effect. Another term for karma is the law of compensation. Karma, as a law, is impersonal. It is not a theistic act, wherein a god or deity seeks to exact retribution for some man-made wrong. Rather, karma is as impersonal in its effects upon all persons as is the phenomenon of gravity. Just as gravity displays no discrimination for or against the classes of human society, so neither does karma. Therefore, one who unconsciously commits a wrong is subject to the consequence of his deed—but with certain lesser effects.

There are mental and moral acts, as well as physical ones. Therefore, there are moral consequences or causes, as well as material ones. When through ignorance one hurts another, he will come to know the effects of such a hurt. The lesson derived from the experience will be the effect that it has upon him. For analogy, a careless boy throws a stone and breaks a window. The effect is the broken window. There is also the vicarious effect upon the boy. He comes to realize the damage, the result of his negligence, and his responsibility for it. That is his compensation and the karmic effect.

When deliberately and with malice aforethought one throws a stone to break a window, there is then a dual system of causes invoked. First, the physical one from which arises the shattering of the glass; second, the moral one. The individual has set into motion a state of mind within himself, a kind of conduct which ultimately must have its effect, not only in broken glass, but also in the painful adjustment of his own thoughts. He must learn what the destruction of property means in personal loss and feeling. Sometime, he will come to experience the consequence of acts parallel to his own. Such an individual, according to the laws of karma,

will be permitted to create situations from which he will not be able to extricate himself until he has experienced the effects of his own wrong thoughts and motives.

Such consequences, we repeat, are not examples of retribution or the intention of punishment, but rather the adding of efficacy to the lesson to be learned, a special force given to the cause or the motive involved. Some individuals, as you well know, cannot be taught by reason or explanation which principles are right or wrong. They must endure emotional shock and discomfiture. They are low in the scale of consciousness and very animalistic. The emphasis has to be accompanied by pain before they can understand the effects of their acts.

The person who through ignorance and not as a result of malice unconsciously violates a physical law or cosmic principle will eventually experience the effect of his acts as a lesson. The lesson, however, will be taught or brought home to him with less severity than if the act had been accompanied by a moral violation or a malicious motive. Where malice is included, there is a *compounding of causes*.

Most of our illnesses are the result of unconscious violations of hygienic or natural health laws. Through ignorance, we perhaps eat the wrong foods or deny ourselves what we should have; or because of some exaggerated interest, we may overwork or exhaust

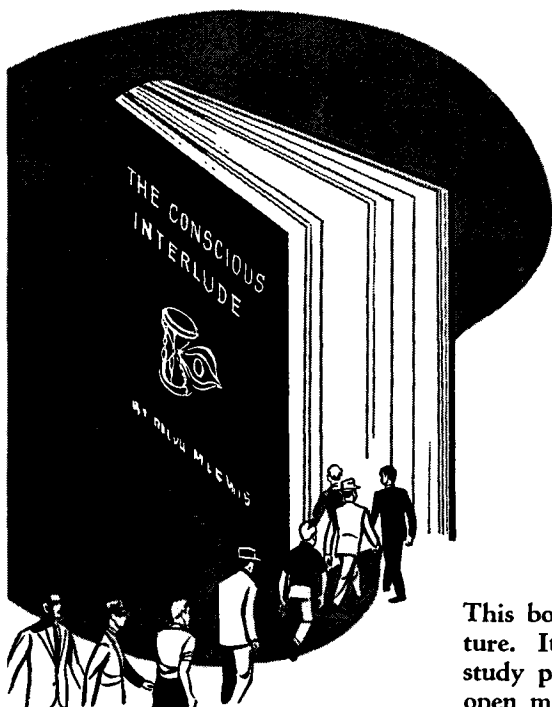
our energy and put an undue strain on our nervous system. The effect which follows is disease, distress, and pain. Then we learn to remedy the cause by subsequent intelligent living. If we do not, the effects become increasingly disastrous.

If we refuse to heed the lesson learned when the underlying laws and principles are revealed, that is, if we remain adamant in our abuse of them, then we have set up moral causes in addition to any others. We invoke not only physical phenomenon and the effects which follow from it, but the cosmic principle of equity because we have defied the natural right. Subsequently, then, we suffer some instances of injustice, some violation of what we personally consider an inalienable right according to our standards. At such a time, we know mental pain, emotional distress and hurt, as well as physical suffering.

Of course, in any discussion of karma, it is always necessary to add that the law involved is concerned not only with adverse causes and effects. The karmic scale may receive its impulsion, the cause which moves it, from either a munificent or a malicious act. Unconscious good deeds bring effects in kind. Conscious good deeds bring even more beneficial results because of the moral cause, the desire to do good, which is added to the effect of the actual acts themselves.—X



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Ralph M. Lewis, F.R.C., Imperator of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

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Volume XXXV No. 3

ROSICRUCIAN FORUM



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Monument to A Rosicrucian

Here in this centuries-old church in Mortlake, a suburb of London, are interred the remains of the celebrated English mathematician and Rosicrucian, Dr. John Dee (1527-1608). Falsely accused by the superstitious of using enchantments against Queen Mary, he was acquitted and later became Queen Elizabeth's counselor on affairs of the Kingdom.

Greetings!



PLANETARY STEPS TO EVOLUTION

Dear Fratres and Sorores:

Is there a correspondence or a relationship between the stages of development of the soul personality and the possible life span of beings on other planets? In various ways, this question has been asked by students of philosophy, metaphysics, and mysticism.

The question involves certain presumptions. The first and most obvious is, of course, that life exists elsewhere in the greater universe and is not confined to earth alone; the second that such life has attained an organic and intellectual development comparable to or exceeding that of *homo sapiens*, or man.

With an increasing knowledge of the probable origin of life and its development, as recently expounded in the accounts of the discovery of the D.N.A. molecule, the possibility of the existence of life elsewhere in the universe is generally accepted by most biologists and astronomers. It does not seem reasonable that the conditions that nurture and sustain life on earth are a caprice of nature confined only to this minute cosmic body. Our universe and sun and its planets occupy but one small part of the great ellipse that composes the Milky Way, our galaxy. In this galaxy, it is assumed that there are several million other universes with their bright stars, or suns, and planets. Beyond our galaxy are millions of others, with perhaps billions of universes with an infinite number of worlds and suns.

Exactly the right conditions in any such universe would need to prevail if life were to exist there in even its simplest state. A sun too close to a planet would make it too hot for the living cell. One too distant would not provide the proper temperature. Further, the atmosphere would need to be freed of certain destructive gases. But considering the tremendous multiplicity of worlds that exist and the law of probability, numerous celestial bodies which support life of a higher order of intelligent beings could exist. This, of course, does not mean that their physical

appearance and faculties would be exactly the same as ours. Even upon earth, there is a great variation among mammals. However, regardless of their physical form, their organ of brain could possibly have attained as great a development as it has in the creature man.

The question arises, then, why have not these intelligent beings established communication with earthlings in a manner evident to all mankind? There are scientific speculations in regard to this. First, these beings may exist millions upon millions of light years from earth. Multiply 186,000 miles *per second*, the speed of light, by the number of seconds in one year and you have the incomprehensible distance of one light-year from earth! It is quite probable that even though equal to humans in comprehension, such beings know no more about the existence of earth than man knows about their world! Thus they would not attempt to communicate with earth.

How would beings capable of communication as far as intelligence is concerned do so? The problem would be not just a matter of language; it would depend upon the powers and faculties of perception. Would the faculties of such entities be the same as ours? Would an intelligent transmission to us be such that we could receive it? For analogy, if we had not the receptor organs of sight, that is, if we could not see, we would have no knowledge of visual images. Then if a being were attempting to communicate with us in a visual form, we could have no realization of it. Suppose that we are lacking some other faculty by which the transmitted intelligences of outer-world beings could be perceived? We would have no knowledge of them. These are speculations of science and philosophy in regard to potential communication with intelligent beings existing elsewhere. There is a general conviction regarding the probability of such life, but how to substantiate it is as yet in an amorphous state.

The mystic and metaphysician speculate whether, if there is a progressive evolution of the soul personality which survives death, the future development is limited to human beings. In other words, if the soul personality of man reincarnates for its further evolution, must it be on earth? The subject resolves to such questions as the following: Are there worlds arranged according to a hierarchy or scale of soul personality development? What place does the earth have in such a hierarchy? Is it at the bottom of the scale, at the top, or somewhere in between? One speculation is that, when man has reached the highest point attainable on earth in the expression of his soul force, constituting his personality, he reincarnates in the form of intelligent life on some next higher world.

There is one interesting fact to note in connection with this prevalent speculation. That is that it indicates the gradual departure from the old theological conception that the earth is the sole habitat of intelligent beings, or those thought to have soul. It was long proclaimed by most adherents of formal living religions that man was God's greatest creation. This conception was the result of the human ego, which fashioned its religious and sacred works to support man's self-importance. In the growing light of knowledge of the greater universe, man wonders now not only if he has "brothers in life" in the universe but if there may be beings spiritually and intellectually superior to himself.

There is nothing in the doctrine of reincarnation that is inconsistent with the incarnating of a soul personality into a living being on another world. Admittedly, most treatments of the subject of reincarnation speak only of the embodiment of soul personality in man here upon earth. But, again, such interpretation has been influenced by the inherent and traditional belief that the earth is the exclusive domain of intelligent beings. Since man now envisions a vaster

theater for intelligent beings, it seems incongruous to him that a soul personality should be confined merely to life on earth.

What we can be certain of is that if there are beings capable of *self-consciousness* to the degree that *homo sapiens* is, then such beings have what men at this time generally call *soul*. Further, to consider the higher conception of mysticism, namely, that if there is universal soul consciousness which pervades the Cosmic and which acquires a form of self-consciousness in complex living organisms, then such beings *anywhere in any universe* manifest the qualities of soul.

Fraternally,

RALPH M. LEWIS,
Imperator.

Can Quantity Make Right?

A member, somewhat concerned about actions in various parts of the world by groups of people in contrast to actions by individuals, asks whether or not group activities and decisions always supersede the opinions and convictions of the individual.

In democracies, there has been entrenched for many years the concept of majority rule. In many ways, majority rule has been satisfactory, and in some groups it is the majority that makes the decision with which all are expected to abide. Although the rule and decision of the majority have been accepted many times as the best way to arrive at a decision as to procedures and methods, this is not to say that the majority is always right.

There was a time when it was actually taught—and I can remember the very words used—that the voice of the people is the voice of God. Such a concept is either pure falsification or imagination because the people are no better than the individuals who compose the group, and they work sometimes more upon impulse and feeling than they do by reason. God does not necessarily speak

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through any group. In fact, it is more likely He would speak through an individual, as has been illustrated by the avatars who have come to serve God and man upon the earth in many periods of history.

That the majority rules is an accepted concept; but it is not always proof of rightness. Many times majorities have brought about regulations and procedures which have definitely proved to be wrong. Fortunately, when the majority does institute a law or a regulation that is wrong, experience usually proves to an even larger group that wrong judgment has been used, and a rectification is made. This is what makes possible the functions of democracy.

In the United States some years ago, it was decided to regulate by law certain moral standards of individuals, or what was then believed to be moral standards: The majority decided to prohibit the use of alcohol. The experiment, known as the great Prohibition Experiment, proved to be unsuccessful. Eventually, a majority repealed Prohibition and returned the regulation of such matters to individual decisions rather than to regulate behavior in this field on the statute books of the country. This is an illustration of how the majority can be wrong in the first place, but it illustrates at the same time how a majority can rectify an error made by a former majority.

Until a better way is determined, most intelligent people would certainly rather have a decision made by a majority than by a dictator, who might not be any more competent and might force personal opinions and prejudices on all people. Nevertheless, there is no reason why the actions of a group need be tolerated any more than the actions of an individual.

Many years ago in this locality, a group of people lynched a man accused of a crime. If any one individual had killed this person, he would have been considered a murderer and tried by law as is the case in similar events occurring in these times. However, since a group lynched the individual, nothing was done.

The group responsible for the lynching were not taken into custody and held for murder. In other words, it would seem that, because it was the action of a group, a wrong was considered to be right. This is a definite breakdown of morality. If groups of indi-

viduals are permitted to do what single individuals cannot do, then we are only making a joke of our principles of law, order, and the moral ideals upon which they are based.

Unfortunately, there have been numerous occasions in which defiance of law and order and established regulations has been successful on a group basis. There are many movements of groups to force their opinions and will upon other people. Such events have occurred throughout the world, and possibly every reader can think of many illustrations, one, for example, recently in Panama.

A group of American high school students, in defiance of an established international agreement, decided to take the law into their own hands. The result was disorder, death, and a severing of diplomatic relations between two countries that should be friendly. The action was done by a group, but no one member would have been permitted to carry out that action by himself.

If groups are not controlled, if we cannot teach individuals that their moral concepts must be the same when working in conjunction with others; then we are permitting a breakdown of law and order that can result in anarchy. There are probably going to be other examples of social and physical changes brought about through such processes.

As Rosicrucians, we pledge ourselves to support law and order. One of the questions in the application for membership asks an individual to subscribe and loyally support the country of which he is a part. This does not mean that we have to agree blindly with every law and regulation upon the law books of the country in which we live.

I, personally, am not in agreement with some of the laws of the country of which I am a citizen, but I believe that we should respect the laws and work through proper channels to have them changed. We cannot invalidate them by creating anarchy and chaos.

If democracy places considerable confidence in the majority who make the final decisions, it also must place confidence in the minority to work in accord with the provisions by which they have expressed themselves. When a vote is taken, the difference may be small, as in the case of the 1960 presidential election in this country. There were only a relatively few votes that made the decision, but all citizens are work-

ing for the country if they have the country's best interests in mind. When they go to the polls again to express themselves, they may make changes or they may confirm what has been done before.

When we subscribe to law and order, we agree to work in accordance with the laws of God and man as best we understand, not to create harm through actions that will disrupt procedures on which at some time we may depend for our lives and preservation.—A

Astrology and the Future

A soror from London responded to our request for Forum questions by asking about the importance of astrology. She writes: "As a character study it would seem worthwhile. The majority, however, find it more fascinating as a means of foretelling the future, especially if in doubt over some decision to be made or a course to be pursued."

The Rosicrucian Order does not teach, endorse, or practice astrology since it is highly speculative in nature and subject to purely personal interpretation. This official stand on the subject, however, does not prevent us from analyzing the history or current practice of astrology. It is, indeed, a fascinating field of study and has a tremendous following.

It is true that the average person's interest in astrology is related to foretelling the future. A recent survey showed that millions follow astrological forecasts of one sort or another, and that approximately 100 million dollars have been spent in the United States alone by followers of the *art*. There is little question that the subject is popular. The daily horoscopes so avidly read cater to the natural desire of people to eliminate as much chance from their affairs as possible.

Astrology as a fortune-telling medium has never convinced the honest observer of its validity. Very few astrologers will go so far out on a limb as to name names, dates, or other specific data about future events, and those who do usually contradict others in their field. They find that their predictions rarely approach the actual turn of events. Daily forecasts are published principally for entertainment, and they are carefully worded to provide ordinary cautions or to promote optimism and hope. Most readers find little application to particular needs and activities.

Descriptions of personality traits for an astrological sign must necessarily apply to one-twelfth of the world's population, and yet it is difficult to catalogue people by this method. There are as many different combinations of personality traits as there are people in the world. If astrology did provide a truer analysis of people and more valid forecasts of events, it would certainly have invited the attention of serious investigators over the years. However, its inability to establish consistent evidence of these things has kept it a practice unto itself.

Many serious students of life feel that astrological forecasts or readings however valid are not conducive to true attainment. To them, it is an ill use of man's time to attempt to see the future, a future that man is destined to *make*. The future is not yet written except as it is a result of man's present state, and this he can change. Furthermore, is man to be chained to a personality pattern set by the stars? Is he possessed of weaknesses and failings imposed upon him by astrological influences, or is he master of himself, free to shape his personality according to his higher aspirations? These are serious questions on which the Rosicrucian Order takes its stand.

The Rosicrucian does not ignore the part that cosmic influences play in man's life. Man lives in a sea of physical and mental forces that affect his moods, actions, and decisions. These forces are subtle and in a constant state of flux. The mystics have found that generally man has a great deal of choice in the way these forces affect him. They have found that man's well-being and personal progress in life are determined largely by his application of certain physical and mental laws. These are the same laws outlined in our Rosicrucian monographs. Thus a person who applies these laws can maintain physical and mental balance and enjoy the fullness of life, regardless of the astrological sign under which he is born.

It is not unreasonable to assume that some cosmic influences are reflected in the movements and positions of stellar bodies, which may be markers or signals of the presence of these particular influences, for the order of the universe certainly suggests an interaction and interdependence of all cosmic manifestations. This is the larger view of astrology, and, as we have expressed in the

Forum previously, it warrants serious study and would provide a fascinating field of research.

To Rosicrucians, the influences that may be indicated by the stars are only secondary in importance; they are only one of many influences that constitute man's environment. He can be taught to discern the nature and magnitude of the forces about him through the development of his intuitive faculty, and he can shape his destiny through the intelligent application of his mental and physical faculties to these forces.

An unbiased investigation of astrological claims and present-day practices is important to every member who expresses an interest in the subject. There are no final conclusions to be reached just yet. There is much to be studied—much to be learned—much evidence to be accumulated. This will all be apart from the popular vein of astrological interest today, where astrologers and clients alike look for fixed answers to some of life's most pressing problems.

To approach astrology as a proved science which simply has to be learned as one would take a course in school is an error. There is no fixed astrological science; no textbook that spells out fixed meanings for specific signs or combination of signs; no accumulation of statistics from investigating teams or individuals; no objective standards that can be subjected to tests and measurements.

Until these are available or until a person's intimate experience with astrology proves otherwise, it would be ill-advised to place undue reliance on the conclusions reached exclusively through astrological media.—B

Are You Miss or Mrs.?

It is disconcerting to reply to a letter signed "Mary Jones" if one doesn't know the writer personally. Instructors in our Department of Instruction or officers do not know whether to write Miss or Mrs. Mary Jones in addressing the envelope. Consequently, it requires an assistant to refer to the files for the key number—if the soror remembers to give one—to determine from our records whether she is Miss or Mrs. This happens many times a week, causing considerable loss of time.

Even more distracting are those cases where neither Miss, Mrs., nor the first name is indicated—only the initials F. A. Smith.

Consequently, the instructors or the officers do not know whether the letter is from a frater or soror! Again, there is a delay in replying until a secretary makes a search of the files to determine the sex and marital status of the member.

Recently, in replying to the question, "How should I sign my name?" submitted to a newspaper columnist, the following answer was given. We think it appropriate for our sorores, also: "*Married Women*: The only time you should use 'Mrs. Robert Smith' is at work. To be completely correct, you should type 'Jane Smith' with 'Mrs. Robert Smith' underneath in parenthesis. *Single Women*: You should never sign your name 'Nancy Jones' alone. You should always precede your name with 'Miss' in parenthesis. *Widow*: No matter how long you survive your husband, always use his name: 'Mrs. Robert Smith' and never 'Mrs. Jane Smith.' On legal documents and in business matters, you may use 'Jane Doe Smith' but *never* precede it with 'Mrs.' Mrs. Jane Doe Smith' would indicate that you are a divorcee. You should not change your name from 'Mrs. Robert Smith' to 'Mrs. Doe Smith' (using your maiden name 'Doe') until your divorce is final. You may sign your checks 'Jane Doe Smith' without 'Mrs.' in front of it. At work you may use 'Mrs. Jane Smith,' but socially this would be incorrect since you should use 'Mrs. Doe Smith.'

"*Man*: A man does not need 'Mr.' in parenthesis before his name unless it is one that might be mistaken for a woman's, such as Beverly or Shirley."

At least, sorores, *always* indicate Miss or Mrs. and kindly give us your *key numbers*. Why the importance of key numbers? It is because we might have two or three other persons by the same name but never by the same key number.—X

What Is Will Power?

A frater, addressing our Forum, says: "In Mandamus No. 6, will power is said to be the result of an objective conclusion having nothing to do with psychic forces. In the Ninth Degree, it says that will is emotion. My question is, Can it be said that will is objective and the power is psychic? In other words, can will power be a combination of objective decision and psychic power? Can an intuitive impression be accepted by the

objective mind and become the object of will power?"

Let us first consider the general psychological definition for *will*. It is said to be exemplified by *purpose* and *behavior*; further, to include two elements: *motive* and *foresight*. In behavior, will consists of *choice*, and this choice is always characterized by purpose. Every time we *will* or choose to do something, it is for a purpose, that is, for some result or end that we wish to realize. We are also motivated by instinct and heredity.

There are certain impulses about which we have made no decision that causes us to act. If, for analogy, something suddenly comes too close to our eyes, we wink. It is a reflex action not entailing our thought or will. The same applies when we suddenly and without thought withdraw our finger from something that pricks it. The stimulus sets up a reflex action.

But, as we have said, there is another element of will. It is *foresight*. When we will to attain a purpose or an objective, we can foresee probable obstructions to what we wish to realize. It may mean that there will be considerable labor ahead of us, long periods of work, conflict with other interests, etc. Nevertheless, we choose to pursue this end.

To say that will is exemplified by purpose and behavior and that it consists of two elements such as motive and foresight is not quite sufficient to explain it. We would say that these things concern the function of will more than its nature. *Will is the decision to gratify a desire*. We never will to do anything that we do not desire. Therefore, will is the volitional fulfillment of a desire.

However, desire can be aroused mentally. That is, it can be intellectual rather than physical. We have natural desires such as the sex drive and those related to other appetites. When we choose to satisfy them, we are exercising will. However, one may desire to pursue a course of study. That, then, is a *mental desire*. It is not the consequence of an organic urge or appetite. We must keep in mind that will is decision, the choice of a desire.

The choice, which is will, is objective. In its operation, will is empirical; it is not a subconscious process. To will, we must have in mind a desire, constituting a purpose to

be realized, which will satisfy the desire, that is, fulfill the motive. There can be at times a conflict of motives, or what we may term *desires*. For example, an individual is on a diet for his health. He is invited to dinner where there is food he particularly enjoys but which is prohibited in his diet.

Here, then, are two choices: One, to abide by the diet for the benefit of his health. This is the positive, the *plus* choice. The other choice is negative, or *minus*. It is to enjoy the food and suffer its ill effects. There may be some frustration in such a conflict of will; but, ordinarily, the most dominant and intense desire will influence the will, that is, cause a decision to act upon it.

Emotions create desires that are related to them. Either the desire engendered by an emotion is to gratify or mitigate it. For analogy, the emotion of love will cause desires by which it can find its satisfaction. Conversely, the emotion of fear will engender motives or purposes which acted upon will tend to diminish the fear.

Will is most often influenced by emotion. We commonly refer to this as impetuosity. An emotionally aroused person will make choices that seem guided by or are related to the feelings of the emotions. He will not evaluate other possible motives or purposes. Consequently, we can say that an ideal choice should be based on a *rational* consideration, that is, first thinking out all possible choices, deciding whether they are advantageous or disadvantageous.

The psychic aspect of will is the *intuitive impression*. The intuitive impression in the self-evidence or conviction which it conveys constitutes a kind of superior reasoning or *a priori* judgment. Simply put, the mental impulses from the psychic or subconscious part of ourselves are so impressive, so convincing, that we have no doubt about them when they flash into our conscious or objective mind.

Consequently, we do not labor over them. We do not ordinarily subject them to our reasoning. They point out their purpose with such perspicuity that *will* immediately acts upon them. This, then, is the psychic aspect of will which supersedes the common emotional influence of will. It also is generally more right in its motive or purpose than that which is the result of our reasoning. (continued overleaf)

Let us anticipate here what might arise in regard to what has been said. We shall frame it by the following question: "If the intuitive impression, which is of psychic origin, is generally superior to a choice based upon reason, should we wait for intuitive guidance in most matters?" If we waited at all times for such intuitive guidance, we would in effect, be fatalists. It would constitute a denial of the faculty of reason and be submitting to other powers.

Though, admittedly, reason is not perfect, if recourse were taken to a rational evaluation of all our ordinary circumstances—and also the many complex ones—our lives would be free of many serious mistakes. The fact is that most of our decisions are merely surface deliberations. We have not really reasoned about them. The average person only thinks very little in the conceptional sense of the word.

If the problem is of vital concern, then both *intuition* and *reason* should be used in conjunction. If we meditate and seriously contemplate our problem and are intuitively helped, such intuition often will not assume the nature of a complete solution. Most times, it will be but an element, a single idea, clear in itself but yet not fully complete. To use a common expression, such an intuitive idea will "trigger" the reason along a course that will bring about the proper choice. Most everyone has had this particular experience even when he knew little or nothing about the psychic function of intuition.

Since intuition is of the psychic or subconscious self, it is mostly related to that which is for the preservation of the whole entity, or self. A matter with which it concerns itself is not trivial. It has to be a thing which reaches into the subconscious as stimulus and touches upon its fundamental characteristic.

The subconscious, for example, is not concerned with choices about places to visit on a holiday or the purchase of a new car or jewelry. Its obligation, its function, is the preservation of the human being as such and is not related to his superficial interests. However, if one's problems are seriously believed to be contiguous to life, to health, to peace of mind, then the psychic influence or will is more likely to occur.—X

Toronto International Convention

Historically and traditionally, 1965 is a year of importance to AMORC. It is the fiftieth anniversary of the establishment of the second cycle of the Rosicrucian Order in America by Dr. H. Spencer Lewis. It is the year in which all of our members throughout the world can rejoice.

During these fifty years, a tremendous transition in the activities of the Order has occurred. All of these activities rest upon Dr. Lewis' excellent foundation, thought, planning, and inspiration. We can hope that the next fifty years will be as productive in making the Order as well known and as valuable to mankind and to its members as it has been in the past decades.

In 1965, the International Convention of the Rosicrucian Order in North America will *not* be held in Rosicrucian Park, San Jose, California. As an innovation, it will be held in Toronto, Ontario, Canada. The city of Toronto is within about 500 miles of many major cities of the United States and Canada—Detroit, New York, Montreal, Cleveland, Pittsburgh, Indianapolis, Chicago, etc. There are several thousand members who, for various reasons, have never been able to attend an International Convention at Rosicrucian Park. These members will now find it convenient to attend this International Convention in this fiftieth anniversary year of the Order.

Toronto is a truly magnificent metropolis on the north shore of Lake Ontario. It is scenic and ultramodern in every respect. All of the Convention activities will be centered in the famous *Royal York Hotel*. This Toronto hotel has facilities for serving all of the members at one time and place, as well as having halls for smaller class sessions.

The dates are AUGUST 6, 7, and 8—FRIDAY, SATURDAY, and SUNDAY. A joyful weekend! Those attending the Convention may stay at the Royal York Hotel or select other accommodations in the city.

The Emperor and Supreme Grand Lodge officers will journey from California to participate in the Convention and its interesting activities. They will be joined in making this a successful Convention by officers of lodges, chapters, and pronaoi in Canada and the United States. This Convention promises to be a most unusual and exciting event. We

urge every member who possibly can to make plans now to come.

The complete registration fee, covering lectures, demonstrations, convocations, entertainment, and the banquet—for three days—is the nominal sum of \$14.00. (Without the banquet, \$9.00) REGISTER NOW. Please send your registration fee to: Convention Secretary, Rosicrucian Park, San Jose, California 95114. You will thus receive your credentials in advance. We anticipate that this will be one of the largest Conventions held by AMORC in North America in recent years.

Subsequent International Conventions will again be held in Rosicrucian Park, San Jose, beginning with the year, 1966. This coming year, however, *please be with us in Toronto* on August 6, 7, and 8.

Reliability of Our Senses

Seeing is believing has become a premise of modern materialism. Man has gradually developed the habit or tendency of relying more and more upon the evidence of his physical senses and his interpretation of the world in which he lives as a source of knowledge.

The phrase *seeing is believing* is in substance a statement to the effect that if man is able to see—and the word *see* here applies to the realization of any physical sense—any experience or phenomenon, then that particular evidence is sound.

If I am told that a certain apparatus exists and I doubt it, it is generally believed that if I am shown that apparatus, all doubt of its existence will leave my consciousness. As a rule, this is true and it is more true, of course, insofar as the physical world is concerned, than it is of any other field of my experience. However, its truth has been stretched too far. There is knowledge that cannot be confirmed by the physical senses.

You cannot experience the basis of my knowledge. You cannot experience my experiences and, therefore, you cannot see them or perceive them by any other sense faculty. My explaining them to you does not warrant your belief in them. You may believe that what I tell you is purely my imagination, something that I have conceived purposefully with the intent of confusing you or creating a false concept.

We know from experience that not all we see is consistent or, shall we say, compatible

with what actually exists. The physical senses are not perfect. They are given to man to use; otherwise, he would be at a loss within his environment. His senses are the channels by which he reaches out of himself to gain certain experience and knowledge, but they are not given to him in a form that is completely infallible. They are tools; and like all tools, they have their limitations.

For that reason, man should learn that the ultimate source of knowledge is not gained through physical channels. He must learn to test the reliability of his senses by judgment, and that requires experience. It requires that man develop a sense which is more acute than any of the five physical senses. This sense is that of intuition. It gives man absolute knowledge because it relates him to a final source of knowledge upon which he can draw.

The question of the reliability of the senses is brought up because of a frater's question as to the difference between illusion and hallucination. The fact that even modern mechanistic schools of psychology recognize the existence of illusion, hallucination, and delusion should cause us to realize that even in the fields of the so-called exact sciences there is an awareness of the fact that *seeing is believing* is not an infallible truth.

An illusion is a common experience. Almost everyone has seen in textbooks on psychology or in puzzles in periodicals and newspaper illustrations of optical illusions, that is, illusions to the sense of sight. Possibly, almost everyone is familiar with many—such as a straight line that appears to be of a different length from a similar line because of the angles that are drawn at its ends or stairsteps that appear to be seen from the bottom or the top as the eye happens to observe them. Therefore, an illusion is an *actuality* if we use that word in the Rosicrucian sense. It is a misleading image presented to the vision or, as the dictionary defines the word, an illusion is a deceptive appearance.

We judge objects by our perception. It is a habit for us to look and draw a conclusion, but when a perception fails to give an analysis or convey the true character of the object perceived; then we experience an illusion because we do not interpret the data of our senses correctly.

The most simple illusion, and one which

has been used so frequently that we all know it, is the appearance of railroad tracks. A railroad track looked at will appear to be two lines of steel meeting or coming closer together as the distance from us increases. When we look at a straight railroad track, it appears that at some indeterminable point in the distance, the two rails actually meet. Yet we know from experience and examination that the rails have to remain the same distance apart to fulfill their purpose.

This is a typical optical illusion that we can actually experience, and it is an illustration of the fact that the eye does not always convey the fact of an actuality through our senses so that we can comprehend what we are perceiving. Such an illusion is recognized by psychologists as being normal. That is, illusions are simply the result of the limitation of our visual apparatus.

While the eye is a most useful part of our sense-perceptive apparatus, it and the rest of the sense receptors are not perfect. They were, as I have already stated, given to us to be a means of communicating with the world outside of our bodies, but they were not designed to be the final and ultimate standard upon which we judge all things which we perceive.

The normal illusion is something with which we are so familiar that it gives us no trouble in our practical life. As I look at the top of my desk, I interpret it to be a perfect rectangle; yet from the angle from which I am looking, since one side of it is closer to me than the other, that side actually appears longer than the farther side. From experience, I know that the desk is a rectangle, and I unconsciously correct the illusion and thereby see the top of the desk as a rectangle.

The same applies to other optical illusions. Many are difficult to see even after they are explained. A situation may look one way because of the illusory factor. Once we understand it, however, we are not so likely to see it as an illusion because it has been made clear. Our eye has distinguished what we should see, and we are able to interpret it correctly.

We go through life perceiving many illusions. Most of them we interpret correctly, as I do the top of my desk or the railroad tracks. When we fail to do that, we may enter into what in the field of psychology is

known as abnormal or pathological illusions where we are unable to distinguish between those things which are merely a misinterpretation of the eye and those which are a contradiction to an actual existing condition. Here we are able to begin to understand the difference between an illusion and a hallucination.

Hallucination is the perception of objects which have no actuality, or the experience of sensations which have no actual cause. Such conditions arise from disorder of the nervous system, either physical or functional. When I see the railroad tracks apparently meeting in the distance, I am aware that this is only a misinterpretation of my physical ability to perceive through the eye.

If I see, or think I see, an individual in a room with me when I am alone; then that is an actual hallucination, a perception of something that does not actually exist. Therefore, to answer the question as to the difference between illusion and hallucination, we must say that an illusion is a misinterpretation by the physical senses of something we actually perceive, whether what we perceive be physical, mental, spiritual, or psychic.

Hallucination, on the other hand, is a perception for which there is no basis of existence, that is, it is a pure projection of imagination. If I think I see something that does not exist, I am simply projecting my imagination outside of me and experiencing it as if it were something that were being perceived through my physical senses.

Closely related to illusions and hallucinations is the subject of delusion. A delusion is an idea or opinion for which there is no basis in fact, either in physical proof or in experience. If I believe that the moon is made of limburger cheese, I am suffering a delusion because the best physical evidence would indicate that probably no limburger cheese exists off this planet. It is a man-made form of food which some people enjoy. A delusion can cause a great deal of trouble because a man can become bound by false beliefs which interfere with his judgment in dealing with the actualities of his existence.

The question in regard to these subjects which naturally arises to the student of the Rosicrucian teachings is how we can distinguish illusions, hallucinations, and delusions from psychic experiences. If I say that I saw a light and there is no proof or reasonable

basis for believing that a light did exist; then how am I to know whether that is an hallucination, a delusion, or an actual psychic experience?

Actually, there is no basis of physical proof to distinguish between a psychic experience and an hallucination. Such proof must come through our own experience. The normal individual will not be influenced by temporary delusions of the mind or hallucinations of perception. If I see a light and I do not find a means to prove that it has a basis for existence, I will not arrive at a conclusion until I have further evidence if I am a sane, normal individual with my feet on the ground.

A psychic experience is complete and impressionable. An hallucination is usually vague and indeterminable. Furthermore, a psychic experience will create a sense of conviction, peace, and contentment; it will convey information that will be augmented by our experience as we proceed. An hallucination will remain nothing more than an imaginary event isolated by itself and having no meaning.

In other words, a psychic experience grows in meaning, and an hallucination remains the same. A normal individual can throw off delusions and hallucinations, just as he can interpret an illusion; therefore, the well-balanced Rosicrucian can learn to judge those phenomena which lie in the field of psychic experience by the fact of their persistence, their definiteness, and their meaning to him in terms of his own experience.—A

Time Zones and Attunement Periods

A frater, who lives in India, asks the Forum for an explanation of this subject: Since he lives almost 180 degrees from San Jose, he finds that attunement periods at Rosicrucian Park occur during the early morning hours in his locality. There are many instances in Rosicrucian study where students are asked to join in meditation with other members throughout the world.

In some cases, certain times are set for these periods, as, for example, the Cathedral Contacts, the August 2nd Memorial Service, and the Hierarchy periods. While occurring during the waking hours in San Jose, these times often occur during the early morning hours in areas on the opposite side of the

earth. Thus adjustments must be made in order to make such meditation feasible and a part of the order of a member's daily existence.

When considering what adjustments to make, it should be remembered that many meditation periods are as much exercises for the members as they are observations of specific events. Further, the subject for meditation does not pass quickly into oblivion. It is registered in the Cosmic and is subject to contact for an indeterminable period of time. In world-wide activities of this sort, the general object of an activity must be kept in mind rather than the particular procedures governing it.

In a Cathedral Contact, it is important to attempt to contact the Cathedral regardless of the time of day. The Cathedral is always there. There are soul personalities in attunement with it at all times. Whether you contact it at the regular service periods or during a time when members in San Jose are attuning to it is not as important as the fact that you are contacting it *sometime*. If you wish to be in attunement with a particular service, then hold your meditation period at the same moment or as soon thereafter as practicable so as to get the benefit of that particular session.

When Hierarchy periods are scheduled and eligible members who live far from San Jose find it impractical to attune at the same moment, attunement periods may be set for the next most practical moment with the thoughts registered in the Cosmic by the Imperator and his class at an earlier hour. In such cases, your meditation period should be at the same moment or soon thereafter, not before.

In the case of a memorial service, of course, a member may spend a moment in meditation on the import and significance of the observance either just before or just after the traditional event since, in this instance, there is no attempt to draw from a communion of minds but simply to pay homage to an inspiring ideal, personality, or event.

Of course, whenever regular periods can be followed, the experience is enhanced that much more. The advantage of entering meditation periods at the same time with Rosicrucians everywhere is in the strength of the impressions created by large numbers. When all members meditate in unison, a

tremendous positive force is generated, and the member in attunement has that much more chance of success. It is definitely an asset to enter periods of meditation along with other members, but there is much to be gained from meditation at any time.—B

Interfering with Cosmic Lessons

A frater, rising to address our Forum, states: "A letter accompanying one of the monographs maintains that we must not interfere with nature's instruction and lesson to an individual since ethically we will be doing him an injury if help is given while he continues to violate laws. I ask, what about injuries done to others while he is learning a lesson? In many instances, a lifetime has failed to bring one a realization of his wrongdoing."

Life must teach each of us. There are two fundamental ways by which we can learn of its vicissitudes and their relation to natural and cosmic laws. One is by direct experience, that is, by trial and error. We let the events come as they will. By their impact upon us, we gain experience and learn certain facts about life. But to learn in this manner only is both dangerous and time consuming.

Some event could prove disastrous to us which, had its circumstances been *known before*, might have been controlled or avoided. We may learn from that event but be so incapacitated or immured by obstacles as a result as never to be able to use beneficially the knowledge we have gained: Sometimes the knowledge that comes by experience alone is received too late to be of any avail.

The other method of learning about nature, the Cosmic, the human relations is from the wisdom and *accumulated* experiences of others. When, for example, we study history, philosophy, mysticism, and science, we learn what others have discovered before us. We share in the experience of perhaps thousands of persons who lived long before our time. A few years' education or partial study in these fields can provide us with useful knowledge such as otherwise we might never be able to learn in one lifetime.

We say in our Rosicrucian teachings that all *knowledge is experience*. Only as we ex-

perience do we learn. However, this does not mean that the experience must only be intimately acquired. We can gain it vicariously through the instruction and guidance of others. We do not need personally to experience a severe burn to *know* that fire can be injurious to us.

When an individual, apparently without knowledge that he is doing so is acting in such a manner as to place him in some jeopardy, it becomes our moral duty to admonish him and to proffer advice. If we see a man about to enter a street where we know a building is in a seriously faulty state and about to collapse and endanger his life, it is incumbent upon us to warn him. We would be morally derelict if we did not. However, if the individual persists in walking down the street and inviting danger, the responsibility is entirely his own.

Likewise, if we know without doubt that a person's activities are going to incur a serious consequence for him because of his violation of natural law, *we must warn him*. From the mystical point of view, we assume responsibility if we do not. We are guilty of concealing essential information and aiding and abetting a calamity to another. When informed, the individual has the opportunity of learning from us, but if he chooses instead to learn by a more direct and forceful experience; then that is both his right and his responsibility.

Once the individual has made his choice; then in most circumstances it would be cosmically wrong for us to interfere. From our absolute knowledge of the circumstances, we know that the conduct of a person will result in harm to him. We give him the benefit of our knowledge. Our obligation ordinarily ceases there.

Such an individual then requires the more extreme and impressionable effect of the personal experience. Adults are often like children in their behavior. One may tell a child not to touch the flame because fire burns, and he will not heed the advice. He has to place his finger in the fire to learn the truth of his parents' statement and the reality of the phenomenon.

Let us consider an extreme example: Suppose an individual is performing an act without realizing that it may cost him his life. We relate the circumstances and caution him. We observe that he has not accepted

our advice, perhaps completely discrediting the idea of danger. We can intervene to prevent his continuance of the act and thus save his life. Such an act upon our part would be cosmically justified. Certainly, there would be no cosmic ethics worthy of that name that would oblige a person to refuse to help another in distress. If such were the basis of cosmic ethics; then no one would ever heal another and hospitals and physicians would be considered an interference with some cosmic lesson which the afflicted person should learn.

Proper construction must always be placed upon these mystical and metaphysical principles. Any extreme in interpretation can only demean and pervert the purpose of a noble precept.—X

The Psychic Body

A number of questions concerning the psychic body have been brought to my attention in the last few months. Because of the coincidence of these questions coming in a relatively short time, my attention was drawn to the subject sufficiently to cause me to attempt some research concerning it.

In examining what I believe to be reputable sources on the subject of the psychic, the occult, and the metaphysical, I found that the more serious the writings, the less frequently the term *psychic body* was encountered.

As one result of my research, I came to the rather general conclusion that the term *psychic body* was used most frequently by those who did not know quite what they were talking about. They were coining a phrase to cover a lot of ideas and an area which they could not clearly define, a general term intended to include anything not already clearly defined.

This information challenged me to make a further examination of the Rosicrucian teachings. I found that reference to the psychic body in our monographs is comparatively infrequent. Where it is used, it is sometimes explained that it is intended to convey the popular meaning by means of terminology familiar to those who have read in the area of popular metaphysical and occult works.

Two of the questions concerning the psychic body summarize the general concept of what might be the meaning of this term. The

first of these questions is, "Is the psychic body similar to the physical body?" The second question asks, "Are the aura and the psychic body the same thing?"

I shall discuss these two questions in the order given. In the first place, the question concerning the similarity of the psychic and physical bodies involves the symbology of language itself. To ask whether a psychic and a physical entity are similar or the same is an attempt to compare situations or conditions which are incomparable. We cannot compare conditions that are not alike in some respect.

In other words, the concept of comparison implies relationship. We can compare as to their quality two types of food that are made of similar materials. We can compare two chairs as to their appearance and quality; but we cannot, for example, compare a chair with food unless we compare them on the basis of desirability. To a starving man, food in any form is more desirable than a chair. To a person whose appetite has been appeased and who needs a place to rest, a chair is more desirable than food.

The comparative state must have a relationship, and we do have a relationship between a chair and food in the sense that both are material entities and have a physical basis. Between the psychic and the physical bodies there is no relationship because the physical body is material and the psychic body is immaterial. Material and nonmaterial are opposites and, therefore, not similar in any respect. Further, they are not comparable in any conceivable manner. We cannot compare a material object to a condition or to something that is not material.

The psychic body is usually a vague concept that many of us develop in order to be able visually to conceive our existence as entities in a form other than physical. That is, we usually visualize ourselves or another by visualizing the particular body, especially the facial characteristics. The appearance is our visual realization or means of remembering a physical body.

We have not perceived a psychic body with our physical senses; so we cannot produce in our mind or in our memory a visual concept of it. Consequently, many have fallen into the habit pattern of visualizing a psychic body as a replica or duplicate of the physical body. This probably became a com-

monly accepted fact with the growth of the motion-picture industry because, in presenting an ethereal condition by trick photography, a person who has passed through transition or a person who is walking in his sleep or having a dream is projected on the screen as a physical being who is transparent. The body can be seen, but also one can see through it.

This type of illusion has created in the minds of many people the concept that the psychic body of the human being is something like this type of trick photography. The psychic body is usually considered to be identical with the physical body, except that there is nothing material and, therefore, nothing that we can hear, feel, taste, smell, or see.

This is a conclusion that has been reached without foundation in fact. There is no proof whatsoever that the psychic body exists in the form of the physical body. Since we do not know how to visualize a condition or an entity which is not physical, the only thing we can do is to imagine it as being non-material, and that has resulted in our concept of the psychic body as a rather ethereal existing condition.

Actually, the psychic body is a term which has evolved through use to apply to all that is nonphysical within us. That, of course, is the soul and Vital Life Force which causes us *to be*. The soul is the repository of our total consciousness. It is our true self, and in it resides the experience that we have carried forward from other lives and that we will carry on to still other states of existence. It is nonmaterial. It need not be considered as a state like a body, that is, as being limited to a certain area.

The Vital Life Force is a force that animates the body, that causes life to be resident within the physical structure. It is to the body what electricity is to the electric light bulb. In other words, it gives the body meaning, life, and existence, making it a suitable habitation for the soul for a temporary period of time.

Soul and its consciousness are closely related but are not confined to physical phenomena. If the soul and its consciousness were confined to a physical body, then it would be impossible for psychic phenomena ever to register within consciousness. We would never be able to gain knowledge

through intuition or to receive impressions from outside of us; nor could we carry out projection, for this psychic body—if the term is used as a synonym for the soul—can expand itself without reference to space, time, or material. It exists in consciousness, wherever that consciousness may be. It is not restricted by the physical body itself.

The second question as to whether the aura is identical with the psychic body is also based upon the premise that the aura has something to do with our psychic nature. Actually, according to our own teachings, the aura consists of radiations of spirit from the body. We know that spirit is the phase of *Nous*—that is, the power that comes from the Cosmic to cause all that is to exist—which produces material.

To state it as simply as possible, the Cosmic manifests in terms of vibrations, and these vibrations produce their manifestations. The manifestations of spirit are the material world. The manifestations of the Vital Life Force are soul and consciousness. Now, since spirit is the source of material, we can conclude that the aura which surrounds the body is radiations of this spirit.

The aura is therefore of a material nature, and this can be proved by the fact that in experiments where the aura is observed, physical changes in the body affect the manifestation of the aura. That is, the spirit energy, radiating from the body, is composed of the same energies that are the body itself. That is the reason the aura changes in its vibration and in its color to reflect the physical condition of the body, the state of health, and the general vitality that exists in the physical structure. Since the aura is of a physical nature, or is composed of spirit, it has no direct relationship with what is ordinarily conceived to be the psychic body.

It is true that psychic conditions within consciousness also affect the aura, but the aura is affected as a result of the influence of the psychic conditions functioning within the body, not because of the fact that the aura is ethereal or a psychic phenomenon. The psychic body is a convenient term to apply to the manifestations of which we are aware about ourselves and which are not readily explainable in terms of material.

We can say in generalities that the psychic body is the sum total of everything about us that is not physical. Certainly, there

is no particular harm in imagining the psychic body to be an immaterial replica of the material body although we are stretching our imaginations a long way when we state that the material can have an immaterial replica. However, as a matter of convenience so that we can have a visualized image of what we believe to be the immaterial part of us, no harm is done by assigning this general meaning to the psychic body.

It is important to consider ourselves in our component parts. We are material and immaterial. We are body and soul. Body is the material, the result of the radiations of spirit, or, rather, the manifestation of the radiations of spirit. Soul is the Divine Mind, or universal Soul, incarnated in us, kept vital, or, we might say, kept in a constant state of vibration in attunement with the Cosmic by the influx or the inflow of Vital Life Force.

Nous can be said to be the force that results from the operation of cosmic laws. Nous is produced by the Cosmic just as electricity is the result of the operation of a generator. The vast generator of the Cosmic creates Nous and sends it forth to produce the manifestations which it has ordained. Those manifestations are the results of the functioning of the two phases of Nous—Spirit and Vital Life Force, which we are aware of as material and immaterial, as body and soul.

Therefore, if we consider ourselves as consisting of a physical body in which resides a soul and understand that the physical body comes from Nous as a manifestation of spirit and that the soul and the life forces within us are maintained by the Vital Life Force, we conceive of ourselves as a composite. Rather than placing emphasis on the physical and the psychic, this concept includes the whole entity, which is ordained by the Cosmic to live and function as an intelligent being in order that we may evolve in knowledge, understanding, realization, and awareness, not only of our source, but also of the ends that we are to achieve.

Man's lot in life, then, is to experience this state of living, to be alive, and to aspire toward a continually better life because whenever a choice is to be made between good and evil, or good and better, the good and better is always the ideal choice. We are trying to evolve toward the best, which in itself is a function and part of the absolute.—A

Healing Electronically

A soror poses the following question: "In a discussion group which I attend regularly, which is attended by laymen and also by professional men, including physicians, the subject has arisen of the possibility of healing electronically. Briefly, the theory advanced involves the following:

"The human body, its molecules and cells, is essentially of a vibratory nature. If it were possible to determine electronically the vibratory rate of healthy cells; then it would appear that diseased cells could be made healthy by the restoration of the correct rate of vibrations."

This speculation seems to approach the realm of probability since related kinds of therapy are being used or investigated by physicians in all categories. The growing realization that there is a great deal of electrical activity in the cellular structure of the body has led to the advancement of much electronic equipment in diagnosing and treating disease. The old heat lamps, color-designed rooms, and musical selections were all evidences of the application of treatment through invisible waves of one kind or another. Each of these is receiving increased attention in the healing arts.

There are other indications and evidences of electrical activity in the body—that which is a product of certain chemical reactions. In a sense, medicines and drugs evoke a degree of electrical activity by the chemical action they induce. Externally applied electrical energy is now used to stimulate cellular activity throughout the body. Heart beats, blood pressure, mental activity—all are measured in terms of electrical impulses.

When we begin to talk about electrical activity, we also get into the realm of waves, vibrations, and frequencies. This is a more sophisticated field of therapy, but definitely related and certainly the next step in the fascinating field of understanding the human body. Science is on the verge of isolating the characteristic frequencies of various cells, whether healthy or diseased. As these frequencies are isolated, it will be yet another challenge to find a corresponding frequency outside the body which can be applied and which can affect diseased tissue.

In theory, it seems quite plausible. In practice, there remains the question of arti-

ficially producing the more refined rate of vibration needed to affect cell tissue and bring about a corresponding change in its basic vibratory nature. Such therapy would in effect be creating living tissue out of primal energy. This begins to approach man's great search for the secret of life itself—the Philosopher's Stone. Yet that day may come and bring with it an end to disease.—B

Science Reviving the Dead

Clippings sent by a frater in England, who addresses our Forum, state in part:

"Three things can be done with your body when death stops your using it any more. It can be buried. It can be burned. It can be willed to the Government for medical research.

"Now, a fourth, and startling, new possibility is opening up because of work going on in scientific and medical research centres in many countries.

"It is that, some day, you may be able to arrange for your body, after what we now recognise as clinical, legal and religious death, to be stored indefinitely in 'Humans Only' deepfreeze chambers.

"For 20, 50, maybe 100 years or more, it will, if new lines of research succeed, stay there in the superfridge. At temperatures which could go close to absolute zero—minus 273 degrees Centigrade. Your body will be board-stiff, full of special chemicals to protect it against the slow, deepfreeze process, and against the time when it will need to be rapidly re-warmed.

"It will be in a state of 'suspended death.' But, at some future time when medical science has discovered how to cure whatever disease it is that claims you as a victim, your body could then be:

"ONE: Brought out of the deepfreeze chamber;

"TWO: Awakened by rapid re-warming in an electronic oven;

"THREE: Restored to full health.

"How? By medical and surgical techniques as yet undiscovered. By the replacement of a worn-out heart, for example, with one made of plastics or lightweight materials, or with a healthy heart taken from an animal."

The frater asks our Forum: "If the process described can be perfected and human beings stored for long periods as if 'dead' and then revived, can they from the Rosicrucian point

of view be described as being exactly the *same soul personalities?*"

In the first place, there is an obvious inconsistency, in fact, a contradiction, in the statements of the news article. It is said that "... some day, you may be able to arrange for your body, after what we now recognize as clinical, legal and religious death, to be stored indefinitely . . ." Then further, it states, "Your body will be board-stiff, full of special chemicals to protect it against the slow, deepfreeze process." If, as stated in the article, the body were recognized as being "dead" in the full sense of the word; then it would not need any protection "against the slow, deepfreeze process." This indicates, therefore, that the body, the cell life, could not be completely dead. It is known that when a person is pronounced *dead*, for a brief time there still remains cell life in the organism. Even now, this life can be suspended by a freezing process for a temporary period.

Further, the news article states that the body would eventually be "awakened by rapid re-warming in an electronic oven." The body could not be awakened if it really were dead. Certain organic life functions could perhaps be revived or reawakened *only* if there existed a kind of "suspended animation." Consequently, under these circumstances, the revival of the "suspended life" would mean a continuation of the same soul personality. According to the Rosicrucian ontology, where there is Vital Life Force, there is the phenomenon of *consciousness*. Where there is consciousness, there is self-awareness and what we term soul personality.

There is no doubt that greater scientific strides will be made in having future "body banks," which will preserve dead bodies by legal permission for the purpose of transplanting organs such as the heart, lungs, and kidneys in bodies of those who will need them. It is within the realm of scientific possibility that bodies will be kept in a frozen state of *suspended animation* to allow for the treatment of certain diseases. This will be followed by their being "awakened" to health as the article says. It is doubtful, however, that a body truly *dead* in the medical sense of the term could be completely revived to normal life after the passing of some time.

If it were possible, would the soul personality be the same as before death? Mystically, the answer must be *no*. With the complete departure of the Vital Life Force, the consciousness in all of its aspects ceases as well. The pattern which it has assumed and developed is gone. If the body mechanism were started again, if life could once again be instilled in the dead body, the formation of consciousness at its former level would not be the same. The self-realization, the ideation engendered by that consciousness, would be quite different. Simply stated, there would be a *new* soul personality.

There is yet another question that arises out of this subject although not directly related to it. With the population explosion and the dire results predicted by noted scientists such as biologists, anthropologists, and economists as the result of it, it may be asked: Why should bodies be restored to life if it were possible to do so? In other words, once every attention has been given to a stricken person but he dies, why, then, revive the body at some future time? According to estimates, even within this century the food supply of the world will be far below the demands of humanity. It may well result in starvation on a vast scale. The great food reserves which, for example, the United States has in warehouses, its stored grain and other commodities, may be exhausted quickly.

There is a continual imploration on the part of demographers to curtail births. Even some of the dogmatic religious sects who have opposed any attempted contraceptive measures are now conscious of the fact that the population acceleration is one of the great problems facing the human race. In developing new techniques and medicines, medical science has blocked the great plagues and epidemics and has improved hygienic methods, thereby prolonging life. It has, of course, interfered with nature's role in counteracting the increasing birthrate. The great *wars*, though taking a tremendous toll of life, did not greatly retard the world's population increase. A total nuclear war, of course, could almost annihilate the human race. The rational thing to do is to control births by intelligent methods. A consistent, if possible, attempt to restore the dead would amount to a sociological disaster and would constitute a real interference with the balance of nature.—X

Transition of Infants

A frater asks what purpose there is in a new-born baby's passing through transition after merely a few days of life. Can the soul personality obtain any experience in this short length of time, or is the experience meant for the parents?

The Cosmic Soul, of which each of us is a part, is continuously seeking expression. This is an inherent impulse in the Cosmic's eternal effort *TO BE*. Where there is a medium for expression, Soul will manifest. In the cosmic sense, there is no beginning or end to Soul, or to its potential for expression. Therefore, we may say that the reason for so short-lived an existence was the physical limitations of that particular body. Such a vehicle simply was not capable of sustaining life. It was part of the constant battle for physical forms to endure—to survive. But with physical forms there is always the potential for accident, malfunction, or incompleteness.

To Soul, it means little as to *when* it loses a particular medium of expression, for it always seeks out and finds another. Thus the emotional experience of an early transition is not the soul personality's, but that of the family or relatives. The loss is theirs, not that of the soul personality involved.

If there is any lesson to be learned, it is for humanity to develop ways and means to correct physical deficiencies and weaknesses so that each body can manifest a full life span. Humanity must learn to prevent accidents that interrupt a full term and must gain knowledge in the ways of preventing human misfortunes in the future.—B

Psychic Development and Peace

A frater submits this question to our Forum: "In view of the fact that most individuals and nations are at different stages of evolution and psychic development, do you believe there will come a time when there is peace over the entire earth?"

Let us first have some agreement on what we would consider to be "peace over the entire earth." To most persons, especially at this time when there is much political uncertainty and threatened nuclear war hangs over mankind like a sword of Damocles, peace is construed as the abolition of war.

But such peace is only a concord between different organized societies, or sovereign states. Concomitant with such eventual in-

ternational peace, there could nevertheless continue to be considerable *internal discord*. Strikes, racial demonstrations, agitation by groups of special interests, the incessant bickering of religious sects are certainly a condition rife with strife.

If peace is to be defined as a state of imperturbability and a harmonious relationship between people in all vicissitudes and activities of life wherever they may be; then its prospects are as yet remote. The probability of a nuclear war does not seem imminent. In this regard, peace seems more assured.

There are, of course, five world powers that have the means of producing nuclear weapons, and others are on the verge of doing so. However, it is doubtful if any of these powers will institute a war that will eventually become a holocaust. It is not that every one of such powers would be deterred for any moral or humanitarian reason; rather, it is because it is all too evident to each of them that there can be no winner in a world-wide thermonuclear war.

The peace that needs to come in individual and internal social relations within a state has no effective deterrent to help it, unfortunately. There is little influence and control over jealousy, hatred, avarice, violent emotional outbreaks, false pride, and unbridled ambition. These are the things in society that cause turbulence, unrest, and the venting of anger and passion. The peace needed in these matters must develop within the consciousness, the intelligence, and the personality of the individual. It is a matter of *personal* evolution. The individual must voluntarily, not through compulsion, gain control of himself.

The great historian, James Henry Breasted, has said that history recounts man's victory over his environment. We can study through the medium of science and the records which man has left, from the time of the fist-stone ax of the earliest man nearly a million years ago to our technical age, how the human creature has conquered conditions which have been brought to bear upon him externally. But so far, man's conquest of himself has been a failure.

In his various religions and certain philosophies he has theorized upon the principle of the *brotherhood of man*. He has made sacrifices to exemplify such an ideal, but few

of mankind have ever achieved it. The adherents of the great religions in the main have given this principle of the brotherhood of man only lip service. In their private lives, they have *failed* to let the *inner man*, the greater psychic part of themselves from which their higher ideals stem, direct their lives.

There are those who have attained this *peace profound* within themselves. They are capable of teaching the method to others. There are societies, of which the AMORC is one, who likewise delineate "the way." However, as an accomplished fact, this peace profound still depends upon the "evolution and psychic development of the individual." "You can lead a horse to water, but you cannot make him drink."

Man must want to develop the finer sensibilities and emotions of his being. To do this requires sacrifices. He must be willing to forgo submission to all sensual appeals. He has to cease making the whole end of life the gratification of his physical appetites and desires. Gautama Buddha, the world's first great psychologist, taught that *desire* is the central cause of human suffering. If one gives way entirely to desire, as does most of humanity today, personal peace is an impossibility.

We cannot eliminate desire entirely, nor should we, for man would thereby become phlegmatic. It is desire that gives man the drive by which he has also accomplished those things in art, science, and literature that are worthy of him. Desire, though, can be projected to extremes. It can invade the security and well-being of others, and therein lies the strife between human beings.

Man must attain a state of consciousness where, as we have often said, the self will also embrace the interests and well-being of others. The philosophical precept of eudaimonism must become uppermost in the human consciousness. This is the theory that the aim of *right action* is personal well-being and happiness.

Peace, then, begins not with treaties between states, political concords, and United Nations, but rather with the concepts and activities of the individual. To paraphrase a renowned statement by Dr. H. Spencer Lewis, no nation or people can rise any higher than the level of its individual consciousness.—X

A Universal Language

A frater from southern Australia asks: "How good is the idea of a universal language for humanity and to what extent should it be encouraged?" There are very few people who would argue against the virtue of a universal language. There isn't much that anyone can say against it. By erasing communication barriers between the people of the world, the possibilities for peace, prosperity, and international understanding would be greatly facilitated.

It is felt by many statesmen that the language barrier is today the greatest cause for misunderstanding between nations. Language is, after all, our principal means of communicating with others, and if we cannot communicate, we are at a loss to understand their actions and behavior.

There is a more practical aspect to be considered also. The translation and duplication of countless written instructions, histories, novels, and commentaries would be eliminated by the institution of a common language. Travel between countries would be more inviting, enjoyable, and educational than now. The whole field of language instruction would all but disappear. There would be in all phases of international relations a fluidity that would minimize national differences and bring human similarities into a working relationship.

It isn't opposition to the idea that prevents its implementation; rather it is a question of people's hesitancy to surrender their present language for something new. It would require not only a tremendous psychological adjustment, but also an enormous investment of time and materials to bring about the change.

Individually, of course, millions of people are already changing their language or learning an additional one. The conversion to a single language for the whole world is not impossible, and it would only require a decision by every nation to cooperate in such a venture. For the people it would be difficult only for a short time; then everything would be familiar again, and the great social barrier would be breached.

The main task in the preparation for such a venture would be the creation of the common language. Once all nations are agreed on what a common language should be, it could be implemented in stages by requiring

it as a second language for all children over a period of time. Gradually, all textbooks and major publications would be issued in both languages.

Then, just as the new language was gradually built up along with the old, the old language at a certain point would be eliminated by taking away more and more materials published in that tongue. Over a period of a hundred years, perhaps, this process could be accomplished with a minimum of discomfort to even the most ardent of language segregationists.—B

Can We All Attain Perfection?

A soror, joining our Forum, writes: "The key to the manifestation of our lives and the fundamental of our Rosicrucian teachings is the attunement of the inner self with its divine counterpart. But let us face it, this is a long, hard struggle for the majority of our members. Few are able to achieve it. What do you believe the student should do when he discovers that it cannot be easily attained? Some discussion of this would probably keep many members from becoming discouraged."

There is a *Summum Bonum*, a highest good or ultimate ideal, in the Rosicrucian Order. It is, of course, the principal reason why members affiliate with AMORC. It is, as the soror has succinctly expressed it, to attune our objective consciousness with the higher levels of the Cosmic Consciousness within us so as to perfect our thinking and our way of life. We believe that cosmic inspiration and intuitive knowledge can greatly implement our objective thinking. This has the pragmatic advantage of helping us to judge rightly many conditions and circumstances with which we are confronted. It provides a keener insight, removes misconceptions, helps us to attain self-control and avoid detrimental mistakes affecting ourselves and others, and leads to greater achievement in constructive enterprises and that greatest of personal rewards, *peace of mind*.

There are, of course, degrees of such attainment, each in itself being a kind of perfection. Can man envision a plenum of perfection, that is, an absolute perfection for the mystical student or, for that matter, for any human being? To do so, it would be necessary to take each category or at-

tribute of the human being and express it in its highest quality. It would mean observance with understanding of all the laws pertaining to *health*. It would require complete knowledge of the ideal diet, essential exercise, and the necessary healthful environment. It would, likewise, require *intellectual* development, a keen mind and enlightenment. Last, but not least, there would need to be a *knowledge of cosmic laws* to allow full and proper use of the psychic powers of man.

Have any mortals ever attained such an apical state of perfection? We can only assume from legends and historical accounts that spiritual beings such as avatars and the founders of the great enlightened religions did attain this perfection. But can the average mortal on earth expect to do so? Candidly, the environment in which he is placed by the society which he himself has created causes tremendous obstacles to such perfection. There are and will always be some who will realize such attainment, but they will be very much in the minority, an infinitesimal number compared to the masses of humanity.

Such attainment or ultimate perfection is a *composite*. It can never be attained as a whole at one time. It consists of a series of lesser perfections, a hierarchy, or graduated scale, one succeeding the other. Consequently, every human being can attain one or more such elements of *personal perfection* if he strives for them. Unfortunately, some students concentrate only upon the plenum, the full perfection. They think exclusively in such terms. They evaluate their personal progress, their knowledge, self-discipline, satisfaction, and mastery by such final perfection. Obviously, then, they suffer by such extreme comparison; their results, their achievements, seem fallow and insignificant. As a result, they become discouraged and even resort to abandonment of their idealism and effort.

If, conscientiously and with reasonable application to the studies, one carries on, he will experience a *gradual* perfection in all his attributes of being. This does not require a sacrifice of a normal way of living and working. But study and practice do require effort. They are not primarily entertainment. One cannot compare an hour or an hour and a

half's study with similar time devoted to watching the television, for example. The first requires concentration and thought. It is a *positive* state. The latter is passive, negative, with little or no stimulus to the mental or psychic processes. However, as one learns and is able to utilize what he learns, the personal satisfaction resulting, the realization of a new-found power, exceeds any titillation or pleasure that comes from mere entertainment. Success brings its rewards, but no success acquired personally is ever effortless.

It is difficult to tell some students what the ultimate in mystical development can mean to them. We know that some will feel dejected because they have not attained a state of perfection after a short time of study. However, if they are not told what can be theirs, they will fail to appreciate their potentialities. The best way for the student is first to prepare a personal inventory listing his weak points. Having these listed he can determine what immediate improvements he wishes to make in the different aspects of his personality. He must not set for himself an extreme goal but rather seek a minimum of change which he considers a definite improvement *leading toward perfection*. He must work toward such an end, no matter how far down in the scale it may be from the ideal of perfection. The student must simply learn to crawl before running.

For example, if one has certain fears or anxieties, he must use his studies, the laws and the instruction given him, to try to remove them. If he has doubts, he should try to substitute knowledge and understanding for them through cosmic inspiration and intuition. If he is depressed, he should strive for the ideal of optimism, for an enthusiastic outlook. He can only move from one point of perfection to another. He should not overreach himself. In mystical study, it is advisable not to fix one's sight, allegorically speaking, upon a distant star. Instead, one should choose a point closer at hand and, when that is realized, move progressively up and beyond to the next point.

There are many fratres and sorores who believe that they have failed. This is because they have underestimated the progress and minor perfections which they have accomplished. We do not believe that any sincere Rosicrucian who has reasonably ap-

plied himself to his studies, can look back and compare the time before he was a member with the present and say truthfully that he has not shown development in one or more aspects of his life. The result of application to the teachings then becomes apparent.—X

The Test of Ethics

Ethics has been defined in many ways. Succinctly stated, it is a course of conduct intended to establish a just relationship between the members of society. A distinction of a broad nature can be made between *morals* and *ethics*. Morals, in principle, are founded upon a religious or spiritual teaching. They imply a divine or supernatural injunction, as, for example, the *Mosaic Decalogue*. Ethics, in effect, developed out of custom and that conduct which man has found necessary in establishing, protecting, and preserving human dignity. However, what is often termed *right conduct*, or just, in substance parallels certain moral precepts. A moral good and an ethical good can be consistent or contrary to each other, but the motive of right conduct is related to the dictates of conscience and moral fiats.

To do the right thing, to follow the accepted proper principle, is not always the easy thing to do. The human emotions work both for and against ethics. Almost always a man will be polite and courteous, and not take advantage of another when it furthers his end. He will ordinarily not jeopardize his position in business or society by failing to adhere to an established ethical custom. In other words, there is no challenge, no inducement, to act in an unethical manner. When man acts ethically in such circumstances, there is no indication that ethics is actually an inherent part of his personal behavior.

On the other hand, when self-interest or, to put it more emphatically, self-preservation arises, ethics is then put to the test. For analogy, let a man be tempted to make a substantial monetary gain by withholding information that should *ethically* be had by others, also. Will he withhold it? If he does, ethics is *not* the essence of his character. Will a man refuse to read a personal letter not intended for him, even when he can do so without detection, when he knows it may

give him an advantage to do so? The manner in which he acts will prove whether ethics is merely a social veneer with him or a personal conviction regarding right conduct toward his fellows.

Many men will show respect for the rights of the strong and those who in some manner are superior to them or from whom they may exact a favor. Do they, however, display the same consideration to the weak? In industry, business, politics, and the press, we see daily the *ruthlessness of power*. Ethics too often is but lip service. There is no attempt to reconcile or discipline instinctive self-motivation and aggression with the rules of ethics. Individuals, small businesses, and the weak are often exploited whenever they appear to counter some end sought by the strong.

The blatant and sensational press expounds the virtue of ethics in its editorial columns. Often it will take a single instance and make a maudlin appeal in behalf of some destitute family or child, placing a mantle of virtue upon itself with an appropriate shower of publicity. But it will likewise take some unfortunate individual or group and blatantly exploit their mistakes for the purpose of publicity, reader interest, and circulation. In its news columns and editorials, it will crucify an individual before he has had his day in court, with no respect for the consequences if it will further reader interest. Ethics is forgotten in this self-aggression. Recently, both industry and labor have cast aside any semblance of ethics where a sacrifice is required to serve *principle*.

The rule for testing ethics is right conduct performed for its inherent merit. In other words, because it is right and not because of what one may gain from it. The ethical person derives his compensation from the performance of the right act. It is this that constitutes the *subjective* aspect of ethics. It shows the relationship between ethics and the moral sense. The individual pursues the ethical conduct because it conforms to his immanent sense of rectitude.

Ethics, as rules of conduct, is of course, man-made. It arises out of the relationship between men in their various activities and the experiences in their lives. Ethics also grows out of differences in society and environment. The kind of society we live in

tends to establish the rules of ethics. They are and should be prompted, as we have said, by the sense of righteousness which the individual has and a study of that conduct which would seem to offend and violate that righteousness. As moral character retrogresses, the conformity to ethics likewise declines. There is, then, less self-discipline. The *animal* in man predominates. There is a diminishing restriction placed upon the desires. The end justifies the means. Self-interest is made paramount. Compassion and sympathy embracing other persons contract. Ethics, then, by contrast seems insipid.

It often requires considerable personal sacrifice of gain and advantage to act in an ethical way. This is particularly so in our highly competitive age. To survive economically, to live according to the standard one believes he should, or even to exist in many places in the world and acquire the necessities of life, is an increasing struggle. It is a continual conflict between physical well-being and creature comforts, on the one hand, and idealism on the other—and ethics is idealism.

It is not that ethics is an absolute ideal merely satisfying the intellect and the conscience. Ethics also has its *practical* value. Right conduct results in mutual well-being; it is respect for those human rights society has discovered and which it believes are necessary. If we do not concern ourselves with the respect of human dignity and man's feelings and well-being, it will ultimately reflect back upon us. A general decline in ethics eventually catches up everyone in its tide. We finally find ourselves victims of those who mercilessly take advantage of our innocence or ignorance in some circumstances. The practice of "dog eat dog" can lead to the time when there are no dogs left.—X

Does the Council of Solace Fail?

A frater rising, asks our Forum: "How long should one continue to expect results when petition is made to the Council of Solace? Is there anybody in the AMORC organization to which petition could be addressed if the Council of Solace fails to be of assistance?"

In answer to the question, let us review the structure of the Council of Solace. The

Council is composed of fratres and sorores who have been members of the Rosicrucian Order for years. Further, they are selected for their duties because they have shown more than usual comprehension and application of the Rosicrucian teachings. In their personal lives they have had varying degrees of success with the principles and laws which they have studied. Also, they have indicated not only a devotion to the Order but a true humanitarian and Rosicrucian spirit in desiring to serve others whenever they can. These individuals live throughout the world; they are not confined to any one area, and they offer their services freely.

The members of the Council of Solace, although especially selected in this manner, are mortal. They do not claim to have any power not had by any other human being. They do have a better understanding of cosmic and natural laws than do many others, however. Names of cases and certain other details are forwarded by air mail to the distant members of the Council of Solace. The Council members of San Jose consist of Supreme and Grand Lodge officers and certain other officials of the AMORC staff, who meet daily in the Supreme Temple to give metaphysical assistance in accordance with the Rosicrucian principles. Each Council member has been provided with a list of those to whom help is to be given.

The Temple session of the meeting opens with an invocation, i.e., a prayer, a different Council member being selected each day to perform this function. The members then take seats in the Supreme Temple and enter into meditation. There are no dogmatic rules as to how they shall proceed in rendering aid. Each is permitted to follow the method whereby he has had the greatest success, in accordance, of course, with the Rosicrucian principles. In other words, the principles are the tools which the member uses. The technique of application can be his own. Experience of long standing has proved that this way is preferable.

It must be mentioned that there is the administrative section of the Council of Solace, also, consisting of clerical assistants who read the letters directed to them and enter the cases on filing cards. They issue personal letters and literature to those applying for assistance, telling them what they must do

to cooperate. Reports from members being helped are entered on the records and are acknowledged. The clerical work, postage, correspondence, and literature in this department, for which there are no charges, amount to a considerable expense. The only help of a monetary nature is that which comes as donations to the Council of Solace administrative department from those who appreciate what is being done in their behalf. Although some of these donations are generous, there are many who acknowledge help but never reciprocate in any other manner than just to say a "thank you." Sometimes, they forget to say that.

From an examination of reports and letters received, it is apparent that a large percentage of those appealing to the Council have been aided. In some instances, they have stated that the results appear almost miraculous to them or to their families or physicians. In other cases, little or no success has been achieved. Is such a failure due to some lack on the part of the Council? We have stated that the Council members are human beings, not gods. Further, the circumstances of some cases are of a nature that a person cannot be helped in the way he wishes, even cosmically. It must be realized that the Council is working with cosmic and natural laws. There can be no exceptions to such laws. In fact, there are some cases of such a nature that the success members want would actually require making exceptions to natural laws. This is an impossibility.

Let us take the individual who has never had any training in a profession, business, or trade. He is, as we shall say, an unskilled worker. He was *disinclined* to prepare himself in any way and has preferred to just coast along as a laborer for an industry. He approaches retirement age when the company puts in automation to facilitate the work he is doing. They have placed other qualified men in other positions when automation made changes, but there is no opening for this person's unskilled services. With his permission, a member of AMORC writes the Council with the request that it assist him. No success is had during a period of, let us say, 90 days. Why? What help has the individual given himself? Most of his life he has depended upon chance circumstances. There is a cosmic principle involved in such a case. Can it be said, there-

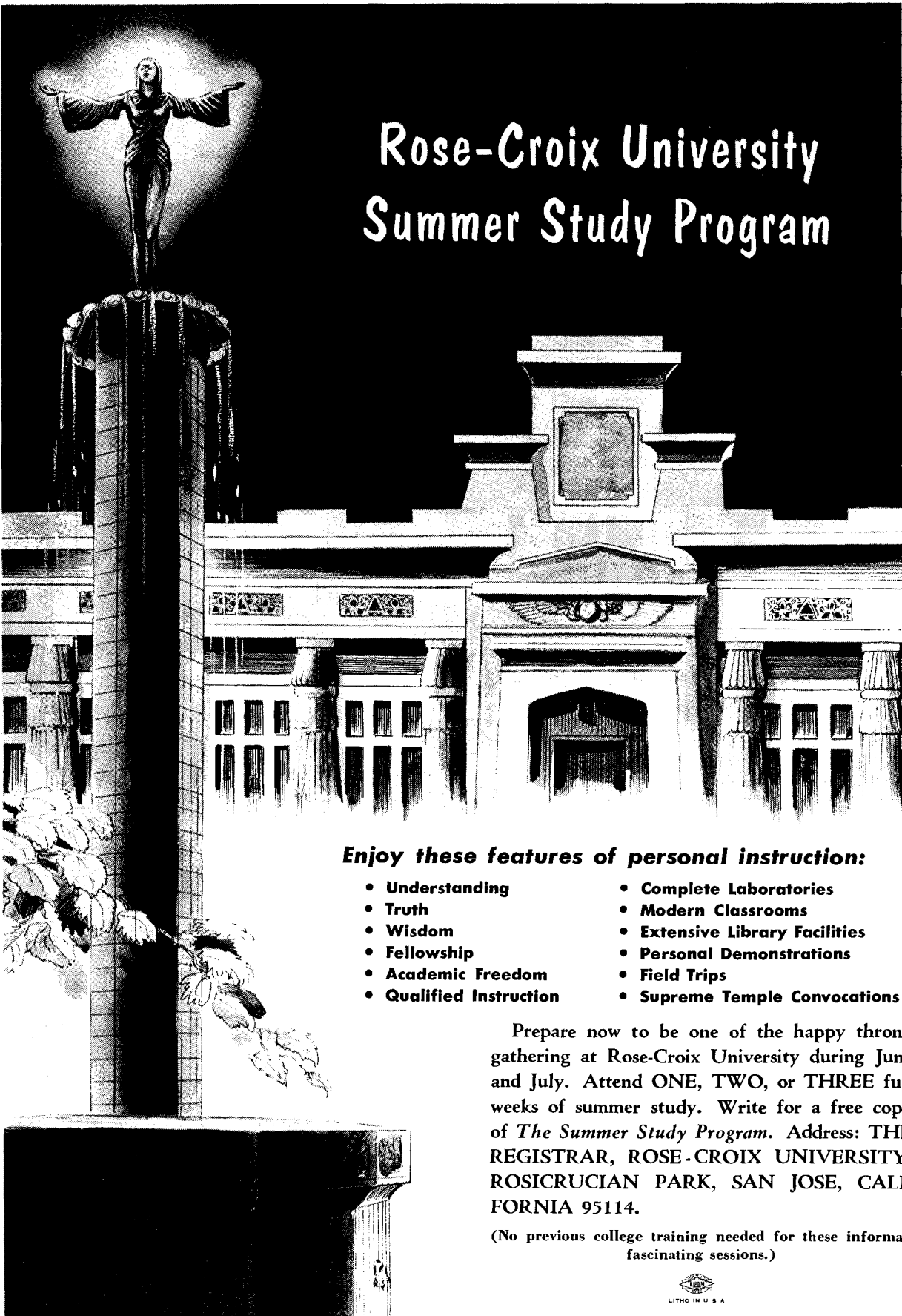
fore, that the Council fails because it does not secure work for the individual?

In certain other cases, we learn that individuals in their private lives act in a way contrary to the common rules of health. They abuse themselves in some manner. They become ill and desperately seek help. They fail to realize that their manner of living is a contributing factor or primary cause of their malady. In such cases, the Council of Solace is never successful. But again, should we say it has really failed?

There are certain conditions that have periods, or cycles, through which they must pass before they can be changed. Sometimes the cause of such cycles has been years in building up the condition to its present state. When the condition finally becomes objective, i.e., when the experience has distressed the individual, he appeals to the Council. The counter help, because it uses cosmic principles and natural law, also requires a duration of time. It is not a magical process. The cure cannot always be immediate. When it is not, the individual who is suffering may lose confidence in the Council and may say that it has failed.

At times, there are circumstances which are unknown to the Council and, therefore, they cannot produce the results they would like. They do not claim to have a panacea for all ills or a solution to all problems brought to their attention. Further, the Council *always urges* that the individual continue with whatever other therapy he is having, be it medical or nonmedical. On occasion, the Council may recommend that the patient have surgery as his physician advises. As Rosicrucians, we acknowledge that every recognized form of therapy has some benefit or merit. Obviously, no single method is a cure-all; otherwise, it would provide a remedy for all who are afflicted.

The Council of Solace will recommend physicians who are Rosicrucians if there are any in the vicinity of the one who is appealing to it. When a person appeals for health reasons and has not yet seen a physician, the Council always suggests that he go to one for examination and diagnosis. Especially is this so when the symptoms seem to be serious. Of course, it must be realized that health problems are only *one* of the many kinds of personal difficulties which are brought to the attention of the Council of Solace.—X



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