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Greetings!



MYSTICAL HUMILITY

Dear Fratres and Sorores:

It is perhaps appropriate at this point to comment on the nature of *humility*. In the first place, humility must not be confused with the ascetic practice of self-abnegation. Among certain religious zealots of the Orient, it is customary to renounce the world and live as a recluse in a cave or grotto. This is done for two reasons. The first is to show disdain for worldly interests. It is an attitude of aloofness from the world. Often, like the Manicheans of old, these ascetics hold that all earthly things, even the body, are evil and, therefore, contemptible. Secondly, these misguided ascetics often fear normal desires and urges. They consider them temptations which are to be combated. Not being too confident of their inner strength, they feel more secure if they can isolate themselves from human society, or at least suppress every normal desire, almost to the point of transition from this life. There are those who think of humility as a modified form of this self-denial. They refrain from smiling, from showing joy under the most proper circumstances, and even resort to wearing soiled and tattered garments. They invite and endure insults. They live in squalor when it is not necessary and refuse to better their social or economic position. Normal instinctive pride in personal accomplishment they look upon as a vice.

Such conduct, in the name of humility, is a corruption of the true mystical principle. Further, it results in the violation of many other Cosmic principles. It is right for man to be happy. It is proper for him to aspire to a better economic, intellectual, and social status. In fact, such kind of living in the name of humility, as we have described above, is hypocritical and certainly that which is deceitful is not in accord with Cosmic principles, no matter what the motive may be.

Continuing with the negative aspect of

humility, let us also state it is not *ingratiating*. This mistaken conception manifests as continually going out of one's way to serve the whims and fancies of others. A person who runs immediately to get a chair for another that is capable of getting his own, or who hovers above, making minor adjustments or arrangements so as to anticipate apparently every petty desire of another, is one who is ingratiating himself. Such acts may not be accepted by the other person as humility and service, but rather as nothing more than an attempt to win favor. Instead of winning respect for the motive behind them, such acts may produce just the opposite effect.

Another false interpretation of humility is *obsequiousness*. This consists of assuming a cringing, servile manner. Such persons, in the presence of others, hang their heads, will not speak unless spoken to, and take the attitude that they are to be commanded and cannot exercise a will of their own. They even refer to themselves as inferior beings, not worthy of the courteous attention that any normal person will show another. Unfortunately, I have known persons who assumed such behavior, all with the honest but erroneous belief that it constitutes mystical humility.

Now, let us consider the *positive* aspect, that is, what true mystical humility is. First, it consists of sincere reverence for all spiritual or divine precepts and manifestations. No matter how strange or different a religious practice may be, it will be respected as the belief of the practitioner. One will doff his hat, kneel, bow or whatever is the custom, when entering the temple or church of any religion, not with the intention of endorsing the belief or precepts, but with respect for that which is sacred to another. The humbleness lies in keeping within bounds your personal convictions, so as not to exercise them in a manner offensive to another. True mystical humility requires one to be always conscious that his personal achievements in

business or professional life are not altogether the result of his own individual efforts or erudition. What talents we possess, or what faculties we have been able to evolve so as to master circumstances, are due to the use of natural Cosmic principles. Thus we are under obligation to such powers and principles. We can never pay for our possessions. We are always indebted to nature for her resources and to the Cosmic for the privilege of living. Mystical humility requires that, for each success, we display not egoism but a desire to help one less fortunate. We do not criticize another or become servile and belittle the dignity of our own personality, but try to help another in some little way to achieve as we may have done. We do not assist others to do what they should be able to accomplish for themselves. Rather, we help them to understand their problems so that they may personally succeed.

When we succeed in anything, whether it is a mystical demonstration or the culmination of a business enterprise, we must think of it in an impersonal sense. We alone did not bring about the success. We were given knowledge, understanding, and the opportunity to serve. We are happy and can *show our joy* in accomplishment; yet we must admit that we have been aided.

No matter how aggressive you are, how hard you study and work and drive so as finally to succeed, you are still Cosmically obligated. You have been permitted to have such initiative and faculties so as to accomplish. They are gifts that have been bestowed upon you. Show your gratitude.

Mystical humility, then, is expressed in the attitude of reverence, gratitude, and tolerance.

Fraternally,
RALPH M. LEWIS,
Imperator.

(From *Forum*—February 1947)

When Is Anger Justifiable?

A Soror of New Zealand addressing our Forum says: "I wonder if anger is ever justifiable. Having suffered so much since childhood from anger, it seems I find myself with almost a cringing dread of anything approaching anger; and yet recently, it has been necessary to show decided spirit on occasion. Whenever this occurred, I have felt as though I wanted to plunge into clear water and drink copiously to cleanse inside and out."

Anger is an emotion, and an emotion is an internally aroused sensation coming as the result of some external or mental stimuli. Although, psychologically, instincts and emotions are usually dealt with separately, yet there is a fundamental relationship between the two. Certain experiences to which we may be subject will cause an instinctive reaction to them; that is, we have inherited a kind of pattern of behavior response to such experiences through numerous generations. This response causes us to have certain sensations or *feelings* which fall into the category of one of our familiar emotions, as anger, fear, or joy.

If someone suddenly slaps your face, you, as the shock of surprise and pain is felt, most likely display anger. Some individuals who have not cultivated self-control would *instinctively* strike back; others would exhibit their anger in a more restrained manner, as a vocal protest. Instinctively, we seek to avoid any circumstances that inhibit our welfare, that hurt or restrain our actions. A restriction of the ego, a blow to the pride, can be as painful as a blow to the body. When we are aware of the object of this disturbance of our well-being or a restriction of it, the emotion of anger is aroused. The anger constitutes the organic attempt to resist and to surmount the opposing and frustrating condition.

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Anger prepares us for action. There is a tensing of muscles and a surge of muscular strength to combat the condition which aroused the emotion. Anger gives every indication of an "internal, organic, emotional disturbance." Anger has been referred to as an *emergency emotion*. It causes the sympathetic nerves to stimulate certain organs to sudden action and to arrest the action of others. Thus, for example, the adrenal glands are aroused and discharge their hormones into the vascular (blood) system; the adrenalin thus poured forth, quickens the heart action—as we all know—and expands the blood vessels allowing for greater circulation. The sweat glands are likewise stimulated.

However, anger has its negative effects, as well. It causes a decrease or a cessation of the digestion during the height of the anger. Laboratory experiments with small animals have proved this. A cat whose stomach was being viewed through a fluoroscope while it was eating revealed a rhythmic movement of the organ. When a barking dog was brought into the laboratory the cat became angry; the motion of the stomach ceased, as did the digestive processes. These processes were not resumed until about fifteen minutes after the dog had been removed. Consequently, it is significant that anger while eating, or immediately afterward, is harmful.

It is a fallacy, however, to consider anger to be a weakness of character that should be removed. Anger has a definite psychological and physiological advantage if not permitted to completely dominate the reason. What is indignation but anger subject to some restraint by the will? Society becomes indignant when there is some heinous crime committed against it. Men become angry at an obvious injustice to some individual or cause. As a result, they retaliate. They are moved by their emotion to exceptional action, to oppose or to rectify the injustice. What is rebellion against a tyrant, or against lawlessness, but anger? Lack of this emotion would mean that the individual would never be stimulated to act on behalf of his own welfare whenever a restriction or a hurt was imposed upon him. To do away with anger would be to remove the spirit that motivates the fight against personal and social injustice.

Blind rage, however, is usually futile and accomplishes little except to disturb the individual physically and emotionally. For anger to be effective, that is, to serve its function, it must be under the supervision of reason. The action that it arouses to oppose the frustration and the restraint must be intelligently directed. Where injustice has been done and there is that anger that amounts to indignation, it must be directed into rational channels or its energy is wasted and futile.

It is a good policy to abide by the old admonition to "count to ten" before giving vent to anger. Sometimes the imagination causes a wrong interpretation of circumstances in which there are no grounds for anger. A sudden, uncontrolled outburst may only bring about subsequent remorse.

The individual who is angered by events, and whose anger is justified, but who seeks to stoically suppress it is only harming himself. Such inhibiting of the emotions causes the excitation aroused by them to become inverted instead of giving vent in bodily action, loud speech, gesticulation, and muscular tension. Such a person forces himself to suppress all such displays. As a consequence, the emotional and psychological changes still persist and continue to interfere with the normal organic function, for a prolonged period. Such stoicism is a false philosophy. It is not indicative that one is lacking in character or self-restraint because he displays anger. Anger is natural. It is nature's way to combat conditions which restrict the advantages and personal welfare of the individual. It is first necessary to give thought to whether the opposition is intentional and requires a combative attitude on our part, or whether it may be unintentional and accidental. The individual, for example, who kicks a stone over which he has just stumbled is exhibiting blind anger. There is no need to combat an inanimate object or those circumstances which are the result of an accident.—X

What Makes For Leadership?

A Canadian soror addresses our Forum and says: "Several people have asked me: 'Why has my son, or daughter, never been elected to office in the group to which he, or she, has given such faithful service—while others

who are carrying too many offices as it is, and who do not want the office, are elected?' Other persons have asked: 'Why has O..... gone to the top in her organization? Does she put herself forward?' I myself have been elected again and again to offices which I certainly have not wanted. I have been willing to take the responsibility, but, then, so have many other people. What are the qualities of leadership?"

Leadership does not necessarily imply that the individual is qualified for his task. One may hold, by popular consent or election, an office in some group or society and yet not actually have greater ability than any other member of that body. The average individual in social groups is recommended and elected for office because of emotional influences. The persons electing or recommending him will often take little time to look into the intellectual assets, the experience, or the talents of the candidate. They more or less accept the candidate *per se*, that is, as they perceive his personality. An affable, pleasing personality, one who seems to be able to say the right thing at the right time, who knows his limitations, conceals them and exploits his virtues—no matter how limited they may be—is most likely to be elected to an office. He knows how to *sell* his personality, and how to make the least seem the most.

The psychological requirements of real leadership are not the faculties of pulling or pushing people in any direction. It requires one, who by his actions, his conduct, *inspires* people to follow him, to seek his counsel and his direction. The real leader impresses persons, not just by his speech, but by his accomplishments, as being one who has the initiative and the ability to achieve an end. A real leader is one who makes other persons conscious of his superiority in specific capacities without offending their pride. He is one with whom persons want to be associated. They sense a personal gain by being in his presence. They see in him a person who has an abundance of certain virtues and powers which they admire; they believe they can acquire or gain some advantage from following him.

Those who lead by compulsion, by militant force or by intimidation, are not real leaders. They are merely holding the title.

They do not inspire people to follow them; they compel through fear. Under such circumstances, the followers only await the opportunity to rebel and to overthrow the leader. The qualities of the leader must include a knowledge of the requirements of his office which exceeds that of the majority of his followers. He must have the ability to apply such knowledge to circumstances when they arise. He must have the courage of his convictions so that he does not retreat when confronted with opposition. This courage must be so dominant that the leader exudes it and it gives impetus to others who lack his initiative and enthusiasm.

The pseudo leaders are those who momentarily impress others with their glib speech and who resort to flattery. The how-to-win-friends philosophy exhorts one to flatter others. Of course, every individual is more or less susceptible to it because our ego must be fed like our body. The personable individual who expresses himself well and knows how to appeal to one's vanity makes these kinds of "friends" quickly in any group. He will receive votes quickly, as well. The more retiring, though better qualified, person remains either unknown or makes little impression upon his associates. The "popular" personality, however, who actually does not have true ability is soon exposed when placed in an office where there are real demands made of him. If he does not have the necessary qualifications, he fails and is seldom considered for any other office by the same group.

The real leader has such an ebullient enthusiasm for the activities in which he has an interest that he is forever planning, doing, and talking about them. He is not intentionally selling himself, nor is he seeking office. He reveals, however, that he has the ability, and that is soon discovered by his associates. They elect him to office even when he would rather serve the cause without the title. The leader, then, must be one who is capable of transmitting some of his dynamic personality to his associates. He must be able to spread his own enthusiasm to others and move them to action for the cause to which he is devoted. He must display exceptional knowledge of the required subject and have the vision and the vitality to make his ideas become realities.—X

Psychic Initiations

A frater in California rises and addresses our Forum. He asks, "Is it customary in higher initiations for them to last, off and on, for a period of eight weeks or longer? It seems that the last three have lasted a considerable time."

The primary purpose of all initiations is to introduce to and have the candidate begin upon a new course of action. In fact, the etymology of the word *initiation* is the Latin verb *initiare*, which means to begin. Thus any method, by which someone is to be acquainted with heretofore unknown knowledge and which is intended to cause him to act in accordance with it, constitutes an initiation. The young man who begins a course in manual training, wherein the *mysteries* of the tools are explained to him for the purpose of eventually making him a carpenter, is being initiated. On the other hand, one who begins to read a textbook solely for the purpose of the acquisition of new facts is not being initiated. Initiation must exact action from us. You are not only to receive, but you must *respond*, begin something new as a result of what has been given to you.

In true mystical initiation, the beginning must constitute a change. There must be an evolutionary progression. One must depart upward from what he has been doing or from what he is. One who passes through a ritual in which, as part of the rites, there is exhibited to him, in symbolic form or otherwise, new knowledge, and who is further instructed in what changes he must bring about in his thinking or living, is yet not initiated until he conforms to what has been revealed to him. In the final analysis, then, we initiate ourselves. If we do not, we are not initiated, no matter how many initiatory ceremonies we have participated in . . . As an example, there is our Rosicrucian First Neophyte Degree Initiation. The member is obliged to make certain mechanical arrangements of his sanctum, altar, and his ritualistic paraphernalia. Then, he must proceed with the intellectual aspects of the ceremony, that is, a reading of the ritual. Further, there are the vocative aspects: the affirmations which he must recite softly. No matter how assiduously he has done these things, unless he has experienced psychologically certain

results, unless he has inwardly felt certain changes taking place, unless he has been moved by sentiments within and is compelled to decide upon a new course of action in his life, he is not initiated. He must feel and willingly give himself to a transcendent spirit. He must know from these feelings that he has risen above his old order and way of thinking. Further, he must feel rejoiced that his consciousness has been extended and that he is *en rapport* with all being everywhere.

Each individual experiences this theophany, this psychic initiation, differently. Just as lights, colors, music, and rhythmic perambulation during an initiatory ceremony bring delight to the candidate's objective senses, so, too, must his psychic self revel in being brought into closer harmony with the Cosmic. The psychic self, by the technique of initiation, must be brought into attunement with the great universal consciousness—or, as we say, the Cosmic—for true mystical initiation to be had.

In fact, in mystical initiation, all rites, gestures and physical conditions, as well as phraseology, are subordinate to the function of providing the psychic self with another Cosmic experience. That is why, if an esoteric initiation ritual is merely read or the ceremony is merely mechanically performed, it may often seem inane. Each word uttered or each act performed has a sacrosanct purpose. Each is but a provocative cause. The initiation is incomplete, unless there follows from it an immanent experience, a psychic unfoldment. The Rosicrucian member who reads the initiation ritual and never endeavors to perform it in the psychological manner in which it is prepared, to induce the inner response, has lost its value entirely.

The psychic initiation, the illumination, the afflatus of the soul, which is true mystical initiation, is not always concomitant with the performance of the ritual. If a mystical initiation ceremony is entered into with the proper spirit, that is, with a sense of humility, an open mind and reverence, one is certain eventually to experience the psychic initiation. The inner initiation may at times correspond with each act, or word read or heard. You may inwardly perceive, as you objectively see and hear. Then, again, at the conclusion of the initiatory ceremony, you may not have perceived or experienced any

changes, emotional or otherwise, or anything that would indicate a spiritual afflatus, except perhaps a feeling of exhilaration. This may mean that the psychic initiation will follow. It may come an hour later or it may come days later. It may occur in what appears to be a dream in which you may perhaps visualize yourself going through a series of events which, though different in their detail, are similar to the initiation which you objectively had. The difference is that you will inwardly feel and realize the full import of what has occurred and you will know that you have been truly initiated.

Such an initiation, revealed in that manner, may sometimes extend over two or three nights. For example, you may find yourself wandering in a dark cave, completely lost and bruising yourself against the rocky projections of its walls. You will perhaps be startled by hideous sounds and occasionally see, in a dim way, terrifying forms, which may cause you to strike out in great fear. Suddenly, a figure may appear in a luminous, diaphanous robe, more beautiful than any earthly figure you have ever seen. It may admonish you, in a melodious voice, to keep your eyes focused upon a particular symbol which will be made visible to you and that symbol will disclose a moral precept or law.

If you do as you are instructed, you finally emerge into the most radiant light your eyes have ever seen. It is a light that is more brilliant than the sun. You turn to look back upon the cave from which you made your exit and you realize that all it contained was the darkness of ignorance and what you experienced therein were not realities, but indications of your own state of mind, illusions, misconceptions and they alone were the terrors. By discovering yourself through concentrating upon the symbols depicting Cosmic laws and principles, you advance into the light of full understanding and the joys you now experience are the result of your subsequent illumination and your liberation from a specious living and thinking. Such a psychic experience makes plain to you the symbolic initiation through which you passed in your degree work. This is not necessarily an exact description of any one initiation, but is representative of the

manner in which psychic initiations follow the objective ones.

Whether or not one may have a psychic initiation without actually participating, physically and intellectually, in an objective initiation ceremony, is a question that comes up quite often in correspondence. The answer is "yes." However, psychic initiations are usually stimulated by first preparing ourselves for them. The objective rituals, such as are extended to you in your degree studies, create the right environment and posit the proper psychological atmosphere which experience has shown that AMORC is conducive to mystical initiation. A true mystical initiation ritual includes all those elements which properly appeal to our senses. It endeavors to *harmonize* the qualities of the senses, so that the whole objective self is working in unison and can better serve the psychic self. It prevents any one aspect of our consciousness from being dominated and keeps us from fastening our consciousness solely to objective things. Such harmony of our objective being makes it easier for us to attune ourselves to the psychic self; that is why certain music and the combination of colors and rhythmic motion are used. These harmonious vibrations react upon the higher positive energy of the sympathetic nervous system which controls or directs our attunement with the Cosmic. In this way, the two natures of man, the physical and spiritual, are co-ordinated and make us more easily a channel for Cosmic experience.

Ordinary dreams, having a strictly organic or mental origin, must not be confused with psychic initiations. There is a progressive continuity to psychic initiation which makes it a complete and comprehensive experience. We are never left in doubt as to what has transpired. Each act is related to every other which follows. There is an understanding of purpose and there are certain corresponding feelings produced within us, which are of a psychic nature. There is never any confusion or despair, even though, in the beginning of a psychic initiation, one may, as related in the analogy above, at first find discomfiture, even fear. This passes away and the conclusion is a most ecstatic illuminating experience.—X

(From *Forum*—February 1947)

Reflections of a Rosicrucian Convention

As the time of the 1956 Rosicrucian Convention approaches, I am reminded of comments that have been received from members who have attended past Conventions. There are, of course, many reactions to a week so full of activity as the Rosicrucian Convention. We prepare a questionnaire for members who attend the Rosicrucian Convention and ask them to kindly fill it out and return to us. They are asked to express their opinion concerning the events of the Convention, and to give their reactions to the various functions in which they had the opportunity to participate. These reactions are of course varied, since every individual enjoys those things in which he has participated the most; and of course not all of us like the same things. What may be the most pleasing to me may not attract you as much as would some other event.

One frater who attended the Rosicrucian Convention last year wrote in a way which greatly impressed me. It was a different kind of report than I ever received concerning a Rosicrucian Convention in the past, and I believe that the frater will not object if I share some of his comments with readers of the *Rosicrucian Forum*. This frater stated that after he returned to his home, he tried to picture in his mind what it was that brought him the most enjoyment and benefit at the Rosicrucian Convention. He said, "I look back on the scene at Rosicrucian Park and remember the many lectures, demonstrations, and events that constituted the formal program of the Convention week. I also remember seeing many people, the members that constituted the crowd that rushed from one place to another to be sure not to miss anything, and to take part in everything. Some of these people that rushed from place to place were looking for unusual things, but actually they found no masters of mystery, no magicians, no sleight-of-hand performers; they found human beings like themselves who had similar interests to what they had, and with whom they enjoyed association when they took time to be aware of it. They also had forgotten something; they forgot that while they might have been in search of masters, they themselves were the masters. A few found answers to their most important questions.

"I watched them, I saw the miracle take place, I saw them stroll about the grounds; then, I saw some go into the shrine for a period of meditation—and experience the realization of the gift of mastership. They sat there at first a bit hesitant and uncertain, but soon they relaxed; and before my eyes, I saw what was a miracle occur. Uncertainty and tension vanished; the wonderful mantle of serene calm called 'peace profound' enveloped them. For them, there will be no more questions, they have found the answers; to them, Rosicrucian Park gave it all. How do I know this? I, too, went to Rosicrucian Park with questions in my mind. I, too, sat before the shrine and learned for the first time the true meaning of peace profound. It is not to be found only in the rushing from one event to another at a convention, but one may find it in silence and repose wherever one is willing to give the time for that purpose. I learned this great lesson at the shrine in Rosicrucian Park, and because of it, I now say, I appreciate more than ever before the principles which are presented in the Rosicrucian teachings."

It is true that realizations of this kind are sometimes brought about as a result of change in environment; not that environment alone is the factor that makes possible development or lack of it. A change of environment is sometimes an active force that causes us to reassemble our facts and experiences which we already know and to put our knowledge and experience into new perspective. This frater gained that new perspective at the Rosicrucian Convention, and we sincerely hope that many others who have attended and will attend in the future will also have their perspective redirected and their realizations better organized so that they too may know peace profound.—A

Exoteric and Esoteric Knowledge

There are two kinds of knowledge: exoteric and esoteric. Primarily, exoteric knowledge has to do with the phenomenal world. It is the knowledge that the individual learns or the human race has accumulated about the physical world in which he lives. There are certain laws that seem to be manifest, such as the movement of objects in space, the tides upon the oceans of the earth, the changing seasons, and the existence of gravi-

ty. This exoteric knowledge is the knowledge of the physical world, of the immediate environment, of the physical adjustment of ourselves to that world, but all other knowledge that cannot be isolated, confined, or described in terms of physical phenomena falls into the classification of esoteric knowledge.

It is believed by those who accept an idealistic philosophy that esoteric knowledge does exist and the true realities of the universe lie within the scope of esoteric knowledge. It is impossible to find confirmation of the existence of any form of esoteric knowledge in the physical world. Confirmation must come from beyond the physical world. The validity of knowledge, according to the idealist and according to the basic principles of Rosicrucian philosophy, is found in terms of its agreement or conformance to the Absolute.

Exoteric knowledge, or knowledge of the physical world, is obviously that which is perceived by us through our physical sense structure. We are able to see, feel, hear, taste, and smell those things which constitute the world around us. If we would technically enter into the analysis of the subject of epistemology, which is the science of the nature and validity of knowledge, we might raise serious questions as to whether man does perceive the material world or whether he only perceives impressions of it. That question is one of epistemological inquiry which we cannot do more than touch upon here. We know, for example, when we smell a rose, we receive a certain impression, but is that impression of the rose or is it of certain chemical reactions that occur when the rose approaches the sense faculty of smelling within the human nose? Do we smell the rose or do we smell the chemical change in the air caused by the rose? Of course, this raises the question of whether we can perceive anything in the physical world, or do we only perceive what an external thing causes to exist within the sense perceptive apparatus that perceives it?

We can accept naive realism as a premise to this extent, that what we perceive through our senses is essentially what exists outside our bodies. In other words, the objects and things that make up the environment we particularly, in terms of Rosicrucian philosophy, classify as actualities and believe

they are actual existent things. We perceive objects substantially as they are, and the reason we believe we do is that we cope with them to a certain degree of success. In other words, we move around in the physical world, and, because of that, we believe that we have perceived essentially in correct form that which actually exists. Consequently, our world of actuality is related to our world of thought through the channel of the physical senses. Through our five senses, we are able to perceive what exists in the physical world about us. As the result of our sense perceptions, we are able to draw conclusions within our own consciousness concerning the existence, the use, and our application of external things. The physical sense perceptive ability, therefore, is the channel between us as thinking entities and exoteric knowledge.

Esoteric knowledge cannot be perceived or grasped through these physical senses. Furthermore, we are not satisfied that man is capable of perceiving esoteric knowledge merely through the process of reason; that is, the putting together of ideas, while it is a human process and ability that lies potentially within the human mind, is not in itself a creative function sufficient to bring new knowledge into being. Reason is merely an ordering into proper sequence or getting into a certain form the knowledge that we have obtained through the physical senses. Therefore, we must look for another source if we are to procure esoteric knowledge.

The source of esoteric knowledge is intuition. Intuition is commonly taken to mean a direct, immediate, and certain way of gaining knowledge that dispenses with both the element of the logical inference that is present in reason and the element of sensory observation associated with our day-to-day experience. This knowledge exists outside the world of physical phenomena and has to be obtained by a means which goes beyond any physical limitation.

Preferring a baseball game to Sunday School, a boy who apparently left his home for Sunday School went to the baseball game instead. When he came home, he was somewhat surprised to find his mother very much concerned because he had not attended Sunday School. The mother had experienced a hunch, an idea, that the boy was not in Sunday School and was able to substantiate

the fact. From that day forward, the boy entertained very much respect for a form of knowledge called *intuition* exercised or evidenced upon the part of his mother. That this knowledge exists seems futile to deny. There have been too many examples of confirmation in experiences where individuals have gained knowledge that has not come directly through the physical senses.

Intuition is frequently used to refer to the direct and immediate way in which we apprehend some things. As it is a form of perception or a process in which knowledge comes into consciousness directly and with certainty, it is the opinion of many that such knowledge exists and is apprehended through a sixth sense. Many psychologists will agree that the solution of problems have frequently come to the individual who is attempting to solve a problem as if it occurred by inspiration. They tend to deny, however, that such insight affords sufficient evidence to prove a special intuitive faculty, but yet they are unable to deny the fact that such knowledge has come into consciousness.

There is a close relationship between intuition and mysticism, and since mysticism is the fundamental basis of Rosicrucian philosophy, we must always in the final analysis correlate any principle which we consider as a philosophy with the basic concept of mysticism. Intuition, while we have noted that it functions in different kinds of knowledge situations, is in its general meaning that which refers to a person's sudden feeling of certain knowledge for which there is no apparent evidence other than the power that the conviction has established within human consciousness.

A related meaning to the function of intuition concerns knowledge which has come to many of the outstanding characters and leaders in history by the way of visions, interior illumination, inner voices, and similar experiences. Such intuition commonly has the effect of suddenly resolving the metaphysical, moral, or religious concepts within the person concerned. In many cases such incidents have caused a complete reorientation of all life and all action. In some Eastern schools of thought, we have read of holy men who have subjected themselves to long periods of self-discipline, and as a result would suddenly know the reality that lay behind all things previously unknown. In

all ages and in many places, incidents of this nature have been experienced by many individuals.

In a famous passage of *The Symposium*, Plato says that the philosopher, after laboriously trying to mount upward toward the realm of ideas that exist in the Absolute, has by the means of the discipline of various earthly forms of existence been able to achieve a vision of eternal beauty which transcends all physical beauty. Socrates and Joan of Arc, widely different in their beliefs, culture, and even the ages and countries in which they lived, both listened to inner voices at critical or crucial moments in their lives and found a road to reality through the knowledge that was revealed to them in this manner. Saint Paul had a vision on the road to Damascus that changed him from being the persecutor of Christianity to its main advocate. Such forms of intuition are characteristic of the way in which knowledge is related to the mystical experience.

The mystic is a person who is able to raise his consciousness to the point where he transcends the physical world in which he lives, sees beyond the world's illusion, and comes to the realization that one divine reality exists with which he can feel himself united. Knowledge for the mystic is therefore the ability for him to perceive the Absolute, to relate himself to God, to be able to rise above the limitations of the world of physical phenomena and come into contact individually with that which exists within the realm of esoteric knowledge.

It is, to a degree, more important that an individual attain esoteric knowledge than exoteric knowledge; yet each of us as individuals is destined to live here in a physical world and gain understanding of its principles. The universe was not created by God as an illusion for the amusement and bewilderment of His creatures. The agnostic may acknowledge that there exists a reality and at the same time may affirm that man can never know it. On the other hand, God, or whatever name we give to the Real, is everlastingly knowable. There is a veil that exists between man in his present state, and God, but the veil can be lifted, this shrine can be entered, the unknowable can be made known. The path to the unknowable is through the known. It is by way of the

illusion of what appears to be reality that we can approach the knowledge of true reality and apprehend it. Man himself is merely a mirror of the universe, a little world within the greater, but he is a part of the reality and a part of all that has made it.

If we accept the existence of esoteric knowledge and the viewpoint of the idealistic philosophy propounded by the Rosicrucians, we realize that we are entities existent within a physical world striving to be released from that world in order to come into a complete and final association with the Real. To the average individual who does not think, it might appear that all is reality and illusion. That is, he would presume that that which he can perceive is reality and that everything else is illusion. This individual may presume to support a concept of religion or a basic philosophy, but actually such an individual believes that everything which cannot be physically substantiated is merely in the field of illusion.

To the individual who truly seeks for esoteric knowledge, this concept will actually be reversed. He will find that we live in a world of illusion—that the whole physical world exists merely as an incidental tool and an incidental place of action in terms of immortality. We have had the experience in our lives of going to a place possibly once—maybe it is a swimming hole, or a place for a picnic; perhaps it is a beautiful view, or a city, or some place we may have visited at one time—and we remember the incidents of that occasion either with pleasure or with pain, depending upon the impression they made upon us. We may never see that place again; it was one isolated incident in the total experience of our life. Likewise, each earthly life which we live as individual human beings will be as isolated incidents within the totality of our existence, upon our reaching that point when we are able to look back and survey the whole scope of our individual being. From our experiences in those isolated earthly lives, we have proved that which is real and which is illusion, and we have come into a complete and final association with the Real. We are the essence of the totality of those lives.

The totality of existence then includes good and evil, light and darkness, esoteric

and exoteric, material and spiritual. They all exist within the phenomenal world. God is a pervading force in all of it; He is in it and He transcends it. If we are able to call that complete manifestation the substance of existence, the nature of the Absolute, then we can realize that God is the existence of all things. He is absolute light; He is absolute reality. He exists in this absoluteness beyond the ocean of illusion which is at the moment the physical world in which we live.

With this point of view, it seems foolish to argue the existence of soul. Whether or not there is proof of life after death is not important; there is proof of the continuity of being, and consequently it is logical to assume the continuity of life. Whatever may be the enormous stretches of time that lie before the soul as it journeys through its many physical experiences and its many physical bodies, there exists at this same time an ever-widening consciousness and an ever-expanding vision that has as an end the eventual relating itself to the Absolute toward which it aspires.

Immortality is the only existence of which we are conscious. It is another name for the whole of existence and includes the past, present, and future. All of life as is encompassed by immortality can truly hold wonderful experiences. Now or in the future, beauty, truth, and ideals can be realized. Those values are the real values, and they can be known to man through the physical senses and through intuition. They exist through eternity. Nothing is annihilated; the idea of ultimate annihilation of an individual consciousness can be abandoned. The universe and all it contains is eventually to be reabsorbed into God from whom it emanated, richer in some mysterious way for its existence in terms of time and space. The drop which falls into the ocean is not lost—it has only become one with its source. We can readily realize that the possibilities before the soul while confined in this universe of illusion may include many magnificent experiences. We also can rest perfectly assured that those experiences which lie before this soul when reality has been completely comprehended must be inexpressibly more glorious still.—A

Knowledge and Reality

The complexity of the human consciousness is realized when we take into consideration that within it reside the fundamental patterns of all our thinking and behavior. This means that there exist within consciousness many attributes and potentialities, as well as a desire for a normal, contented life, of which we gradually become aware as soon as we become conscious entities. The behavior of a child demonstrates this tendency through the development of a normal curiosity when he begins to be aware of the external world. As this child grows into an adult, he extends his curiosity beyond the immediate environment and into abstract thinking.

Every phase of life should be a challenge; that is, we should have a desire to familiarize ourselves with our environment and to try to find answers to the various questions that are raised by the process of living. Some individuals live a more or less vegetative existence; that is, they lose interest—if they ever had it—with what may be the important things of life or they never question the major experiences of living. They simply exist from day to day, satisfying to the best of their ability the desires that are the normal cravings of the physical body. They make little effort to inquire further into what may be a worth-while existence or an attempt to pierce the veil of the unknown and to learn something that may not have previously existed in consciousness.

As we look about us, we see the world of which we are a part. Some of it has significance; nevertheless, we accept it as commonplace. Other parts of our environment are little understood. Much of the world about us we gradually come to understand through experience and the acquisition of knowledge. Some things we seem never to grasp completely. These latter things or events fall into the classification of the mysteries of life that are not given man to know without effort or without growth of consciousness beyond a level of receiving the sensations that are registered within our minds by the objects and events which compose the external world.

Individuals then can be classified generally into two different types—those that are concerned about existence and those that

accept existence at its face value. The latter may be the easier of the two ways of living. The individual who does not analyze, who is not concerned about anything except making a living or getting enough to eat, lives a comparatively simple existence. It is the individual who begins to ask questions, the individual who wishes to go beyond the veil of the known, the individual who is not content to be satisfied with a mere routine existence who is distracted from many common events; he wishes to delve further into the meaning of life. This individual is, in fact, trying to be a spectator of all existence and all being. He wants to know the answers to the questions that begin with "why"; he wants to know that he exists as a conscious being; what the purpose of existence may be; how he can best fit himself into circumstances that may make this existence better understood by him and qualify him to actually live in a manner that will permit him to take advantage of his own potentialities and of the environment in which he lives.

Such an individual is formulating a philosophy of life. He may not express his thoughts in these words, but actually every thinking individual attempts to some extent to develop a philosophy of life. Philosophy in this sense may not have the meaning of the academic term, but rather, it has the meaning of an attempt upon the part of the individual to use his mind and his perceptive abilities to fit himself into the complexity that is life. Attempting to do this, in attempting to live a more extensive life than that which merely is the physical existence based upon a response to sensory impressions, causes this individual to think. When man seriously thinks for himself, he is soon confronted with questions that have been the basis of the problems of philosophy toward which great men and women have directed their thinking throughout history.

It is only as we begin to think seriously about the problem of living and the scope of existence that we approach a philosophy and realize that men and women in the past have given serious thought to the same questions that also now occupy our attention. Actually, the individual who may never have studied philosophy in a formal sense, who may never have consciously directed his attention toward what he would conceive to be

a philosophic problem, nevertheless becomes aware of the same questions as have the great sages of all time. These problems have to do with the most complex questions of existence, such as: "What is real?" "Is man immortal?" "How can we attain knowledge?" "What is knowledge?" As the individual attempts to find answers to his questions and turns to religion, philosophy, metaphysics, mysticism, or occultism, and reads the textbooks or publications that have been prepared in these fields, he is sometimes amazed to realize that here are problems discussed which he has thought were original and existent only within his own consciousness.

There are many systems of philosophy. Each has, to some extent, attempted to answer all of man's problems, usually from its particular point of view. On the other hand, there have been trends in philosophy which have existed in many schools of thought and have been reiterated and enlarged upon by many individuals. Actually, there is no one system of philosophy that stands as a complete answer to all questions of which man can conceive.

As a philosophical organization, the Rosicrucian Order attempts to set forth certain fundamental principles of philosophy which can become the basis for the formulation of a philosophy of life and a basis upon which man's concepts may be established and grow. The Rosicrucian philosophy is unique in the sense that it is willing to give consideration to all reasonably valid knowledge; and it does not attempt to expound a philosophy of any one individual or attempt to force, upon the consciousness of those who study its principles, a point of view that denies consideration of other concepts or principles that may be worth while. The Rosicrucian philosophy attempts to shed light upon all the problems of philosophy, upon all the problems of living. It is not the final word, nor is it infallible, because we are aware that it is, after all, the formulation of thought brought together by human beings. True, there is less error when many individuals contribute, but nevertheless it is to a degree based upon human effort and has the limitations of anything that is put in its final existent form within the human mind.

Basically, the Rosicrucian philosophy is a broad concept. It tries to take into consideration the idiosyncrasies of the individual

and the scope of human thought; it tends to establish valid principles which will serve to enrich the experience of the individual. The student who studies and applies this philosophy in his own life may gradually gain a Cosmic view of the totality of existence rather than just a world view or a view limited by the viewpoint of one individual.

Among the problems of philosophy, it cannot be said that one is more important than the other; nevertheless, the problem of knowledge is one which is fundamental to the understanding of many other problems. This vital question of what constitutes knowledge, and how we can recognize it, is actually very seldom considered until it is brought to the focus of our attention. If a child after his first day in school was asked, "What did you learn?" he would probably be confused by the question. He would not yet be familiar with the fact that he had participated in the process of learning. Life has been accepted by a child of this age upon its face value. He has not previously stopped to analyze that there were facts previously unknown by him that now seem to be known, or impressions that he was unable to interpret that now seem to have meaning. To the child, the process of learning has been nothing more or less than a degree of adaptation to environment which has taken place without the conscious realization that such a process existed. As adults, we also accept things more or less at face value. We look about us and we draw conclusions based upon the impressions we receive through our physical senses.

It is true that most individuals read newspapers and periodicals as well as books which they think will provide certain knowledge. This knowledge may be of value in their work or may be merely entertaining. To those who have an inclination toward philosophical inquiry, opinions of others are studied in order to broaden their horizon of knowledge; yet very few people consciously direct themselves toward the acquisition of knowledge for the sake of knowledge alone. The average individual does not attempt to define knowledge or what it is that constitutes a process of learning. He merely assimilates certain phases of experience without analyzing them. What the knowledge is that we attempt to learn is primarily

associated with the subject matter. If the individual decides to go to school and learn to be a bookkeeper, knowledge to him is the learning of the various routine procedures that are necessary in keeping a set of books. In the experience of most people, knowledge is usually specific, yet the nature and the validity of knowledge involves one of the most profound phases of human inquiry because we are dependent upon knowledge for growth. What knowledge in itself actually is, is seldom analyzed separately from the thing that we attempt to learn. Our need and dependence upon knowledge is so vital that every step that we take in our lives, whether those steps be related to earning a living, to enjoying ourselves, or gaining further knowledge, is closely related to the knowledge process.

So it is that down through time, man has asked the question, "What is knowledge and how do we know when that knowledge is valid?" The same question from a philosophical point of view is, "Can man have trustworthy knowledge?" In other words, is it possible to perceive anything that has sufficient value to be the basis of learning within human consciousness? This question arose when man first began to formulate an elementary philosophy.

Plato classified human knowledge into two categories: the first, he called *true knowledge*, and the second, he called *belief or opinion*. According to Plato, true knowledge is reliable, but it is difficult for anyone other than a mathematician or a philosopher to grasp the concept of true knowledge. Belief or opinion is the equipment of the ordinary individual, and this is quite unreliable; in fact, belief or opinion, according to Plato, is the ultimate source of all error, and men fell into error by depending upon opinions.

The ancient skeptics and, as far as that is concerned, some moderns who are also skeptical, were analytical in realizing the ease with which men fell into error, and so they raised the question as to whether it is possible to obtain any certainty in any branch of human knowledge. That question still exists. Can true knowledge be obtained, or is everything that we know merely a human error within itself? In other words, is what exists in our consciousness merely the result of the impressions that have been sifted through our sense faculties and from which

we formulate our individual conclusions? Are these conclusions mere opinions or beliefs which have little validity in comparison with a true knowledge which by itself would have existence and validity of its own?

We cannot intelligently discuss the problem of knowledge without also considering the question fundamental to metaphysics. Metaphysics asks what is real. There are two metaphysical theories to explain reality. The first of these theories states that the material which composes the physical world constitutes fundamental reality. The second theory is that in which man affirms that the world is a mere tool for his use, and that ideals, the principles which have no tangible existence, in the final analysis, are the things that have value and are truly a part of reality. This explanation of materialism and idealism is briefly a definition of the two most popular schools of metaphysical thought. If our metaphysical point of view is materialistic, the world of physical objects constitutes the world of final reality, and there is nothing in existence that has value beyond that of material things. If, on the other hand, our point of view is that of the idealist, if we are more concerned about the nature of the Absolute, the realization of God, and the existence of beauty, truth, and virtue than we are of the nature of the material world, then these concepts create a better life with a fuller meaning. In the world of the idealist where ideals predominate, material things obviously take second place. Merely to make our thinking conform to what we interpret as being the nature of the physical world is not a true criterion for knowledge.

The average individual who accepts naive realism (that is, the belief that the external world is identical to what we perceive it to be) presumes that what he perceives is an exact duplication of that which exists in the phenomenal world. We know through experience that the senses are not always reliable. From time to time, we have experienced optical illusions. We think this room is a rectangle because it appears to be a rectangle, but actually, we do not see it as a rectangle; we simply fill in the fact in our own consciousness that it is a rectangle because of our experience. We see parallel lines which appear to meet at some distant point. We see many things contrary to what

physical examination seems to actually have them to be, and so our world is a world which is constantly being divided between reality and illusion. Illusion is our concept of what *may* exist or what *we choose to believe* exists. Reality is our realization of all that exists, whether it be in the field of physical phenomena, psychic phenomena, spiritual existence, or any other category.

As we divide our philosophy into the fundamental metaphysical classifications of either materialism or idealism, we find that our whole thinking has to be adjusted to dual considerations because we must always account in our own awareness for everything in terms of whether it is a physical entity or whether it is what we might call a psychic entity or an idea. Man's environment, then, consists of things and ideas. We cannot deny the existence of either one. Even the materialist must admit that there do exist material objects and thoughts—which is the most important depends upon the formulation of our philosophy of life.

If we place the most importance upon the physical things, then as materialists we will be satisfied more or less with a comprehensive realization of the physical world and an accumulation of a certain quantity of its products. If, on the other hand, we are idealists, if our philosophy is based upon the concept that there exists a power or force greater than we might evidence as individuals and that the real things are only reflected in the physical world, then in this world of ideals, in this concept of a being which transcends the existence of physical phenomena, we gain a view, however small, of that which is reality. Reality, then, is an attribute of the Divine that exists independent of and yet within all things.—A

Reincarnation Proof

Some time ago in the Forum discussions we touched upon the case of the little Hindu girl who suddenly came to realize that she had lived before in another part of India, and had expressed this idea to a great many persons. We explained how her memory seemed to be unusually good in regard to events in her past life and how she desired to go and visit the former home of her previous earthly experience. We stated in our discussion that we would investigate this

matter further and get some later reports about such investigations that were being carried on by scientists and others interested in this unusual incident.

Now during the month of August of this year, we have received some further reports from across the seas, and it appears that the little lady has very successfully established the truthfulness of all of her claims.

The little lady is Kumari Shanti Devi. At a very early age she began telling her father that she had previously lived in a little town in India called Muttra, and that she had been the wife of a cloth merchant there, and that she passed through transition at the time that her little son was born. For a number of years she told her father that she recalled many of the scenes and places in the old town of Muttra, that she remembered relatives who lived there, that she believed her former husband and former son still lived there, and she wanted to go and see them. Her father, while casually impressed with her story, hesitated for a long time in making the journey to Muttra. The belief in reincarnation is not strange in India, and it is quite common for the natives of that country to express their belief that they have lived in previous lives, and such beliefs are accepted as reasonable by the majority of the people of that country.

Here in the Western World we do not think it strange when we hear a person say that he believes that before his soul was born in this life, the soul had existed in heaven or in a spiritual world, and was in fact a part of God's Universal Consciousness. All of us except possibly those who are atheists or rank materialists accept such a thought as reasonable and sound and understandable in every way. In India, and some of the oriental countries, however, the idea generally expressed is that the soul lived previously, not only in a spiritual world for a time, but in the physical world on this earth. There are a few sects or cults that believe or want to believe that possibly the soul lived in a previous physical body on some other planet than the earth, but that idea is not so commonly accepted.

It is generally claimed that at least three-fourths of the population of the world believe more or less firmly and soundly in the idea that the soul in every individual has lived in a previous physical body some-

where in the universe. It is only here in the Western World that the idea of reincarnation, or of past incarnations, seems strange and is open to challenge. A great many in the Western World who challenge the idea seem to think that the doctrine of reincarnation is contrary to the fundamental Christian teachings and therefore in all so-called Christian countries the doctrine of reincarnation is challenged by the orthodox Christians. I am not going to take time this morning to argue the point that the doctrine of reincarnation is not incompatible with all that Jesus said and explained and taught, and that the early Christian Church did not taboo the idea of reincarnation at all. All of this is explained in our books entitled "Mansions of the Soul" and "A Thousand Years of Yesterdays."

However, little Kumari Shanti Devi's father finally agreed to take her on the journey to Muttra. The little woman had been very anxious to see the boy to whom she had given birth in a previous life and who she seemed to know was still living. Finally a relative of her present father made an investigation and found that many of the people about whom she spoke as living in Muttra actually existed, and her father finally communicated with a man whom she described as having been her former husband, telling him of the circumstances and asking him if he believed there was any likelihood of the girl's story of her relationship.

The young woman had also described a brother of her former husband, and contact was made with him in Delhi, where he lived. He called on little Kumari Shanti Devi and the moment she saw him among other men she picked him out as her former "brother-in-law." In an interview he found that she knew all about his private family affairs and knew of other facts and details which she could not have learned in her brief earthly existence in the present incarnation in the distant city where she lived. He became convinced that she was actually the reincarnation of his brother's former wife.

Finally when Kumari Shanti Devi and her father arrived at the distant village in India, the girl selected from among many men the man to whom she had been previously married, and he proved to be the man she had named, and in the business she had

described, and she knelt down before him in the usual customary manner of Hindu wives, acknowledging him as her husband. Here she met the young man who had previously been her son. She did not recognize him, of course, but he proved to be just a few months older than herself.

The man who had been her husband questioned her very closely concerning her supposed former life and was astounded when she gave the most accurate replies regarding very private incidents in the lives of both of them. She even made the proposal to return and live with him again but this idea was naturally rejected.

But in the meantime, while the father and young lady were making their own investigations, scientists, newspaper men, psychiatrists and psychologists, physicians and experts in mystical principles and religious doctrines were crowding to the little town and village to make their own investigations. It is natural to expect that all of the Hindus, Buddhists and others who have always believed in reincarnation are perfectly convinced that Kumari Shanti Devi has told nothing but the truth, and that all of the facts are exactly as she has related them. But we find, also, that newspaper men and scientists have also become convinced. Mahatma Gandhi was particularly impressed and invited the girl to visit him in his retreat at Wardha. He became impressed with the truthfulness of her story and has started an independent investigation which will continue probably for several years.

All of religious India looks upon this case as the one outstanding opportunity for them to prove beyond all doubt the truthfulness of the doctrine of reincarnation. They say it is India's glorious opportunity to establish the fact that the oriental religions are not entirely wrong, and to lift themselves above the criticisms of many unthinking Christians who point toward the religious devotees of oriental countries as being pagans or even heathens. One of the most enthusiastic investigators was Alfred E. Pieres, former newspaper correspondent in Tokyo and now connected with the *Times* of Ceylon. His thorough investigation has been reported to many newspapers and has become a document in the history of this unusual case.

We have noted from our correspondence

and from reports being sent to us from various parts of the world that there is a gradual increase in the number of cases of persons who recall outstanding events in their previous lives. It is not true that this increasing publicity about these matters is due to any increased desire on the part of the newspapers to publish such reports or give credence to them. The subject of reincarnation and previous birth had always seemed ridiculous to newspaper writers, magazine writers, and book writers. Even though *Western World* newspaper editors would not believe or give one moment's thoughtful credence to such reports, they often decided to publish large and fantastic reports of any such cases that came to their attention, because, as the newspaper men have always said, "such stories and reports make interesting reading and help to make the Sunday magazine sections of the papers and the pages of popular magazines more popular and more interesting."

Scientists say, on the other hand, that evidently the human consciousness is going through some form of gradual unfoldment or development whereby the memory of the long distant past is becoming reawakened in each successive generation. Within recent years a noted British scientist declared that the great discoveries of the next hundred years will be chiefly in the realm of the metaphysical, the spiritual and the occult.

Dr. Alexis Carrel, the famous American surgeon and scientist, who recently wrote and published the book entitled, *Man, the Unknown*, has pointed out the existence of telepathic and other metaphysical phenomena and credits the developing and progressive human consciousness with being able to delve very deeply into laws and principles that have heretofore been considered merely mysterious and perhaps mythical. But it is undoubtedly true that more and more persons, especially between the ages of ten and thirty, are becoming conscious of visions, impressions, ideas and facts that seem to lift themselves out of the memory's storehouse and parade themselves across the field of human realization with a greater degree of accuracy and clearness than at any other time in the past.

The question is often asked by our members and friends as to why all of us cannot recall something of our past lives if we have

lived in a previous earthly existence. We have called attention to the fact that the human memory is a strange factor and that most of us find difficulty in recalling the events of our early childhood. Only very outstanding and highly impressive events of our childhood seem to release themselves from our memory's storehouse in this incarnation. Why, then, should we expect facts and pictures of a previous existence to be brought easily into realization? However, it does seem as though all the important events of our lives at the present time or in the past have registered themselves somewhere in the archives of the memory's storehouse as a part of the consciousness of the immortal soul in us, and for some reason, probably due to Cosmic changes in our consciousness, more and more of these facts are being quickened into present-day realization. If this continues, in another cycle of twelve or forty-eight years, more of us will remember things of our past, even into another incarnation.

In no other school or system of metaphysical thought has as much been done and taught to help the investigator discover his past existence as through the Rosicrucian Order. . . .

And another point that is often raised in the discussion of reincarnation, and is now brought very forcibly to our attention by this incident of the rebirth of the little girl in India, is in regard to the period that must elapse between incarnations. It is stated in our books and monographs that the average time for rebirth is one hundred and forty-four years, or approximately so. That is, we may figure that every one hundred and forty-four years, each one of us will be born again on this earth or in a physical body somewhere in the universe. But this Indian case and some other cases that have been brought to our attention indicates that there are exceptions to this law of averages. This little Indian girl, for instance, passed through transition while she was giving birth to her son. Yet within a few months she was reborn in another physical body. She was still a woman in her prime at the time of transition, and so there was no period of one hundred and forty-four years between her previous birth and her birth in the present incarnation. . . .

(From *Forum*—October 1937)

Mystical Money

Many of our members want to know what has happened that all at once the United States Government has decided to give much publicity to the Great Seal of the United States by printing the two sides of the seal on the back of the new one dollar bill. The 1936 series of money recently put into circulation contains the reverse and obverse sides of the Great Seal. One side of the seal showing the eagle and the American shield has been reproduced from time to time so that most of the citizens are somewhat familiar with it, but the reverse side containing the pyramid, the Egyptian landscape, the All-Seeing Eye in a triangle, and the strange Latin phrases, is a very new thing to most Americans.

This new series of one dollar bills certainly constitutes what we might call mystical money. . . .

We should not forget that the selection of an eagle for the obverse side of the seal and as an emblem to be used in many ways was originally designed by a group in the Orient who selected the eagle to be the emblem of the United States and central portion of North America, just as they decided on the bear for Russia, the lion for England, and similar symbols in different parts of the world. At the same time the obelisk was selected for America as a related emblem, and when the first great monument was built at Washington as a memorial and as something to be wholly symbolical and emblematic, it was built in the form of an obelisk. The obelisk is the cenotaph and not a tomb erected to the memory of Washington, and in the earliest days it was quite a mystery to the American citizens as to why such a typically Egyptian style of architecture was adopted for the first American monument in a new world that was beginning its cycle of existence with everything of a new style and new order. Yet as we look at the matter now, the country was not a new one and the Great Seal and first great monument were not new in design, and really the spirit of the people was not new. But the form of government was something new and started a new order of things which has proven successful.

Incidentally, may I say I hope the mys-

tical money now in circulation will bring mystical good luck to each person who receives it or contacts it. Perhaps more and better things can be done with this money than with any other kind. At least it will be so if that is the determination of each individual who receives it and spends it.

(From *Forum*—June 1936)

The Great Seal of the United States

A soror of Montana now addresses our *Forum*. She says: "The new one dollar bill, with the Great Seal of the United States, with its obverse side on the right and the reverse side to the left, came under discussion, and I was asked to explain why the Great Pyramid was selected as an element for the Great Seal of our country. Of course, I had to admit that I did not know, but did express myself something like this: the eagle with the dove of peace and arms symbolizes the idea that this nation has peace as its main objective, and will maintain it by force if necessary. The Great Pyramid, on the other hand, is a constant reminder that this nation has its roots more firmly fixed in an even greater civilization than ours, and that the Great Pyramid is a connecting link between Atlantis and her greatest hour of evolution and the ideals and aspirations harbored in the hearts of the founders of these United States of America."

The soror's interpretation does not deviate greatly from the profane historical significance of the Seal, and, as well, its mystical import. First, let us consider the profane historical facts of the origin of the Great Seal of the United States, as are provided by the Department of State of the United States. A few hours after the adoption of the Declaration of Independence, a need for a Seal to impress upon official papers was realized. Late on the very afternoon of July 4, 1776, the Continental Congress appointed a committee "to bring in a device for a Seal for the United States of America." The results of this committee proved not satisfactory to the Secretary of the Congress. Therefore, still two other committees were, in succession, formed between the years of 1776 and 1782, for the purpose of designing the Seal and submitting it to Congress for adoption.

The third committee, on May 9, 1782, submitted a design by William Barton, a

private citizen. Mr. Barton had been selected to prepare a design because he had studied heraldry. The report was referred to the Secretary of Congress, Charles Thomas, who, with the committee members, after some consideration, suggested that changes be made in Mr. Barton's design. Mr. Barton, under the *influence* of the committee and certain other persons with high government connections made the desired changes. The new design was finally submitted on June 20, 1782. This was accepted and became the present Great Seal of the United States.

Now, lay before you a new One Dollar bill and study the Seal, as we give you the State Department's official interpretation of its symbolism. On the obverse side (front) of the Seal, which is on the right end of the bill as you look at it, you will see a spread eagle, with an escutcheon against its breast. The stripes of this escutcheon represent "the several states all joined in one solid, compact, entire." The solid white band across the upper part of the escutcheon, which, in fact, unites the stripes, it is said: "Unites the whole and represents Congress." The motto "E Pluribus Unum" (one from many) which is seen in the banner flying on either side of the eagle's head, alludes to this union. It will be noted that in one claw of the eagle, there is held an olive branch, and in the other arrows. These, we are told, designate "the powers of peace and of war." Immediately above the eagle's head may be seen a constellation. This denotes "a new state taking its place and rank among other sovereign powers." The stars of the constellation represent the collection of great world powers, and thus it signifies that the United States has entered such a congregation.

On the reverse side of the Seal, the left end of the bill as you look at it, is seen the pyramid. It is, however, not necessarily the Great Pyramid, because there were many similar pyramids in Egypt. It is stated that this pyramid "signifies strength and duration." The eye above the pyramid and the motto "Annuit Coeptis" mean, "He (God) hath prospered our undertaking." This, it is said, alludes to the many interpretations that Providence or the Divine had favored the American cause. The date on the pyramid, at its base, namely, 1776, and the words "Novus Ordo Seclorum" (a new order of the

ages), it is held "signify the beginning of the American era, which commenced from that date." All of the above, then, is the official interpretation of the Great Seal, as given by the State Department of the United States.

There is more to be said. The All-Seeing Eye and the pyramid are very old symbols which have long been used by esoteric orders and orders using esoteric symbolism, as, for example, the *Rosicrucians* and the *Freemasons*. It is known that a majority of the signers of the Declaration of Independence were Rosicrucians and Freemasons. Freemasonry is very proud of the fact and has often mentioned it in its journals. The Rosicrucian Order is no less proud of the part its members played in the early formation of this country, and we, too, have had occasion to make mention of these facts in our publications.

It is known that Benjamin Franklin greatly influenced the final design of the Great Seal submitted by the third committee. Benjamin Franklin was a Rosicrucian. When he went to Europe on a diplomatic mission for the United States, he availed himself of the opportunity of meeting with the Rosicrucians in Europe. Later, in some of his correspondence, he mentioned the early Rosicrucian colony of Pennsylvania. He praised their assistance in contributing the translation of the Declaration of Independence into many foreign languages for dissemination by the government of this country to the governments of other powers throughout the world. This translation was exclusively performed at the Rosicrucian colony in Pennsylvania, and is a historical fact noted in records of the United States and in the archives of the State of Pennsylvania. It is also recorded in the classical history of the establishment of the early Rosicrucian colony in Pennsylvania, by the noted Rosicrucian and Masonic historian, Julius Friedrich Sachse.

Being a Rosicrucian, is it any wonder that Franklin influenced the acceptance of such symbols as the All-Seeing Eye and the Pyramid in the Great Seal. In esoteric symbolism, since the time of ancient Egypt, the Eye has been used in this manner to mean the all-pervading consciousness and mind of God, which is ever present and which looks with understanding upon all things. In our

Rosicrucian Egyptian Museum, we have original antiquities bearing this symbol, which date back into the early dynasties thousands of years ago. The pyramid has long been used as a geometric as well as an esoteric symbol. It will be noted that the pyramid in the Great Seal has thirteen courses of stone. Further, it will be observed that the Eye is set in a *triangle* above the pyramid. This signifies that that which would be a truly great achievement, no matter what it be that is built must have approval in the Mind of God, in other words, His acceptance.

In passing, let us note how the United States had at its very inception used the phrase "New Order of the Ages." Many persons today speak contemptuously of the phrase "New Order," only because it has been a slogan of a radical political ideology, but those who speak disparagingly of it are possibly not aware that the phrase, "New Order" is part of the motto of their own country. A New Order did begin with the United States. Let us hope that the precepts of our country will always remain of the same high order, and as new and as advanced as they were in 1776, when religious dogma and avariciousness had so little effect upon the high motives of the founders of our Government.—X

(From *Forum*—December 1944)

Reading the Akashic Records

A frater addressing our *Forum* says: "I have a question to ask this *Forum*. It is—Have any of our members developed the ability to read the great Akashic Records? I have read that the Akashic Records are a record, down to the minutest detail, of all that has occurred in the solar system since it was in a nebulous state. So, with that in mind and with so many of the historical records destroyed by the most destructive of all animals—man—or distorted by man, it would be a good thing if some of us would get at some historical record that is reliable."

The word, *Akashic*, etymologically has its origin in the Sanskrit word *Akasa*. In the Sankhya philosophy of the Hindus, originally written in the Sanskrit language, the word *Akasa* means an indeterminate substance, as ether or as space is generally conceived.

Therefore, mystically, the Akashic Records are the complete knowledge of all that is, was, and shall be, which exists in the indeterminate, intangible, all-pervading *Cosmic Mind*. There is no past, present, or future in the Cosmic Mind. In fact, time is nonexistent in the Cosmic. All that will be in that future which man conceives already is in the Cosmic. All that man thinks as past is still current in the Cosmic.

In contrast to the Cosmic, with its immutable laws, by which things and events occur, man's mind is relatively stationary. Consequently, events and things seem to approach our consciousness and to depart from it. Thus we are inclined to think that things are not yet or have been. It is difficult for us to understand this. It is admittedly abstruse, because we reason by means of experience, and experience is contingent upon our consciousness. Let us, however, look at the matter in this light. In fact, let us use a homely analogy to illustrate our point. We shall think of the Cosmic as one of those merry-go-rounds, which are used for the amusement of children, and upon which they ride at carnivals. On this merry-go-round are a number of objects, such as imitation horses, camels, etc. These objects never diminish in size or have any less existence, no matter how often the merry-go-round revolves. A man standing on the ground, to one side of the merry-go-round, we will liken unto the human consciousness. He is only aware of those objects on the merry-go-round which actually pass in his field of vision, immediately in front of him. What he sees there is the *present* to him. What goes on and revolves out of his sight is the *past*. What has not yet turned to enter his view, he considers as the *future*. In fact, what the man sees, has seen, or will see are all actually part of the merry-go-round at all times. Insofar as the merry-go-round is concerned, they are always with it and thus to the merry-go-round they are always the present.

So, too, it is with the Cosmic Mind, all things happen by virtue of the Cosmic laws, and thus all things continuously exist in their essence in the Cosmic Consciousness. Nothing can be lost to the Cosmic Mind, for all is of the Cosmic Mind, in the sense that everything is of its Cosmic law. This eternal

record of all in the Cosmic is the indelible *Akashic Record*. A man can read the Akashic Records by attaining momentary states of Cosmic Consciousness. By this means, he will receive such illumination as will restore knowledge of what has transpired and is lost, or knowledge which may be found through search and by diligence.

Often, through the individual's state of Cosmic Consciousness, the Akashic Records divulge the means for realizing something as a development in the future. The spontaneous, intuitive ideas, which are often referred to, and which have inspired persons to create things which do not now exist, come from this source, the Akashic Records. It must be apparent, of course, that the indelible record of the Cosmic laws and the memory of that which is in the Cosmic are not actually a physical record. *Akashic Records* is an allegorical term. It does not allude to any actual historical, physical inscription to be found at any price. The reading of the Akashic Records does not consist of reading any communication that has been written in any language, which is suddenly revealed to the eyes of man. The term "reading the Akashic Records," is also allegorical. It means the translation of our Cosmic impressions into objective, commonplace terms and into workable ideas for everyday use. Whenever you meditate in your home sanctum and are rewarded by enlightenment, by an understanding, by helpful ideas by which you can bring into existence things or conditions, you then have been reading the Akashic Records.

Today we are rediscovering things which once existed thousands of years ago. At the time they are discovered, we sometimes think that they are quite original, for we have not yet learned that they once existed in the past. Later, to our amazement, we may find that it is a duplication of something which had been done and lost to the memory of man. The electrolysis process, by which we are able to electronically plate metals, by which we use a cathode and an anode in a chemical solution, through which an electrical current passes and causes an emanation of electrons from a metal to deposit itself about some other metal, is considered a very modern process. However, just recently there has been discovered in Egypt an an-

cient device which definitely had electrodes in a container, which was obviously intended to contain a solution to accomplish something exactly similar to the electrical plating which we do today. Thus, through the illumination which the inventor has today, he is permitted to read the Akashic Records. He often, therefore, brings into existence that which, by the passing of time and the destructiveness of man, has become lost to the objective memory of humanity.—X

(From *Forum*—December 1944)

Appealing to the Cosmic

A soror in the East, addressing this *Forum*, asks: "Why is it that when a person makes an appeal to the Cosmic for a home, health, and better living conditions that they are not granted?"

It is obvious that some fratres and sorores are exceedingly disappointed when they have conscientiously followed instructions and the desires they sought to have gratified do not materialize.

Has the law in such instances failed? Was the statement made in the monographs purely speculative, or has the individual himself failed in applying the law? A natural or Cosmic law is immutable. It is known as a law because of its persistence, its unflinching uniform performance when properly invoked. If certain forces or powers of nature would manifest for some persons and not for others, or might work under some certain conditions today but not tomorrow, they would not have that order and dependability which we attribute to Cosmic law. Consequently, failure in exercising the law must be due to the individual. The individual often is quite unaware of his wrong direction of the law, and, therefore, we shall cite some of such examples so that you may avoid mistakes that result in disappointments.

A man works in the office of a large commercial organization. He is perhaps in his early thirties. So far as age is concerned, a great future potentially lies ahead of him. His particular duties are routine; they do not require considerable specialized training nor do they oblige him to assume great responsibility. His salary is commensurate

with his work, but necessarily low because of the kind of duties he has. In the same office is another young man, no better appearing, with no better personality, nor does he have any more native intelligence. However, this latter young man obtains promotions. He seems always quite ready for each position offered to him. He assumes the new duties with understanding and executes them well. The first young man is envious of the latter's promotions and considerable increase in salary.

Let us assume that this first young man has some knowledge of mystical principles, of mental creating. He desires a promotion to another position in his office and he clearly visualizes the details of such a position. In fact, he mentally sees himself seated at the desk and doing what might be required of him. Further, he sees the larger pay check being given him at the end of each week's labors. Then he concludes his meditations by directing a date, the exact day, in other words, when the manifestation of his desire for promotion shall occur.

The day arrives, but his desire is unsatisfied. He reviews the procedure which he has followed. Was he selfish? Honestly to himself he says he was not. If he had received the position, he would have given some of his monetary increase to help worthy causes. The fact is that, Cosmically, the young man was not entitled to the fulfillment of his wishes. He was unprepared and he was doing nothing to prepare himself. He was asking for promotion, for greater responsibility, and more money, but he was not prepared to earn it. Thus, in effect, he was selfish, because he was not exchanging abilities for the advantages he wanted. Each night when he went home, he forgot his office, with the exception of the desire for promotion. Never once did he seek to study any texts or go to a night school to acquire the knowledge that would be demanded of him in his new position. He spent his leisure hours entirely in recreation and in self-indulgence, whereas the other young man was studying higher accountancy three nights a week. This latter young man was acquiring a fount of knowledge which he could offer his employer in exchange for the promotion and the rewards the advanced position would bring. He was not expecting an unearned compensation. He was giving time and effort so that he might

receive. Obviously, then, the desire of the first young man was not Cosmically fulfilled, because such fulfillment would have been harmful to another. If he had received the promotion, he would not be entitled to it, untrained as he would be, and, therefore, he would be doing unsatisfactory work.

Analyze your desires before directing their manifestation. Have you a right to express them or to expect them to be fulfilled? Still another example is the one who desires good health and who applies mental principles in that direction, without result. How is the individual conforming to what he really wants? He is desiring good health, on the one hand, and, on the other, is refusing to change his mode of living which contributes to his ill-health. If one knowingly eats wrongly, dissipates, and overworks, he cannot expect Cosmic law to perform in his behalf, while he wilfully violates other Cosmic principles. There is an old legal adage about one coming into a court of justice with unclean hands. This means that the one seeking relief from an injustice is himself a wrongdoer. The same may be applied to directing the manifestations of our desires. Do not ask or expect munificence from the Cosmic, if you are violating Cosmic principles.—X

(From *Forum*—December 1944)

This Issue's Personality

The name of Raymund Andrea is known to Rosicrucians throughout the world. The fact of his prominence is due not alone to his long tenure of office as Grand Master of the A.M.O.R.C. of Great Britain. It is also due to the many books he has written on mysticism, Rosicrucianism, and related topics which have had world-wide circulation. His articles, appearing in the *Rosicrucian Digest* throughout the years, have also won for him a host of friends, both Rosicrucians and nonmembers.

Raymund Andrea was born in Bristol, England in 1882. He left school at a fairly early age. In those years there was little or no public support of education for aspiring students. One was obliged to finance his own education as best he could. It was economic necessity which forced young Andrea to leave school while in his teens. His

yearning for knowledge, however, was in no way quelled by these circumstances. He entered into commercial life and was obliged to work hard and learned to appreciate the value of labor and its rewards. This early training stood him in good stead when later he had great responsibilities placed upon him.

Frater Andrea eventually became a clerk in a prominent lawyer's office. Though he did not aspire to law as a profession, the association brought him into contact with professional and literary persons. He availed himself of the opportunity for the study of good literature, particularly biographies of great men whose sacrifices and attainments inspired him. When but twenty-one years of age, the turning-point of his life occurred. He became interested in New Thought literature emanating from America and diligently studied it. It caused him to make a search for a source of philosophy in his own country. Though he made numerous contacts, the inner yearning was not satisfied.

Some years later, Frater Andrea came across an article of the Rosicrucian Order appearing in an American journal and written by Dr. H. Spencer Lewis. He immediately corresponded with Dr. Lewis. After a brief exchange of letters, Dr. Lewis gave Raymund Andrea the opportunity to serve, which he sought, by a re-establishment of the Rosicrucian Order in Great Britain. To quote Frater Andrea: "His letter (Dr. Lewis's) presented to me the broad, firm outline of what the inauguration meant and what it would entail: the only condition being that I should become a servant of the Order and leave everything else to find its proper perspective and fall into proper place. That is how my real lifework started."

In 1921, Frater Andrea was granted by the late Emperor, Dr. H. Spencer Lewis, an official charter appointing him Grand Master and Deputy Inspector General of Great Britain. This constituted a momentous task. To the then present generation little

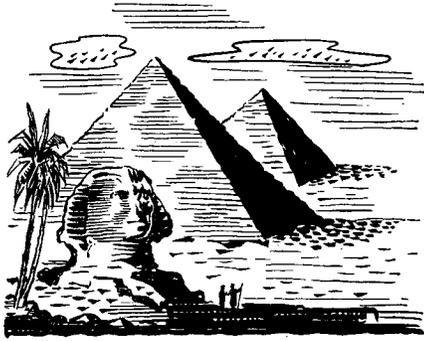
was known of the history of the Rosicrucians. There was no one to guide or assist Frater Andrea. Like other great teachers before him, he had to make tremendous personal sacrifices against the inertia of unfamiliarity and disinterest so as to give the movement impetus in his land. He redoubled his studies in all fields of thought that would be of aid to his duties. He perused works of art, music, history, theology, mysticism, and science. In each of these, as if by Cosmic direction, some word, principle, or law was revealed to him which was most needed at the time.

With the passing years a successful foundation and structure of the Rosicrucian Order in Britain was laid by Frater Andrea. He married in 1926, and his devoted wife became his great companion and assistant in his lifework. World War II greatly dislocated the Rosicrucian activities in Great Britain. The North and South American jurisdiction of the A.M.O.R.C. went to the aid of its sister jurisdiction in England and for several years extended studies and membership privileges to members direct from America. In 1946, Frater Raymund Andrea, Grand Master of Great Britain, and the incumbent Emperor met in conference in England. It was then decided that an amalgamation of the two great English-speaking jurisdictions would be advantageous to the spread of the Rosicrucian teachings.

The decision of 1946 has proved a wise one. There are now a number of chapters and pronaoi established in the British Isles and also a very active administrative office in London. To the members throughout Great Britain, our beloved Raymund Andrea is now in the capacity of a venerated elder brother and counselor. He can rightly look back with pride upon the great work he has accomplished. He labored in the vineyards of the Order shoulder to shoulder with the late Emperor, Dr. H. Spencer Lewis, who always had for him great admiration and affection.—X

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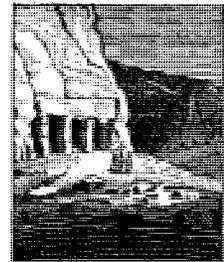
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WILLIAM V. WHITTINGTON, F. R. C.,
Grand Councilor of AMORC for South Atlantic States, U. S. A.

Greetings!



RELIGION IN THE SCHOOLS

Dear Fratres and Sorores:

Should public schools be used as a medium for religious instruction? This is a question causing considerable comment today. At first, it would appear that the effects of such instruction upon the school system would be negligible and beneficial to the young students. Beneath its apparent surface advantages, however, lurk many dangers that strike at the heart of democracy—and at the freedom of religion.

The leading democracies of the world and all progressive states advocate *separation of State and Church*. To truly represent a people, a government must not have such bonds and obligations as would prejudice or bias its policies in matters which touch the welfare and freedom of conscience of its people. God and the domain of the Divine, stripped of theological dogma, are abstract subjects; they are subjects which individuals interpret only in accordance with the depth of their moral consciousness and inner experience. There never has been a universal God or religion—one that was intimately in accord with conscience and accepted by all people. The only exceptions are those religions that have doctrines established upon fear. These will appear to hold masses of minds inflexible in all walks of life. In such instances the immanent fear causes obedience and opposes a frank consideration of any other concepts which, though contrary, might be more personally satisfying.

A government, then, that is allied with, or under the domination of, any religious sect, is not capable of religious tolerance. It is under the imposition to enforce the principles of the sect to which it subscribes. Part of what such a Church-State government represents is the ecclesiastical edicts and doctrines of the Church with which it is allied. The State, then, is not supreme in its legislative, judicial, and executive functions. Its decisions and actions must at all times take into consideration the traditions, policies, and

practices of the religion it is to support. Obviously, such a State cannot be tolerant toward any other religious system which its boundaries include and which might differ from the one which it is obliged to further. The religion of a Church-State constitutes the supreme law of that State in practice—whether it is so stated in its constitution or not. The Church-State where such a system prevails actually has the technical authority to suppress such “illegal” thought and practice within its domain.

Public school systems are under the direction of the State. In democracies, the direction of such public education is, in principle, functioning in accordance with the will of the people. The State *should not*, therefore, permit the school system to be so obligated or influenced by any thought—religious or not—which is contrary to the expressed will and freedom of the people. The argument often put forth by the exponents of “religion in the schools,” that such instruction will be open to all sects equally, is, in effect, a farce. There are only two sects in the United States, for example, which have very actively campaigned as a united front for religious instruction in the schools. These are the Roman Catholic Church and the Lutheran Church. The former is by far the leading exponent. As a unified religious body and a single sect, it is the largest and politically the most influential. The facilities needed to provide religious instruction in the public schools for this sect would require that a major portion of the classrooms, school transportation, and teaching aids would have to be made available to them at public expense.

Few of the other sects have such a dominant influence upon their followers and, as a result, cannot demand to the same extent the facilities of the public schools. Thus, there would be no true equality. In practice, religious instruction would result in the appropriation of large amounts of public funds to accomplish what is primarily the right

and the obligation of the Church to support, in any nation where State and Church are separate. Further, it is to be realized that religious instruction in public schools on a large scale means the infiltration of the school administration by the sect's clergy, or their subalterns. It would be impossible to prevent a sectarian influence from reaching into the academic realm.

There is the very apparent danger of the deliberate revision of textbooks to conform to the "religious instruction" of the dominating sect. Gradually, the freedom of thought and of knowledge, for which the State stands in principle, would be corrupted. If one doubts this, let him recall the prevalent boycott and ban influence of the Catholic Action societies with respect to motion pictures, television programs, and books. With a foot inside the administration door of the public schools, religion can, and most likely would, do these things, no matter what the professed motive.

In the United States and in Canada, as leading examples, there is a constant hue and cry in religious circles for the public support of *parochial schools*. The principal argument advanced is that these parochial schools provide facilities and educational instruction for thousands and thousands of children thereby relieving the State of that financial burden. Since the parents of these parochial school children are taxpayers, it is claimed that they are obliged to support two school systems—the public and the parochial. It is further contended that if they must pay school taxes, then the State should use such tax money to support also the parochial schools to which they send their children.

The premise set forth by these exponents is not a sound one. The public is taxed to maintain a *nonsectarian* school system available to all children of all races, creeds, and sects. If any portion of the public prefers *unique* schools, specializing in the postulations of some phase of moral and religious

instruction of interest to them *in particular*, it is *their* duty to provide it and at their independent expense. Suppose some other body of individuals wish to introduce a mystical philosophy to be interwoven into the academic instruction of their children; would they, too, have the right to demand that certain schools be built and maintained for this purpose from the public tax funds? Where would such a method end?

One must not overlook the vital fact that the maintenance of parochial schools by the State would strike a severe blow to liberal education. It would obstruct the open-minded policy that every progressive nation wants to inculcate among its people. The ecclesiastical authorities of parochial schools, even if they were supported by public tax money, would nevertheless insist on the administering of their own academic instruction. They, not the public educators, would be the ones to determine just how the history textbooks should be written for their students, which subjects should be modified and which should be completely suppressed. As a result there would prevail a limited type of education for the masses, impregnated with the biases and prejudices of the religious sect—and all done with public funds.

Think of these facts and keep *religious instruction* out of public schools and the Church out of the State—if you value freedom of thought and conscience.

Fraternally,

RALPH M. LEWIS,
Imperator.

Form Letters

Occasionally, correspondence comes to the desks of officers, or to the correspondents of this organization, criticizing a form letter which the individual has received. The criticism is directed to the fact that a form letter had been received, and not to the content of the letter.

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This raises a most interesting point of consideration, because it essentially involves the ego of the person who wrote the letter. An individual may become critical because he receives a letter which appears to be produced in quantity. Even in this age when quantity production is considered desirable, there still remain some individuals who feel that a communication should not be produced on that basis. Actually, such a point of view does not take into consideration the basic purpose of correspondence or of communication in general.

Almost everything with which we come in contact today is manufactured on an assembly line basis. The programs on radio and television, the motion pictures exhibited at our theatres, even the plays put on by actors in person, are presentations which are alike to an entire audience. In other words, when you go to a legitimate theatre or to a motion-picture theatre, or turn on your radio or television, there is no time when you may select a program exclusively for yourself. Everything that you perceive through one of these media is the product of many individuals preparing something for not only you but for hundreds, or possibly millions, of people.

This same principle can apply to a form letter. If I receive a letter asking a question, I usually dictate an answer to that letter and deal with the question as completely and adequately as it is possible for me to do. This letter is dictated to a stenographer who types it, puts it in an envelope, and mails it to the person who asked the question. Let us presume that ten people in writing were asking the identical question. Then I would presume that these ten people wanted information that would provide the answer to their question. Would there be any advantage in answering the question in ten different ways, that is, in slightly rewording the answer to the question? or could I tell the stenographer to whom I dictated the answer, "Send this letter to these ten people who asked the same question"? They would each secure the information they wanted.

In the Rosicrucian teachings, we know from experience that certain principles presented in certain monographs will produce a similar response on the part of each person who reads them for the first time. We

therefore anticipate at those points certain questions that are identical, and over a period of many years, the officers and staff of this organization have prepared answers to those questions. We frankly acknowledge that these answers are form letters, and we use them because they are efficient. They save time and money, and they provide the information that the individual wants. If you have ever criticized a form letter, ask yourself just what it is you want in answer to your letter.

Do you want to satisfy your ego by thinking that someone took the time and went to the expense of dictating a letter to you privately that no one else could possibly read, or do you want a complete answer to your question that will satisfy you, as well as other individuals who have asked the same question? I believe that upon reflection the latter will be your answer, and that explains why we and many other organizations use form letters.

There is another factor to consider in favor of form letters. For example, if you write to the Council of Solace, you expect metaphysical aid. Such metaphysical assistance is given promptly upon request, to anyone who writes and asks for that help. Your request is also acknowledged with a form letter. We use this method because we believe that the individual wanting help would prefer that those who work with the Council of Solace should use their time to give help, rather than to spend the same time dictating a letter that is not only unnecessary but the need of which has already been taken care of adequately by a form letter.

However, may I point out that the Rosicrucian Order attempts to deal with its members personally, and if a member's correspondence or question requires an answer which is not adequately answered by a form letter, then a personally dictated answer is sent. Every officer and member of the staff of this organization, including myself, dictates many such letters every day.—A

The Value of Hypnosis

Because considerable publicity has been given to the subject of hypnosis, a number of questions have come both from the members of this organization and from other

inquirers wanting to know the value of hypnosis and whether or not we recommend it. There is a certain popular fascination regarding hypnosis. Under its influence an individual is caused to act in a way not normally the one to which others are accustomed. Because of the curiosity of the average person to see or observe something different, he is fascinated by the manifestation of certain phases of hypnosis.

Hypnosis is not something new, yet in two or three different fields recently it has been brought to the attention of the public. Individuals who may or may not be properly trained in the use of hypnosis have given demonstrations which have brought the subject to the public eye more than is usual.

Basically, hypnosis is exaggerated suggestion; that is, it is suggestion which the subject accepts without question. Those who know the basic Rosicrucian psychology can readily understand how hypnotic suggestion can be so unquestionably accepted. We are taught in our Third Degree that the subjective mind reasons deductively; that is, it accepts as fact the principles or suggestions which we give it. For this reason it is not a healthful procedure for an individual to be constantly giving himself or herself negative suggestions. When through expert handling the objective faculties are temporarily put in abeyance so that the subjective takes over completely, the individual who is using hypnosis can make suggestions which the subject will carry out without question.

The hypnotic suggestion, therefore, reflects the ability of the operator to dominate the individual's subconscious mind, or rather, his subjective consciousness. Such an individual is under control of suggestions, and the suggestions given by the individual using the hypnosis cause the subject to act in accordance with the suggestions given.

The question most frequently asked is the same as the title of this article. Does hypnosis have any value? The answer is obvious to a thinking person. All things under proper use and proper control have value, and hypnosis as a therapeutic agent directed and used by a competent physician, who has been specially trained in this field, has definite value. The fact that the average doctor does not or will not use hypnosis should indicate that special training is required,

and, in fact, is necessary before hypnosis is used as a therapeutic agent.

In the hands of individuals improperly trained and not qualified to use hypnosis, claims have also been made for its value. Some individuals have claimed to be able through the use of hypnotism to cure diseases or conditions such as persistent headaches or insomnia. They have also claimed to be able to correct an individual's bad habits and replace them with good habits. Some of the amateur hypnotists have gone so far as to state that they can make over the character of the individual who is seeking help. A sensible, thinking person will seriously doubt these statements.

If the solution to the problems of physical and mental health, as well as many of our habit patterns, was as simple as our merely going through a process of being hypnotized, there would not be very many problems in the world. Actually, the use of hypnosis can be dangerous, and it is deplorable that anyone not properly trained in all the possible manifestations or operations of hypnosis should be permitted to use it.

Under such circumstances, no individual should ever submit himself to hypnosis without knowing that he is under the care of a competent physician. When a neurotic symptom, for example, is treated by an amateur hypnotist, and it is suggested that the individual will have no more of the symptoms which may have been brought about by a neurotic condition, there is no one who can prove that a symptom even more dangerous may not replace the one which has been eliminated by suggestion. There are existing records in which individuals under the influence of hypnosis have been forbidden to smoke or forbidden to use alcohol as a means of helping them to break a habit, but while they followed the suggestion and did not smoke or did not drink, they did other things; in fact, some actually tried to commit suicide as a result of being unable—because of the suggestions given them—to carry out their former habit patterns.

Hypnosis may have its uses in various forms of healing, particularly in psychotherapy. Actually, however, even though the subject has been studied in various fields of therapeutics and in psychology, its right place is still uncertain and debatable. But regardless of what its background has been,

its use should at least be limited to those who have a most comprehensive knowledge of the unconscious, or subjective mind. There should be individuals trained not only in therapeutics and in the use of hypnosis, but also through the actual experience of dealing with mental phenomena in the life of individuals who have developed various mental ills; then these individuals may be prepared to take the responsibility for the use of hypnosis in connection with psychotherapy.

Like many other factors of the mind, hypnosis is only one manifestation of a condition which is yet not completely understood. It is hardly necessary to repeat here that the advance made by man in physical sciences is much greater than that which has been made in the field of mental and spiritual sciences. While we have advanced to a high degree in the ability to use the physical structure of the universe and have learned a great deal about material laws and the composition of matter, we have let the human mind—other than in the accumulation of knowledge in regard to material things—remain very little different from what it was prior to the great strides made in physical phenomena and our understanding of such.

If we were able to examine the mental abilities of an individual 200 years ago as compared with one now, we would find that he had essentially the same latent possibilities for development; that is, I am convinced that an individual with a reasonable educational background of 200 years ago, after being trained in this modern age as we train high school graduates today, would be equally as well adapted to the twentieth century as he was to the eighteenth century. In other words, man has not brought about the physical achievements of the present age because he has exceeded his predecessors in mental ability, but rather because his application has been directed essentially toward dominating and using the physical world either for the purpose of his own enjoyment or to bring about the destruction of some other individuals.

The greatest advancement in physical sciences has been primarily in the fields of communication, transportation, and indirectly through the productions of the material of war. This statement may be challenged, but I think a little careful consideration will make us realize that it is nonetheless true.

I do not want to give up any conveniences and comforts that physical science has brought to me, and neither do you, but I do want to be sensible, and I think most intelligent people will agree that we should learn more about the power and the possibilities of the mental world so that our progress can be balanced. Mentally, spiritually, as well as physically, we will then be able to advance along a comparatively normal level, and in that way be well-rounded entities, able to evaluate experiences and achievements without being too suggestible ourselves when it comes to a subject of such popular appeal as that of hypnotism.—A

This Issue's Personality

Those who may think that mysticism is purely speculative and idealistic, and therefore would not appeal to the logical mind, have failed to take into consideration, for example, the many Rosicrucians who are in the legal profession. One of these logical thinkers, a member of the legal profession, and prominent in the affairs of the United States Government, is Frater William V. Whittington, of Washington, D. C.

Frater Whittington was born December 10, 1904, in Benton, Illinois. He proceeded through the elementary and secondary schools in Benton and subsequently graduated from Georgetown University and Law School. In idealism, Frater Whittington aspired to internationalism and an expedient unity of the governments of the world. The State Department seemed to offer an opportunity for the fulfillment of this ideal. In February 1924 he entered the Department of State of the United States. He subsequently resigned in May of 1935 to take a position in the Federal Communications Commission in Washington. His first love, however, was apparently the strongest for he returned to the Department of State in December, 1937.

Being of a studious inclination and engaged in work which required an understanding of human relations as well as legal technicalities, Frater Whittington was drawn toward philosophy. In his reading he pursued various philosophical periodicals. In one of these, an advertisement about AMORC strongly appealed to him. It became the medium which led him to the threshold of the Order, and he affiliated with it in 1933.

Frater Whittington's diligent application to the Rosicrucian teachings and his interest in its activities in Washington resulted in his appointment as Master of the Thomas Jefferson Chapter of AMORC in that city, in 1935. He was re-appointed Master at a later date. In the interim, he served as Chairman of the Board of Trustees. Functioning now as *Grand Councilor* and Inspector General of AMORC for the South Atlantic States, Frater Whittington makes frequent visits to other cities, addressing assemblies of Rosicrucians convened at rallies, or in their respective Lodges and Chapters. His inspiring talks are always a recognized feature of any Rosicrucian program.

As a treaty expert of the Department of State, Frater Whittington's work has taken him to Europe and Latin America on many occasions. He has served as treaty adviser at numerous international conferences, including the United Nations Conference on International Organization at San Francisco in 1945 at which the U. N. Charter was drawn. He has availed himself whenever time permitted of the opportunity to meet Rosicrucian dignitaries in the various foreign lands he visited. He has been an honored guest of these dignitaries who look upon him as an outstanding representative of the Rosicrucian Order, AMORC, in America.

Frater Whittington was married to M. Vashti Burr in 1938. Soror Whittington is likewise a prominent lawyer and one who has diligently served AMORC in various capacities, as well. Beneath the dignity of Frater Whittington's demeanor, is a jovial disposition which manifests itself in good fellowship. When not engaged in the duties of his profession or in Rosicrucian activities, he finds relaxation in his favorite hobby—music. Both Frater and Soror Whittington have been counselors to many Rosicrucians who look upon them, not just as fellow members, but as personal friends.—X

Our International Affiliations

The Rosicrucian Order throughout the world is divided into jurisdictions. A jurisdiction consists of a certain area of the world which may embrace one or more countries. Jurisdictions have at times consolidated for reasons of efficiency and economy. This centralization has been found to be very ef-

fective in expanding the work of the Order. It has, in particular, dispensed with the necessity of considerable duplication of administrative facilities. This jurisdiction is truly *international*. It consists of the Americas, the British Commonwealth and Empire, France, Switzerland, Sweden, and Africa. This vast area has been a gradual amalgamation. It has resulted in considerable growth to the Order but, of course, with it have risen the complications of the day with their disadvantages. These disadvantages are gradually being overcome without loss of the efficiency of centralization.

In England, the London administrative office, though as yet an economic loss, has the advantage of shortening the time in sending literature to inquirers throughout the British Isles. It is also possible now for our fratres and sorores in the British Isles and elsewhere in the sterling area to obtain many items of the Rosicrucian Supply Bureau established in the London office. The director of the London office is Frater John La Buschagne who, at present, is at Rosicrucian Park undertaking a review of AMORC administrative procedures. This is being done in preparation to his establishing for the Order another operation's office in South America. Upon completion of his work there, he will return to London. In the interim, Frater Allan Campbell, his able assistant, is directing the London office which is located at 25 Garrick Street.

We are happy to announce that shortly a British Isles ritualistic body will be conferring all of the full degree initiations upon eligible AMORC members in the British Isles. Members there will be notified directly of all particulars so that they may avail themselves of this memorable opportunity afforded them. The ritualistic body is functioning upon special authority of the Imperator, and the initiations will be conferred in London.

The Grand Lodge of AMORC in Amsterdam, Holland, due to the present incapacity of our beloved Grand Master, Jan Coops, is functioning under the direction of Acting Grand Master H. Th. Verkerk Pistorius. Frater Coops is recuperating from a serious illness which, in no small way, comes as a result of his excessive labors for the Order at an advanced age. In this century, the activity and re-establishment of the authentic

Rosicrucian Order in Holland is principally the result of the efforts and sacrifice of Frater Coops. His good wife has labored with him. Considering the effects of the German occupation of Holland, the progress made by AMORC since the war in that country has been remarkable. Acting Grand Master Pistorius has shown excellent foresight and administrative ability in carrying on the work of Frater Coops.

The Grand Lodge of Sweden, now affiliated with this jurisdiction, is under the direction of Frater Albin Roimer. Since the reorganization of AMORC activities in Sweden a few years ago, exceptional progress has been made. A recently received photograph of the new edifice housing the Grand Lodge administrative offices and temple is most impressive. It is a material symbol of the growth and enlarged activities of the Order in Sweden. Frater Roimer, with the great aid of Soror Roimer and other officers in Sweden, has been tireless in his labors for AMORC. Frater Roimer, as well, is Grand Secretary of AMORC of France, having assumed that office upon the transition of our beloved Soror Jeanne Guesdon. He has been obliged to direct simultaneously the affairs of both Grand Lodges.

AMORC in Lima, Peru, recently dedicated a new temple. The building was erected by the chapter there and is very substantial and handsome, with its tiled floors and interior design which conforms to the traditional requirements of Rosicrucian temples. The Rio de Janeiro Lodge has now very extensive facilities, including a beautiful patio where ceremonies may be held outdoors and yet in privacy. The chapter in São Paulo, Brazil, has moved into extensive quarters in a modern skyscraper building. The Past Master is a commercial artist and, during his term of office, lent his talent to the beautification of the temple which is very impressive. The Martinez de Pasqually Chapter in Port-au-Prince, Haiti, is in the process of becoming a lodge. The Haitian fratres and sorores are very exact in the performance of traditional rites and ceremonies. One is proud of their observance of those rites which have such significance to the Order.

In Havana, the work of the Order is evidenced by great enthusiasm. The fratres and sorores do not just *belong*; they make AMORC part of their lives. This same en-

thusiasm, being contagious, has spread throughout the chapters and pronaoi in Cuba where the growth of the Order is noted, notwithstanding the usual religious opposition to liberal thought and freedom of conscience. The Santo Domingo Chapter in Trujillo, Dominican Republic, has attractive and inspiring temple facilities. Since an international fair is now being held in their beautiful city, they will perhaps have several visiting Rosicrucians at their convocations. Such visitors may expect a true spirit of fraternal hospitality extended to them.

The Regional Grand Lodge of Mexico has recently been converted into one of the regular lodges of the Order. It will retain its original name of Quetzalcoatl Lodge. It was the last of the older type lodges existing under the provisions of an earlier constitution. Quetzalcoatl Lodge has now moved to larger quarters in Mexico City. This will permit many activities not formerly possible. The officers of the lodge and Frater Carlos Núñez, Grand Councilor of AMORC, should be congratulated on this move. The work of the Order in Puerto Rico is also indicating a marked growth. The chapter in San Juan has central quarters in the city and is conducting a membership campaign that is stimulating considerable interest. The chapter in Ponce recently dedicated a new and most attractive temple which is for their permanent occupancy. The dedication ceremony was marked with great enthusiasm, assuring further growth for AMORC in that city.

Venezuela now has a lodge and two chapters. The Alden Lodge in Caracas, which was the first in that country, has its own building which was erected especially for it. This is occupied through the kindness of the late Soror Yolanda Diaz who made it possible.

The Southern Cross Chapter in Johannesburg, South Africa, has planned an extensive rally for later this year. Having witnessed one of their previous rallies, we know it will be instructive to members and a means of arousing further popular interest in the Order in that part of the world.

In Australia, Frater Barrie Brettoner, Inspector General, recently visited the Newcastle Pronaos. He plans other visits to Rosicrucian bodies in Australia in the near future. The Sydney Chapter is likewise planning for another rally. The one in 1955 was estimated by its officers to have been

the most successful in the history of that chapter.

We wish it were possible to mention in detail the work of the Order in New Zealand, Denmark, in South and Central America, and Switzerland, as well as our many active bodies in Canada, but such is not possible at this time. These other places will be reviewed in another report about our international activities. We do, however, urge our fratres and sorores to look at the *directory* in the *Rosicrucian Digest*. One month a domestic directory is published in the *Digest* and the next month the international directory appears. These directories will acquaint you with the various affiliations and activities of Rosicrucian jurisdictions, lodges, chapters, and pronaoi throughout the world. Such information should instill pride in your Rosicrucian affiliation and cause you to visit and associate with that Rosicrucian body which is adjacent to you. When you travel, make a note of those cities having Rosicrucian subordinate bodies. You will always be a *welcome visitor* at them.—X

Psychic Development in a Physical World

The criterion of psychic development has never been established. Every human being has a certain degree of psychic development, some more and some less, but exactly what to use as a standard by which to measure psychic development is something upon which we cannot agree, any more than individuals engaged in the field of education have been able to agree upon the standards of learning. The individual who becomes interested in developing himself psychically would naturally look for evidence that his development is proceeding satisfactorily and in a manner that he hopes will greatly increase his psychic abilities.

There is no general agreement on a basic definition of what constitutes psychic abilities, but, generally, we classify psychic abilities as those attributes or traits which are normally not explained in terms of physical and material laws or phenomena. This concept makes the matter of definition somewhat difficult. For example, if I speak so that an individual in the next room can hear me, it means that vibrations emanating from the mechanism of my throat are activating mechanisms in that individual's ear.

To convey thought in that manner seems a relatively simple thing because we are customarily acquainted with the process of using our voice to convey an impression to another individual through the medium of vibrations caused by the registering of our voice upon someone else's ear.

Just exactly what takes place, not even science can explain in detail. In other words, I cannot thoroughly explain to you why a thought in my mind is conveyed to your mind merely through vibrations which are apparently put into existence by certain movements of the muscles of my tongue and throat. Nevertheless, to return to this simple illustration, if an individual in another room perceives a thought in my mind because I have spoken that thought and that individual has heard it, we consider that process to be a simple physical or normal process. We consider it a normal or customary event occurring in the phenomenal world and in terms of what we call *known* or *physical* laws.

If, on the other hand, the individual in the next room should perceive my thought without my opening my mouth or making a sound, and yet that same idea develops in his mind that I had in my mind and which I wished to convey to him, we would call the process *telepathy*, and it would be considered to be supersensory, that is, beyond the normal physical process. It would seem that a thought had been conveyed from me to the other individual by a process which superseded or transcended the normal physical laws or normal processes by which we usually convey impressions, ideas, thoughts, words, or concepts. However, the end is the same. The individual in the room next to mine receives the same idea that I had in my mind.

The first process would be considered a physical one, or rather, it is accepted as being in accordance with physical law. The second process we might say is in accordance with psychic law, for the simple reason that the process does not comply with physical laws in the ordinary sense of the word. Therefore, in general, we classify anything as being psychic which is not explainable by physical or so-called natural laws. Although some individuals use the word *spiritual* as synonymous with *psychic*, we usually consider *psychic* in the sense that it is a

process or procedure which manifests in a manner different from the manifestation of physical laws.

The individual, then, who seeks psychic development hopes to be able to do all kinds of things, to perform acts, gain certain ends and accomplishments without the use of physical laws, or by ignoring the material laws. Whether or not this is ideal is a matter of personal opinion. There are certain things that it seems best to do according to physical laws, but the curiosity of human nature has always made the individual hope for the miraculous. It is the miraculous that always fascinates the human race. Individuals sometimes are attracted to religion, not because of the high and lofty ideals which it teaches, insofar as human behavior and social conduct is concerned, but rather to marvel over the supernatural happenings that are ascribed to the history and personalities associated or connected with the religion which has attracted them.

Why does an individual want to deal with supernatural laws? Why are we fascinated by things which we do not understand? This is a difficult question to answer, but I think that basically, from a psychological point of view, it is the appeal of the unknown. The average individual from the time he is born is endowed with a certain innate interest in the unknown. The baby, when it first begins to perceive something around itself, and becomes aware that an environment exists in which it is apparently situated, is fascinated by movements, by lights, by anything that attracts its attention, and about which we would presume it knows nothing.

Animals are sometimes brought into a position where their instinct for preservation is overruled by their curiosity. Something attracts their attention and they observe, watch, or participate in the events that occur rather than heeding the instinct that would preserve them. The basic principle of a trap in which an animal is caught is an appeal to its curiosity or to other instincts, such as that of obtaining food. Of course, some traps are accidental in that they are not perceived, but many times curiosity plays an important part.

As long as human beings are the curious animals they are, they will continue to be attracted to those things that do not seem to have obvious explanations—that is, things

that seem to be a manifestation of some law or some function appealing to them through its being extraordinary. I believe anyone who has read metaphysical or occult literature is familiar with the story (the origin of which I do not know) which tells of a disciple who was studying with a master, and who wished the master to teach him how to walk on water. The master kept postponing the discussion of the subject, but one day in their travels they came to a river and the disciple said, "Now, here is the opportunity for you to teach me how I may cross this water by walking upon it." The master merely pointed and said, "There is a bridge. Why is it necessary to walk on the water?"

The idea conveyed here is that the difference between the natural and the supernatural world is only a difference existing in our own minds. The master knew that it was essential to cross the body of water, and he also knew that the method was unimportant. Whether man availed himself of the bridge which had been built for that purpose or walked on the water made no difference, but as physical beings, the obvious thing to do was to use the bridge because it was there. This applies to most psychic and physical comparisons; that is, the individual who wants to gain psychic knowledge and psychic ability just to be able to prove to someone, even if it is to himself, that he can ignore or refuse to cooperate with certain physical laws, has no real purpose in studying such laws in the first place. The purpose of any knowledge is to advance oneself; that is, the basic principle of learning is to make us, as intelligent entities, better able to fit into the environment of which we are now a part, or of which we may be a part at some future time. This is normally called *learning* or *evolving*.

We are moving toward a certain point which may not be completely clear to us; nevertheless, we are at the present time living, and we hope to acquire a better knowledge of the purpose and course of life. Whatever we do to acquire that end is a part of our learning. In the process of learning and evolving, we cannot forget that we are human beings, and the fact that we are human beings with certain physical limitations and lack of knowledge means that this is a particular stage or period in our progress

wherein we must continue to gain experience. If we would not need to use and experience certain physical laws, we would not be here in the first place.

The fact that we need to learn and to master certain physical laws is an evidence that we should be able to gain certain control and certain knowledge as a result of our environment. In other words, if man's purpose in existence is to master his environment in order to prove his own perfection and ability to return to the source from which he comes, then he must cooperate with all the forces that exist in order to be in complete accord and understanding with these laws. I would therefore conclude—and there will probably be numerous people who will not agree with me, but, nevertheless, I believe this conclusion is consistent with our Rosicrucian teachings—that the criterion of psychic development is not what one does outside or beyond physical law, but rather what one does within the scope and limitations of physical law.

In other words, we cannot measure a person's psychic ability by how much he claims to be able to achieve in the fields of telepathy, clairvoyance, projection, or other manifestations of a psychic nature, but rather how perfectly he adjusts his entire life to the environment of which he is a part.

If we are intelligently able to live constructively and advance ourselves physically, mentally, and spiritually, we are developing psychically as well as physically. Both are important. It should be self-evident that we live in this world, and therefore that we must learn a certain degree of mastery of the laws which govern it. At the same time, it is normal and it is proper for us to explore the world of the mind and of the psychic faculties. It is our right to learn to use all the powers that are within us, and to associate them with the mental, physical, spiritual, and psychic laws in such a way that a harmonious living will result.

We are, therefore, students; we are learning; we are learning the great lessons of life; and in order to prepare us for that time when we can become aware of the source of this spark of life that is within us, the soul is accumulating that knowledge. We should make every attempt to adapt ourselves completely and fully to the circumstances that we find to be a part of this progress or

evolution. So, in order to be happier, to be healthier, and to live as we were destined to live, we need to study and apply both physical and psychic laws. We need to use them not for selfish purposes nor merely to satisfy curiosity, but, rather, to become a part of the development of the *total whole* which we, as living entities, as living souls, should be.—A

How Shall We Concentrate?

A frater asks, "What is the proper way to concentrate?" His further remarks indicate that he is confused as to the distinction between *concentration* and *meditation*. Not long ago, an extensive article was published in the *Rosicrucian Digest*, as the "Thought of the Month," delineating the difference between concentration, contemplation, and meditation. It is suggested that members, who have the May, 1955 issue of the *Digest*, reread the facts expounded in the article. Upon this occasion, we shall stress the meaning of concentration and its psychological aspects.

Concentration, when applied to the mind, has reference to the attitude of *attention*. When we concentrate upon anything, whether our concentration is visual or auditory, we are *focusing* our attention upon the stimuli received through that particular sense. Our attention, in other words, is being drawn toward a specific class of stimuli. When you are reading this article, you are focusing your consciousness, through your sense of sight, upon the visual stimuli of the letters and words which they compose. When you concentrate on a musical program, your attention or concentration is being directed to be responsive, primarily, to the auditory sensations caused by the sound of the musical instruments.

We may think of concentration, that is, attention, as being like a flashlight or electric torch. The light of the torch is our consciousness. When we want to become attentive, we focus that torch upon some particular object so that it visually is more prominent to us than anything else. To become less attentive is to turn the consciousness away from that particular stimulus or, as with the light of the torch, to direct it toward some other object. Concentration or attention, as we shall now refer

to it, is a stage "of preparation and exploration." When we are attentive, it signifies that we wish to respond to a select group of stimuli, whether they be visual, auditory, olfactory, or tactile. Willful attention constitutes a matter of selection and *exploration*. There are kinds, or a group, of sensations of which we desire further knowledge, so we, by attention, give them preference in our consciousness.

However, attention may be *voluntary* or *involuntary*. The former is when we seek out particular stimuli or desire to give prominence to one that has first aroused our attention. When, for analogy, we pick up a book and deliberately proceed to read it, we have *voluntarily* focused our attention upon the contents of its pages. We have sought out an object for our visual attention. When an object rolls across the floor and the stimulus attracts us and we *continue* to focus our attention upon it, we have the example of voluntary attention which at first aroused us.

Conversely, there is *involuntary* attention—that is, when the stimuli aroused attention without our will. Examples of this are the sudden flashing of a brilliant white light before us or a loud noise like the report of gunfire nearby. The impact of the stimuli is so great that we *involuntarily* focus our attention in the direction from which it comes. Voluntary attention comes from *within*. It is aroused by the desire to focus the attention upon a certain kind of stimuli. Involuntary attention is primarily *external*. The stimulus acts upon us from without and commands the focusing of our attention. Why does it command our attention? We cannot be conscious without being conscious of certain sensations aroused by stimuli. Impressions which are more intense are the more dominant. Momentarily at least they hold the focus of our consciousness. Since we must respond to sense impressions, we cannot avoid being attentive to the forceful stimuli being received.

For a considerable time, in both philosophical and psychological circles, the question has prevailed as to whether we can be simultaneously attentive to two different objects or sets of stimuli. Experimentation is still being conducted to ascertain the answer to this question. Generally, the consensus of opinion is, as in our Rosicrucian teachings,

that we are conscious of but one stimulus at a time. In common experience it may seem that this is not so in fact. But that is because the visual attention, for example, may oscillate rapidly from one stimulus to another. In watching a cinema play, you are shifting your attention rapidly from the visual impressions to the auditory ones. The fluctuation is so quick that it appears simultaneous.

It would appear from experimentation that we can focus our attention upon groups of similar objects and actually realize them simultaneously as one experience. Marbles, for example, arranged into two, three, or more groups are received in the consciousness as a single visual impression. It must be realized, though, that the attention can alternate so rapidly that we are unaware of its doing so and we experience the sensations as occurring at the same time. Ambiguous objects, whose nature is complex and cannot be grasped as a whole at once, are divided by the observer into two or more. The attention will fluctuate from such a complex object to some one part of it and then to another, as though there were no unity to it. At first, with the ambiguous object, the observer's attention, for a second or two, may be focused on it as a unit. Then, the diversity of its nature, the conflicting or rivaling of impressions of its complex nature, will cause the attention to shift from one part or area to another.

This psychological fact contains a lesson in concentration. Voluntary attention should be given to objects or conditions which are as free from diversity as possible. If this is not done, there is divided attention, a conflicting condition, which results in a dissipation of energy used in the focusing of the consciousness. If one, for example, is to concentrate upon the text of a book which is highly illustrated, there is likely to be competition for attention between the contents and the pictures. In such an instance, unless one's will is sufficiently strong to suppress the more appealing impressions of the illustrations when reading, the former should receive attention first. The reader should carefully satisfy his curiosity as to the content of all the illustrations and then focus attention upon the text.

In fact, whenever that which requires the attention is of a diverse nature, it should

be determined which element has for us the more intense appeal, which element, in other words, has the greatest attraction factor. This should then first receive the attention of the observer. Next, he should proceed in his concentration to the next element and progress in that manner until all the essential factors have been scrutinized.

With ambiguous or complex objects, when each element has been given attention separately, where this is possible, the objects will thereafter assume by association a unity to the consciousness. They will have an apperception or understanding to the mind. The attention can then be subsequently focused upon the complex object without frequent fluctuation to its several parts.

It has been noted in experiments with *visual* attention that there is a tendency for an observer to fluctuate his attention from the beginning of an object to its end and back. Suppose one has the task of untying a number of knots in a rope. This is a rather laborious and monotonous task. Let us further suppose that he is required to begin with the first knot at the top of the rope and then progress downward. The attention will shift frequently from the first knot, upon which the observer is working, to the last one. This will be especially true as he becomes fatigued, or if he confronts difficulty in the task. We can assume that the fatigue and inner impression compete for attention by creating the desire to end the task. This, in turn, causes a shift of visual attention to look at the last knot, the anticipated goal, and to appraise the labor required before it is attained. A person reading a very difficult text on a particular subject, after reading the first two or three paragraphs, will find his attention shifting to the bottom of the page or to the last page, indicating fatigue and anticipation of the conclusion of the labor.

From this another lesson in concentration is to be had. Do not have, if possible to avoid it, several tasks needing your attention lying within range of your observation. If one task becomes arduous, as you tire you will be inclined to shift your attention to other tasks as you contemplate their requirements. We can see, then, that attention can be oscillated by impulses coming from within us, such as our changing thoughts, moods, and feelings. One who attempts to study in the midst of unfinished work or

other demands being made upon him will experience poor concentration, a fluctuating of attention. Free what you want to be the focal point of your attention from competitive appeals. Isolate it, if you can, from all else that may command your attention. One cannot properly study, if his mind is preoccupied with thoughts that focus his attention, his consciousness upon them. If you cannot decide whether you should study at a particular hour or do something else at that time, then don't study unless you can subordinate the other appeals to a lesser degree of attraction.

When we read, of course, there is a constant shifting of attention from word to word or from a group of two or more words to another group. This fluctuation is exceedingly rapid. However, there are fixations, a number of points where our attention is focused per second. Tests have been made with college students in connection with reading that reveal an average of four fixations per second for the moderately rapid reader. With some individuals the fixation, the focusing of attention on a single word or combination of words, reaches six per second.

Some distractions which interrupt the focusing of attention are not of an external origin. There is the circulatory factor. In all normal persons the blood pressure has a slight variation. This variation is sufficient to cause fluctuation of attention in matters of intense concentration. The slight change in circulation causes a variable supply of blood to the brain. This in turn, it would seem, affects the efficiency of the brain. A complex problem or matter that requires intense focusing of attention for either perception or apperception needs a delicate cerebral adjustment. Any distraction that requires the shifting of attention disturbs this delicate cerebral mechanism. It then becomes difficult to recover the same degree of attention as previously had. In fact, as we all know from experience, the chain of thought may become completely lost.

In profound thought, the attention is upon a particular shade of meaning. The comprehension is derived from focusing the attention upon the subtle significance arising out of one or more ideas or impressions had. When this delicate balance is lost, it may never be re-established in exactly the same manner so that the same ideation would re-

cur. Environment as free of distraction as possible is necessary, as well as the avoiding of fatigue or of any external impressions that will cause shifting of attention.

Most of us think of noise, or intense stimuli, as a sudden movement of an object or flash of bright light, as the principal distractions. We can, however, if exposed to an environment for a long period of time, become so conditioned to it that its former distractions no longer cause a fluctuation of attention. Individuals have been obliged to study in rooms, through the windows of which would come the reflection of a blinking neon sign on an adjacent building. Eventually, they became unconscious of the blinking to the extent that it would not cause the oscillation of their attention from it and other objects. Other persons have become so conditioned—that is, adjusted—to noise such as traffic signals, the whine of generators, the exhaust of motor vehicles, and horns that they are able to subordinate these impressions. Concentration, or the focus of attention, is no longer distracted by such noises.

Conversely, some individuals will often find an environment of comparative *silence* one of distraction to them. They find they cannot focus attention because the contrast of silence is so dominant to them that they find themselves concentrating upon it. This silence is an interesting psychological principle. Silence is a negative state. It is not a reality in itself, but the apparent absence of one, that of sound. In contrast, this negative state of silence acquires to the consciousness—as do, for example, space and darkness—a positive quality that dominates.

There is often heard the admonition to “avoid tension” in concentration. Experimentation has shown that all attention produces, and perhaps requires, tension to some degree for success. The focusing of the consciousness or attention engenders a flow of energy directed to the receptor organs of the faculties of perception being used, whether it be the eyes or the ears. Tests reveal that, in intense concentration, there is an accompanying tension of facial muscles and even of the arms and legs. It is assumed that there is an overflow of energy engendered, which causes the muscular tension.

It is noted, too, as most of us have experienced, that an emotional state is neces-

sary for complete attention. The emotional state, as an internal stimulus, it would seem, helps provide the necessary energy for the focusing of attention. It prevents, too, the fluctuation or shifting of the attention to a great extent. Fear, curiosity, hate, love, wonder, these emotional states give internal stimulus that facilitates concentration. If you have no emotional response to the subject you are studying, reading, or listening to, the concentration will wane. You must want to study because it is satisfying or because it gratifies your natural curiosity or because you have the desire to know, if you expect to retain what you have read or heard. *Memory* is affected by emotional impact. The emotions increase the concentration upon that which arouses them. In turn, the greater attention provides a more intense impression upon the memory.—X

Mystery of the Fourth Dimension

A soror of England, addressing our Forum, says: “I would appreciate a further discussion in our Forum upon the subject of the fourth dimension. It would seem that this subject is presented in different ways by various sources of information. Which version is right, or is there some common relationship between the different explanations?”

The topic of the *fourth dimension* is necessarily a profound and complex one no matter how it is approached. The three dimensions are, of course, a matter of common experience; they are length, breadth, and thickness. These are tangible; that is, they are sense perceptions. Both matter and space appear to have these qualities. From the Rosicrucian philosophical point of view, the fourth dimension is the significance which the mind derives from a substance and by which it is realized, or has identity to us. We may say that an object is 3' x 4' x 6". These figures only convey an idea of the extent of the form of the object, or how much so-called space it occupies. These dimensions, however, do not convey to the intelligence any concept as to what the object is. The Rosicrucian conception is that the fourth dimension consists of the vibratory nature of the object by which it is detected by one of our senses so as to be realized as a specific object.

Suppose, for analogy, that a field of red light occupied an area, 12' x 8' x 4'. To these

three dimensions could be added the numerical value of the vibrations of the color of the red light, as found in the visible spectrum. The fourth dimension thus would be the number of the wave length of that color of red as determined from an analysis of the visible spectrum. Four sets of numerals would thus provide *four dimensions*. Three of these, as said, would relate to the space that the object occupies. The fourth would signify what kind of object or physical phenomenon it is, and by which it has reality to our consciousness. It is apparent, then, that the fourth dimension is of primary importance to us as a matter of identity. Without the fourth dimension there obviously could not be the other three. From the Rosicrucian concept, the fourth dimension should probably be the *first*.

In modern physics, the fourth dimension has been identified with *time*, from this point of view, there being a *space-time* factor. That which we term *space*, or the measurement of objects in it, is greatly affected by other factors. Relativity has shown that the measurement of objects in space depends upon the position of the observer, that is, principally the speed at which the observer is traveling in relation to that which is being measured. An object moving by us at great speed seems to contract to our perception of it; at a lesser speed, it relatively expands. *Time* also depends upon the observer's position in space. Light coming from a distant star A, to an observer on earth would be *past* when it left A, and be of *now* or the present when it would arrive at the earth. To another star B, at a greater distance from A than the earth, the reception of light would be of the *future* since it would not have arrived there yet.

We might say that the *fourth dimension* includes a number of intangibles, or rather relationships between those qualities which we ordinarily conceive as abstract, such as dimensions, space and time. In the broad sense, the fourth dimension is the state of consciousness, the apperception or human understanding of certain values.

In some occult circles there are fantasies associated with the subject of the fourth dimension which have no demonstrable basis. These fantasies expounded by many occult writers are highly imaginative and cannot be proved by them even in experience. They

only confuse the more probable nature of the fourth dimension and cloak it in further mystery and ambiguity. In general, these occult writers, therefore, refer to the fourth dimension as a kind of ethereal substance and invisible essence underlying all existence. They often explain the fourth dimension as a kind of divine, creative force in which things exist awaiting a phenomenal metamorphosis by which they will then assume a physical reality.

Some of these writers imply that *absolute reality*, that which is the potential force of all being, or *prima materia*, is the fourth dimension. From such a premise, then, it could be deduced that the fourth dimension could never be known until it had a nature that could be objectively realized. When thereafter it would be realized, as all else that we now perceive, it would then not be the fourth dimension but rather whatever it would appear to be. Consequently, the fourth dimension, from such reasoning, could never be known. It would merely be an abstract term applied to an abstract notion, impossible of verification in any of our daily experiences.—X

Cultivating a Sense of Humor

A frater of South Africa rises to address our Forum: "How can we cultivate a sense of humor?"

It is often advocated that we should "laugh much for health." Laughter relieves tension and it is usually an indication of a happy state of mind. As an emotional expression, it has a salutary effect upon both mind and body. It is patent, however, that the laughter must be sincere, that is, spontaneous and not affected, if it is to be beneficial.

The natural temperament or disposition of an individual has considerably to do with his sense of humor and consequent laughter. One who has been frustrated by experiences, either as a child or later as an adult, and acquires a neurosis, cannot readily laugh. The anxiety associated with his emotional state inclines him toward depression. His problems, either imaginary or actual, are exaggerated out of all importance to their actual consequence. They dominate the consciousness of the individual whenever he is not preoccupied. He is not sufficiently

free in his thinking or extroverted enough to consider circumstances not touching himself and which might be humorous. The cultivation of humor with such unfortunate persons is next to impossible until their affliction, which is the obstacle, is remedied.

There are, again, those persons who have no emotional disability, as a neurosis, yet who lack a sense of humor because of the paucity of imagination. What is humorous? There have been many volumes in many tongues written on this subject. Some are mere personal opinions. Others have attempted to define humor after an analysis of what seem to be the psychological causes. We advance a plausible theory here that the cause of humor is an element of incongruity in a situation which amounts to absurdity. Where a situation is obviously well established and there is an extremely inadequate or senseless attempt to alter it, we then have the elements of *incongruity* and *absurdity*. Suppose, for example, we see someone attempting to open an almost impregnable vault with a bottle opener. The situation is so incongruous, so absurd, as to be humorous. Again, if one is exceedingly dignified and reserved in his manner and suddenly his coat is ripped when stretched, we have a humorous situation. The contrast between the unkempt appearance provided by the rip and the dignified demeanor of the individual is an absurdity from which humor springs.

Though social conventions frown upon such humor, nevertheless people will laugh at what may be the misfortune of another, if it provides the elements of incongruity and absurdity. A person's slipping and sprawling in an unconventional position will evoke laughter. Actions which distort or make absurd some function of a person or of a common practice are incongruous and thus humorous. For example, baggy trousers, hats exaggerated with large feathers or flowers, a stumbling or faltering gait, an especially large mouth or nose, will arouse amusement. Almost all clowns and comedians resort to such measures because of the psychological principles of incongruity and absurdity.

There are, of course, degrees of humor, some of which are coarse and common. These are popularly called *horseplay* or *slapstick*. Some of the examples given are of this type.

The more simple the mentality or primitive the person, the lower the degree of humor to which he will respond. The incongruity and absurdity must be obvious to him. They must lie within the realm of his experience. The greater the intelligence and sophistication of an individual, the less readily will he respond to the comedy of a circus clown. He will find humor in situations whose elements are more subtle. In fact, that which he enjoys as humor may not be appreciated by other persons. Some of the world's great wits, whose works are treasured by the literary-minded, would not be the least amusing to those who laugh at the antics of popular comedians.

To cultivate a sense of humor is to try to see, in many situations that arise in life, not just their tragedy or immediately apparent circumstances, but their absurdities as well. One must have *imagination* to do this. He must be able to compare the incident experienced with what it might have been. He must be able to reason clearly and to be a good observer.

For further example, one may be amused by a huge brawny man who is functioning as a waiter in a teashop. This man, with the physique of a wrestler, whose large powerful hands are carrying little trays with dainty cups, evokes amusement in one with imagination. In his actions, this man is not eccentric; he carries out his duties properly and well. Only as one can perceive in the circumstances the incongruity of the apparent misapplication of the man's physique and strength to the duties of his job does it become a humorous situation.

Unless one is by temperament depressed or suffering from an emotional disturbance, he will have a sense of humor to a degree. He will, however, respond only to situations in accordance with his intelligence and experiences, as we have previously stated. One having little imagination may respond only to primitive comical situations. Another will be bored by such and enjoy clever witticisms instead.

Custom and environment play a prominent part in what constitutes the humorous situation to us. One who is familiar with the customs of a country will note, in a play or cinema performance, some ridiculous error in connection with an incident in the play. Persons well versed in the history of

a nation will be much amused at a drama which is attempting to portray seriously an epoch and yet makes glaring mistakes in costumes, architecture, and manner of speech. Persons not having this environmental or educational background are ignorant of the incongruity and so to them it is not humorous.

Unless one, we repeat, has acquired a physical or mental distress which causes an emotional imbalance, he will be able to appreciate the humor of many of life's vicissitudes. As we live, we become more observant and analytical and, as a consequence, our sense of humor develops by our ability to draw upon experiences we have had and to make comparisons. Just as some persons are inclined to be moody or glum, so the emotion of happiness may dominate others. It is often a personal characteristic. Such persons will laugh readily and often out of all proportion to the humor of a situation. Their innate happiness or freedom from perturbation is explosive. It seeks expression and relief in laughter. The slightest stimulus sets them off. One who is in the company of such a person is likely to believe that his own sense of humor is quite undeveloped. It is only after a time that one comes to discover the emotional difference in his personality and that of the other.

Just as every cloud has a silver lining, so most of the situations in life have some humorous element—if we search for it—and this search constitutes the cultivating of humor. If we are the principal character in the misfortune, we often cannot appreciate its humor as, for example, when someone dumps water from a window as we are walking by, attired in our finery. In such circumstances the effect upon us is to arouse an emotion opposite to and of greater intensity than that of enjoyment. For this reason, the situation can be humorous to a spectator and not to the one involved, as we all know.—X

The Importance of Ego

A frater in Minnesota who, we believe, is new to our Forum, writes: "Psychologists speak and write of ego deficiency, ego weakness, lack of drive, detachment, and self-insufficiency as causes of misery, conflict, lack of success, unhappiness, and even sui-

cide. Rosicrucian philosophy teaches that we should eliminate the word 'I' from our vocabulary. How is it possible to develop confidence and courage without emphasizing the ego?"

It is not possible to extirpate the ego completely and yet remain an entity. To lose complete consciousness of self so that we do not objectively at least respond to its urges would be to lose contact with reality. This has been sought by the inducing of trance states through such a medium as hypnotism. Various religious sects have attempted to suppress self in order to attain certain states of consciousness. Though they have professed the elimination of self, actually they have but transferred it into another level of consciousness where its realizations are different. As long as one is able subsequently—or at the time—to have experiences, certain sensations, regardless of their nature, the ego or self continues to endure. What is it that is having the experience, whether physical or mystical? It is the ego, the "I." It is ego that is conscious of these sensations in relation to what it is. *We must be*, that is, we must have that self-consciousness that constitutes the ego, before we appraise other sensations that are its experiences.

It is the self that causes us to dominate our environment, to regulate or master it so that it will serve us. In lower animals we find but the blind drives of hunger, thirst, sex, and self-preservation, which respond to environment. In man, however, we have, in addition, *reason* and *will*. We are able, through memory and reason, to relate a series of experiences and their effects upon us. The will is able to set these experiences apart from our own organisms, to give them separateness from our being. We are thus able to have a consciousness of our will, our personal desires, on the one hand, and the objects of our will, or all other realities, on the other.

Though we have the instinctive urges of our organic being, as do the lower animals, we also have mental desires, the desires of the moral and intellectual aspects of self. As we have often had occasion to say in this Forum, all that we do, we do for *self*. The most allegedly impersonal or unselfish act is nevertheless inspired by a desire. All desires originate with self. A sincere act of charity is done because we *want to do it*.

It gives us a sense of satisfaction to help another. A deep love for another person or for a cause, which produces service in their behalf, is but a desire to achieve an end that brings in its wake personal gratification. There is no such thing as impersonal love. All love is for self-satisfaction, whether sensual, intellectual, or moral. We cannot act without acting for self.

The essential thing is to understand that there is a hierarchy of selves, that is, a chain of self's aspects or attributes. The physical self, the realization of our immediate person, is the most constricted manifestation of self. It truly is selfish in the commonly accepted meaning of that term. It does not extend in any degree to the advantage or betterment of others. The extensive self, the one that reaches out, in its functions, to include the welfare of others as well as its own entity, is the moral or spiritual function of the ego. This exhibits the spirit of justice and compassion. It is more inclusive of the interests of other persons. But, as said, this moral self has its satisfaction in the performance of its own acts. The virtuous man derives from his acts of virtue a pleasure, sublime but nevertheless pleasure, from the realization of the righteousness of his acts. Goodness, it is said, makes for happiness. Happiness, however, is pleasure and it is self, the ego, that experiences such sensations of enjoyment.

Does all this seem inconsistent with the admonishment in our Rosicrucian monographs that we should try to eliminate, or use less, the personal pronoun "I" in our vocabulary? The very attempt to do so makes us conscious of how often we use the word "I." We are so much inclined to use the word in the detached sense, it is as though so many functions or attainments have begun solely with the exercise of our individual personal powers. We say, "I have done this" or "I have done that." What would be more appropriate to say would be that "with Cosmic inspiration" or "as a result of intuitive knowledge" or "with the suggestions of others, we were able to accomplish this or that."

What the Rosicrucian philosophy is trying to achieve is to impress upon us our moral obligations and our recognition of our dependence upon the *greater self*, the Cosmic mind and powers which infuse our being.

We are actually not detached and separate beings. We do nothing exclusively by ourselves. No matter to what extent our personal works go, we have an obligation to nature, to life, to our inheritance of intelligence and health—and often to more persons than we are willing to admit. Only the greater self is extensive enough to admit this.

By requesting members to refrain from the extensive use of the word "I," especially neophytes, is to create an opportunity for them to begin to cultivate the habit of paying recognition to other factors that account for their success as well as themselves. Until one attains that state of consciousness, he falls short of that concept of unity and interdependence necessary to become a real mystic. The braggart, the egoist, is incapable, therefore, of mystical attainment. He is egocentric, his consciousness is confined, centered exclusively in the limited powers which he himself may physically and intellectually direct.—X

Divorce and Remarriage

A soror in England now asks a question of our Forum: "May we, through the medium of the Forum, have the Rosicrucian views on divorce and remarriage. Quite frankly, I think it is wrong to remarry even if the marriage partner has passed through transition. Why? I am afraid that I have no answer, only an inner conviction. Perhaps it is because the 'dead' never leave us psychically."

There are two principal factors that cause the individual to oppose divorce and remarriage. The *first* is religious scruples; the *second* is the personal opinion of the individual as a consequence of his own moral views or conclusions drawn from experience. As to the first reason, one may refrain from divorce and remarriage on religious grounds if it provides him a moral satisfaction to do so. We would heartily oppose any move by a religious group to make such objections universal as against all other members of society. There are those who have moral standards equally high but can see the necessity of both divorce and remarriage in our modern and complex society. As for the second factor: where the individual, in his or her personal conscience, feels not disposed toward divorce and remarriage, such

a decision should be respected. He has the right not to accept personally such relations, but he must allow others to make their choice accordingly as well.

Theology and pure mysticism imply and advocate that marriages are made in heaven, the mystical principle being that there is a *union* of two souls by which they merge into one being. Two sexes, two opposite polarities, are united to so harmonize and assume their ultimate purpose of *oneness*. The vows of most marriage ceremonies imply this mystical merging by which two become one. The assumption is that there is that harmony, integration of personalities, exchange of immanent powers through the medium of love, that such can be accomplished.

In theory, in idealism, the marriage accomplishes this perfect spiritual union. But man is more than a spiritual entity. He is also an organic, psychological, and intellectual one. Actually there may never have been any true mystical marriage consummated by the two parties. The real personality, the expression of the inner self of the individual, may have been deliberately suppressed. As a result, the other partner in the marriage was deceived. There cannot be any true blending of soul-personalities in such a circumstance. There may be a psychosomatic malady, a physical or mental maladjustment, that prevents that harmony and union which is the mystical and religious ideal of marriage. It is, therefore, ridiculous from the pragmatic point of view, to claim that "in the sight of God" such two persons are one and must remain so. Can a person who subsequently actually comes to detest, hate or fear, his or her marriage partner be considered *spiritually united*?

A spiritual marriage has failed when a state of happiness is not achieved which exceeds the happiness that each individual could achieve individually. In fact, we might say that the spiritual marriage never existed. One might, economically or otherwise, fare better by being unmarried but if in a marriage, even though existing in poverty, the individuals find greater happiness, then marriage has succeeded psychologically, sociologically, and spiritually. From the psychological point of view, one seeks marriage to attain greater happiness than he can in the single state and yet retain self-respect and conform to the dictates of society. If a

partner finds that he or she is mismated, whether physically or psychologically, and the condition cannot be remedied and brings torment to one or both, shall they remain married? Does not such a state of affairs induce *unhappiness*, the contra-pole of the true purpose of marriage?

Some marriage rituals include the phrase, or its equivalent, that one chooses a mate "for better or for worse." Upon first consideration, this would seem to imply that, if a man or a woman is revealed to be otherwise than represented to be prior to marriage, no matter how cruel and bestial, the circumstances must be endured. It seems more plausible to interpret this phrase from the point of view of health and economic circumstances. Better or worse in matters of health or economic standards would not affect the true relationship of marriage. Abuse of the marriage partner, mental and physical cruelty, would disrupt any true marital relationship.

Modern religion does not select the mate in marriage. In most societies at the present time, unless primitive, the individual chooses his own marriage partner. He or she presumes to make a wise choice and to have sufficient knowledge about the character, personality, and health of the fiancé before entering into marriage. If they are, as adults of presumed normal intelligence, allowed that indulgence and then subsequently discover they have made a mistake in judgment, they should be allowed to divorce, to terminate the contract. As our late Emperor, Dr. H. Spencer Lewis, expressed it: "If marriage is to be made comparatively easy to enter into, it should be equally as easy to abrogate." His premise was that, if we make it simple for persons to precipitate themselves into a situation without a thorough analysis of the partnership, they must be permitted to extricate themselves from their mistake.

One of the prominent religious sects, most vigorous in its opposition to divorce and remarriage, proclaims that the latter constitutes an act of adultery if it follows divorce. The premise is that, once united in a ceremony invoking Divine blessing, the souls are never separated in this earthly life. Therefore, marriage to another, while one of the original parties lives, is construed as living in adultery and this invokes Divine penalties.

It is more or less common knowledge, however, that many members of this sect, though not divorced, are separated from their spouses. As is natural, and not to be condemned, they are again attracted and fall in love with another person of the opposite sex. Being forbidden marriage by their church, they enter into a state of actual immorality, not an implied one. From the social point of view, which has a greater impact upon the morals, remarriage or resorting to promiscuity? We do not mean to imply that all who conscientiously conform to the church's requirements of no divorce and no remarriage resort to such conduct, but many do, so that they may lead a natural life consistent with biological urges which precede theological edicts.

Though divorce, from the Rosicrucian concept, should exist and carry with it no moral or social stigma, it necessarily must be kept within bounds. If such is not done, the whole function of marriage as a custom becomes a farce. It will result in promiscuity. Marriage would degenerate into legalized prostitution. In some countries and in some states of America, divorce is only permitted on proof of the commission of adultery by one of the marriage partners. This, in our opinion, is too stringent. What of the one who is a sadist and who physically abuses the marriage partner? or the one who ridicules his wife publicly before friends and children? What of the one who commits lewd acts that degrade and whose conduct is obviously such as to be ruinous to the health, mental or physical, of the marriage partner? Can social conscience honestly insist on the continuation of such a marriage? Can it with clear conviction insist that one should remain in a state of living hell so as to conform to man-made legal or theological creed? These are the questions that those who oppose divorce and remarriage must answer. The answer must not be phrased in words of their church nor of their reason alone, but their own conscience must reply.

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Are We Individual Souls?

A frater in New York, addressing our Forum, says: "According to one of the early degree monographs, 'The soul is always connected to the Great Soul, therefore never

individualized,' and in the same monograph there also appears: 'Therefore, I am not I but a part of the Divine All,' so how is Reincarnation even conceivable?"

The *theistic* concept of soul is necessary for the generally prevailing theological notion of the soul's salvation. This theistic notion is that God, a Divine being, created souls as separate entities, and implanted them in physical forms. The soul comes from a divine source according to this idea, but is subsequently divorced from it when embodied within the human form. It becomes an individual possession of each person. It lies, therefore, within the province of each person to do with his soul as he will, according to this notion. The theistic view further contends that man has corrupted his divine gift, his soul, and must redeem it through various procedures expounded in the hagiography of the different sects.

From the philosophical and metaphysical point of view, what nexus, what connection, remains between man and his God if the soul is a separate segment within each mortal? Man would become so independent that he would have no medium by which to reach his God. The separation of the soul from the primary source creates a void, in theory, that theologians for centuries have been trying to bridge. There is also the challenging question as to how that which is divine in essence, as the soul, which is conceived to be of God, can be corrupted by man. Candidly, if the soul were originally perfect as a creation of God, does it seem consistent that the mortal can consequently alter it, defiling that which is a perfect, Godly creation? Or, does the *soul* once created and implanted within the human, lose some of its infinite qualities? If so, the soul is not immutable. Furthermore, it would not then be Godlike in its nature when in man.

Mystical pantheism does not seek to wrestle with these glaring theological inconsistencies. It has long propounded its own concepts which have appeared more logical and more satisfying to great numbers of persons. For centuries, mystical pantheism has promulgated the idea that it is the infinite consciousness, the mind of the Cosmic, or God, that permeates all mankind—and other manifestations. This divine consciousness or mind, within each human, and which accompanies the Vital Life Force and the

breath of life, is *the soul*. It is, therefore, an extension of God in man. It flows continuously through man from its source like the alternating flow of an electrical current from its generator through an electrical circuit.

The soul, then, is never severed from the Divine soul and its influences. Man can respond to this impulsation within his own being, but he cannot control or possess it. Further, the most important aspect of this doctrine is that the soul in each human is identical in quality. There is no such thing as a hierarchy of souls—those more or less eminent. Man cannot corrupt this soul essence unless one wants to confer upon man the power of defiling the whole Divine stream of consciousness! This is an absurdity that the most radical religionist would not be inclined to expound.

In accordance with the doctrines of mystical pantheism, each human is *directly* and *intimately* united with the Cosmic. There is no need for the individual to try to establish some theoretical bond to bridge a gap between a separate soul and the soul's source. Every human is likewise bound by this *universal soul force* to every other mortal and even to other living creatures lower in the scale of consciousness. God dwells within the breast of each man and woman in accordance with the doctrines of mystical pantheism. The mortal is not obliged to seek ways and means of re-uniting himself with the Cosmic. In mystical pantheism, the principal obligation of the mortal is to attain *self-realization*, that is, to become aware of the Divine Mind, the universal law, the Cosmic Soul within himself. Man is always of the Cosmic. It is only necessary that he *experience* this eternal union.

Though mystical pantheism recognizes no soul segments, or separate souls, it does advocate that there is a difference in spiritual manifestations. Some individuals exhibit more spiritual qualities and obviously have a greater moral consciousness than do others. This variation in the awareness of their own soul quality is termed the *soul-personality* of the individual. Consequently, the mystical pantheist has the ideal of evolving *not* the soul, which needs no redemption or perfection, but rather his *consciousness of it* which becomes his soul-personality as distinguished from others. There are lesser degrees of soul-

personality but never lesser degrees of the soul essence.

The Rosicrucian philosophy and its mysticism is in harmony with the basic doctrines of mystical pantheism as just outlined. *What* then is it which reincarnates? It is a superimposition of the soul-personality upon the Universal soul-stream which incarnates. The impact of self upon the stream is carried by it—just as the carrier wave of a radio broadcasting station carries upon it the impulses that are transformed into sound in a receiver. The soul-stream is not altered but becomes the medium for the self, the state of realization that we call the inner self, or *I*. It is these states of realization that are individualized and which incarnate—not separate segments of soul.

To use a further analogy, let us think of a river as the Universal Soul. It is one continuous body in essence or quality. Stones which are thrown into the stream and strike the surface cause concentric rings, or waves of water to radiate. These waves are composed of the same substance as the whole river. The quality of the river, its water content, has not been changed by the stone. There is, however, a pattern superimposed upon the surface of the water which remains for some time. Think, then, of the pattern as being the soul-personality, the incarnated entity.—X

What Is Psychology?

Recently I was requested to speak on the subject of psychology and to present some of the fundamental ideas of the subject to a group of Rosicrucian members who were attending one of the night classes held each winter under the sponsorship of the Rose-Croix University. I found it somewhat difficult to limit the subject to a matter of a short discourse. The first problem was that of definition, and such problem faces anyone who attempts in one lecture to cover subject matter as broad as that of psychology. How are we to define psychology, or as far as that is concerned, any other complex subject matter? A definition should be fundamental, and it should be simple. It is supposed to simplify a problem by bringing it into focus; therefore, a definition should always be in terms of something that the individual already knows.

Some years ago, dictionaries were prepared in such a way that when one sought the meaning of a word, he found it defined by the simple procedure of being given another word. If this word was understood, the definition would be adequate, but occasionally the meaning of the synonym was unknown to the person consulting the dictionary. It would then be necessary to look up the word which defined this first word, and frequently the dictionary referred to the original word. In this way, reference was made back and forth between two words, and no definition or meaning was made clear to the individual seeking the information.

Almost any subject, even one with which we are generally familiar, may be difficult to put into the form of a definition. For example, would you find it easy to define arithmetic? To say that arithmetic is the study that includes addition, subtraction, multiplication, and division of numbers and letters is hardly a definition. We need to know more generally what the subject involves, rather than the specific items with which it deals. In other words, to define a subject by merely telling what it deals with or what it concerns is not always sufficient to make the definition of a subject clear and reasonable to the individual.

Psychology might easily be defined in the same manner as *arithmetic*. We might say that psychology is a subject that deals with perception, judgment, sensation, knowledge, thinking, soul, mind, functions, or the inner attributes of a living being. These are all phases of psychology, but to say that it is a subject that deals with these things is not an adequate statement of the scope of the subject. Actually, *psychology* is defined today in terms of behavior.

Originally, when psychology came to be considered as a subject by itself, or rather, began to become a science, it was defined as the study or the science of the mind. While this definition still has effective meaning—and certainly in psychology we deal with mental attributes and mental phenomena—actually, the psychological concept today has to do with how living entities function and express themselves. In other words, *psychology* can best be defined as the study of those things that have to do with behavior and conduct.

This is particularly true insofar as the human being is concerned. The human being is a behaving animal. If we observe man in a detached manner, we see him as a living, vibrant entity that is carrying out certain functions at all times. He is moving; he is striving; he is exerting certain effort; he is forcing issues; he is making decisions. He is always exemplifying a mode of conduct. We are not here considering the moral standard of that conduct, whether it is good or bad or right or wrong. We are simply observing the fact that a man is behaving or he is conducting himself in a certain manner. When we attempt to study how man behaves, why he behaves, and why his conduct is of one type on one occasion and is different on another occasion, then we are entering the field that is generally consolidated into the concept of psychology.

If we confine psychology to Rosicrucianism, I believe we are fair in stating that the Rosicrucian concept of psychology is the consideration of man's behavior and how he can benefit himself by proper behavior, how he can develop patterns of conduct that are to his advantage and will accrue to his growth and general advancement. In this process we will have to know something about him physically and mentally. We learn how he responds to certain situations, and we attempt to determine why he responds to situations as he does. Then if we have some idea, even though it may not be complete, of the how and why of behavior, we attempt to set up studies that lead us into directing human life and human living into patterns of behavior that are desirable and that will create ends and means which are advantageous to man and will become part of the general evolvement of his whole being.—A

Rosicrucian Ideals and Principles

I was somewhat surprised recently to receive a letter from a member of the Rosicrucian Order who asks, "What are the Rosicrucian ideals and principles?" I found it difficult to know just what motivated the question and what type of answer was expected. I was unable to dismiss from my mind the problem of this frater, and like many questions that seem simple on first presentation, consideration over a period of

time caused it to take on more significance and importance.

I did not answer this question thoroughly; in fact, I instructed the frater that he would be wise to reread the literature which was presented to him prior to his becoming a member; that the ideals and principles of the Rosicrucians had been presented in our literature in a manner that we hoped would interest him and thereby would motivate him to submit an application for membership.

After more thorough thought on the matter, I have decided to list briefly some of the ideals and principles that this frater may have wished to receive. I do not believe he failed to realize what the principles are, but like many individuals, he was having difficulty in putting them into concise form. It is frequently very difficult to consolidate ideas into a simple statement, or to define something with which we are generally familiar. The following is not a process of definition or consolidation, but rather a summary of a few thoughts that come to my mind in connection with this question.

As to the ideals of AMORC, surely we could say that they are ones considered as the most desirable in the behavior of a human being. Insofar as character is concerned, the Rosicrucian ideals contribute to the development of honesty and integrity in practice and to the promotion and use of knowledge in man's growth and life. The ideals in connection with character, then, are for the purpose of evolving a well-rounded human being who will be beneficial to himself and to society.

Philosophically, the Rosicrucian ideals are based upon the proper placement of values, a concept which we have stressed many times in articles in this publication and in other sources. Man is to realize that the true values, the most desirable things to possess in all of life and all of the universe, are those which are not necessarily linked with the material world but which transcend materialism and are associated with man's

soul and his concept of a Supreme Being. Actually, from a philosophical standpoint, Rosicrucianism is a form of idealism. From the standpoint of metaphysics, Rosicrucian idealism concerns the study of reality as being inherent in the world of ideas; that is, reality is associated with those values which transcend the material concepts of man.

The principles of Rosicrucianism are the expression of the highest human ideals in practice. The principles, I believe, include the use of the Rosicrucian teachings in our daily life. The principles cannot be listed categorically, because they include all the items which are taught in the Rosicrucian teachings and which are exemplified in the Rosicrucian rituals. These principles constitute Rosicrucianism as a composite study and as an application to human life. It is probably best represented in a Rosicrucian principle itself, namely, that the most desirable state that man can attain is a state which we in our teachings term *harmonium*.

Harmonium means perfect balance between material and immaterial, body and soul, man and God, future, present, and past. In other words, harmonium is a balance of all the characteristics which come to be human experience and human expression in a relationship that will cause man to realize that value exists in all things and can be drawn upon from all experience.

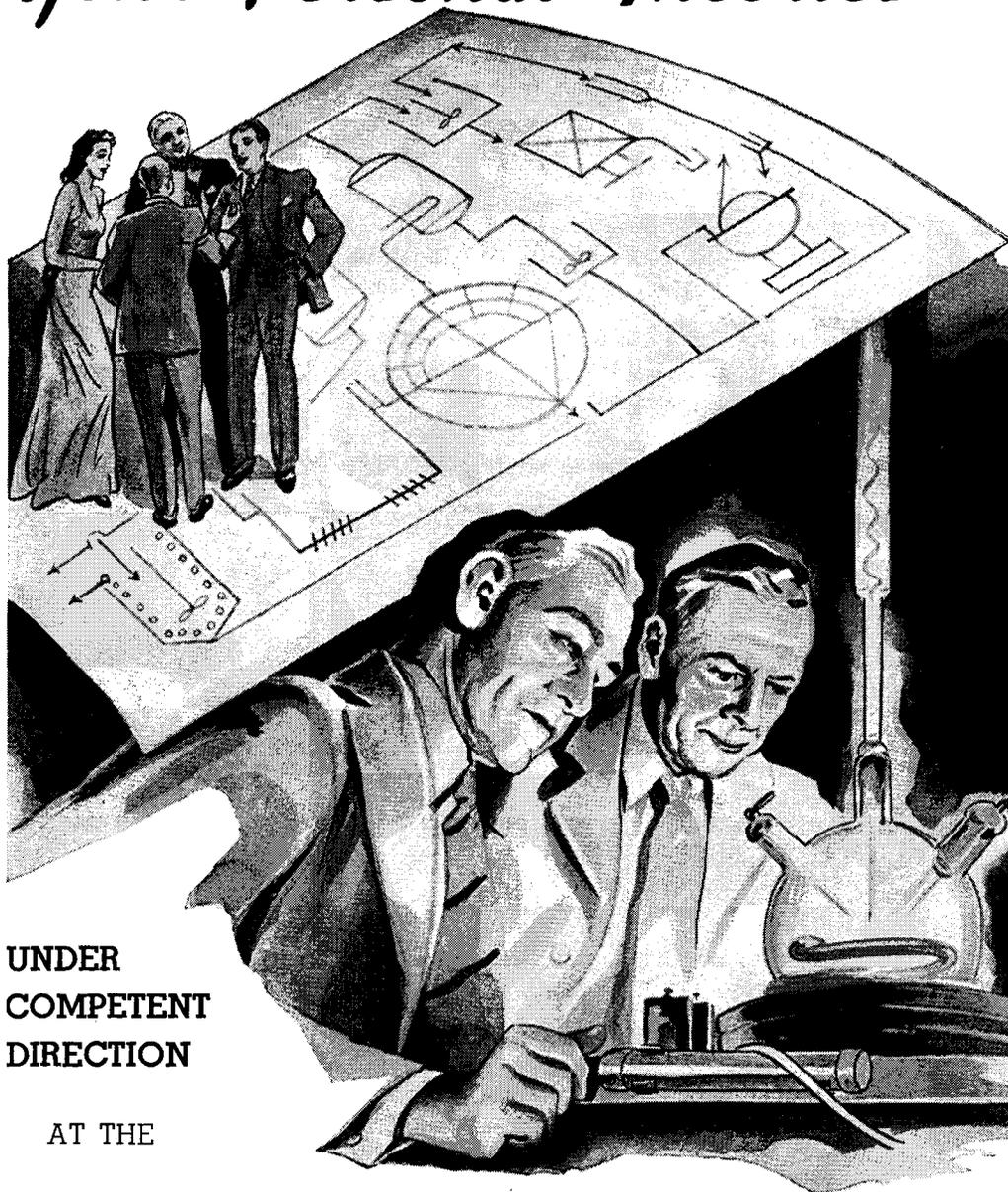
Probably another principle which is most important has to do with knowledge, not necessarily in the academic sense, but on the principle that the human race has frequently been bound by ignorance and thereby controlled by superstition. Man has the right to know, to relate himself to God as an individual entity, not through outside media or through practices imposed upon him or forced upon him by an outside agency. Therefore, a principle, as well as an obligation, of the Rosicrucian is to combat superstition whenever it is possible and to live those ideals and principles which express the nature of the divine within him.—A

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June, 1956

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Rosicrucian Forum

A private publication for members of AMORC



ARTHUR G. SUNDSTRUP, F. R. C.,
Grand Master of the Rosicrucian Order, AMORC, for Denmark and Norway.

Greetings!



SELF-DISCIPLINE IN MYSTICISM

Dear Fratres and Sorores:

Discipline is the establishment and exercise of certain controls in the behavior of an individual. As most of our behavior follows as a result of our thoughts, our notions and ideas, this control, therefore, also applies to our mental states. Discipline, as related to mysticism, then, means the imposing by ourselves of certain restrictions upon our mental and physical actions. The discipline we impose upon ourselves is determined, to a great extent, by: (a) what we want to attain in the realm of mysticism; and (b) what we think contributes to that attainment and what interferes with it.

Mysticism, generally, whether Jewish, Islamic, or Christian, incorporates alike certain fundamental elements. It is these elements by which it is distinguished from all other philosophical or religious concepts. We may summarize these elements into two general definitions. First, mysticism is the union of the individual self with God. Second, the mystical union is an intimate experience personally acquired. There are certain implications that immediately arise as we analyze these two elements.

Let us consider the first of the two elements. It implies that the self-consciousness of the individual, the "I" or ego, ordinarily does not have that realization of God, that oneness, that constitutes *union*. Obviously, if it existed as a normal state, it would not need to be attained. The aspiring to this union does not imply that the individual is detached from God or the Cosmic forces. For analogy, one can be a part of something and yet not be conscious of his connection. One can be a resident of a dwelling and yet not know of its history. The mystical aspirant, then, concedes that his being and his consciousness are of and in the stream of Divine Intelligence and creative force. The ego, the self, however, is not of this Divine stream or source, he believes, until it has *consciousness* of it.

Self is a state of consciousness. Unless there is reality in the nature of awareness, there is no consciousness. In other words, we cannot be conscious without being conscious of something. Insofar as our self-consciousness is concerned, then, we, our ego, are not of God or the Cosmic until we experience such a union. This may be said to be the pragmatic side of mysticism, incongruous as this term may sound. The mystic is a realist in the sense that he considers that of him which *is*, his self, is not of God until he consciously unites it with the Divine. All else to the mystic is but dream and aspiration. It is experience alone that provides the mystical knowledge. The true union requires a realization of the self as being one with the Divine.

The second element of mysticism places dependence solely upon one's own efforts. The mystical union is an *intimate* experience. The mystic is the *subject*; the union, or state of oneness with God or the Cosmic, constitutes the *object*. There is no intermediary to be considered, as priest, prelate, master, or philosopher. All such intermediaries cannot create the mystical state into which one is precipitated. They, like ritual, liturgy, and rites are, at the best, but preparatory media. The transition in consciousness by which self has this experience comes as a result of personal effort and must be intimately had. Prayers, burning of candles, saying of rosaries, making of sacrifices, are no substitute for the personal raising of one's own consciousness. All of these, from a psychological point of view, only aid in inducing that state of mind called the mystical or ecstatic experience. Where they have not done so, they have, in terms of mysticism, failed. We repeat: there is no vicarious mystical state. There is nothing independent of one, or done for him by another, that consists of the true mystical state.

Why this mystical state? What advantages has this union of self with God as of

this life, here and now? All things are done by men because they are to satisfy some aspect of self. The phenomena of our being may be divided into the categories of spiritual or psychic self and the physical and mental ones. These are, of course, the various kinds of reality which are experienced in relation to our being. Our thoughts are of the self, so are our bodies and our moral inclinations. Each one of these has its respective gratifications. There are sensual satisfactions, as appeasing the appetites; there is also a sense of gratification in creative achievement and that subtle and profound pleasure that arises from conforming to what we term our spiritual motivation or conscience.

Each of these aspects of self has its ideals as well. These ideals are such qualities in fact, or we imagine them to be, as are the highest satisfactions of the different aspects of self. The spiritually inclined individual, the religionist, the mystic, the moral idealist, conceive of God or the Cosmic, whichever term is preferred, an absolute perfection. It is the ultimate in moral righteousness and moral or indwelling harmony to them. Also to them there is no pleasure or ecstasy to equal this concord of self with the *Greater One*. All other satisfactions, though accepted for their worth, fall short of this Summum Bonum. The mystic consequently, wants to capture, to realize this supreme pleasure, here on earth.

The mystic may be distinguished from most religionists in that the advantages he seeks, through this union, are to be had in this life. His is not a preparation for another existence in a hereafter necessarily. The real mystic who transcends asceticism does not ignore his physical body or temporal existence. If self can realize something of the absolute and if such exceeds all other satisfactions, why not have such an exalted experience during mortal existence? Why

wait until another life and disregard the possibilities of this one?

The real mystic is not trying to escape the reality of this life. Rather, he is trying to exalt it, transmute it into a series of transcendental experiences. To the mystic, heaven is not remote as a place. Rather, it is a state of mind which can be attained here by the raising of mortal consciousness to a plane of *oneness* with the Absolute. If there are experiences, realities, to be realized which exceed in grandeur and personal satisfaction those of the body and intellect, they should be brought into the realm of this span of life. At least we can presume that this is what the mystic would consider the advantages of his methods and way of life.

Self-discipline, then, consists of such rules of thinking and doing as will enhance the mystic's attainment of such ends. He will, for example, keep all his desires within bounds. He will not suppress desires because he knows that they are inclinations and drives, arising within our physical and mental selves. A desire is an urge to satisfy some need, whether it is food, sex, or the preservation of the ego expressed as pride. The first step in such self-discipline is to face realistically our desires. One must determine their functional grounds and what purposes they serve. Each must be gratified only to that extent. We scratch an itch not for the pleasure it will bring us in a positive sense but to remove the irritation. The mystic will let no kind of desire so dominate his consciousness as to exclude all else. He will so control and regulate his desires—not suppress them—that the whole of his being may express itself. The one who lives a sensual or an intellectual life to the exclusion of the expression of whatever moral inclinations he has, is living subnormally. He is manifesting only half or less of the possibilities of his being.

The mystic must exercise self-discipline in connection with all mystical exercises and

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studies. The fanatic in esotericism is the one who has disregarded the basic principle of *self-discipline*. Impatience is an excess of desire. It is submitting to desires as such without any qualification. One who is impatient is one who is thinking only in terms of the ultimate end regardless of the consequences in achieving it. As a result, he may set into motion a series of events, happenings, that either will prevent him from realizing his end or will mitigate the pleasure of anticipation deriving from it. It is, then, essential for success in all mystical studies—as in almost all else in life—to discipline or control the desire of impatience.

Fraternally,

RALPH M. LEWIS,
Imperator.

Are Living Masters Necessary?

A frater in India quotes to our Forum a passage published in a book with reference to the Rosicrucian Order. It says: "The most serious defect of the Rosicrucian system, like that of its sister, Theosophy, is its lack of a real, living master to whom the student may go." The theme of the article, relates the frater, is that "without a living master it is not possible to progress much. After making progress with the help of a living master, then one can meet with the masters on the psychic plane." The frater desires to know what our real opinion in this matter is.

Let us first ask ourselves, What is the aim of the Rosicrucian Order? It is to awaken and fully develop the latent divine and psychic powers which man possesses. The Rosicrucian Order postulates that man has stressed his objective faculties to the detriment of the other powers he possesses and little uses, and often does not realize he has. The awakening and direction of these faculties will give man greater mastership in life. It will aid him in surmounting many obstacles which now thwart his attainment of lasting happiness in life. These latent powers are subconscious attributes of man's nature. When quickened, they may increase his intelligence, his perspective of life, and make it easier for him to combat those factors which bring about disease and the degeneration of his faculties.

Next, how do the Rosicrucians expect to accomplish these things? Most certainly not

through any so-called miracles or the exercise of thaumaturgic powers. The Rosicrucian teachings consist of a heritage of knowledge founded upon Cosmic and natural laws. These laws the member studies, demonstrates and applies both to his own nature and to the world about him. These laws embrace almost all the fields of the arts and sciences. Some of them are unique and so generally unknown to the man in the street that, were he to hear of them, he would think of them as "mysteries or fantasies." However, the same things were once said of all phenomena that were new or unusual. There is no such thing as the supernatural except as our ignorance of certain causes makes us attribute to an imaginary realm the misunderstood phenomenon.

Are there Rosicrucian masters? Yes, there are those who are masters in the sense that they excel in the direction of their innate Cosmic powers. They have perfected themselves, more than most men, in tearing aside the veil of mystery that surrounds human existence and its true relationship to the Cosmic. These men or women, as masters, can accomplish what others might think are miracles. They do not claim to be exercising any especial powers. They do not profess to be blessed with an efficacy that is denied the rest of mankind. They are but availing themselves of what can be had by all humanity that desires to prepare for it and make the necessary sacrifices to attain it.

Have these masters acquired a higher level, that is, state of consciousness and perception? Yes, they have. Self, in its realization, with them has moved deeply into the stream of consciousness and embraces a greater extent of the whole Cosmic Consciousness than with most men. This stream of consciousness, though, runs through all mankind. It is only necessary that men will themselves to wade more deeply into it. The Rosicrucian teachings provide the technique for this state of introversion of the consciousness, the turning of it inward, to embrace the infinite intelligence of the stream itself.

In the Rosicrucian Order, then, must one become the personal disciple of a "living master"? The Rosicrucian answer to this is "No." The real Rosicrucian living master is a master teacher. It is his principal obligation to pass on, through the medium of the Order, all such distinct gnosis that he has

acquired as a result of his personal illumination. He will—as they do—prepare manuscripts, write articles and lectures for the Order of which he is an integral part. The Rosicrucian master has no exalted ego which causes him to believe that, after his illumination, he has transcended the Order. The Rosicrucian Order gave him light and it is morally incumbent upon him to reflect it back again. He does not, therefore, isolate himself from the Order and select a personal idolatrous following. Like all great mystics, he attributes his wisdom to the Cosmic and that medium which aided him, the Rosicrucian Order.

The Rosicrucian master realizes the need to encourage others so that they may prepare in the same manner he did. He knows that the teachings of the Order are demonstrable laws which came to be known as the consequence of the personal researches, studies and attainments of others who were masters. There is no better thing than to be a part of a body of persons that *impersonally* presents truth, free of idolatry and individual reverence, such as the Rosicrucian Order.

The *Rosicrucian Manual*, an official publication of the Order, excellently expresses an opinion on “masters” in relation to the members. It indicates that what each student must strive for is not to attain spiritual advance through the medium of another but through personal inner development. To quote: “After preparation through study and meditation, after deserving through service, after attaining through practice and with nobility of desire, there comes to all adepts an influx of illumination and inspiration, which maintains a continued connection with Cosmic Consciousness. This is called *illumination* by the mystics. This is one of the gifts desired by all adepts.”

As for world masters or coming world masters, the *Rosicrucian Manual* has this to say: “The Rosicrucians know better than this. They know that the next great master to come to each will be the *master within*, and not some foreign person of one tongue, affiliated with one school and limiting his redemption to those who are within a certain fold. And the Rosicrucians have never solicited funds for the support of propaganda for any such masters or the organization of colonies or utopian places where anticipated

masters or new races might be born or created.”

Living masters are necessary to the Rosicrucian Order only as ideals of achievement and to impart their illumination to the great body of instruction that makes up the Order’s teachings. The Rosicrucian Order abhors personality following and personality reverence. We are to be guided by principles, *not* personalities.—X

Are Business Ethics Declining?

A frater rises to ask our Forum: “Is man being made nobler these days by business or is he more and more looked upon as a mere outlet for manufactured goods?”

Business, as such, is an impersonal entity. It is a system, as is physics, chemistry, or mathematics. It has its basic requirements which are not of a moral or ethical order. Success in business is the satisfactory culmination of its desired ends. These ends are profit if, for example, the enterprise is a sale of a commodity or of a service. In theory, how this end is attained is of no consequence, if all the rules it is bound to observe have been complied with. This makes business a nonsentimental factor and, as a nonhuman entity, it is such.

Any enterprise in which human beings participate is always confronted with two factors, namely, *expediency* and *principle*. Expediency is the accomplishment of the purpose of the enterprise as efficiently as possible. Principle, on the other hand, takes into consideration human factors. This means moral and ethical provisions. Everyone in business knows that expediency and principle frequently *conflict*. Most businesses could exceed their current profits if they were to be ruthless and disregard, within the law, the effects of their enterprise upon human interests.

Generally, in the past, the existence of principle or ethics in business was a matter relegated solely to the conscience of its executives. A man of principle conducted his business on a high and ethical plane. One who was not resorted to *expediency*. This meant he used every method to gain his ends, regardless of its consequent effect upon others. These unprincipled practices of many large and small enterprises caused the even-

tual entrance, by public demand, of government control and the establishment of Better Business Bureaus.

It takes men and women of high character to impose self-discipline in circumstances which at times may work to their disadvantage. When, for example, one knows that he can dispose of a surplus obsolete object by representing it as other than what it is and he refrains from doing so on principle, he is a man of excellent character. The instinct of preservation, the furtherance of self, is a strong primitive drive with each of us. It is a natural inclination to take advantage of every circumstance that will further it. By comparison, principle, which is also a product of reason, is a lesser impulse with most persons.

The political pressure and monopoly that business oftentimes now attributes to labor unions, even if so in fact, is to a great extent a reaction to the behavior of industry decades previous. Great industrialists and small business executives alike were often, in the past, too inclined to overlook the *human factor* in employment. The employee was a segment of their operating machine like a lathe or a printing press. The employee was to be exploited to the fullest, squeezed to the utmost. When it became no longer feasible to retain him, he was to be cast aside. It was reasoned by employers that men were not compelled to work for them and, if they did, they had to accept whatever conditions were provided. The social indifference often amounted to inhumanity and provoked the opposite extreme of which business complains today.

The modern businessman must be grounded in the rudiments at least of *practical psychology*. Business, insofar as customers and employees are concerned, is also a matter of *human relations*. One is not just selling commodities or service, but he must also create good will for his institution. It is a lack of perspective for one to be discourteous, inconsiderate, or to exploit either a customer or an employee. The creating of ill will cuts into sales and into worker efficiency. Men are always human beings, never machines. The emotional aspect of these relations is a vital factor with employers, if they intend to remain in business for any period of time. Aside from government regulation, Better

Business Bureau supervision, and the high-principled individuals, many executives are otherwise conforming to ethics. They are motivated by a realization of the psychological necessity of doing so. In other words, it is good business to inspire confidence by a fair attitude and practice. These employers may not all be noble in their intent but *common sense* tells them that ethics keeps business relations on a high plane and is good business.

Conversely, the employee must take an ethical view of his job and his employer. There are far too many workers who look upon their employment just as a job. To them it is an unpleasant duty, a drudgery which should be shirked at every opportunity. Some employees have almost a sadistic enjoyment in placing their employer in a position where his operations are made more costly. Whether they are conscious of it or not, there is an envious resentment of the employer's proportionately greater profit. There are employees who do nothing to improve their minds or skills by which they could rightly demand and expect greater compensation. They believe it is their right to exact from their employer, by whatever power they can exert, increasing pay without giving more in return. This kind of conduct is lack of employee ethics and is equally as grievous as the employer's abuse of his workers.

Ethics is not a mysterious subject. It concerns right and wrong conduct in social relations. Experience, custom, and environment have shown that certain behavior on the part of individuals strikes at the freedom, welfare, and happiness of others. Such conduct must be prohibited. It is not just a question of morality, as the moral obligation of treating one's fellows properly. It is *expedient* to do so. If each man exploited his fellows with complete disregard of the welfare of others, then mutual respect and cooperation would dissolve. Society would disintegrate. No man would trust another. Men would function separately as best they could and all the progress that comes from an integrated society would disappear. When in your personal behavior you strike at the foundation of society, you eventually destroy your own security and that of your children.—X

Are Men Born Free?

A frater from New York arises to address our Forum. He says: "What is so desirable about choices for the sake of having choices rather than the end result of which freedom is but a means? The theologian says that man has freedom to choose between Heaven and Hell. What kind of freedom is this? Who would choose Hell for any reason except that it would make one happy? Do not all men seek happiness as they conceive it? Wherein then lies that freedom with which men are said to be born?"

Before any consideration can be given to whether men are truly free, there must be an understanding of that of which freedom consists. A free thing, animate or inanimate, is that which is not encumbered. It has no bounds in the sphere in which its freedom is thought to exist. Thus mental freedom means no restriction of thought and its expression. Freedom of person means no physical bondage or hindrance of the activity of the person. It is cogent, then, that an individual who has imposed upon him any obligation or dependency, no matter what its nature, which inhibits or restricts freedom of will, is not free. In fact, can one who imposes an obligation upon himself that prevents change be really thought of as free? Can one who adheres to a particular code of behavior or who confines his thoughts to a specific channel, even if of his own choice, be considered free? Such a person has sacrificed any such freedom as he may be presumed to have had when once he makes an inflexible choice. To be utterly free, theoretically, one should never commit himself to any permanent course, whether that be of thought or of action. It means further that to be free every function and experience in life would need to be subject to individual decision and be a result of personal choice before this *absolute freedom* could prevail.

In the above sense, no man is born free. Biologically, we are placed in a framework of impulses and drives which, in the main, are inescapable if we are to continue to live. Who has been so free in his choices as to have denied the pangs of hunger, the compulsion of sleep and of drink indefinitely, and lived to boast of this freedom? First, we are bound to the forces of nature of which our very being consists. Even our very desire

of choosing that which satisfies some part of our nature is an unavoidable function of our being. We cannot fail to exercise will. It is a mental desire following a rational appraisal of our experiences. It is as inherent in our nature as are the lower appetites. *Will must function* and, in exercising its characteristics, it is not free. If I am to move, I must move in some direction. Whatever direction I choose, right or left, forward or backward, I am selecting a direction, and this I cannot avoid doing.

For man to have absolute will, he would need to be a free entity, that is, be separate from all environmental influences and from natural and cosmic laws. Choice would have to originate wholly within man as a separate reality. If choice would be motivated by any appeal or influence, then absolute freedom would not exist. Since such a state is impossible, the poetic theory that man is born free is a fallacy.

What men term *freedom* is the right of one man to exercise his will as against another. A must eat and B must do likewise if he is to live. A is only said to be free if, in the necessity of eating, he may select what he desires to eat and which may be different from the choice of B. We are free, by this interpretation, to choose what may satisfy the impulsations and influences under which we live as human beings. Men construe as freedom the function of opposing each other's will. This opposition may seem quite varied in the particulars of choice it permits but, organically, there is no difference. All men have as their end in life, and all hold the summum bonum to be, *happiness*. No man intentionally acts except as it shall bring pleasure to him in some form. The martyr who prefers death on the pyre is experiencing great happiness in his sacrifice. The one who denies himself a pleasure does so because his self-abnegation provides him with even greater happiness. When men choose, they are conforming, but they are seeking that which best provides the conformity.

If men are to live in accordance with what a society or religion constitutes as good, they must first experience it to be such. If men lacked the faculty of reason and could not evaluate things or conditions as being best, then, in fact, men would never be good. Rather, they would be of a single tempera-

ment and behavior of which they would have no knowledge for lack of comparison. Men must be able to experience the consequence of their acts and determine whether such is to their collective advantage. If they find it so, this then constitutes the good which all rational men will choose.

If men were motivated entirely by Divine Wisdom, there would be no need for individual reason or will. They would be as puppets. No man would then have a realization of God. He would be so submerged in God as to not realize his relationship to Him. The man who stands looking into the sun becomes blinded by it and eventually he neither sees the sun nor anything else. It is advantageous for a man, though not an absolute freedom, to be able to make choices from which he may learn the values of life's experiences. He is thus able to choose with a greater sense of appreciation of that which provides the more enduring happiness.—X

Pronounce Them Properly

A frater states: "We would like to have discussed in the Forum the official pronunciation of some of the words often used in our rituals and correspondence. There has been observed a great variance in the pronunciation of such words as *Frater*, *Soror*, *Imperator*, *Rosae Crucis*, and *AMORC*. It is felt that fratres and sorores everywhere would welcome such information."

In past times we have covered this subject, but it is advisable to do so again periodically for the benefit of those who have more recently affiliated with our Order. It seems appropriate that we begin with the name *Rosicrucian*. We are using a phonetic type of spelling to convey the proper pronunciation. The word should be pronounced: Rose-i-crew'-shun. It will be noted that emphasis is placed on the third syllable.

As all members know, *A.M.O.R.C.* is the abbreviation for the full name of the Order or Ancient Mystical Order Rosae Crucis. It is pronounced as Am'-ork. The last syllable is as in "cork." The *Rosae Crucis* is Latin for Rosy Cross and has been used in this form for centuries throughout the world. It is pronounced: Rosy-crew-sus. This is the Anglicized form.

The words *frater* and *soror* are Latin for brother and sister. The word *frater* also

means "friar," a religious title. The two words are traditional with the Order as salutations. Actually, the word *frater* should be pronounced "freighter." Since this is rather harsh to the ear, we have taken license for a long time and have softened the "a," so it should be said: fráh-ter. The "a" is pronounced as in "art." The word *soror* is pronounced "so-róar."

The title *Imperator* is one which for centuries has been assigned to the executive and ritualistic head of the Rosicrucian Order. It is originally from the Latin and was the official designation of the Roman Emperor. It means Emperor or Commander in chief. Its proper pronunciation is: Im-pe-ráy-tor. Again the Order has taken license with the pronunciation of this word because of the harshness of its sound. Therefore, we Rosicrucians say *Im-pér-a-tor*, with the accent on the second syllable which is pronounced like the fruit, pear.

The meaning of Shekinah is fully explained in the Rosicrucian rituals of the lodges and chapters and also in the *Rosicrucian Manual*. The word is of Hebraic origin. It is pronounced: She-kíne-ah. The "a" is said as in "art." A pronaos is an organized body of Rosicrucians which has fewer members than a chapter. There are many of these pronaos throughout the world. It is of Greek origin and has reference to the outer courtyard adjoining the great temples, where preliminary ceremonies were held. It is because a pronaos is a preliminary body to that of a chapter that the A.M.O.R.C. has conferred this title upon it. The word is pronounced: pro-náy-us. The plural is pro-náy-oi.

There are various ritualistic offices necessary for the performance of the traditional rites, ceremonies and initiations of our Order. The titles of some of these offices are sometimes wrongly pronounced. The ritualistic mother of a lodge or chapter, whose station is in the West of the temple is called *matre*. The word is of Latin origin and comes from *mater*. It is pronounced: mah'-tray. Here again license is taken with the proper pronunciation, but it is now traditional usage with the Rosicrucian Order. Colombe is a title of a ritualistic office. Her office is one of great mystical significance and its symbolic function is many centuries old. The title is pronounced: cull-oh'm. A *neophyte*

is a tyro or a beginner in a study or practice. The word is pronounced: knée-o-fight. A *postulant* is one who is a candidate of a philosophical, mystical or initiatic school. The word is pronounced: páhst-u-lant.

It is suggested that fratres and sorores make a record of this information for future reference.—X

Does Rendering Help Oppose Karma?

A frater of Calcutta, India, now rises and, addressing our Forum, says: "In one of the monographs is found the statement, 'The theological sin against God finds its equivalent in mysticism in the sin against individual karma.' This means that everything we say, contemplate, or do will have its compensation. Now, by rendering aid in personal sacrifice or through the Cosmic, would we not be encroaching upon the work of nature, that is, changing conditions which nature has justly brought about? In such a case will we be entitled to compensation? In relieving suffering and rendering other countless forms of aid, thus changing things brought about by nature, would we, under the above law, be liable to make compensation for such interference?"

It is first necessary to think of natural law as not being purposeful. Such laws as we see manifested in the sciences of physics, chemistry, and even biology, do not constitute an intentional or willful development toward an end. Without entering into the philosophical problem of causation, we can say that purpose in natural law is but a human conception. The phenomena of natural laws are the result of the necessity of their reality, not an intentional activity to manifest as they do. We can, therefore, with human will, which is causative as having purpose, change the various phenomena of nature. In doing so, we establish certain effects for which we assume responsibility. What follows from them to our advantage or disadvantage is not an intentional effect upon us by nature. In fact, karma is causality but it does not consist of either intentional reward or retribution.

Every physical science, for example, is continually not changing natural laws but *redirecting* and *controlling* their manifestation to satisfy some purpose or ideal of man. Further, how could one be charitable with-

out altering the course of environmental and social influences? If one is in economic distress and, out of the impulse of charity, we come to his aid, we are interfering with a set of circumstances involving natural laws perhaps. If, because such constitutes interference, we were to desist, then all charity and all humanitarian activities would cease.

There are, Cosmically speaking, two general classes of laws or phenomena. One falls into the category of physical forces or agents; the other is termed spiritual, moral, and the equivalent. Actually, these classes are inter-related. The results of each can have effects on man which he may either experience as beneficial or detrimental. The working of these laws is *impersonal*. They are not determinative. They do not strive to reward or punish us. It behooves us to know which is to our advantage and which is not. It is like one working with chemicals. He must know how they may be compounded so as to provide useful or destructive power as related to man's welfare.

If one, by his conduct, incurs adverse karma, it means that he has set into motion a chain of development, without regard to time or place, from which he may experience adversity. Karma is not fate. It is not an immutable law in that one should be punished regardless, or that such karma is inescapable. One *can avoid* karma that is adverse but only by instigating a new series of developments which will result in beneficial effects. We may say that he is actually not escaping karma but he has so changed his motives, his actions, as to introduce new harmonious factors. When one has done such, he is then entitled to the beneficial consequences which follow.

If karma were a mind that had specific ideals, one of which was to exact punishment from an individual, regardless of circumstances, then any interference with it might impose adversity upon the one so doing. However, we repeat, we must think of karma as being impersonal. These Cosmic forces are like streams of water from a hose. You may point the hose in any direction but the consequences of which direction you select is your responsibility.

When one is suffering either through ignorance or malice aforethought, it is our moral obligation to aid him if we can. It is representative of the better nature and qual-

ities of mankind to do so. If such individuals desire assistance and are willing to abide by our advice, we should help them. We must reveal to them, if we know, what violations, what wrong application of law, they are resorting to. If they conform, they will then be changing their own karma, and every human is permitted to do this. If they refuse assistance and persist in the continuation of their activities, then the results they experience are of their own instigation. In either instance, the one who endeavors to be helpful will incur karma of his own. However, this karma, by the very nature of the acts engendering it, will involve those laws of the spiritual plane which cannot help being beneficial.—X

Do the Blind See?

A frater from Spain, addressing our Forum, says: "Do blind human beings see during their dreams? If they do, can they understand and realize what they see? It is possible that those who were born blind cannot understand what they see subjectively but possibly their inner self conveys a satisfactory meaning to them. What has our Forum to say about this subject?"

Press your closed eyeballs with your finger tips or move them in a circular motion and you will "see" colors and geometric patterns composed of colors. These are *visual images* which have no relationship to external objects. The sensations are caused from pressure or stimulus on the eyeball and related nerves. They are not from light reflected to the eye from objects. It is in this sense that those who are congenitally blind can "see." We know that objects are not actually colored. They but reflect light thrown upon them and the substance of the object causes certain wave-bands of color to be withheld, as others pass on to the eyes. The vibrations of light that do reach the eyes and their rods and cones cause certain color sensations in the brain. We then associate that particular color with the object seen. Consequently, if color sensation can be stimulated by other means, such as we have explained, we are then "seeing" also.

Where one is congenitally blind, that is, born without sight, he would be unable to identify any color sensations that he would come to realize. If he were to perceive, by

the method of pressure on the eyeballs, the colors, red and green, for example, he would not know them by those names. If you spoke of red to him, he would not know which of the color sensations he experienced would be the one to which you were referring. The same may be said of the geometric patterns he would experience, such as rectangles, triangles, and concentric circles. One might, however, give him models of these forms, which he could feel, and then tell him what they are named. Subsequently, he would then associate those forms with the visual images.

The congenitally blind dream, as do other persons. Our dreams are composed of images of all the qualities of our sense experiences. Thus, for example, we have auditory images or the sounds we hear, and the tactile ones or the sensations of impulses felt. We all know that dreams consist of sounds, tastes, and sensations which we seem to feel. The blind, even though born without sight, will have dreams in which there are images or sensations corresponding to those had in the waking state. They will have visual images, too, but, of course, these are limited and correspond to whatever stimulus of the visual area of the brain there may be. If they have experienced colors from the internal stimulus of the eye, that is, pressure on the eyeballs, then, in the dreams which they have, such colors and patterns will recur.

The significance of dreams to the blind would be the same as to most other persons who have normal possession of their faculties. In other words, sounds and sensations of touch, smell and taste, will have to them the same association with ideas of reality as they do to anyone else. For example, the beat of a drum will, in a dream, be related to one's experience with drums. The scent of a rose in a dream will be associated, in the case of one born blind, with his having previously smelled and felt the form of a rose. Whatever ideas the congenitally blind have, when they experience the sensation of color subjectively, these ideas will be translated in more or less the same way in the content of their dreams.

Our dreams and psychic experiences, as well as our intuitive knowledge, are all composed of the content of our sense perceptions. We cannot think or have any mental images which do not have the content, the elements,

the sensations, of our receptor senses. Each mental image must consist of such qualities, for example, as color, dimension, sweetness, sourness, saltiness, loudness, softness, hardness, fragrance, and so forth. These qualities are the framework of all of our ideation. Dreams and intuitive impressions are an integrating force of the ideas of experience. *Intuition* is a higher order of rationalization and judgment of the mind. The most noble transcendental concept coming to us as a result of Cosmic attunement, and which the mystics refer to as illumination, must use the commonplace elements of daily experience for our comprehension. If other factors were employed, instead of such daily experiences, then the intuitional experience would have no relation to our sense qualities and, as a result, would be incomprehensible to us.

The alphabet is an excellent analogy to explain this psychological principle. Common words, even profane words, employ the letters of the alphabet in their construction. So, too, words of spiritual, exalted or sacred, nature must utilize the same building blocks of the alphabet or they would have no meaning to us. We know, therefore, that Cosmic intuitive impressions in their abstract form are intangible. They are merely impulses which become translated in the mind into the qualities of our sense experiences. Again, for further understanding of this point, we may use the analogy of the mechanical device known as the teletype. This machine conveys electrical impulses over great distances either by means of direct wire or radio transmission. At the receiving end these groups of impulses are tuned to electromagnetic devices corresponding to the different letters of the alphabet and other symbols such as numerals and the punctuation marks of the typewriter keyboard. Thus the electric impulses, which in themselves are meaningless, become translated into a communicable intelligence, our everyday language.—X

The Neophyte Grades

The word *neophyte* has become generally popular in recent years. It is usually applied to individuals who are beginning a new activity or entering a new type of work. It is derived from the ancient Greek, and at one time carried the meaning of being something

newly established or newly planted. The individual who affiliates with the Rosicrucian Order is first referred to as a neophyte and in this sense the word is used to convey its broadest meaning—that is, a beginning in something that is new to that individual.

There is no reason for the word *neophyte* to ever be used with reference to an individual's capabilities. As I understand the common use of the word, it applies purely to the element of time and not to the element of ability. In the Rosicrucian studies, for example, a neophyte is just as capable as is the individual who has reached the highest degree. By capabilities, I mean that any individual who desires to learn has the potential ability to learn if he is properly motivated and wishes to do so. Whenever any of us start something new, we do so in order to gain something we previously did not have. Those things we start by choice are usually for the purpose of bringing about some change. We start a new activity in order to gain socially, economically, or culturally.

In the broadest sense of the word, an individual begins membership in the Rosicrucian Order for the cultural advantages and the hope that those advantages will help him in all phases of living. The proper application of the cultural background to be gained will establish the foundation which will help an individual to adjust to his environment and, therefore, should be advantageous materially, mentally, and spiritually. A natural inclination for anyone beginning a new procedure of any kind is to want to learn as much as possible as soon as he begins. All of us wish we could study something that would interest us, and, as a result of a few simple instructions, be able to master what we wished to learn. The process of learning is not that simple; we learn by studying and applying what we study. In all of man's history there has been no method of learning found that will completely replace the element of time which is an essential factor in mastering any ability or application of knowledge.

The Neophyte grades of our teachings have been prepared for the purpose of meeting both the demands of the new member for information and to start that member properly in the teachings that he desires to study.

The Neophyte Degrees, therefore, serve three purposes.

The first of these purposes is to introduce the subjects that constitute the Rosicrucian teachings, and, thereby, familiarize the new member with the type of subject matter which he wants to study. Obviously, an introduction and a thorough mastery of the subject are two different things and cannot be compared. Consequently, the subjects discussed in monographs of the Neophyte Degrees are all discussed again in higher degrees because the introduction cannot be the means of a complete mastery of the subject.

The second purpose of the Neophyte Degrees is to clarify the terminology which is used in the Rosicrucian teachings. Each human process has its specific tools and terminology. They may be simple or complex, but to master any process, there are certain fundamentals with which an individual must work. In the Rosicrucian teachings, these basic tools are the words by which the concepts of the teachings are conveyed. To have a complete understanding of the terminology is an essential to mastering the Rosicrucian philosophy; and, throughout the Neophyte Degrees, many words used in Rosicrucian philosophy are clarified and defined as to their meaning.

The third purpose of the Neophyte Degrees is to determine whether or not a new member is sufficiently interested to advance into the Temple Degrees which constitute the complete teachings of the Order. After a member's application has been approved, we feel that his indication of interest and sincerity in studying the Rosicrucian teachings is best illustrated by his reaction to the introduction to the subjects that constitute our teachings. After satisfactorily completing the Neophyte Degrees, the new member has indicated interest and sincerity in studying the basic teachings of the Order. He then enters the Temple Degrees and is no longer a neophyte.

These three purposes combine the application of ideas to the needs of time to gain the information contained in our teachings. As far as intellectual comprehension is concerned, almost every member would be capable of reading the lectures either more rapidly or more frequently. Many people have tried to gain knowledge by speeding

their assimilation of facts. In any field—even in religion, philosophy, or psychology—this may be possible insofar as the accumulation of knowledge is concerned, but would prove a detriment insofar as use and application of the knowledge is concerned. Rosicrucians should be interested primarily in the means of applying the knowledge they acquire in a practical way. Consequently, assimilation of what is taught and the practice of the principles presented are more important than merely grasping intellectually the content of the monographs.

The Rosicrucian philosophy is the foundation through which you can learn a new technique. The technique is more important than the knowledge because it is a new way of doing things. Technique cannot be said to be more important than knowledge because it is the result of the application of knowledge. In addition, technique is something that goes beyond knowledge; that is, knowledge can exist without technique and in some cases technique is achieved without complete knowledge. For example, the technique of a musician supersedes knowledge, and it is the means by which knowledge of music is made to express itself through the playing of an instrument. The technique we learn through the study of Rosicrucian teachings constitutes those abilities that make it possible for us to apply and draw practically upon the fund of knowledge which we learn.—A

Moral Responsibility

In the January, 1956, issue of the *Rosicrucian Digest* an outstanding article appeared by a prominent biologist, Dr. Skutch, entitled "Moral Wisdom." It was explained at the time of the publication of this article that it represented a scientist's philosophical point of view. There is much in it for thought, and in case any reader of the *Rosicrucian Forum* neglected to read the article, I would like to refer him to it. Read it carefully and considerately. Remember that it concerns the human being as a moral entity and that it deals—from the standpoint of this scientist—with the age-old question of the ability of the individual to decide his own fate and to assume his own obligations.

In reaching a decision in regard to what the purpose of life should be and what we

as individuals most want to accomplish, it is pointed out in this article that "by the free acceptance of responsibility, we begin to make ourselves what we aspire to be." There is much food for thought in these few words. Their meaning conveys to us the fact that the more we fight against the responsibilities that we find to be ours, the more we hinder ourselves in the progress we hope to attain. Actually, the key to happiness and to success exists to a degree in our own ability to accept the responsibility which is ours. The acceptance of our responsibilities is a part of the process by which we as individuals attain what we most desire.

Every individual has an ideal, a hope, an ambition, or an aspiration. I say every individual; I might qualify that by saying every thinking individual has some type of aim or ideal which he hopes to achieve eventually. As long as we resent the situation in which we live, as long as we look upon the responsibilities that we may have assumed, voluntarily or involuntarily, as a burden, we are hindering ourselves from being able to be what we should or what we want to be. In other words, the refusal to accept responsibility is a barrier that we ourselves erect to interfere with the progress of our own advancement.

There are all kinds of responsibilities in life assumed by the human being. Some he assumes voluntarily; some of them he assumes with resentment, or at least without enthusiasm. Many responsibilities are man-made, and in order that society can function to some extent as a unit, some of these responsibilities are forced upon us by other man-made laws. In other words, we have the responsibility of behaving within the limitation of certain patterns.

I cannot run down the street throwing rocks in everyone's window just because I enjoy the sound of crashing glass; therefore, it is illegal for me to interfere with other people's property or to be a party to its destruction. If I should perform such an act, I can be taken into custody by the proper forces of law and restrained from so acting in the future. Of course, I know in my own mind that I have a responsibility not to destroy property, but just in case I might be tempted to do so, there is a law that also confines me; consequently, the responsibilities that most affect our relationships with

other individuals are augmented by regulations and restrictions against which most of us do not fight because most of us are not inclined toward criminal tendencies.

Most moral responsibilities do not lie completely within this category. They are in a rather vague area with which we have to deal and with which we must learn to live. We are permitted certain discretionary measures in deciding what will be our reaction toward any particular situation. Generally speaking, the concept of the moral refers to a standard of behavior—that is, how we live and react. It refers to those things that are considered either by society, by the nation of which we are a part, or by our religious or basic training in the family, to be those things that are right and proper.

Morality, therefore, is the basis of conduct. It establishes the essence of character, and therefore anything that is moral is relative. What may be immoral to you may not be to me. This is even more amplified if we compare the moral concepts of individuals living in radically different situations; that is, people who lived two hundred years ago in a different society, in a different part of the world than we do, had entirely different moral concepts than we may have.

Even today there are different moral practices in different parts of the world, and we must not make the mistake of believing that the moral concept is synonymous with civilization. There are people today just as highly civilized as we are but they may have an entirely different moral concept. That does not necessarily mean that my concepts are immoral nor that theirs are completely moral. It means that the concepts of morals insofar as what is right and proper in human behavior may be interpreted differently. The purpose for which man lives and the happiness which he may hope to achieve may not be directly linked to morals as much as some would have us believe.

Moral responsibility, it seems to me, concerns the behavior and conduct which is ours when considered in connection with the society in which we live and the standards to which we subscribe. An idealist will base his behavior and conduct upon principles which have to do with the ideas that he holds most sacred. The materialist may not be bound by such standards, but, all in all, we should live so as not to interfere with the good

moral principles of those about us. At the same time, we should not compromise our own character by submitting to practices or behavior which are inconsistent with our ultimate aim in life or our concept of values.

Moral responsibility concerns the decisions which we make that affect our own lives and the lives of other people with whom we are associated. If we temper our decisions with justice and consideration of the rights of ourselves and of others, and of the ideals to which we subscribe, we are doing the best we can. If we make decisions arbitrarily, merely based upon the principles which are dictated to us by a social code, a religious doctrine, or the laws of the country, then we are not exercising our own native abilities and intelligence properly. We all are called upon to decide between various standards; or, rather, we are forced to make judgments based upon what is right and wrong. We frequently fail, but the individual who attempts to make these decisions consistent with good practice and teaching of his own most highly valued ideals is living a balanced life.

As Rosicrucians, we subscribe to ideals the source of which we believe to be related to a power greater than that of ourselves. We believe that we are souls incarnated in a physical world, and that therefore the soul, or the source of the soul, is of more consequence and importance than all the physical manifestations which constitute our environment. Our character and our standard of morals should therefore be based upon those principles which will preserve our concept of values and, in fact, which will augment the value of those things which will endure, regardless of the status of the physical or the material world and laws about us. We must base our decisions and our responsibility upon an analysis of all acts of life, based upon the true value which we assign to them; that is, decisions and action must be placed in the proper perspective. Our decisions will then be based upon a principle which will cause us to consider that we are literally an evolving soul. What that soul gains or learns that will bring it to ultimate perfection will be based upon the discipline by which it is governed through our own decisions and through our consideration of the soul's source and ultimate end.—A

This Issue's Personality

Frater Arthur Sundstrup was born in the great and cultural city of Copenhagen, Denmark, on September 5, 1894. Showing an early inclination toward study, in a period when university attendance was not as common as it is today, he was fortunate to be given the opportunity of entering the University of Copenhagen. Subsequently, he chose a mercantile career and was apprenticed to a large firm of coffee importers in Copenhagen. Being diligent and conscientious, he learned rapidly the details of his chosen business. Within a few years he was rewarded by being appointed executive in charge of the concern's accounting department. In 1924 further promotion came to Frater Sundstrup. He was then made sales manager of the organization and, as well, conducted other mercantile activities on his own initiative.

In Frater Sundstrup we again find a blend of practical business training and the inquiring mind of the philosopher and mystic. He had been reared in a family that had a deep interest in metaphysical and esoteric subjects. As a boy he was exposed to discussions on these topics, which made a profound impression during his formative years. As a consequence, at the early age of twelve years he was permitted to affiliate with the local Blavatsky Theosophical movement in Copenhagen.

In 1920, Frater Sundstrup had the good fortune of meeting Soror Carli Andersen. This Soror had spent several years as a member of the New York Lodge, and had aided Dr. H. Spencer Lewis, first Imperator of AMORC in North America, to establish the work of the Order in that city. She returned subsequently to her native country. It was Soror Andersen who introduced Frater Sundstrup to the Rosicrucian Order, AMORC.

Enthusiasm for the Rosicrucian studies resulted in Frater Sundstrup's gathering a number of equally interested and qualified persons to petition Dr. H. Spencer Lewis for a charter to establish a Grand Lodge of AMORC in Denmark and Norway. The petition was acknowledged and the charter granted.

The first Rosicrucian initiation in modern times was held in Copenhagen on the 30th of

September, 1920. Frater Sundstrup was appointed to a ritualistic office in the Temple. After holding several lesser positions in the Order, in March of 1932, he was elevated to the responsible and honored office of Grand Master of the Order for Denmark and Norway. This office was conferred directly upon him by the late Emperor, Dr. H. Spencer Lewis.

Frater Sundstrup's attractive bachelor quarters reflect his scholarly and aesthetic interests. His library is a well-chosen one containing the classics and an extensive selection of mystical, metaphysical, and philosophical works, many of which are now rare. The walls are adorned with excellent paintings and engravings. Visiting dignitaries of the Order from other lands, including the incumbent Emperor, Ralph M. Lewis, have had the pleasure of being guests in this library-study of Frater Sundstrup. He is a man of quiet and dignified appearance who impresses all with his kindly manner and sincerity of purpose.—X

The Nature of Sacrifice

A frater from Berlin, Germany, says, addressing our Forum: "One of our monographs states that monetary sacrifices would be an insult to God. May I present my view on the matter. When a person sacrifices money to such an extent that he really feels the loss of the money which would otherwise have given him pleasure, either directly or indirectly, why should that not be recognized as a sacrifice? Is not the entire matter of sacrifice an inverse process, that is, starting in the material by the act of sacrifice, then passing through the psychological by instilling a certain thought into the sacrifice—this in turn resulting in the satisfaction sinking into the subconscious where it comes to rest as a spiritual asset?"

The rites of sacrifice have been known to every race and civilization. The objects of sacrifice are varied and have been both animate and inanimate. Human sacrifice has been limited principally to barbaric and semicivilized peoples. It is said that the Aztecs, noted for human sacrifices, had not begun this practice until about two hundred years before the conquest of their land. In India for centuries the *suttee* was common. This was the practice of immolating a widow

on a funeral pyre. The Greek colonies, and likewise the Romans, offered human sacrifices. The purpose was mainly the expulsion of evil, or the compensation for evil acts upon the part of some individual, or of society, collectively.

There are two general classifications of sacrifice. One is known as *sacralization* and the other is *desacralization*. In sacralization, the rite is intended to raise the sacrificer "to a higher level of communion with the gods." The object, or the victim of the sacrifice, becomes a medium through which the sacrificer is brought into a closer affinity with that to which he is sacrificing. The sacrificer feels inadequate to make the direct contact and therefore some function, he believes, must constitute the element to bridge the hiatus between himself and his objective.

In desacralization, the reverse process may be said to apply. Some object, animate or inanimate, constitutes an obstruction between the sacrificer and his objective. The object, then, is sacrificed to sanctify or purify it so that it then offers no interference to the state the sacrificer desires to attain. Then again, an object may be thought sacred and because of that it cannot be consumed or used in any physical way unless it is first desacralized.

Insofar as its functions are concerned, a sacrifice is performed to satisfy either an objective or a subjective purpose. The objective purpose is to try and induce into an element certain spiritual or magical qualities. Among most primitive people there is thought to exist throughout nature a universal good, a prevailing, beneficial and constructive agency commonly called *mana*. Objects thought to be particularly imbued with *mana* may be sacrificed so that it can be transferred to other persons or things. The rite may also be for the purpose of drawing *mana* into the object so that thereafter it is sacred.

The subjective aspect of sacrifice is particularly related to the sacrificer. It is intended in some way to alter his nature, to cause him to gain certain qualities or virtues, or conversely, to lose undesired ones. Today in all religions sacrifice is related to either of these two aspects, the objective and the subjective purposes. Psychologically, in religion, we sacrifice perhaps because we wish to appease our deity. We may feel that

a continuation of our good fortune is dependent upon returning a portion of our worldly goods or services to the religious medium through which we conceived the deity as functioning. It is more or less the same motivation as when one confers a gift upon a temporal potentate for the purpose of evoking his continuous favor. This motivation stems from the instinct of preservation, the desire to preserve our state of relationship for our benefit.

One may have a sense of devotion, a deep, spiritual love that is an ecstasy, and in his sheer joy make some sacrifice by action or in the giving of an object that is symbolic of his emotion. He will perform some act or give some object which has an intimate relationship to his spiritual nature. He may, for example, give of food to a religious cause when the giving of such food or material objects means the denial of his own needs. The hurt, the loss, which he experiences is the subjective aspect. It is the *giving of self*. When one donates a religious or sacrosanct object as a sacrifice, again he believes that he has created by that act a bond between his inner being and the ideal of his devotion. He forfeits the cherished object but receives in return as a compensation the greater love of his god or gods.

The most admirable and subjective type of sacrifice is the sincere forfeiture of a valued possession, of something that would provide the giver physical pleasure. In such sacrifices we find the examples of an evaluation of material ends set against immaterial or subjective values. There is the loss of advantage in sacrificing time or possessions for a cause of a spiritual or moral nature. There is, however, a subjective and subconscious satisfaction that is had which more than compensates for the material loss. The moral sense of righteousness, of aligning the ego with what one conceives to be divine purpose provides a higher and more profound happiness than can be derived from retaining that which is offered in sacrifice.

With most pseudo types of sacrifice, still practiced by modern, civilized peoples, there is the offering of an object or a gesture of service solely as a *symbol* of sacrifice. These pseudo sacrificers are those who drop a few coins in the basket as a token of sacrifice, or who condescend to devote a few minutes some day to some humanitarian or religious

cause. They are performing the *rite* but have not experienced the psychological aspect of true giving of themselves to the point where they experience a real afflatus of the soul.

As to whether it is lacking in the spirit of sacrifice to give money for a spiritual cause, the answer depends upon the circumstances. If one gives money to further a divine need only because it is less demanding on him than the giving of time or something else, he is not truly sacrificing. For further example, let us consider a person who is quite ill, or who may be lonely in a hospital or nursing home and is in need of consolation and the stimulus of a personal visit. If one sends flowers to the patient as a substitute for a visit there is no real sacrifice. It is again merely a token gesture toward convention and the appeasing of one's own conscience; he has done *something* because it is expected of him. The sending of flowers is excusable if it were not possible to make a personal visit, or if the individual is well cared for and has personal friends visiting him. Within reason, the effort, the *sacrifice* of time, the inconvenience of visiting a patient are more in accord with the real subjective aspect of sacrifice. One is then raising himself by the act of sacrifice to a higher level of character and of self-consciousness.

There are times, however, when a contribution of money constitutes a real sacrifice in self-denial and has a true subjective motive behind it. An individual may not be able to serve in some way because of circumstances or lack of qualifications. He may not have any object or possessions to give that would be adequate in the instance concerned. Consequently, giving money, for example, to build a church, a fraternal temple, a hospital, or a library, is a real sacrifice because it satisfies his exalted inner self. There is this requisite, though, in the giving of money: the contribution must be such that it prevents one from doing what he otherwise would have done had he kept it, and from which he would have derived satisfaction. In other words, if the giving of money is in no way a personal self-denial, it is not a sacrifice in the psychological or mystical sense. If one gives a dollar or a pound to a cause—money which he well needs for something else—then, according to this same principle, one who is more afflu-

ent in life must give many more times that sum to have made an equivalent sacrifice.

If it were not for these *monetary sacrifices* on the part of some of our fratres and sorores, over and above their dues, it is doubtful whether much of AMORC's activity could continue today. In fact, if each member once a year, whenever he chose, around the holidays or at other times, would make a sacrifice toward humanitarian activities, such as AMORC's, regardless of the amount of the contribution, they would experience this spirit of sacrifice. It must be said that many members, in the paying of their dues conscientiously, are making a real sacrifice. Others who are more affluent should and could make other contributions to experience the psychological exhilaration of the moral and psychic selves through sacrifice.—X

What Are Rosicrucian Officers?

A soror says, "Members are frequently inquiring as to whether I believe the Supreme and Grand Lodge officers of AMORC to be 'Masters.' My answer has been: 'No, but I do believe them to be initiates.' I have then been asked to explain this, which I have done. Perhaps our Forum can throw further light on this subject."

In answering this question, it may be appropriate to begin by asking one, namely, Just how do persons become officers of the Supreme and Grand Lodges? What are the qualifications? Each officer of the Order began just as a humble neophyte. He applied for membership, as do many thousands of other persons, either direct to the Grand Lodge of the AMORC or, in the past, to one of its subordinate lodges. As is every member, he was then examined and accepted by the prevailing authorities. He was then obliged to study and prepare himself in the teachings of the Order. It must be understood that these individuals did not apply to nor affiliate with the Order for the purpose of becoming its officers. Such is not possible. Individuals do not apply for officership in the A.M.O.R.C. There is no constitutional provision to permit that. Persons are selected, appointed, and approved after having been members for some time. No one knows in advance that he is to hold an office in the Supreme or Grand Lodge and, therefore, cannot expect or demand it.

Let us give some specific examples. The incumbent Emperor, Ralph M. Lewis, was initiated into the Order as a youth. He affiliated with the then California Grand Lodge of AMORC in San Francisco. As other members, he studied and advanced through the degrees of the A.M.O.R.C. He also served in various ritualistic capacities in the Temple, volunteering his services, as do other members, for such position. Then the incumbent Supreme Secretary, Frater Willard Moore, resigned his position to return to his profession as a musician. The office of Supreme Secretary required, as one of its qualifications, familiarity with the doctrinal and ritualistic functions of the Order. It also required administrative training and experience. In those early formative days of the Order monetary compensation for employment by the A.M.O.R.C. was a serious problem. There were insufficient funds to pay salaries comparable to those paid in the professional or business world for equivalent work. It necessitated a willingness on the part of one who had the qualifications to make considerable financial sacrifice for an indefinite time. A committee of members of the then California Grand Lodge recommended Frater Ralph M. Lewis for the position. Members of the American Supreme Council, who functioned under the original constitution of the A.M.O.R.C. in America, voted upon the matter. These persons lived in various cities throughout the United States. Their decision was in the affirmative.

In the capacity of Supreme Secretary, Frater Ralph M. Lewis actively worked with the late Emperor from the year 1924 to August, 1939. Upon the transition of Dr. H. Spencer Lewis, the Board of Directors of the Supreme Grand Lodge, in accordance with the constitutional provision, elected him to the office of Emperor. He had had fifteen years of personal training and preparation for that office, including high degree *initiations* in several of the affiliated esoteric orders in Europe.

The incumbent Supreme Secretary, Frater Cecil A. Poole, succeeded Frater Ralph M. Lewis to that office in 1939. Frater Poole had been engaged by Frater Ralph M. Lewis, when the latter was Supreme Secretary, to participate in lecture tours for the A.M.O.R.C. throughout the United States and Canada. Frater Poole, years before, had

affiliated with the Order and had studied as a sanctum member, as do many others throughout the world. His education and experience had prepared him for public speaking. He was called to San Jose, with others, to be considered for the position of lecturer. He was chosen by Frater Ralph M. Lewis and approved by the late Imperator. He pursued this activity for some time. Subsequently, Frater Lewis appointed Frater Poole to direct the activities of the newly organized Latin-American Division in Rosicrucian Park. This division had formerly been situated in San Juan, Puerto Rico, under the competent direction of Frater Armando Font de la Jara. When Dr. H. Spencer Lewis passed through transition, the Supreme Council of America, the Board of Directors of the Supreme Grand Lodge, elected Frater Poole to his present office upon the recommendation of the present Imperator.

The Grand Master of this jurisdiction, Frater Rodman R. Clayson, as a member, affiliated with the Oakland Lodge in California. He served it in the capacity of Master at one time. He exhibited an excellent understanding of the doctrines of the Order and made sacrifices, as have other members, to serve it without any thought of reward. The growth of the Instruction Department at the Grand Lodge necessitated another capable assistant. Frater Clayson had such capability and was engaged as a staff instructor. He then held no official office. A few years later, after the transition of Grand Master Thor Kiimalehto, the Supreme Council appointed Frater Clayson to that honorable office on the logical grounds of his experience and qualifications.

Frater Harvey Miles, Grand Secretary, and Frater James Whitcomb, Grand Treasurer, had both been members of the A.M.O.R.C. for a considerable number of years before being appointed to their respective offices. It was because of their experience and training in the Order that they were so selected.

Does an officer have to be a master in the sense of being perfect in the exercise of all the principles of the Rosicrucian teachings? No human being can truly master every phase of the Rosicrucian teachings. Each individual excels in some branch of the teachings more than in others. This is because we all are different in our personal development,

our latent talents, and other characteristics. We may use the analogy of a student in college. It is not expected that he will excel equally in mathematics, art, literature, philosophy, and science. One who is a Rosicrucian master must have an excellent comprehension of *all* the teachings of AMORC and be able to apply, exceedingly well, several of its important principles.

The Rosicrucian officer must have a liberal mind. He must be willing to make personal sacrifice in time and effort to serve the Order. He does not work by the day or by the week but does what needs to be done in his capacity. His ambition must not be a career in the Order but rather a desire to further propagate the Order and its teachings. The Order must come *first* in all his considerations. If one cannot do this or is not willing to do so, he is then not qualified for such an office. One who seeks great monetary remuneration for his work or ability should seek elsewhere than at the Order. The A.M.O.R.C. is not a commercial enterprise and its compensation in money is modest in comparison to what might be received in industry or in a profession. The fact that these persons serve AMORC as officers under these circumstances indicates that they have the proper spirit.

Rosicrucian officers are human beings. They have all the foibles of humans. They would be the first to admit their faults, their insufficiencies, and lacks. They, like every other member, are striving for perfection which they hope to acquire through the teachings. They live normal lives and have normal social relations. You would probably not be able to distinguish them from other people by their appearance. In a discussion with them, however, and from their knowledge of various aspects of life, their idealism and philosophy, you would discover the influence of the Rosicrucian teachings.

There are many Rosicrucians who have an excellent knowledge of the teachings. Before such individuals, however, can be of real value to the Order, they must have exhibited in some way that they have the proper spirit of service and sacrifice. Further, they must be trained in the administrative details of the Order. Because it is an international organization, these details are complex. From our members throughout the world, we select persons, mostly younger men and women—

though there is no objection to older persons who have special ability—for their qualifications to become department executives, assistants, or possibly officers in the future. They are then given extensive training at the Grand Lodge and put through a probationary period before being accepted on the staff.

Every Rosicrucian staff member must continue to study diligently not only the Rosicrucian teachings but related subjects of science, philosophy, and history. If the individual does not do so, he lacks the preparation to be of valuable assistance to our fratres and sorores throughout the world. The Rosicrucian Order grows in many ways, not just materially but in what it has learned and what it has to offer. Consequently, its staff and officers must grow intellectually and spiritually as well, if they are to keep pace with and be able to serve the Order.

There is not a Rosicrucian officer of AMORC who would do more, upon being questioned, than to refer to himself as being a Rosicrucian student. He of all members is best qualified to know his lack in comparison to his aspirations and to what can and should be attained. The true mystic is humble, self-effacing, sincere, practical, and realistic. These are the basic requirements for one who serves the Order as an officer of the Supreme and Grand Lodge and, in fact, as an officer of any pronaos, lodge, or chapter throughout the world.—X

Religious Emotion

We have received numerous questions from our members concerning various types of appeals that are being made through the medium of advertising which deal entirely with the response of the individual to certain types of religious feelings. These appeals are frequently found in various publications in which there is an attempt made apparently to teach the individual that, whatever may be his religious beliefs, he is falling short of the maximum use of the divine forces in the universe. It is, of course, true that the average individual is not familiar with the potentialities of this force or, as the Rosicrucians would express it, he is not using all his innate powers and abilities.

We must bear in mind that every individual, in one way or another, responds to the

desire to be more acquainted with and realize more fully the significance of communion or attunement with God and with the Cosmic scheme. However, man must realize that this is accomplished through his own effort and, furthermore, that no set of religious principles or pseudo religious practices can bring about in him a conception of his relationship to his Maker unless there is created, as the result of instruction or study, a true experience that is accompanied with one's convictions.

Man has always been subject to the religious convictions of another. It is well known that certain religious feelings become so definite in the mind of the individual having some certain experience that this individual feels obligated to attempt to force this experience—which is, after all, his own personal experience—onto another's life, and we might add, the total experience of another individual. We have repeatedly pointed out in these pages, and in our teachings, that secondhand experience is of no value. Therefore, the Rosicrucians have always contended that the true religious emotions are brought about by one's own understanding and experience.

True religious emotions are those based upon reverence, love, compassion—all leading to an ultimate state of ecstasy. It is not necessary that this last attainment be accomplished through any one pattern or formula, as expressed by any religious creed, doctrine, or system of beliefs. There are many religious people who profess no particular creed but rather have found suitable outlets for their religious beliefs and principles in a well balanced life and in the development of a philosophy of life which is, to them, their means of adjusting themselves to their environment and to the forces of the universe with which they find themselves in contact. To appeal to one's religious convictions or emotions, in order to direct them along certain prepared lines of thought, is an attempt to limit the creative ability of the individual.

Unfortunately, today we find that almost anything can be done in the name of religion. Organizations, whose functioning might be questioned if they were not religious, can make all kinds of claims as to the benefits that will come to the individual. These claims can neither be proved nor disproved because of the fact that one cannot

be forced to bring into the field of material the proof of his or her experiences, which he can claim actually happened in the guise of religious experiences. Established religions are not attempting to advance claims other than the benefit that can come to the individual through his communion with God under the religious practices established. But those who use religion as a means of advancing a theory or new set of principles of living are not attempting to better the individual as much as they are to appeal to certain emotions of that individual to bring about an imaginary feature for the particular system of thought offered.

Reviewing in our minds the history of the human race we will see many evidences where fear has been used to force the individual into certain religious beliefs. This is easily done by holding before that individual a fear of the consequences of not adopting a certain religious viewpoint. Eternal punishment or eternal ecstasy are the results of our behaviour under this form of appeal. However, with the expanding consciousness of the human being brought about by the advance in civilization, and particularly in physical sciences, this appeal has lost its hold. Men and women are no longer afraid of natural phenomena which are understood. Thunder and lightning were, in the past, interpreted as being evidences of God's displeasure. Even today we find those who interpret earthquakes, floods, or other unfortunate occurrences as being the result of the direct intervention of God due to His displeasure with man's behaviour.

Another appeal which is now used to attract attention of certain followers is the personalization of God to the extent that God can be reduced to the status of an advisor or helper of that particular individual—that man can become able, through a certain set of rules or instructions, to commune directly with God, and the intended inference is that when this process is understood God will assume all the individual's problems and he, in turn, will be free of having to use his own initiative and effort.

Communication with God is not a new thing established by a twentieth century school of thought or cult. It is, and has been, an aspiration of man ever since he has been able to think as an individual. But the mys-

tic, the individual who desires this communication, must first come to the realization that God is manifest in all things, including himself, and that true communication will come in direct proportion to the ability to adjust his thinking and living to a harmonious relationship with these forces within and outside of himself. Briefly, Rosicrucians will see that this is a statement of the Rosicrucian viewpoint of man's communion with his Creator.

Our advice, in answer to these many members who inquire concerning various religious movements, is to judge correctly the *motive* behind the appeal. Is it merely to attract a following or to sell a course of study, or is it founded upon the earnest desire of one who has a true religious feeling to lead others to closer communication with his Creator? Furthermore, remember that religion and religious emotions is something that is difficult to share. We each must follow certain paths in our lives alone. We must arrive at certain conclusions and, as a result, will have those experiences which will prove to us, and to us alone, what, after all, is the relationship that we, as individuals, bear to the rest of the universal forces that exist.

A good criterion for the judging of a religious appeal is whether or not it conforms to our own convictions. We are not forced to accept the religious opinions of others but we are privileged, and it is indeed a very great privilege, to be able to live as we are convinced is the right way and the means to a better understanding. Therefore, as Rosicrucians, our obligation is to respect the true religious beliefs of others and to do nothing intentionally which will interfere with the practice on the part of others of those rights which they consider sacred. At the same time we, in our own minds, make those reservations which permit us to adopt any system of religion that is suitable to our own needs and satisfaction.

True, this organization is not religious, in the sense that it does not dictate the affiliated members' religious convictions. Neither does it uphold, nor deal in, a religious system, creed or belief, but we do want to cultivate in the minds of our members the recognition of religious experience and an awareness of its true place in our scheme of living.—A

(From *Forum*—Feb. 1943)

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Grand Councilor of AMORC for New England States, U.S.A.

Greetings!



SHOULD WE THINK OF SELF?

Dear Fratres and Sorores:

To what extent should we become *self-conscious*? While mysticism and certain philosophies advocate introverting our consciousness and having a realization of self, still other branches of thought inveigh against it. We are familiar with such phrases as "egocentric," "egotistical," "selfish," and "self-centered." All of these imply that the focus of attention upon self is either psychologically disadvantageous or ethically improper. Either the idea of mysticism is wrong, or the opposite view is wrong—or is there a happy medium?

First, it is necessary for us to appreciate the fact that self is *integrated*. It is not a single state or condition, in other words. There are various aspects or functions of what we term *self*. It is the awareness of our own entity, of the existence of our being. But, then, our being has no single quality or nature to us either. My organic structure, my body and its functions is of my self. I may say that my physical self is suffering a distress; I experience an ache or a pain. However, I likewise designate my moods and emotional responses as being of my self. Then my thought world, my rationalizing and imagination, I consider as my intellectual self. The moral self, or conscience, is still another of these aspects of the integrated self. What, then, constitutes the *wrongful* attention to self? Which expression of self may I be devoted to without incurring that censure as indicated in the remarks above, such as my being egotistical, and others equally uncomplimentary?

Let us visualize a small telescope. Its eyepiece is quite small. The lens aperture at the opposite end is relatively larger. If we look through the eyepiece in the normal manner, our vision then through the opposite end of the telescope is extensive. We behold a world of greater proportions; that is, we see objects considerably magnified and some

which are not visible to the naked eye. Let us now figuratively turn the telescope about and gaze through the larger end where the principal lens is located. Our visual experience is now reversed. Objects are greatly diminished, or those seen previously are not seen at all. The world we ordinarily realize becomes a small one, more compact.

In our speculations, let us further consider the larger world as viewed through the telescope as that greater reality which we call the *Cosmic*. It is what we conceive to be the Divine and infinite realm. The small world we see when looking through the opposite end of the telescope is the finite reality, the *physical world*. The telescope we may consider as *self*. It is the state of consciousness, the realizing instrument. It is the organism, one may say, by which the greater and smaller worlds are experienced. When we gaze through either end of the telescope we realize the instrument being used as well as what we see through it. This realization is similar to your reading at this moment. You are conscious of these words, but nevertheless you have an awareness of your self.

Suppose, now, you withdraw your vision from either end of the telescope and, instead, gaze upon the *instrument* alone. You turn it over carefully in your hands. Assiduously, you inspect its mechanism and construction. This, then, is the focusing of your attention upon the instrument of observation itself. The instrument becomes detached in importance from its function. Your attention to the instrument is figuratively a lost mental effort for it in no way causes it to better serve you in the manner in which it was intended. It is possible that you might become so engrossed in your examination of the instrument that you would forget its true function. You might think of it as a point of interest in itself instead of a mere means to an end.

In this simple analogy we have an example of the individual who has perverted

his consciousness of self. He is trying to isolate self, the individual entity, from its necessary relationships. He has truly become egotistical, or self-centered. Such a conception of self causes a distorted sense of values. It is exaggerated out of proportion to its true worth. The self is only a consciousness of our functions in contradistinction to the larger reality of which we as an organism are a part. A man cannot live separately from his fellows and from society. He most certainly cannot isolate himself from the laws and forces of nature. To think only in terms of the immediate self, the sensations we have of it, the pleasures and satisfactions which we experience, our pains and desires, is like trying to isolate a flame from the candle. They are interdependent. The candle exists for the flame, and the flame cannot exist without it.

What the world condemns as selfish and egotistical is the attempt to concentrate wholly upon the realization of self. It is a confining and a contraction of the consciousness. It is not true introversion. It is only a limited phase of it. The mystic withdraws his consciousness from the finite world in his meditations; he turns it inward. He does not, however, arrest his consciousness within his own being. To refer again to the analogy of the telescope, he directs his consciousness through the instrument toward the larger aperture, the lens. The consciousness, then, is projected through his being into the Cosmic, a realm of greater magnitude. Though the mystic does not psychologically lose all realization of self, the self does become subordinate to his experience of the greater realities. He realizes spiritual and mental images of God and the Cosmic, of ultimate reality, of moral idealism, which far transcend the realization of his own limited being and ego.

Actually, the mystic is not thinking of self in his meditative arts and practices any more than is the physicist or the chemist who con-

centrates intensely upon some phenomenon of the physical world. The only distinction between the mystic and one who contemplates the world of everyday is the extent of their consciousness. As we turn the consciousness inward and *through* our being, figuratively speaking, it spirals upward in a more extensive manner than that of the materialist. The particulars which are the objective of the empiricist are not of concern to the mystic. To him, the realization of harmony of the whole, the experience of which quickens all the faculties, is the most important factor.

We may use another analogy, that of the poet and the physicist viewing a sunset. The poet has a deep appreciation of the aesthetic values of the *whole* experience. He is affected by the rosy glow of the sun upon the water, the deepening shadows, the iridescent colors of the billowing clouds which frame the sinking sun. He is exhilarated emotionally by his visual sensations. The physicist, however, may be more concerned with the excellent demonstration of the laws of optics which the experience provides. He notes in particular the refraction of the sun's rays upon the water. He observes the spectrum of colors caused by sunlight passing through spray cast up by the breakers. He notes, too, the filtering effect of the wave bands of light in the sky as the clouds momentarily pass before the sun.

The modern mystic will vacillate his consciousness of self between the external world and the Cosmic. He will also have an appreciation of the material importance of the world in which he lives. He will use the inspiration that comes to him through his Cosmic consciousness to better meet the demands of mortal existence. He will never allow his consciousness to be centered exclusively in self, for that he would consider to be a dissipation of the powers of his being. He will concentrate upon self only in a philosophical and an analytical manner so as to

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better understand its function. He will never confer any supremacy upon his self-awareness apart from the other reality of which he is capable of experiencing.

Fraternally,
RALPH M. LEWIS,
Imperator.

Intelligence and Mystical Enlightenment

A frater in Canada, addressing our Forum, asks: "Are there any grounds for believing that intelligence, as shown through I. Q. tests or other similar tests, and soul development are related? We are told that whatever we do to develop ourselves in music, art, and so forth, we take with us as part of our soul equipment and carry it on when we are incarnated into another body. The so-called talented persons in music in early childhood must be those who have developed such talent in previous incarnations. Am I right in my assumptions?"

Everyone, who has had mystical enlightenment, exhibits exceptional intelligence. Everyone who is exceptionally intelligent, however, is not mystically enlightened. Though this may seem an incongruity, it is easily explained. Intelligence is the alacrity of the mental faculties. It is the ability to adapt the reason to new circumstances as they arise. The intelligence can, therefore, be devoted entirely to the objective world. It can, as well, be unresponsive to emotional and psychic impressions. Many intelligent persons display little emotion, and some have a paucity of sentiment. Many criminals have been found to have a high intelligence quotient, but exhibit little moral sense. The rank materialist who has no appreciation of spiritual idealism may, nevertheless, have a brilliant mind.

One who resorts to meditation and, as a consequence, has periodic Cosmic attunement, and experiences intuitive enlightenment, finds that his intelligence is quickened. The intuitive experiences act as a stimulus to the mental powers. The consciousness is accelerated; there is a greater mental vision; the subtle relationship between ideas is facilitated. Even one of average intelligence will exhibit a high I. Q. after a series of true Cosmic attunements. The judgment displayed is more the consequence of an unconscious synthesis of thoughts. The

ideas come as intuitive flashes. Others of high intelligence may arrive at the same conclusions but they are consciously labored or reasoned.

The frater is seeking to know whether there is a latent knowledge and intelligence of the soul with which men are born. He further desires to know whether exceptional talent in early childhood constitutes such knowledge of the soul. The philosophers have not been in agreement on this subject. Socrates expounded that man was born with knowledge which the soul acquired in its divine sojourn. This he declared could be awakened by his Socratic method of interrogation. This concept Socrates probably obtained from the Orphic philosophy which had long proclaimed the rebirth of the soul. The English philosopher, John Locke, inveighed against the idea of any knowledge implanted in man's soul. To him all knowledge, all ideas, were born out of objective experience. Leibnitz, in his *Monadology*, declared that all things are composed of simple monads, each with its "preconceived harmony," or intelligence which directs its function. The soul of man was a particular kind of monad imbued with such a divine intelligence. Immanuel Kant, too, in his doctrine of *a priori* knowledge, advocated the idea that there are synthetic categories of the mind that influence all the knowledge which we acquire *a posteriori* or after birth.

We must not overlook the fact that talents have, as well, an organic basis. In the cerebrum there are areas that have a physical relationship to talents. Music, art, languages, mathematics, and mechanics have their principal functions in these special areas. Heredity may at times through the genes transmit an aesthetic sensitivity that will incline one, for example, toward the arts. Certain areas of the cerebrum develop to a greater extent than others in some individuals. This will also account for the physiological point of view, for exceptional talent in children.

From the mystical viewpoint, a highly developed talent will be carried as *an inclination*, as an impulse, in the soul-personality. When the latter again incarnates, this impulse will fashion the organism, the brain, so that it will exhibit the characteristics of a highly developed talent. There is that intelligence which influences the neural cells that are best adapted to that area of the brain

responsive to the qualities of the talent. Such children, as others, will also need to take training in music, to learn the notes and to familiarize themselves with the theory and science of music. However, the effects of the empirical experiences, the actual training, will be much more rapid with them than with others. Much that is taught will seem elementary to them and be quickly assimilated and adopted. Comprehension and response will be almost immediate. Though there will not be the memory of any particulars of technique, all will seem very familiar and the necessary physical and mental co-ordination will be easily attained.

The inherited knowledge of the soul-personality does not consist of words, numbers, or geometrical forms. Likewise, it does not consist of the data of any science or art. It is rather a responsiveness to learning which pursues or follows a branch of knowledge which one had previously acquired. Let us presume that, through heredity, one has had transmitted to him a highly developed mechanical aptitude. This aptitude does not include the knowledge of any tools or any laws of mechanics. It carries with it no blueprints or schematic designs of apparatus or equipment. It is but an inclination that should be given expression. One is first obliged to learn how to use tools, read blueprints, and acquire a fundamental knowledge of the principles of mechanics. All of these are objectively experienced. Such are not transmitted to the offspring in the genes. The physical inheritance, we repeat, is but an inclination, a responsiveness, toward adapting one's intelligence to all experiences related to a talent. Such a person exhibits more rapid learning in that sphere of training. The same applies to the motivation provided by the experiences of a soul-personality in a past incarnation. We are drawn toward those channels which will provide us with the objective knowledge to express them. The knowledge itself in detail in terms of human ideas is not carried over.—X

Rational Mysticism

Mysticism has been related to the concept of mystery for so long that few can understand that it is a system of thought having a rational basis. The mistaken impression that mysticism is an attribute of the mysteri-

ous or in some other way associated with mysterious activities or processes has caused mysticism to be relegated to a position of secondary importance in the thinking of the people who pride themselves in being citizens of a practical civilization. There is little in most individuals' thinking that relates the concept of mysticism to the practical business of day-to-day living. This concept is based upon a misunderstanding of the scope of mysticism. It has developed from the restrictive influence of religious interpretation of mysticism.

As Rosicrucians, we are taught in our very earliest monographs that we need not necessarily relate the mysterious with the mystical concept. Mysticism is essentially the basic type of philosophy underlying Rosicrucian philosophy. To make it understandable and practical is both a function and an obligation of the Rosicrucian philosophy and those who uphold it. Therefore, it is of importance that we approach mysticism from the standpoint of reason and are able to clarify in our own thinking that it has a rational basis. We should, by example of living and of teaching, uphold a practical concept of mysticism that will help make it possible for us to illustrate to the world and to other individuals that we can attain a rational basis of the mystical philosophy that is productive of true value.

The Rosicrucian philosophy defines mysticism, and we refer to it so frequently that it is necessary to constantly reiterate the meaning which we wish to imply. We are, in this sense, placed on the defensive. It is essential that we be conscious of the true meaning of a subject so much a part of the philosophy in which we believe and which we want to apply practically to the process of living.

In our frequent use of a definition, we are, of course, faced with a tendency to restrict the meaning of an important idea rather than to clarify it. Too much repetition of the definition of any subject or word sometimes causes the concept being defined to have little meaning insofar as actual experience is concerned. In other words, this repetition causes an individual to sometimes feel that he is restricted in his interpretation of a condition or philosophy which actually a person should be able to feel and experience. Insofar as the formal definition of mysticism

is concerned, it usually places it as a concept or doctrine which permits man to relate himself, without any intermediary, directly with the infinite. Mysticism is the doctrine or system of thought that makes man realize that he has value superseding that of his own individual self or entity. By this I mean that man is or can be aware of the existence of a power or force which supersedes any other power or force that normally manifests in the physical universe.

Each individual is seldom aware of his own concept of mysticism or of its manifestation. We can be aware of the presence of the manifestation of mysticism when we as individuals realize or we find another individual realizing that the difference between the earthly and the Cosmic or the temporal and the eternal has been transcended in consciousness. This means that in our own thought or the thought of an individual who we realize has a mystical concept is of such nature that true value can be placed outside the realm of the physical universe and found on a different level; that is, the ordinary values of existence have been transcended and an individual with the mystical concept automatically at all times perceives Cosmic values as being paramount in all experience. Such an individual has gained a feeling that while he physically exists on a level of the earthly or the temporal, he actually belongs to and is a part of the Cosmic, the Divine, and the Eternal.

For the sake of convenience, I will classify mysticism into two forms. These forms really have nothing to do with the meaning of mysticism, but rather with the means by which the concept of mysticism is acquired or realized by the individual. I will refer to these two forms of mysticism as *elementary* and *evolved*. The elementary form of mysticism is the outgrowth of the original or the primitive form. The evolved form of mysticism is the concept of mysticism that has come about as a result of man's realization of his own potentialities to be able consciously to comprehend the existence of a divine force resident within the same environment that he himself lives and yet, at the same time, transcending that environment.

Elementary mysticism is exactly what the term implies. It is a concept that has not yet risen to a level of correlation with the

universal concept of being. Elementary mysticism is confined to the views that are the same as those directly related to one's material experience and indirectly related to a more or less naive concept of the Eternal.

Originally elementary mysticism was brought about by a process that impressed upon the individual a concept of deity and the Eternal of which he previously may not have been aware. In this way forms and procedures developed, and in some cases these procedures, which later may have become initiatory in their nature, may have become more important insofar as the process was concerned than the actual meaning which was attempted to be conveyed by the process. The elementary mystical concept was therefore associated in some cases with a mysterious or magical act. This association probably is the foundation by which the idea was developed, and carried into modern times, that mysticism is in some way a mysterious philosophy or a composite of magical and mysterious acts or events having no place in the practical existence of human beings particularly as they live today.

Nevertheless, even if these acts or procedures did have a mysterious or magical overtone, this was not inherently an error in the act itself. Many times this particular emphasis or overtone was the result of the individuals who supervised the process—or it was due to improper interpretation by the participant. But, nevertheless, the act served a purpose. By means of certain processes the participant was able to enter into communion with the Divine in such a way that he eventually came to believe that he was sharing a supernatural mode of existence. In other words the act itself, if it were initiatory or ritualistic, provided the impetus that opened the eyes and the mind of the individual who had not previously thought in terms of such a concept as mysticism.

Many people today may consider ritualistic procedure as being a crude way of approaching mysticism. This belief is based on an erroneous idea of the meaning and purpose of ritual. We know that the true meaning of ritual and initiation as is presented in the Rosicrucian teachings is a means by which man is able to approach a concept that he might not in any other way have brought to his consciousness. The concept of the proper realization of the meaning of an

initiation ceremony is a concept of a union with divinity brought about by participating in the ceremony. Not only is initiation the basis of the mystical approach in our philosophy, but it was the foundation for the development of many primitive religions which as they shed their superstitious or magical concepts became the basis of the ethical and moral philosophies which have been the foundation of many phases of human civilization.

It is interesting from the historical standpoint that one of the most fundamental procedures that was used to achieve this end was probably the sacrificial feast. In the sacrificial feast the participant by being a partaker of a certain meal according to a certain formula under the circumstances which were laid down by the priest or religious rules felt that he in some way became one with divinity. The ritual of the feast has been incorporated in religious and fraternal practices of modern times. We as Rosicrucians have such a symbolic feast in connection with our observance of the New Year. Our ritual constitutes a reaffirmation of the value we place on our own mystical philosophy. It has both historical and personal significance because it illustrates how man in the course of evolving consciousness can use such an act as one means of attaining a knowledge of the divine.

The ritual also illustrates to us today the use of a simple process which should impress upon our consciousness that we as individuals can humbly come before the Cosmic and by carrying out a simple act place ourselves in the proper mental attitude to be able to be aware of the vastness of the philosophy of mysticism. Regardless of the development of our abilities to reason, regardless of the development of our intelligence and our mastery over the physical world, we must still impress upon our consciousness by reason and by action the necessity of approaching the Cosmic itself as humble entities still in the process of evolving. Through the use of ritual we can grasp or become aware of Cosmic illumination and are able to realize that by proper preparation and performance of our obligations we will be able to rise farther up the scale of that illumination.

A more highly developed phase of elementary mysticism found its expression in

the mystery religions. So far as history is concerned these first developed in ancient Egypt. From these mystery schools came the traditional beginning of the Rosicrucian Order. These schools were also highly evolved in other countries of ancient times particularly in Greece. In many of the forms of the religious practices which grew out of these mystery schools in Asia and in Greece in ancient times and in the religions and philosophies that have evolved from the mystery schools, the participant attained by means of his initiation the concept of a union with divinity. Through the process of participating in these mysteries the individual became a possessor of the immortality through which he hoped to achieve complete understanding and realization.

In a sense, these ancient practices were the foundation for the sacraments which were incorporated into religion. Through the sacraments, the human being is considered to be born again into a higher state of existence.

When man is able to conceive the universal or the Cosmic—in other words, to expand his consciousness from the limitations of the material world to include a Cosmic concept—he then is able to conceive his relation to the totality of all being and to Divinity itself. The mysticism that results from such a concept is widened. It is deeper, insofar as man's conscious awareness is concerned, and this awareness inspires man as a result of the relationship he achieves with the Divine. This broader concept of mysticism, this relationship with the Divine, comes about as a result of reason. The emotional effects or phases of the initiatory processes, that may have been crude or elaborate, are augmented by man's exercising his own reason.

Such a conscious act raises the personality above the illusion of the physical senses, and makes man realize himself as a being in bondage in the physical body to the earthly or the temporal. The individual aspiring to the mystical concept, thereby attains the power to distinguish between appearance and reality. He is able to comprehend the material as a form of the manifestation of the Cosmic or the Divine. The individual gaining this evolved mystical concept also gains awareness of the eternal as existing in the transient or the temporal. He recognizes the

unity of all things in God, and thereby, with his gaining of the mystical concept, passes beyond the irritations of the process of becoming and living a physical life into a realization of the peace of timeless being. He is conscious of man as being in God, and aware of every moment as being eternal.

Intellectual mysticism is potentially a common possession of all human beings. Whenever rational thinking makes the effort to conceive the relation of personality to the universal, then this concept of mysticism manifests in consciousness. This is Cosmic consciousness and is evident in all inspired thinking of the great teachers, leaders, and avatars throughout all time. This concept of mysticism even penetrates into the most orthodox of religions, and Christianity and Islam are both somewhat naively dualistic in their belief in the distinguishing differences between the earthly and the heavenly. Whenever great thinkers, under the influence of these religions, or any other religion or philosophy, have conscientiously endeavored to attain a clarity of realization regarding the relationship of God and the world, or man and the Divine, such thinkers cannot help opening the door to mysticism. Therefore, mysticism has found expression in all the great teachings of those who have aspired to relate man to his source.

The true mystic thinks of his existence as being under the pure conception of being, and of this being existing in the Infinite while at the same time manifesting itself in the temporal. The individual who really can absorb himself in this thought gains a concept that he lives in one world and functions at the same time in another. In the Christian mysticism of Meister Eckhart, the conception is of being in the living God, and it is also the same in Moslem mysticism or the mysticism of the Hindus. Whatever modification mysticism may assume through the philosophy or religion that may be prevalent in the mind of those who teach it, what intellectual mysticism is actually concerned with is our being in ultimate reality.

Rational mysticism is therefore synonymous with evolved mysticism. It is a step beyond the elementary process by which man comes to a realization of the Divine through an act or procedure. The act or procedure which we know today as ritual and initiation is still necessary. It is both important and

inspiring. It is a step by which man lifts himself from the realm of being merely a man to an area where he may be conscious of the Divine. This step is often the first step, and it is a means of constantly reiterating in our own mind the importance of the step we have learned. Each time we participate in an initiatory or ritualistic act which has for its purpose the raising of man's consciousness we are renewing our awareness of the mystical idea and the eternal which we wish to comprehend and realize.

Actually the ultimate purpose of evolved or rational mysticism is to be able to be aware of ultimate reality. This is the Rosicrucian goal—to see reality, to be completely aware of truth, to function on a Cosmic plane in contrast to an earthly plane, to transcend the limitations, the irritations, as well as the suffering and happiness that is experienced on a material level. We will then be able to be aware of a transcended area of existence to which we can direct our consciousness at any time regardless of the physical circumstances with which we are restricted or limited. At the same time we can project ourselves to another plane and dwell there with the realization that we have found our true home, that we have arrived at our real place of being. This is transcendent awareness—the awareness of being, that is, the awareness of Divinity and reality.—A

The Development of Mind Power

The concept of the mind is so vast, regardless of the point of view with which it is approached, that it is very difficult to define its nature and scope. If we believe that we appreciate the power of the mind, actually we cannot grasp its potentialities. The mind includes all that exists in the universe. Regardless of whether an individual may be a materialist or an idealist, he still cannot deny that it is within the mind, no matter how defined, that the memory of the past, the ideas of the present, and the potentialities of the future are latent. Mind is the only human attribute that transcends time and space. Within the minds of our ancestors slumbered every thing that we know today: the development of electronics, radio, electricity, air-conditioning, the telephone, your television set, the atomic bomb—all were in

the minds of those who have lived before us, whether they lived in ancient times or in the time of our grandparents.

This concept is consistent with the principle in Physics and Chemistry concerning the law of the conservation of energy and matter. Nothing can be completely destroyed, or be permanently eradicated. All things are existent forever. The reason our grandparents or our ancestors of a thousand, two thousand, or five thousand years ago did not have the mechanical conveniences or the knowledge that we have was simply because they did not become aware of them. All things exist in mind prior to manifestation in reality.

The materialist will take exception to my interpretation. He may concede that in mind all things exist, but he may not consider the potentiality of the mind while I advance the theory, consistent with Rosicrucian philosophy, that mind is a continuous entity manifesting in individual segments of which you and I are very small segments. One of the stoic philosophers made the statement that the heart's desire should forever remain unattained. That may seem to be a pessimistic viewpoint, but actually the attainment of the heart's desire shuts off much of the creative impetus of the mind.

You know and I know by common experience that anticipation is sometimes more pleasurable than actuality. What we anticipate doing, what we plan to do, particularly if it involves effort and some sacrifice, creates within our own minds a greater concept or idea than the actuality can possibly be. What we hope to do tomorrow, what we may save our pennies for or devote our effort to is conceived in our mind as better than the actual event or object attained due to our concentration during the time of anticipation.

I believe most people have experienced the letdown that sometimes comes from an actuality to which they have devoted effort to attain. The reason for this is that within the creative power of the mind itself, we are able in our thinking, in our planning, and even in our daydreaming to go beyond or to transcend the scope of actuality that cannot possibly be achieved. We can visualize, we can imagine, we can hope for things beyond the realm of achievement because within the mind we are unfettered. We are not re-

stricted by the bonds of any physical medium nor are we restricted by our own lack of intelligence or lack of physical strength or capacity. Therefore, the ancient stoic who said that the heart's desire should forever remain unattained was realizing that such desire, or fondest hope, or greatest ideal, is in some manner a torch to be carried ahead of us to light the path of the ordinary more or less monotonous and regular events of daily living.

To attain our heart's desire is to extinguish the light temporarily. Life consists of more than the attainment of anything we can imagine. There is value in the maintenance of the desire for achievement itself. Therefore, the heart's desire, the ideal to which we subscribe and which we hope to attain may be of more importance in its existence as an ideal than in its materialization. To consider all mental concepts as ultimately becoming materializations with which we can deal on a physical plane, is to first build up an idea, lift it to a level of aspiration, and then to reduce it to the level in which humanity struggles. The concept of mind is, therefore, a vast one, one so complicated and so large that it is, as I said earlier, difficult to circumscribe or limit it by definition. Nevertheless, if we are to consider the creative power of the mind in any respect we must be concerned with what constitutes the mind.

From a naive and superficial point of view the logical explanation of mind is that while it is a definite entity in itself, that is apart from the physical body, it exists as something that is related to another force within the body; that is, the mind is virtually synonymous with Soul. This concept, of course, is rejected by the materialist and subscribed to by many idealists, that the mind is a function of a force within us which supersedes any material manifestation. The mind is not the brain. It is a function that comes only with life and is an existing manifestation of life. Mind in man is considered to be more highly developed than in any other living thing. The ability of the mind to conceive all that has been or that will be is the one fundamental difference between man and animal. The phenomena of today slumbered in the minds of our ancestors as do all the attainments of the future slumber in our minds.

Within mind at this moment lie the solutions of all problems, whether they be political, economic, social, or religious. The problems that make it possible for the front pages of our newspapers to have headlines are at a point of solution within mind if mind could be made aware of them and be able to grasp them. Unfortunately mankind is giving more consideration to effects than to causes. We do this as individuals, and so we cannot blame society. Something happens today and if that event is an important factor in our lives, if it upsets our routine, if it has something to do with our living in such a manner that it affects us radically we become very much concerned about it whereas we should have been concerned about it a year ago or five years ago.

Because causes are subtle and gradually accumulate, most of our problems, physical, mental or spiritual, have causes of which the roots lie in the background of experience and consciousness. The same idea can be projected into the future. The problems that will be ours tomorrow have their solution in events and thoughts that are taking place now if we can be made aware of them.

May I add parenthetically here that there is no magic formula in the Rosicrucian philosophy or in any "ism," philosophy, or religion that will make it possible for you to grasp those potentialities without, if I may quote Sir Winston Churchill, "blood, sweat, and tears." That is, there is no magic key that opens the door to our own potentialities. It is something that has to be brought into consciousness by the process of living itself. Otherwise we wouldn't be here living. It's that simple.

Another concept considers mind as distinct from body, but at the same time believes it to be something that interacts with the body. One of the fundamental problems of philosophy is the mind-body problem. How does mind, an immaterial thing, affect a material thing—the body? The first theory I mentioned is that mind and soul are the same and have a supernatural effect over the body. The second is that mind and body are distinctly separate. One acts upon the other in some mysterious way. That concept is hardly tenable because it is inconsistent with the laws of nature, as we observe them in the universe, that two unlike things can directly affect each other. Consequently, we cannot

accept the theory that mind and body are distinctly different and affect each other only by interaction.

Another concept is that mind is tied closely to the brain and considers that the function of the brain is also the function of the mind. This is the concept of naturalism which is the mechanistic psychological outlook of today generally known as a scientific approach in which psychology and biology are so closely related that no attempt is made to separate the strictly functional from those which are physical. Some materialists go still further, and incidentally some idealists also take this view to deny the existence of mind with the statement that human behavior can be adequately described without the use of a vague and indefinable term. This point of view appears contradictory to what I have already said, but we here enter the field of semantics, that fascinating study of language. Mind is an overworked word, and if we deny the existence of mind we automatically open up the avenues to consider another term for mind and its function. Possibly by redefining and reapplying terminology, we will be able to clarify the idea. To accept the strict mechanistic idea that to deny mind because it cannot be defined or explained is to evade the issue. Regardless of what we call this force, power, or condition, existing as a great potential, as I have already outlined, the fact is that a vast realm of knowledge and experience does exist somewhere. If we do not classify it as being in the mind, we will have to use another term to mean the same thing.

In contemporary psychology, we see from the days of the early mechanist to the present time almost a complete circle. Contemporary psychology and the conscientious research psychologists of today have returned to an interest in the whole organism and all of its aspects. The psychologist today looks at the human being as a human being, and not as a collection of various parts and functions. Twenty or thirty years ago psychology was approached like arithmetic; that is, we studied one section or phase at a time—the nervous system, perception, attention, judgment, and other attributes. Actually these functions cannot be separated from the consideration of the organism as a whole. On superficial examination, functions seem unrelated, but they are all the function of

consciousness, sometimes happening simultaneously, and therefore definitely related. Consequently, the view of considering the whole human organism as a functioning unit—that is, grouping together its behavior and its mental activities into one manifestation of behavior—is the returning as it were to the fundamental, the consideration of the human entity as being physical and mental, and therefore functioning as a whole unit. Modern psychology can therefore be defined as the science that studies interactions between living organisms and environment.

I have referred to the fact that all physical achievements slumber in the mind, but some have only been recently realized. Many mental achievements have surpassed physical achievements and there probably have been many intelligent men who will not be excelled in intelligence in all the history of humanity. The philosophers and great thinkers of the past have used the power of the mind and tried to show that man had this ability.

The organismic concept, this concept of the living being as a complete unit interacting with its environment, is basic to the Rosicrucian philosophy and psychology. It upholds the basic concept to which idealistic philosophers have subscribed that mind is not an isolated entity, but is in all matter including the cells of our bodies.

I have also completed a circle. I first stated that mind was a complete entity that pervaded or filled the universe completely and of which we were aware as a segment. Then I attempted to define mind as if it were an entity in itself that could be isolated. Actually, this analysis or definition of mind is not fully satisfying for the reason that mind cannot be restricted. Mind is everywhere. We are taught in our temple degrees the very important fact that each individual cell carries in it a degree of consciousness and whenever cell structure is modified there is an accompanying modification within the mental life of the individual who has such an experience. We do not think in our mind or in our heart to use the two ideas that have been advanced over a period of human history. We think with our whole being and yet the physical organism composed of cells in which there is a unit of mind in each is not the container of mind exclusively because mind supersedes or tran-

scends any physical thing that would attempt to contain it.

Pantheism is the idea that God as a deity exists in all creation and yet transcends it. The pantheist believes that God is an entity, but not in the sense that we are individual human entities. The pantheist believes that God as a creator exists in everything He created. He is in the cell structure of wood, of the soil, of the rocks, as well as of the human being, and yet God transcends all these. He is not restricted to any phase of creation. Mind is the same. It is in us. We are aware of it because we function to a great extent on a mental and emotional level. But mind goes beyond us and therefore it is the link which makes it possible for intelligence to have continuity. Mind then is both the conserver and the creator. It is the evidence of intelligence as an accompanying attribute of life. It conserves the experience of the soul and at the same time is the contact with the source that causes the soul to be. Mind is to the soul what the brain is to the body. It is the entity that maintains the intelligence that is worthy of the soul.

We refer in our terminology to the manifestation of the divine force or the creative force in the universe as being a force which we call *Nous*. *Nous* is a convenient term for the creative force in all things. To return to the pantheistic concept of God as God pervading all things and yet transcending them, we might say that that phase of the deity that pervades all things is what we call *Nous*. We divide *Nous* into spirit and vital life force, but we will not go into those technicalities at this time except to say that mind is merely a phase of *Nous*. Mind is the attribute of *Nous* as heat is the attribute of fire. One cannot function without the other. They are inseparable and consequently mind has the same relationship to the divine, or to the creative force that is resident within this world, as heat has to fire. It is almost impossible to conceive one without the other.

I have already referred to the creative power of the mind indirectly. I have also implied that this power functions more on the level of awareness than it does of discovery; that is, I made the statement that all technological achievements of our so-called modern age slumbered in the minds of our ancestors; in other words, it is only

necessary for us to become aware of the content of mind. You might ask, how can one consistently say that the mind is creative? The creative process of the mind is the bringing of this awareness into consciousness. We find it convenient to live our day-to-day lives on a purely objective basis. We very seldom call upon the full potential of the mind. Most of us find that we can make our living, we can have the pleasures that we feel are necessary, we can live in reasonable comfort, barring some major catastrophe or development, purely upon an objective level.

It is the easiest way and the fact that most people do so live can be observed in the behavior of the average human being. Let something interfere with that routine; let a problem whether that problem be physical, emotional, or some outside change in environment suddenly disrupt the even tenure of life and panic breaks loose. The individual blames everybody but himself. People desperately try to find a solution outside of themselves. They go to religion or they turn to some "ism." They practice one system or another. They buy a bottle of different vitamins or try some new diet.

All these procedures are always the result of some change in an ordinarily more or less routine existence. There would be no demand for health-food stores, doctors, fortune-tellers in any twenty-four hours if human beings could adapt their living to their full potentialities. If we can learn to draw on our present experiences in terms of the past and future at the moment instead of turning in panic to some outside force when something happens we would have a more even tenure of life. The fact is that man just does not know how to awaken this intense power of the mind which is available.

The fact of our being here is evidence of our limitation. We believe that we are at least aware of the existence of mind power and we are trying to learn to use that force. But we are only students in that attempt. Few have mastered life. Mastery is a part of our development, and I think it is closely related to the all-over purpose of life. When the time or place is reached where man can voluntarily and consciously become aware of his tremendous mental abilities and the power of the mind that is within him, he will then have reached a different stage of exist-

ence. He will probably be removed from a material level of living because that will no longer be essential to his experience. Consequently, I am of the opinion that our life confined to a material world is for the purpose of exploring the world of mind. When that exploration is done and we realize its connection with the creative force of God, we will then be ready for the next step and that may take place within a few years or the next thousand years or more. We do not know.

But mind even in our limited knowledge of it can be a creative force. Probably you yourself have performed or seen experiments in which physical factors affect the color, size, and manifestation of the aura. It is a very simple experiment. Such an experiment is a demonstration of the effect of mind upon a physical thing. The aura is no more or less than the spirit energy that radiates from the body which is the material phase of Nous. The fact that sound, emotion, and feeling can affect that manifestation and that we can see this effect is evidence that mind is a potent force and is not merely an idea. As I have already stated, there is no key to mind power, to mind development. There is no magic word or symbol and yet I know that some people are looking for it and will go on looking. Some of you may even discontinue your association with AMORC when some traveling salesman comes along with a new argument. From the viewpoint of human nature, we all are familiar with humorous stories which revolve around the ability to make money quickly or easily. Mankind is always looking to gain something, and if he thinks that he can do it by a short cut he is usually willing to try. Possibly this too is a part of our experience in living in this material world.

I do not want to present a picture that is discouraging. I want to try to leave with you the thought that what we need more than anything else at this moment is a conscientious inventory taken in appraisal of ourselves. Many of us are better off than we have ever been before because of what we have learned, but most of us are dissatisfied because of what we have not learned. It is the old story of the human being not having quite enough. Remember the stoic who said that the realization of our heart's desire should forever remain unattained. If

we cannot have an ideal that is greater than anything we can achieve at the moment, then nothing we achieve at the moment will be worth having when we achieve it.

Consequently, follow every avenue that is sane and sound toward the understanding of that creative force that is already within you. If you can utilize that force, you will not need any other because that is the same force with which God created the universe and it is resident within you. The evolution of you as a mental, physical, and psychic being is in the gradual achievement of that realization. It comes slowly and requires patience, but so does every other worth-while accomplishment.

I feel after a good many years of working in this field of exploration that at the present time you cannot find anything better to serve as a guide than the Rosicrucian teachings. They proceed from grade to grade taking you mentally, physically, and psychically through steps that are conducive to that ultimate achievement. The achievement of course resides potentially in you. I know of those who have attained enough of it to realize the vast potentiality that is ours. If we would only take honest inventory and realize what we ourselves have attained, we would feel more satisfied. So many accomplishments hang on such a slender thread. If we learn to tap our inner resources even to a small degree, we will gain in proportion to our realization that they are there. Learn to depend upon intuition and the power of the mind in small things, and you will find that the force is there to assist you even more than you might realize in major things.—A

Our Mission in Life

Frequently this Forum has questions directed to it such as: "What is our special function as human beings? What are we Cosmically ordained to do—or are we ordained?"

It is natural that none of us wants to dissipate his powers or to waste his opportunities. Consequently, if it is possible for us to know in advance what our mission is, obviously that knowledge would make life much easier. If a fate decreed our mission in advance, we might not be in accord with that decree. After all, we have individual

powers of perception and judgment. We have likes and dislikes and resultant desires. We might all be miserably unhappy if there were a blind fate that laid out a course for us in advance. We might aspire to something quite different and feel Cosmically persecuted if we had to fulfill the decree of fate. Rosicrucians, therefore, do not accept the notion that our mission in life is predetermined, as a fate, for each of us.

There are those who are of the belief that Cosmic masters find them a place in life. As a result they are inclined to resign themselves to the conceived choice and motivation of these Cosmic masters. Eventually, they learn that their conception was wrong and they are sadly disappointed. We must always be conscious of the fact that each of us has been instilled at birth with the means whereby we can know our own capabilities and discover our latent talents. Within ourselves lies the answer to the question, What is my mission in life? No master, then, can rob one of his birthright to set his own course in life. Each of us will grow, profit, and find his respective mission through personal experience.

Let us look at this problem of our mission in life from a logical point of view. There are two principal tendencies in life which move a man to action. Aside from the appetites and desires of our physical organism, which are necessary for our existence, there are, as well, *obligations* and *ideals*. The obligations are those things which our conventions, social standards, and ethics cause us to feel we must assume. These obligations, however, are as varied in their nature as are the interests and achievements of man. They may, for example, include debts, the helping of parents or those in distress, supporting of charities, and the like.

The ideals that we have, on the other hand, are those things which the individual aspires to as ends in life. We may say that they are the reasons why the individual wants to live and from which he gains a positive pleasure. Such ideals may be roughly referred to as our ambitions. The fulfillment of obligations provides a satisfaction of a negative nature. We refer to it as negative because it but relieves the aggravation of a disturbing condition. The meeting of an obligation is not as exhilarating as is the fulfillment of an ideal. The ideal provides an

additional stimulus. Unlike an obligation, it is not just the removing of some aggravation, some imposition. Rather, it is the gaining of something as well. The moral sense will often compel adherence to an obligation. It is something we may not like to do but feel we must do under the circumstances.

The question before us is this: Which is the right mission in life, the meeting of our obligations or the pursuit of our ideals? The answer to this is probably, to follow the intermediate way. We should strive to meet reasonable obligations and also to attain ideals. There are certain arbitrary measurements to determine just what should be our mission. These are an admixture of *Cosmic obligations* on the one hand and our *personal satisfactions* on the other. Every sacred tome written by mystics and sages proclaims the Cosmic obligation of man's duty to man. They advocate, as well, the recognition of the brotherhood of man. There is also the need to have a realization of man's divine heritage. Further, such sacred works advocate the expressing of the divine within us, as a higher form of life. Man is required to create about him in matter, in the physical world, as Plato said, those forms which will express his ideas of beauty, whether this beauty is of physical, mental, or spiritual value. There is also imposed upon man the Cosmic obligation of establishing here on earth that which reflects his spiritual consciousness. Therefore, our mission in life includes these definite obligations which everyone must meet if he is satisfactorily to pursue his mission.

Each man who acts to the very best of his capabilities, his training, experience, his education, even if he be a street sweeper or scavenger, is fulfilling his obligations. He is, within the limits of his powers and abilities, contributing as much to society as does the teacher, the physician, or the engineer. On the other hand, one who tries just to get by the simplest way he can is not fulfilling his obligations. Whenever it is possible, everyone should try to enter into employment, into a vocation, or a profession that will bring him pleasure. In doing so, the individual gives of himself without any unconscious restraint. One who insists, however, in doing what he likes to do when he is not prepared for it, and deprives another who is, is defeating his own mission in life. He

is not meeting his obligations, Cosmically speaking.

We must not confuse a position of eminence and distinction with our personal mission in life. In other words, ours may be a very humble mission. It may be to do what we can do well. It is likewise immaterial whether, in doing our work, whatever its nature, our names are never on the lips of another. Some of us may not find out what our true mission in life is until the end of this incarnation. At that time we may realize that all the tribulations through which we had to pass and all the varied experiences were necessary for an inner growth. This whole life, then, may be in some instances just one of preparation so that we may serve in a more qualified way at some other time.

Preparation for our mission in life comes by being mystically guided. This means that one must be ever ready to listen to *intuition*, to what may be termed the higher judgment. Such intuitive direction is contiguous to the great intelligence of the Cosmic mind. It is incumbent upon us to be obedient to such inspirational appeal. It may be required of us to make changes in our life. Intuitively, we may be urged to undergo certain denials in our way of living. These intuitive directions do not specifically tell us what our mission is; they do not map out the step-by-step procedure. Rather, they direct us to do certain things whereby we will acquire the experience, the knowledge and wisdom, from which our mission in life may be created. There are those who are well along in life and who have been somewhat confused as to what their true end was until, suddenly, they have come to the realization that all of their experiences have provided them with a vision and a judgment which qualified them for a course of action for the remainder of their lives and which constitutes their true mission.

Each of us can in part at least make the A.M.O.R.C. our mission. It is not possible for each member of the Order to become a member of the staff at Rosicrucian Park. Each member can, however, give thought to the Rosicrucian Order a few minutes each day. He, for example, can see that all those whom he knows and who are pondering on one or more of life's mysteries, become acquainted with the A.M.O.R.C. and the light which it can throw upon such mysteries. Even this little effort by a member makes

the A.M.O.R.C. a part of his mission in life. It must be realized that, in serving the Order, you are not just aiding a world-wide fraternity. Every Rosicrucian well knows—or should know—the principles and aims of our Order. A.M.O.R.C.'s obligation is the enlightenment and liberation of all men and the evolvment of their consciousness. Is there a more humanitarian cause than this? Is there any cause that is more worthy of some effort on our part? If man possesses enlightenment and liberation of mind, he then possesses mental, physical, and spiritual strength. He would then have noble aspirations and would share his illumination with others. This would bring about the type of world we talk about. To serve the A.M.O.R.C. is thus to work for the welfare of mankind unselfishly.—X

Can Opposed Religions Coexist?

A soror of California addresses our Forum. She says: "In one of my monographs it is stated: 'There is no such thing as a false religion unless you think of a boy as being a false man.' This thought has helped me considerably. However, it has occurred to me to wonder how two contradictory religions could coexist."

The fact is that opposed religions have coexisted for centuries. Admittedly, the coexistence has not always been tolerant. Religious wars have been a blot on the history of civilization. Persecution in the name of religion still continues, though not on quite the extensive scale it did, for example, in the Middle Ages. Modern examples are the religious intolerance exhibited in such countries as Spain and Colombia. Religious hatred and intolerance are likewise exhibited in the United States but they rarely reach a state of open violence. Bigotry, overzealousness, and ignorance are the prime causes of conflict between sects.

One of the main branches of the Lutheran Church in recent years has prohibited its members from affiliation with secret societies or fraternal orders where solemn oaths are taken. This would deny the members affiliation with such organizations as the Rosicrucian Order and the Free Masons. A Roman Catholic parish priest in California told his congregation that they should not attend non-Catholic weddings and funerals; and, further,

they should not congratulate friends married outside the Roman Church, even if they were not Catholic. He stated that such conduct would be considered as a mortal sin. Obviously, the psychological effect here was to isolate these Catholics proper from other elements of society. Such detachment causes hostility toward other sects. It constitutes a deliberate division of society.

An emphatic statement can be made that illiberal sects cannot coexist, especially if any one of them constitutes the majority of society. Freedom of religion, as separation of State from Church, endures in a nation only so long as the greater number of the populace is of such a liberal mind. There are, for example, in the United States large religious sects which, if they were the majority numerically, would defy the Constitution of the United States or at least delete its provision of freedom of worship and conscience. They are emphatically, by the principles of their faith, opposed to equal freedom of all religious sects. They consider themselves the true and only church and the official channel of Christ's divine authority.

This attitude constitutes a growing menace to the freedom of religion in the United States and elsewhere. Such sects plan and plot so that their members may hold public office such as members of planning commissions, district attorneys, superior and appellate court justices. Such orthodox adherents are often very conscious that they have attained their office only as a result of the unified voting of the members of their faith and belief. As a result, they are very much aware of a debt of obligation which makes itself felt in arbitrary decisions which do and must enter into the deliberations of all such public officials.

Two factors enter into the militant aggressiveness of most religious sects. First is the indoctrination of its devotees with the idea that the dogma, the specific theology of their religion, emanates as a divine revelation. The exhortations of their founders, saints and messiahs, are conceived as divine authority and above human error and question. Any different view or interpretation is, therefore, conceived as a challenge of the "word of God." The individual's devotion and loyalty, therefore, compel him to assume a militant attitude. He strikes back. He tries to repel and suppress, if not extirpate, any

contra ideas. He considers it a moral duty to do so.

A second factor in militant aggression in religion is the misconceived religious duty. Those who do not accept the believer's faith are thought, by the extremely orthodox, to be outside the grace of God. The adherent then considers it his moral obligation to convert all others to his faith. Frequently both his church and he himself pursue methods that are definitely offensive to the one they seek to convert. Their approach is a *negative* one. They issue tracts and pamphlets delineating the "falsity" and "errors" of other's doctrines. Their method is defamatory and incurs the wrath and retaliation of those who are not of their faith. Their whole concept is the defamation of the opposing belief, to tear it down and then "save" former "misguided followers." No individual with a normal ego will accept benignly such an attack on his beliefs. He will defend these beliefs if for no other reason than that his thoughts and beliefs have as much merit as another's.

There are many undiplomatic and stupid remarks made by clergy and laymen alike which incense individuals and increase religious conflict. A few weeks ago, I attended the graduation ceremonies of a class of young men and women. Several races were represented, as well as numerous religious sects. A Christian clergyman had been selected by the nonsectarian school to give the benediction at the conclusion of the exercises. In his remarks he several times used the phrases, "We do this in Christ's name" and "We ask Christ our Lord to do" this or that. In the student body and among the hundreds of parents and friends attending were Jews, Buddhists, and other non-Christians. The remarks of the clergyman were obviously strictly Christian and not consistent with other faiths. He could also have invoked divine blessing without reference to Christian terminology and theology. These things may seem minor but just reverse the circumstances. If a Buddhist priest had given the benediction and was thoughtless enough to refer frequently to Lord Buddha, many Christians would have been indignant.

The only way that opposed religious systems can coexist is if both have an exalted spiritual conception. Then, they realize they are not opposed in principle but only in in-

tellectual presentations and methodology. Suppose each member of a faith were to ask himself, Why do I subscribe to my religion? What are its objectives and of what spiritual and moral advantage is it to me as a human being? Let us suppose his answer to be: I cultivate through my religion a greater consciousness of God or the Cosmic. Further, I learn to conform to the spiritual dictates of my conscience or soul which emanates from the divine source. As a result of such attainment, I acquire that enlightenment that will cause me to live in what we conceive to be divine conduct, this being construed as the true brotherhood of all men.

Further, suppose that he presumes that, through his religion, he will learn to avoid offense against nature and such moral standards as are necessary for a progressive society. Let us further presume that he believes that consideration of the welfare of humanity and moral rectitude will bring an inner peace and reward on some plane of existence after this. In substance, with little variation, that is all that any religion can offer to its devotees. Anything else is but ritualism, liturgies, edicts, and proscriptions designed to accomplish such an end. Beyond this there exists in any religious sect only a maneuvering for political domination and the exercise of the power of a hierarchal prelacy or clergy.

If a religionist will honestly concede, to himself at least, that that is what he expects of religion as the highest good, then why not allow others the same expression? The difference in their creeds, declarations and interpretations is not important, if agreement is had that such are intended only to attain a common end. There is no superior religion if all strive for a mutual goal. No religion that subscribes to such an end is inherently wrong nor is it divinely opposed. It is only by such a humanitarian and philosophical approach—as well as mystical—that opposed religions can coexist indefinitely in our modern society.—X

This Issue's Personality

A restless youth found himself and peace of mind while researching through books on occultism and related subjects in a public library. This former youth is now Grand Councilor, Robert Wentworth. Frater Went-

worth was born in Lynn, Massachusetts, on May 1, 1911. His family were staid New Englanders who saw to it that young Bob was given religious training in the church of their faith.

After completing his education in the public schools of Lynn and Peabody, Massachusetts, Frater Wentworth was confronted, as were many other youths during the great depression of the early 30s, with the problem of finding employment where none was available. Men much older and of long experience in the various vocations and trades were his competitors for employment wherever he turned. It was then that he displayed the initiative which characterizes Frater Wentworth today. He determined to enter the field of poultry husbandry while yet only eighteen years of age, and with little capital. He persisted in this vocation, approaching it from the scientific level, and beginning on a very meager scale. Today, his enterprise is known throughout the State, and his products bring a premium price.

Material progress, alone, left young Wentworth unsatisfied. His early religious pursuits had left many questions unanswered which they had engendered in his mind. All of his spare time found him perusing books on philosophy, metaphysics, and occultism in the local public library. When still a young man, while browsing in a library, he came upon an AMORC bookmark in a work on the life of Mesmer. The comments on the bookmark were wholly in accord with the motives of his search. They led him to the threshold of the Rosicrucian Order and he became a member in 1932. Frater Wentworth says: "Our beloved Order put purpose, meaning, and progress in my life."

Subsequently, Frater Wentworth attended five international Rosicrucian Conventions at Rosicrucian Park. He cherishes the memory of making the acquaintance of the late Emperor, Dr. H. Spencer Lewis. In 1943, the Grand Lodge Convention elected him Grand Councilor of the New England States, and he has been re-elected each year since. Frater Wentworth has been diligent in his concern for the affairs of AMORC in his region. He works closely with the Master and the Board of Trustees of the Johannes Kelpius Lodge in Boston, gladly giving of his experience and time whenever needed. Periodically, he visits other Rosicrucian bodies in the area, such as

the Pronaoi in Providence, Rhode Island, and in Hartford, Connecticut.

Frater Wentworth's demeanor is marked by simplicity and humility. Anyone engaging him in conversation, however, is soon impressed with his prodigious knowledge of the Rosicrucian philosophy and allied topics.—X

Nature of Unity

A soror in Canada, appearing before our Forum for the first time, says: "I think there is generally a mistaken idea as to what unity is. The majority of persons seem to think of unity as a strictly outer form. To them it appears to mean that everything must have a common level, that no one is to be better informed than another. Even in some schools they hold the bright children back so that those not so good shall not get an inferiority complex. How does unity, as a term and condition, apply to things and to human relations?"

Logically and empirically, the condition of unity is where two or more things have a dominant appearance of being *one*. The unity does not necessarily need to result in the loss of the identity of the elements contributing to it. The unity, in other words, does not have to be of a cohesive nature. For example, we may take six different objects and so attach them to each other that they compose a single unit. Thus they have unity and yet they retain their separate appearance. The essential point is that all the elements are bound by some dominant common factor. While such persists, they are unified. They may otherwise have diverse qualities.

It is to be noted that we have stressed the word *dominant*. The condition of unity must supersede any other quality of the elements that enter into it or the notion of unity does not exist. Where one is not conscious of diversity to some degree, then there can likewise be no notion of unity. An object which, to our observation, has singleness of nature only, conveys no notion of unity. It is the diverse nature of things having a dominant bond that suggests unity. It would appear that the conception of unity arises out of diversity. It is the human mind that discovers in the separateness of things some quality which is contiguous to the nature of all. In the phenomenal world, the world of

appearances, there is always diversity. Things seem to have separate natures. In the noumenal world, nothing *is*. Everything changes and only in essence is there oneness.

Since true unity must always display the elements of which it consists, it cannot be a complete equalizer. A hammer is a unit. It consists of a wooden handle attached to a metal hammer head. In no sense can there be any complete equality between the two elements that compose the hammer. Certainly the handle is quite unlike the hammer head both in design and in substance. Their unity is in their common contribution to the oneness of function.

Organized society is a unit of individuals. It is the unity of their expressed purposes and ideals. Yet how unlike are its members. There is religious unity as conformity to creed. Political unity is conformity to an ideology, but in neither one of these is there a complete equality of the members. A brotherhood may be a unity of professed objectives and activities. It does not imply that every individual feels and thinks and experiences alike each category of life. Unity requires, psychologically, that the differences of separate entities be submerged for a common end from which arises the concept.

Can unity among men be a compulsory action or must it be voluntary? Since unity is a quality conferred by the mind of man upon certain experiences which it has, then only when this quality is present in these experiences does unity exist. There can be a unity of minds and a unity of objects, as we have seen. A number of men marching in precision step constitute a unity of action of their physical being, provided we take only the objective aspects into consideration. These men may be young trainees. They may be under compulsion to march in just that manner. Each step that some take, however, may be opposed by a mental attitude. Mentally, in other words, a number of these young men may be rebelling against and hating such forced training and marching. If we are to consider these men from the *subjective* point of view, their mental attitudes, we would find that no unity exists among them with reference to their marching. In society, then, unity may be considered either from the viewpoint of action or volition, the motive. Where men act in certain ways under compulsion, there is no unity if their social

behavior is thought of in terms of volition. However, if all one wants to consider is the objective aspect, collective action, such as the analysis of a complex mechanism, then he would say that unity prevails.

Where human beings are considered, their intellectual and emotional natures must be taken into consideration. Their unity must stem from these qualities as well as from their actions. We can say, therefore, that men are not unified whenever their actions and words are not motivated by their thoughts and feelings. With inanimate objects we expect the influence of unity to be mostly external in origin, unless they contain inherent properties which so unite them, as a magnet and iron filings. With men the unifying force is thought to originate in the mind as *will*. The unified action of men in a state is no true society if it does not represent the common influence of their thought.

The Rosicrucian Order is an example of the unifying influence of mind. In no organization will one find any greater diversity of race, creed, nationality, and culture. These persons living throughout the world are united, having the quality of oneness in their conformity to a common ideal and purpose. The unifying factor arises within each separate member as a result of his voluntarily subscribing to the Rosicrucian teachings. This kind of unity is *self-contained*. It exists independent of external forces and conditions. Environmental and other conditions may alter frequently, but the decision to be a member and a student of the Rosicrucian Order causes each to act from inner compulsion in a certain like manner. The expression of such impulses causes that sameness that denotes the idea of unity.—X

Does the Cosmic Test Us?

A frater in California places the following questions before our Forum: "Is it necessary for the Cosmic to test people? Must the Cosmic put us through ordeals to determine what we know?"

This particular frater recited in a recent communication the numerous failures he has experienced in his business and personal affairs. He has obviously become exceedingly cynical. He further considers that each ordeal and conflict in life is the predetermined act of the Cosmic. He thinks that he is being

exposed to hardships as a test to determine his worthiness to enjoy happiness and to know success. The psychological consequence of this transference of responsibility to the Cosmic results in personal embitterment. The frater sees no contributing error or fault in his own mental and moral attitude. Actually, he comes to anticipate failure while at the same time desiring success. His resentment closes his mind to his own possibilities. Eventually he comes to hate the very source from which he could derive help.

Thinking of the Cosmic as testing us individually is both elementary and primitive. It is a theistic concept, that is, conferring upon the Cosmic the nature of a personal deity. It is the notion that the Cosmic as an intelligence, designs each act and circumstance in an individual's life. It is likewise a *fatalistic* assumption. It assumes that certain circumstances in life have deliberately been preconceived as tests which are inescapable. Consequently, one adverse circumstance after another conveys the idea to such a believer that he is being persecuted and this inculcates hatred of divine powers.

In the Rosicrucian monographs we frequently refer to Cosmic tests and trials. Such phrases are never meant to establish the idea that they are *preconceived*, intentionally assigned tests to each mortal. What, then, do we mean by Cosmic tests and trials? We are to construe this as meaning those Cosmic forces and the events that by necessity follow from them to which we are exposed. To use an analogy, a boulder that is dislodged after a heavy rainstorm and falls down upon a roadway obstructing it, is a Cosmic test and trial for the traveler. In the first place, the dislodgement of the boulder is the consequence of *natural* forces—rain washing away the supporting soil and gravitational force. No intelligent person will think of any of these factors as being determined, as being an intentional cause of the eventual result. The Cosmic is impersonal in the display of any of its inherent powers. The test and trial in this analogy is in the circumstances that confront the traveler. What is he going to do to eliminate the obstacle before him? That is the trial. The test consists of the exercise of the qualities of his character. Can he so concentrate the power of reason and co-ordinate his physical strength so as to meet the problem intelligently and solve it?

Each day of our lives, each of us is confronted with this kind of Cosmic test and trial as a series of adversities, perplexities, and problems. Man has been exposed to life in such a manner as to bring about his own refinement and development, physically, mentally, and spiritually. Only when there is opposition to our own desires and conceived ends are we required to call upon the fullness of our being. No man knows his physical strength, for example, unless he is first taxed by some weight which he is obliged to lift in order to accomplish an end. It is only as he goes from one increasingly heavy object to another that he ultimately learns his muscular and physical capacity to lift weights. He is thus met with a challenge. Shall he exceed the present weight by preparing himself to lift one that is still heavier? He soon discovers and learns whether he is determined, whether he is a procrastinator, or whether such efforts might be better directed.

Mystically, we speak of learning from the book of life. This is not only a metaphor but also a truism. However, this book of life, its circumstances and events, have not been prepared with us mortals as the objective. Life is the natural development of the varied elements of which the Cosmic consists. In meeting and surmounting the obstacles that arise, we acquire experience, and experience is *knowledge*. We possess the faculty of reason and will to benefit by such experiences, or to deny them and suffer the consequences. In fact, most of the obstacles we experience in life are self-created. We produce them. They follow as the result of our own thoughts and deeds. There is none of us who has not said with sincerity at some time: "If I only had my life to live again, I would not do thus-and-thus."

We must avoid instituting by our thoughts and deeds such causes as bring calamities and misfortunes upon ourselves. As we look back upon them now, we do not think of such circumstances as being Cosmically ordained tests and trials. We *know* that we were the causes of most of them.

Men in their ignorance, not finding or being able to perceive the causes of their adversity, are wont to transfer them to the supernatural—"It's God's doing." "The Cosmic decreed it!" "The masters are imposing this upon me"—and similar phrases are

commonly heard. All life is a trial, for no man knows what he is, his potentialities and possibilities until life's conflicts are conquered. If we realize this early in life we begin to derive benefit from the experiences that arise. We find the way to live in harmony with ourselves, our environment and with other people. We are never freed of some misfortune, but we do avoid many otherwise unpleasant events.

What we expect from life, what estimation we place upon it, likewise determines how severe will be the trials which we make for ourselves. One who aspires to be a world conqueror, and to dominate the lives of all other men and women, is creating for himself great hatred, enmity, and danger. One who measures success in terms of wealth only is likewise due for many disappointments. If he becomes wealthy he will know many pleasures but not profound happiness. He will need to be scurrying from one place to another pursuing one thing after another ever searching for the illusive, permanent pleasure. Humble and more basic activities that could provide him satisfaction, he will never know. He may be able to buy great paintings and sculptures and fill library shelves with first editions, yet he will never know their real qualities. They will be empty forms to which his uncultured self and unawakened aesthetic qualities cannot respond. Other men may like luxuries, too, but they have not wholly sacrificed their spiritual idealism to them. As a result, they find many lesser satisfactions which bridge the intervals between luxuries.

Character is formed by adversity. It is quite true that some men and women are faced with a series of misfortunes which apparently they have not instituted. Still others seem to be the frequent recipients of many easily acquired benefits. What should be the attitude of the individual in the first circumstances? Should he bemoan the vicissitudes of life and become embittered because of his misfortunes? As difficult as it may be, he should continue to strive toward the end he seeks and try to determine whether the end is plausible. Each rebuff to which he does not submit strengthens his character, his will, and his mental vision. Then, when favorable opportunities do arise, he is a stronger individual and better able to take advantage of them.

Suppose that all through life one has been hopeful, uncomplaining, striving to do what his experience and moral sense term as right, and yet he continues to know adversity. That, then, is the psychological time to *test* one's philosophy of life, or his religious precepts. Do you believe you are being prepared in this life for another? Do you think that love, justice, and tolerance, for example, will entitle you to some more lofty state of existence, as extolled by most religions? If you do, then these concepts should at such a time give you consolation. If you are an atheist and a materialist and have scoffed at these things, then be consistent with such a view; take each moment of life for all it affords and complain not that it is difficult.—X

Rosicrucian Approach to Health

Do Rosicrucians take medicine? Do they consult physicians? Are they subject to the same kinds of illnesses as nonmembers? Some of you may smile at the naiveté of these questions. However, they frequently arise in the minds of the Neophyte, the new member. The Neophyte has the right to expect that his affiliation is introducing him to a new knowledge and a new source of personal power. The extent of this knowledge he is yet to learn. He must also learn that the Rosicrucian is not an abnormal human being nor is he exempt from natural laws.

The early monographs, and particularly the Sixth Degree of AMORC, are devoted to the Rosicrucian system of therapeutics or healing. There is considerable emphasis in that degree on anatomy and physiology. Especially is this so as regards the digestive, respiratory, and nervous systems. It is stressed that all disease is a lack of harmony in the body and mind of the individual. This reference to harmony is not a mere poetic phrase. It is pointed out that each cell of the human organism has an electrical quality and a dual polarity, its nucleus being predominantly *positive* and its outer area, predominantly *negative*. The nucleus is a pulsating intelligence with a consciousness of certain duties to perform as part of that matrix of cells that constitute the whole organism. Any severe disturbance of this harmony of the cells disrupts their functioning and is objectified in organic and functional disorders. In general, the maintaining

and restoring of health is, as the Rosicrucians say, a problem of *harmonium*. How this harmonium is accomplished constitutes the specific technique of the Rosicrucian method.

In many respects what the Rosicrucian teachings set forth in regard to healing is an intelligent analysis of the functions of the human body and mind as taught by physicians of other schools of therapeutics. After all, the analysis of certain procedures of organic function is but a matter of careful observation by any trained observer. However, the Rosicrucians have advanced ideas regarding the blood and its vitalizing powers that are original and are receiving serious consideration by outside investigators. Rosicrucian principles and hypotheses about certain phases of the function of the nervous systems are likewise radically different and are also under investigation by other serious inquirers. The Rosicrucian, of course, concurs with the rational principle that health is the foundation upon which every other human activity is built. One can often accomplish much while depleted in health but it is patent that, with good health and the same initiative, his success will be even greater.

The Rosicrucian principles, theories, and practices are an incidental yet important part of the whole Rosicrucian philosophy. The Order does not attempt to bring forth professional healers. It does not try to confer authority upon anyone to practice healing publicly as a livelihood, using the Rosicrucian methods. In fact, AMORC warns the member that such is neither constitutionally proper, legal nor ethical. It permits the member to use the healing principles not only for himself and his family but for any nonmember whose afflictions he can relieve. He is cautioned not to make charges for such treatments, not only because he is not legally licensed to do so but such a practice is contrary to the Rosicrucian code of ethics.

There are, of course, licensed medical and nonmedical physicians who are Rosicrucian members and who do use the Rosicrucian system in connection with their profession and who have attested to the amazing results they have obtained in certain cases. The degree of success of the Rosicrucian treatment method—both contact and absent healing—has been exceptionally high. To what extent the member attains perfection in the

technique of healing and whether he is consistent in his treatment is an important factor in the Rosicrucian therapeutic system, as in any other. The Rosicrucian is always working with natural laws. Though the results may often seem miraculous, there is no supernaturalism involved, nor is any claimed. Long abuse of one's health may result in slow recovery with the Rosicrucian method—and in some instances recovery has not been effected at all. One must always realize that transition is inevitable. It is absurd to think that life can and should be prolonged forever. The Rosicrucian philosophy explains why transition must occur. It likewise postulates what should be the ideal, the normal, life cycle for every human being. It is the objective of the Rosicrucian healing technique to establish such health as will let the individual enjoy life for that full cycle—and then the Cosmic law of transition to be fulfilled.

The Rosicrucians are not faddists nor fanatics in any sense—most certainly not in matters of health. Their position is that every recognized system of therapeutics, medicine, chiropractic, osteopathy, naturopathy, has merit. None has a panacea for all ills, or that one would be supreme and would provide cures for most of the discomforts of body and mind. Though, for example, the Rosicrucian method does not instruct in surgery, it readily and sanely endorses surgery as necessary in many conditions where there is an emergency and life is at stake. No intelligent person will deny the value of surgery, for example, in removing an obstruction in the digestive system or some foreign body. No drugless system could be of similar aid. Further, medication can often be replaced or found not necessary when osteopathy or chiropractic treatment can be given.

It is not so many years ago when, for example, diathermy, as heat induced by microwaves, was construed as fraudulent or valueless by the traditional systems. Few, if any, medical practitioners would have such auxiliary equipment in their offices. Now the value of such is recognized and enthusiastically prescribed and applied for the relief of certain disorders. Likewise certain drugs have unquestioned merit, as the antibiotics which prevent, or aid in the cure of, serious infections.

The Rosicrucian has the encouragement of the Order to consult, in addition to his Rosicrucian methods, the physician who, he believes, may aid him. In fact, the Rosicrucian membership includes physicians of every recognized system of therapeutics. These physicians are proud to be members of AMORC and find nothing in our teachings that in any way interferes with their practice. The Rosicrucians in all their philosophy desire to be rational and avoid fantasies. Rosicrucians admit of *pain*. They do not declare it to be "wrong thinking," or "an evil thought," or "a vagary of the mind."

The Rosicrucian advocates not the denial of pain but an immediate recognition of it. The purpose of pain, he contends, is "a Cosmic blessing." Without pain, inharmony and abnormality in our intricate organism would persist, unnoticed, until irreparable damage or death would ensue. It is a false philosophy under any guise that expounds that pain is a hallucination or is due to improper thought, and that a mere change of our mental attitude will remove pain. It is an equally false notion that denies the existence of substance or of the body and claims that a disease cannot exist because matter is but an illusion. To Rosicrucians, pain is Nature's alarm system. It tells of an abnormal or subliminal condition that needs correction. Find the cause, remove it and the pain will go. In fact, as every physician knows, pain often follows a prolonged period of abnormality. Often the condition has prevailed for some time before Nature brings it to our attention via the sensation of pain. Certainly one would not fail to respond to a fire or a burglar alarm. He would not deny its call. The same response of immediate recognition is required of Nature's signal, pain.

It is absurd, as well as harmful to the Rosicrucian Order, for some members to assume a supercilious attitude in these matters by declaring that "advanced Rosicrucians" never consult a physician, take medicine, undergo surgery, or are seriously ill. There is nothing in the teachings that makes such a declaration. Rosicrucians are not supermen or superwomen who live outside the pale of nature. They often do things that are amazing to the nonmember, but

such is always in accord with Cosmic principles and not an exception to them. If in some way we, consciously or unconsciously, abrogate the harmonium of our beings, we need treatment. None of us is such a master of Cosmic law that he does not make mistakes and have physical reactions to them. When inharmony exists in our body, we must use each and every method, for the best it provides, to rehabilitate ourselves. It is imperative, when seriously ill, even before trying any Rosicrucian treatments, to "consult a physician." You are not capable of thoroughly diagnosing your own condition. Only a trained person, like a physician, is able to satisfactorily determine the cause in serious disorders. Obviously, before any system can provide relief, the cause must be known.—X

Is Childless Marriage Immoral?

A frater in Nicaragua, a medical physician, addressing our Forum says: "From the Rosicrucian point of view, where young married people do not have children when it is possible for them to do so, can such be considered living in immorality?"

Almost *any* conduct or relationship can be placed in the category of immorality. It all depends on one's moral perspective—what standards one applies to the situation. Eating meat on Friday constitutes a violation of the religious precepts of one Christian sect, and so such is then dogmatically immoral. Killing even flies is a crime against the vital life force and Brahma, according to the orthodox Hindu; so *that*, from their conception, is immoral. Not to have the male child circumcised is a form of immorality to the orthodox Jew. To indulge in alcohol or any intoxicant is a sin to the Moslem, and therefore immoral. Each of us has done some of these things, and we feel free in conscience, particularly if those things are not prohibited by our religious adherence.

Morality, in creeds and dogma, is most certainly not of divine origin, though men's religions would have you believe it to be. Morality is the adaption of one's behavior to the innate desire to conform to social conventions. Men inherently want to do right. They do not want to ostracize themselves

completely from society by acting and living contrary to it. As a consequence, they will conform to those established rules and traditions which give them a sense of rectitude. Even the criminal conforms to a code of principles, which may, however, deviate from the will of the majority. Men, then, propose or gradually develop such rules of conduct as they believe serve the higher aspects of their nature and will provide them with a moral satisfaction. These constitute the moral codes.

Moral codes are influenced by environmental conditions, even by the region in which one is living, the traditions which men inherit and the necessity of their kind of society. Some moral codes are wholly arbitrarily established and men readily accept them because they are proclaimed by an authority whom they recognize. All their lives they may have participated in some act without any sense of guilt or objection. If, however, they are orthodox Roman Catholics, for example, and the Pope issues a bull declaring that such behavior from then on is an offense against their faith, they will readily abide by his edict. To them, from that time on, such conduct is an unquestioned immorality though all non-Catholics would not so consider it.

Biologically, the sexual urge is for the basic and natural purpose of procreating the race. For nature, there is no question of moral taboos as long as the basic appetites are satisfied. From the religious point of view, then, it might be argued that any sexual relations where procreation is not intended is a violation of God's, or Cosmic, intention. However, men are not wholly consistent in their interpretation of this natural urge. On the one hand, they declare the urge to be intended solely for the creation of offspring, and on the other hand they declare it immoral to bring forth children out of wedlock. In his moral interpretations, man, it would seem in this instance, defeats what he professes the divine intention to be. Conversely, if a man and a woman are married and have no children, they are also thought by some orthodox religionists to be immoral.

One must look upon this matter realistically as well as idealistically. Man is not only

a soul and an animal, physically speaking, but he is likewise a social entity. Society imposes upon him many obligations and precipitates him into circumstances that nature did not conceive. For example, there is the economic factor. Immediately after marriage, all persons cannot raise a family. They are not so situated that they can afford the financial liability. Both the young husband and the wife need to work to maintain their home. It is also necessary that they first acquire such resources as will assure them that they can rear children in an environment that will prepare them for life in a highly competitive and turbulent world. Are such young people to be considered as living illicitly and as being immoral? Here we are confronted on the one hand with a pragmatic situation, a very realistic one; on the other hand, the idealistic values. The individual must provide the answer according to his own perspective, the view he wishes to take.

There is also this factor to be taken into consideration by the orthodox moralist. Suppose young persons were to remain *unmarried* until their economic security was assured, until they were able to finance and rear children. This would create, and it has created, a situation that would likewise fall into the category of immorality. Such healthy young persons, possessed of the natural sexual appetites would be strongly tempted toward illicit relations. For them not to enter into such relations, being restrained from such until much later in life, in many instances would produce psychological maladjustment. This would indeed be a sin against nature.

The sexual act is a natural one. It is not indecent or immoral in itself. However, certain restraints must be placed upon such sexual relations by society for its own preservation. To allow promiscuity would be to strike at that necessary unity, the family, which is the core of society. Further, promiscuity could cause, and it has caused, social diseases which bring about the dissolution of a race. The intelligent person, therefore, will most certainly not consider a marriage where there are no children as being an immoral state.—X

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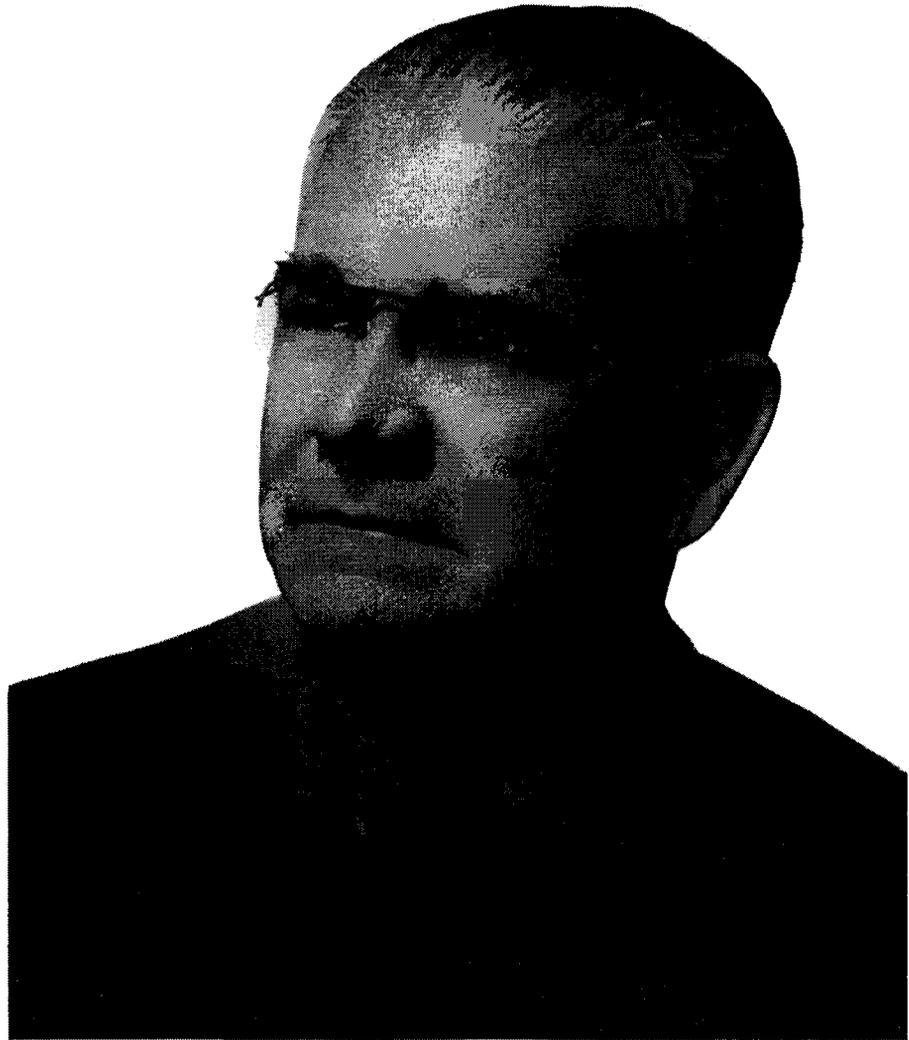


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ARMANDO FONT DE LA JARA, F. R. C.
Deputy Grand Master of the Latin-American Division

Greetings!



WHAT IS FAITH?

Dear Fratres and Sorores:

The word *faith* has an aura of reverence surrounding it. It is used as a mysterious element of encouragement and moral buoyancy for the discouraged and depressed. To many persons it has actually assumed the quality of a phylactery, become a kind of mental amulet. Faith, to have value, must be understood. It is not a thing in itself, but rather a state of mind. There are words which are used as synonyms of faith, such as hope, belief, and confidence. They are not, however, entirely parallel in their significance. Actually, faith can have a deterrent effect upon the life of an individual if it has the wrong connotation to him.

Faith is the reliance upon certain qualities exhibited by a thing or condition. The quality is not self-evident; it does not reveal its nature. If it did and this was perceived, that experience would not be one of faith but of knowledge. To use an analogy, if I have heard someone discourse, logically and eloquently, upon a certain technical subject, I then do not have faith in his ability; rather, I have *knowledge* of it. Let us presume there is a certain popular cause being sponsored. The principles of the cause may appeal to me. I want it to succeed. The cause, however, is as yet an untried one. I have no personal knowledge that it will succeed in fact. The qualities of the cause, what it represents itself to be and what it eventually is to accomplish, can only inspire my faith.

Let us consider faith from its commonest application, that of religion. A religious devotee has faith in the various pronouncements and promises of his church and its clergy. The church and the clergy both imply a spiritual bond and an authoritative divine insight and relationship. Much of that which is expounded by both is, obviously, unsupported statement from a purely objective or empirical point of view. In other words, the majority of theological

promises, made as part of religious doctrine, cannot be verified by tangible proofs. The religious devotee must have *faith* in them. He must accept an implied quality, that of authoritative spiritual connection. This implication, to the faithful, becomes a substitution for knowledge. Faith, then, we repeat, is reliance upon the implied quality of things and conditions.

All faith is not necessarily devoid of rationalization or of empirical experience. There are at times contributory circumstances which are very strong in their implication and which, though not knowledge, nevertheless justify reliance upon them. There is the faith that a child has in its parents. The father may seem omniscient to the little boy or girl because he is able to solve most of the child's problems. Because of what the father has been able to do for the child, there is the obvious suggestion that he is potentially able to cope with other problems brought to his attention. Then, there is the faith that is exhibited by one who, for the first time, consults a specialist, as a physician, architect, or an attorney. This specialist has the quality of authority as to his capabilities. This evokes reliance upon his advice, constituting a faith in his remarks.

The danger associated with faith is the tendency for many persons to let it supplant actual and related knowledge. Some religious sects have made faith in itself dogmatic, that is, an element of their doctrines. They insist and demand for the individual to have no more than faith in their religious matters. They erroneously present faith and truth as being of one nature. Consequently, such religious adherents will, as a conceived moral duty, renounce all facts—refuse even to consider them—if they oppose in any way their faith. There is the particular individual who has faith in the literal meaning of the Bible. He is more popularly known as a Fundamentalist. He adamantly rejects all scien-

tific evidence that reveals the error of certain literal interpretations of the Bible. An example of this is the notation in the earlier version of the Old Testament that genesis occurred in 4004 B. C.! The blind reliance upon implied authority, which is faith at its worst, causes an individual to close his mind. He will not question the source of his information under any circumstances. He will even deny that there is improbability associated with anything offered by the source of his faith.

This misapplication of faith, reliance upon implied quality, puts men's minds at the mercy of unscrupulous powers. It makes it possible for selfish interests to utilize the credulity of such persons to keep them in ignorance and bondage. The very superstitious person is usually one of strong faith. His superstitions are groundless; they are the assumptions of nonexistent causes and effects. Nevertheless the individual has faith in them. He has reliance upon their implied authority, that is, the legends and tales in which they abound. Faith should only arise from circumstances of *strong probability*. Current developments in a particular enterprise, we may say, suggest their future continuation. So far as can be determined by observation and thought about them, this probability for the future seems assured. Such a circumstance, then, warrants that reliance that constitutes *faith*. Without that kind of faith all progress, obviously, would be arrested. Confusion and chaos would ensue instead.

Justified faith, such as we have just considered, should, however, be but a temporary measure. The faithful should constantly be alert to replace faith with knowledge. The true mystic, for example, subordinates a faith in God to a knowledge of Him. The most renowned mystics have conceded that it is impossible for the human mind to embrace absolute knowledge of divine reality and yet they expound that it, the human

mind, can experience that union with divine reality which constitutes knowledge.

Though hope is commonly interchanged in definition with faith, there is a definite distinction. Psychologically, hope falls into the category of wishful thinking. It is an anticipatory desire for some thing or condition. I hope it will not rain tomorrow, but I do not necessarily have faith that it will not do so nor do I know that it will not. One may hope that his economic status will improve in the future, but he may not have faith in his ability to achieve that end. It is to be noted that hope is always related to a future time. We do not hope for the present but always for the future. Conversely, faith may be of the past, the present, or the future. One may have faith in certain events of the past and that they will influence, in some particular way, his present or future status. He may have faith or the implied reliance upon the ability of one of the present. Likewise he may have faith in the probability of a future occurrence. Of the two, faith and hope, the former is (with qualifications) the more commendable.

In most instances hope is devoid of any actual or implied facts. Faith, on the other hand, if founded upon reasonable probability, as previously stated, justifies our retention of it as a motivating force in our lives. Hope, however, relies upon a caprice of events to bring about the desired end. In other words, the individual, who hopes, is placing his dependence upon indefinite factors to fulfill his desires. The one whose faith is related to probability, in lieu of available knowledge, has centered his attention upon reality. This reality is the particular object of his faith.

Everyone who has faith has confidence in the object of his faith, even though it may be misplaced. But everyone who has confidence is not necessarily displaying faith. Confidence, too, is a reliance upon a thing or condition. Such confidence, however, can

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be engendered by actual knowledge quite apart from the implied reliance of faith. I have confidence that a tool, which I use, will produce like results under like conditions. I have observed its functioning. I know from experience its manner of operation. It is true that it might break but, aside from such an event, I *know* how it should and will operate. The operation of the tool is not a matter of faith to me. I am not relying upon any qualities which it may imply or upon the authority of anyone's statement as to its efficiency. I might have faith in someone's sales presentation about a new tool only to discover by experience that it was inadequate.

It is advisable to look objectively and rationally on those faiths which we cherish and cling to. Are they obsolete in the light of newly acquired knowledge? Will they stand this test of analysis? Have we the courage to frankly scrutinize them?

Fraternally,

RALPH M. LEWIS,
Imperator.

Doing Good—What Is It?

A soror of Rhode Island rises to address our Forum. She says: "What does it mean to *do* good? What principles are to be used in really helping other people? I ask this not so much in terms of motive as in terms of consequences."

There are two general types of good. The first of these is *psychological* and is the basis of both types. The good is the pleasurable. It is that which is satisfying to some aspect of the nature of the individual. A good dinner is one that is delicious—that is, palatable and gratifying to the appetite. A good day is construed either as having pleasant weather or in terms of events which have our approval and satisfaction. Good, as applied to objects, may have reference to their qualitative nature. A good garment, for example, is one of which the texture, design, and color fulfill to our satisfaction what we expected of it. Good, when applied to a man, alludes to his general qualifications which are considered proficient or they denote his morals and ethics.

From this it can be seen that no thing is really intrinsically good. It is good only to the extent of the human evaluation of it.

Good is relative to the value which we set upon a thing or condition. Good changes with varying culture and environment. The good of one society in its customs may not be acceptable to another. The Aztecs sacrificed human life to a god. This act was considered a good for their society. Today such a custom would be considered brutal and murderous.

The second type of good is *traditional*. It consists of that accumulation of customs which a society inherits and which by its conventions it is obliged to accept. These may consist of a collection of liturgies and rites which are presumed to have a sacrosanct origin and are, therefore, *good*. Examples of this are the various customs of fasting and self-denial for religious purposes. Such denials may not be pleasurable to the devotee sensuously. He would perhaps far more enjoy food than denying himself. Tradition, however, compels him to accept these acts as contributing to his spiritual growth, meaning the welfare of his soul. He derives psychological satisfaction in the conscientious conformity to the proscriptions of his society.

Religious and moral systems, of course, proclaim that certain conduct on the part of the individual is a *positive good*, whether it is individually realized as such or not. In other words, the act is thought to be inherently good when performed, whether the doer experiences a satisfaction from it or not. We may use the analogy of the Decalogue with its prohibitions: Thou shalt not steal; thou shalt not commit adultery; and so forth. It requires the presumption that such "goods" were actually divinely declared and, therefore, must be accepted as being good, independent of any human interpretation of them. History, however, discloses that such moral edicts usually can be traced to the minds and tongues of mortal men. The avatars and messiahs have stated that such were given to them as divine revelations. They were undoubtedly Cosmically inspired but the words, the actual fiats, were couched in the thoughts and words of man. Time has altered or modified that which has been presumed to be sacred and good conduct, as we have mentioned. Men's minds change with an evolving consciousness and thus their concepts of good do so as well.

Some moral edicts have persisted since the earliest writings on human behavior. The

celebrated admonishments of one Ptah-Hotep, an ancient Egyptian vizier of some five thousand years ago, are an excellent example. Such moral precepts, however, are related to that behavior necessary for the preservation of a progressive and enlightened society. Men long ago have determined that society, collective and co-operative living, provides a welfare that exceeds the satisfaction of living like a brute or a lower animal. Observation and analysis disclose that to maintain such a society there must be imposed upon the individual certain compulsions and restrictions. Obviously, murder, rape, theft, and even untruth strike at that unity that is society. These actions man considers not good because he has found them detrimental to his welfare which means they are unpleasurable to him. As a consequence, such prohibitions have acquired a reverential halo by subsequently being attributed to a divine source and as being a positive good. Early priesthoods found it advantageous to impose such behavior by setting it in a framework of proclaimed supernatural authority and reverence. One, however, must not lose sight of the fact that society is *man-made*. It is man who evaluates society as good and interprets all that contributes to it as likewise good.

Does this mean, then, that there is no good except as man conceives it? The answer must be "yes," but with qualifications. Man of necessity must think of the absolute, ultimate reality or Cosmic and natural laws as being good. They should not necessarily be thought of as determinative good. In other words, the Cosmic and nature, the latter being of the former, are not purposeful in that each of their manifestations is the consequence of a preconceived good. Neither is the Cosmic evil. The whole of all Cosmic action, we must presume, is harmonious, and harmony is construed by man as good. That which may cause suffering or appear as a catastrophe is experienced by man as detached from the whole of which it is actually a part. It only appears as other than good because its relationships are not discernible to man. An earthquake is destructive and disastrous to man's welfare. On the other hand, in the Cosmic unity it is but a necessary functioning and adjustment of the earth to internal pressures and thrusts.

It is incumbent upon man to co-ordinate his being, his thoughts and deeds, with all Cosmic phenomena as best he can discern them and can do so. Such conformity is the nearest he can come to participating in a positive or absolute good. I am what I am. To be as conscious of and as consistent as possible with what I am is the highest moral good. I have capabilities and powers which animals do not possess, at least not to the same degree. I have a moral impulse, that is, I can frame such notions as right and wrong. If I fail to conform to this impulse, I am not consistent with what I am. I am denying a part of my own nature. In this respect, then, I fail to do good. It matters not if my interpretations and the context of my notions of good may change with the years. What is important is the aspiration to do good and that will represent my most lofty moral idealism.

There are certain things, as we have noted, that constitute the good for men collectively. Health, security, longevity, peace of mind are examples. These provide satisfactions of various kinds to the individual. It is apparent, then, that we are "doing good" when we aid an individual in attaining such aims. There are, too, as we have said, those "goods" necessary for the preservation of our present society, as fundamental moral precepts and ethics. To help another to abide by these constitutes a good.

This type of assistance to another is of a general nature. It provides the assurance that it is furthering a good acceptable to the majority. Where, however, there is some particular ideal or objective to which an individual alone aspires and which he conceives as good, then caution must be exercised in helping him. A careful analysis should be made of the particular circumstances which he requires. Is what he thinks of as good likely to redound to the detriment of another? It must be realized that so-called individual or specific "goods" may also have detrimental results upon society. A man, for analogy, may desire to construct an industrial plant in a district that will provide him a substantial economic saving. This would constitute such material advantage and satisfaction as to have him refer to it as *good*. The operation of the plant in the district might cause fumes and gases that would

be harmful to the nearby residents. It is patent that, in helping the individual to locate his plant in that particular district, would really be doing harm to a majority of people.—X

Is There Awareness After Death?

Man wants to survive death not only in essence but in function as well. Any intelligent person will readily admit that though death may alter the form of the body, yet its elements are not lost. Matter, of which the physical body is composed, is indestructible though it may be reduced to mere elements and their particles. The survival that man desires, however, is of that conscious entity, the personality, the *self*. The urge for survival after death is for the realization of one's own personal entity. It may be phrased: "Not just that I am, but that I *know* that I am."

This desire for a continuation of personal existence after death goes back as far as the earliest human records of man's aspirations. Even then, immortality was conceived in terms of function. The immortal self was held to be a human image possessed of all somatic characteristics as, for example, the appetites, vision, hearing, and locomotion. This immortal self was thought to be surrounded by friends, similar events, and treasured articles of this world. The existence in the next life was, in reality, thought to be an exalted *extension* of the pleasurable living of this one. There were, of course, in antiquity, a few exceptions to this conception as the religious notions of the Babylonians, who thought death but a dreary existence of almost nonexperience.

What most men truly aspire to in their yearning for immortality is the full retention of consciousness after death. They speak of preserving the realization of self, yet further inquiry reveals that such, alone, does not satisfy them. They continue to cling to the notions of space and time which they identify with reality. The after-existence, then, to them, must have dimensional characteristics. They want to realize the after-death *place*. They also want to realize a *present* period in contrast to a previous or *past* existence on earth. They hope to be conscious of forms, things, circumstances, personalities, events, and to be able to recall incidents from mem-

ory. To lose such functions, to them, means a real death without survival. They are of the belief that these things are important. They speak of soul as an immortal element, yet they persist in clothing it in material conditions and mundane functions.

Though men prate of the unity of immortality, the merging of what they term *soul*, with its infinite cause, yet they qualify it in terms of detachment. Ultimate reality is *oneness*. There are no particulars. There are neither things nor persons as such. These distinctions and definitions are wholly products of the human consciousness. Therefore, when man thinks of immortality in terms of particulars, his notions are contrary to the *oneness* of the ultimate reality, or the Cosmic. Upon things and human experiences, men confer notions, such as good, bad, evil, inferior, or superior. If things were to exist after death in the manner men hope for, then the human values which they have attached to them would also remain; consequently, after death there would be evaluations similar to those of earth. All of the petty appraisals which stem from the consciousness of mortals would continue in the immortal realm.

Many of the affections and loves which men know here are grounded in mortal and mundane relationships. We like one person better than another for numerous reasons, some of which are not complimentary to our better selves. We may like someone because he displays the same weaknesses as we do. We enjoy the companionship of another perhaps because he defends our overindulgences—in which he also likes to participate. We may admire and think of one as having a worthy intelligence only because he confirms our opinions—even though they may be bigoted and intolerant. Does belief in immortality require one to have a consciousness of such personalities after death? Does one want life after death to include a continued friendship and love for these affections of the flesh?

We speak of the higher planes of consciousness of the exalted self of the soul-personality and its perfection on the one hand. Conversely, we then proceed to attribute to this higher self in the immortal realm, many experiences that are wholly anthropomorphic, or humanlike. What is it

that we really want? Do we want a life as we conceive it to be after death, or the state as it may exist in *fact*? The images of our consciousness, the chain of ideation which we have, is greatly dependent upon our sense qualities. We cannot, therefore, expect that with the removal of those senses at transition that these qualities will remain in some probable afterlife. Why should we insist that any realization which might occur on another plane of consciousness be of the same nature as this one? Why should we, in our beliefs and hopes, want to keep the self, figuratively and literally, earth-bound to the same kind of preferences as it has had in a physical organism?

It should be realized that what we call *self*, the awareness of our own entity, is dependent upon a highly developed organism such as the brain. In function, self is the ability to set off as apart from each other the sensations of externality and those of the mechanism of our being. When consciousness has an awareness of itself, we then have the notion of self. When we are able to realize *will*, the faculty of choice as apart from that which it chooses, we then derive the concept of self. The essence of self is life force, and the *universal* intelligence which is immured within it. This essence of self, or life force is also found in organisms lower than man. All that manifests the responsiveness and the intelligence of life has *consciousness* to some degree. It just needs the mirror of the brain and mind of man for him to realize it.

The question is: Can this reflection of consciousness, this image of the intelligence of life, be retained when the organism through which it manifests has been dissolved? Is it not possible to reconcile the traditional religious, philosophical, and mystical beliefs of the survival of the personality after death with examples of physical phenomena? Suppose we accept the premise that the life in an organism is, in part at least, a *universal energy* which enters a substance whenever its properties are suited to its adaption.

This universal energy has its own consciousness. This consciousness is its internal striving to maintain the necessity of its own nature by being responsive to that which will further it. This consciousness or responsiveness of the universal energy will be very extensive; it will exhibit an intelligence,

a power of selection and rejection, of properties and conditions, that will cover a wide spectrum of other Cosmic forces. Like a high-frequency carrier wave of a radio transmitter, which has superimposed upon it sound impulses, this universal energy may carry the effects of its contact with the lesser consciousness of the human personality. Thus, the universal energy which contributes to life may be a preserver and transmitter of the qualities of the human self. The self, from this concept, would not be, after death, the conscious entity that we now realize it to be. Rather, it would be a series of modified impulses locked within the Cosmic circuit of the universal life-giving force.

How could mortals experience this kind of self, of one who has passed through transition? Since all beings are imbued with this universal consciousness and intelligence, there would be a harmony established between the surviving impulses of self, and the minds of certain mortals that could attune to them. Everyone would not have that degree of introversion and apperception as to realize the impulses coming from what might be termed a disembodied consciousness. The experience might be thought of by many as a guiding impulse of their own subconscious.

With each birth, the universal consciousness would thus deposit in the organism one or a combination of such subtle impulses of the self as would help fashion the new soul-personality. In addition, however, the soul-personality would be subject to genetical influence, or that of heredity. The impulses of self while resident in the flow of the universal life force, after death, might be conditioned by such an experience. In fact, many of the strange experiences called *psychic*, *subliminal*, or *subconscious* urges which are exhilarating and inexplicable to persons, may actually be the result of these acquired modifications of the impulses of self, which were acquired after a former transition.

All of this, of course, is offered merely as a theoretical premise, we repeat, to try to offer some ground of reconciliation for the advances in modern psychology with the age-old precepts of mystical philosophy. The impulses of self carried by the universal energy after transition would not have experiences of a qualitative or quantitative

nature. There would be no realization of forms or qualities such as we experience here. The self would not realize itself as we do, for it would not have the determinative faculties of an organism by which to do so. But, in all probability, these impulses of self carried by the universal energy would acquire certain changes, mutations, if you wish, and be exposed to certain stimuli when freed from the body. These, then, would subsequently manifest as ideas, notions, and aspirations when they were again embodied and clothed with a mentality.

Again we can only say, as has so often been said in the Rosicrucian monographs, that the *great experience* is that of life. Here is to be experienced the real focal point of the consciousness of self. It is here where we can appraise what men call *finite* and *infinite*. Here on this mortal plane man realizes the Cosmic, and most important, he *knows* that he does so. It is here where impulses and sensations are brought through the veil of self and are transmuted into noble realities. Do not look to transition as the great factor of the human cycle. It is truly a marvelous phenomenon, but it is *this life* that allows you to bridge the finite and the infinite. It is this life that provides the varying levels of consciousness which you can learn to attain with their myriad experiences.

What a tremendous Cosmic gift is being discarded by those whose mortal days are given up mostly to preparation for some other imagined existence! Life is the unfoldment of the phenomenon of Cosmic Consciousness in man. It cannot be grasped in its entirety by any mortal, but all who strive may know some of its blessings. Those who devote themselves exclusively to the objective side of life are *also* dissipating it. They are failing to experience its greater ramifications. They are but looking at the bridge—and not at that which it connects.—X

Diversity of Opinion

A frater in a large city of this country in a recent letter directed to the Correspondence Department stated that while he realized that throughout history men have held various opinions and convictions he could not arrive at a reasonable explanation of why such a diversity of opinion should exist and why these different opinions should be so

emphatically supported by those who were desirous of maintaining a particular opinion. Furthermore, he stated that it seemed to him that these differences in opinion were more outstanding in the fields of religion and politics than in other subjects. At least he has observed, as have many others, that most individuals are anxious to support their own particular opinions in these two fields. There is probably less logic exercised in the discussion of religion and politics than in most subjects. Most of us have developed definite prejudices in these two fields.

The difference between an opinion and a prejudice is basically that a prejudice is an ingrained opinion which we have accepted as a part of our habit pattern so completely that the opinion controls us rather than that we control it. An examination of opinions and prejudices shows that they frequently have little foundation. Many individuals are unable to support their belief in their choice of religion, politics, and many other subjects. Some beliefs or accepted opinions have been handed down to us from our parents or associates. Others have arrived at a particular point of view because of some minor incident or some favorable impression that became established in their consciousness and experience. Our failure to realize that every individual can arrive at opinions in the same manner as we can makes us fail to comprehend, at the same time, that every individual has a right to his opinion. It is not as important to consider the fact that many opinions exist as it is to attempt a system of education that will teach human beings to realize that when opinions transfer themselves or are transferred into prejudices there is a possibility of danger.

Many of the most critical controversies of history have developed from prejudices. Intelligent individuals will attempt to adjust opinions if they find that all phases of the question are presented and a careful analysis is made of the various opinions involved. But the individual who has a fixed prejudice goes into such a discussion with his mind already made up; that is, his decision is not going to be influenced by rational discussion, rather it is going to be based upon a solution arrived at in terms of his own particular opinion as it exists at the moment. An individual entering a conference or an attempt to compromise with this point of view is not

approaching the subject properly. He is simply using the opportunity to publicize his prejudices and hopes probably to influence other individuals by his particular opinion rather than to modify his opinion as it stands at that time.

The individual who decides to accept only one opinion and to consider that it is right is overlooking a function of human evolution. This is particularly true in the subjects which we mentioned; that is, individuals arrive at a definite opinion or decision and not only do they consider the opinion something of their own possession, but they also attempt to establish an artificial foundation or proof for it; that is, religious prejudices are based upon the principle that God has ordained the opinion to which the individual has subscribed and therefore it cannot be changed. An individual believes in a certain principle not because logic, reason, and experience has led to that conclusion, but because he has accepted as a fundamental premise such opinion or concept to be the ordination of God.

Reason will explain to us if we will listen to it that there are probably few elements of human affairs that God has ordained. God has, as a Supreme Being, put into effect laws and principles which man must learn to live with; that is, man is an evolving entity that is attempting to harmonize himself with the laws that have been established by the Creator. The opinions, prejudices, ideas, and conclusions which the human being may find to be his in the process of his evolution are not necessarily ideas instituted and maintained by a Supreme Being. God is probably less interested in the daily affairs of the individual than many individuals of certain religious beliefs would prefer to believe. The concept is false and causes us to want to support our opinions by a higher authority.

Thinking is a process which is given to mankind as an innate ability. It is a birth-right in a sense; that is, man is endowed with the ability to think, but no two individuals think exactly alike. In the physical world, two precision machines may be almost identical insofar as physical measurements are concerned, but still slight modifications may be found if the analysis is carried far enough. Also, even though the human being has the ability to think and is

given the capacity and the equipment with which to think this does not mean that thinking as an entire process or entity has eventually to become one fixed pattern. By this I mean that human beings as evolving entities do not all think alike, and it is probable that when they reach their ultimate goal there will still be differences of opinion.

Thinking is a process, not a thing in itself. The different ways of thinking which are expressed by individuals can be compared to the melodies which may be played on a single musical instrument. The melodies represent the different thoughts. Thinking, in other words, is not the instrument itself which is comparable to the structure of thought, it is more like the results produced by the instrument. Just as many melodies can be played upon a musical instrument, so can many thoughts or systems of thoughts come out of the thinking ability of an individual or a group of individuals.

The problem of the intelligent human being is not to attempt to reconcile all thought or attempt to direct thought and human thinking toward an ultimate agreement, but rather to cultivate the ability of the individual to think for himself and at the same time teach that individual tolerance for the other individual's thought. There are religious groups that have but one aim—that is, to dominate the thought of mankind. These groups that would object to being called *radical* are in this sense of the word radical; that is, they are trying to change the structure of human evolution. They are attempting to formulate ideas which a small group wants to have accepted and claim that these ideas have the support of the Supreme Being and everyone must think the same way or suffer eternal punishment in the life hereafter.

This is not the destiny of man. Man is to evolve as individual entities as well as a social group. He is to devise the ways and means to answer his own questions. He is to use the structure of thought to play upon it the melodies of his own imagination, creative ability, and application of knowledge. In this way, each human being can devise those ideas which he can accept from among those that are useful and those that are useless. The useful ones should become an inspiration for his own life and by example

for others, but he will never lose sight of the fact that in the evolution of his own conclusions and in the representation of the ideas to which he subscribes that every other human being has the same right as he to evolve his own opinions; therefore, there will always be a diversity of opinions. Civilization as we know it in the physical world and evolution as we conceive it in the psychic world would come to a standstill if man were denied the right to think, the right to evolve his own melodies of thought on the instrument of his mind.—A

Does Hunting Create Karma?

A soror presents a question to our Forum: "My husband likes to hunt and fish and, when he brings game home, we enjoy eating it. However, he goes hunting primarily because he likes to hunt, not particularly for the food he brings home. Does the killing of animals for the sake of killing and pleasure bring about adverse karmic conditions?"

Life lives upon life. In the lower forms of life, one thing devours another as a means of sustenance. It has acquired, through eons of time, the instinctive appetite for a particular kind of food. All living things, of course, are not carnivorous. However, even when we walk across a field, we may kill microscopic organisms of which we are not conscious. It is almost impossible, by our living, not to destroy life in some manner.

In Indic philosophy, the doctrines of Brahmanism speak of a universal soul which permeates all living things. This soul in beings, according to such teachings, is going through an evolutionary process from incarnation to incarnation. The Brahman, consequently, is forbidden to destroy any living form, even an insect, because such is the decimation of a soul in one of its stages of development. From their conception, the destruction of life causes the violator to incur adverse or detrimental karma.

Though the religions of the West, in the main, do not advocate such a doctrine, many Christians, however, will not eat the flesh of any creature, animal, fish or fowl. They have a personal compunction against it, even though the Christian Bible most certainly does not support such extreme measures. In accordance with the biological laws of life, man is justified in destroying life for his

sustenance, particularly when he cannot find substances whose ingredients are equally nourishing. Philosophically, there is no conscience in nature. Each thing has the necessity of its urges and impulses of which it consists. There is no evil in any phenomenon's functioning according to its intuitive nature—that is, conforming to what it is.

Conscience and moral precepts begin with man. It is man who evaluates life in accordance with the evolution of his conscience, that is, his own response to his feelings and to traditional beliefs and prevailing associations. These include religious doctrines and dogma which man lays down. As man evolves, his sensitivity is developed. He has finer feelings and sentiments which spring from the enlarged self-consciousness referred to as soul. He sympathetically extends his feelings—psychology calls it empathy—to other persons and things. He feels the pleasures and hurts of others. He is embarrassed, shocked, mortified, and angered by what other persons or living things may be made to endure. As a consequence, he reacts toward these conditions—a state called a sense of justice—as if they personally occurred to him. The average sensitive person will resent, for example, the abuse of a dog, cat, or horse. He calls it inhumane treatment. He means by that that his consciousness has so evolved that he experiences a degree of *mental suffering* in observing the physical suffering to which an animal is exposed.

The average person will have no hesitancy in killing an annoying fly. He will not, however, summarily severely beat a pet dog because its behavior may annoy him. Why? It is because, whether he so realizes or expresses the idea or not, the dog has a state of consciousness that in many respects parallels his own. He knows that the animal has feelings of pain, hurt, or pleasure that bear great correspondence to his own sentient experiences. He would thus *mentally* suffer if he were to severely beat the dog.

Men know that, in hunting, they often inflict severe pain upon animals or fowl that are not killed outright. The more sensitive individual feels it *unjust and inhumane* to inflict suffering on other conscious beings for a moment of pleasure. This state of mind is induced less frequently by fishing, a fish being a simpler organism with a less complex seat of consciousness than a deer,

for example. This suggests, therefore, that it experiences less suffering. As a consequence, the individual who fishes has less sense of guilt. For men to hunt, not for food but for sport, to use the quivering tissues, sensitive nervous systems, and vital organs of living things as a target, is beneath the noble dignity which man as a whole has attained. The only way in which man has evolved is in his intelligence and the acquisition of a sense of values. He only excels other living things in his masterful direction of natural forces and in his moral *idealism*. Without the exercise of such idealism, such lofty self-control and appreciation of the functions and order of nature, man is just another animal.

Man is aggressive and he likes to display his power and his mastery. This is worthy. It is the motivation that has propelled him forward and made him dominant among living creatures. However, it does not have to be accomplished at the sacrifice of relatively helpless animals. The average sportsman would not test his marksmanship and skill against another human equally as skilled, armed, and stalking him in a forest. The odds would be too even and thus the *danger* too great. He hunts partly because he knows he is superior and has a chance of safety in that superiority. To kill animals in self-defense and for food, when necessary, is morally justified.

Target practice and trap shooting are skillful. If one wants to test his ability, it can be done by this means equally well. As for the outdoors, hiking or "shooting with a camera" in game areas will provide all the thrills that killing does. I have been on safari with a camera in East Africa, Kenya and Tanganyika, and in South Africa. I have been in the lion and elephant country. I have seen and photographed lions within ten feet of me. My associates have had the same experience many times before. The lions, when not hungry or provoked, would not attack men or other game. When hungry, they go on the prowl and make their kill. They do not kill for sport. Many men, however, with native thrashers or beaters, will harass the game, drive them into a position where, with powerful guns, they may be killed *for sport*.

From the mystical point of view, those who exhibit a love of killing do incur a

karmic debt. At some time in their lives they will come to experience a state of helplessness and suffering which they will need to endure. They will then, perhaps, consider their circumstances to be a great injustice and will undoubtedly say that they are being *persecuted!*—X

The Unity of Mysticism

One problem concerning mysticism is to convince the average individual that it has practical value. Mysticism has so long been associated with the realm of religion that most people who have given any thought to the subject have considered it in terms of a religious doctrine or as being in the domain of theology. Mysticism has thereby been considered generally as controlled by some religious denomination or power. In the many centuries of man's history, particularly in those centuries when civilization evolved, mysticism has, therefore, been classified in the popular mind as something of a mysterious or semireligious nature—something that has little advantage or even purpose insofar as the daily lives of individuals are concerned.

If mysticism as a philosophy is to become a practical and a dynamic force in the world, it must be taught as a system or even, we might say, as a science of living which man can utilize in his everyday life. It need not necessarily be related to a system of religious thinking. It is therefore necessary to approach the study of mysticism as a unifying force. Mysticism will be able to bring together various avenues of man's contemplation of himself and of his place in the universe. Man will then be able to draw upon the vast sources that mysticism opens to the individual to use the concepts that it teaches in his daily life.

It is impossible to reach an agreement that will suit everyone, specifically defining the end or the goal which constitutes the meaning and purpose of life. In spite of the lack of agreement on a definition, it is generally conceded that one of the primary purposes of life is to attain a degree of happiness. On the basis of this premise it may be readily concluded that the process of life is therefore, at least in part, a search for happiness. Just as the goal of life is difficult to define, probably no two people will agree exactly

what it is that constitutes happiness. Generally most of us will again agree that happiness is the state of mind and body that is conducive toward having the individual feel at ease with himself and his environment, and at the same time, permits him to enjoy a degree of physical and mental comfort and pleasure. If the purpose of life is at least in part a search for happiness, then the life that human beings have lived during the centuries of the existence of man on earth has been productive of an amount of success.

Mankind has attained a certain degree of happiness although, of course, every individual has experienced periods of unhappiness and grief. The degree of happiness that most human beings have attained indicates that the purpose of life has, to some extent, been successful. What is more important is that in this search for happiness on the part of man, other developments have occurred at the same time. The search for happiness by man has given birth to all the cultural expressions of civilization such as the arts, religion, philosophy, and science. These expressions are the cultural achievements that man has brought into existence as an accompaniment to living, while at the same time, his efforts have been directed primarily toward the attainment of happiness.

Of all the cultural expressions which have been brought into existence by man in this process, probably religion and philosophy are the greatest and have the most far-reaching effect. These are man's closest allies with true wisdom. Religion and philosophy are what we might call the choicest products of man's cultural achievement. That is because in them we find the highest expression possible both of man's feeling and his reason. When we associate feeling and reason in proper balance, we realize the fullest manifestation of man's potentialities. In such a balance we have evidence of man's life leading toward a purposeful end. These two expressions of man's cultural achievement have supplied the strongest impetus to the evolution of human civilization.

It is necessary, when we mention civilization, to somewhat qualify the term. Frequently civilization, even by those who claim it has reached a great height, is limited by definition and restricted only to man's

achievements in one particular field. In the reference to the term here, I am referring to civilization as the composite of human efforts and attainments in the process of man's search for happiness—that is, I mean by civilization, the manifestation of all the worth-while attributes or accomplishments of man. This concept includes the realization of beauty, love, justice, sympathy, kindness, tolerance, liberty, and freedom, as well as the attainment of a degree of mastery over environment. It is the use and manifestation of all these things which are usually conceded to be among the highest values of human attainment.

In considering all the products of man's cultural expression, we realize that he has produced evidence of human accomplishment in many ways. But we should realize that philosophy and religion are the tools by which the human being can be transformed from the physical being that he normally is to the divine being which he is potentially. Or we might say the individual can be transformed from the man to the god. In the course of human history and civilization in terms as we think of it here, there have been many expressions of both religion and philosophy. However many of the particular expressions of religion or the particular faiths that compose religion today and their underlying basic thoughts may vary one from the other in terminology, ceremonies, and rites, they all agree essentially insofar as their ultimate objective is concerned. That objective is the regeneration of man as a physical being into man as a god being or a divine being. Both religion and philosophy strive to provide the impetus and the means by which man can rise from being just man to his actual existence as an intricate part of a divine force or entity.

This evolution of man toward the fulfillment of his potential possibilities is not readily observed by the more or less casual attitude of the so-called average individual. Nevertheless, most people are aware that human society is changing. Actually human society has always been in a state of change, because just as man as an individual entity cannot remain static indefinitely—that is, remain the same physically, mentally, and spiritually throughout all time—so must society, of which the individual man makes up the component parts, be in a constant state

of transition and change. Consequently, human society is in transition today in many ways. We are aware of this transition, interpreting it as being more apparent than it may have been in the past, because we are here as spectators of the process. We are aware of some of the strides that physical science has made which will and already has affected the progress of the mastery of human environment.

We live in an age of materialism, but that is not a new situation. Materialism has been a dominating philosophy in human society before. No doubt today it is a predominant impetus to the transition and change that we observe taking place in society. It is true that the higher values of life are being challenged in every way possible; that is, there exists today a preponderance of emphasis upon the physical and material. Physical science has become so important in the daily lives of every individual that the same individuals tend to look up to it as a most important function or factor in their lives.

To express the tendency of today's materialism in a different form, there is at the moment a preponderance of the animal nature expressive in human activities all over the world. This fact explains in part why there is so much turmoil and misery, so many ideological conflicts, opposing creedal divisions of thought in religion, and antagonistic political factions in almost every human society. Because of these basic differences between individual men, because of the existing friction in society, and because man sees civilization threatened by forces of a material nature over which he has no control, he lives in more fear than is consistent with the attainments of the civilization of which he brags at the present time.

Modern science with its material achievements has given man the amenities of a highly comfortable and labor-saving life. Unfortunately, all the accomplishments and all these attainments have not brought to man the peace and happiness which he has hoped to attain, nor has science always contributed to man's attainment of the end and goals he hopes to achieve. Nevertheless, we must not fail to recognize that science like religion and philosophy has its own values. It has filled a place and will continue to do so as one of the achievements of man; it has assisted and is assisting with the creation

of the environment within which man has to function.

It has frequently been stated that the solution to the problems of the world and to the problems of humanity lie in following a certain course of action. Such a statement has been made at every period of history. A statement of this nature is easy to make because it only reflects individual opinion or, in many cases, it reflects a prejudice. At the same time, there are few who deny that the world does need a reaffirmation of the spiritual values which have been promoted and upheld by the great religious and philosophical systems that have flourished in various periods of man's history. If such a reaffirmation of spiritual values can be combined with a utilization of the discoveries of modern science, man then will have taken a long step forward in his evolutionary process. In other words, what man needs to do today more than anything else is to coordinate all the sources of his civilization and all the attainments of his own thinking.

Man has had a tendency to draw upon only one facet of his achievements rather than to use every heritage that is his, and to coordinate and combine all the apparently conflicting forces that converge upon him at any particular moment. Man is dual in his own nature; this duality is expressed in mind and body and in reason and feeling. Both are important; he exercises reason primarily in his accomplishments with the physical world. Science is essentially a product of reason and its application. Feeling, on the other hand, is essentially a product of emotion. Feeling is the seat of religion, piety, love, tenderness, and justice. This concept of feeling should be combined with reason which is the seat of the intellect, of analysis, and of vision which will penetrate the veil of ignorance and superstition.

We hear some people claim that humanity today is in need of a new system of thought. Actually, we are not so much in need of a new system as of proper application of existing knowledge. What humanity needs is a system of thought which combines the greatest achievements of religion and philosophy with the achievements of science. We need harmony and coordination between all of man's achievements. Man needs a philosophy of science and a science of philosophy; one that will balance the other.

According to the Rosicrucian philosophy, the fundamental force which exists throughout the universe and is the force put into effect by the Creator is called *Nous*. We use this word as the designation of the manifestation of the Divine or of the energy created by the Divine and as it is evidenced in man and matter.

Nous is the force behind all life; behind the evolvment of mental and physical forces whatever their nature may be. It is the essence and the immanent principle which pervades everything and is, indeed, whatever is life. This force, which we as Rosicrucians know as *Nous*, has been referred to by various terms. Actually, the terminology is not important; it is the realization of its meaning and the feeling of its potency that is important. Plato called this force "the good." Kant called it the "transcendental thing in itself"; Schopenhauer, "the will"; Spinoza, "substance"; Emerson, "over-soul." The Christians refer to it as "the Father in heaven"; the Moslems as "Allah." Many other terms have been used, but they all mean substantially the same thing.

The mystics and the men of wisdom of all ages have agreed that if man through self-culture and selfless service can realize and experience this one universal existence, or life, or *Nous*, whatever we call it, that underlies all phenomena, then right understanding, beauty, love, harmony, and peace can be achieved individually and collectively. The realization of this truth will promote fellowship, sympathy, and brotherhood, not only among the various religions and philosophies, but also among those who do not limit their faith to a particular creed or sect.

It is, therefore, important for us to realize that the greatest achievement that man can contribute in this age, this modern age to which we so proudly refer as the twentieth century, is a coordination of existing knowledge. This coordination will be achieved by man's reaffirming his true values, and his concepts of relationship to the Divine, as well as his cooperating with the achievements of science. Then civilization may go ahead with man's attainment of control over the physical universe; and, at the same time, he will be developing the force or power within himself, which is the contact with the Divine.

The means by which such an accomplishment may become an actuality must be through the power of the will of individuals to assert themselves to the extent of indicating their preference for eternal values. The individual who accomplishes such an end must have the vision of a mystic and the practicality of a physical scientist. Mysticism, when properly understood, is the one banner under which both may function because mysticism is the point of unity by which all men can have an opportunity to attain the understanding of man's divine essence and to express it dynamically and practically in life.

By combining all man's cultural and scientific forces together, and linking that combination with his spiritual understanding and psychic potentialities, man will have achieved a great step toward the ultimate realization of his destiny and proper place in the universe. The control of physical knowledge and material achievements in their proper relationship to man's ultimate end is dependent on his realizing that the channel through which this achievement may take place is that of mysticism. As a mystic, man can be a practical human being; and, at the same time, without intermediaries, he can direct his consciousness and sincere thought toward God and the understanding of the purpose and unity of the universe.—A

Rosicrucian Symbolism

Why does the Rosicrucian Order use symbols? Have they an essential place in our times, or should they be relegated to a past era and obsolescence?

A symbol is a picture of an idea. Like a written word, it is intended to convey an intelligence. In fact, the first kind of writing consisted of pictographs and hieroglyphs, that is, various pictures of objects which eventually evolved into word-signs and finally became letters of alphabets. Symbols, however, are far more universal in their application than is a language. For example, the word *triangle* in English may not be comprehensible to a person who knows only the Arabic tongue. Certainly, however, that person would recognize the geometric form of the symbol of the triangle and it would therefore convey some significance to him.

Symbols are of two general classes: *natural* and *artificial*. A natural symbol consists of a design, composed of straight lines or of curves, that resembles some phenomenon or thing in nature. Thus, the Egyptians drew two parallel, wavy lines to represent water. Many people of antiquity, and aborigines of the present, draw a circle with lines radiating from it to depict the sun. Today we use a symbol, a kind of zigzag line, to depict an electrical spark and lightning. We use a dot with five points extending at various angles from it to represent a star.

Artificial symbols are those that are not simulated portrayals or pictures of what man actually perceives in nature. Rather, they are *invented* by him to transmit in a simple and efficient way a particular idea. Two of such common symbols are the dollar sign and the symbol of the pound sterling. Another excellent example of an artificial symbol is the national ensign or flag of a country. Why are such symbols invented? It is because they graphically and effectively convey a meaning to all minds better than words can do. Every person might not be able to describe alike his conception of the symbol he sees. Yet, nevertheless, it will have significance to him.

In the sciences today, as for example in physics, symbols are used profusely. One need only look at the schematic diagrams of electrical circuits of various electronic devices to note the myriad standardized symbols. Each of such unique signs communicates to the physicist, or to the engineer, a very comprehensive idea that would otherwise take many words of description. We might say that symbols comprise a kind of shorthand having a universal nature, a meaning to many persons regardless of their language. Still another example is the Morse Code used in radiotelegraphy and telegraphy. Whereas language may change, basic symbols (those that are closely related to an idea) rarely undergo any subsequent change in meaning.

Symbols have been used in the past as a cryptic or secret code, as well. They have been devised to have significance to a special group of persons—and to conceal their context or meaning from all others. Many of the symbols of the medieval alchemists were of that nature. However, some of such symbols are still in common use with little or

no change of meaning in the modern science of chemistry. The ancients originated symbols for the constellations; some of these were natural symbols. They were what the constellations appeared to look like in the heavens to the naked eye. These symbols are perpetuated by modern astronomers.

The mystical and philosophical orders such as the Rosicrucians, the Kabalists, and the Martinists, have used many symbols for centuries. At first, such symbols arose as a means of simply pictorializing profound ideas. The Rosicrucian Cross is one such symbol whose beautiful simplicity reveals an inspiring mystical and philosophical truth. Succinctly explained, the Cross represents the physical body of man with arms outstretched in salutation, standing erect as he faces the rising sun. In the center of the Cross is mounted the partially opened Rose. The Rose represents the soul of man unfolding as it receives the greater Light of illumination, just as the physical rose opens with the touch of the sun's rays. Legend relates that very early man was impressed with the shadow of the cross cast upon the ground behind him as he stood with outstretched arms, facing the rising sun, the dawning of a new day, in adoration. The Rose came to symbolize his emotional response to a spiritual understanding which he felt within his breast.

There are, of course, the Kabalistic explanations of the Hermetic Cross. This particular Cross appears on the birthday greeting cards sent to every Rosicrucian and it is rather a complex design. Not only do its geometric forms have meaning, but its colors, as well, portray the mystical and spiritual teachings of the Kabalists and the Rosicrucian alchemists. An explanation of the Rosicrucian Hermetic Cross is given in the *Rosicrucian Forum* magazine of several years ago, and also appears in the *Rosicrucian Manual*. We repeat that description here for the benefit of those who do not have the above-mentioned explanations at hand.

"It is usually called the alchemical and hermetic Rose Cross, and is a very old and mystical Rosicrucian symbol. On the four ends of the cross there are three alchemical symbols—mercury, sulphur, and salt. At the top and bottom of the cross, mercury is in the center, sulphur is on the left, and salt on the right. Also on the ends of each arm

of the cross, but closer in, are four pentagrams. The circle at the top of the pentagram stands for spirit; the first triangle on the left, with the point downward, and a line parallel to the base, stands for earth; the other triangle with a line parallel to the base, but with the point upward, on the left, stands for air. The triangle on the right of the pentagram, with the point downward, stands for water; and the triangle on the right with the point upward, stands for fire. The pentagram is very deep in mystical meaning, being a symbolic representation of the Rosy Cross itself.

"The end of the longest arm of the cross, or the lowest, is divided into four sections. Each section stands for the colors of Malkuth of the Cabalistic 'Tree of Life.' These four colors are lemon, olive, russet, and black. Above these four sections of the lower arm there is a six-pointed figure or hexagram, which has six planets on its points—the bottom, Moon; next to the right, Venus, Jupiter, Saturn, Mars, Mercury, and the Sun in the center. The hexagram was once considered the most powerful of all symbols. These planets are arranged in the order of certain Cabalistic rituals which they represent. The four large rays or points projecting out from behind the cross are symbolical of the rays of Divine or Cosmic light. These rays have the letters I N R I, which, according to Frater Wittemans, stand for Latin words meaning 'nature is completely renewed by fire.' The other smaller rays with letters on them represent the first letters of resonant names as used by the Greeks and Egyptians in their ancient mystical schools.

"The petals of the great rose on the cross are twenty-two in number and represent the twenty-two letters of the Hebrew Cabalistic alphabet. The twelve outside letters represent the twelve signs of the Zodiac. The seven petals or letters in the middle rose stand for the seven planets and the seven double letters of the Cabalistic alphabet. The three inner petals, or mother-letters, represent air, fire, and water. The four projections behind the small Rose Cross are the points of the Maltese Cross. It, too, is rich in symbolic meaning. Then, of course, there is the Rose Cross proper with its five petals, in the very center of the large cross. This large 'Encyclopedic' Rose Cross symbolizes

all the majesty, power, beauty, and protection which the Rosicrucian Order has to offer."

It is not necessary to go into a detailed explanation of all the Rosicrucian symbols. Various Rosicrucian and other symbols have been extensively explained in the monographs, the *Rosicrucian Manual*, and the book, *Behold the Sign*. The latter books are obtainable from the Rosicrucian Supply Bureau and should be in the library of every student and Rosicrucian.

Everyone, of course, is familiar with the symbolism of mathematics, numbers, and signs having a specific, practical power when compiled in a certain way with other numerals in accordance with experience and reason. The symbols of mathematics are actually keys to unlock many problems. The symbols of the Rosicrucian Order are likewise keys to natural and Cosmic laws. Consider, for example, the ontological significance of the dot, the square, circle, triangle, rectangle, the cross, the numerals three, four, and nine, and a host of others.

Rosicrucian symbolism is intended to enlighten the mind by giving concrete examples that in visual form *simply* present an abstract idea. The symbols are never intended to mystify or awe-inspire anyone. Further, never do the teachings imply that the symbols, as composed of straight lines and curves, contain *within themselves* any potency. They do not contain any magical property within their forms. They are but pictures, we repeat, of concepts related to laws and principles and they are not animate, nor do they have a vital power within their physical form. The triangle, for further example, has no efficacy except in conveying the idea of a doctrine or truth which *does* have significance. A flag, for analogy, is in itself valueless; it is of little intrinsic value. It is but a piece of colored cloth. It does, however, *represent* a sovereign nation, a people, a political system, and a way of living.—X

Strange Phenomena of Mind

A Dr. Rolf Alexander, a medical physician, recently astounded a public gathering of the press in Britain by dispersing a cloud above Hampstead Heath by sheer effort of will. It is related that Dr. Alexander

“stepped on the Heath and stared at the cloud which had previously been selected by the newsreel man filming the experiment. In seven minutes—speeded up on the film—the selected cloud disintegrated completely, while neighboring clouds remained static and unchanged. The television commentator, Michael Westmore, who showed the film on his programme, said that Alexander was tested on at least a dozen clouds before the dispersal was actually filmed. Dr. Alexander succeeded each time. Said Dr. Alexander: ‘Anyone can do it. This will open a new page in science.’”

This demonstration, as all strange ones whose causal connections are not apparent, aroused considerable comment in the press. Several communications from Rosicrucians in various parts of the world, who read the newspaper account, have asked about it. These feats are not common only because the ability to so concentrate sufficient energy and to be able to project it to influence matter at a distance and on a large scale, is extremely difficult. That it has been done numerous times, though not always in like manner, is an established fact but it has not been properly explained. Technically, this type of projection of mind power to move physical bodies without mechanical or physical means is known as *telekinesis*.

In the early years of the present century, our late Emperor, Dr. H. Spencer Lewis, gave a demonstration of the concentration of will and the projection of mental energy. Seated before a group of investigators, including gentlemen from the press and others who were scientists, he caused a photographic plate to have impressed upon it the image of a crude equilateral cross. This cross was revealed to the investigators when the plate was developed. The plate selected by the investigators had a very sensitive emulsion. It was not prepared in the presence of Dr. Lewis. He had at no time before, during or after the demonstration, actually touched the photographic plate. In fact, during the demonstration, which lasted approximately five minutes, the closest he was to the plate was eight feet.

Dr. Lewis had announced previously that he would endeavor to impress upon a sensitive photographic plate an image of his concentrated thought. He told no one what the

symbol would be until the demonstration was completed. The investigators were skeptical—fortunately, they usually are—and that makes for a more thorough demonstration. Of course, as in all such demonstrations, there are those unswerving materialists who will not even recognize the results. They insist that one undertaking such a demonstration is endeavoring to use supernatural powers and, therefore, the entire procedure must be a fraud. Dr. Lewis explained at the time that this demonstration did not concern the supernatural but rather *natural laws*. The laws used were as natural as the physical laws of any science but were uncommon, as they still are, and not as yet thoroughly known or understood. Dr. Lewis related how, according to Rosicrucian teachings, the phenomenon occurred but, he said, there is a mechanical, or rather we can say a psychological and physiological aspect which is not thoroughly understood even by those who use the power. This is perhaps what Dr. Alexander alluded to, after dispersing the cloud, when he said: “This will open a new page in science.”

Will is the ability to concentrate, as a mental desire, to hold in mind a thought and to surround it with the energy of the mind to accomplish a certain function. The will can be so intense that, in holding an image in mind, the whole consciousness, the cerebral energy and its functions, as well as the psychic powers of being, become actively associated with that mental image. Actually, from a quantitative point of view, the energy so utilized is exceedingly minute. It is perhaps of such a frequency, such a rapidity of vibrations of high cycles, that it is not easily measurable at all. This energy can, like the microwaves of electromagnetic energy in use in television and radio communication systems, be transmitted out of the organism into space. It would appear, as well, that extreme emotional states so affect the autonomic nervous system and the brain as to generate this phenomenal energy quickly and to concentrate it.

This psychic energy is perhaps drawn from the nuclei of millions of cells which, in the human organism, function like tiny batteries and which may account for the phenomenon of mental telepathy. Many of those who have been successful in the occa-

sional projection of thought have admitted that it has been done unconsciously under emotional stress when, for example, one is in a serious accident and thinks of a loved one at that time. The latter then receives some words that were in the consciousness of the injured person.

To deliberately concentrate this psychic energy (we use here the word *psychic* in the sense of a subliminal not a supernatural power) and to be able to transmit it so as to produce an observable event is difficult. It at least requires much practice with the laws and principles of visualization, concentration, and an understanding of the nature of the psychic centers and those more subtle forces of the human organism. It is possible, the ancients have long declared, for men to draw a subtle Cosmic power through the glands and psychic centers, as well as the nervous system. In other words, man can have access to an energy exceeding that which is ordinarily produced by his own organism. This excess, then, can be transmitted and directed so as to affect material things.

Just how a subtle energy of mind, presuming it is of an extremely high vibratory rate, can alter the nature of a gross material substance or cause it to change its position is still a mystery. We can offer the hypothesis that there is a relationship between such mental energy and the energy that ties together the parts of the molecular substance of which the physical thing is composed. There is, perhaps, a harmonious response between this energy of mind and the electromagnetic properties of physical substance. This is yet to be learned. Philosophically, this theory is consistent, if we are to accept the idea of the universe as a unity of all phenomena. Psychology has long derided the claims of these demonstrations, but times have changed its position and its viewpoint. First, there came the investigators of psychic phenomena under the category of psychical research. Then the researches in parapsychology began slowly to prove many points which the mystics had taught for centuries.

The problem is that it is difficult to explain to another person just how one is successful with such phenomena. One may know the technique which he employs, yet another cannot immediately perform with the same results even when that technique

is explained to him. As a consequence, one may think that what has been stated to him is either fraudulent or impossible. But let us use an analogy. Suppose a person knew nothing of music. He went into a room and saw someone producing very harmonious and pleasing sounds by striking with his fingers what looked like a long row of uniform black and white ivory objects. This would be a piano but the one who had never seen one before and knew nothing of music would be mystified by the whole procedure. Being curious, he would want to be able to produce the same effects. Imagine the musician's trying to explain to him, in a short time, just what he did to produce the music and why he did it. Further, imagine the curious person, after listening no matter how carefully, immediately trying to do the same thing.

The ability to concentrate the power of mind intensely for a few seconds is actually essential in this demonstration of the phenomena of mind. It is the drawing of this energy to certain plexuses from which it can be discharged to follow a conceived pattern. Dr. Alexander, in his account, has stated that, after such demonstrations, he feels a tightening in the region of the solar plexus. The writer has likewise in his experiments had the same sensation after a projection of thought. First, the experiments have been most successful with those who are close to him, as members of his family. The concentration was always of short duration but extremely intense. When successful, the effort used in the concentration left this writer fatigued and with a sensation of depletion or weakness in the region of the solar plexus. It would seem that when one is extremely emotional the process of transference of thought is more easily accomplished, even without conscious effort.

Some individuals would never be able to accomplish these exceptional feats of telekinesis, as have been described, because they are incapable of such exercise of will power and concentration. This is no reflection whatsoever on them. It is a situation similar to that of a person practicing and, as a result of his practice, improving his technique in painting or playing a musical instrument, but that does not necessarily make of him another Rembrandt or Beethoven.—X

This Issue's Personality

Circumstances and events at times touch the lives of individuals in such strange and remarkable ways that they lend credence to the belief that they have been ordained to fulfill a specific purpose. Such an individual is Armando Font de la Jara.

Frater Font de la Jara was born in the small town of Vega Baja on the northern coast of Puerto Rico in the year 1890. When he was fifteen and acquiring his elementary schooling, his father passed away. This imposed an economic burden on the family and young Armando had to go to work as an apprentice with a hardware concern. Working diligently, he eventually attained an executive position with that firm. Being conscious in his early youth that he was being deprived of a formal education, he set out to remedy that deficiency. He began extensive reading courses. He devoted every available hour to the study of works on mathematics, astronomy, the arts, and special articles in an encyclopedia. He soon became proficient in his self-education.

Frater Font de la Jara's literary pursuits, as history and philosophy, brought him into contact with accounts of the ancient esoteric orders. Traditionally by birth, he was a Roman Catholic, but he was influenced by the liberal mind and free thought of his paternal grandfather. He was taught that truth knows no boundaries. Eventually he affiliated with the Masonic Order, as a young man, and became Master of his lodge and special instructor in the York Rite.

Frater Font de la Jara's quest for esoteric knowledge was not complete. There remained an insatiable curiosity. In the spring of 1916 he came across literature about the Ancient Mystical Order Rosae Crucis. He and some close friends wrote to the Supreme Grand Lodge, then located in New York City. That was the beginning, as Frater Font de la Jara states, of a complete and satisfying transition in his life. Later the same year he was appointed by Emperor Dr. H. Spencer Lewis to the office of Grand Secretary of the West Indian Grand Lodge. As time went by, a number of further well-earned honors and appointments came to him, being more than we can set forth here. In October, 1916, he was appointed Supreme

Grand Master of the Supreme Grand Lodge of the Spanish-American section of the A.M.O.R.C. by Dr. H. Spencer Lewis in his Pronunziamento No. 117. This began the Latin-American jurisdiction of the Order on a large scale. It also began a long and laborious development of the introduction of the Rosicrucian teachings throughout South America. Most of this work, with its vast detail, fell on the shoulders of Frater Font de la Jara.

In March, 1934, Frater Font de la Jara officiated as co-founder of the Rose-Croix University in San Jose, California. In September, 1937, he was appointed Deputy Supreme Grand Master for the Spanish-American Division by the then Grand Master of AMORC, Thor Kiimalehto. In September, 1954, he was made an honorary life member of AMORC by the incumbent Emperor, Ralph M. Lewis. The romantic history of the beginnings of the Latin-American Division of the A.M.O.R.C. appears in an article by Frater Font de la Jara in the July, 1952 issue of the *Rosicrucian Digest*. We urge all who have that copy to reread it.

Frater Font de la Jara has a charming family who respect his lifework, that of AMORC. He is encouraged in his pursuits and ably helped by his wife. Members in Puerto Rico and Latin America, generally, who know him refer to him as the "grand old man of the Order." The late Emperor, Dr. H. Spencer Lewis, was proud to refer to him as *my very good friend*. The incumbent Emperor is happy to say the same.—X

How Secret Should We Be?

How revealing should one be about his membership in AMORC? To what extent does secrecy apply in relating our fraternal connections? The sincere and enthusiastic Rosicrucian wants to introduce the Order to others. How may he do so without violating his obligation of secrecy and how should this be interpreted?

The *Rosicrucian Manual*, which should be in the possession of every member, gives a concise and comprehensive explanation of secrecy in regard to Rosicrucian membership. However, we shall discourse further on the subject at this time. Let us start with

the premise that every individual is not ready to pursue metaphysical, mystical, and philosophical studies. There may be a number of reasons for this. Primarily, an individual may not be suited to abstractions. The sensualist, the extrovert, the empiricist, gives little time to introversion, to meditation, in fact, to pure thought. They allow themselves to be almost entirely motivated by external stimuli. Their life is devoted to attention to that which arouses their senses from without. They are seldom occupied with cognition—the isolation of an idea and the analysis of it. Simply stated, they use a minimum of their mental powers for meditation or study.

To offer literature about the Rosicrucian Order and its varied activities to such a person would be a waste of time and effort. His consciousness and mentality is not responsive to such subjects; he does not have the inclination and often lacks the understanding necessary to become a member.

There are those who say that whatever is accepted to be truth and is beneficial to mankind should be generally disseminated without restrictions of any kind. The fallacy of this contention is easily apparent. To extend the Rosicrucian teachings—which every sincere member respects and reveres because of their revelation of Cosmic and natural laws—to such individuals, as we have described, would constitute a sacrilege. They would trample the literature, violate the Rosicrucian principles, and misapply the terminology. They would, in their ignorance and bigotry—often religious intolerance—try to destroy that which was given to them. Consequently, *secrecy*, as a protective measure, enters into Rosicrucian membership.

The secrecy exhibited by Rosicrucians should be construed in the light of *privacy* and *preservation* rather than that of concealment. One is permitted and, in fact, encouraged to disclose his membership under proper circumstances, and to proudly admit his affiliation. Every member is urged to wear a Rosicrucian emblem for a twofold purpose. First, by this means, other members can easily identify him. Second, it invites questions from another and provides the opportunity to explain about the Rosicrucian Order.

The secrecy referred to exists in not revealing the monographs themselves, the rituals, the passwords, or any part of the private studies and teachings, to those who are not qualified members. Certainly, AMORC does not in any way conceal its physical existence. Rosicrucian Park is prominent in the city of San Jose. Its Museums attract over 100,000 visitors each year—mostly the public. The Order's public lectures, radio programs, announcements, and articles in general periodicals and newspapers throughout the world, *publicly* and *proudly*, reveal its existence. The same may be said concerning the several million pieces of literature about AMORC distributed by its members each year.

Let us present a hypothetical case representing the proper attitude concerning secrecy upon the part of a member; this situation will also illustrate a good propaganda approach. An acquaintance may ask you: "What is the emblem you are wearing?" In answer to this query, one does not try to be evasive or mysterious; such an attitude would be absurd and inconsistent with the very reason for wearing the emblem. Rather, the member would reply: "It is a Rosicrucian emblem. I am a member of the Rosicrucian Order."

The inquirer might then ask: "Is it a religious society?" The answer is: "It is not. It is a fraternal order." Or, you may explain that it is a philosophical society. "It is non-sectarian, that is, it is not affiliated with any religious body." The questioner may then ask: "What is the purpose of the Rosicrucian Order?" The answer may be: "It is like many other fraternal orders in that it operates on the lodge system—that is, it has lodges and chapters which are meeting places in many of the principal cities throughout the world. However, it is not primarily a social organization. It is devoted to a study of the nature of man and his relationship to the world in which he lives. There are forces and powers of our mind and nature to which we have access but which are little understood by most of us. As a result of such understanding, ignorance and superstition are removed, and this helps us in many practical ways in the affairs of life."

At this point the inquirer may become more specific. "Well, what do you teach in

particular? Can you give me some of your lessons?" The answer to this should be: "The teachings are given only to members of the Order." The inquirer may then continue: "Why can't anyone have them?" The reply should be: "*Any one can have them* who is ready to prove his sincerity and the purpose he has in mind in having them. First, let me give you this leaflet of explanation. If after reading it you are still interested, write for the free book which it offers. That book explains how you may become a member and enjoy the many fascinating discourses and practical advantages given by the Order."

The member may then further explain how he, personally, has benefited through his affiliation. This is stated, of course, without revealing any of the details of the confidential teachings. Now, if the individual asks: "What material benefits accrue as the result of membership?"—then the reply should be that such are proportional to the understanding one gains and the manner in which he applies that understanding. He may continue by countering with the remark: "What material benefits, for example, may accrue from the study of English and Arithmetic in schools? These studies are valueless unless we take such knowledge and use it in the practical affairs of our life. There are also satisfactions from which there are no material benefits. For example, why does one read a good book, see a fine dramatic performance, or attend a concert? He cannot immediately thereafter go out and convert such an experience into material or monetary values! He derives an intellectual, emotional, and aesthetic satisfaction from such experiences that make life more livable."

From such a presentation as this, one soon learns the depth of interest and readiness of the inquirer for that which AMORC has to offer. If he implies that he is interested only in that which provides a material benefit, something that is a substance, you then have your answer. He is not ready for membership; he is the type of individual who places the greatest importance on money. He fails to realize that the greatest benefits of life come from first preparing ourselves. For the rest of his life such an individual tries to find something that

money will buy to provide lasting happiness. This *something* he looks for in terms of "things."

The Rosicrucian may use his teachings to assist another. He may give advice using some simple Rosicrucian principle which will help another to solve a problem or to achieve some needed end. He may loan a copy of the *Rosicrucian Digest* containing an article that he believes appertains to the interest and the welfare of an inquirer or friend. He may likewise loan any Rosicrucian book. The actual teachings, however, and the rituals he has pledged upon his honor and oath not to so violate by permitting them to come into the hands of others who are not members.

One should avoid assuming a mysterious air or adopting a strange attitude when speaking about his membership. Intentionally trying to enshroud the Order in an atmosphere of secrecy can create only confusion and doubt in the mind of the inquirer. Remember, if you are a member of the Order, *you represent it* in everything you say and do! The more dignified, the more intelligent and normal you are in your appearance and manner, the better impressions you make upon the inquirer. If you wish to show that your membership distinguishes you in some way, show it through your rational presentation of the organization and your depth of understanding of the affairs of life—not through a gibberish of words, eccentricities of conduct or gesture.

One should also avoid speaking of one's psychic experiences. First, these are intimate revelations to *you*. Second, they have meaning *just* to you. The construction you may place upon them would not be what others would place upon them. Further, to those who have no knowledge of the terms, or to those who are just beginning to seek an understanding of the mysteries of life, the revelation of your experiences would appear perhaps weird, even frightening.

At all times, we repeat, be rational and reasonable in your membership. Present your affiliation in that manner. *Do everything in your power* to bring others to the threshold of the Order and to cross over and become fellow Rosicrucians. Do it, however, in a *manner* that reflects well upon both the Order and upon yourself.

In connection with appropriate literature, we would like to mention a brochure recently released by AMORC. It is entitled: "The Eternal Quest." The outer illustration is very attractive. The introduction has a popular, intriguing, philosophical approach. The booklet contains specific statistics and answers to questions that the average inquirer would like to have, such as: Who are the Rosicrucians? What do the Rosicrucians teach? What renowned personalities were associated with the Order in the past? Then follow certain interesting facts about the operation, activities and world-wide affairs of the Order.

This new brochure concludes with a direct invitation for the reader to write for a free copy of the *Mastery of Life*. These brochures are small and may easily be carried in your pocket or purse. We suggest that you write for a supply of them. They will be sent you postpaid and without cost. When you receive them, your only obligation is to put these little messengers of AMORC to work. Do not permit them merely to lie about. Give them to others, or place them where others will see them.—X

Twin Souls

A frater of West Africa now rises to address our Forum: "I wish to refer to my recent letter in which I reported the mental and physical condition of a frater's wife in Victoria, and to add that she is a twin. Her twin brother passed on early in infancy. There are those that say that most of her actions are now affected by the personality of her departed brother. In other words, she is said to be living a double life. I mention this general belief because it is very popular with Nigerians—and because I want to have the Rosicrucian explanation."

The natural phenomenon of twins is one that has evoked considerable superstitious belief through the ages. The beliefs associated with the relationship of twins are often the result of primitive reasoning. In homeopathic or sympathetic magic, there is the belief that those things which have similar properties have an invisible bond or nexus existing between them. The psychological factor is that the *similarity* in the primitive mind becomes in itself a reality. It is con-

ceived to have as much existence as the actual things which resemble each other. For example, a carefully drawn symbol of the sun is thought, by some aborigines, to have the inherent properties of the sun. Because of the striking physical resemblance of twins, it has been imagined, by those who conform to the above type of reasoning, that they have parallel personalities and interchangeable psychic selves.

From the biological point of view, it must be recognized that there are two types of human twins. Many twins are *bioovular*, that is, of two separate eggs. A considerable number of twins are *uniovular* or derived from one egg. Man is the only animal known to produce both kinds of twins. The litters produced by animals are the result of several eggs' maturing together. According to statistics compiled by the British Government, 1 out of every 100 births is twins, 1 in 10,000 is triplets, and 1 in 1,000,000 is quadruplets. It has been established that "twins are more frequently of like sex than of unlike sex." One-egg twins are rarely of unlike sex. The division of the one egg transmits the similarity to the sex as well. Joined twins "are always of the same sex." This implies that they are one-egg twins and the fission was incomplete.

A research, as yet not complete, suggests that findings seem to disclose that uniovular (one-egg) twins show a symmetry of finger patterns. In uniovular twins heredity characteristics are said to have a considerable resemblance. In other words, inherent characteristics as traits in one-egg twins are remarkably alike. In two-egg twins the resemblance is "no greater than between brothers and sisters of separate births." Further, pairs of related sex are on the average more closely alike. From all this we have the statistical facts that twins of a single egg are frequently of the same sex, resemble each other more closely and show similar inherited characteristics.

The one-egg twins would have psychic centers, psychic faculties, and sympathetic nervous systems which would be closely attuned. The same life-force intelligence or consciousness of the single egg would be transmitted to the organism of each. In other words, the same physical characteris-

tics and same intangible consciousness of the egg would become part of the mental, physical, and psychic beings of both twins. What man terms *soul* is his response to the psychic and emotional aspect of his being. He relates to soul the intuitive and intangible sensitivity of the stream of consciousness of his whole being. The Cosmic mind that permeates him, and of which he becomes conscious to various degrees, determines man's *soul-personality*.

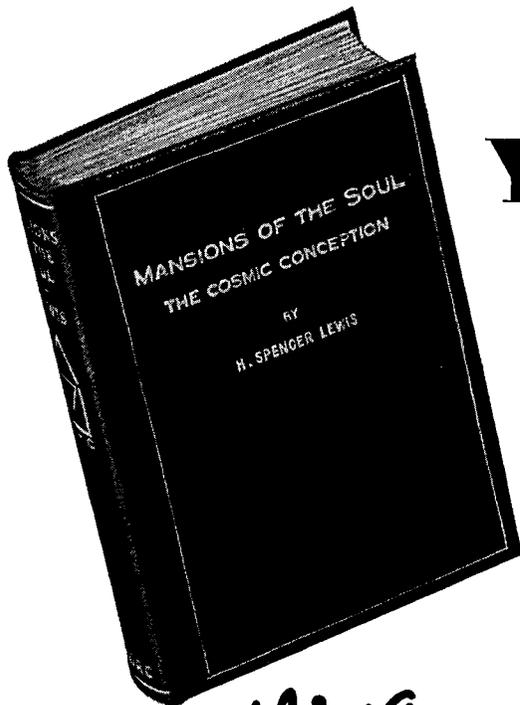
Each egg has its specific vibratory rate of impulse. It conveys hereditary qualities and the Cosmic intelligence of the life force. If it is divided in such manner so that from its fission there are born two human twins, then their psychic centers and autonomic and cerebrospinal nervous systems will be of the same general vibratory rate as if they were almost the same organism. We know, from our Rosicrucian teachings, that all the cells of an organism cause it, collectively, to have a specific vibratory rate. Each cell adds its particular vibratory rate to the millions of others and thus each of us, in the collective sense, has a specific frequency of vibrations. Applying this phenomenon to uniovular twins, we would find them harmoniously in accord in many reactions and responses to their environment. To make this more clear, we may use the analogy of two tuning forks which are tuned to the same pitch or rate of vibration. When one is struck a blow, they will both vibrate in resonance, even though the one not struck may be removed from the other by several inches or feet.

There are many cases on record where such "identical twins," or those of one egg, though separated by many miles, have evidenced a sympathetic response to some emotional shock of their twin. An identical twin has often felt the sorrow, hatred, and fear of his twin brother or sister long before being acquainted with the causes of such emo-

tions by normal means of communication. There is also evidence of similar likes and dislikes between such twins, though in minor tastes the similarity is not so pronounced.

It is in order, therefore, to say that the soul-personalities of these one-egg twins are very closely attuned. They are, however, not identical. Environment and associations play a considerable part in the evolvement of the soul-personality. What we read, with whom we associate, what we do, are important factors and influences in our having realization and understanding of the extensive part of self, that is, the Cosmic intelligence of our being which we call *soul*. Thus there can be that difference between identical twins, the result of their interpretation of values, and the circumstances to which they may be exposed separately.

It is unfounded superstition to believe that, when one twin passes through transition, the living twin is thereafter dominated by the departed soul-personality. In the instance of transition of one such identical twin, the other may have to go, for some time, through an emotional and psychic adjustment. There will result a kind of emotional fission as though part of his self were unresponsive or even unconscious. This will be due to the fact that when both twins were living they sympathetically responded to some degree to the finer, the subtler, impressions of each other's beings. With the severance by death, one twin, the living one, is then responsive wholly to his or her own emotional and psychic nature. This radical change may make itself manifest in the behavior of the individual and sudden apparent differences in the personality. Others who observe these changes, including the surviving twin, may imagine that it is a positive influence being exerted by the deceased soul-personality. Rather, however, it is a negative or noninfluential effect that is being realized by the surviving twin.—X



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HARRY L. GUBBINS, F. R. C.

Grand Councilor of AMORC for Great Lakes Area, U. S. A.

Greetings!



THE COSMIC VERSUS HUMAN LAWS

Dear Fratres and Sorores:

In general, when referring to Cosmic, we ordinarily mean the inclusion of nature, that is, all physical phenomena and, as well, whatever purposeful or divine cause we may conceive as underlying it. From the theistic, or personal-god point of view, all natural phenomena and their laws are commonly thought to be but an instrument of the deity. In other words, they are conceived to have been designed to fulfill the intent of a personal divine being. Consequently, it is most often believed that these forces and powers of nature have no inherent divine content. They are not co-equal to the Supreme Being. It is believed that the manner in which they function is in accordance with an arbitrary fiat of the Supreme Being. For analogy, it is like a puppet master who is continually pulling a string to manipulate the images he has made.

There are also the *deists*. They are those who believe that all physical phenomena were preordained to conform to specific divine principles. Therefore, all functions of nature would operate in accordance with the power and purpose originally conferred upon them and independent of the divine will which created them. This conception is much like that of a clockmaker who, having once fashioned a clock and given it the means of operating, concerns himself no longer with it. It is his creation, it is true, yet it is not a part of him and he in no way functions through it.

One must also not lose sight of the *pantheistic* conception. This view holds that mind exists in nature. In fact, physical phenomena, the forces of nature, are but the various expressions of a universal mind. The mind is an active force manifesting in all the forms which man perceives. The star, the sea, the living organism, and man himself are but developments of this Cosmic teleological cause. There is, then, the pantheist may contend, not matter, but just mind, matter

being that manifestation of mind that exhibits certain qualities to our finite senses.

In the course of his life, man establishes customs and rules of behavior which are often contrary to nature. Is man, then, in violation of Cosmic principles—that is, divine law? It is to be realized that the answer to this question must lie in whatever relationship to the Cosmic man has assumed for himself. Is he, for example, a theist, a deist, a pantheist, or a materialist? His religious and philosophical beliefs will determine his answer.

Let us presume that one is a theist. To him nature is a system, as we have said, or body of phenomena designed to fulfill a divine intent. On the other hand, it is common experience that the functions of natural forces can work to man's detriment as well as to his personal advantage. Earthquakes, hurricanes, floods, and similar natural catastrophes are examples of the havoc that can be worked upon humanity. The theist, in his religious doctrines, has made nature beneficent in its ultimate end. When natural calamity befalls man, he endeavors to explain it on either one of the two following grounds: (a) that it is the infliction of punishment upon man for violation of a moral or divine edict; (b) that the phenomenon is intended to contribute to some magnificent, transcendental divine objective that escapes man's finite understanding—all men suffer temporarily from such natural calamities in this life only to be rewarded hereafter, if devout and circumspect.

There are instinctive urges and impulses associated with man's essential physical nature which he is compelled to combat. There is an inclination to gratify to the fullest extent the natural appetites and passions. One of these is the dominant sex appetite. Man, however, has, through the dictates of social convention and religious idealism, cultivated a restraint in this regard. He imposes this restraint to hold in abeyance

those inclinations which, psychologically and biologically, are nevertheless quite natural. Is this defiance of nature, this conflict of moral order and law with basic Cosmic urges, a violation of divine principles?

The theist endeavors to circumvent these natural impulses with limited purposes which he ascribes to divine will. He, for example, expounds that the innate urge to avail oneself of whatever appeals to him is morally wrong. He states that God has inveighed against the seizure of the possessions of another and that this amounts to theft. The theist however, is placed in the difficult position of explaining why these "excess" desires are inherent in man. By means of a complex theology, he ascribes such "temptations" to satanic or evil forces which, as moral obstacles, man must surmount.

The deist and the materialist, conversely, are inclined to take the position that nature's laws have no moral content. They are of the underlying force of all being in its varied processes of development. In these processes, nature has acquired certain patterns of behavior. This behavior is part of the organic function of man. It is what he is. Man, if he wishes, may appraise it as good or evil, as he sees fit, but his opinion of it in no way confers a quality upon it. We may think of gravity, for analogy, as evil if its effects are to our disadvantage. Conversely, we may consider it a divine endowment if its phenomenon in some way benefits us.

According to the deist, it is actually, as all phenomena of nature, *impersonal*. Nature, in other words, is not concerned with our personal welfare. Nevertheless, the deist contends that conformity to natural law is the highest order of human life. Laws of society which restrict the natural law would be immoral because they oppose a system which was originally Cosmically established.

It must be apparent that a strict accept-

ance of the deistic concept would result in antisocial behavior. In fact, society could not exist if such practices were to be followed. A middle course is required, and yet it must be consistent with nature and human experience. Psychologically, we all are motivated by self. Everything we do is done for our physical, mental, or emotional gratification. There are, however, gradations of these desires of self. The lowest of these are wholly physical. Yet they are necessary to our physical existence. If we were to concede fully to their demands, we would be nothing more than predatory animals. Each act would be performed solely for our immediate physical gratification without regard for its subsequent effects on others.

Reason, a higher aspect of self which contributes to conscience, interposes will, as Aristotle asserted, to discipline the lower self. Experience has shown man that he is not wholly independent; in fact, he is dependent, in numerous ways, upon his fellow man. If he is completely and selfishly aggressive, he incites all others against him. He then finds that every hand is against him, as he is against every other. Experience has likewise revealed that there are greater satisfactions to be had in mutual restraint and co-operation. Further, men are inclined to accept the traditional taboos and customs of society, even when they cannot fully appreciate their values. They comply with them rather than completely oppose society and isolate themselves from their fellows. Thus, society finds it necessary to circumvent and to direct the forces of nature in and about man.

Man morally justifies this opposition of his will to natural law upon the grounds of *harmony*. He sees—or believes he does—an order working throughout all Cosmic expression. He believes it is a moral obligation on his part to participate in this harmonious arrangement. If he is a religionist, he conceives it as a duty to his God. He terms it

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a necessary "life of goodness." If he is a metaphysician and a philosopher, he may believe it is an innate right for man to impose his will upon nature to further mankind as a whole. The furtherance of mankind, its refinement and evolution, can come, he believes, only through a unity of men which is *society*.

In the making of laws and the establishment of codes of ethics and morals for the advancement of society, man can and does make grievous errors. He can so oppose nature, by the rules he makes, as to destroy himself. Eccentric diets, based on exaggerated religious concepts, or self-mortification of the body upon the premise of spiritual purification, can, for example, destroy health. Rigidly enforced celibacy, puritanical ideas of sex, can warp the personality and cause serious emotional disorders. Such abrogation of natural desires is truly a Cosmic sin. The intelligent society is one that, through the various sciences as, for example, physiology, biology, and psychology, makes a serious inquiry into the natural functions of man. It seeks to learn what is necessary for the preservation of health of *mind and body*. Then, through sociology and the social sciences, it discovers and analyzes the requisites of behavior for the *healthy* society. It then determines to what extent natural forces must be compelled to coincide with social relations. Such interference with—or rather direction of—nature is no Cosmic violation.

Unfortunately, science is greatly handicapped in this activity by many of the traditional religious proscriptions which are obsolete and are, psychologically and otherwise, detrimental to the individual. This is a further reason for the need of the reconciliation of religion and science which modern metaphysics and mysticism is attempting.

Fraternally,
RALPH M. LEWIS,
Imperator.

Multiple Inspiration

Soror Wood of Colorado writes a most interesting letter that raises a number of questions concerning inspiration. In order to present these questions, I am going to quote some excerpts from her letter: "I have just

received the April, 1955, issue of the *Rosicrucian Forum* and was most interested in reading the article, 'Many Gods' written, I would presume, about a month and a half or two months ago. At about the same time I was searching for an idea to write an article in a course I have been studying. Suddenly I was strongly inspired to write one entitled 'One God.' The article almost wrote itself. When I received the April, 1955, issue of the *Rosicrucian Forum*, I was somewhat surprised to read in the article, 'Many Gods,' things similar to those which I had written. The idea and development is very similar although my approach was different.

"This experience brings three questions to my mind. First, is it possible to inadvertently 'tune in' on someone else's creative ideas and methods? Second, does my article become any less valid or original as a result of such inspiration, and would its commercial value be less? Third, is it ethical to publish such an article or submit it for publication? Would a reputable magazine be interested in it?"

There is no doubt that many people have thought along the lines presented in this letter. While the average person may not have associated it with the process of writing, I do not believe there has been a person who has not at one time or another had the experience of reaching a conclusion, having an idea, or making a suggestion which was similar to something they found that another person had done or was going to do. The question, of course, arises immediately as to what extent transference of thought or inspiration from the same source may enter into this experience. While I, as well as many others, have had experiences of arriving at the same conclusion as someone else, I believe that the most remarkable experience that I ever had which is parallel to that of Soror Wood's was one that occurred about three years ago.

At that time I was convalescing from an illness and devoted time when I felt like working to the preparation of a lecture which I intended to present at a future date. This lecture had captured my interest and I was deeply engrossed in it whenever I felt I could do the research and writing necessary for its completion. I worked occasionally on the lecture over a period of some time, and finally (I remember the date distinctly be-

cause it happened to be Labor Day of 1953, September 7) I concluded my preparation of the material for the article, and although I was at home, I dictated the article on the dictaphone so that it would be ready to be transcribed by my secretary the following day at the office. I gave considerable time to its dictation and re-edited the article a number of times. My thoughts were completely involved in the preparation of this article. I titled the lecture "The Presence of God."

It was almost a month later when I received at my office a copy of the magazine called *The Listener*. This magazine is well known in Great Britain. It is published by the British Broadcasting Corporation and contains many fine articles in each issue. The particular issue was the issue of September 3, 1953, and in looking over that issue which I still have before me as I write these remarks, I found that one of the articles was titled "The Practice of the Presence of God." Of course, the last three words attracted my attention as it had been only recently that I had finally presented my lecture and had it in mind. I began to read it and was astounded to find that not only the argument, but even the wording was very similar to the article which I had prepared, particularly in the first few paragraphs.

If any individual had read my lecture and this article one after the other, he could have had basis to believe that one was plagiarized from the other. It was interesting to see that this was impossible. The issue of the magazine of September 3, published in London could not even by Air Mail have reached me on September 7, the day I actually dictated my lecture due to the week-end holiday. Even if it could have done so, the fact is that I had spent at least two weeks prior to that date working at odd times on the lecture and no doubt at that time the issue of *The Listener* in which the other article appeared was already on the press and may have been written as many as thirty days or sixty days before I began preparation on my lecture.

With the illustration of my own experience, together with that of Soror Wood, I think it would be interesting to examine the three questions which Soror Wood asked and which summarize very well the questions that come to mind as a result of such ex-

periences. Her first question, as to whether it is possible to inadvertently "tune in" on someone else's creative ideas and methods, I would answer that I believe it is. I believe that it is possible for us to receive inspiration through mental telepathy from various sources. If an individual is concentrating on a lecture such as I was, I believe that anyone who has a sympathetic understanding of my philosophy, my work, and my ideas might have been able to receive or rather conceive some of the same ideas that I was writing; and, of course, the reverse is true, I may have received some of my ideas from the other writer.

The odd thing in my experience was that I do not know the author of the article to which I referred in the British publication either by name or reputation. I have no knowledge of his ideas, concepts, or philosophy except as expressed in the article which in many ways paralleled mine, although in the end, he arrived at a somewhat different conclusion than I did. Nevertheless, it is not essential that two individuals know each other to experience mental telepathy. If telepathy functions as it is explained to us in our monographs, then the essence of what constitutes life—that is, the life essence itself or nous—is a connecting link between all living things, and it is possible that through that connecting link we may become aware of the ideas and concepts of other individuals. It has not been proved conclusively that this can be done voluntarily at all times. Usually such ideas come in a form of inspiration and are not necessarily a verbal repetition of another individual's ideas.

While I believe that mental telepathy is a possible answer to the first question, there is another answer, and that is that inspiration can come from a higher source than from us as individual human beings; and when two individuals arrive at a similar conclusion or have similar ideas, it is within the realm of possibility that their ideas had come from the same place and that they arrived at them without any contact mentally, psychically, or otherwise with each other. After all, we must take into consideration that inspiration produces concepts of which we become aware in objective consciousness. Such concepts enter our consciousness through the inner self—from the soul as it

were. We have the ability, if we become aware of these intuitive or psychic impressions, to tap, as it were, all the knowledge of the universe. We are not successful in gaining all of it, but we do become aware of snatches of it, and certainly it is not only coincidence that two individuals removed from each other geographically, might still arrive in purpose and ideas at similar conclusions.

The second question concerns the validity or originality of such an idea; that is, was the article that Soror Wood wrote or the one that I wrote original with us as writers? From a commercial standpoint, is the article valid as an original work, or is it in the strictest sense of the word a copy of someone else's work? I don't think this matter has ever come to a court of law for decision, and it would certainly be interesting to know how an intelligent judge would rule in a case of plagiarism that involved such a situation.

Actually since plagiarism is defined in terms of man-made laws and concerns the use of words and language, it is impossible, I believe, for anyone to repeat verbatim an idea exactly as another person had done. Consequently, from this standpoint, the matter would be outside of civil law. From an ethical standpoint I am of the opinion that there is no less validity or originality in such an incident; that is, I believe even if the inspiration was from the same source or that mental telepathy in some way entered into the composition of the article that was written, it still is original work upon the part of the person who did the writing. It is certainly original in the sense that each individual worked to prepare in written form an expression of the ideas or inspiration that came to that individual.

Furthermore, no one human being has the right of possession to ideas that are strictly in the realm of ideas. To copy a physical machine or object would be to invade a realm of the rights that a person might have by patent, but the ideas that are expressed by two different individuals do not necessarily take away from the originality.

There are many cases in history of many achievements of science that were arrived at almost simultaneously by different individuals. The theory of evolution is a famous

illustration. Darwin and Wallace arrived at almost the same conclusions at about the same time. Yet each is recognized as an authority in his field, and each has been given credit for the work that he did in evolving a theory that has become the foundation of modern biology. If we were to carry this matter far enough, we would have to arrive necessarily at the conclusion that no idea is completely man-made, that any idea is a factor of life itself—in other words, that everything that we know has come through some experience or some inspiration, and from that viewpoint, we have no right of personal possession to something that we have only elaborated upon in consciousness and in terms of our own knowledge and experience.

I, therefore, believe that the creative work of an artist, a musician, a writer, a scientist, or of any other individual is a valid production if that individual has conscientiously strived to prepare such original in the sense that he has produced it through his own inspired preparation. We can, therefore, accept those things which have come as a result of our own effort, and which have been brought to completion by inspiration during the preparation of that particular thing upon which we were working.

The third question is closely related to the second one; that is, should such an article be published, since by its publication, with the author's title attached, it would be an acknowledgment of that individual's original work? Consistent with the conclusions to the second question, I can see no reason why that cannot be done. If the ideas are worth while or will have any value whatsoever to other individuals, then it is not only the right of the individual who originated the concept to the idea to make it available to others, but it is also an obligation. If we have evolved to the point where we can receive inspiration to the extent of being able to produce those things which may have value, then we also assume an obligation to make that inspiration available to someone else so that he too might be inspired to draw upon those sources which will inspire them to equal things or preferably to much greater accomplishments.

I have a strong conviction, which causes me to be completely in accord with the Platonic Doctrine, that concepts and ideas

exist free of time and space limitations—that ideas exist separate from their embodiment and can continue to exist when a physical medium no longer exists to sustain them. Ideas transcend the level of the physical world and they need not be dependent upon it. They are the ultimate rather than the beginning. Ideas of most consequence are those which never can be completely confined to a physical medium. Justice, beauty, love, and good are concepts that exist only in the form of ideas, and as behavior may be patterned after their direction. Consequently, the ideas that are expressed in any form are those which are a part of the evolvement of the individual who creates or assembles them. They as well become a part of the common heritage of humanity which can draw upon them and use them for inspiration for their evolution.

The fact that ideas are not restricted to the material world of which we are a part is a clear indication that values exist that transcend any material media, and that these limitations are not of the same nature as the limitations normally associated with the physical world. If ideas can continue to function in spite of the existence of the physical world or material media, then we have a degree of evidence that immortality is a state where those things that are most worth while—that is, the results of our inspiration—will survive our physical existence.—A

Terms for the Divine

A soror, addressing our Forum, says: "Is what we call God the *Cosmic Consciousness* or is it the *Absolute*?"

There is much terminology for God and the Cosmic which has a similar connotation to various people. We have, for example, the Absolute, the Divine Reality, the Divine, Supreme Mind, Ultimate One, the Deity, Supreme Being, and many others. Actually, the word used is of no consequence. It is the idea that is associated with the word. We have found persons denying a belief in God who proved not to be atheists. They objected to the word because of certain orthodox concepts long associated with it and with which they were not in accord. Newer terms and words represented to them a more advanced and enlightened idea.

When they did not accept God, we discovered that they disagreed only with certain definitions which have been attached to the word.

Let us take the word *Absolute*. To many persons this conveys the same idea as does God to others. They think of the Absolute as the Totum Simul, that is, the total of all existence, the essence of all being. It is to them the noumenal world, the true reality behind the everyday world of appearances and change. It is a pantheistic conception, that is, God in all things. The Absolute is to them the efficient and final cause of all that is. Their concept, of course, does not allow for any dualism. There is not God on one hand and His manifestations on the other. To them nothing is separate from its cause. All things participate in the complete all-embracing nature of which God consists. Consequently, the word *Absolute* has greater spiritual perspicuity to them than does God.

Today, you will find many persons who shun making a definite assertion of a belief in God. They will first ask what your concept of God would be so that they may know if they are in agreement with your notion. There are many persons who rigidly adhere to the concept of God as a personal deity, a kind of supernatural entity detached from reality. We cannot question their right to accept this "God of their hearts." However, to others such a notion is primitive and elementary, and is not representative of the evolved consciousness of many men and women. As a result, they reject the word *God* in preference to a term that conveys a more intimate meaning to them.

The phrase, Supreme or Universal Mind, is one very often used by students of mystical philosophy and metaphysics. It denotes a teleological cause, a purposeful or mind cause universally extant, that is, lying behind and expressed in all things. Further, it is to these persons Absolute Mind or Intelligence. They do not think of it as being embodied in any form or substance. Associated with this concept is that of Universal Consciousness known as *Cosmic Consciousness*. This consists of the intelligence of divinity as a directing and creative force which emanates throughout the whole Cosmic or the whole reality. It manifests in matter as those nuclear forces of which matter consists. It likewise exists in organic

substance as the rhythmic order of life. There are those who use the word *Cosmic* in a dual sense. To them it consists of the actions and thought of the mind of God as a working force in the universe. In other words, the Cosmic is the dynamic power of both the material and immaterial worlds and yet is not God Himself.

In this connection it is appropriate to quote the definition of "Cosmic" and of "Cosmic Consciousness" as found in the *Rosicrucian Manual*: "*Cosmic*—The Universe as a harmonious relation of all natural and spiritual laws. As used in a Rosicrucian sense, the Divine, Infinite Intelligence of the Supreme Being permeating everything. The creative forces of God. It is an intangible, unlimited source from which radiate the immutable, constructive powers of Divinity. The Cosmic, therefore, is not a place, but a state or condition of order and regulation."

"*Cosmic Consciousness*—That consciousness, radiating from God, which pervades all space (and hence all things), having vitality, mind, constructive power, Divine Intelligence. Into this consciousness is projected all the psychic consciousness of all Masters, and all Adepts may attune with it. It knows all, past, present, and future, for it is all. After preparation through study and meditation, after deserving through serving, after attuning through practice and with nobility of desire, there comes to all Adepts an influx of illumination and inspiration which maintains a continued connection with Cosmic Consciousness. This is called *illumination* by the Mystics. This is one of the gifts desired by all Adepts."

In general, then, we may say that God, accepted in the mystical sense, and Cosmic Consciousness are one, the consciousness of the Cosmic being the mind, intelligence, and self-realization of what one may conceive as the Divine. We cannot detach mind from self. If we could not be conscious of our own existence or any manifestation of reality, we would not *be*. It is because we are first to ourselves in our self-consciousness. Consequently, the consciousness of the Cosmic is that sensitivity and awareness of the whole being of which the nature of an omnipotent and omniscient reality like God must consist.

The personalized concept of God, as that

associated with the Jehovah of the Hebrews (Yehówah), stems from a paternal concept of the deity. He is conceived as the Father of man and the Creator of all things. He is also conceived as a kind of supreme artisan or craftsman, as the Egyptian priests of ancient Memphis thought of him. It is an anthropomorphic conception. God has form, according to this idea, which resembles that of man, but is far more infinite in His powers and functions. This notion helped ancient peoples, as it does millions of simple minds today, to better conceive their relationship to a Supreme Power. Their chieftains, their great warriors and heads of state are exalted humans with superior powers. The deity, then, must, as the Ultimate Power, transcend them all and yet be somewhat like them.

It is, of course, difficult for the mind of many persons to embrace such abstractions as pure mind, the absolute, infinite force or an isotropic state of consciousness. A superior being, with qualities that are, to some degree, humanlike, is, for most people, more comprehensible, though very elementary. Such a notion of God is restricted and inconsistent with logical reasoning. However, if such a personal deity were to be stricken from the minds of such believers, they would be destitute of any spiritual image.—X

Our Dream World

The realm of dreams has held a fascination for man from the very earliest times up to the present. There is something about the dream experience that places it in such distinct contrast to our daily experiences that we cannot fail to be intrigued by it. Our daily activities and our behavior when awake are primarily objective. It is only through the dream that the average individual has any concept of the functioning of that area of the mind usually classified as the unconscious or the subconscious.

The contrast between the experiences and sensations of our waking hours and those of the dream state are so distinctly different that men from the very beginning of time have attempted to explain this rather odd state of existence that seems to come simultaneously with sleep and bodily rest.

It is probably through the attempt to in-

terpret the dream state that many superstitions were first conceived by man. These ideas were not evolved with the intent to actually deceive individuals; but, rather, they were superstitions resulting from the attempt of an individual to explain circumstances that seemed otherwise inexplicable. Can we imagine how early man must have felt when he was conscious of participating in certain experiences but awoke to find himself just where he went to sleep? The individual gradually evolved theories to explain these sensations; and probably these theories were the origin of the basis through which man came to believe that he was composed of not only body but of some other essence that existed free and independent of the body.

When primitive man made himself comfortable for sleep, and relaxed into that state of restfulness, he became conscious of continuing activities more or less related to those of his everyday life; and yet when he awoke, he found that he was where he was when he had retired. He, therefore, came to the conclusion that some element of his being, a spirit as it was later called, could leave the body and participate in experiences free and independent of bodily activity; or he may have concluded that his spirit left the body and had independent existence of its own. Upon this conclusion, man may have arrived at the first crude considerations of immortality.

Although we have advanced a great deal in the field of psychology and understanding of man's bodily and mental functions, actually there is still a great deal not known about dreams. There have been psychologists who had based the premise of many of their conclusions upon the analysis of the dream state, and upon consideration of what the events in dreams may or may not mean; but, actually, insofar as the full meaning of dreams is concerned and the nature of their existence, there is still much unknown.

There are, however, a few basic principles that have been generally agreed upon that serve as a basis for future study. It is necessary in approaching such a study to do so with an open mind because the early conclusions, as I have already mentioned, were based or rather predicated upon the concept that a supernatural event occurred. It should be obvious that dreams are a

perfectly natural state that is a part of the experience of the average individual. For this reason, it is necessary to separate the difference between the belief primarily based upon the superstition that dreams all carry a supernatural meaning and the belief in the concept which considers dreams as a natural phenomenon. If we accept dreams as being a natural phenomenon, this concept detracts from the idea that dreams may have supernatural meaning.

There have been those who have claimed that dreams are the means of prophesying, or that they symbolically have meaning other than what is apparent, but much of this type of theory has been based upon the false premise that dreams actually result from a supernatural interference with natural law or natural phenomena. To consider dreams from that standpoint is to believe that the dream is an attribute entirely separated from normal consciousness. This supposition assigns to the individual a power that functions beyond his control and which he is unable to understand. Actually, there are various causes of dreams, some of them purely physical.

There is always a state of mental activity in the waking hours. We constantly have thoughts passing through our consciousness. It is very difficult to isolate a moment in time when consciousness is not active to any extent whatsoever.

Consequently, consciousness may be looked upon as a seething mass of sensations, impressions, and reflections that constantly take place in the mental area of our being. The mind is both objective and subjective: *objective* in the sense that we are aware of the thoughts passing through it, and *subjective* in that there are other concepts lying below the marginal area of realization. There are also those functions of the mind that maintain the involuntary functions of the body. To conceive of the fact that mind in its functioning should stop completely at any time is almost inconceivable. Although the mind rests as does any other part or attribute of the body, it does not necessarily cease functioning completely when the body is at rest or in a state of sleep.

Consequently, dreams are fundamentally no more or less than the functioning of the mind and functioning in an area that intrudes upon the consciousness of our being

to impress itself upon us objectively. Actually, insofar as research has been able to determine, a dream takes place after the period of deepest sleep. In fact, most psychologists claim that most dreams are very short of duration. Even though they may seem to be long because of a series of events that we remember having taken place, actually they may happen within a few seconds. Just as in waking hours, we can recollect the events of a trip that may have taken two or three weeks, within a period of two or three minutes, so can we in a dream state recollect many ideas or put together many concepts that may seem to have covered a long period of time.

Actually, a dream may not have impressed itself on our consciousness for more than a few seconds. It is, therefore, generally conceded that most dreams occur within the last two or three minutes before waking; that is, they are impressions in consciousness that intrude upon the gradually awakening objectivity.

As we gradually withdraw from the state of sleep into the state of wakefulness, thoughts intrude upon consciousness and these lead to other thoughts or associations which are gathered in consciousness, sometimes erratically or inconsistently because of the fact that we are not awake to control and direct those thoughts. This situation accounts for the absurdness of some dreams and the ridiculous situations that seem to occur. The subjective mind, of course, accepts all thoughts by a deductive process; and if the objective mind is not alert to analysis, inductive reasoning does not take place. Then in the semiwakeful state that exists near the end of a period of sleep, the mind grasps upon one idea. It will accept this idea and carry it to rather odd conclusions without interference of the normal control which we have during our waking hours. When a thought comes to our mind while we are wide awake, we direct the memories, reflections, and associations that we associate with it. We direct the progress of thinking; we attempt to draw logical conclusions as a result of this process, but without complete control of consciousness such as exists in the period of the awakening state. Also, under the influence of drugs, ideas run free by themselves. One idea leads to another and usually no continuity of any

particular value results from this free association of ideas.

Dreams, therefore, in the general sense have little meaning; usually, they consist of this uncontrolled functioning of ideas, concepts, and conclusions that come into the mind. They are often associated with something with which we are familiar, because the thoughts that occur in dreams are not new. They are simply innovations upon situations, conditions, or places with which we are somewhat familiar.

In man's attempt to explain dreams, he has usually gone from one extreme to another. He has, as first pointed out, considered them entirely in the realm of the supernatural. Now the naturalistic psychologists believe them to be nothing but the rambling of the objective mind. Both of these conclusions may be partly true. A more serious consideration of the phenomenon of dreams may cause us to realize that, like all other functions, attributes, and events of our lives, they play a part in our lives. Dreams cannot be segregated as something completely apart, either in a supernatural sense, or simply as an objective or physical event.

This does not, necessarily, mean that dreams are a source of prophecy. It is possible, I do not doubt, for the advanced individual to have glimpses of the future. I believe such experiences which would be of a psychic nature would be more inclined to occur in a state of meditation or concentration, rather than in complete sleep in the form of a dream. I am inclined to believe that many of the so-called prophetic dreams that are recorded in religious and mythological literature were more likely the result of visions or psychic impressions that came to those capable of understanding them while in a relaxed but waking state.

The mind is a complex entity; but it is obvious even to the novice that the consciousness that makes up the mind is divided into many degrees. We can only give terms to the general divisions of these states; and while the objective and the subjective cover the divisions in a general sense, it is in the realm of the objective that there are also divisions. The consciousness of the moment can be distinguished from the area of memories, and there are other areas where the mind functions without our conscious realization. Events of a long time ago still

exist in the subconscious mind but are not readily brought into objective consciousness. When these impressions do intrude upon our every day of consciousness, we become aware of them; and possibly in the dream state they have more ready access to the conscious level because there is nothing to bar their way.

It is through the subjective mind, that area that lies completely below the objective and the conscious area, that we are able to relate ourselves to the life force or the intelligence that exists elsewhere in the universe. The impression which is of an intuitive nature, the source of psychic experiences, comes through the medium of the subjective mind; but to be aware of these experiences or these impressions, man must cultivate the ability to be able to interpret them in terms of objective realization.

Intuition, for example, becomes effective when we are able to perceive the impressions that force themselves to us, as it were, or we allow them to pass to a conscious level. It is, therefore, to be concluded that a psychic experience—that is, the realization of impressions that come through the subjective mind—may come into consciousness at any time whether we are awake or asleep. Normally, as I have already stated, these come as a result of meditation, concentration, and attunement, but it is possible that such impressions may also enter through the medium of a dream. I point out this possibility, but at the same time, it must be remembered that dreams are not primarily the medium of psychic experience.

Man's development, his mental evolution, is for the purpose of evolving his mental capacity to the point where he may be able to comprehend the impressions that enter his consciousness, and to direct their entering and his interpretation of them. Therefore, it would defeat this purpose to believe that man's connection with the subjective was always through the medium of dreams which, in a sense, never become completely understood or completely real in our objective consciousness.

One interesting side observation on the subject of dreams is this: Did you ever consider or ever reflect as to whether your dreams are in a light or a dark setting? Some people dream of a landscape, for example, of a situation that occurs just as it would

be in full daylight. Other people dream as if the world were in a rather shadowy state. In other words, all their dream experiences seem to take place in subdued lighting as it were, never in the direct light of day. If you are an individual who dreams in that manner, you may never have analyzed it before, and this may bring it to your attention. If your dreams are always dark, then you are an individual who looks upon life with considerable questioning. You may not be a cynic, but a perfectionist; or you have the tendency to be demanding, always questioning, the truth or falsity of any situation confronting you. If you are carefree and more of an optimist, an individual who is always willing to look upon the brighter side of things, then your dream experiences come in a lighter setting. This is an interesting comparison, or consideration, to make with your experience and it has no serious significance.

Actually, the individual who is of an analytical nature, in the sense that he is always questioning the veracity of another individual or a situation, finds his dreams to be somewhat of a nature of groping in the dark. He is always searching and testing in his own mind, trying to find the real truth, or an ultimate explanation for all mysteries.

There is another interesting observation in connection with dreams. I wrote upon this subject in the *Rosicrucian Forum* once before. Most crippled people or people with physical defects see themselves in dreams as physically whole and perfect. They do not carry over into their dream state their limitations. They see themselves as they would like to be. Since I wrote upon that subject sometime ago, I have had an experience that has proved this fact to myself. A disability which I have experienced in the meantime has caused me to be acutely aware of the fact. I have many times dreamed of participating in a situation which is a physical impossibility for me. This type of dream seems to be an experience that forces itself upon my consciousness, probably because I resent the physical limitation and dream of my desire of attaining freedom from it.

In this concept there is a realization that man can aspire to perfection in consciousness, regardless of physical or material limitations. The experience proves that there is

hope for us. We can evolve to the point where the perfection that we seek in consciousness may become reality without limitations and restrictions of the material world.—A

Physical Reactions to Prayer

A frater of Hong Kong, addressing our Forum, says: "Can any member of the Forum tell me what causes the cold or very cool feeling that one has when he is saying his prayers? This feeling or sensation can best be described as similar to that cold sensation one feels when he enters an air-conditioned room from the heat of the outside. There is one difference: this cold sensation comes from inside the body and is not caused by any temperature drop."

We have in this Forum in the past discussed very extensively the nature of prayer. It is, however, necessary to reconsider some of these points in relation to this question. Prayer, generally, is an *appeal*. It may be made vocatively or it may be written. It is an appeal to what the individual believes is a transcendent power. One prays to a being—at least to an intelligence—whose nature one assumes exceeds his own in powers and capabilities. Obviously, one would not pray if he did not think such an appeal was to a source that was capable of granting his desires. Prayers have been classified under three specific categories. They are: prayers of *intercession*; prayers of *confession*; and prayers of *adoration*. The most common motivation is the prayer of intercession. The individual hopes, by means of his appeal, to invoke the wisdom and action of the Supreme Power in his behalf. Psychologically, this type of prayer is accompanied by a feeling of insecurity and helplessness. The individual who feels or believes himself self-sufficient to meet demands made upon him, by the events of his life, will seldom offer a prayer of intercession.

Prayers of confession are attempts at purification. They are a mental catharsis, an endeavor to rid oneself of feelings of guilt. The prayer of confession, however, is dependent upon the belief in *forgiveness*. One knows what he thinks are his sins of omission and commission. The mere reciting of them provides some relief, but it is not sufficient. There is, as well, the desire to be rid

of these torments of conscience. The prayer of confession, therefore, almost always includes a petition for pardon or forgiveness. If it is thought that this is accomplished, then the disturbing thoughts are purged from the consciousness.

Egyptologists have translated a vast number of inscriptions which they have termed negative confessions. The Pharaoh and the priests, in their liturgies, have set forth a series of declarations that they have *not* committed or omitted this or that act. In substance these negative confessions are of the following nature: *I have not* falsified the measure of grain; *I have not* taken advantage of another's widow or daughter; and so forth. Here, then, the prayer is intended to establish the virtue, the sanctity, of the individual and thus seemingly justify such requests and demands as are to be made of the god.

The prayers of adoration are particularly exemplified by the hymns of the Hebrew prophets and those of Akhnaton. The individual is pouring out in words his feelings of religious ecstasy. It is an afflatus of the soul. He feels a sense of deep gratitude to the god, the source of supreme power which he recognizes, and he is compelled to express it. These prayers of adoration and jubilation seldom petition for any benefit. The heart of the individual is full and his principal desires for the time are satiated.

It is hardly necessary to state that prayer has an emotional motivation. The emotions of prayer, however, are often mixed. The prayers may be engendered by such emotions as fear, ecstasy, love, and despondency. With most primitive peoples, the predominant emotion may be said to be fear. It may consist of a feeling of awe of certain natural phenomena which the individual apotheosizes as a god. He grovels before the symbol of this god, pleading for intercession and protection in much the same manner as he would before a powerful chieftain or warrior.

Many of the existing living religions—Christianity not excepted—have devotees whose principal motivation for prayer is that of fear. In fact, some of the doctrines of the leading Christian sects intentionally inculcate this fear of the deity and the afterlife to strengthen the hold of the clergy upon the believers. Love of the deity as a paternal and benevolent power constitutes another

great emotional motive for prayer. One believes that his god is omniscient and compassionate and thus will understand his tribulations and extend sympathy beyond all mortal considerations.

It is common experience that any *intense* emotional stimulus will cause somatic sensations, that is, physical reactions of which we will be aware as feelings. We are quite aware of the physical reactions of anger. The face becomes flushed, the blood vessels of the neck and forehead may be visibly extended, the heartbeat is quickened—just to mention a few of the evidences of the emotion. With fear, beads of cold perspiration may appear on the forehead, the throat seems parched, the heart may beat so rapidly that one may think another can hear it. The extremities, as the feet and hands, may become cold because of the reduced circulation.

Prayer, meditation, the reading of morally inspiring literature, participating in ritualistic ceremonies of a mystical or religious nature, can produce a *theophany*. This means a spiritual or religious experience. This experience is rooted in the emotions aroused by, for example, the prayer. The individual may self-induce a partially subconscious state. He may feel that he is losing consciousness of reality or the objective world, and is entering another sphere of existence. He may no longer be able to see his surroundings. His spirit may be liberated from all bondage of anxiety and care. This may be followed by an ecstatic sensation, that is, intense pleasure, a titillation of the whole being. The individual may also experience kinesthetic sensations, as a feeling of inner movement in the region of the solar plexus. Kinesthetic sensations may also take the form of the perception of a great weight or pressure upon the body or, conversely, the absence of it to such an extent that the body seems to be floating.

During these religious and psychic experiences, pronounced *thermal* sensations may be realized. There may be a feeling of a wave of coldness, as a draught of cold air blowing over the body, or even as a chill creeping upward or descending downward. Conversely, sensations of heat at times are experienced. Actually, a thermometer may register no definite temperature change in the individual. The sensations are rather of a psychic than an organic nature, though

there are instances when the circulation of the blood during such an experience is so altered that actual temperature changes, corresponding to the sensations had, do occur.—X

What Makes Differences in People?

Here we have two fratres submitting questions to our Forum, questions which are somewhat related in content. One frater states: "Isn't it a fact that we act differently at times because of the desire of the soul-personality to express its past experiences? Isn't this the cause of having thoughts occur in our minds, seemingly from nowhere, some good, some bad, some strange?"

The other frater says: "Independently of time and place, I have invariably found myself surrounded by the same type of people. I cannot escape them just as one cannot escape his own shadow. One's past experiences with this type of men and women will not help him to overcome their antagonism because the situations in which one met them before will repeat themselves. As a matter of course, you will also meet friends again, the same friends you met before though appearing different. What is the Rosicrucian viewpoint on this subject?"

Homo sapiens is a kind, but there are infinite variations of that kind; the three fundamental differences are physical, mental, and social. Physically, or organically, there are such variations that no two persons are exactly alike, even though they may be similar in appearance. These organic variations likewise account for differences in the nervous systems, emotional natures, and ego of the individuals. Thus, some persons are distinctly introverts; their interests are a world of their own making. They may be devoted to reading, studying, writing, abstraction, and creative functions related to this concentration upon their own mental processes. Other individuals may be functionally and genetically inclined toward extroversion. This type of person must have his consciousness continually activated externally. He must be with people and be subject to physical activity and continually moved by events. The stimulus of his own thoughts, the faculties of his reason and imagination, are not sufficient to gratify him. If he remains at home, he must invite

friends in or sit before his television set by the hour in order to prevent being bored.

It can be seen that the physical, mental, and psychological natures of individuals contribute considerably toward setting them off one from the other. The other great influence is the social or *environmental* one. Our habits are formed as a result of our associations, our exposure to persons and to circumstances. Our thoughts are influenced by the comments of others. Our opinions, biases, and prejudices are the result of our experiences in life. Racial prejudice, for example, is not so much a personal conclusion arrived at by rationalization as it is the inherited opinions of others. Religious ideas are traditional with the average devotee. He thinks his affiliations and his beliefs to be best, but they are not the consequence of an impersonal analysis of the concepts of others. Rather, he but expounds what he has been taught and which has become a social and moral obligation to him—a way of life and the processes of thought.

It is a common experience that two children raised alike during their earliest years, later separated and brought up in distinctly opposite environments, would reflect those differences in their subsequent personal lives. The suggestions of environment, the various experiences to which we are exposed, are sometimes quite subtle. One is not aware of the gradual molding of his thoughts, actions, and personality. The impact of those lessons may extend over such a period of time that the individual thinks the ideas he voices and the behavior which he exhibits are his own, and are inherent characteristics.

From a mystical point of view, the soul-personality also has implanted within it the inclinations of its past experiences. These may be termed the lessons learned and habits acquired which are transmitted to the conscious mind of the individual as intuitive urges; they give distinction to the individual's behavior and thoughts. For analogy, two brothers, or two sisters, may display radical differences in interest, personality, and abilities. The physiologist and psychologist will assert that this difference is due to slight variations in development of the respective areas of the cerebrum and of glandular function. Nevertheless, organically, psychologically, and environmentally, as well as mystically, these elements constitute

the variations in the individuals.

We attract to ourselves certain kinds of circumstances and people. This attraction may not result in what we like, but the responsibility is often ours. Let us use the following common example. A person may find that wherever he is employed his fellow employes display an animosity toward him after a short time. They talk to him less and less frequently, or are exceptionally reserved even to the point of snubbing him. He changes his place of employment. Not long after being employed at the new place, there is a recurrence of the same condition. "Why," he wonders, "am I always surrounded by such discourtesies and unfriendliness?"

Now, let us look at the individual himself for the answer. Perhaps, within a few days after entering a new place of employment, he begins to discuss freely remarks which he has overheard some of his fellow employees make. He may embarrass those who made the original statements, especially when they did not wish their remarks to be publicly voiced. He continues doing this with others, thinking that it is merely a means of making conversation. He thus aggravates his associates, arouses their distrust of him, and they rebuff him by ostracizing him.

Then, there are those persons who have a deep sense of inferiority. They attempt to overcome this by making sardonic remarks and virtriotic statements about any subject in which others show an interest. As a result, such persons alienate themselves, crushing all personal interest in themselves. Wherever such persons go they create a hostile and unsympathetic environment for themselves. They make enemies of potential friends.

Constructive interests, reasonably virtuous conduct, a cooperative, friendly attitude may well result in attracting certain types of individuals. Human beings are gregarious. They like sociability and a sense of sincerity. One whose character and emotions are stable, who is intelligent and friendly, inspires confidence. The better element in a group of people wants to be more intimately associated with that kind of person. They are drawn to him like satellites to a planet. The old adage, "birds of a feather," etc., very aptly applies in such circumstances. How-

ever, a weak character will invite those who are parasites and unscrupulous. For example, one who is not judicious with his favors or in the loan of his possessions will always be imposed upon by those who see this puerile tendency in his nature. If one cannot say "No!" emphatically when he should for his own best interests, the omnivorous type will take advantage of him. It will then seem to the victim that wherever he goes the same kind of people are waiting for him. They are, it is true, but *he* has prepared the way for them to gravitate to him.

A periodic *self-analysis* is vitally important. We are not only acted upon by our environment, but as we have related in these few examples, we, to a great extent, are also the creators of environmental conditions. We most certainly make our friends and many of our enemies. We also bring about a number of unpleasant situations in which many times we find ourselves immersed. A true friend, if he thinks you are honest with yourself, will gladly and kindly tell you those things which he believes would strengthen your character if they were to be corrected. Of course, one is not inclined to hear such things because they strike at the ego. Nevertheless, we must do either one of two things. We must accept constructive criticisms that have merit, or perhaps continue the unwitting creation of unpleasant situations in our lives.—X

Reincarnation and Our Sun

An interesting question was submitted at the last Rally conducted by the Francis Bacon Chapter in London, England. In substance, the question is this: "Astronomically, the life of our sun has been estimated to be 200,000,000,000 years! Human life depends upon the existence of the sun and its energies in numerous ways. Since this sun of our solar system is therefore not eternal and will at some time cease to exist, how will that event affect reincarnation and the evolution of mankind? Will mankind have evolved by then to such a spiritual state or condition that it will no longer be necessary to live a physical life, or will it have taken up an existence elsewhere?"

The premise underlying this question is the traditional law of reincarnation, namely, that the soul cycle is 144 years from birth to

rebirth. Consequently, if one lives to be 75 years old on the earth plane, it would then be 69 years before his rebirth—in other words, the difference between 75 and 144 years. If, according to astronomy, there will come a time when the sun will so lose its vital radiations that it will no longer sustain life, how then would such souls incarnate? Would such a physical phenomenon oppose the traditional law of reincarnation? These are the implications of the question.

In the first place, there is no guarantee that man as such is to be eternalized, except as man expresses his vanity in the literature he wishes to hold sacred. Supposing, in eons of time, in the Cosmic processes, that such an order of life as man *shall* cease to be. Actually, there would be nothing destroyed in such an event except the particular expression of those combinations of forces that manifest as life, and which provides that state of consciousness which exhibits what we call the *soul-personality*. The universal or Cosmic soul, which extends itself into human form and acquires that superconsciousness which we know as soul-personality, would not in its essence be destroyed if man were to be no more. The universal soul would be no more eliminated than would be a beam of light which no longer has a mirror to reflect it.

Let us think of the physical human entity as a material substance that has been refined gradually—we might say, polished—until it is capable of reflecting the divine light and having that self-awareness that constitutes soul. For analogy, when a mirror, optically speaking, has become a perfect plane and reflects all objects without a distortion of their image, it has then accomplished its purpose. When in the future the human consciousness may be able to apperceive its Cosmic relationship to its greatest possible capacity, its function, as a reflecting body may then be fulfilled. It might then no longer be necessary for the Cosmic to have a realization of itself through the reflecting consciousness of man—or, possibly, some other organic form might supersede him in performing that function.

Gradually, man has evolved to his present physical and mental status. It is not necessary for one to enter into the discursive subject of whether the human has descended from lower species. It is enough to know

that, at least as man, the human has gone through a series of refinements from, shall we say, the Neanderthal period and before. Why must we assume—except in our religious works—that Nature will not supplant man, that is, evolve a being to replace him? Other kinds have become extinct. Further, even in those future eons of time when our sun may no longer support life on earth, there may be other forms or organisms elsewhere that *could* attain the state of being a soul-personality.

We have no assurance that in galaxies, island universes, which appear as mere undefined blobs of light to our present telescopes, there are not worlds which harbor living, *evolving* things. We may not be able to call such entities *men* only because from a physical point of view they may be quite unsimilar. They may be intelligent beings, however, with perceptive faculties unlike ours and yet which may exceed ours. They, too, may attain that state of developed, personal consciousness and Cosmic awareness that is defined by man as “soul.” For all we now know, such do exist. Further, such may have existed and even become extinct long before our little globe came to play its part in the Cosmic drama.

If the present and anticipated trend of world population increase continues for another few centuries, the earth may well become overcrowded. This is said with a full realization that, in all probability in a matter of but a few decades, several million acres which are now arid will be provided with water and become fertile as a result of technological advances. It is also said with an appreciation of the fact that the food supply for mankind will be enhanced by the production of many synthetic commodities. It is perhaps fortunate that keeping pace with this population increase are experiments which may ultimately permit travel to other planets in our solar system and even lead to eventual colonization of one of them. Though it sounds like a borrowed thought from science fiction, migration to other celestial bodies may become a necessity—as much a necessity as is the present shifting of peoples from crowded Europe to Australia and to Africa.

When we alter our conceptions of our Cosmic relationships, many problems that concern us vanish, and many perplexing

questions disappear, as well. If, for example, we abandon the old theological concept that all Cosmic phenomena are determined by their contribution to human welfare, the future then does not become quite so complex or seemingly inconsistent. As humans, we are but an element in a vast process of change, evolution, and devolution. Our whole period upon the stage of reality, the million or so years past and whatever time may remain, could be but a tick in the Time of eternity.

I, for one, am disinclined to think that all that has preceded was teleologically staged for the ultimate, triumphant entrance of man to play a stellar role. I think of man—I am now referring to human life as we know it on this earth—as but one expression of an infinite series of changes. Each change has its moment. Each one reflects to some degree the majesty of the whole. Man does that perhaps to a greater degree than anything else of *which we have knowledge*. That man is the final end, the ultimate achievement—I leave this thought to the self-gratification of the theologians.—X

Does Suppressing Facts Produce Karma?

A frater from Canada now asks our Forum a question: “If we find some old, forgotten injustice, fraud, or murder, and we keep it secret, will there be any bad karmic effect? In bringing the matter to light there may be involved those who are not guilty and who may suffer some punishment. Is this right or wrong to do?”

This does constitute a problem because it concerns a balance of values. One is the obligation to reveal that which will right a wrong. The other is the obligation to prevent the hurt of innocent parties. The first approach is to realize that punishment of one who has committed a crime is not the Cosmic responsibility of the individual who knows of it. If we know of one who was guilty of a crime in years past, and whose evasion of the law is *not* now harming or threatening harm to another, and if revealing his identity would bring suffering to innocent persons, it is then best not to report him. While in the one instance you would be complying with an obligation to society as a formality, you would be, at the same time, bringing considerable hurt to another—a hurt which

society might not be able to rectify. The moral obligation to *omit* reporting is greater than to commit the injury of another.

There are, of course, many extenuating circumstances in a case of this kind to which careful thought must be given if one wants to avoid incurring adverse karma. We will offer further suppositions to give these differentiations clarity. One may have committed a crime for which an innocent person has been convicted. The imprisonment of the victim not only causes him suffering but also causes great distress year after year to his family. The guilty person has, we shall assume, a position of prominence in the community and has a wife and children who are unaware of his past life. They would suffer great humiliation and social stigma if their husband and father were exposed.

To remain silent in such an instance, not revealing the guilty party would be to compound a wrong of which one has knowledge. Cosmically, as a matter of conscience, the silent one is, in fact, *aiding* and *abetting* the criminal. His is a positive act; he is contributing to a situation which was originally established by the criminal. In revealing him, hurt will be experienced by other innocent persons, but there is not also the violation of a moral right. One is thus obliged Cosmically and rationally, to reveal the identity of the criminal in the analogy just given.

We may resort to still another analogy to emphasize the necessity of careful analysis of all circumstances in matters of this kind. One may have committed a serious crime years ago for which he has escaped detection. The revealing of his whereabouts may involve innocent persons who will suffer as a result. However, you may know that this criminal *remains a menace* to society; you may have learned that he plans to, or in fact, may continue his criminal acts which involve the loss of property or personal injury to others. Here one set of circumstances quite outweighs another in their moral importance. The active criminal continues to hurt numerous members of society. More persons may suffer because of his continued freedom than would by his being detected and convicted.

Quantity usually does not enter into Cosmic principles and moral values, but in this analogy, it most assuredly does. For an

example, it is better to experience the pain which accompanies the extraction of an infected tooth than to let the tooth remain and pollute the whole blood stream.

We can only repeat that which we have so often said: that karma is *not* the infliction of punishment by the Cosmic, neither is it an intentional award of the Cosmic for some meritorious act. According to etymology, the word *karma* is of Sanskrit origin. Literally, it means "deed" or "to do." It concerns causal relations, or the *law of causality*. Deeds, or what we do, institute a series of causes. These are the invoking or putting into operation of natural laws.

So-called Cosmic laws are but those phenomena which by their scope transcend the natural laws, or what we call the physical world. Succinctly, gravity and the spectra of electromagnetic waves, for example, are *also* Cosmic laws. However, the latter are manifesting in a grosser way; that is, they are perceptible to our finite senses. We know that if we invoke the law of gravity by throwing an object which is heavier than air above our heads, it will crash to the ground. If we are careless in doing so and are struck by the object, *that is our karma!*

Certainly, in the above analogy, neither gravity nor the Cosmic sought to punish us. So it is with those moral precepts which we associate with the harmony of the Cosmic. These precepts function *impersonally*. It behooves us to be judicious in our thoughts and actions lest we invoke laws which in their impersonal performance may bring adversity upon us. Conversely, the opposite is true; we may knowingly or unwittingly set into motion laws as causes which will result in what we call *good fortune*. Many of our so-called "blessings" are not intentional endowments but rather they are the consequence of some act or series of acts in the immediate present or which have been cumulative.

We have no comprehension of all the circumstances which constitute the plenary relations and connections of the Cosmic. Our minds are too finite ever to comprehend the Absolute in all its ramifications. Many times we will thus decide and act in such a way that Cosmic causes may follow with their effects which are not favorable to us. There appears, however, to be this saving grace—the *motive* underlying our acts. It would

seem that motive in itself is an impulse which is provocative of Cosmic laws aside from any circumstances related to it. Thus, though the acts following from a motive may set into motion a certain concatenation of causes, the motive may ameliorate them. For example, if one, in good faith and without malice or avarice, acts contrary to certain Cosmic laws, the adverse effects may be mitigated as a consequence.

If there was not this Cosmic law which has a relation to motive, then each man would be a victim of his own ignorance. It is not possible for man to have a comprehension of all Cosmic laws and principles regardless of the extent of his study. The more he studies, however, the more he learns how to use in a positive way the laws of the Cosmos to his advantage.—X

This Issue's Personality

There is a quality about the creative mind that causes it to be inquisitive and searching. One cannot create without being both observant and analytical. The facts of experience that one thus acquires become the very material in which he embodies his creative ideas. As a result, the creative mind is usually a liberal and tolerant one. It was this creative impulse that led Frater Harry L. Gubbins, Grand Councilor of AMORC for the Great Lakes Area, eventually to the threshold of the Order.

Frater Gubbins was born in Alpena, Michigan, January 19, 1902. He received his early education in that State and subsequently his technical training in the mechanical field. He has been tool engineer for the Packard Motor Car Company, of Detroit, for a number of years. It was, however, in Windsor, Canada, in the winter of 1932 that circumstances designed that he should know of the Rosicrucian Order. Being of an inquiring mind, Frater Gubbins and a few friends of like interest formed a small study group; the declared purpose of the group was the impartial investigation of philosophical and religious ideologies.

It was the intent of these students to look into the professed claims and expounded doctrines of many societies and to do so without prejudice. During the course of such discussions, it developed that one of the

group was a Rosicrucian. It was suggested that much benefit could be obtained from the Rosicrucian teachings and philosophy. This excited the curiosity of Frater Gubbins, and he wrote AMORC for information. The early part of 1933 saw him as an active member of the Rosicrucian Order, and he has been a member continuously from that time.

It was a relatively short time after that that Frater Gubbins affiliated with Thebes Lodge of AMORC in Detroit, Michigan. He succeeded a frater in the Lodge as Secretary-Treasurer. Since that time he has served in many offices in that Lodge, including the very honorable one of Master.

It was his active work on behalf of the Order in his region that caused the Grand Council of the Grand Lodge in 1948 to recommend him as Grand Councilor. Subsequently, he was duly elected to that office to succeed Frater H. C. Blackwell, who had transferred his home to California.

There are many lodges and chapters of AMORC in the jurisdiction over which Frater Gubbins presides as Grand Councilor. Several of these subordinate bodies have annual rallies of large proportions. Frater Gubbins has been most faithful in attending them and in participating in their events. His addresses and counsel are always most favorably received. He has an excellent sense of balance between esoteric and exoteric values which makes him most capable in his capacity.

Aside from his Rosicrucian studies, Frater Gubbins has the hobbies of music, fishing, and serving as a committeeman with a Boy Scout Troop. The Gubbins' are the proud parents of four children—two boys and two girls ranging in age from twelve to twenty-five years. Their daughter served as Colombe to attain the honor of Colombe emeritus.—X

Should We Risk Life for Animals?

A soror of Northern Rhodesia, Africa, now addresses our Forum: "I would like to place a question to the Forum. An argument has cropped up in our local newspaper. A man, who signs himself 'Catholic,' has suggested that a human being should *not* risk his life to save that of an animal. There

have been several replies. Some say 'no.' Some say 'yes.' I should imagine that a true Christian would risk his life to save an animal. Am I right?"

Let us face the biological fact that man is an animal. Organically, he is not unlike many of the animals referred to by him as inferior. If man has distinction, it is in his *intelligence*. It is in his ability to perceive what he considers to be the causal relations between things on the one hand, and, on the other, to direct his activities toward a conceived purpose. The most exalted aspect of the human animal, that which gives him transcendence over other living things, is his *self-consciousness*. This results in that awareness that is designated as soul and which gives rise to that self-discipline that constitutes moral discernment. It makes possible an idealism by which one conforms to those finer impulses of his emotions which we call the sentiments.

With these qualifications, a human being is expected to exhibit more compassion, tolerance, and sympathy than would an animal not having the same mental qualities as man. However, any person who has had pets, especially those of the higher order as, for example, dogs and horses, knows that they often exhibit a defense of their own kind, and even the defense of animal companions which are not of their own species. Dogs have been found to defend other dog companions when they have been attacked. They have been known to risk their lives to prevent their small companions from drowning. They will also oppose their own kind to protect the cat that is a family pet. They have commonly stood guard over an injured or dead companion which has been struck by a vehicle, even though their own life was exposed to danger.

Should a human being, who is supposed to be particularly imbued with a consciousness of the divine impulsion, fail to risk his own life to save that of a distressed animal? Where there is the possibility that a human being may save the life of a helpless animal, even though his own is endangered, it is his moral duty to do so. In performing such an act, motivated by the compassion to do so, man is conforming to those higher attributes of his nature that distinguish mankind. A human being should, if he concedes

to any form of conduct having a moral basis, endeavor to eliminate suffering *wherever* he can. This is not mawkish sentimentality but a necessity if society is to elevate itself above the brute.

I think it will be conceded that sport cars, television, electronic push-button gadgets are not the single indication of advancement of mankind. Where there is no refinement of the passions, no extension of the self-consciousness, we having nothing but a human machine. Such a machine is ruthless. It shows a disregard not merely of animal life but of its own kind as well. Have we not had sufficient examples of this man's inhumanity to man in the recent world wars?

In our religions, we prate about the spiritual brotherhood of mankind. During the Christmas season in particular, we extol good will on earth, and so forth. There is one relationship that is factual aside from any idealistic notion. It is the *brotherhood of living things*. Everything that lives is permeated with the same vital essence. In life force all living things have a common bond. The expression of this life, the vehicle or organism which conveys it, may differ. Within each animate thing, however, is the same fundamental urge *to be*. Each has its varied reaction to this impulse. With the complexities of the organism, its higher states, opposition to life, interference with its functions, produces a greater sensitivity to pain. A drowning dog has a realization that it is fighting for its life. A dog trapped in a fire experiences the same excruciating pain as man and the same instinctive terror toward life-destroying forces.

The dog may not have a "Christian" notion as to the meaning of death or immortality, but it is motivated by the same impulses and sensations to survive as is man. The brotherhood of life, of vital essence, of which we all are a part, necessitates man's risking his life to save an animal, if he is worthy of being called a human being.

Naturally, no one is required to sacrifice his life when it is obvious that it would be impossible to effect a rescue. Where there is hope that a rescue can be effected, the response from every able human should be to help this fellow living creature, regardless of the form of that living thing. As for the human being who stands by and impassion-

ately watches an animal struggling and suffering and makes no effort to help it because he cannot risk his life for religious reasons, that individual should be ashamed of his faith. Where is the probity, the nobility, of a religion that interprets divine guidance as indifference to suffering of any kind? What gods or saints are worthy of reverence who demand that the human soul in physical form be preserved at the expense of the spiritual display of compassion? From the orthodox point of view, it could be better said that the one who spurns risking his own life for that of an animal has saved his body but lost his soul.—X

You Can Help

Primarily, each of us affiliates with the A.M.O.R.C., because of some personal advantage which we expect to gain. The individual who thinks of himself as self-sufficient would never become a Rosicrucian, or resort to any method of self-improvement. The Rosicrucian teachings, however, do not extend promises of direct material advantages. One is not offered insurance benefits, employment aids, financial loans, and the like. Rosicrucian membership is not of that type. Those who affiliate with the expectation of receiving such assistance would be immediately disappointed and would soon become inactive. Those who labor under such misconception are themselves responsible. There is nothing in any of the introductory Rosicrucian literature or the teachings themselves which either states or implies such functions.

The Rosicrucian Order, however, is intended to help the individual member in each department of life. Its duty is to make the individual more successful in his life-work, trade, business, or profession. The Order is not so abstract and idealistic as not to take cognizance of these practical needs and personal welfare of its membership. The premise upon which AMORC has long established its principles and practices is the cultivation of the latent attributes of the individual. If one's consciousness is quickened, if his vision is broadened, if he is shown how to use more extensively the fullness of his own being and Cosmic powers, his accomplishments are more extended. We are certain that no one will deny that clear

reasoning, the stimulation of the imagination, effective concentration, and the elimination of popular misconceptions and superstitions do give an individual a tremendous *personal advantage*. It is precisely these things that AMORC does for its members—with, of course, their co-operation.

Success, as we have said on a number of occasions, is a satisfactory culmination of an enterprise. Success, therefore, is not a thing in itself. It is the satisfactory result of something else that is undertaken. No one can make another a success in anything. Success requires personal initiative combined with intelligent effort. The unique knowledge regarding oneself and the world in which he exists and their interrelations is the service that AMORC provides. It helps the individual to attain success. The Rosicrucian Order does not teach one how, for example, to be a writer, chemist, salesman, or mechanic, but its teachings have made men and women more successful in all of these and numerous other activities and enterprises.

Another factor about AMORC membership is the assistance it gives the individual in becoming properly oriented in life. There are many persons who dissipate their powers and intelligence, misuse what they have gained, by aspiring to false or evanescent ends in life. The ultimate end in life for each person is *happiness*. This must not be construed to mean that which provides satisfaction just for the individual alone. However, it is in the proper interpretation of such notions as happiness, death, immortality, and one's social and Cosmic obligations that we believe AMORC excels.

Many members were materially successful long before hearing of AMORC. Their object, obviously, in becoming members was not material advantage. They were fully conscious of the need for such things as the development of latent talents, further enlightenment, the cultivation of intuitive impressions, and those things which make for peace of mind. For these things they turned to AMORC.

Regardless of the specific reasons why one is now a member of the Rosicrucian Order, he assumes certain *obligations* with his membership. These obligations are not just

the financial or the legal ones, such as adherence to the constitutional rules of the Order. They are, as well, *moral* ones. If one has derived certain advantages from his affiliation, whether spiritual, intellectual or material, it is incumbent upon him to further the cause of Rosicrucianism. He of course, can do so by making contributions of a financial nature to AMORC. He also can do so by leaving a bequest to the Order in his will, regardless of how small the amount may be. But he must realize, however, that AMORC is a vehicle by which we, individually and collectively, ride toward those ends we conceive and which the Order furthers. However, this vehicle is not self-propelled. Each one of those who is carried along by it is required to help propel it. The greatest propulsion is the *speaking* and *acting* which you can do in the Order's behalf. The light which the Order can disseminate is not to be concealed beneath a bushel basket. If you have found the Order it is because others *made it possible* for you to do so.

AMORC has quite a variety of literature which has been attractively illustrated and printed with word-and-thought appeal to various types of inquirers and seekers. *It is your obligation*, as well as that of the staff of the Supreme and Grand Lodges, to disseminate this literature. There are thousands of places, even in your community and area, where a leaflet can be left so as to attract attention and invite interest. Many members make a habit of placing a few of these in their pocket or purse, daily leaving one or so in such places as buses and other public conveyances, telephone booths, libraries, bookstores, concert halls, doctors' and dentists' reception rooms, and hotel lobbies. One never knows when a casual conversation may disclose the philosophical, metaphysical or mystical inclination of another's mind. That then is the psychological time to place a leaflet in the hands of the individual, with the mere statement: "I think you will find this interesting." Each leaflet invites the individual to obtain a free copy of *The Mastery of Life*, which fully explains Rosicrucian membership.

We have just prepared an entirely new brochure entitled, "The Eternal Quest." Its simple and forceful cover-design challenges

the imagination. Its few pages begin with an inquiry into the accepted mysteries of existence. It then follows with a brief statement of the history of the Order. It includes pertinent facts as to the present-day activities and the extent of the Order for the analytical mind. It is small enough to be put in your pocket or purse. Write for a supply of these. They will be sent you without cost, postpaid. If you wish other literature, ask for it.

It is imperative, however, that you order only what you can use—and *please use* what you order. There is no literature, no matter how carefully prepared and executed, that is quite so ineffectual as that which is kept unopened in one's own home. The unused literature not only defeats the purpose for which it was prepared but it is an extravagance—a waste of effort, postage and funds.

Write to: The Rosicrucian Extension Department, Rosicrucian Park, San Jose, California, U.S.A., and ask for a small packet of the new leaflet or a packet of the general leaflets. When you have used these, *please send for more*. Also, we would like your opinion of the new leaflet.—X

Do We Stop Growing?

I received a letter some time ago from an individual who had read some literature concerning the Rosicrucians and had found it of great interest, but concluded by saying, "I am 80 years old. Do you advise me to submit my application for membership at this age?" How would you have answered that question?

I hesitated to answer it, for I, frankly, felt that possibly anything I would say would not be the proper advice. My inclination, however, finally governed my answer because I told the individual that he had everything to gain and nothing to lose by becoming a member of the Order; that is, if individuals are interested and desirous of starting a new project, why shouldn't they start, regardless of age? It is probably true that in the normal course of events, a person of 80 years of age or more will not be a member for many years. Nevertheless, I have come to the conclusion that age makes no difference. An

individual may have time to study only a few lessons, but at least he has studied that many. The step has been taken. Certain ideas have been implanted in the consciousness that will be a permanent part of that person's individuality.

Consistent with the ideals to which we subscribe in the Rosicrucian teachings and the belief that we have concerning the continuity of life, regardless of the limitations of our physical existence, there is never an ideal time to begin an activity that contributes to our growth. Or, we might say that any time is a good time for constructive effort. To postpone because of age what we hope to do is merely to postpone the impulse to attain something that we know to be of value. The individual who begins to study at an advanced age is going to gain certain principles and certain experiences from that study, regardless of how long or short the study may be in terms of time. What may be gained, no matter how little or how much, cannot be taken away. What we have attained of real value is ours forever.

It is not within the scope of human understanding to be able to say just how much may be gained, but it is certain that something can be added to consciousness. Even if no more than one new idea is understood, an inspiration is realized, or the revaluation of life is begun, then important steps have been taken that may contribute to an all-over evolutionary progress. According to the Rosicrucian philosophy, man must advance from a state of objectivism to a state of realization of the true realities of the universe. In other words, man advances from a mere mechanism to an entity that is in complete harmony with his Creator. To realize the Cosmic, to realize the proper place of man in the Cosmic scheme, man must by his own choice take steps that will contribute to this realization. He should start this process whenever he has the impulse to do so. To procrastinate is only to lose more time or probably never begin a constructive type of program which would contribute to mental and psychic growth.

We must always take advantage of those situations which seem to lead toward that ultimate realization. An excuse of age or physical circumstances at the moment, while it is a common one used from the cradle to

the grave, lacks conviction. It is not for the average individual to decide when growth must start, neither is it his decision as to when it stops. Growth is continuous, and to be a part of it, is to fit into the cycle of Cosmic manifestation as best we can at any time it may seem fitting and that we are motivated to do so.—A

Tibetan Manuscripts

A soror of England rises to address our Forum: "The precious manuscripts in Tibet—are they in safekeeping against destruction?"

Whenever there is invasion and war, there is always the possibility of the destruction of literary or art masterpieces. Armies contain many men who are ignorant of such treasures and, through the hatred and passion of the moment, deliberately destroy them. This may occur in some of the *gompas* or lamaseries in the Tibetan region. In all probability, however, irreplaceable manuscripts have been concealed by the monks or lamas, a task that would not be too difficult in the wild region of the Himalayas.

It must be realized, as the writer has personally observed in his travels in the Himalayas and the Tibetan frontiers, that most of the old scrolls do not contain esoteric secrets. They have great value to the various lama sects as discourses on Lamaism. Such consist of a combination of Buddhist doctrines with early indigenous primitive rites and beliefs of Tibetan tribes. Lamaism is not in any sense to be construed as a highly advanced metaphysical and mystical system or even to be the pure and beautiful teachings of Buddhism. The older of the manuscripts or scrolls are written in Sanskrit. The majority are valuable as antiquities rather than as great contributions to world literature or philosophical knowledge. Many historical writings of India exceed them in brilliance of thought as, for example, the Sankhya philosophy.

These Tibetan manuscripts are principally written on cloth and wound around a flat piece of wood about two feet in length. They are then covered by two flat boards about four inches in width. They give the appearance of a bolt of cloth. The archives of a

lamasery, which are seldom visited by foreigners, look like a room lined with shelves containing assorted packages from which labels dangle on strings (see photograph in the December, 1949, issue of the *Rosicrucian Digest*). The chief lama or abbot presides over the archives. One of them kindly condescended to pose for us, holding one of the ancient scrolls, a number of which our party personally examined. Occult fiction has done much to misrepresent the facts as they exist in Tibet. This occult fiction, appealing to the popular imagination so as to stimulate book sales, would have it appear that each lama is a most enlightened mystic and miracle worker. Actually, most of these lamas are quite simple and are very much limited in their fount of knowledge.

In 1949, the writer and a camera expedition for AMORC visited not only lamaseries but a *lama school*. This was a rare privilege afforded but a few persons from the outside world. We observed the lamas sitting cross-legged in rows before low benches which served as their desks. On these benches were open scrolls. Standing in front of the lamas was the chief lama who functioned as their preceptor. He was leading them in their recitations. They were obliged to learn by rote the contents of the scrolls which were recited in a rhythmic chant. The contents were mostly prayers and liturgies. These lamas were not as familiar with profound mystical and metaphysical principles as some of our early Temple Degree Rosicrucians.

The abbots and preceptors are men who are obviously quite learned. Most of them know not only their Tibetan dialects and ancient Sanskrit but one or more of the Indian dialects and English. Conversation with them revealed that they were conversant with profound philosophical and mystical precepts. Though they were exceedingly intelligent, they were reluctant to talk freely with a Westerner. The impression we gained was that such abbots had, at some time in their lives, been students of, or had access to, rare and secret manuscripts which antedated those which they were now expounding to the lamas of their sect.

This wisdom was undoubtedly that esoteric gnosis to which tradition refers. It was that which a segment of the Great White

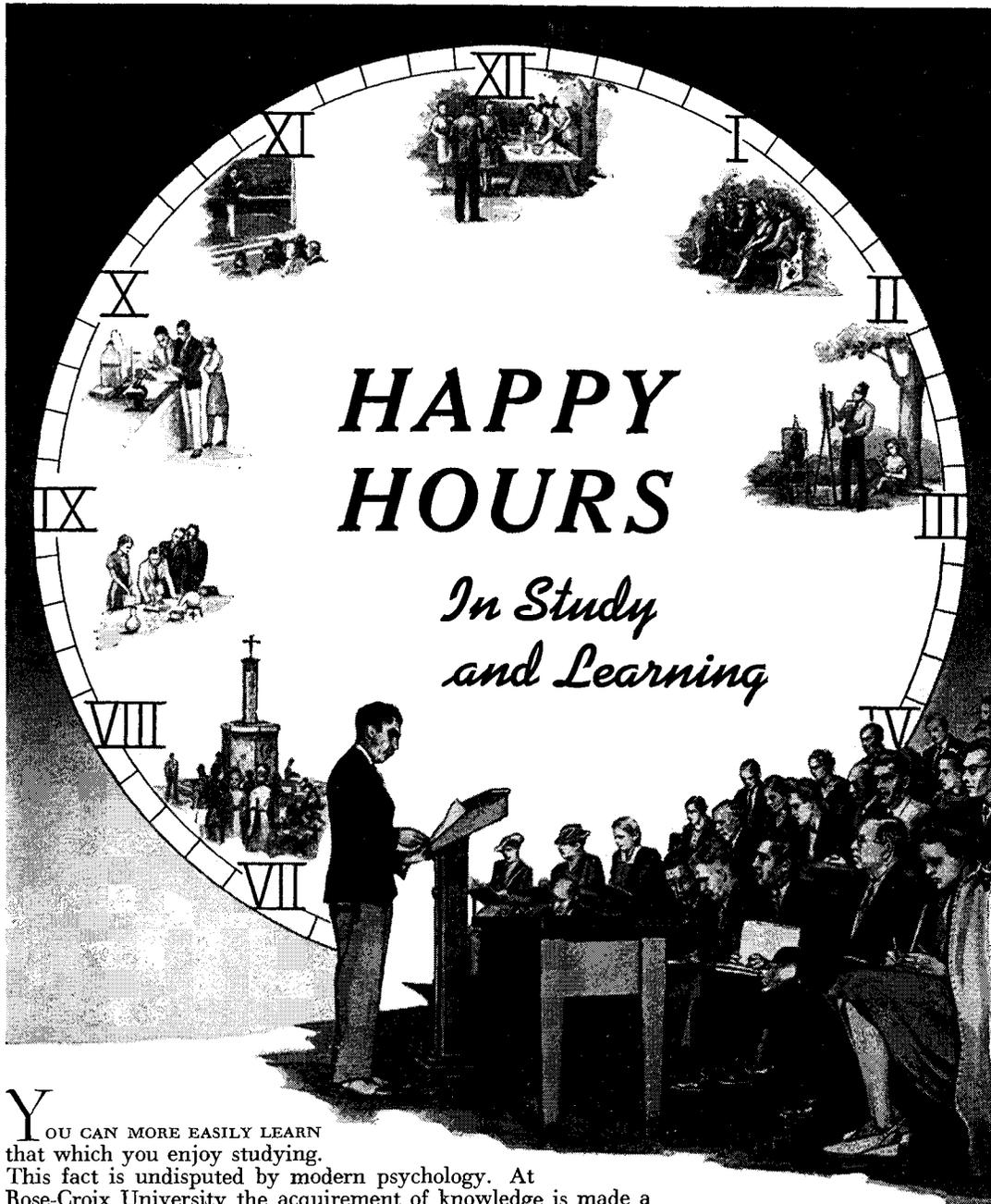
Brotherhood preserved for centuries behind the mountain fastnesses of Tibet. It was this same wisdom which, centuries later, was disseminated through special masters and teachers to mystery schools of the West to add to that knowledge which they already possessed. Eventually all the wisdom which Tibet cherished and preserved found its way into the archives of the select *initiatory schools* of the West. This, then, has been transmitted from generation to generation through the Initiations and doctrines.

It is doubtful if there exists in Tibet today a source of knowledge so unique and so enlightened that such an organization as the Rosicrucian Order does not possess and teach it. The book issued by AMORC, entitled "*Unto Thee I Grant*," is a translation of a very old Tibetan manuscript on ethics and morals. These continue to be universal in their application and are enlightening. It is an example of the older authentic Tibetan works which have descended to the West.

There are undoubtedly a few remote lamaseries where the chosen lamas who became abbots received advanced instruction in Cosmic laws and principles. Rosicrucians, if they knew Sanskrit and if they had access to such concealed archives, would undoubtedly find principles that were startling to them, but mostly in the fact of their remarkable similarity to the teachings of the Order.

It is quite probable that these abbots, popularly called *masters* by the West, can direct natural laws so as to produce most impressive phenomena. In doing so, they are not necessarily using a knowledge unknown to Rosicrucians. However, in their monastic lives, they devote hours to the practice of the principles to achieve their success, whereas some Rosicrucians may feel that, if they devote one hour a week to regular study, they are being conscientious and making a sacrifice. Even the common lama spends at least four hours daily in study and meditation. The rest of the twelve or fourteen hours a day is devoted to tilling the soil and labors necessary for subsistence.

We would venture to say that the majority of the few scrolls containing the rare esoteric teachings are safely hidden and preserved.—X



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