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# Greetings!



## ARE METAPHYSICS AND PHILOSOPHY OBSOLETE?

*Dear Fratres and Sorores:*

Will science and technology make obsolete systems of thought which have previously brought satisfaction to mankind? Is metaphysics to be relegated to a realm of abstraction as a mere intellectual stimulus having no real value in an atomic age? Perhaps an answer to this may be found in the nature and purpose of metaphysics.

The word *metaphysics* came into existence in connection with the works of Aristotle. Etymologically, the word means "over" or "beyond physics." It is related that one Andronicus of Rhodes, compiling the writings of Aristotle, called the fourth and last part of the latter's works metaphysics because it followed treatises on physical subjects. However, Aristotle himself called that particular part the "First Philosophy."

Subsequently, metaphysics became a name applied to inquiries into particular subjects. Generally metaphysics, down through the centuries, concerned: (A) ontology, the nature of being and first causes; (B) the nature of knowledge; (C) psychology or an inquiry into the nature of soul. The psychology of early metaphysics is not to be confused with the science of that name today. In fact, the inquiry into that subject of metaphysics would be more appropriately termed *theology*.

These inquiries embraced by metaphysics were not empirical; they were not the objective, the material analyses and demonstrations of a science. They were rationalized processes of logical thinking for the purpose of ascertaining *truth*. The ultimate end of metaphysics was the same as that of pure science, that is, the enlightenment of man. In the realm of ontology or reality, man pondered as to whether there was a *prima materia*, a first matter. Was there, in other words, an ultimate substance from which all else came? Further, did reality have a beginning? If there were an underlying cause behind all being, was it teleological, a purposeful mind, or solely a mechanistic force?

At the time metaphysics first began the contemplation of these mysteries, the principal instrument employed to find a plausible solution was the mind, reason alone. Chemistry and physics could be, for example, of little assistance in their elementary stages. The atom itself was a theoretical particle for which there was no possibility of substantiation. In fact, it must be realized that profound thought upon these subjects provided to the reason answers having greater perspicuity for the individual than anything that could be introduced objectively. Rudimentary science did nothing more in ancient times than leave the thinker suspended in a kind of vacuum. It tantalized but, because of its inadequacy and limitations, provided little satisfaction.

It is plausible that man began to delve into the subject of epistemology or the *nature of knowledge*. Does our knowledge—our ideas—have any correspondence with the reality outside ourselves? Have thoughts, ideas, as much substance as things? Is that which is indubitable (appears as truth to the reason ) an actuality? How do we arrive at our knowledge and what aspects of it are dependable and what others, false? In philosophy, and metaphysics which became co-existent with it, the thought processes were the essential tools. An inquiry into these processes was an essential requirement. Such an investigation by metaphysics paralleled the early study of the nature of knowledge by psychology.

Psychology itself was for a long time in the category of a pseudo science. Its activities were definitely held to be theoretical and abstract. There was a paucity of knowledge with regard to the relation of the reason, the sense organs and sensations from them to the brain and the mental faculties. Even today, logic, not a physical science, needs to explain not the functioning of mind but the methods by which we arrive at conclusive ideas, that which has the conviction of truth to us. In fact, the problem of truth, what is

it, whether there are absolute truths or whether they are merely contingent and relative, falls principally into the realm of philosophy.

Metaphysics and philosophy will give way more and more to science—and are doing so rapidly at this time. Generally, of course, metaphysics and philosophy are *subjective realms*. The stuff of which they consist is thoughts, ideas, the result not of induction, that is, not the examination of external particulars. Much of their subject matter, as stated, was at one time beyond the bounds of perception, of observation, and of physical analysis. Certain phenomena existed in human experience. Man was aware of them but he could not approach an explanation of them objectively. They were intangible in a material sense. Metaphysics and philosophy provided answers.

The human emotions have a tremendous personal impact upon our lives. We know hate, love, fear, sympathy. They have objective relationships; that is, we love or hate things. But how did these things cause us to love or hate? What really are these feelings which we have? Men did not know in the sense of there being any concrete connection between things and these feelings. As a consequence, philosophy and religion sought to explain them on an entirely subjective and idealistic basis. They made love a divine quality, an attribute of soul. Hate was also frequently assigned to an infusion of some supernatural agency.

Now psychology and physiology have introduced hypotheses explaining the emotions on an organic basis. They refer to the nervous systems, the hypothalamus, and so on as causing interactions between external sensations and those set up within the organism itself, the latter being the emotions. Though these explanations are as yet theoretical in part, yet experimentation along wholly objective lines has demonstrated them sufficiently to

remove them entirely from most of the early philosophical speculations.

Mind and soul were once the preferred—and privileged—categories of inquiry of both theology and philosophy. Now these subjective ramparts are falling to the objective onslaught of a persistent, material, scientific explanation. Mind has been removed from the substance theory. It is no longer, as most of the classic Greek philosophers thought, a divine substance implanted in man—at least it is no more divine than the functioning of his heart, lungs, or other organic processes. Psychology is now establishing the fact that what most men call *mind* or the mental processes is not an organic substance or essence but rather a series of functions operating on levels of consciousness related to the brain and nervous systems.

*Soul and self* are, figuratively, at this time under the microscope of science. Even as the Rosicrucians in their advanced teachings have declared for years, soul and self are attributes of man's highly developed *self-consciousness*. In fact, in this regard psychology is gradually objectively proving what many of the modern philosophers, with the exception of the idealists, have expounded.

The classic subjective realm of metaphysics and philosophy is gradually being converted into the objective, into material proofs or disproofs. Metaphysics and philosophy have always had, as their sincere objective, the acquisition of that knowledge having the efficacy and conviction of truth. Therefore, they lose nothing by having their speculations demonstrated as truth or cast out as misbelief. It is better to have thought wrongly about something than not to have thought about it at all. Philosophy, though it will lose in time a number of its classic "truths," will never become obsolete. Many philosophers of our modern times concur with the Rosicrucian conception that truth is only relative to the expanding mind of man.

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Today's "universal" truth may be discarded tomorrow even by science.

Not long ago a noted physicist questioned the universality of natural laws known to man. Professor Morrison of Columbia University pointed out: "The present concepts of the universe are based on the *a priori* assumption that there is an universal symmetry in the cosmos. . . . Yet, one great universal conservation law, known as the law of the conservation of parity, has recently been shown not to be an universal law at all as the result of epoch-making experimentation. . . . The first experimental proof that one of the basic conservation laws, based on the concept of universal symmetry, does not hold true in all cases has led to the casting of doubt on the universality of all other great conservation laws. . . . This does not mean that these laws are no longer true but it does mean that they may not be universal. There may be exceptions to them under conditions as yet unknown, possibly in some other part of the universe."

But even science must have its philosophy known as the *Philosophy of Science*. It must have, strange as it seems to use the word, its idealism. It must try by abstraction to find reasonable cause for its activities. Man's imagination and reason will always be far in advance of his observation and experience. As his experiments and empirical knowledge push out to new boundaries, there always will be the abstraction, the philosophical speculation, as to what may lie beyond them. These speculations will not be called *knowledge* but they will become a pattern for investigation. They will constitute the new philosophy of *challenge* and *pursuit*.

Fraternally,  
RALPH M. LEWIS,  
*Imperator.*

### What Is Certain?

There is no way of measuring the amount of effort, energy, and expense directed toward man's attempt to find certainty. Every individual would like to know that what he may be doing is not only the best under the circumstances, but that there will be positive assurance of its being the correct thing to do, with no danger of anything going wrong. This search for certainty so occupies the time

and effort of so many persons that even agencies of government have been established to help assure men and women that conditions affecting their lives will not be modified by changing events.

In this country within the lifetime of many of us, there have been steps taken by the government to assure us that bank accounts and other forms of savings cannot possibly be lost. The government insures bank accounts of individuals so that they may be without fear or the uncertainty that the money deposited in those banks might be gone at a future time when they would wish to avail themselves of it.

Every individual seeks certainty in almost any project he undertakes. If this certainty is not in existence or if an individual cannot by his own efforts establish that certainty, there are means of doing the next best thing which, incidentally, is one reason why the insurance business in the modern age is such a gigantic enterprise. We cannot be sure that our property will be preserved. Our house can be destroyed by fire. Our possessions can be stolen and, of course, even our lives will eventually end, but some compensation for the average individual is available by covering the cost of the house by fire insurance, the cost of other articles by theft insurance, and by even taking out insurance on our own lives to assure funds to carry on work we may have started, or to provide funds for our dependents when we are no longer here to supply them.

This effort on the part of man to find what is certain becomes an obsession with many individuals. So much effort is directed toward securing assurance of certainty that no time is left for the finer things of life. The appreciation of aesthetic values which man can enjoy, and which interrupt the routine and problems of his existence, has no physical value. Consequently, many men turn away from cultural pursuits in order to devote themselves to the preservation of physical assets, properties or values, that they feel must be obtained. A life of constant seeking of physical values becomes like an endless chain—the more we obtain, the more we have, the more concerned we are with the preservation of our possessions, the more attention we necessarily give to those things which we prize as being valuable.

Physical possessions demand that we expend effort to be certain that these articles are secured in some way.

The common phrase "Are you certain?" is repeated many times. Someone asks for an opinion and then reacts by saying, "Are you certain?" In other words, people devote much time seeking for explanations, opinions, and guarantees of everything they strive to do. The physical world, we should know, cannot be in any way guaranteed insofar as certainty is concerned. Actually, there is no certainty. Only in eternity can it exist. Even then, it may be merely as a relative factor insofar as our concern with it is involved.

There is no certainty in the material world. The place where you are may at any moment be destroyed by a natural cause, an earthquake, a cyclone, or some other disaster. These conditions, whether man-made or not, are potentially in existence at every moment of our lives. It is not my purpose to cause undue alarm in the thinking of the average person; yet, as intelligent beings we should realize and acknowledge that anything of value in the physical world or held to be significant is as transitory as a puff of smoke coming from a chimney on a cold day.

Life as we know it here on earth is not intended to be a certainty. The purpose of life is not attained in physical values. The reason for this is very simple: there is no certainty in physical things. All that is permanent are the laws which our Creator has ordained, and everything we witness, perceive, or have as a part of our environment, is a manifestation of these laws, not the laws themselves. We believe and have faith that the Creator has established laws which will continue to function regardless of our awareness of them. That these laws exist and cause the universe to be is the only fact of which we can be certain, but of the ways in which they will manifest we have no idea except what is based upon previous experience.

We walk on a solid object and presume that we will not fall through it. Previous experience has taught us that a solid thing will support us; however, we can be deceived. I recently read of a woman in a country of the Western world driving on a highway when a terrific earthquake took place; it cracked open the earth at the point

where she was and completely swallowed the woman with her car. I have no proof of this except in the reading of the account, but it is indicative that even a solid concrete highway is not a positive assurance of certainty that it will remain what we conceive it to be.

Life on earth is a school of training in which we are prepared, through certain experiences, for something that is to follow. Just exactly what it is that will follow, man cannot see any more than a child in the first grade of school can anticipate what will follow in the higher grades of study. But to consider life and the physical entities and objects that exist about us as certainties of permanent values is to deceive ourselves. Life is a series of uncertainties and for it to be otherwise would not be life. Perfection alone would create a state of uncertainties, and perfection lies in the manifestation of divine law itself, which law, as stated, manifests to us only in its functioning, not in the pureness of its own existence.

It is conceived that a time will arrive when we will be able to perceive directly the manifestation and function of this law in all its purity. Then we will begin to achieve an awareness of certainty and permanency because our awareness, understanding, and relationship with everything existing at that time will not be of physical values that can be wiped out by fire, disaster, or by the act of man. Instead we will recognize permanent existing forces which continue throughout eternity.

These comments, then, are an appeal for the intelligent human being to accept life and the environment in which life manifests for what it is—a state of uncertainty. It is a state that cannot be guaranteed. The answer to the question of whether our possessions will exist tomorrow or that we ourselves will exist is known only to God.

Man must learn that it is of very little importance whether all we are and all we have will be in existence five minutes from now. It is an insignificant factor when we consider the universe as a whole. Since man is a living being, endowed and infused with a force that cannot be analyzed as can the rest of the physical world, we reason that within us is an indestructible phase which man has called *soul* or life-force. So, if there is any certainty in this life, in this physical

world, it is the certainty of life itself. It is something that cannot be analyzed by the chemist nor isolated by any other scientific means; it goes on maintaining this expression of being even when the physical vehicle which contains it has broken down and appears to be unsuitable for the maintenance of life. The real values which we are to achieve lie in relationship to this non-material force existing in us, and the closer we become acquainted with that force, the nearer we will come to realizing the certainties of being.

Therefore, certainties are not a part of physical existence, but a part of another existence which we will attain and learn to live in at some future time if we will honestly appraise our situation now and live in accordance with the limitations and uncertainties of the present. Man is given intelligence. Let us use that intelligence to occupy our time in analyzing our environment and what we can learn from it. We may have no further change. This may be the only time to learn of the physical values which man uses today, but the main lesson we must learn is that our evaluations are transient and only a means of paving a way toward more permanent and enduring values.—A

### Retirement and Culture

The Rosicrucian Order receives an increasing number of comments from persons who have reached retirement age or have actually retired. It is of particular interest to me to notice how concern on this subject has mounted in the past twenty or twenty-five years. Columns on retirement living are now published in various newspapers. A number of monthly periodicals are now on the market which appeal primarily to retired persons or those who are approaching retirement age. Much discussion in the field of industry and employment is given not only to the matter of retirement but to its methods and the equipping of people so that they might understand the problems of retirement. Most of us, when under the stress of heavy work, are of the opinion that retirement would be very easy. It would simply be a process of quitting work. In actual practice, the people who are most convinced

of this fact find themselves least adaptable to being able to retire gracefully and enjoy themselves.

With the institution of Social Security in many countries or a type of compensation to which retired individuals are eligible, and with the increasing interest in providing proper compensation from companies with whom individuals have been employed over a long period of time, the economic question of retirement has ceased to be the most important one with regard to the process of retirement or the activities of retirement, although it remains important.

Again referring to letters directed to the Rosicrucian Order, most of these letters do not concern economic problems. Those that do are usually from individuals who have been retired for some period of time and find that the inflationary tendencies of more recent years have actually reduced the income which they had anticipated for their retirement years.

Retirement is a psychological as well as a physical state. Many individuals cannot retire gracefully. There are individuals who seem to feel that they are so essential to the work they are doing that they will never let go. It is for this reason that some large business concerns have found it advantageous to make retirement compulsory at a certain fixed age, usually 65. The theory is that all individuals may reach a time when they should be aware that their services as individuals can be assumed by someone else. In this way, new ideas are injected into administrative positions.

On the other hand, those who oppose compulsory retirement point out that in many cases there are individuals who are healthy, who are alert, and who are the most competent to carry on certain functions, and therefore should not be denied the privilege simply for the reason that they are over a certain age.

There are many competent executives and others over the age of 65, who are carrying on quite satisfactorily in numerous fields of endeavor. In fact, those who are working beyond the age of 65 are usually individuals who are in better physical and mental health than many people considerably younger who are holding responsible positions at the present time. Any individual who reaches the

age of 65 and is still healthy and mentally alert is certainly indicative of a life of fundamentally good health and good habits which will probably continue to be to his value in the future.

I have discussed some points of retirement rather haphazardly without arriving at any conclusions or presenting the problem in its entirety. It is not my intention to discuss the entire scope of the problem of retirement. That is more of a social and economic problem than it is a problem concerning membership in AMORC. Where the question or problem of retirement may come close to this organization is in the implication of my title with these comments and which associates *retirement* and *culture*. Many people would think that no relationship exists, but actually the problems of retirement other than economic, as I have already pointed out, are frequently those of adjustment to a different and somewhat new environment. I have been very much surprised at some individuals who have adjusted well to retirement living and others who do not seem to be able to make the adjustment. Those who adjust satisfactorily are those who have certain interests.

The word *culture* is broad in its meaning. It does not mean that a person has to be, necessarily, a profound student of any particular subject. Culture in general refers to the habits and abilities of the individual leading to interests that are sufficient to absorb his attention and to give him something to do that will be time-occupying and will also make him feel that his efforts are of some value.

There are individuals today below the retirement age who work at a routine type of position, or executives who devote waking hours almost exclusively to the demands of their work. Such individuals eventually realize that their work is their life even though they may at times complain about the burdens they carry. When and if they reach a point of retirement, they are going to start asking themselves about their interests. Unless such individuals are in an economic position where they can do anything they please without consideration of the cost, they will realize that their interests are very definitely limited, for the simple reason that they do not participate in anything fundamental outside their routine work.

The person who today does nothing but work, and for entertainment is devoted to shows, parties, or television, has not built up any interests that are going to be sustained. Interests in general are of a cultural benefit to the individual and to society. Knowledge in specific subjects, whether they be simple or profound, will contribute to a cultural background that will make it possible for an individual to select things to do that he will not only enjoy but find of benefit to himself and possibly to other people. After all, the fundamental purpose of living is to benefit ourselves and others who live in our environment.

Retirement should not be looked upon as a period in which to exclusively maintain selfish interests. A recent survey made by an economic association in this country showed that those who were privileged to retire in European countries were generally more anxious to do so than in the United States. An explanation of this was based upon the assumption that the cultural interests of these individuals were broader. Most of them were associated in organizations, schools, or activities that challenged their thinking. Anyone will find more satisfaction in living if his interests extend beyond a mere objective occupation of time. Certainly, most forms of commercial entertainment today are just that. In other words, going to a motion-picture show or a stage function, or looking at television, means a projecting of one's self into the function that is taking place. Such entertainment is purely an objective activity.

True culture also takes into consideration a subjective functioning because the interests are built up within ourselves. A person with a proper cultural background can find some interest besides devoting all his leisure time to looking at a television screen. I am not condemning television. It is a suitable form of objective entertainment when one can find something televised that is of interest, but objective entertainment in itself is not enough. We need to build interests and activities that spring from within us, because that is the source of all our being. It is ourselves with whom we are going to have to live when and if we reach a period of retirement.

Therefore, I would suggest to all who have questions concerning their adaptation to a

life of retirement, that they expand their cultural horizons, that they look *now* into courses of study, into activities that will be of interest in their spare time. Certainly the Rosicrucian Order fulfills this function admirably. The individual who finds the work of the Rosicrucian Order of interest and challenging to his thinking is creating an immense reservoir of knowledge, information, and at the same time creating questions that will be an inspiration or an impetus to more research and work. Therefore, encourage yourself and others to look into the development of self as a means of making a future period of life happier, more satisfactory and more worth while.—A

### Opportunity Knocks

No doubt, any reader of these comments has heard the old expression, "Opportunity knocks at the door." It seems almost trite to call attention to this saying. Like many others, it is so commonly known that its truth is actually forgotten. Most people whom I have met who are always bewailing their bad luck are those who would laugh with scorn at such statements as "opportunity knocks," or any of the other well-known sayings with which many of us are so familiar.

Words can be used so extensively that we forget the ideas they convey. Actually, great opportunities come to every living being. Great opportunities, I said—not just simple ones. Every human being, within the capacity of his knowledge and experience, has had great opportunities. Everyone of us is less successful than he should be. We all have had chances to do better, to be more important, to have achieved more success, even fame or wealth. Everything that we have ever wanted, physically, mentally, or spiritually has had an opportunity to be ours. We have had repeated chances to be what we want to be, but most of us are dissatisfied with what we are.

Such comment as this sounds like soothing, or merely the reiteration of words which will make an individual feel bigger than he is. All of us have heard about affirmations or simple processes which purport that health can be achieved and riches attained. Most of us know that regardless of how many times we might repeat, "I am

rich," we still will be economically no different from what we were before we started affirming it.

Actually, making affirmations is occupying our time whereas we should be willing to accept opportunities as they come about. Great opportunities are present at all times, but we as individuals usually do not then recognize them. We are not alert to their existence. We are often so concerned about our own petty problems or circumstances, our efforts to make a living, to do the things we want to do, to seek pleasure, to gain time for entertainment, to have leisure, or to get our work done, that we fail to realize fully what goes on about us. The only preparation that is necessary to take advantage of opportunities is to watch with a definite purpose and a single fidelity what each day brings.

How long has it been since you have taken time to simply dismiss from your mind the cares, problems, worries, and matters that occupy most of your waking hours, and to look around? When have you taken a walk for the one purpose of being in a position to observe, to see what you could see, and to let that information register in consciousness? When have you read great literature merely to permit the perfection of expression that goes into the writings which constitute great literature to sink into consciousness and to see if the inspiration of those expressions might bring about an original thought within your own consciousness? When have you relaxed and listened to music, or to any other sounds that you like, not to analyze them nor to study them, but to see if they will produce in you a condition which will be harmonious with intuitive ideas that are always on the threshold of consciousness and ready to press into consciousness, if we relax enough to permit them to enter.

Many of our day-to-day thoughts, many of our problems and trials are like a lid placed upon a container, with a weight to hold it down so that the lid cannot move. Nothing can come out of the container or enter into it. We live a life of consciousness upon which we have put the weight of our own conclusions and prejudices, our own ideas and opinions, so that we receive nothing that we as individuals do not permit to enter through the ordinary channels of the sense faculties. If you want something that

you do not have, if you hope to be something that you are not, then literally lift the weight off your consciousness. Direct yourself away from yourself. Dismiss from your consciousness for at least a few minutes each day, the problems of money, health, association with other people, of family, and of business. Open your consciousness so that ideas will have a chance to survive therein. Make your consciousness a fertile soil in which ideas may grow.

Probably someone will say that I have written nothing here that he does not already know. I do not deny that, but do you practice what you already know? That is the important factor. If opportunity knocks at the door of your consciousness and you do not answer it, it is because you hold the door closed. Open the door by opening your vision. Seek beyond the circumstances of the moment and let in the thoughts that fill the universe, that are a part of the Divine Mind—of the Cosmic scheme. If you are ever to achieve anything that you have not yet achieved, you must first permit that something enter your being besides your own defenses against the environment in which you live.—A

### Rosicrucian Tour to Egypt

Every Rosicrucian, every student of esoteric philosophy and of history, is aware of the romantic appeal of Egypt. So many of our present customs began in Egypt. The arts, religion, and even some sciences had their birth in that enigmatic land. Egypt has had the longest period of continuous civilization in the world's history. Its mammoth pyramids, its stupendous temples (which even today are architectural marvels), its colossal statuary, are never to be forgotten by the visitor to that land. The Nile, like a thread of vital life, cuts through the hot sands of the desert, spreading on either side black alluvial soil which for centuries has been the artery, the life line, of Egypt. Along this oasis of varying width, a few miles on each side of the Nile, for centuries has clung the civilization that was Egypt.

In the summer the desert reflects back the intense rays of the sun, making the heat almost unbearable. *But in the winter*, the

climate has that air of exhilaration, of dry, springlike balminess, that is found perhaps nowhere else in the world. The winter skies are cloudless and the climate rainless. This accounts for the excellent state of preservation of its antiquities down through many centuries.

Along the Nile the visitor sees life that has been little touched by time. The primitive boats, with their patched sails, ply their way from the west to the east banks of the Nile, carrying their wares to open bazaars, as they have far back in the memory of man. The raucous cries of the vendors in the bazaar, the colorful array of foodstuffs, the exotic commodities of the East make the whole scene appear to be some romantic episode of the past—yet it is of today. The craftsmen sit cross-legged on the ground, and with a skill taught them by their fathers, who in turn were taught by their fathers, their deft fingers and simple tools shape fascinating articles in brass and copper.

As one climbs the grand gallery of the Great Pyramid of Cheops, immured by huge granite blocks, a thousand thoughts course through the mind, as the heart pounds with the thrill of the experience. Who were the great and the simple ones who trod these stones in centuries past? Centuries before Christ, men possessed a secret gnosis, a great knowledge, that made possible this edifice as a monument to the learning of their time. There, above, one finally sees the entrance to the King's Chamber, a place of *initiation*. Solemnly one enters, stooping to do so, for the short passage was so designed to make all bow who entered the chamber, whether they were prince or potentate.

Then there is the great hypostyle of Karnak Temple, a vast colonnaded hall. Some of the capitals of the huge columns of the temple can accommodate one hundred men standing upon them in close formation. One steps from the heat of the midday into the cool shadows and breeze of this vast temple. Uniquely designed by long forgotten architects, the columns of the roofless temple create air currents and drafts constituting a natural air-conditioning.

Then, on another day, one crosses the Nile—called by the ancients Mother Nile—to the west bank. In this direction once solemnly moved the funeral barges of the

past, with their musicians and the lamenting loved ones of a great pharaoh or nobleman whose sarcophagus, or coffin, this funeral barge conveyed. As the solar disk *Ra*—that is, the sun—sets in the west each day, so the ancient Egyptians at Thebes transported their dead to the west bank of the Nile. From that ancient custom our expression pertaining to death, “going west,” originated. Great necropolises (cemeteries) and tombs are located in the Valley of the Kings and Queens on the west bank of the Nile, cloistered against the rugged limestone hills. *There once lay Egypt's great.*

Upon entering the corridor leading down to the sepulchral chamber in the tomb of a pharaoh or king, one is forcefully impressed with the fact that human nature responds slowly to the advance of time, for he sees murals painted in vivid colors on the walls depicting the vanity of the departed. In self-eulogy, the deceased pharaoh extols the accomplishments of his lifetime. He prays, in hieroglyphic inscriptions, that the gods will recognize these great deeds and, when weighing his soul against the feather of truth in the hall of judgment in the next life, will decide in his favor.

At another time it is moonlight. The swaying, graceful palms cause a rhythmic shadow to play upon the majestic columns of Luxor Temple. The silence is heavy. The moonlight dances a phantasy on the rippling waters of the Nile which almost lap against the temple wall. This night an event is to occur that the Rosicrucians of the tour party have been looking forward to. Quietly the Rosicrucians file out of their comfortable hotel quarters. They are led by a Rosicrucian officer into the night and into the great temple, which almost speaks to them in their attunement with it. Then in the shadow of great names, events, and surroundings, that seem to live again, they hold in the moonlight a Rosicrucian ceremony not unlike that held by the brethren of the ancient mystery schools.

You can be such a visitor! You can have these experiences! A Rosicrucian Egyptian *All-Expense Paid Tour* is planned for *January 5, 1960*. Leaving New York City by plane, the Rosicrucian tour party goes first to Paris where for two days it will see the sights of that great city. The members of the

party will also sit in convocation with the Jeanne Guesdon Chapter of AMORC in Paris—as one of the events. Then, too, they will be taken by a Rosicrucian officer to the fascinating home of the great mystic and alchemist, Alessandro Cagliostro.

From Paris the Rosicrucian tour party will journey, by plane again, to Cairo, Egypt. Four days they will be in Cairo! A special ceremony conducted by Rosicrucian officers in the *King's Chamber* of the Great Pyramid of Cheops will be an exclusive event for those of this tour party. A visit to the great Cairo Museum will be included as well as the mosques and bazaars of old Cairo.

Next is the great highlight of the journey, a ten-day trip by steamer southward up the Nile! The ancient cities along the banks unfold before you as you wend your way south. You disembark here and there to personally explore the temples and great sites, their history being explained to you by a competent guide.

In Thebes, ancient capital of Egypt, where Akhnaton defied the priesthood, you will spend three days. You will visit Karnak Temple, which was built over a period of two thousand years by a succession of pharaohs. You will journey across the Nile to enter the tombs of Tutankhamen and the great Rameses and view with astonishment the huge tomb-temple of Queen Hatshepsut, the first great woman in history. Thence you will leisurely continue your journey up the Nile to many other historical places of which you have read and have dreamed. You will finally return to Cairo by Pullman train.

*Here are the facts:* All meals, hotel bills, air, train, and steamer fares, and entrance fees, including special guides, automobile transportation in the cities for sightseeing, are included. There are no extras except what you may personally want to make.

The tour price for this 20-day tour, all expenses paid, from New York back to New York, is only \$1256.60. Departure from New York City is on *January 5, 1960*.

Though the AMORC is sponsoring the tour, it has naught to do with the financial matters nor does it make any profit on the special tour price. Consequently, it is not responsible for the details. However, we are happy to state that air transportation is ar-

ranged by the reliable company, *Air France*, and the other travel details by SITA, the Student's International Travel Association, a noted and reputable travel company. The AMORC has brought these arrangements to you so that you may have all these special features *at low cost*. Rosicrucian officers will give special talks to the tour party.

Write today for a *free*, fully descriptive folder giving itinerary and details of how you may be one of the tour party. Of course, Rosicrucians may have accompanying them on the tour nonmember friends and relatives. The price for them is on the same economical basis. Address your letter for the free literature to Arthur Piepenbrink, Grand Regional Administrator of AMORC, San Jose, California, U.S.A.—X

### The Monographs and the Bible

Recently a member asked our Forum: "In view of the fact that the monographs ask us to lay aside all other theories, beliefs, and conceptions while studying the monographs, do you feel that a devout Christian should lay aside his Bible?"

This particular request is a very important, yet widely misunderstood, part of the teachings.

What do we mean when we ask the Neophyte to lay aside his previous teachings or beliefs when he studies the lessons? Are we asking him to refute all that he has been taught, that he has believed in, or that he has held sacred?

No. However, many students, as is natural, compare the Rosicrucian teachings with those of their previous experience as they study them. Often those earlier teachings have been presented in a very dogmatic manner. In effect, the previous teacher has said, "This is the way it is, and it can be no other way!"

Then the new Rosicrucian student finds a monograph on the same subject saying, "It could very well be this other way, however. Let us explore and find out."

The student, in comparing, may feel that this new approach or direction is against his former belief and is loathe to follow the path in that direction.

We ask, therefore, that the Neophyte approach the teachings with a completely open

mind. We want him to approach the lessons, not for the purpose of comparing them with his former beliefs and rejecting those parts which differ, but rather for the purpose of exploration. It has been said that the Rosicrucian is a walking question mark. This indicates that he always seeks the truth.

When, therefore, something in the teachings appear to differ from or dispute something in our previous teachings or beliefs, we should first analyze both thoroughly to be sure they are not just two ways of saying the same thing. After we have done this, and there is in truth a controversy, we should again analyze both with the thought of determining which one appears the more logical. The thought or idea to keep in mind is, "can it be proved?"

On the basis of this complete analysis, we can determine whether the new idea solved the problem more logically than our previous one. If it does, then we should entertain no qualms concerning the substitution of the proof in the monographs for the outmoded explanation which we had previously.

This should not be taken in any way to mean that the Christian should give up his Bible. Nothing in the Rosicrucian teachings differs from the teachings of the Christian Holy Book any more than they differ from the Koran, the Talmud, or the Upanishads. The Bible is one of the great inspirational books of the world, and in fact is used in the weekly application of one of the early monographs.

The Christian will find that the teachings, contrary to being a substitute for his Bible, will help him in his understanding of the symbology and mysticism in that great work.—W

### What Is White Magic?

A frater asks our Forum: "What is the Rosicrucian interpretation of white magic?"

Magic is the presumption that there are occult powers and forces in nature which must be invoked by the application of certain agencies. It also expounds that, in addition to natural forces which cannot be ordinarily perceived or commanded, there are *supernatural* forces which likewise can be brought to serve human will in unique ways. Belief in magic is the assumption that

there are sympathetic bonds between these latent powers, which lie beyond the comprehension or ability of the average human being to employ, and certain men.

In a broad sense magic more closely approaches the realm of science, and the laws underlying phenomena, than does religion. Religion recognizes a supreme supernatural power which is to be appealed to. The human being in relation to his god or gods is made dependent upon the will of the deity. Magic, however, presumes a formula—rites or ceremonies which are causative and can set into motion specific powers or forces. It is true that in magic there is no systematic inquiry to determine whether the forces it recognizes actually exist or not. Further, unlike science, there is no question, in most instances, as to how certain agencies can invoke or release these powers. However, in magic man is made the manipulator of the powers from which certain effects are expected to follow. In general, he is more of a free agent than in religion.

Early religion and magic were often related in religio-magic practices. Some sects today, in their ecclesiastical practices and rites, are perpetuating what constitutes magic though, they, of course, would deny this. They allow—in fact, encourage—their devotees to wear medallions, for example, and assume beliefs in connection with them that parallel the notions of sympathetic magic and phylactery. They permit the idea to be harbored that certain objects touched or kissed have the efficacy of transmitting a benevolent influence. They have rites for exorcising devils and demons out of persons and things; yet they will condemn as pagan or heathen others who have similar practices.

Black magic has been so named through the centuries as denoting the use of magical rites for malevolent purposes. Black has long symbolized darkness which, in turn, has been the cover for evil deeds and deception. Consequently, the relation of black to magic alludes to the attempt to invoke supernatural powers, or the conceived occult forces of nature, for evil intent. It will be noted that in magic man does not generally think of himself as having intercourse with a supreme intelligence or mind but rather with *impersonal* powers which must function in a certain manner when the causes underlying them have been invoked. Consequently, in

magic the *motive* exists in the human instigation of such powers as he believes he may direct.

Here again we have a similarity to the functions of physical science. The natural laws which the scientist employs are impersonal. They are not personified. Motive and purpose for their application exists exclusively in the mind of the scientist. One might just as aptly refer to *black* science or *white* science depending on the purpose to which it was directed.

White, symbolically and perceptionally, is in direct contrast to black. It has long represented that which is without mar or imperfection, being purity both morally and physically. White magic has always denoted magical works which were intended to provide some noble or benevolent purpose. In the Bible there are many examples of what falls into the category of magic to invoke spiritual powers to accomplish some good. Even divination or foretelling of the future was considered a form of white magic. It was the means of using certain agencies that would give man an unnatural insight into the events of the future.

All that has been claimed to be white magic has not actually been magic. Some practices were the employment of natural laws that had been discovered and passed down from generation to generation. Many therapeutic remedies, using extracts of herbs to be taken internally or used externally to alleviate a malady, were called *white magic rites*. The superstitious mind had no realization of what was actually being accomplished. Certain herbs were selected and prepared in a specific manner in a medicinal form. Accompanying their preparation there would be incantations which were believed to induce into the herbs from some intangible source extraneous magical powers. So, when a cure was effected, the external magical agencies were given the credit for the cure rather than the actual chemical ingredients of the herbs. In fact, early medicine was associated with such magical practices.

Calling such remedies white magic neither made them magic nor diminished their efficacy for good. Many of the practices of the alchemists of the Middle Ages were termed *white magic*. Many of these sincere early investigators were seeking ways and means of employing little known or revealed

forces of nature to do their bidding for the welfare of man. Even the *transcendental* alchemists, who sought not to change base metals into gold or silver but rather tried to bring about a transmutation in the thought and consciousness of man, were often claimed to be *white magicians*. They strove to command and direct higher powers and forces within man's nature for what they conceived as morally good.

In an intelligent age as now there is no place for magic. Intelligent persons know that its premise is false. There are, of course, many phenomena which are yet mysterious and inscrutable. It is assumed that underlying them are fundamental natural laws—not supernatural ones. It is known that any person who once discovers these laws, through empirical methods, study, or analysis, can command them. There are no intermediary hidden powers which are intended to act as a key for chosen men. So magic continues today only among the ignorant and as a sacrosanct tradition of some theological systems.

Modern metaphysics and esoteric philosophy well know the distinctions between magic, religion, philosophy, and science. Nevertheless some schools of esotericism have continued to confer the term *white magic*, with a kind of sentimental reverence for the past, upon practices which are actually mystical or, in fact, the scientific use of natural laws. This does these esoteric schools more harm than good in this day and age. The word *magic* now has a detrimental connotation and alludes, in the minds of most persons, to deception and superstition.—X

### Mystical Meanings

A frater addressing our Forum says: "A younger member asked me, 'Is there any difference between Divine Love, Christ Consciousness, and Cosmic Consciousness; can you express any one without the others? If there is a difference please explain it.' I would say that one could consider them as three points of a triangle. If one gains Cosmic Consciousness, he must express the other two; and if one begins to express Divine Love and then Christ Consciousness, this must lead to Cosmic Consciousness. In other words, they are interrelated and no one

of the terms can be an isolated existence. I would like the Forum's opinion on this matter."

The frater is quite correct in his assumption that there is an interrelationship between the meanings of Cosmic Consciousness, Christ Consciousness, and Divine Love. They are, in fact, more or less different ways of saying the same thing. The most impersonal, the broadest term of the three, is *Cosmic Consciousness*, as we shall endeavor to explain. From the true mystical and Rosicrucian conception, *Cosmic* is the totality of laws and the phenomena which manifests in man and nature. They are the forces, energies, and powers which account for the finite and infinite worlds. The Cosmic is therefore a unity, the *absolute*, the *one*; the particulars which man experiences are but expressions.

Further, there is no manifestation of the Cosmic which is less divine than any other. Nuclear forces constituting the intricate particles of matter are of the same cosmic source as those levels of self-consciousness which man designates as soul. One is more finite, restricted in its function, than the other but not in essence. For analogy, a whole oil painting is more extensive than any single or group of brush strokes of which it is composed; but nevertheless, the brush strokes are of the same substance of which the whole painting consists.

It is held that inherent in the Cosmic is a consciousness, an intelligence if you will, which composes its order. It is the phenomenon which is measured, weighed, and classified as natural law by physical science in the realm of matter. It is likewise the motivating force and order that directs the evolutionary processes in living matter. It may seem strange, perhaps unorthodox, to refer to *consciousness* as existing in inorganic matter, but we contend that the persistence of the forces in matter implies a kind of intelligence, though, of course, of a lower order than that expressed in living forms.

Man has various levels or degrees of consciousness, of sensitivity, to different impulses and impressions. All of the levels of consciousness to which man may attain are, of course, but part of the *hierarchical order* of the scale of consciousness of which the Cosmic consists. When one attains Cosmic Con-

sciousness, even if it be but a momentary experience, he is having an awareness of the whole Cosmic. He is being brought through the consciousness resident in him into attunement with the consciousness of which his being and all humans are but a segment. It is for this reason that we like to say that an understanding of Cosmic Consciousness is best had by a reversal of the two words comprising the term. In other words, let us say having a *consciousness of the Cosmic*. This means a consciousness by man of the infinite conscious source of all manifestations and reality.

One who has had consciousness of the Cosmic has, for that interim at least, experienced Divine Consciousness as well. We think of the Cosmic as being Divine. We use the term Divine here to mean that which is of God, the Supreme and the first cause of all. No distinction can be made in this regard between Divine and Cosmic. If one believes in divinity, whether an impersonal mind or intelligence or a personal god, one must then think of the forces and powers emanating from that source as likewise being Divine. Consequently, he then makes the Cosmic and Divine synonymous.

If one is a materialist and contends that all reality, nature and man as well, are but the effect of mechanistic forces emerging in different forms at different levels of development, then the Divine has for him no essence. To him the Cosmic would be but the sum total of these laws and their mechanistic agencies.

Christ Consciousness is the *Christian delineation* of the highest form of consciousness attainable. Christ as an avatar, or as the Orthodox contend the only true son of God, possessed an infinite consciousness wherein he had an awareness of all reality and its order. The moral values, powers, and insight had by Christ are attributed to his all-embracing consciousness, the result of his attunement with the Divine of his own nature. The Christians, or the Christian mystics, in defining Christ Consciousness used terms which when analyzed have no distinction or significance different from the definition of Cosmic Consciousness. The non-Christian mystic prefers the term Cosmic Consciousness because he contends, and rightly so, that this universal or Cosmic Consciousness

has been had by other illumined personages before Christ's time and since and should have no personal designation. In fact, Christ himself advocated that others might attain to his spirit, awareness, or consciousness by following his prescribed teachings.

We cannot say, however, that *Divine Love* will necessarily result in Cosmic Consciousness or Christ Consciousness, considering the last two phrases as being synonymous. It all depends upon how one defines Divine Love. If one means that he has a deep reverence and personal love for what he conceives as God or the Divine, then we can say that this attitude may eventually lead to that level of consciousness of which Cosmic Consciousness consists. However, if by Divine Love one means that he has experienced a *oneness*, a *unity*, with his conception of God and what he believes is the love of God, then he has attained Cosmic Consciousness.—X

### This Issue's Personality

The fatalist may call it destiny when quite often the lives of two persons so converge that they may join their talents and experience to serve a common end. Perhaps again it is the mutual interests which draw them together.

Martha Lewis (Mrs. H. Spencer Lewis) was thus enabled to assist Dr. H. Spencer Lewis in the days of his re-establishment of the Rosicrucian Order in America. Soror Martha Lewis was born in Brooklyn, New York, a descendant of a very old and distinguished French family on her father's side. Her mother was of Scotch and English parentage. She was educated in private schools in New York and later attended college with the object of a literary career. She subsequently became a literary contributor to several magazines. Her poetry and articles have appeared in various periodicals through the years. Soror Lewis' poetry has received recognition in anthologies and other American poetry works.

During the early years of the foundation of the A.M.O.R.C. in America for its second cycle, Soror Lewis assisted Dr. Lewis in the translation of manuscripts which he was receiving from Europe and in typing extensive notes for him. The labor of establishing the

Rosicrucian Order was an extremely heavy task for Dr. Lewis and one that he had to assume principally alone except for this early help given him by his wife.

Dr. and Mrs. Lewis were married in Brooklyn, New York, in 1914. It was their original plan to tour Europe and, among other places, visit the site of the Rosicrucian Order in Toulouse, France, where the Emperor had received his initiation and the authority to re-establish the Order in America, but World War I precluded any travel to Europe at that time.

In February, 1915, the Order held its initial convocation in New York City. Soror Martha Lewis was honored, as the Emperor's wife, in being the first to cross the threshold, namely, to be initiated in the A.M.O.R.C. for this cycle. She has been actively associated with the Order ever since.

The subsequent growth of the Order required Dr. Lewis, as Emperor, to make extensive journeys throughout America, Canada, and Europe. Soror Lewis always accompanied him and assumed the many duties which he assigned her, thus helping to lighten somewhat his administrative burden. On one of these European journeys, Soror Lewis was made a Fellow of the Royal Arts and Sciences of London, England.

Soror Lewis is the mother of four, namely, Earle C. Lewis, Madeleine Perata, Vivien Whitcomb, and the present Emperor, Ralph M. Lewis—the latter two being children of Dr. Lewis' first marriage.

After the transition of Dr. H. Spencer Lewis, Soror Lewis aided as administrator of the Rose-Croix Sanitarium for a number of years, this sanitarium having been founded by the late Emperor. Soror Lewis was quite successful in the application of Rosicrucian treatments and therapeutic methods. She continues this work at every opportunity.

Soror Lewis is a member of the Board of Directors of the Supreme Grand Lodge of the A.M.O.R.C. and an honorary trustee of several lodges and chapters of the Order where she has delivered addresses. She is past president of the San Jose Women's Club and has taken part in many cultural and charitable activities.

Each year the instructor of the class in parapsychology at the *Rose-Croix University* asks Soror Lewis to give a demonstration in the phenomenon of psychometry. She has

exceptionally developed extrasensory powers which make this demonstration interesting to the students of these subjects.

Lodges and chapters have often extended invitations to Soror Lewis to be a guest speaker at their rallies. She has availed herself of these invitations within the limits of her time. She has enjoyed meeting the fratres and sorores on these occasions. This coming spring she is scheduled for further rallies in the Southwest—Dallas, Texas, and Albuquerque, New Mexico.

Soror Lewis has numerous friends throughout the world, members of the A.M.O.R.C. with whom she keeps in close touch through correspondence. Many members write her personally for advice, which she gladly gives within the limits of her time.—X

### Mechanical Consolation

A soror now addresses our Forum: "There are rather commonly in use in the Eastern cities of the United States tape-recorded messages of consolation. There are telephone listings in various cities which a troubled person may call. Upon calling the number, a tape recording is heard of a voice saying a few consoling words or, in some cases, the recitation of a prayer. What does AMORC think of these telephone messages? Does the recipient gain any real benefit?"

There is nothing more intimate than *self*. Though we may not be aware of our subliminal urges or subconscious repressions and inclinations, the objective aspect of self is very prominent to each of us. We are all aware that we have certain anxieties—ones that at least have a definite character to our objective minds. In other words, we are quite conscious of certain aggravations which we call *worries*. Likewise, we have our hopes, ideals, and fantasies that constitute the personality, the outer manifestation of self that we know. It is what we think of ourselves, it is how we estimate ourselves, that constitutes what we think we are.

It is extremely difficult for the average person to alter his conception of himself and of his relationship to his environment merely by self-suggestion. For analogy, if one is depressed, feels lonely, thinks that no one has any interest in his welfare—and, in fact, no one may actually have such an interest—it is quite difficult for that person to change

this notion by the mere recitation of affirmations to the contrary. In other words, it is difficult to argue successfully with self. Self-suggestion may have, in certain circumstances, a very hollow ring. The feeling of loneliness, germinating the idea that all humanity is unconcerned with his welfare, is more dominant and impressive than a mere affirmation to oneself of the friendship and good fellowship of mankind.

An outside viewpoint, the sound of another's voice, even if it repeats words which we have often said to ourselves, has a potency. First, we are not saying them—another human being is. We are not just trying to enter into another conflict or controversy with ourselves. The sound of another voice expressing sympathy and encouragement fortifies the morale. It satisfies the hunger of the ego for recognition.

The fact that one may realize that the voice is mechanically reproduced does not greatly lessen the value of its influence upon the morale. The voice provides a sympathetic, human companionship. One no longer feels alone; there is an external expression of kindness. It has a reality, even if but in words beyond the limits of what we may say to ourselves. There is the further satisfaction that the motive behind the tape recording is humanitarian. It is motivated by a humanitarian thought; someone, somewhere, prepared the recording because he believed what he said. At least, in making it available in this public manner, he must have been inspired to bring relief and happiness to other mortals.

Just the realization of such kind conduct upon the part of other persons may afford the very consolation many ego-depressed individuals need. It is a known fact that some persons enjoy, as a relief of their loneliness, the mere dialing of the telephone for the correct time. The tape-recorded voice announcing the time provides a vocal companionship. It terminates the feeling of desolation and relieves the sense of remoteness or isolation from the world.

Telephoning a number to listen to words of cheer or encouragement, which provide a greater stimulus than one's own thoughts, is rather a new version of an old practice. Emotionally, there are some things that are, for all of us, powerful stimulants to a lowered morale. There are certain selections of

music which engender rising spirits whenever we hear them. At times we may play a phonograph record that actually has in its music a sympathetic bond with our subconscious. Consciously or unconsciously, the music may be related to incidents in the past that were very satisfying to us emotionally. The playing of the phonograph recording results in our emotionally re-living such incidents.

Paintings and poetry have likewise been used for centuries as psychological pick-ups. Some words in a particular piece of literature come to portray beautifully a pleasing mental image which the individual has built up in his mind in the past; thus, these mental images provide an *euphoria*, that is, a sense of well-being and buoyancy. In fact, an environment that contributes to our peace and well-being is made up of symbols of various kinds, things that have a special, gratifying meaning to us.

Humorously, but nevertheless with veracity, it is said that a woman will raise her morale through buying a new hat. The purchasing of the hat, which has varying appeals to the feminine ego, is the equivalent of telephoning a certain number so that one may hear soothing, consoling words. It is a way of bringing into one's environment those psychological factors which our own will and reason cannot adequately provide.—X

### Numeral One and Unity

A frater of Australia addressing our Forum says: "Is it possible that *one* can be misleading as an expression of many. For example, a number of parts may form one of anything, that is the complexity of the complete things. The Cosmic as a great *one* may have many degrees of reference; the composition of a number of elements constitutes one change; the number of planets of one solar system is another. It seems to me that *one* is a term used as an abbreviation. How can we be certain about the relationship of one and its components in terms the mind knows?"

The frater has proposed a profound but interesting topic for our Forum. First, let us approach the subject psychologically. *Unity* and *one* are not synonymous in human understanding. We do, of course, commonly interchange the words but seman-

tically they are really different. We apply the word *unity* to that grouping of things which to the mind assumes the order or appearance of *one*. But, by the use of the word *unity*, we therefore imply knowledge of a preceding essence of separate elements or components. Even though the components in a complex order may lose their former separate identity, and there appears to be only a oneness of quality or substance, we still think of the complex state as a unity—it is because we retain our memory of its previous parts.

There are, however, numerous things that to our minds are a single substance or thing; namely, they appear as *one*. They have that wholeness, that ubiquitous quality of sameness, that suggests no former separation of parts. Actually, however, there is nothing known to man as yet which is the ultimate indivisible. At one time the atom was believed to be the smallest indivisible particle—the real *one*. Modern nuclear physics has subdivided the atom not only into electrons but into other charges and particles. As yet, no man can say with assurance that any nuclear particle, no matter how infinitesimally minute, constitutes the limit of divisibility.

Psychologically, the *one* is that whose components are not apparent to us. There are many things that we think of as one, upon a first or superficial observance, which further experimentation reveals as consisting of minute particles that in *unity* give the appearance of oneness.

Can the Cosmic then be an actual *one*, as man ordinarily thinks of that word? Obviously not. This would require a single substance or quality throughout. It would be a static state or condition, an inertia. It would be contrary to every manifestation of the Cosmic of which man has knowledge. We commonly refer to the Cosmic as being a state of *harmony* or *agreement*. We may ask, then, harmony and agreement of what? For there to be harmony, there must be a concord between two or more things. A single entity, wholly of one substance or kind, could not manifest the quality of harmony.

Suppose, as we relate in our Rosicrucian teachings and in numerous articles, that the Cosmic is an all-pervading energy. As an energy, to not be static, it would need to

either have variations within itself or have a relationship as a component to another energy or energies. We speak of the universal cosmic energy as being dual in polarity, that is, as having positive and negative qualities. These in turn in their vibratory scale manifest all the expressions of the other energies and mass of which man has knowledge—undoubtedly, there are an infinite variety as yet unknown to us. The Cosmic, then, is not really an absolute *one*, a single unvarying thing or state as man thinks of the one. Rather, it is a harmonious unity of the dual qualities of which the Cosmic must consist.

Nothing, of course, can escape the unity of which the cosmic consists. Nothing can detach itself so that it becomes independent, or as two in effect. The alphabet, for analogy, is *one* if we think of it in its entirety. It is, however, a *unity* if we think of it as composing the separate letters of which it consists. But, the alphabet can have no reality to us without our realization of the different letters of which it is composed. If the human consciousness were able to embrace in one entire scope the unity of the Cosmic—that is, each manifestation being equally and simultaneously impressed in space and time upon the mind—then it would only appear as *one* to us. Since we perceive, however, varying expressions of the Cosmic, we think of it as a unity, not of separate parts but of varying manifestations.

There are probably no external parts or things. What we conceive to be such may actually be but images formed by the mind from sensations we have of the forces of nature acting upon us. Some modern philosophers, however, hold that things actually exist independent of the mind, just as we perceive them, and the mind is but one of them. In other words, things have the reality that we perceive them to have.

Alexander Samuel, noted modern philosopher, contended that things have inherent primary qualities such as extension, universality, reciprocity, and order. These qualities actually exist in things. They are not just conditions of the mind. Nevertheless, these things of the external world are not separate parts but are the result of the varying nature of the Cosmic, the Cosmic being but a unity of qualities and being *one* only

in the sense of the internal harmony of its own nature.—X

### Space, Oxygen, and Life Force

A frater, now arising to address our Forum, says: "In these days when space travel may be just around the corner and man may be called upon to travel to the moon, planets, and even galaxies, he may then be forced to go without air for months and for perhaps years, breathing only oxygen. How does this deprive the human system of the *positive* part of the Vital Life Force which comes from breathing air? Could you please explain this from the Rosicrucian point of view?"

This subject must be approached from two points of view. First, what is the material and chemical composition of air upon which human life in this instance seems to depend. Secondly, what is the Vital Life Force, the intangible element said to accompany air and which infuses organic beings and makes of them living things.

Air is a gaseous mixture being both odorless and colorless. It is 1 part by volume of oxygen and 4 parts of nitrogen. These proportions may vary according to conditions. The air also contains a small amount of the following: carbon dioxide, ammonia, argon, nitrites, and minute particles of organic matter. Atmospheric air contains about 20% or 21% oxygen, but normal functioning of man requires 14%. The importance of oxygen is shown in that "variations in the amount of nitrogen in the inspired (inhaled) air have no distinct physiological effect." The important elements to consider are the oxygen and carbon dioxide. Atmospheric air ordinarily supplies man with an excess of oxygen over the needs of the body. A further increase of oxygen beyond that provided by the atmosphere has no particular advantage. This applies as well to ordinary activity and conditions of rest.

In heavy muscular work, the muscles consume a considerable amount of the oxygen. If the work is maintained for a long period, then the oxygen may prove insufficient, even with increased respiration (breathing). Experimentation has shown that at certain pressures oxygen is not beneficial—in fact, is toxic. Living things in experimentation have been killed when the

oxygen pressure was increased sufficiently from 300% to 400%.

Experiments have been made by putting volunteers in so called pneumatic chambers in which the composition of the air could be maintained at a desired percentage of oxygen. *Decreased* oxygen brought on what is known as *anoxemia*. This means a deficiency of oxygen. Anoxemia occurs at different pressures in people depending upon the age and general health and fitness. The symptoms of anoxemia are an increase in heart beat, small increase in systolic pressure, decrease in blood pressure, and deficient supply to the respiratory and cardiac centers. Eventually there comes a loss of consciousness.

As altitude increases, marked emotional changes occur. During the last war, and even at present, the military forces conducted numerous experiments with pilots and crew men to determine the effect upon them of deficient oxygen at high altitudes. These experiments were conducted on the ground in space chambers which simulated altitudes up to and beyond 40,000 feet. As the altitude increases, the individual may be intensely happy or depressed. At about 25,000 feet there is a loss of consciousness. Other effects are: "muscular coordination becomes very poor, reaction time is lengthened, vision and auditory responses reduced, attention restricted, and intellectual capacity impaired." One of the earliest symptoms of anoxemia appearing above 10,000 feet is what is known as *euphoria*. This means the individual has a pronounced feeling of well-being and confidence, a state similar to that produced by small amounts of alcohol.

It was noticed by bombing crews flying at high altitudes during air raids in the last war that when their oxygen supply became impaired, strange psychic phenomena occurred on the part of the men. Certain events in the lives of the men became vividly clear in their memory. Telepathic communications, the reception of each other's thoughts, were experienced without effort. What parapsychology calls *monition* was likewise experienced. This consists of the individual having immediate knowledge of some distant happening or event without the recipient having any material communication with it.

It would appear that, as we are taught in our Rosicrucian studies, as the objective consciousness loses its sensitivity to external impressions, then like a balance scale the faculties of the subconscious rise and become more dominant. The phenomenon related above then becomes apparent. Persons undergoing surgery and while coming out or going under anesthesia have noticed the quickening of their psychic faculties. It is not that the anesthetic actually stimulates the psychic side of man, but rather that it dulls the objective consciousness and its faculties permitting the phenomena of the other levels of consciousness to be realized.

It is necessary here, while discussing this phase of the topic, to correct a wrong impression which most persons have; namely, "At high altitudes, the percentage of oxygen remains constant." The decrease of oxygen we suffer, for example, in mountain climbing or flying in an unpressurized plane is due to *decreased barometric pressure*. This lowered barometric pressure decreases the passage of oxygen from the lungs to the blood. In other words, the oxygen cannot get through to the blood and lungs as easily as it can at lower altitudes. The fact is that at high altitudes beyond 40,000 feet even breathing pure oxygen is not enough, for the barometric pressure is too low. It is for this reason that pilots flying at high altitudes must be in either sealed compartments or special suits in which there is maintained normal pressure.

In our Rosicrucian studies, we are taught there is a *universal* creative force termed *nous* which radiates throughout our universe. This force has a dual polarity—two distinct qualities, one positive in its vibratory radiation and the other negative. The *negative* aspect is termed spirit and is thoroughly explained in the monographs as being the underlying essence of all matter or material substance. This negative polarity is finite and restricted.

The *positive* polarity of the universal energy *Nous* permeates the whole universe. It is infinite in function. It has the quality which we term *Vital Life Force*. When it is infused into inorganic matter having a certain chemical composition, the latter then becomes a living organism. The Rosicrucian teachings state that this Vital Life Force is

taken into our lungs by the air we breathe. It is carried by the air. It is V.L.F. which charges the living cells. The V.L.F. is the mysterious element—the intangible, positive quality carried by the medium of air. The frater's question is: In a rocket projected into space if one does not breathe air for weeks or months but only a mixture of oxygen, nitrogen, and other chemical components of air, how then does he receive into his being this necessary *positive* polarity of V.L.F.?

Our answer to this is that the chemical properties of air even when artificially produced by man are a catalyst for the V.L.F. In other words, they draw and hold the vibratory essence of the V.L.F. whether these elements are in the atmosphere or produced by man. The energy of the V.L.F. permeates everywhere but is taken into our lungs in an intensified and concentrated form through air or those chemicals of which air is composed. Bringing together the components of air for breathing in a sealed chamber nevertheless draws the energy to them which man then breathes. The extremely high vibratory rate of the V.L.F. is not impeded or restricted by the metals or substance of the sealed chamber. As to whether the proportions of the V.L.F. in a mixture of oxygen, nitrogen, and so on breathed by man provides him with the same quantity of V.L.F. as the atmosphere, only further experiments will tell.—X

### Vital Life Force and Blood Plasma

An examination of articles in the *Rosicrucian Forum*, as well as questions that come before forums held at Rallies and Lodge and Chapter meetings, reveals two fundamental facts. One is that the same type of questions are repeated time and time again. This is indicative of the fact that as members go through the degrees of the Rosicrucian teachings the same questions occur at certain points in the study of the Rosicrucian teachings. The other factor I have observed is that new questions are usually related to new environmental circumstances. Thirty or thirty-five years ago, for example, the question which has now come before the Forum concerning the relation of Vital Life Force and blood plasma would not have been asked because blood plasma was not generally

known and was not used in the way it is today.

The impetus to the use of plasma was probably one of the by-products of the Second World War. The need for transfusions—particularly for men wounded in action, for the treatment of certain diseases, surgical shock, and other situations that call for a replacement of blood—brought about the development of plasma, making the fundamental constituents of the blood available for transfusion without elaborate tests and preparations.

I am not sufficiently informed concerning the nature of blood plasma to explain in detail its composition and the physiological considerations that are given to its preparation and administration. However, my understanding is that it is a fundamental substance that can be used to replace blood lost by an individual through injury or other circumstance. Its use has proved its effectiveness. There have been since its more or less general acceptance no doubt thousands of cases where human lives have been saved and suffering minimized as a result of prompt and efficient transfusions, or putting of blood plasma into the circulatory system of injured individuals.

The question concerning the *Rosicrucian Forum* that has arisen on this subject is whether or not blood plasma contains Vital Life Force. This is more or less a hypothetical question because again we are entering that realm of discussion or contemplation that has to do with the interrelationships between physical and non-physical entities or conditions.

The Vital Life Force as it is explained in our teachings is the term applying to the element that we breathe which is other than the physical components of the air that cause the human being to be the living being he is—or, as far as that is concerned, gives life to any living entity here on earth. The human body, including the air that is breathed by it, can be analyzed from the standpoint of its chemical constituents. The air itself is a gaseous compound consisting of oxygen, nitrogen, carbon dioxide, and other gases. These are necessary to the proper functioning of the physical body, in the same sense that food is. They are material entities; even though in a gaseous

state, still they are of a physical composition.

We might generally consider the air, for example, to be a part of our environment. It is a part of the earth itself. Although exterior to the surface of our planet, it is held about the planet by the same laws that hold other objects on it and extends to a distance of approximately one hundred miles; although it is difficult for most individuals to breathe satisfactorily and maintain normal metabolism even at twelve or fifteen thousand feet. Beyond that point, and even at that point for some individuals, supplemental air—or the main constituent of air, oxygen—is needed.

Vital Life Force, on the other hand, is a nonmaterial essence. It is in the air. It is in the entire universe, entering the body with the first breath, when man becomes the living soul. It is, according to that point of view, closely associated with the soul itself. Life, Vital Life Force, and soul are those attributes or parts of the human being not readily considered to be a part of its physical composition.

Blood plasma, then, is no more or less than—and I use this from a strictly popular point of view—a certain quantity of condensed blood. It is a physical entity, a physical property just as the blood itself. It contains the same elements from a chemical standpoint, and from the standpoint of the material world, as does the blood that courses through the circulatory system of every human being. As such, it does not contain the Vital Life Force, but man has been created to be a receptor, as it were, of the non-material elements that are so necessary to his being. The blood in the body of a newborn child does not contain a great deal of the Vital Life Force except that provided by its mother. The true influx of Vital Life Force comes as that child takes its first breath. Immediately the blood is infused with the Vital Life Force, as well as other elements of the air we breathe.

From the standpoint of Vital Life Force, the plasma is, in a sense, an inert substance. It can readily become a receptacle for Vital Life Force once it is a part of the blood stream of a living being. When transfusion takes place, and blood plasma is introduced into the circulatory system of the individual,

it is immediately infused with the air that individual is breathing. With that infusion comes the Vital Life Force which makes that newly introduced blood a carrier of the vitality which sustains life, consciousness, and soul. From the medical or physiological point of view, the blood transfused into an individual is solely for the purpose of carrying more of the physical elements of blood, but it is equally a means of carrying the non-physical elements, that which we call Vital Life Force.—A

### “Saints” in the Cosmic Scheme

When looking over mail addressed to our Forum, it is interesting to note how a certain subject will attract a number of comments or queries from different sources at the same time.

For instance, in the past few weeks we have received several letters which may be summed up in the question from a frater in Japan who asks: “Speaking of the masters, how are we to regard the saints (Christian or otherwise)? What is their status in the Cosmic scheme?”

This is a very interesting question and actually an obvious one. If the masters are a group of highly enlightened personalities, having access to the great knowledge of the Cosmic, how should we feel about the saints? Are all saints masters? Are there some saints who actually were not enlightened beings?

In answering this question, we must, among other things, discuss the process by which a master becomes a master and a saint becomes a saint.

In both cases, they are, to begin with, ordinary persons. The master, or we should perhaps say the personality who will be a master, usually has no realization of his great development. However, through a number of past incarnations his soul-personality has been gaining experience, both worldly and of a Cosmic nature. He has undergone many initiations and passed through many degrees on this earthly plane and on the higher, Cosmic plane. He is attuned to the voice and will of the Divine Intelligence. He has no doubt, in the early years of his current life cycle, studied deeply in the fields

of philosophy, humanities, and metaphysics, probably without realizing objectively the true underlying reason. He may be well versed in many other subjects as well. In fact, he may be destined to do his greatest work in fields outside the strictly esoteric area of endeavor. There is no Cosmic decree stating that a master must reach his attainment in the spiritual realm only. The field of medicine, for example, has many who could, and do, “qualify,” so to speak.

Most often these personalities are not limited in their area of expression. Dr. Albert Schweitzer, for example, is a medical doctor, a philosopher, a musician, and has many other talents. Dr. H. Spencer Lewis, as well, was a painter, a philosopher, a writer, and an organizer in several fields.

After his time of preparation is completed, the master is given a full realization of his capabilities and his earthly mission. This realization is often called the “illumination” of the master. The term signifies the sudden coming of a great light of understanding. Actually this is not strictly the case, since the preparation had been going on for many years, often lifetimes, before. This illumination is typical of such masters as Buddha, Mohammed, and, in a sense, Moses. Interestingly enough, it may not always be a part of the masters earthly life, however, as is shown in the life of Jesus, who progressed almost naturally through his studies and preparation on into his leadership of the Christian brotherhood.

It is not left up to mortals to proclaim whether he is a master or not. No ecclesiastical gathering reviews his work and names him as such. That he has achieved mastery is known in the eyes of the Cosmic, and that is the important thing. His fellow men may not even realize his attainment.

On the other hand, this is not necessarily so in the case of a saint. Before we go further, let me assure you that we are not attempting to say that no saint is ever a master, for this is not the case. No doubt a great many of the saints were masters as well. We are trying to point out that while a saint may be a master, he is not a master by virtue of having been proclaimed a saint, nor was every saint a master.

A saint is usually beatified as the result of a very great duty to his Church, whichever one that may be. In many cases these have been truly enlightened individuals, whose vision and foresight brought progress to their religion. It is interesting to note that many of those proclaimed saints by the Roman Catholic Church were originally put to death by that self-same body on charges of heresy. The early Church was fraught with superstition, and anyone who acted out of the ordinary, or did not conform to the will of the Church officials, was suspected of having intercourse with the devil. A case with which everyone is familiar is Joan of Arc, who fought for the liberation of France at the direction of voices which came to her.

It is difficult to outline the unfoldment of a typical saint because the method and circumstances in each case differ, and each gained recognition in a way and for a result applicable to his case only.

Finally, the decision of whether to confer sainthood upon an individual for his services is made by mortals. Men, who in truth lack the ability to delve into the Cosmic to find the true nature or degree of the development of the personality, decide whether or not the individual in question is worthy of being named a saint.

This is a decision which, if the true meaning of the title *Saint* is to be observed, should be left to God and not to men.

We must conclude that in the final analysis there is very little place in the "Cosmic scheme" for the saints collectively, as there is for the masters. However, the individuals have their place in the Cosmic organization, whether they were merely devoted persons acting to the best of their ability in the service of man and their Church, or whether they were truly enlightened to the degree of having attained mastership.—W

### Is Suicide a Stigma?

A frater of South Africa now asks the Forum: "I would like to put a question to the Rosicrucian Forum: what is the Rosicrucian view on suicide? What I am trying to say is this. If 'A' commits suicide, his grave may be placed slightly apart from the rest.

Should society inflict this additional suffering on the family?"

This is a subject which must be boldly faced. It cuts across religious doctrines and prejudices as well as social customs. The suicide has been condemned principally because of theological concepts. Religious sects have interpreted suicide as a *sin* because the individual has taken life—his life. Without quoting the variations of religious literature or exegetical interpretations, the religious premise or objection is that man has no right to assume a prerogative that is God's. It is held that it lies within the will and understanding of the deity to determine when there shall be the cessation of one's life. Simply put, the moral condemnation on the part of religion is that man has usurped a Divine right in the taking of his own life.

Such reasoning on the part of religion is, however, not wholly consistent with the dogma and the doctrines of some Christian sects. For example, a personal God is often conceived as having ordained a destiny for each mortal. Thus, it could be reasoned, a man in taking his own life is pursuing a course which he is destined to follow by a transcendental, a higher impulsion than his own will.

What religion seems to overlook is the motivation, the physiological and psychological factors lying behind the act of suicide. The instinctive urge to live, the inherent inclination toward self-preservation, is ordinarily dominant in every *normal* person. Death in itself is not sought as pleasure. It provides no positive satisfaction. When one resorts to death, it is to court a negative state. It is the avoidance of a mortal or physical torment. The suicide is one who, at the time, is physically, mentally or morally unable to cope with some prevailing situation.

To the suicide, the act he performs is the preferable one because there appears to be no alternative except pain and anxieties which are unendurable to him. Epictetus, the Greek philosopher, expounded that men should not fear death for such ends human misery. "Where we are, death is not yet; and where death comes, there we are not." In other words, death ends the consciousness

of self and there ceases that which may be unbearable to that consciousness. Epictetus further declared: "What is death? A tragic mask? Turn and examine it. See, it does not bite. The poor body must be separated from the spirit either now or later, as it was separated from it before."

The Stoics displayed an indifference toward suicide as the following quotations will show. When life no longer could provide satisfaction, they recommended abandoning it. "The house is smoky and I quit it." "The door is open; be not more timid than little children, but as they say when the thing does not please them: I will play no longer, so do you, when things seem to you of such a kind, say: I will no longer play, and be gone. But, if you stay, do not complain." Of course, this conception of the Stoics was an *extreme* one. Their highest end in life was imperturbability—a peace of mind (*ataraxy*) to be attained at all costs, even that of suicide.

Society has condemned the suicide as being a *coward*. Most men fear death and do all in their power to avoid it. The suicide, however, welcomes death! Consequently, he is courageous in bringing about that which the normal man fears; yet, he is a coward, society contends, in that he retreats from the problems of life. This matter may be reduced to a relevancy of fears. In other words, which fear is the greater as conceived by the individual, and which does he feel able to surmount? Society takes the position that bravery consists in pursuing a course assumed right in the face of fear. The suicide retreats from what he fears more than death. He is then held to be a shirker of life's responsibilities, and thus a stigma has wrongly been placed upon him by the bigoted and the ignorant.

The world is only now beginning to gradually understand the abnormality of suicide. Some circumstances precipitate an emotional turbulence and stress so extreme that a par-

ticular personality is incapable to cope with it because of the trauma. For analogy, there is no stigma placed upon an individual who in the delirium of a high fever talks or acts in a manner that is contrary to morals and convictions of society. The suicide is also *ill*. He is suffering from a condition of emotional imbalance which makes impossible for the time cool and collected reason and the lash of will that constitutes courage. Further, because of emotional disorders, some people have prolonged depressions which incline them toward suicide with a kind of perverted satisfaction. Such a person should no more be stigmatized than one who speaks incoherently or acts erratically in a delirium.

Further, there are individuals who actually commit suicide as an act of heroism, of personal sacrifice, as they conceive it. They fear death as much as any other man and desire to live. To them, however, there is a *greater* passion than that of living; it is some moral ideal which they cherish. Perhaps they have become enmeshed in circumstances, such as a scandal, which further living would cause to be revealed and bring great hurt to their loved ones. To spare the innocent, then, they commit suicide, forfeiting their lives. It is true that the act of suicide results in anxieties and unhappiness to the loved ones, but perhaps it would prevent a greater stigma befalling them. Such a man could hardly be judged a coward, and a stigma should not be placed upon him.

A modern and intelligent society will, of course, look upon attempts at suicide as being abnormal and indicative of emotional stress; society will do all it can to prevent such acts because they violate the very impulse of life itself. Suicide is mystically wrong in that it is a sacrifice of the great Cosmic gift afforded by the life expression. But he who commits suicide should be looked upon with compassion, as a victim of circumstances that robbed him of the power to surmount his difficulties.—X



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# Rosicrucian Forum

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**CHARLES TROXLER, F. R. C.**  
Inspector General of AMORC for Switzerland

# Greetings!



## INSUBORDINATION

*Dear Fratres and Sorores:*

Defiance of authority is increasingly prevalent in modern complex society. It may popularly be called *delinquency*, *hoodlumism*, or *lack of moral discipline*. But there are just two fundamental causes of insubordination to established authority. They are: (a) tyranny and (b) misconceived freedom. Tyranny is perhaps best described as the *abuse* of authority, the exploitation of the power that authority provides. Tyranny arises principally from the seizure of authority for ends in which the public interest is disregarded.

Authority will only win respect and voluntary support from those subject to it when it is intended to serve them and can be shown to do so. As authority constitutes a power, whether it is believed delegated by man or divinely bestowed, the manner in which the power is to be applied is important. Power to direct, to govern, to command must be impersonal if it is to have the moral and physical support of men. When kings were believed to be divinely appointed, it was assumed that the mantle of authority was given them to promote the welfare of their subjects.

In other words, authority implies certain other related qualities. It presumes that the power will be tempered with justice and directed by reason and not be ruthless or irrational. Intelligent authority, consequently, should be impersonally applied, it is presumed, for the interest of those over whom it prevails. When authority deviates from these objectives, it becomes perverted and is resented as tyranny.

Though men from the days of savagery and barbarism to the present have been subject to authority, there is a latent psychological resentment to it. In principle, men may accept authority, yet in feeling they oppose it, even though such opposition may never assume expression in any form. Authority constitutes supervision—and supervision, in turn, is restrictive. There can be no supervision without the element of restriction. The ego and will of the individual motivate him

to act and think in various ways. In such thought and action, the will and ego find their expression and satisfaction. When one acts, he usually does so in accordance with his judgment, that is, the action follows from a decision. The judgment or reasoning that prompted the decision may be fallacious, but it is one's own; it is of the self. One consciously or unconsciously resents the curtailment of this self-expression.

Freedom of the individual is not alone freedom of the person; it is conceived to be, as well, the freedom of the will. No one is thought free who cannot exercise choice. It is not necessary to enter into a philosophical polemic as to whether man is truly a free agent or is by his nature obliged to submit to whatever desire most dominates him. The fact is that man experiences what to him is freedom when his will is enforced. Consequently, supervision, direction and restriction, of which authority consists, oppose the sense of freedom. If authority is not to incite insubordination, it must cogently be exercised and fully display the other qualities which it embraces.

In an ever-increasing complexity of government, bureaucracy is expanded. The public servants of these cores of authority often are egocentric and arrogant in the display of the authority delegated to them. They use their power as a sword rather than as an instrument or tool of public service. The conduct of certain bureaucratic employees is tyranny, that is, the abuse of authority. Psychologically, they make all too effective the fact that they are constraining the powers and liberties of the individual. Their approach is frequently offensive. It is negative instead of positive. It is a "you can't do this and you can't do that," instead of "it is necessary under law that this be done so that this public interest or that be better served."

Disrespect for law and order or insubordination to established authority is incited by an unintelligent imposition of authority. An increasing number of citizens come to look

upon governmental authority whether of the nation or local community, as not an essential to personal security and well-being but as an evil of the day. In fact, the very spirit of democracy which needs every stimulus it can receive these days is threatened by abuse of authority. Tyrannical conduct upon the part of petty officials so increases insubordination that the government is compelled to proportionately increase its authority and restrictive power to that point where the state, in effect, becomes totalitarian in its attitude.

As said, insubordination is increased by a misconceived freedom. In a world where totalitarianism is expanding rapidly, democracy is faced with a serious challenge in connection with the notion of freedom. It is obliged to demonstrate in a dramatic and impressive way to its citizens the advantages that they enjoy under its form of government. Philosophically, it can be contended that a true democracy is an impossibility. Self-expression and self-assertion have to be channeled. They have to be placed in the hands of representatives of the people. More and more a few persons come to speak and act for the majority. Democracy then becomes more theoretical than actual in modern government.

To avoid public resentment and erroneous comparison with the "freedom" which the totalitarian states claim for their citizens, the democracy must keep stressing the freedoms its citizens enjoy. What is postulated as the innate rights of the individual becomes so emphasized that a large portion of the unthinking public mind confuses it with license to act unrestrainedly. Freedom becomes construed in the very literal sense as action in word or deed with little or no constraint. It was this very attitude of misconstruing democracy that led Plato to say in his dialogues, *The Republic*: "for truly the dogs, as the proverb says, have a way of marching along with all the rights and dignities of free men, and they will run at anybody whom they

meet in the street if he does not get out of their way and everything is just ready to burst with liberty."

Today many youths display insubordination because they conceive authority to be the antithesis of freedom. Absolute freedom is a biological, philosophical, and social impossibility. Discipline must be either self-imposed or imposed by society so as to preserve for the individual any right and exercise of will. Authority that accomplishes this, motivated by the proper ideal, must be respected. Insubordination to such constituted authority is anarchy.

Fraternally,

RALPH M. LEWIS,  
*Imperator.*

### Creating Your Future

A frater, addressing our Forum, says: "Is it necessary to build mental pictures to bring about a more desirable environment? Suppose one wishes to enrich his life and those associated with him. Should he deliberately build mental pictures or is Cosmic attunement enough?"

Man may be acted upon as well as being an active influence himself. It is hardly necessary to recite that environment is a tremendous factor in human behavior. Our habits, to a great extent, depend upon our associations and the demands made upon us by the conditions which surround us. Whether we rise early or late depends upon our employment. Whether we wear heavy or light clothing is a consequence of climatic conditions in the area where we live. Our choice of foods is a matter of training and habit, as is the very manner in which we eat. In the Western world we relax by sitting in a chair. In the Orient and the Near East, millions of persons find comfort in sitting cross-legged on the floor or ground, a posture quite awkward for the average Westerner. (Continued on Next Page)

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Our idealism, what we conceive as the purpose and end in life, as well as our standard of living, is formulated by our environment, what we are taught and the customs which we follow. The Brahman of India, on the one hand, and the American or British business executive on the other, for example, have ideals as to achievement which are worlds apart. The Brahman's world is principally a subjective one. He creates wholly in his mind a state or condition which provides him satisfaction that is reality to him. The American business man's world is one of particulars, of things; it is entirely objective. It is the creation of a material existence which must be realized exclusively through the sense organs. All else to him is intangible, the stuff of which dreams are made.

Let us think of environment as a *substance*. It, therefore, is an independent reality, that which is apart from our consciousness, yet can impress itself upon us. It can do this so forcefully as to mold us into a pattern, as we have previously explained. Likewise, we can act upon the substance of environment; we can change or alter it so as to make it conform to our thoughts. We hear the phrase "mind over matter." It has been used so often that it sounds trite, but it is a psychological fact which each of us proves every time we endeavor to bring about a modification or change in any factor outside ourselves.

When you move to a better location which is socially or culturally an improvement, you have caused your thoughts to modify your environment. When you vote for laws that will morally or hygienically improve your city, you are using the mind to change material conditions. Improvement in education facilities, new schools and colleges, better highways and communication, are the effects of mind over matter.

There is, and must be, a constant flux or reaction between you and your environment. No environment is ever perfect, that is, contributing to the perfection of the whole man, physically, mentally, and morally. Consequently, if we do not exert the power of creative thought in making changes which we think are good, we become but a straw in the wind. We are then shaped into a product entirely of our environment; and progress,

intellectually, socially, and spiritually, may stop for us.

The advance man has made from, let us say, the Neanderthal stage, is indicative of his use of mind. From the use of stone implements by means of percussion and then by chipping and finally by grinding, man was able to construct devices which gave him mastery over his environment. His dwelling became more complex and comfortable. He was able to fashion better weapons for defense and the acquiring of food. He was able to communicate his ideas in petroglyphs cut into the walls of caves or upon cliffs.

Preceding a change in environment, there is always the necessity of the *realization* of such change. There must be the ability to arrive at values in relation to self. In other words, something in relation to self must seem inadequate, inferior, from which arises the conception of a superior state or condition. This requires rationalization and the faculties of analysis and of visualization and imagination. It is one thing to perceive that which is, or appears to be. It is quite another to visualize, to mentally see, that thing as different from what it is. Therein lies the function of mentally creating.

What should we mentally create? The answer is: That which we need. Creating is thus psychologically related to desire. It is desire which is the motivation. It prompts almost all mental creating. We desire satisfaction of various kinds, mental, physical, and spiritual. A desire is usually for that which is related to what we have experienced. In other words, we are never capable of desiring something that is not at least inchoate in a previous experience. It is this insufficiency of an experience that causes us to desire to have it improved, either in the category of quantity or quality.

The new, the entirely different, invention is not really so. It can always be shown to be, even though radically so, an addition or change of something having a similar purpose. Nuclear reactor plants are a revolutionary and new process of providing power, but they are related to the desire to get greater power for various means and eventually at lower cost. The steam engine was an advance over the horse and sailboat. The combustion engine and electrically propelled devices are a further advance over steam. The rocket engine is still another step for-

ward; it is new in design and function and yet tied fast to the fundamental desire, the mental need and vision of more rapid transportation, for example.

It is, therefore, imperative that, for a change in your life to what you conceive to be necessary and better, you must have a mental picture of it before you mentally create. Really the procedure of mentally creating can be said to begin with a *negative* process. One must ask himself: What is not satisfactory in my life at present? What is insufficient and of which I should have greater quantity or quality? Unless one can definitely visualize a fault, an imperfection, an insufficiency that actually exists, he has no starting point for mentally creating. To do otherwise is like beginning a journey without a plan or destination.

Honesty with oneself is also a fundamental requirement for mental creating. Just to want more of something that brings pleasure is not sufficient. One must try to determine whether the increase desired will actually add to one's satisfaction or happiness. For simple analogy, a child likes candy. In its simple reasoning and inexperience, consuming greater quantities of candy would mean deriving greater pleasure. The wise parent, however, knows that two things can occur from such an indulgence: first, it would result in illness which brings not pleasure but displeasure; second, it would result in the child's becoming so satiated with the taste of the candy that its appetite for it would accordingly diminish. To be avaricious in our desires can mean the creation of circumstances which result in contra effects to those desired.

Once having decided what our need is, then the *positive* aspect of mental creating begins. We must try to visualize an extension, if possible, from the present circumstances as an enlargement or modification of them. Just to visualize an improvement which has no connection with our present need is not fruitful. It provides no point of beginning. One might say that radio communication is a tremendously different medium from any form of communication preceding it. How could one visualize a point of departure from forms of communication older than radio?

It must be understood that radio, like many modern inventions, was a composite

creation. Such things are not the developments of one mind nor are they at first conceived to be what they are. Rather, they are the synthesis of numerous independent discoveries in pure science which later were applied to radio. The discovery, for example, of Hertzian waves, named for the German physicist who discovered them, preceded their application to radio. When these principles and phenomena were known, then through mental creating and visualizing, they became the point of departure to advance to another stage.

Mystically, one must visualize as a whole what he desires, even though he may not be certain just how all the parts can be had or put together. He then releases this composite mental picture into the subconscious mind so that it may be aided by Cosmic, intuitive guidance. This does not mean that the mental picture will materialize for him out of thin air as he releases it. It does mean that if he is successful in his attunement, in his creating of the mental picture, he will eventually be inspired by an idea which will be fruitful in suggesting a beginning to him, a beginning, however, which the individual himself must make. One must bring into actuality his own mental picture. It is incumbent upon him to convert it into material things. But Cosmic guidance, as intuitive flashes, provided the motive is right, will suggest ways and means of materially creating.—X

### Mystery of Numbers

A frater of Indonesia asks our Forum: "Just what is the meaning of the numeral 666 so frequently referred to in esoteric literature and even in the Bible?"

The earliest system of using numbers in a combined occult and scientific manner originated with the Greek philosopher Pythagoras. Numbers, as purely mathematical elements, had been used earlier in Egypt and Assyria. The ancient Hebrews had also used numbers in the Kabala as a religious-magical system before the time of Pythagoras. He had undoubtedly been impressed by his early association with these peoples.

It is related that Pythagoras was born on the Aegean Island of Samos about the year 580 B.C. At an early age he was inclined toward travel to further his knowledge. For

years, he traveled to the lands of Egypt, Persia, India, Palestine, and the Island of Crete. In each place he was well received as a scholar and succeeded in being introduced to the mysteries, the secret gnosis of the mystery schools and priesthoods. Herodotus, Greek historian, relates that Pythagoras spent twenty-three years in Egypt! The Hierophants of Egypt permitted him to receive initiation into the mysteries of that land. He learned their sacred arts and sciences and vowed never to profane them.

Pythagoras finally decided to return to his homeland and teach to the sincere seekers the esoteric knowledge he had acquired through his studies and travels. He attempted to conduct a school in Samos, but the political tyrant, Polycrates, so opposed him that he was forced to flee. After some further wandering, he established himself in the Greek colony which had been originally founded by the Dorians at Crotona on the southern coast of Italy. The school was one of philosophy, mysticism, and what could definitely be termed *experimental science*. The qualifications to become students were very high. Purity of mind and moral standards were very exacting, as were the disciplinary requirements. A long period of probation was demanded before the student was eligible to participate in the secret and higher order of instructions.

The school flourished and Pythagoras became a powerful influence in the community, having special appeal to the young men. However, he created strong political enemies for himself because of his popularity. Pythagoras taught what he had learned from the Brahmans in India, the Magi of Persia, the oracles of Delphi, the priests of Crete, and the Hierophants of Egypt. In addition, he began the formation of his own philosophy. He taught in Crete for forty years. Political turmoil again caused him to flee. It was said he was killed in an attempted escape and passed through transition about the year 500 B.C.

Pythagoras' scientific discoveries were basic and of importance. He found the mathematical proportion or relationship of musical notes to each other. Or, in other words, he showed the mathematical principle of the musical scale. After his transition, there were numerous followers who continued his teachings and from whom we gain

the greatest knowledge of his ideas. Pythagoras believed that there is a mathematical relationship between all things, and that *number* is the key to the universe. This in itself is a *scientific hypothesis* as distinguished from the theogony and mythology of the prevailing period which attempted to explain all creation in terms of the will and actions of the gods.

Pythagoras called all things by number—each thing having its specific number, representing its qualities, by which it could be truly identified. If we think of the modern theory of physics with regard to the atomic number of the elements, we see that elementary as were Pythagoras' ideas, they were pointed in the right direction. In reality, he was far in advance of his time.

Pythagoras called the point a monad, or 1; a line, the dyad, or 2; superficies, the triad, or 3; the solid he called the tetrad, or 4; and so on. Then, too, numbers were assigned a mystical and symbolical meaning. It is these meanings which were delineated only to the high initiates, the inner circle. To the outer body of inquirers and to later historians, the words or terms assigned to the numbers—due to their ignorance of the true meaning—went as so much gibberish. Few historians are willing to admit that the explanations of the terms were really veiled in symbolism and the words should not be taken literally.

The Pythagoreans referred to *intuitive knowledge* as being represented by the monad (1); *reason* and *causation* were denoted by the dyad (2); the *imagination* was represented by the triad (3); the *sensation* of material objects was symbolized by the tetrad (4). Upon first blush, there seems to be no cogency in these relationships of terms to numbers. On the other hand—and if, for example, Pythagoras taught that intuitive knowledge is the complete, the whole knowledge of man, the beginning of a full understanding—the relating of that term to the monad seems symbolically plausible. After all, the monad was number *one*, depicting that which is complete, the point of beginning.

Porphyry, Neo-Platonic philosopher (300 A.D.), said: "The numbers of Pythagoras were hieroglyphic symbols by means whereof he explained all ideas concerning the nature of things." Pythagoras, it is stated, first divided all numbers into *even* and *odd*,

even being that which is divisible into two equal parts. In other words, the even has no monad remaining between the equal parts. The odd he declared to be two equal parts, leaving a monad between the parts. The ancient followers of the Pythagorean school declared the monad (1) to be *odd* and to be the first odd number "because it cannot be divided into two equal numbers."

Aristotle, in his Pythagoric treatise, remarks that "the monad partakes also of the nature of the even number, because when added to the *odd*, it makes the even and when added to the even numeral, the odd is formed." The mystic and esoteric philosopher can see in the terminology of the Pythagoreans the reason why certain names or qualities were attributed to numbers. For example, the monad (1) was said to represent God, the first cause. It also denoted the virgin or purity. Now, if the monad as a point is a mathematical and geometric beginning, a first cause, then certainly these qualities are like that which man attributes to his conception of God. The monad, the beginning, is simple and free of complexity, meaning again a state of purity which the word *virgin* symbolizes.

The dyad (2) was called by the Pythagoreans, among other things, *audacity*. It was so referred to "because it was the earliest number to separate itself from the monad." The triad (3) alluded to the past, present, and future. Furthermore, it was the *middle*, the *harmony*. Rosicrucians can certainly understand the numeral 3 as denoting the *harmony of opposites*. In fact, Pythagoras declared that "opposites neither pass one into another, nor are they 'separated out.'" He meant and explained that there was a balance, a merging between opposites. This was a conception that presaged the scale of mathematical unity of the elements of matter.

It is interesting to note that one of the later Pythagorean philosophers, in explaining that every object manifests according to its number, drew a picture of an object and then filled it with pebbles. The number of pebbles was to illustrate to the students the mathematical content of nature by which each thing has its particular form. Remember that these startling concepts were expounded centuries before Christ!

Later Pythagoreans, relatively modern scholars, have pointed out that the tetrad (4) is the cause of permanency and stability, and these qualities are symbolized by the square. The numeral 4 was said to also allude to divinity. Many names for gods or deities have but *four letters*, such as:

Amon (Egypt), Syre (Persia), Theos (Greece), Deus (Latin), Gott (German), and Dieu (French).

In later times, occultists assigned names and meanings to larger numerals. It is sometimes quite difficult, even almost impossible, to know by what reasoning these numbers came to acquire their significance. Possibly, the real reason has been lost in the passing of time.

The frater asks about the numeral 666. This is referred to as the *numeral of the beast*. It is a number occultists assigned to an individual "associated with Satan," that is, one who pursued an evil course in life. The numeral also appears in Revelation XIII:18, "Here is Wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, three score, and six."

The numeral 888, for further example, is the number of Iesous or Jesus, and is held to be in contrast with 666, the Satanic number. A study of the Kabala, as taught by the Rosicrucians as a supplementary teaching, is a fascinating inquiry into the symbolic combination of numbers and letters.—X

### Projection or Autoscopy

Recently an article appeared in a large and well-accepted publication in Canada on the subject of *autoscopy*. It particularly evoked much interest on the part of Rosicrucians because of the similarity of the phenomenon of autoscopy to psychic projection. A number of Rosicrucians have asked our Forum to comment upon it.

Psychic projection, as explained in our monographs, consists of the ability of the individual to project the psychic self, that is, the awareness of self, beyond the confines of the physical body. It is the phenomenon of being conscious of one's own being in an immaterial form located in space—near or far—and distinct from his physical entity. Many

persons have had the experience, perhaps once in their lifetime, without knowing either the mystical or psychological explanation for it.

An example of this phenomenon of psychic projection is to suddenly realize that you are standing some distance from your body which is seated in a chair or perhaps is lying on the bed. You know it is your body that you are looking at and that it is alive. But the knowing, conscious part, the self, seems to be, in a sense, detached from it. At times, to those having such an experience the consciousness of self may be formless; that is, there may be just the identity of self. The only perception had will be of the body from which the self has projected.

Perhaps a simpler manner of describing this unusual experience is to think of your self-consciousness as being like a rubber band. Ordinarily, the rubber band of consciousness is contracted within the body. Now, we know that the sensations of self are numerous. There are cutaneous sensations, the feeling of the flesh of our bodies; kinesthetic sensations, the motion of the organs as pressure and the like. There is also a consciousness of our will, the faculty of choice. These ordinarily go to make up what we know as self-awareness. Now, think of this rubber band of consciousness as being expanded, stretching, so that it is projected *outward* from the body, yet not really detached. The consciousness of self is still had. You continue to be aware that you are you, but, in addition, there is the perception of space between the self-awareness and the physical body. Self is the faculty that is being projected.

This phenomenon often develops as a kind of dual awareness of self. In such instance, one is simultaneously aware of his physical being, perhaps seated, and then sees an identical image of it standing or seated at a distance. The faculty of perception will seem to alternate between the two bodies, that is, between the physical and the immaterial or ethereal projection. In other words, one may see the body seated from the position of the psychic self or realize the later from the physical being.

Projection of consciousness is a very old esoteric practice. The Cosmic laws involved are taught in the modern instructions of the Rosicrucians. It is explained, in these teachings, that there is nothing supernatural about

projection. Only the superstitious would think of it as such. The Rosicrucians teach that man has a psychic body. The word body is really a misnomer but it does help to convey the idea. This psychic body is an aggregate of the higher, more sensitive, levels of consciousness that permeate man's whole being. It is that consciousness and intelligence which accounts for the involuntary actions of the body as the functions of the heart and lungs and the organization of the cells in the pursuance of their specific duties. There is then a collection of the separate consciousness of the cells so as to form an intangible body called *psychic* to distinguish it from the objective self or physical body. This psychic body is a kind of *conscious field* that corresponds to the physical body.

To better comprehend this idea, let us think of the field around the poles of a magnet. The field is not visible, yet it is a property or quality of the magnetized cobalt steel. But the field has the ability to respond to certain things introduced into it. It repels or attracts them, depending on their polarity. This field is, we shall say, a psychic body, the projected psychic self of the atomic particles of the magnet. In this way, for analogy, we can say that the magnet proper, the steel bar, has awareness of itself and its surroundings. Its sensitivity, its "consciousness," is projected outside of its physical entity.

The phenomenon of psychic projection makes possible the extension of man's powers of perception so that they annihilate time and space. It is possible, when projection of self is accomplished, to be aware of—to perceive—events transpiring at great distances. Psychic projection, however, is not to be confused with mental telepathy. It is not the projection of thought or the reception of it. Rather, it is the projection of the whole self, in the psychic sense, to a distant place.

The *self* apparently visually perceives, hears, and feels its surroundings, having awareness of them and yet realizing that it is projected. The psychic self has a direct intimacy with its surroundings. It has reached into them. The experience is not, for example, like looking through a telescope where light is magnified so as to bring objects into the range of one's physical sight. Rather, it is as though one has expanded his faculties, so drawn them out as

to cause them to reach into the place he perceives.

In the Orient, this phenomenon is quite common. The Oriental mystic, however, will rarely speak of it to the Westerner because the latter cannot comprehend it, or else conceives of it as some kind of hallucination. Psychic research in the last fifty years has taken cognition of the phenomenon. Such authorities, as Richet in his text, refer to psychic projection as *bilocation*. In other words, the individual is being seen in two places simultaneously, or he is aware of himself in two separate places at the same moment.

Modern psychology and psychiatry were inclined at first to discredit the whole phenomenon. Repeated cases brought to their attention, however, disclosed that the experience is common enough to merit serious attention. *Autoscopy* is now the psychologist's term for this field of inquiry. The Canadian publication referred to many individuals whose experiences fall into this category. The word *autoscopy*, literally translated, means "seeing oneself."

To what extent the investigation and conclusions of the investigators relate to the Rosicrucian doctrines on this subject will be borne out in the following extract quoted from the publication:

"Psychiatry suggests another possible meaning to the self-appearances. Every human being, it seems, has a body-image—a shifting but ever-present kind of awareness of his own dimensions, shape, description, and arrangement of members. Within limits, it alters according to circumstance; the feet seem bigger if they trip clumsily, the fingers if they are frost-nipped, the head if it aches. If we go up in a lift, the central body mass seems to lapse downward, to surge upward as the lift descends. If a woman is wearing a hat her body-image stretches to the tip of the feather that she must protect from accident; if a man is driving a car his dimensions stretch to include its width and length.

"Our body-image is with us constantly, wavering, bloating, shrinking, like a diver under changing pressure.

"But unstable though the image is, the mind clings to it. Even when the body is altered or damaged, the mind may refuse to alter its body-image to fit. An amputation

is well known to produce the frequent phenomenon of the phantom limb, in which the patient keeps all the sensations of location and movement that he had in his real leg."—X

### This Issue's Personality

It is a great satisfaction for one to realize that he had the good fortune to be born in an environment whose history and ideals he cherishes. Then, when one devotes his life to such work, he knows that he is truly following in the footsteps of the great venerables before him.

Frater Charles Troxler has had this experience of succeeding eminent Rosicrucians before him in his native land of Switzerland. Frater Troxler was born in the small town of Grandson, Vaud canton, on January 28, 1903. Although reared as a Protestant, with maturity he felt the need for further light upon the mysteries of life. He began a private search for answers to half-formed questions in his mind about the purpose of one's personal existence and man's relation to the phenomena of the universe. He perused many notable works on occultism and esotericism available in local bookshops and libraries. These, though they provided much information, only whetted his curiosity.

Frater Troxler early in his life felt motivated to help his fellow humans in some special service. This desire brought him into the Boy Scout movement which gave him an outlet for this humanitarian service. In 1930 he was intrigued by the Science of Radiesthesia. This concerns the phenomenon of mysterious radiations from humans and objects which, in various cases, affect not only mankind but other living things. This study revealed to Frater Troxler the fundamental relationship between psychic and physical phenomena. It disclosed that there is truly nothing supernatural, but only phenomena perceived in different ways.

It was to be expected that Frater Troxler's investigations would eventually lead him to the portals of AMORC. On October 16, 1947, he finally "Crossed the Threshold" of the Rosicrucian Order, AMORC. Thereafter a whole new life of activity and responsibility opened to him. He was to take an active part in re-establishing the Rosicrucian Order

in Switzerland under the direction of the Grand Lodge of AMORC of France.

In 1956 Frater Troxler presided over the formation of the Rosicrucian Pronaos in Neuchâtel as well as the Chapter in Lausanne (which is now a Lodge). In November of the year 1957 the Grand Secretary of AMORC of France, Frater Raymond Bernard, honored Frater Troxler with the appointment as Inspector-General of the Order for Switzerland, the position being one of great responsibility.

In his home in Yverdon, Frater Troxler is building a Rosicrucian temple. This temple is to be used by the Initiatic Officers of Switzerland in conferring the beautiful time-honored Degree initiations. The Frater has recently been kindly requested by Frater Bernard to serve in the capacity of Master of that Initiatic Degree Body of Switzerland.

In the words of Frater Bernard, Grand Secretary for AMORC France, "Frater Troxler is a real mystic and a hard worker. He is held in great esteem by each of the many fratres and sorores to whom he is known. He is not only a mystic, but a true *Rosicrucian* mystic." No finer thing could be said of anyone.—X

### The Rosicrucian Convention

For those who have not yet attended an International Rosicrucian Convention a few words are in order. In the first place, each of us must realize that AMORC is a fraternal organization. It is not a school alone, nor merely a philosophical society. As a fraternity, we have fraternal relationships. We are fratres and sorores. Though we have ways that are taught to us by which we can contact each other, shall we say, on the mental and psychic plane, it is necessary for us as human beings to come together at times and directly exchange ideas. Furthermore, we subtly convey from our own inner selves, by means of our auras, certain radiations, which in turn create in others a condition of harmony and understanding.

It must be realized that Rosicrucians regardless of race, creed, or nationality are united in spirit, having certain common interests. They desire knowledge. They wish that knowledge for the improvement of self and to evolve their soul-personalities so that they may contribute something directly to

the advancement of mankind as well as to receiving personal satisfaction.

The Rosicrucian Convention is so designed or organized as to include the various basic interests of the members as well as their needs. The whole Convention and its events symbolize the purposes of the Order—what it is striving to do, as well as its many different types of activities.

For example, you will want to note these things:

- At each Convention there are personal classes where you may meet with other fratres and sorores, perhaps members from distant places throughout the world. In these classes there will be explained and illustrated certain phases of the studies in which you are now engaged. In other words, these are special classes for each of the Degrees.
- The work of the organization is not entirely abstract, mystical or philosophical. It is concerned with physical and material realities as well—the phenomena of nature; consequently, there are demonstrations conducted with equipment and by qualified instructors to portray the operation of different laws of nature. The program of most of our Conventions includes addresses by scientist-members who explain in simple terms some of the phenomena of nature, fascinating features related to the Rosicrucian teachings. These lectures and demonstrations may concern various universal laws as they apply to galaxies, stars and planets; or they may have to do with cell life, anatomy, with the functioning of the mind and consciousness, or time and space.
- It is fully realized by Rosicrucians that man is more than just an intellectual being, that all knowledge cannot be conveyed just by the faculties of sight and hearing. We are emotional beings also. Our psychic selves must be contacted through the higher levels of consciousness. For this reason, beautiful, traditional, mystical ceremonies are held in which the member can participate. In perceiving the beautiful lighting, hearing the music, seeing the ceremonial costumes and traditional architectural designs, the individual member is induced into a state of consciousness where he acquires certain inspiration or stimulation that could not

be attained through mere spoken or printed words.

- We live in the world of everyday as well as in a world of contemplation and meditation. A Rosicrucian outlook on the affairs of life is important. How can our philosophy, our teachings, be fitted into the problems and circumstances of our times? Those who attend the Convention have the opportunity to hear speakers who are prominent in professional and private life—Rosicrucian members—who will address the Convention on world events and conditions.
- The Convention is not *all* work and study. It is a time of good fellowship, providing occasions for the expression of the true fraternal spirit. On the beautiful and spacious grounds of Rosicrucian Park one has much time to sit and chat with members who may be from one's own State or Province, or from across the world! Imagine a picnic lunch somewhere in Rosicrucian Park. Later in the day, you may see an outstanding travel film of some remote and historical area. Then, there are special musical programs, a banquet, and a dance.

A Convention means really *five glorious days!* There are activities for everyone from eight o'clock in the morning until the early evening hours. There are tours throughout the various buildings; and you may attend Convocations in the beautiful Supreme Temple; astronomical demonstrations in the Science Museum and Planetarium. You have the opportunity to examine the renowned collection in the Rosicrucian Egyptian Museum and see the handiwork of the peoples of thousands of years ago—the cultural foundations of a civilization upon which we stand. The registration fee for five days of such activity, including the banquet and other entertainment, is only \$7.50—*just \$1.50 a day*. Coming to the Convention may require a little sacrifice for you, but it is something you will long cherish. The fact that so many member repeatedly attend our Conventions throughout the years is proof that they have found the Rosicrucian Conventions to be worthwhile.

Remember the dates: July 5-10, inclusive. For a free listing of accommodations write to: Convention Secretary, A.M.O.R.C., Rosicrucian Park, San Jose, California—and en-

close postage stamps. If you are not in the United States, please include postal coupons.—X

### Can the Soul Be Restored?

A frater, now rising and addressing our Forum, says: "Reputable doctors have reported that a dead dog was brought back to life. This was accomplished by first killing the dog by draining its blood, then presumably infusing it with new whole blood. The success of this experiment may someday embolden doctors to duplicate it on human beings, which raises some interesting metaphysical questions: Since the soul enters the body at birth and leaves it at transition, does a new soul then enter the body with revivification after death? Or is it the same soul (all a part of Cosmic consciousness)?"

The subject first to be considered in an answer to the frater's question is whether the dog in the experiment was actually dead. True, examination of the animal would indicate that all the usual characteristics of death were present. There would be, of course, the absence of respiration, no blood to circulate, an inert heart—in fact, no function or response of any of the organs or systems. However, was the vital life force completely absent from all cell matter? This is strenuously doubted. At different times there have been restorations of dead animals in experimentation and otherwise. Even humans have been pronounced dead in accidents such as drowning and have been revived. Physicians and experimenters in this field in learned treatises in science journals have admitted that to the present the "restoration of life" has to follow the state of "death" almost immediately. If deterioration of cell structure has begun, life cannot be restored.

Would it not be better to have declared that within a certain lapse of time the *common functions* of life can be restored. This would not mean that life itself was being restored but merely revived from a sub-state corresponding in appearance to death. It is a moot question as to whether the whole organism dies at once. As a functioning unit, one may appear to die immediately, but there may be sufficient vital life force resident in the cells to be rejuvenated by the process used in experimentation. When this revivification occurs, then the unitary functions

of the organism are again resumed and the being exhibits the usual characteristics of living.

There is as yet no reason to doubt this theory. If it be so, then all the soul qualities (the universal Cosmic intelligence of which soul consists) do not immediately detach themselves from the body. The qualities of this residue of Cosmic intelligence, when sufficiently regenerated, would once again manifest as soul-personality, as a personal consciousness of one's own higher levels of consciousness. Further, it would be the *same* soul essence as before the individual was considered to have died. If there were no serious injury to the nervous systems and to the brain, there would again exist the same soul-personality.

Let us realize that soul-personality is also quite dependent upon the organ of brain for its manifestation. It is through and by means of the brain that we come to have a realization of the Cosmic or vital life force with its intelligence within us. The stream of consciousness that permeates our being is the "stuff" of which soul consists. The higher levels of this consciousness we call *psychic* in contrast to the objective and subjective levels so commonly known to us. When we are able to experience sensations of the psychic level of consciousness, we call it *soul, psyche, divine essence, God within, the exalted self*, and numerous other definitions given by various religions and philosophies.

The personality is the sum total of our (a) realization of this higher consciousness; (b) our conception of it; and (c) the way we think, act, and feel in accord with it. The evolvment of the soul-personality is the attempt to raise our objective awareness, our behavior and thinking, externally, to that point where we feel we are in accord with the idealism we psychically have experienced.

If this is difficult to understand, let us think of a sculptor visualizing a beautiful abstract form. It is only one kind of reality to him, an inner one, a sort of ideal. He then wishes to realize it objectively, that is, to embody it in material form so that he may derive visual aesthetic satisfaction from it that will conform to the inner appreciation he has. Simply put, he wants to create materially an object which will participate in his mental construct. So he models of materials an archetype of his mental image.

The inner ideal he had we may call the *soul* substance, that is, the psychic levels of the universal consciousness accompanying the life force in our body. The image the artist makes of clay is the *personality*, shaped gradually to conform to the concept which he has, namely, the soul.

If the brain is injured in the so-called temporary death, then the ability to become fully aware of one's psychic self, and particularly to translate it into objective terms of thought and action, might be difficult. The soul-personality as realized might vary considerably from the former one. The personal evolution, so far as consciousness of the soul essence is concerned, might be of a lower degree for the remaining years in the present existence. Whether the realization of the former personality evolvment as a latent memory would remain in the subconscious unaffected by the partial death, and temporary disorganization, can only be speculative. The whole subject, of course, must be at the stage of this type of experimentation, in the category of abstraction and assumption.

It is significant to note that many primitive religions and many mystical philosophies take the position that disposal of the body should not occur until a certain number of hours or, in some cases, days after the pronouncement of death. The underlying premise in this regard is, as we have said, that although the common characteristics of death are present, yet all life force has not departed from the body and the Cosmic intelligence has not completely waned or been diffused until that particular time has elapsed. This shows the notion that any restoration of life so-called before that time would really be but a stimulus only of the life that was already there and had not departed.—X

### Some Observations on Reincarnation

Reincarnation as a subject never loses its fascination. The amount of literature concerning it makes it difficult to speak or write about. When any new material appears, it is substantially a repetition of what has been said before, assembled in a slightly different form. Therefore, my presentation here is not necessarily original, nor is it new in the sense that the ideas may never have been expressed elsewhere.

This article is a summation of what I believe to be the Rosicrucian concept of reincarnation, interspersed with my personal comments which may or may not have substantial value. It is true that the more we study a subject, the more it should become familiar. In that way the answers to questions which may have previously concerned us may be less vague.

The whole concept of reincarnation is one that dates back as long as man has been a thinking entity. One of the most erroneous conclusions about reincarnation is that it is something that developed in the period usually referred to as the span of civilization. When individuals first became capable of thinking, the idea of reincarnation seemed to generate itself in connection thereby. There are many explanations of man's interest in immortality. Many claim that it is no more or less than man's selfish desire to maintain himself, his possessions and individuality. Regardless of the arguments for or against the general concept of immortality, man has, nevertheless, thought of himself as a continuing entity, a being that is not limited to a manifestation in one single segment of existence.

To grasp this concept of the basis of reincarnation, we must orient our thinking to the fact that reincarnation is based upon the principle that there is an element, an entity, of being that is permanent, while there is another manifestation of being that is not permanent. In other words, the whole concept of reincarnation revolves around the point that something in man has permanence and eternal value, and goes on functioning regardless of the circumstances or the media. We may call this eternal value or entity by any name we choose. Those who accept this theory believe the manifestation to be of God or the creative force. If we confine ourselves here to the Rosicrucian terminology, we will use the term *soul* as meaning everything in man that is not material; in other words, soul is the entity or the activating force that causes man to have mind and being, and causes the body to be animated or living.

In his concept of reincarnation, man had to first believe in values superseding the physical universe—that anything physical was existent for the purpose of providing an environment and a medium through which this

soul or soul-force could manifest. For this reason, as far as historical records substantiate our research, men and women who have believed in reincarnation were usually those who were substantially more developed spiritually, mystically, and psychically than the average of the human race about them.

This statement needs qualification since any principle adopted as a religious doctrine, of course, has many followers who accept certain dogma with blind faith and without question. In other words, there have been religions in the world established by persons who had achieved spiritual values and spiritual concepts, but whose followers lost sight of the values which the founders upheld. Consequently, at times religions which believed in reincarnation have thrived. Hundreds of followers accepted that belief without placing any particular value on it, just as many religions today accept doctrines and principles without questioning their source, or even the possibility of their having an element of truth.

Generally speaking, however, those who gave thought to reincarnation have been able to see beyond the limitations of the physical universe. They have developed their entire philosophy upon the principle that something exists which is more important than the physical being. The belief was that the soul is a continuing expression from the beginning of time through all being and through all the period that God has ordained time to be, and that this individual segment of soul has utilized various means of expressing itself, each incarnation being one segment of the total expression.

To the individual who fully subscribes to this theory, each human life is a very small portion of being and relatively unimportant. This concept of the unimportance of physical life has led those who did not fully understand the principle, and motivation back of the thinking, to believe in the mortification of the physical body. As a result of this misinterpretation, practices have developed in some areas of the world that depreciate the physical body to the extent of not giving it proper care.

Among those who have taught reincarnation as a doctrine, there have been some of the greatest philosophers, religious leaders, mystics, and avatars of all time. Repeatedly,

these individuals have subscribed to the theory, and to this fact many people point for proof of reincarnation. Because so many believed in it, it seems improbable that all those intelligent people could have been in error; however, such is not complete proof. Regardless of what we may believe, we must remember that reincarnation is a man-made theory, as I will touch upon a little later. Some great religious leaders and philosophers have denied reincarnation; so, consequently, we have our choice. But I think the balance is in favor of those who have supported it; personally, I believe that the thinking of so many men and women, which has led them to the conclusion that reincarnation is a fact or a possibility, must carry a certain amount of weight.

It is difficult to break a subject into its parts, but I believe it would be well to select a few points and consider the general subject by referring to some of the questions usually asked in regard to reincarnation. These are not specific questions, but rather general concepts that have occurred in the minds of individuals concerning this broad subject.

In general, the appeal of reincarnation to the human mind is based upon the logic of it. There is reasonableness, we might say, in the rational mind to agree that the physical life span of which we are conscious at the moment cannot in itself be the end. As I have already mentioned, the belief in values superseding the physical does cause man to attune himself to the concept of a philosophy which maintains that the immaterial element or the soul is something that goes on indefinitely. If the universe, as we believe, was actually created by a superior intelligent power or force called God, and it functions, as we are aware of at the present time, merely so that the human being composed of the intricacies with which we are familiar lives, thinks, and works for a period of four-score years and ten and then all is over, then the creator has perpetuated a monstrous joke on human life.

There is no rhyme or reason in the concept of expended energy in existence for such a temporary, limited period. Everything in nature would seem to indicate that this life of which we are now conscious is one phase of a greater existence. Therefore, any in-

dividual who approaches the subject of reincarnation with an open mind will find it logical that life is a series of manifestations; or that life, as we know it, is one of a series, and that soul, which includes that life, manifests in different forms at different times over different periods of time in different places. Certainly, logic upholds this type of thinking.

Nevertheless, after arguing from the point of logic, I wish also to state that regardless of how logical the concept of reincarnation is, or regardless of how many thinking people have considered it so, logic in itself is not proof of anything. Many ideas have been proven by the human mind to be logical, but logic, truth, and reality are not necessarily synonymous. To reiterate again, reincarnation is a man-made theory. It is a human concept or a human interpretation that we give to a higher or Cosmic law.

Reference to law causes me to recall a phrase common upon the lips of many people, "the law of reincarnation." I have probably used it myself, but the term should be eliminated. Reincarnation, as we understand it, is not a law. It is an effect. The law that exists is the law of Karma. It includes the general principle of give and take, of completing a cycle as evidenced by its own most common symbol, that is, a serpent swallowing its tail. Karma is the principle or the law behind incarnation, and incarnation is the effect of the operation of the law.

Society is divided into various levels. Religious concepts or the philosophies of other individuals influence us more often than our own judgment and intuition. We attempt to coordinate the principles, in which we believe, with social and moral standards which may have nothing to do with the all-over scheme of things. We attempt to develop our own principles and beliefs in terms of the consciousness of God according to our interpretation. Actually, it is probably true that God is concerned very little about the foibles of human nature and did not lay down the moral and social laws to which many humans think humanity has to conform in order to ever reach a fuller concept of God. In other words, the laws that man may establish for one physical incarnation are only a matter of man's individual interpretation of one life and one environment.

This concept does not apply to the law of Karma, which operates at all levels. We cannot deny its existence. Neither can we expect exception from its operation. If I put my finger in a fire, I will experience pain. This effect is due to the law of physics, and nothing, no argument, will change it. If, in a reasonably free country, I do an honest day's work, it means a day's pay. This is according to the law of economics. If I steal your wallet as you go out of a room, I may have to serve a term in jail. This is the working of moral law enforced by political entities. All these illustrations are of cause and effect, and incidentally they have very little to do with anything outside their own sphere—physics, economics, or morals.

If I devote my life to the acquisition of knowledge and to the attempt to develop the potentialities given to me as an intelligent being, then I will presume to have opportunities to use these principles. The functioning of Karma is one far more extensive than of any law operating only at a physical level. Karma affects not only the immediate present, but periods that lie in the future which will continue to exist as long as there are intelligent entities to be aware of existence.

We must not confuse the level of function. The law of Karma works throughout all things, but not always for the same reason. In other words, man is not burned when he sticks his finger in the fire because of a punishing God. Your social and moral behavior does not concern Him as some religions would have us think. God is concerned about our acceptance of the laws of the universe and how we relate ourselves to them. Ours is a challenge to live to the fullest extent that life offers. We are to fit into a great scheme; and all parts, we might say, are segments of one great manifestation like cogs in a wheel. The wheel is more important than the cog, and the concept of life as a whole, or Karma existent over centuries, is more important than the mental anguish that may come to a child who stole a dime and feared punishment.

What I am trying to convey, and which is rather difficult, is that many moral, social, and intellectual concepts are based upon prejudices. I am not denying or disregarding worth-while moral standards. I am trying to emphasize proper values by looking at them

from a different point of view. Life is more important than any human-made morals or ethics. Karma is a principle that has to do with living, not at this moment, not in this life, but eternally. Without the principle of Karma, living would be unendurable. It is the only explanation of human difference and of the problems with which we have to cope. It is the only hope that that which we have today may be put to advantage, so we can gain in knowledge and understanding—and, we hope, in happiness. There is no explanation in any other religion or philosophy for the hopeless cripple, the deformed individual, the idiot or deficient person, for pain and grief, sorrow and misery, for poverty, and the many degrading forms of existence, except through the operation of the law of Karma.

Nevertheless, the critic of the theory might ask, "Does God, therefore, force human beings into pain, poverty, and unhappiness?" Actually, such a critic has missed an important point in this argument. God does not force me or anyone else into any circumstance. Circumstances happen on limited levels of manifestation, as I mentioned. When I put my finger in fire, God does not burn it. This is the important fact to remember. The burn is the result of a manifestation of a physical law. If I suffer pain that seems to be unexplainable, if individuals are born into a social status that leads to misery, poverty, and want during most of their lives, it is not God that does it. It is the functioning of the law that is, in its inalterability, a proof of the justice of God. That the law cannot be changed by wishing, thinking, or making supplication, that it works for all, is proof that it will surely work uninterrupted for every individual regardless of circumstances.

In considering Karma we must take it out of the limitations of physical time and space. Karma, in terms of cause and effect within a limited length of time, is different from cause and effect within eternity. Surely, we can all remember disappointing experiences in childhood. Can you not remember something you wanted and didn't acquire, or the time when you were ill or hurt and couldn't participate in an activity you had planned? Can you remember the importance that such an incident had in your consciousness, how it seemed that your whole life was worthless, that your purpose for living was hopeless

because of this incident? Now as we look back, we realize that such was only an incident.

Someday we will look at this whole earthly life, not at one but many of them, with this same amused tolerance. Regardless of how you may have suffered, or of the experiences that took place, a whole incarnation will have no more significance than the childish whim of losing something you thought was irreplaceable. The same relative proportionate importance will be placed upon an entire series of reincarnations when measured in terms of eternity.

Another question about reincarnation concerns its cycles. Our monographs teach that the reincarnation cycle runs in periods of approximately 144 years. We must remember, however, that this is a man-made approximation based upon evidence believed to be reliable. Also, nature functions according to laws only a part of which we can perceive. Nature does not function on the same schedule as some man-made things. For example, during the past few months it is supposed to have been fall and winter, but yet, nature has not acted in that manner. We have had comparatively good weather. Nature does not always conform to the clock and the calendar. Summer does not mean perpetual heat, neither does winter mean perpetual snow. Cycles are general.

Even the cycles of the year applied to us as individuals, do not mean that your seventh cycle is one of doom and your first cycle one of vast opportunity. In fact, all periods have their constructive days and offer opportunities in various ways. You cannot judge the length of various incarnations on a fixed basis of 144 years. Possibly, over a period of 10,000 or 20,000 years, you would find that the 144-year cycle has worked out at an average, but you may have been incarnated a dozen times in the past three or four cycles. The average is important, and in terms of eternity, they have to be considered over a very long period. We do not know enough about the theory of cycles to be specific. They are not too important; neither is the number of incarnations. It is what we are doing with the present cycle that has immediate value.

In reviewing our childhood, many of us would not be certain of the years we spent there, or how many grades of study were covered. We would have to think about it.

In other words, each unit becomes insignificant in terms of time, and the same is true of our periods of incarnation in terms of eternity.

Another common question concerns the relationship of memory to reincarnation. The person making inquiry wants to know why he cannot remember the specific events of his reincarnations. The answer is not difficult. Actually, memory is quite limited. It is given to serve us in certain ways, not to be infallible. Most of us remember few events of our childhood. Those few stand out, but, barring something unusual, it would be difficult for you to recall some event which occurred when you were ten years old. In other words, without some outstanding event with which to associate another event, you probably cannot isolate a specific time as to years. I challenge you to go back beyond the age of ten. Can you remember events in the third, second, or first year of your life?

We frequently wonder why memory is so illusive, particularly when trying to think of something we feel we should be able to remember. If memory is illusive in one physical life of experience, how much more illusive would it be over a period of many lives? One reason for memory to be illusive is its association in practice with language. Incidentally, in our monographs we are taught to visualize and not depend on language exclusively; however, most of us do not follow this advice. It is easier to think in words. Almost all our memory and association with our environment is in terms of language.

We think, we daydream, we live, we exist to ourselves in language. Without language, we could remember only a few events; therefore, we cannot recall much that happened when we were three years old. With a limited vocabulary, we were unable to verbalize our experiences, to put this concept into psychological terminology. As we grew old enough to put into words all that we experienced, our memory became more specific. Therefore, in even one life, unless we can depend upon a reasonable vocabulary, we cannot depend upon memory.

Let us go a step further. Suppose that your last incarnation on this earth was approximately 150 to 200 years ago, or during the 1700's. You may then not have spoken your

present language. Even if you did, let us say that you had lived in New England during the period prior to the Revolutionary War, and were now listening to a conversation by your contemporaries of that time or had a recording of it, you probably would not understand it.

English has changed, particularly in its oral expression, as have all other languages. Most of us realize changes in languages in our own lifetime, but do not think them too significant. The English of 200 years ago was different from that of today. Also, the chances that you were incarnated in an English-speaking country are remote. You may have spoken other languages, even such as may not exist today in the same form.

Because of this language barrier and our tendency to carry memory in terms of language, little of an incarnation can be recalled by our present consciousness. Language is a most useful tool, but to put experience in terms of it is a limitation mentally, physically, and psychically. Consequently, in the Rosicrucian monographs we are taught from the very beginning to learn the importance of visualization, to learn to put every experience into some symbol in addition to words so that we can gain and accumulate permanent knowledge that can be carried over from incarnation to incarnation and from experience to experience without the necessity of having a dictionary.

Because language is a man-made tool—useful, it is true, but still man-made—it is a limited tool. The storing in memory of events and experiences in terms of language is one of the most limiting factors that civilization has brought upon us. Man is not able to bring his experiences consciously from one incarnation to another, or even from one experience to another, without putting all his knowledge in language, and in that process he sometimes misses the most important part of the knowledge.

Those who have had experiences that seem to confirm some of the principles of reincarnation usually have memories in terms of events and circumstances that are rather vague and do not make a complete picture. A passage of music, or a picture, may seem to cause one to feel related to a familiar situation. More may be spoken through the arts than through the language.

The course of existence is complicated. As St. Paul said, "We see today only darkly." We have only a glimpse. When I spend almost an hour attempting to analyze some phases of incarnation, I have probably shown my ignorance as much as my knowledge. No one can completely bridge that gap which would clear the knowledge existing beyond the limitations of our physical environment. We will go on as long as we live asking questions that are unanswerable, but by moving in the right direction, we may come to a greater future realization. There is more knowledge available to us now than ever before. We may not have reached a state that is completely acceptable or completely happy, but we possess the knowledge to move on, to throw off limitations such as dependence on language as a means of memory.

Above all, keep in mind that our speculations and theories are man-made; but also if you forget everything else remember I have tried to show that immortality is a condition of perpetual existence, that there is nothing to fear in death, as it is ordinarily referred to. It is a phase of change to be welcomed as any other event.

Death is a transition for which we should be constantly prepared, but should not expect it momentarily and thus forsake good judgment and the benefit of living today. Transition is inevitable because from the moment we are born we begin to die, and the length of time it takes is the life span. When the time of transition comes, we will move on into new experiences and opportunities—to participate in new problems. But the whole is greater than the parts. We participate in a vast scheme of things, which is known as the universal or Cosmic Being.

As to work we do not like to do, most intelligent people agree that the best way is to put our shoulder to the wheel, figuratively speaking, and get it done. That is better than doing nothing. Not all of life is satisfactory. We have unwished for phases of existence, but we can learn from such experiences and then carry in visual and other concepts these lessons into other phases of our existence. Immortality is life—not ours to give or take, but ours to share in. When we evaluate, with honest appraisal, the privileges of that participation, we find that it has more to offer than we are acknowledging.—A

### Should We Hate?

A soror, rising to address our Forum, asks: "To what point may the true mystic criticize others? Can he afford to hate? Who is harmed by hatred? Did not the Master Jesus express hatred in chasing the money-changers from the temple? Is there a righteous hatred?"

Hate, as an emotion, is born of hurt. It is instinctive to dislike what inflicts pain or suffering upon us, whether physical or mental. Hate is an intense dislike, amounting to the desire to repel or combat the provocation or hurt. We can hate persons and things and it is *natural* to do so. By natural we mean that we have been conditioned, through the long period of development of man, in the interests of our personal welfare and survival, to hate that which opposes us.

Let us look at the matter from the psychological point of view. As living, intelligent entities, we cannot tolerate circumstances that may directly destroy us or those things that we love or on which our existence depends. Minor discomfiture or unpleasantness we may avoid or endure. However, things which are intense and persistent and seem to conflict with that which is vital to our welfare arouse within us an ire. Continually provoked anger engenders hatred. In hatred, nature seeks to strike back or retaliate, to annihilate that which obstructs it.

Poetically and morally, hatred has been inveighed against as being unworthy of man. However, it is the opposite pole of one of man's strongest emotions, *love*. The emotion of love is the desire to attract to ourselves that which gratifies or pleases in some way some aspect of self. Hate, conversely, seeks to repel that which results in sensations displeasing to self. Certainly it is logical that we suppress certain sources of sensation, just as it is necessary for us to attract others. If man had not hated in his struggle upward, he might, if he survived at all, have gained some advantages. But fear and hatred, both commonly thought of as negative states, have served man, though in doing so they have brought about detrimental side effects.

Actually it is not hatred as such that is so objectionable, but rather the state of mind we enter into which arouses it. Ignorance and undisciplined emotions are causes of hatreds that are often not justifiable. In

other words, assuming that hatred is a necessary and basic emotion, there are times when such an emotion need not be given expression. Religious prejudice is an example. Through ignorance one may believe that the god expounded by his faith is the sole reality. The creed of his faith may further imply that all other conceptions of the deity are false; therefore, all those who believe in them are sacrilegious. Consequently, this devotee's dedication to his religion is offended and his ego is hurt by the opposing creeds. They become his enemy. Their persistence causes him sustained mental agony which, in turn, causes *hatred*. Hatred is a proper emotion under the circumstances—but the circumstances are not necessary.

Business rivals may come to hate each other as competition becomes keener between them. Each thinks the other is trespassing upon his means of livelihood or intervening to his disadvantage. A philosophical, a rational approach to the situation would disclose that each is following the impulse of survival. If a conflict arises from such, a means of reconciliation should be sought to prevent financial loss to either.

Rational beings must learn to regulate their emotions. To suppress them completely is likewise wrong and can result in other serious effects to the individual. When one experiences the emotion of hate, the discipline of the emotions should take the form of self-analysis. Can, for example, the source of the emotion, that which stimulates it, be mitigated in any way? Can a change in one's activities be entered into so that he no longer experiences the distress underlying the hatred?

One of the particular questions asked this Forum is, Is there a righteous hatred? I think we have already answered that in the affirmative. Where reason and self-discipline fail to remove a serious cause of agitation, hatred of it, in avoiding or combatting it, is necessary. To poetically convert such hatred into love, if such were actually possible, might prove fatal.

The Biblical account of Jesus' driving the money-changers from the temple is perhaps the classical example. However, the point at issue is whether Jesus' reaction was righteous indignation—anger, in other words—or if it had advanced to the point of hatred. Anger is more spontaneous and usually finds

an immediate outlet. Though hatred includes the emotion of anger, it is an emotion which is prolonged for want of immediate satisfaction. It is, in other words, a sustained anger, resulting from a hurt that develops into hate.

Hatred can be at times more injurious to the one harboring it than to the one toward whom it is directed. This is especially so when a hatred is misdirected, as for example, hatred that is built upon hurt to the pride, or when an inferiority complex is present. There is little opportunity to abate such hatred because it is ethically and socially proscribed. To attack, repel, or in any way publicly combat the source of hatred based on envy would bring the condemnation of others. As a result, the emotion is suppressed where its stimulus may eventually cause psychosomatic illness to the one harboring it. It is a kind of venom which poisons the mind and nervous system of the individual who cannot dissipate it.

Hatred is a dangerous primitive emotion which can easily blind reason in its intense sensations. Usually hatred builds slowly, going through lesser emotional stages at first. When one begins to experience the symptoms of it, he should begin an analysis of himself and the causes of the hatred at once. He should carefully consider the extent of the injuries he has suffered, whether physical or mental, and determine whether they are of such severity as to require the emotional display of hatred. It is often preferable to exhibit righteous indignation—to use common phraseology, have a show-down at once—rather than to try self-control to the extent of complete suppression, that is, locking up the anger and permitting it to smoulder into hatred.—X

#### About Cynics and Skeptics

A frater now asks our Forum: "What is the remedy for cynicism and skepticism? I have heard it said that in most cases the fault lies in the inadequacy of the individual himself, and not in outside influences or disappointments. Is a skeptic covering up certain guilt that he does not wish to admit? What is a good purgative or remedy for this feeling of skepticism?"

The common usage of such words as "skeptic" and "cynic" may have quite a

different connotation than their original meaning had conveyed. In ancient Greece, for example, there was a school of philosophy which we now term the Cynics because of their doctrines. There was another school known as the Skeptics; its ideals and teachings were quite contrary to those of the Cynics. The words and their meanings are thus not really interchangeable.

A cynic is a captious individual, one who is fault-finding—disinclined to accept any ideas which do not conform to his own opinion. He is ready to discredit anything he experiences which does not coincide with his own objectives and advantages. In a sense, a cynic is a mental isolationist. He forms an opinion of values and virtues, and then immures them by opposing all contra views. The thoroughgoing cynic is really antisocial and contributes little to society. He takes the position that his interests and activities are the core of society; he repels anything which in any way alters them. Consequently, if the cynic's thoughts and his philosophy are fallow, their contribution to society is then nugatory, that is, of trifling worth.

What causes this cynicism? The cause is most often psychological. Some experience in the life of the cynic has given him an acrimonious viewpoint toward human relations. He has perhaps suffered defeat, and thereby acquired an inferiority complex, a feeling of inadequacy. This induced a sardonic attitude toward all new ideas, methods, or practices. He sneers at them so as to demean them in the minds of others. In this way the cynic hopes to keep all other achievements at a level with his own. He fears further defeat or inferiority by comparison.

A cynic will even disparage another whose concepts are similar to his own. He will imply that the other person had plagiarized his thoughts or that their exposition of them is less effective than his own. For homely analogy, a cynic would throw mud on a neighbor's home to soil it so that he would not have to improve the appearance of his own. Though the conduct of the thoroughgoing cynic is despicable, he is usually an emotionally troubled person who needs help rather than censure.

Many criminals are cynics. They are embittered by their conflicts with situations arising in life and which they have not been

able to master. Their cynicism consists of striking back at society, of defying it and destroying its conventions when such is within their power. The criminal often ridicules all moral and social virtues and most of those which are held to be common decency.

What can one do to help the cynic? Actually, though the cynic will be boastful of his own ability or activities, he *really* considers them to be of a lesser quality than others—that is what makes him a cynic! The cynic must be given the opportunity to really prove to himself that he can do certain things equally well or *better* than some others. Once he really acquires self-confidence, there is inculcated an attitude of tolerance toward the ideas of others. Psychologically, he then feels he can *afford* to be charitable of others; before such a time, he thinks that he is quite insufficient and that he cannot afford to expend recognition or the praise of the efforts of others.

One must avoid asking the cynic to do that in which he believes himself to be particularly deficient. His sense of inferiority will cause him to refuse to undertake the task. It will constitute but another failure further depressing and embittering him. He should be encouraged to do something simple which has not yet entered into his obvious dislikes. If this is done successfully, he should be praised and requested to do something further until a series of achievements have been accomplished. The next step then is to request him to perform an act which is related to his feeling of inadequacy. By this time sufficient self-confidence should have been established for him to undertake the task with little persuasion. If he is then successful he will no longer be a cynic. The only exceptions are those suffering personality maladjustments, and who may need psychiatric assistance.

The *skeptic* is quite another type. He is one who really has some very commendable qualities—though at times they are provoking ones. The skeptic insists on doubting anything that is on faith or hearsay. Everything must be demonstrable to him. It must be empirical, having an objective foundation. If something is not demonstrable, if it is abstract only, he retains an open mind but will not accept it as truth. The skeptic, like the ancient *Sophists*, makes man the measure of all things. Nothing *is* until it is indisput-

ably shown to be such. The skeptic accepts belief, at its best, as a temporary kind of knowledge which must be rejected by whatever is revealed as fact, as being evidential to the senses.

The skeptic is obviously not an idealist. If he had an ideal, it would need to be immediately converted into demonstrable reality—consequently, it would no longer be an ideal in the strictest sense of the term. The skeptic, therefore, may miss much enjoyment in life by confining himself to a principally objective existence. The world of romance and imagination is, in effect, more or less rejected by him.

We have mentioned that the modern skeptic is inclined to submit all knowledge to empirical evidence, to the proof of the senses. However, the ancient school of the skeptics whose first representative was Pyrrho, of Elis (365?-275 B.C.) had *no* reliance upon the human senses! They declared that all experience consisted of sensations and held that sensations vary with different people; the training and environmental influence of people cause them to interpret their experiences differently, and consequently there is no uniform knowledge upon which all people can place their dependence.

Where men live, the altitude, the climate—all of these cause a variation in their experience and cause dissimilar knowledge. Pascal, French philosopher and skeptic, said: "We see scarcely anything just or unjust that does not change quality in changing climate. Three degrees of higher altitude overturns all jurisprudence. A meridian decides the truth. Fundamental laws change; right has its epoch. Pitiful justice bounded by a river or a mountain! Truth this side the Pyrenees, error that side."

Legend has it that Pyrrho so mistrusted his own senses that he would not step out of the way of an approaching wagon and had to be rescued by his friends.

Though skepticism may often be disconcerting to the idealist and the enthusiast, it is advantageous in tempering impetuosity. That which may appeal to the emotions and arouse imagination, when subject to the closer scrutiny of reason and observation, may be found to be an illusion.

Certainly, a scientist must be a skeptic to a reasonable degree. He must, of course,

have an open mind in order to investigate and analyze. He must have sufficient imagination to engender a theory or hypothesis to be pursued. However, he must be sufficiently skeptical to question what may seem probable and yet cannot be objectively substantiated.

Perhaps an excellent and proper example of skepticism is the attitude of academic science toward the tales of the flying objects as seen in the sky and said to be space vehicles from the planet Venus and other heavenly bodies. The scientists cannot and should not take as evidence the hearsay accounts of those who claim that they have spoken to people from other worlds or have ridden in flying saucers. The scientist has to have direct, observed facts. He cannot take the assumption, for example, that certain material under the microscope is a virus just because others are convinced that it is; he has to put it to a test. He wants knowledge just as much as the man on the street—perhaps a great deal more—but he does not take chances, does not allow himself to be carried away by hysteria and illusion.

Traffic police in any city of the world, as well as accident insurance investigators, know that witnesses to an accident cannot agree on the details. Out of six witnesses, an average of 50 percent will disagree on just exactly what occurred. Science cannot be founded on that which is motivated by emotional responses. So, scientific skepticism is necessary.—X

#### Exorcism Services—Superstition or Necessity?

The subject of ghosts, hauntings, discarnate entities, and other “psychic manifestations” has been discussed in a number of articles in this Forum, but these various aspects of it are so intriguing that they crop up time and again.

A new member recently addressed our Forum, expressing the view that such things exist, stating as partial proof the reason that the various religions have a service of exorcism. “If such things as spirits are mere superstition,” he said, “then we must term *religion* superstitious as well,” a view which he could not accept.

By definition, we find that exorcism is the act of driving off an evil spirit by adjuration,

delivering someone from an evil spirit, or addressing, conjuring, or conjuring up, an evil spirit.

Religionists have always expressed a need to bring enlightenment to peoples less privileged than themselves—to bring the “Word of God” to backward lands. Missionaries have done much to open and “civilize” primitive areas such as Africa, the Pacific islands, and the American continent. In their contact with the primitive inhabitants, they found polytheistic religions and great emphasis placed in the supernatural, especially a preoccupation with evil spirits, ghosts, and other such entities. This preoccupation can still be found in Africa, the West Indies, and some parts of the Americas.

The most influential personage in the primitive society is often the witch doctor, for he is capable of calling up these supernatural beings to do his biddings. He can supposedly cause the spirit to bring misfortune to a person, and by the same token, can banish an existing spirit from the home or body of a person.

Strange to relate, however, the chances are quite good that the ritual of the missionary’s own religion includes a rite or service of exorcism designed for exactly the same purpose as the witch doctor’s ceremony for banishing evil spirits.

Of course, the religionists might call the spirits by another name, such as “discarnate being,” but the inference is the same.

In fact, there is no difference, except in detail of performance, between the “Service of Exorcism” of the church, and the rite of banishment of the witch doctor. Both are based entirely on ignorance and superstition.

Many religionists acknowledge this fact, and then counter by pointing out that the service is a hold-over from ancient times—one which has outgrown its usefulness but is still retained, though never used.

Only the other day a letter came from a member in Australia telling us of a woman apparently beset by two personalities: one that was her normal self, and the other, entirely different, that would “take her over” against her will. She was aware of this other personality, but powerless against it. She went to her minister for aid, and he determined that she was possessed by an “evil spirit.” When prayer did not aid the woman, the minister resorted to the rite of exorcism,

which he performed several different times, to no avail. Up to the time the letter was sent to us, the victim had suffered for five years or so, gradually becoming worse.

From the complete description of her actions and symptoms it seems fairly obvious that the poor woman suffers not from possession of an "evil spirit," but from a classic example of schizophrenia, or what is popularly known as "split personality." She needs the aid of a competent psychiatrist, not the ministrations of a person so superstitious as to believe in evil spirits.

It is unfortunate, but true, that many of the so-called spiritual leaders of this enlightened age are victims, in some respects, of the very superstition which they supposedly are combating.

Of course, it is true that this play on superstition helps hold a congregation, at least in more primitive areas, but we cannot help feeling that mankind would be served to much better purpose if these elements were eliminated from religious dogma and doctrine, and their true nature freely presented and taught.—W

### Cosmic Appeals

A frater desires to know about the relationship of the different types of appeals that can be made to satisfy one's worthy desires. He relates that we are told about appealing to the Cosmic Masters when in need. We are also told that certain days are better than others for holding in mind a desire to be gratified. Further, the book, *Self Mastery and Fate with Cycles of Life*, sets forth certain cycles indicating preferable days and hours for the accomplishing of particular objectives. The frater also asks if these conflict—"or can they be reconciled?"

As Rosicrucians, what do we mean by Cosmic Masters? We use the term *Master* to mean one who has excelled in some skill, learning, method, or practice. Mastership, of course, includes having an especial knowledge of something by which the superiority has been gained. A Cosmic Master is a *human being* who has, through study and varied experiences on this earth plane, acquired exceptional knowledge of Cosmic and natural laws and the ability to apply them. It is in the latter that his mastership enters. These intelligences on either a Cos-

mic plane, or as yet residing here on earth, may be contacted through attunement as is explained in the Degree studies. It might be said that most of the contacts are with those Cosmic Masters who are still residing here, and the attunement is through the medium of the Cosmic.

It must be explained that the Rosicrucian teachings do not make of these Cosmic Masters fatalistic guides. Each individual is not put under the aegis of one of these Masters; that is, each person does not have a *personal* direction in the course of his life. To presume that all the events of our life are pre-determined by an intelligence, as a Master, is sheer fatalism! Such a philosophy robs the individual of personal initiative. He becomes disinclined to plan personally or to reason or exercise his own mental faculties to accomplish an end; he thinks that the matter will be consummated by merely "asking the Master."

There are some unfortunate persons who believe that a Cosmic Master is something like the genii of the tales of *Arabian Nights*. All they need do, they believe, is to rub a magic lamp, as it were, or to say a certain strange word, and the Master like the genie of the tales will appear and do their bidding. This notion shows an utter disregard—or ignorance—of the fact that each human being at birth, if normal, has been given mental faculties with which to meet or surmount most of his obstacles. We are not puppets pulled about with strings by some superior intelligence, or by wise beings called *Masters*.

In the first place, one is not entitled to Cosmic aid from a moral point of view if he is indolent and wilfully negligent. If one refuses to exercise and to exhaust his *own* knowledge and personal power to attain, then Cosmically he is unworthy of the assistance of the Cosmic Masters. For such intelligences to help the indolent person would be to ingeminate his weakness.

If any degree of success is to be attained, the appeal to a Cosmic Master must take into consideration numerous factors which we as mortals might term *ethical* and *moral*. First, that for which we ask must be consistent with *conscience*. Conscience, of course, is partially the consequence of the conventions of the society in which we live and which are

accepted as good or otherwise. The conscience of people across the border in another country, or across the seas, or in different lands may vary one from the other. But, underlying conscience is the inherent urge in each individual to do *right*, that is, to so act as to be consistent with the common good as it is interpreted by the masses. If we knowingly ask for that which is contrary to this inherent impulse, our appeal to the Cosmic Masters will fail. We cannot expect to conceal our inner feelings and intent from the very superior intelligences to whom we appeal; they are always exposed, always apparent.

Second, we must have no motive or purpose in our intent that is solely selfish. By that we mean, one must not ask for that from which he alone *exclusively* benefits. We must also not ask for things which would degrade our own character or that of others or interfere with our soul-personality development. To ask for money, for example, from sheer cupidity, that is, just to *possess* it, constitutes avarice and one would never receive Cosmic help or guidance from a Master while having such a motive. Further, the petition should be such that in its fulfillment it imposes no unnecessary hardship or misfortune on others.

The assistance which one receives from the Cosmic Master is not directly of a material or tangible nature as so many erroneously think. The Cosmic Masters do not manifest, that is, materialize money, property, power or fame in any form, to an individual; nor do they in some phenomenal manner confer directly upon an individual success in an enterprise. The assistance given by a Cosmic Master is in the form of a personal *illumination*, that is, a guidance through understanding, through a revelation of certain useful information. In other words, the guidance takes the form of inspirational ideas which suddenly enter our consciousness and by which we learn of ways and means to *personally* bring about what one desires. At all times one must be the *prime mover* in the fulfillment of the desires. But knowing *what* to do and *when* is always of great importance. An inspired plan or procedure coming to the sincere person is obviously a great

gift. It must be realized, too, that the Cosmic has no warehouse to which Masters have access to fill orders from appeals they receive.

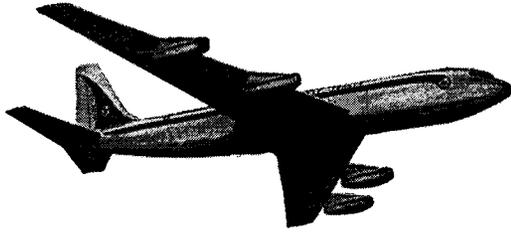
There are, of course, times which are more advantageous for attunement than others. These specific periods should be used. It is not that attunement is not possible at other times, but rather that the psychic self of man is more dominant during such intervals. For analogy, each of us knows that certain hours are more efficacious for study than others. For some persons the early morning hours are preferable. There are others who find that contemplation and meditation are more easily achieved in the early evening hours when the labors of the day are done.

The psychic self goes through daily, even hourly, cycles of greater or lesser sensitivity. By this we mean that the higher levels of our consciousness, called *psychic*, are more responsive to psychic impressions at such times and that objectively we are able to receive and retain such impressions. The book, *Self Mastery and Fate With Cycles of Life*, by Dr. H. Spencer Lewis, among numerous other references to cycles, also delineates what periods are best for such types of activity. As explained in our monographs, one's personal Sun-day is a preferable time for all psychic exercises and Cosmic attunement. One's personal Sun-day is the day of the week upon which one was born. For example, if one was born on a Friday, then that is his *Sun-day*. His creative powers and psychic faculties are particularly on the ascendant on that day of the week. There are, then, hours during that day which are better for certain activities.

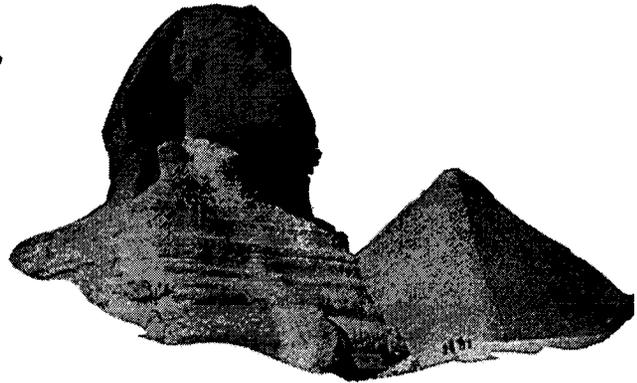
These matters are all explained in detail in the monographs of the higher Degrees. We cannot, of course, take up these matters by individual correspondence. Those who desire information about this particular subject of Cycles in advance of that phase of the Rosicrucian teachings are advised to obtain a copy of the aforementioned book from the ROSICRUCIAN SUPPLY BUREAU, Rosicrucian Park, San Jose, California, for \$2.85. It is also available from the ROSICRUCIAN SUPPLY BUREAU, 25 Garrick Street, London W.C. 2, England, for 16/6 sterling.—X



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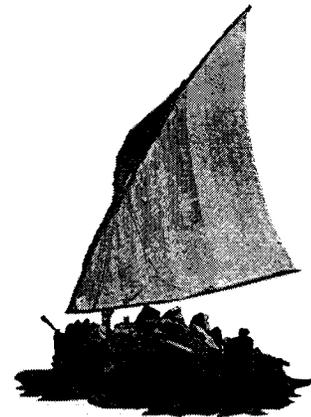
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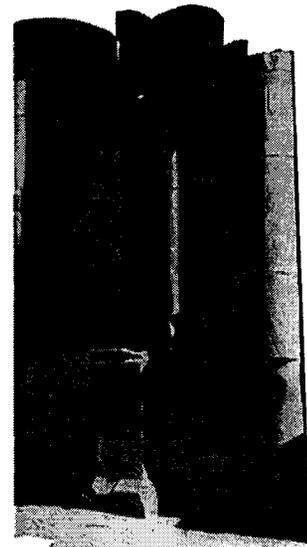
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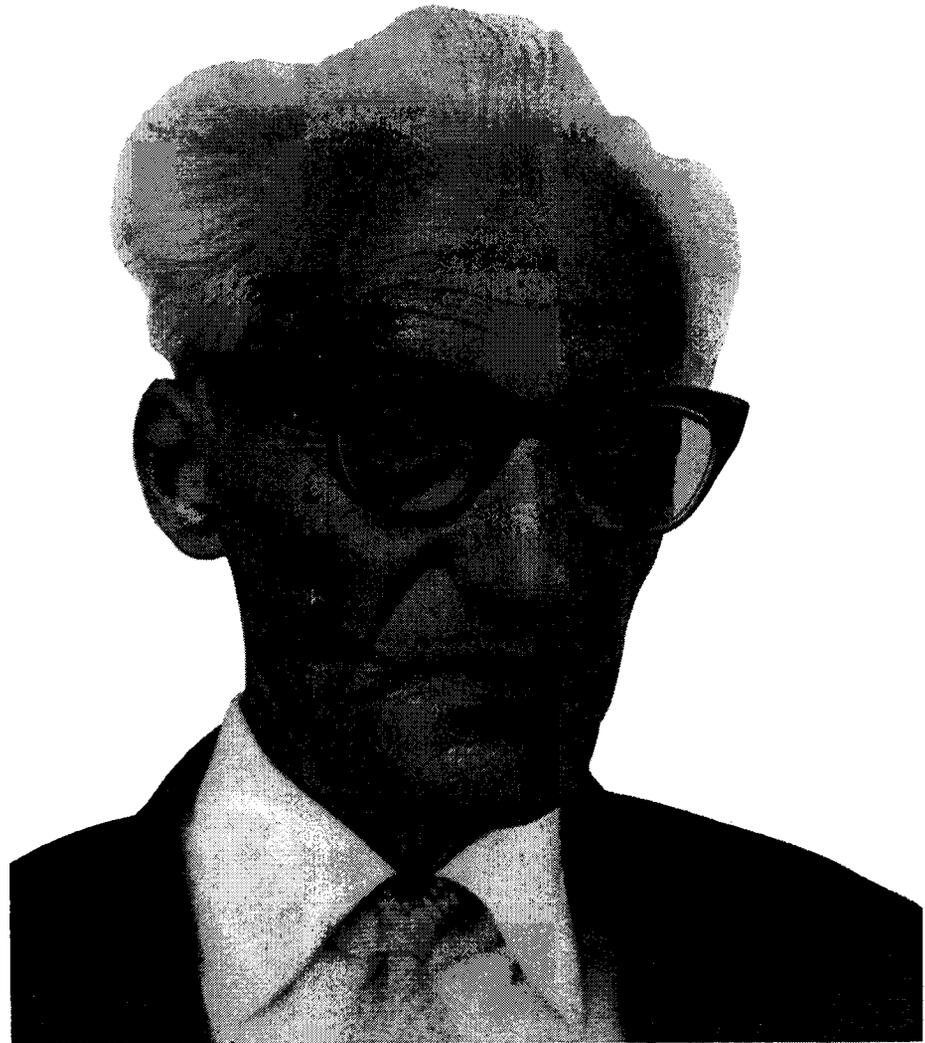


June, 1959

Volume XXIX No. 6

# Rosicrucian Forum

A private publication for members of AMORC



HARM JONGMAN, F. R. C.  
Grand Secretary of AMORC for Holland

# Greetings!



## DIVINE IMAGERY

*Dear Fratres and Sorores:*

God is a personal concept. It reflects the intelligence, education, religious, and social background of the individual. The notion of God is thus framed in the ideation, the thoughts arising out of the experiences which one has. We can think only in terms of the elements of our experience. There is no such thing as a purely original thought devoid of any relation to the qualities of our senses. A truly original thought could neither be understood by us nor could it be communicated to another.

For these reasons it is impossible to create a uniform conception of God acceptable to all men alike. The description must have an *intimacy* to the individual or it is not acceptable to him. The one who thinks of God as an impersonal, teleological (mind) cause or force in the universe, cannot accept an anthropomorphic notion, that is, a manlike image of the deity. The mental or psychic image of a supreme being had in the religious experience is only *symbolic* of the religious spirit and emotionalism of the individual. The religious spirit recognizes a transcendent power, an omniscient and omnipotent cause. What then depicts or delineates to the person such qualities? What image can he relate to omniscience and omnipotence that will have significance to him? The elements of his experience, through reading, hearsay, or personal association, will constitute the body of this supreme something.

All of this only confirms what the philosophers, mystics, and psychologists already know. The theophany from which the notion of God is engendered is wholly *subjective*. The feeling had cannot be taught. It inculcates the religious spirit of humility and inferiority to an all-pervading, supernatural power, and the passion to be embraced by it. However, it may be stimulated and aroused but it is first immanent.

It is often most difficult for man to conceive personally an image or symbol that will represent the virtues attributed by sacred

literature to a deity. There is little in our mortal, everyday existence which suggests the nobility and divine qualities of a god. What, for example, is *perfection*? What is *good*, *eternal*, or *infinite*? Ask the average man or woman to divorce from the qualities he thinks of as God's any *traditional descriptions* of Him. Ask him to supplant those habitual ideas he has with an imagery of his own. In most instances the individual will either find that his God is in a vacuum insofar as an image of him is concerned, or he will use a terminology which is almost identical to what he has inherited from his religious sources.

There is, as we have had occasion to say in this Forum before, an *evolution* of God. It is not that the Cosmic or Divine as a reality actually evolves, but rather that man's conception of it becomes more complex and lofty with the elevation of his consciousness. There are many persons whose conception of God or of a Divine cause is quite different today from what it was ten, twenty, or thirty years ago. The notion that they had as young men or women would no longer satisfy their psychic selves. Such a notion would now seem false and contrary to their reason.

The intellect, the reason, does enter into one's conception of God. Though the religious impulse stems from the subjective aspect of man, the *image* of it will always be a rational construct of mind. What to the reason would seem improbable, as a consequence of one's personal experience, will not be accepted. In fact, that which does not appeal to the intellect is apt to be considered a sacrilege if associated with the imagery of the divine.

For example, the modern man cannot accept *animism* as a conception of God. Nor will he recognize a belief that will relate any natural phenomena, as the sun or moon, to the deity. The religious spirit, however, of a simple nature-worshipper and those who are devotees of the accepted religious faiths, is nevertheless the same. But there is a great hiatus in their education and environmental

influences. One, therefore, cannot well visualize and rationally accept the other's imagery of their own immanent religious motivation.

This psychological factor has often been noticed by me in connection with interviews with people from various parts of the world, especially when the discussion came to center upon religious topics. The devout Christian will invariably, in discussing some theophany, that is, the experiencing of a divine personage, relate that Jesus Christ appeared to him. In all sincerity he will tell how, in his dream—or waking state—Christ spoke to him. The Roman Catholic will frequently feel that he has been contiguous to the presence of the "Holy Mother," or one of the numerous saints. The follower of Mohammed, particularly one who is a student of Islamic mysticism, will describe a vision, or dream, in which he saw the Prophet Mohammed. Jews, Hindus, Jains, Buddhists—if they experience a divine or holy presence—will all image it in the attributes and form of their particular holy personage. I have yet to have a devout adherent of any sect relate that he has had an ecstatic religious experience and describe it in the divine image of *another* faith.

The reason is as we have cited. The image had is a consequence of the intellect. It is the symbol of what is personally experienced. To the Christian, for example, Buddha could not possibly depict the same emotional impact as does Christ; there would be no correspondence between the idea, the image, and the religious motivation, the psychic impulse. All of this indicates how training and association actually contribute materially to one's imagery of God and the divine realities.

It also denotes how erroneous it actually is to insist that one's imagery is the true personification of his divine impulse. If the devout Christian had been born in a country where Moslemism or Buddhism, for example, were predominant, and he had become a devout adherent of one of these faiths, he would

perhaps be no less spiritual. His moral sentiments and religious impulses in all probability would be as great as they are as a Christian—yet his imagery would be quite different.

To the unthinking religious devotee it seems that the exalted religious sentiments and expressions *must* come to him only in that imagery associated with his faith. The Christian, therefore, believes that the deity will express Himself only through Christ, or the ecclesiastical personages of his religious doctrines. Since the religious experience of the non-Christian is visualized in the form or identity of dissimilar beings, the orthodox Christian will often deny that the experience is a divine one.

This imagery of the religious experience is actually more of an impediment to man than a help. True mysticism would have the union with God or the Cosmic as an inexplicable, even ineffable, experience. No sense qualities or visualization would be adequate to represent it. It is true that the experience, to be realized at all, would need to be associated with some qualities of our senses. But the mystic would try not to immure the experience in any one image—in other words, to say of a particular sensation or idea: *That is my consciousness of the divine*. Imagery is *finite*. It is, therefore, more a sacrilege to have the personal religious impulse confined in an image than to recognize no image as being wholly omniscient and omnipotent.

Fraternally,

RALPH M. LEWIS,

*Imperator.*

### This Issue's Personality

Probably it is necessary as a stimulant and incentive in life that we confront many obstacles when we are young. These, then, bring to the fore whatever talents and latent powers we may have. They strengthen our character or they reveal us as weak if we retreat from the opposition. (turn to next page)

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Frater Harm Jongman, the Grand Secretary of AMORC, Holland, had ample tests of his personal qualifications as a youth. He was born in North Holland in 1888. While still a child, both his parents passed through transition and he was left with a brother five years younger. As he explains it, his principal heritage at the time was a delicate constitution.

Frater Jongman was sent to an orphanage at the tender age of ten years. He was thus, in a sense, thrust into a confusing world that might have frustrated other children his age, for the orphanage numbered one thousand children of both sexes. This large number overpopulated the institution, providing little opportunity for the personal care of any child. The school was "denominational and elementary," and more commonly known as a "school with the Bible."

At thirteen years of age Frater Jongman left school and was made an apprentice in the institution's print shop, for he was to become a compositor. However, within the year the superintendent selected him to assist in his office. Young Jongman remained in this capacity until he was twenty-three years old. His compensation was his lodging and a few cents a day extra.

During his early youth, Frater Jongman defied, at every opportunity, many of the rigidly imposed rules of the institution, which sought to regiment his life. In one thing in particular he was guilty—he roved at will the nearby fields and woods, which was forbidden. His spirits soared in these little adventures. One of his greatest pleasures was to lie in the rye fields and read books—when ever he could find them. He was also tempted to help himself to the local farmers' fruits without their permission. But his greatest craving, even then, was for the fruits of knowledge. Frater Jongman had developed a deep love of music and all the esoteric things of life. He learned to read music as easily as the alphabet. A friendly proofreader in the printing plant taught him book-keeping and introduced him to the first principles of English.

In 1911 Frater Jongman came to Amsterdam in a much depressed financial state. He found an uncle who was a pedagogue and philosopher by nature. This uncle, however, was very orthodox and this became a further restriction to the free thought of young

Jongman. Eventually he gained a position as proofreader and was obliged to read the manuscripts of the Royal Academy of Science, which had its works printed in his shop. These manuscripts opened a new and startling, although satisfying, world to him. He read in them the latest scientific discoveries and hypotheses being announced in the science world. The names of such great scientists as Rutherford, Bohr, Maxwell, Lorentz, and a host of others became familiar to him as well as did their postulations.

However, as yet one door had not been opened. This led to the great fields of thought of metaphysics, mysticism, and esoteric knowledge. Frater Jongman, after his marriage, read the *Divine Comedy*, by Dante. This encouraged him to learn Italian and to seek out similar literature. He had read considerably of mystical literature, before he came upon an advertisement of AMORC. As a result, he met Frater Jan Coops, the then incumbent Grand Master of AMORC, Holland. In 1937, Frater Jongman "crossed the threshold" of AMORC as a member.

Later, Frater Jongman advanced himself to the responsible position as translator and copywriter in a major advertising agency. What particularly pleased him, however, was his promotion to the office of *Grand Secretary* of AMORC, an office which he still fulfills with great efficiency. He is a close collaborator with Frater Pistorius, the Grand Master of Holland.

Frater Jongman is married and has three children. His hobbies today reflect his life interests—reading music and cycling along the countryside. Here again is a man whom events shaped into a Rosicrucian and of whom the Order is justly proud.—X

### Good and Evil Thought

A frater of South Africa, addressing our Forum, states: "It has been said that to transmit a thought to a distant place one must release it into the Cosmic. Furthermore, it is stated that it is impossible to send evil thoughts to any person.

"The question I would like to put to the Rosicrucian Forum is, Why should not any thought, whether 'good' or 'evil,' obey the law of vibrations in being transmitted?"

Surely there is no distinction in the Cosmic of a good or evil vibration. Whether I release

the thought from the objective mind into the subconscious or not, will not the thought I hold be transmitted into the Cosmic stream where it will be received by persons who attune themselves to it?"

There are two ways of considering this question. One is a *mechanistic* viewpoint of the Cosmic. The Cosmic, from this conception, is believed to be an indeterminate medium, a kind of inertial field into which thought, as an impulse, is transmitted. If the Cosmic were indeterminate, it would, therefore, have no inherent purpose or standard by which thoughts released into it would be either rejected or accepted. As a mechanistic medium, it would merely—as does air—transmit certain frequencies of vibrations which could be received by anyone capable of attuning with it.

Further, this mechanistic notion of the Cosmic presumes also that all thought energy is of a particular vibratory rate, generated and transmitted by the mind, there being no more physical or vibratory difference between good or evil thought than there is between messages sent by telegraph or radio. The transmitting medium, the Cosmic, confers no value upon the thought it receives into itself.

This conception reduces all thought to a purely physical property, a vibratory energy unaffected by its medium of conveyance, namely, the Cosmic. The value of the thought, its meaning, its significance—in fact, its effect—only arises when it is finally translated by the receiving and knowing mind. Until then the thought is but an impulse, a vibratory energy of a certain rate. For further understanding, we refer again to our previous analogy of the telegraph. The sounds of the Morse code are just electrical impulses converted to sound until the mind interprets them, gives them ideation. The telegraph message is neither inherently good nor bad news in its physical nature until the mind translates the sensations had into words and meanings. In fact, there is actually no message anywhere along the line, no intelligence being transmitted, until the sensations are given significance by the human mind.

Let us suppose that the mechanistic theory of the Cosmic, which we have here reviewed, is correct, that the Cosmic is not teleological; that is, it is an *unthinking* medium. Further

suppose that, mechanistically and automatically, the Cosmic responds to vibrations placed into its field and transmitted with degrees of intensity. In the Cosmic, then, there would be neither good nor evil thought, just impulses without any inherent value of quality. Human minds by attunement of their consciousness with the Cosmic intercept these impulses. In doing this they function like an instrument being brought into resonance, that is, into harmony with certain wave lengths of transmitted thought energy.

Only when the human intelligence has cognition of these impulses, confers upon them ideas, do they acquire value to it. The human mind, then, construes the series of impulses into combinations of words thought perhaps to be evil, and it does so as a result of experience, by association with the moral standards and practices of society by which these impulses are judged to be good or bad.

The individual might, upon identifying certain words he mentally receives, think of them as morally wrong, as having evil intent, and forthwith proceed to disregard them. Under this mechanistic theory, though the originally intended evil words were transmitted into the Cosmic, their power and value actually would be no different from that of any other vibratory impulses. In substance, all thoughts entering the Cosmic would be potentially of the same quality as are all letters of the Morse code transmitted by radio or telegraph. Therefore, accepting the mechanistic theory as a logical premise that good and evil thoughts enter the Cosmic alike, the evil has no more potential of harm in the Cosmic than do those thoughts considered beneficent.

Actually, however, we state in our monographs that the Cosmic will not be an agent to transmit an evil thought. This principle should perhaps be further qualified. It is necessary, first, to define what we mean by the Cosmic in this connection. If we think of the Cosmic as only the material, the so-called physical, phenomenon of which we have experience, then, of course, the wholly mechanistic theory, as explained, would apply. Conversely, however, if we think of the Cosmic as a universal conscious energy, as a *mind* pervading all, but manifesting as different phenomena, then the relationship would be quite different. It would then be mystically right to presume that the Cosmic

forces would *oppose* any thought, no matter how transmitted, that would disturb the intrinsic harmony of the Cosmic. Thought that was evil in purpose, regardless of its nature, that is, its vibratory content, would be Cosmically opposed and become ineffectual.

We have here two diametrically opposed viewpoints. We believe, however, that a reconciliation can be had between the mechanistic and scientific conception of the transmission of thought and the mystical notion that destructive thoughts will be Cosmically opposed. Let us go back to the Rosicrucian doctrinal premise that each cell of the human being is imbued with vital life force and a Cosmic or divine intelligence. There is a *nisus*, an inherent urge in the Cosmic intelligence resident in man, to advance the organism, the self, so that it will attain a certain biological, mental, and psychic perfection. This, in the physical order, is known as the instinct of self-preservation. Destructive tendencies that would cause death, we know, are combatted by the life urge. Life struggles valiantly that its existence in matter, with all its attributes, may survive.

Destructive thoughts would engender in the mind of the one thinking them certain related emotions—as, for example, hatred. These emotions, in turn, through the autonomic and sympathetic nervous systems, would produce a vibratory energy of a frequency of which we have as yet no knowledge. It would be a discordant impulse. Upon being received by anyone who would be attuned to it, there would be aroused in the consciousness of that recipient the protective psychic forces of the universal intelligence in his being. In other words, just as one reacts to that which threatens his life in a physical way and causes him to instinctively protect himself against it, so in the subconscious there would be a defensive mechanism set up against vibrations of thought that could be destructive.—X

### The Scope of Rosicrucian Healing Exercises

A question frequently asked of our Department of Instruction, particularly by members studying the lessons of the Second Neophyte Degree, concerns the uses to which

the Rosicrucian Healing Principles may be put. Many members, especially after having favorable results with the simpler exercises, such as those designed for curing headaches, tend to feel that these experiments are in a class with the Biblical miracles, and so can be used for any and all ailments.

Of course, these exercises are in a way related to those marvelous feats performed, for instance, by the Master Jesus. The principles involved are the same. But in order to apply them to such a degree one must have truly evolved to a state of Mastership.

Therefore, for all practical purposes, we must acknowledge that while the exercises in the monographs are related to those “miracles,” they are in a great part limited in their application—often due to the level of development of the user.

Many members wish to know how the exercises may be used to cure or improve such conditions as bone defects, from which the victim may have suffered since birth, or chronic ailments like cancer, diabetes, or heart disease.

Oftentimes, they want to help the patient to be able to give up his routine medical treatment. Occasionally they urge the sufferer to forego this regular treatment on the basis that they can achieve the same results in a natural way.

In many cases they are correct. The condition can be helped by the application of certain of the Rosicrucian Healing Principles.

However, at least in the case of serious chronic cases, we always advise that the principles be used in conjunction with the regular medical treatment. Never on his own account should a Rosicrucian member advise another to give up medical treatment of an illness, unless the member is also a competent medical doctor. The results could be quite serious, especially if the choice of Rosicrucian Treatment happened to be wrong. This in itself would not create an adverse effect, but it might not provide the necessary degree of treatment where such treatment is actually needed.

As we mentioned earlier, a common request is for a treatment to help in cases of structural defect, such as clubfoot or curvature of the spine.

“Surely,” the member feels, “if we can do such good with pain, or many illnesses,

we must be able to provide help to straighten twisted limbs.”

Here we must again reiterate that metaphysical healing has very definite limitations. The conditions mentioned are probably the most pronounced of those limitations.

Yet it seems that the curing of them is so obvious an application of the Rosicrucian principles and techniques; and we read in the Bible that Christ healed the lame with his touch. Not only that, we all have seen articles and pictures showing modern-day “healers” curing crowds of sick and lame, with crippled people throwing away their crutches, and leaving their wheel chairs.

These healers operate before large crowds of people, who in the main are easily given over to emotionalism. The appeal of the healer is emotional. Through his introductory address, which is fiery and in the style of the 19th-Century orators, he builds the crowd up to a high pitch of emotionalism, to such an extent that many, especially those whose ailments are at least in part psychosomatic (that is, not wholly physical, but partially emotional as well), can in truth throw away their crutches and walk—temporarily. The permanency of the cure, which must be the criterion for judging its success, is nearly always nonexistent. As soon as the fever pitch of emotion dies away, the ailment returns.

As a Master, Jesus had a greatly extended command of the principles which AMORC teaches. Perhaps, as we attain Mastership, we too will exercise a similar command over them. However, in our present, finite, limited realization, we must be aware of the limitations of our ability to make use of the healing techniques.

We find that, as a result of these limitations, very little, if any, success can be realized in correcting bone deficiencies. The medical practices, which include the breaking and resetting of bones, and the use of corrective braces and other apparatus, still provide the best treatment for these conditions.

We see, therefore, that we must utilize caution and foresight in our intended application of the principles and techniques used in Rosicrucian Healing—and, above all, be aware of what these exercises can be expected to do, and wherein their limitations exist, especially in our use of them.—W

### Realization of Space

An article written today on any topic that is related to the realm of physics, even in the least degree, must be qualified to the extent that before these words can be printed something may have happened to contradict completely the ideas presented. All mediums of communication are repeatedly reminding us that we live in the space age. Actually, we might pause to ask ourselves whether this is any more the space age than has been any other age in the past. The only reason for this terminology is man’s desire to explore the area that lies outside the limitations of the gravity of our planet. It might be interesting to discuss why man is anxious to explore outer space, but this subject might be better analyzed at another time possibly far into the future when in the light of history men more wise than we may look back with understanding upon the motives and purposes of the human race as it exists today.

Whatever space may be, or what it may contain, its importance is primarily of value to us insofar as our own realization of it is concerned. Based upon some of the basic philosophical principles of the Rosicrucian teachings, realization by man is the most important factor that affects him. We are taught early in our degrees of study that time and space are problems of consciousness that are greatly exaggerated in the lives of most people. We are taught that time is the duration of consciousness and space is a gap in consciousness and to the best of my knowledge better definitions have not yet been devised.

Although we race and work against the limitations of space, actually much of the effort directed in this direction is due to faulty reasoning, to faulty concepts of the principles or circumstances under which we live. I will not attempt here to review the teachings of the Rosicrucians insofar as these principles are concerned, but merely to discuss some of our realizations of space which may in a degree reflect the philosophy upon which we build our lives and the ideals which should be ours.

To look upon space as an impenetrable barrier, as a condition that cannot be conquered by man, is to deny the technological advances of comparatively recent times. Our ancestors crossed a continent by a method

that required a great deal of time in terms of days, weeks, and months. I was recently reading the diary of Benjamin Franklin kept when he returned from England to America upon the occasion of his first visit to Europe. The time involved, which constituted many weeks, seems incredible today. Surely to a lesser intelligence than that of Benjamin Franklin, these would have been wearisome weeks. In this so-called jet age, it is possible to make the same crossing in a matter of hours. In other words, man has, in the physical sense of the word, gone a long way in conquering the limitations that space seems to place upon him.

But space means more than the lifting of limitations. Space is lack of knowledge, concerning an area which in itself we do not perceive because of our physical inability to do so. Man is equipped with sense faculties that permit him to perceive only the tangible portions of his environment. As a result, man looks upon space as a challenge and has devised some ingenious ways of conquering it, such as jet transportation, for example.

But space is more than a challenge to man's ingenuity. This gap in the consciousness should be a continual challenge to man, not only to control and contain it but to expand his consciousness and realization of areas which lie outside the field of his immediate perception. In our realization that there is something we cannot perceive, we should be humbled by the thought that man, after all, is a very insignificant entity in the scheme of things.

We can perceive a room. The room in which I dictate these words has four walls, two doors, a ceiling, and a floor, as well as a window and an artificial source of illumination. But that which is between me and the wall we call *space*. Actually, in this universe, if it is presumed to be purposeful, there certainly should not be so much area entirely wasted. According to our Rosicrucian definition of space, what exists between me and the four walls of this room is an area that I cannot perceive, a gap in my consciousness, and if I could perceive it, I would be wiser and more advanced than I am at this moment. Therefore, we should strive to understand space as we call it. Let us realize that there are elements of existence—that vibratory energy exists which makes these four walls, ceiling, and floor produce this room, and that

at the same time an equal phenomenon exists within the area between me and these walls which I have not yet been able to perceive.

There was a time when man believed that there were two worlds—a world of physical objects and a world of space. He believed that in this world of space were the departed spirits of human beings. According to his reasoning, the salvation of the soul and the *moral, ethical* and *spiritual* existence of beings took place in the same world that we live in at all times.

Persons with imagination conceive survival with no difficulty in another location. In other words, early man thought Heaven was above the stars or within the earth and that the soul simply journeyed in space from one point to another, and that there existed a form of motion similar to that in the physical world and to which man was accustomed. None of these conceptions is possible today. If there is another life comparable to a physical life, there must be another nature, or it must exist in another space-time order, is the argument of those who realize that we cannot have another form of living manifesting in the same physical world of existence. The reason for this is that we can only believe in another world by drawing an imaginary boundary about this world, and that, of course, is impossible.

This thinking has grown up with a certain conception of space that seems to come about concurrently with our beliefs in another world. According to this concept, the space we inhabit is completely a unit in itself; and being complete, it must be unique; for, since it occupies or is all the room that there is in existence, there could be no outside in which another space could exist separately.

To put the matter more technically, we may think of the whole of space as the totality of all positions which would be swept by an expanding sphere centered at any given point and moved outward without limit. It may also be defined as a totality of positions which could be reached from a given point by continuous motion or be related to a given point by distance and direction. But if one point (A) can be reached from another point (B), then B can also be reached from point A. Hence, every point in space will serve as well as any other as a center.

Each will define, as it were, the same totality. If we were to try to define two different spaces starting from remote points, we would eventually reach the other and, therefore, would only be defining the same space. Therefore, our reasoning, insofar as space as an existent thing comparable to physical structure is concerned, reaches a conclusion that is hopeless.

There are not necessarily two worlds, two existences, or two spaces. There is a unity in which man exists at the present time although he is only able to perceive a part of it. Man can reach out beyond the limits of his own perception at the moment and begin to grasp the fact that the true reality, which is God, exists throughout all things, and that man can perceive the existence within this world in which he lives by expanding his consciousness so as to be receptive to those influences, vibrations, and concepts which may not readily register upon his physical senses. As man listens and looks to perceive the subtleties of existence, he perceives a greater concept of being. He then reaches into the realm beyond that which is ordinarily called *space*. This is the essence of the mystic experience, the realization that being exists about man, within man, and to all extents and purposes wherever man may be or wherever he may direct his thinking.

Space, then, is truly only a gap in consciousness—not a complex situation that can be solved by a mathematical formula, but an area into which man may grow and expand. As man through intuitive knowledge gains glimpses of the Being that is God, he evolves in a manner that will prepare him to perceive what really is space, and which he now perceives only as an empty part of the universe. When man attains consciousness of space, he attains consciousness of Absolute Being and is no longer limited or handicapped by those restrictions that are purely of a material or physical nature. Mysticism which is the key to the realization of man's relationship to the higher forces of the universe is also the key to his solution of the problem of space.—A

### Law Enforcement and Mysticism

A frater rises to address our Forum and asks: "Can a Rosicrucian student truly live the teachings and apply the principles in his

daily life while conscientiously performing the duties of a law enforcement officer?"

By the very nature of his duties, a law enforcement officer is precipitated into sordid environments. He is likewise frequently brought into contact with human beings whose life and principles are contrary to the moral precepts of any advanced society. Furthermore, a law enforcement officer is obliged to use physical force to subdue violators when necessary, even when such may be painful to the criminal. An officer, too, may be required to imprison an individual, to separate him from family and friends and thus inadvertently to bring much anguish to innocent persons.

The substance of this question, as we see it, is: Can a Rosicrucian, who from his studies is expected to display compassion, tolerance, sympathy and mercy, consistently do these things? Let us look at this subject from the angle of the ultimate objective. In other words, what is the law enforcement officer accomplishing? What end, what purpose is he serving? In a determination of the value of that end will lie the answer to the frater's question.

Succinctly put, the objective of society is to accomplish "what is *best* for the *most*." That society may often fall short of such an ideal does not detract from the fact that it is the ultimate objective of every intelligent society or state. Certainly, that which is best for the most would include the protection from oppression and abuse of women and children, the poor and the weak. It would also prevent unnecessary destruction of property and of the individual's opportunity to find security and happiness. It would likewise require the restraint of the antisocial person from attacking the very basis of society by the violation of any rules of order thought essential to its continuance and preservation.

The law enforcement officer is legally and morally obligated to enforce those laws which society has enacted as achieving the ends which we have related. In the interests of society, he is obliged to use punitive methods to fulfill his duties. The officer is working at all times from what would, in a democratic society, appear to be for the welfare and happiness of the majority. The recalcitrant, the antisocial person, must be restrained. If he will not adhere to caution

and law, and if he resorts to primitive methods of violence to gain his ends, he must be met upon such grounds.

Suppose, for some false moral or ethical reasons, all members of society were to refuse to serve in law enforcement agencies. Crime would run rampant. Cruelty, abuse, and murder would be widely extant as a result. Certainly, the conscience of the individual refusing to serve in law enforcement would have a greater weight of guilt upon it than if he were to so serve.

There are, however, certain factors to be taken into consideration. Suppose that a state, a society, is totalitarian. Its authority is actually tyrannical and does not represent the people. The laws enacted and which require enforcement, in effect, then, would constitute tyranny and persecution. One who takes the position of an officer under such conditions—merely because it affords a personal livelihood—is working *against* his fellow men. He is no longer an agent or representative of the principles of a progressive, democratic society. A Rosicrucian most certainly could not conscientiously serve as a law enforcement officer of such a society.

A Rosicrucian could not, with due respect to what he believes and the idealism of his Order, function as a law officer in, for example, Franco's Spain. The religious intolerance of that nation, the deliberate persecution of non-Catholics and Protestants sanctioned by the Government, the laws which must be enforced and which are designed to harass the non-Catholics would not be compatible with the conscience of a Rosicrucian or of any individual having a real sense of justice.

At times there are ordinances established in various communities, local laws, which stem from prejudices, ignorance, and superstition. These are false in their premise and they do not really redound to the benefit of the majority of the people. Examples of these were the so-called "blue laws" in New England, a number of which have been repealed in recent years. They prohibited the engaging in sports and public dancing on Sunday—and in fact, almost any form of healthful recreation. It was construed that happiness on the Sabbath could be realized only by resorting to the reading of the Bible, attending sermons and devoting oneself to prayer. As a consequence, hypocrisy was present everywhere. This near form of asceticism on

Sunday could not and did not appeal to the majority of people. The obvious consequences were numerous violations.

To enforce such laws, police officers would need to be either ignorant, intolerant, or prejudiced. To be otherwise would be against conscience. Certainly, in such an instance, no Rosicrucian could accept the position of law officer and yet be in accord with the doctrines and teachings of AMORC.

The question of controversial laws arises, as well. These are the laws upon which public opinion may be nearly equally divided. Some may believe such laws to be just and that they should be enforced; others may contend that they are inhuman and beneath the dignity of man, perhaps primitive or obsolete.

An example of such laws which cause disputations on the part of many is that of *capital punishment*. The state, society, abhors murder. On the grounds of moral precepts it contends that no man shall take the life of another. It finds support for this premise in the recognized sacred literature. But, in opposition to its own stand, it makes an exception. It permits the state, the collection of men, to legally take the life of one who has taken the life of another. No matter how it may be looked upon from a legal point of view, it is, to many minds, *legalized murder*. It is the old Mosaic law of an "eye for an eye," and a "tooth for a tooth."

This question is not one of maudlin sentiment for a vicious murderer. Such an individual, whether actually mentally ill or not, constitutes a menace to society. He must be restrained, prevented from bringing harm to others. Perhaps, too, they need punishment, such as years of hard labor. In some instances, in the case of murder by passion, it is questionable as to what hard labor would accomplish. It is advisable to isolate such criminals from society but not to inflict upon them the very crime for which they were condemned. This is not a pampering of murderers, but rather an attempt to be consistent in the application of law. Most Rosicrucians could not serve as law enforcement officers if they were obliged to take part in the execution of a criminal—capital punishment.

A further question may arise in connection with this topic. Suppose a police officer is compelled to kill a criminal in self-defense, the criminal having attacked him with a

lethal weapon? What moral responsibility would the Rosicrucian incur? Our answer is: None, under such circumstances.

The law of life is *preservation*. Every cell of our being is continually fighting to exist; the red corpuscles oppose any attempt which might destroy them, made by germs and viruses which endanger life. If we do not preserve life as individuals we would then not exist to promulgate our cherished ideals, religious or otherwise. A Rosicrucian could be a law enforcement officer without violating any Rosicrucian principles and yet have knowledge that in his own defense or in the defense of helpless or defenseless persons he may be required to take a life. In such an instance, his act is not motivated by malice or retribution. Obviously, such taking of life would be done only as a last resort.—X

#### Mental Discipline or Indolence?

A distinction must be made between mental indolence and mental discipline. A discipline constitutes a controlled behavior or conduct. When we discipline ourselves, it implies that, in some manner, we are controlling our actions, emotions or thoughts. To accomplish this, it is first necessary to establish a criterion to which to adhere. Something must be conceived as the right course of action or thought, a standard to go by. Discipline, then, is the restraint and the avoidance of any motivations or conduct that will violate that which is conceived to be right.

We all are familiar, of course, with moral discipline—or the impositions or prohibitions, for example, we place upon certain behavior construed as immoral. There are, also, ethical and social disciplines. In our relations with others, we must avoid the use of certain offensive language or acts. Social refinement consists of this self-imposition of restraint upon conduct which is not expected of a gentleman or a lady. A discipline may, if adhered to regularly and with voluntary conformity, eventually evolve into a habit.

A real student is required to mentally discipline himself. A human, as all animals, is inclined toward the path of least resistance. That which is fatiguing, that which, for example, requires concentration or effort, is ordinarily avoided. Of course, what may be an effort for one person may be a pleasant

stimulus and enjoyment for another. A student may find satisfaction in anticipating an eventual completion of a subject and the attaining of an academic degree in it. In general, the subject matter of his studies may be interesting. But in almost every profession, for example, there is some one phase which is less intellectually pleasing than another.

It is at this point that the student must exercise *discipline*. He must use his will to interpose between the temptation to skip study and pursue some appeals to the senses. He has to cultivate a regularity of study. Eventually he finds this discipline rewarding! The different portions of his subjects become easier to comprehend. The continuity of thought, as a result of regularly acquired information, makes progress from one topic to another more simple. The reason for this is that there are no hiatuses of forgetfulness between the study of one subject and another. Then there comes the satisfaction of mastery, the realization that you *really know*, that you are a victor over yourself as well as the topic.

The intellectually indolent—in other words, the mentally lazy—find excuses for avoiding the mental discipline of study and the acquisition of knowledge. One of the common statements made by them is: “I don’t want to tie myself down.” This really means: “I don’t want to concentrate on a subject or to focus my consciousness, which requires of me the exercise of will and effort.” In effect, such individuals are not really mentally aggressive. They do not want to extend their mental faculties, to *reach out* with the mind and to create, through study, new experiences from which they may learn many worthy things.

Such people as these want to have a *passive* mind only. They want experiences to come to them, to impress themselves upon them. They want to be a recipient only, but not a mental attainer. They, then, only expose themselves to things that are gratifying. By gratifying, we mean that which is sensually pleasing as well as mentally satisfying. In what they do there must be no conscious effort, nothing that will interfere with ease. These persons wish others, through the medium of entertainment, like radio, television and popular magazines, to expound in detail so that they will need to

do little reasoning or that little conceptual activity will be required of them.

These mentally indolent persons attempt to explain their objection to "tying fast to a study" as meaning that they wish to have mental freedom. To become a member of a cultural, philosophical system, such as the A.M.O.R.C., or to subscribe to a system of study would, they imply, hinder their mental freedom. Now such an explanation is really evasive and not a sincere one in most instances. Does man ever accomplish anything in an intellectual way, or some other, without conscientiously dedicating himself to it? If there be freedom at all, it consists only in making a choice of our cultural pursuits. Once that decision has been made, the next requirement is *application*. This consists of concentration and the focusing of our attention and mental powers upon the selected subject, if it is to be learned and mastered. Don't tie yourself fast, and you will find yourself at loose ends.

In further defense of the individual's reluctance to pursue a definite system of study is his remark that he does "a lot of reading." There is a further distinction that must be made between desultory reading and study. Desultory reading consists of the perusal of, for example, current magazines and popular books on varied subjects that appeal—and which usually require little individual thought and reasoning. For entertainment, strictly and frankly, it is quite in order but it is no substitute for study. To go from one book to another on unrelated subjects often means the acquiring of unrelated information. One, of course, can have independent subjects of study as, for example, algebra and ancient history. They are not related but each in itself must be thorough and have *continuity*.

Reading for entertainment, as one would read a newspaper, provides little information that is really retained. The reading of a book, where study is not the purpose, usually results in the reader's remembering only those portions which particularly impress him or which provide an emotional response. In study, the essential content of the subject matter which is read must be retained, whether it produces a pleasing emotional response or not. Rosicrucian students, for example, who "just read" the monographs invariably gain little from them. One must

want to *know* and to *remember* what he has read. He must try to recall the important elements of the monographs. If he cannot, they are of no avail to him.

The study habit for those who have lost it is sometimes a little difficult at first to again acquire. It needs "tying oneself fast," mental discipline. Soon the habit is formed. There is then an unconscious focusing of attention and an easier retention of what is read.

Remember, being a free thinker does not mean to be a mental rambler.—X

### The Nature of Duality

A question brought to this Forum asks: "Does duality actually exist in the universe as separately existing states or conditions? Or is duality the result of the human mind's comparing the functions of one phenomenon with another? In other words, is it not possible that variation in a phenomenon or a manifestation of nature may only suggest the idea of a dual creation or duality?"

The concept of duality in creation has persisted down through the centuries. Primarily, the idea of duality arises from man's general classification of dissimilar reality. With the conception of a Supreme Spirit, God, or the transcendent power in the universe, all else in contrast to it, such as the physical world, was conceived as being another and different kind of reality. Here, then, entered duality, the world of spirit, the Divine, on one hand, and the world of matter on the other.

Though reality was thought to have this dual nature, theism, the belief in a god as a creator, made duality unequal in value. Actually, in fundamental thought, most theology adheres to what in effect constitutes monism. In other words, God, being the primary cause, is the first reality; the material world, his creation, is a secondary reality—the effect of the first.

Let us presume that the Cosmic is but a vibratory energy. This energy is of various octaves or rates of vibration, the different rates of vibration composing, we shall say, the electromagnetic spectrum. In this spectrum of energy, various phenomena occur, as heat, sound, light, magnetism, and perhaps infinite other manifestations of which we as yet have no knowledge. However, to produce a particular manifestation, we shall

assume, there needs to be a unity, an integration, of two of these different octaves or cycles of energy. Simply put, "A" as an energy, needs to combine with "B" before we can realize such a state or substance as "C." Though "C" is a composite of "A" and "B," it doesn't necessarily imply that "A" and "B" are not complete in themselves and that they are but parts of a duality. "A" and "B" are only a duality in *relation* to the nature of "C." Actually, "A" and "B" may have a quality, a character, a function of their own which is quite self-sufficient.

In a true universe all phenomena would be basically related, that is, of one nature—one phase or variation merging into another. The so-called distinct or apparently separate realities would exist only in the human perception of the whole. The limitations of the human sense faculties make it often impossible to determine where one particular phenomenon merges with another. Consequently, this would cause the conception of separate realities. Where two states or conditions appear to contribute to a third, they are assumed to be the dual qualities of it.

Contraries or opposites likewise give rise to the notion of duality, such as light and dark, cold and hot, hard and soft. Actually what we have in such contraries are variations of a single state rather than absolute opposites. Darkness, for example, depends upon the *sensitivity* of that which detects light. Where the human eye experiences no visible light, instruments may detect infrared and other wave bands of light not discernible to the eye. In other words, darkness does not exist to such instruments. In the instance of sound and silence, which are apparent opposites or dual states, silence is but relevant to the deficiencies which exist, human or otherwise, for detecting sound.

There are some *negative* states, so termed, which are psychological only. They actually have no existence except in the human consciousness. Such negative states are but the absence of a positive condition. For further analogy, we have *space* and *matter*. Space, however, is relatively negative to the positive reality of matter. Perceptual space is but the inability of the senses of sight and touch to determine form or substance, space being the perceptual *absence* of matter. Positive is usually psychologically conceived as the active state of something, the fullness of the

nature or quality of something. By contrast, the diminishing of it is psychologically negative.

The point we wish to make here is that nothing in the Cosmic is either truly positive or negative. Upon first blush this may seem to be contrary to statements made in our Rosicrucian monographs and especially our Rosicrucian ontology. Actually, however, what may be termed a negative polarity or phenomenon, if it has reality at all, only seems such in contrast to the quality of what is termed its opposite. Within itself, what it is or accomplishes, as separately realized, is positive. If we compare it to what we think of as the more active or more infinite state, then it acquires *to us* a negative value.

In our Rosicrucian philosophy, we refer to the universal creative force which is traditionally named *nous*. We say that *nous* is dual in polarity, that it has both positive and negative polarities. Why do we make this division in something that is declared to be a single unitary condition? It is because out of that single reality of *nous* there emerges a variety of phenomena which we, as humans, experience. In our understanding and evaluation as mortals, we confer a greater value or importance upon one class of manifestations than upon another. We insist that all matter, for example, or physical reality, is subordinate to and of a lesser quality than vital life force with its attribute of consciousness. Therefore, the latter we term the *positive* polarity of the dual nature of *nous*.

However, we do admit that both such polarities, the positive of the vital life force and the negative force of matter, are really binary in nature. In other words, though we contend that matter is primarily negative, yet it, too, as we know from its structure, has positive charges. The living force in its cell structure is also binary, having a negative polarity also.

Are we not really, after all, figuratively speaking, but comparing the function of one variation of phenomena with another and arbitrarily determining which one we shall term the positive and which the negative? There are variations and changes, *yes*, but an absolute duality, *no*.

Another example in connection with this subject is the problem of causality. First, we must discuss the common notion that there

are but single causes from which effects follow. I will not enter into the abstract subject as to whether cause itself is but a notion of the mind rather than anything's being in its nature inherently causative. However, for every effect there are *two* causes: one is the active, the moving, cause; the other is the passive on which the cause acts and from which follows the effect. A thing cannot be a cause in itself. It must act upon something by which a change, as an effect, will occur.

We may call the active cause *positive* and the passive one, by contrast, *negative*. We cannot, however, say that there is actually a duality of causes, positive and negative. In other words, we cannot affirm that some things or conditions are created or established to be positive causes and others, negative ones. Actually, what we perceive as a negative cause in one effect may become active, that is, positive, in some other relationship. A ball thrown at a bat is a positive cause. However, the ball that is struck in golf is negative in comparison to what follows as an effect, after the ball's being hit by a blow of the active club.

Duality, then, is not absolute, but relative in the world of phenomena.—X

### Consciousness and Mind

During a Forum conducted at the Eastern Canada Rally last autumn, one question concerned an explanation of the relationship of consciousness to mind. The necessity of making such an explanation indicates the often repeated fact that terminology having to do with psychology, philosophy, religion, and even the physical sciences is sometimes confused both by the layman and the expert. The terminology that is selected to apply to any set of circumstances is, of course, arbitrary. There is no reason why we choose one particular word to have a specific meaning. Some persons believe words and meanings to be closely related, but there is little proof insofar as the modern use of language is concerned to warrant such a belief.

In the early period of the origin of language, it may be that sound was closely associated with the actual meaning conveyed. This is particularly true of nouns when they applied to specific things. However, much of this relationship has been lost, and language today has become a highly technical tool.

Unfortunately, the technicalities and use of the tool are sometimes more involved than the intricacies of the language. The obvious meanings of the terminology selected in any particular system of thought or even in regular conversation are frequently lost in technicalities. It is only necessary to go to a standard dictionary, such as Webster's International or the Oxford Dictionary insofar as the English language is concerned, to find the meaning of any word at random and discover its many synonyms, antonyms, and complicated definitions.

Recently I had occasion to look up in Webster's Dictionary a comparatively well-known word, the subject of which I was using in a discourse I was preparing; to my surprise there were five different definitions of the word. These were related, but still specifically different. These meanings had grown to be associated with that particular word.

Science has attempted to confine definitions specifically to certain situations. Whenever that is impossible or difficult, science many times uses symbols, particularly the so-called exact sciences. Mathematics is the discipline, we might say, that speaks most eloquently through symbols, but related sciences, such as physics and chemistry, also rely heavily upon symbols. It would be difficult in the field of psychology or philosophy to use symbols, for if we did, we would simply be using them instead of certain words.

Much confusion exists for the average individual who first studies anything of a psychological or philosophical nature about the two simple words, *mind* and *brain*. In the popular sense, these two terms are not definitely distinguished, so in the Rosicrucian teachings we attempt to do that in the preliminary lessons presented to the Neophyte member. Throughout our teachings, we attempt to clearly define these words and clearly distinguish between them.

To reiterate the basis of these definitions, it is only necessary to point out that the brain is a physical organ, one of many physical organs in the body. The mind, on the other hand, is a nonphysical entity. It is, we might say, the result of the processes of the brain, although actually the mind goes further than even that definition would imply because it includes all the subtleties of both subjective and objective phenomena. It also reaches in-

to sources of knowledge which lie completely beyond the nervous system of the human being of which the brain is the central organ.

Mind and brain, then, should be generally distinguished in the sense that brain is a physical part of the body and mind is the nonphysical accompaniment. It is our belief that the mind has its seat in the brain. Through experience, it seems to us that we have mental concepts which are a part of the mind within the head which is the locale of the brain. At one time it was believed that mind is an attribute of the heart, having its locale there, and that the brain is the seat of all consciousness or all nervous activity. Just what function was assigned to the brain at that time, I do not know.

Consciousness is another vague term; in fact, it is so vague that some schools of psychology differ as to what constitutes consciousness, and some schools deny that consciousness even exists. This was a favorite argument of the behavioristic school of psychology some years ago when it claimed as a fundamental premise of its psychological philosophy or the foundation upon which its science was built that consciousness was simply no more or less than a concept gained by man through his use of what he believed was thinking or rather what he claimed was merely subvocal talking. The individual considers situations within his own consciousness, as we generally use the word, but this process was considered by the behaviorist as merely a process of talking to one's self.

It is the belief of Rosicrucians that consciousness is more than subvocal talking; that consciousness is an attribute of the mind rather than the mind itself. To go back over our definitions, the brain is the physical organ. The mind is the seat of consciousness, a nonphysical accompaniment of the brain. While consciousness in itself, we might say, is the process of the mind, we might think of a river as being illustrative of these concepts. The area cut out of the earth, the channel in other words, is the physical limitation or the container of the river. The channel, to a certain extent, directs the river's flow. It is the physical enclosure that holds the water, under normal circumstances, within certain bounds. The river itself is the mass of water. Depending upon the size of the river, a certain volume of water is contained within the limits of the banks of the river. The current,

the movement of the water in a general direction, is the result of various laws, gravity fundamentally, causing the general water content of the river to flow or move in a specific course. The current and the flow, we might say, are synonymous.

To associate these ideas with our terminology, we might say that the river with its banks and channel, the physical part of the earth enclosing the river, is like the brain. The water, the content of the river, is comparable to the mind. The stream, the movement, the activity, the purpose of the river's being, in a sense, is comparable to consciousness.

The brain is therefore the enclosure or the seat of the mind during our incarnation in the physical body. Mind becomes the potentiality of all that man can be as a living being to direct, in a sense, voluntary and involuntary processes of his being. Consciousness is the stream of activity, the stream of being or the life force itself that flows through the entity of the human being and makes him what we believe to be an intelligent and adaptable entity here in this material environment.

These illustrations are possibly exaggerated because there would be many differences between a river channel and the brain, the water and the mind, and the current of the river and consciousness; yet there are certain parallels that may help us to better understand the fundamental relationships between these terms and what we, as Rosicrucians, believe to be their psychological significance.—A

### Understanding Accidents

A soror recently presented this Forum with a question on a subject spoken of several times in the past, but which is worthy of examining again. She asks, in part, "Is there such a thing as an accident? Does the Cosmic Plan allow for such things as accidents, particularly causing transition? It seems that if accidents *were* possible, this would result in complete disharmony, which, as we know, is against nature."

To answer this question adequately, we must first make an attempt to determine just what an accident is.

Of course, we all can think of examples of that which we term *accidents*. If we are

driving a nail, and hit our finger with the hammer, we call it an accident. If a man steps from a curb in the middle of a block and is struck by an auto driven well within the legal speed limit, this is an accident. By the same token, if a person is struck by a falling object which has not been purposely aimed at him, this too is an accident.

In fact, we find that the usual test to which we put an occurrence is in the nature of, "Was this done on purpose, and was there any portion of the event or events leading to the conclusion which could have been willfully altered by the party or parties involved in order to change the outcome?" If these questions can be fully answered in the negative, then man is likely to consider the occurrence an unfortunate but unavoidable accident, one which just "happened," but through no particular cause.

On analysis of any given accident, however, we can easily find causes which lead to the various phases of the series of events which led up to the accident itself.

Now we see that accidents do indeed have causes, but we still have a criterion by which to classify our accident *as* an accident. We see that in the usual, ordinary turn of events the causes leading up to our accident do not occur. As an example, a small airplane suffers engine failure and crashes. Investigation shows that a bolt in the cylinder head was cracked, and finally parted in flight. The severe strain on the other bolts caused them to weaken, allowing the head to blow off under the compression force. Here we have the causes of the accident, but it is still just an accident, since other hundreds of the same type, brand, and year model of airplane are flying continually without mishap.

Therefore our criterion for calling the crash an accident is the fact that it was an inordinate or unusual occurrence. It happened outside the usual run of affairs. If all airplanes of its age, model, etc., began to suffer the same type of failure, it would be an accident no longer.

Accidents, then, are seen to have causes, but we consider them to be random ones.

Other types of accidents can be seen to have causes that are completely undeterminable, as in our example of the man struck by a falling object. Certainly, he had no realization that the object would fall, nor did he knowingly place himself in the proper place

at the exact instant to be struck. Only an "accident" put him there. By the same token, had he stopped just short of the spot, and therefore been saved, that too would be an accident, or perhaps he might term it "an act of Providence."

In the analysis of accidents from the Cosmic viewpoint, however, we find that there is no such thing as an inexplicable occurrence. We are constantly surrounded in nature by—as a previous article on this subject termed it—"that persistency of phenomenon which we call law." We find that we cannot escape this law, and as a consequence of nature's law, all things occur by a continuous chain of causes and effects.

Even when man is unable to perceive a logical series of causes leading to the effect he terms an accident, this chain exists.

The man moving toward his meeting with the falling object was governed by certain laws of motivation and propulsion, just as the object itself was acting under the irrefutable laws governing the gravitational attraction of the earth on objects in space and laws governing the speed of falling objects. We can conceive of other laws governing the fact that the object was there to fall—perhaps those physical laws of weathering which would cause a rock to break away from a cliff edge and fall to the base.

To return to the man stepping from the curb—an analogy used in these discussions before—we find that he has *intentionally* created the principal cause leading to the final effect, as opposed to the man in the above example, whose presence was merely a secondary cause, and not intentionally initiated.

By stepping from the curb in mid-block, rather than continuing to the intersection, the proper place to cross, the person intentionally brought about the condition of being struck. We easily see how the causes relate to one another, and we can just as easily realize that the final effect would always exist as a potentiality in this given situation.

In analysis, we can see the existence of these laws, but man does not often conceive this complex unity, and not fully understanding it, he has the notion that these strange results are accidents.

Therefore, not having this understanding, we are inclined to use the term *accident* for

this actually existent, but not realized, series of causes.—W

### Is There Infinite Purpose?

A frater now arises to address our Forum. He states: "Everything is of the Great Infinite, and therefore It knew what our impressions would be before creation. What is the purpose of our living and of all the planets and stars, etc., around us?"

Another frater, from England, asks what we consider is a related question: "If the soul is divine and perfect, then what is Soul-Personality that it has to evolve and improve itself? If there is nothing apart from God why should the mundane, mortal part of us need to evolve?"

Let us consider these questions in their order. First, this again brings up the old philosophical problem of *purpose* versus *necessity*. Man conceives himself as purposeful. This is evident in his visualizing of ends or objectives for himself which he wishes to attain. These become his purpose. But what is the psychological origin of purpose? It is *desire*. We have urges or inclinations which physically or mentally aggravate us. We desire to acquire those things or conditions which remove the aggravation. For example, we desire food to remove the pangs of hunger. We then have a purpose in seeking food.

Man's evaluation of the things of his environment in relation to himself give objects a value which is not inherent in the things themselves. Gold is just another ore. It has no value—only as man has found a particular use for it. In desiring gold, man has established a purpose. Philosophically, we can say that the motivation behind purpose is a consciousness of insufficiency or inadequacy which we strive to surmount in some manner. In other words, purpose is a plan by which we expect to attain ends we establish for ourselves.

Because purpose is so dominant a factor in the human mental processes, man transfers it to nature, as well. He often considers, for example, that nature has provided rain so that vegetation will nurture. The spring season is designed, he thinks, planned, if you will, so that there can be a period of regeneration. Man has, for further example, been given fingers, he believes, so that he can have

the advantage of the prehensile power of his hands. The sun is given so as to provide heat and light for life.

Actually, these things may occur completely devoid of purpose. Nature does not need plant life to fulfill a conceived end for itself. Therefore, rain comes as a natural phenomenon and plant life follows as an inescapable necessity of such a circumstance. Further, the spring season is not a purposeful cause of fertility and regeneration. Rather, these things follow as a necessity of the event of spring. Man's fingers were not planned to serve him in the manner in which he uses them. His evolution causes him to use his hands more, and he and the primates gradually acquired the versatility of fingers for grasping. Eyes, too, were not a purposeful intent. The eyes of man and of living things are different. Eyes in their primitive state were light-sensitive cells that through centuries of time evolved into visual organs and structures varying with and depending upon environmental conditions.

More and more man is confronted with the fact that the old theological theory of the earth's being especially created to be his habitat is an erroneous assumption. The earth was not devised to complement the human ego, that is, that man is the supreme creation in the greater universe. We know now that the earth is a mere planet of a sun; the latter is a relatively small star in a galaxy of millions and millions of stars. In fact, some of the so-called "red-giants" in the constellations (so named because of their brilliant red glow) are stars which in size are even larger than the whole orbit of the earth around the sun!

To further approach the problem of *necessity*, let us consider *being*, or absolute reality, in the abstract. Being is that which *is*. That which *is* must have some nature, state or condition, or, logically, it would not be. What it appears to be is then what it is by the necessity of its nature. Hydrogen is such by the necessity of its molecular structure—not because it was determined to be that as a purpose instead of being oxygen.

Of course, it could be contended that basically the causes of all things were predetermined, conceived—and what follows from them by necessity was, after all, purposeful. Actually, that kind of infinite determinism as a notion, so prevalent in orthodox religion,

is primitive thinking. It is endeavoring to place the Divine in a category paralleling the functions of the human mind. If the Divine is accepted as self-sufficient and perfect, it is, in other words, complete, both in *quantity* and *quality*; and therefore it would not need to be purposeful. What *could* infinite intelligence need? What would it need to aspire to that would not already be contained within its nature?

Further, if it is insufficient, from what would the infinite intelligence create that which it needed? To provide a source from which it would seek its requirements would be to establish an equal or a supreme being or substance to itself! If *A* has to turn to *B* to complete itself, then *B* is independent of *A* and, at least, it has that much superiority to it. Such reasoning subordinates the superiority of an infinite intelligence. Certainly, it is no longer *infinite* if it is insufficient.

Is it not a more complimentary view to think of man as just part of a Cosmic function, man being part of a vast universal development? Is it not more complimentary to think of man as having come to express on earth at least a greater manifestation of Cosmic and natural laws than any other development that follows from the *necessity* of the internal substance of the Cosmic. There is no special purpose for man *except* what man makes for himself. In realizing his Cosmic nature and relationship, the Cosmic has self-consciousness; that is, it realizes itself through man. Of course, this function would not exist alone for man but for any being having developed the same intelligence and degree of self-realization that man has.

The idea of purpose is a strong and primitive impulsion in homo sapiens. It is difficult for the average human, in abstraction and because of his traditional beliefs, to think of reality, of absolute being, as always having been. It seems, from the limitations of our mental categories, there must have been a time when being did not exist as a substance or even as an energy. In such primitive thinking, it is then thought that the greater universe was created not just in terms of galaxies, island universes and stars, but that even a basic vibratory energy was created. If a thing is believed to have once been created, then it is just another simple step in human thinking to imagine that it

likewise must have been *desired*—that there was a *purpose* for it. The next step in such a concatenation of reasoning is to wonder what is the particular purpose of each phenomenon or reality experienced by man—including man himself.

The next question asked by the frater is: Why does the Soul-Personality need to acquire perfection if the Soul is of the Infinite—which is perfect? The infinite intelligence that accompanies the living force of man is *perfect*. As man acquires a self-consciousness, a realization of this Inner Being, he calls the sensations which he has of it, and the notion about it, *Soul*. But in the Rosicrucian teachings we refer not just to Soul, but to Soul-Personality. That which we manifest or express of the Soul force within us, what we exhibit outwardly, is our *personality*. We think that no one will doubt that the personality of each of us varies. Further, we believe that no one would contradict the statement that the personalities of most men fall far short of that perfection of which they think the Soul consists. Consequently, what we evolve, then, is not the Soul but its expression, the *personality*.

A question like this is concisely and very effectively answered in the *Rosicrucian Manual*, a volume which all Rosicrucians should possess. However, we shall quote just a portion of the explanation for “Soul-Personality” as it appears in the *Manual*.

“The personality is *Self*, and *Self* is an expression of the Soul within the body of man. The Soul strives to manifest its divine nature and Cosmic qualities through the objective consciousness of man. To the extent that man becomes conscious of his divine essence, his Soul, to that same extent does *Self*, or the personality, conform to it.”—X

### Sleep Learning

A frater asks: “If a person falls asleep during a talk, for instance, at a Convocation, does he subconsciously get the content of the talk? If so, is it retained in the conscious or subconscious mind; and, if in the latter, how is it made conscious?”

The whole *theory* and *practice* of sleep learning has been made popular of late with numerous advertized courses and expensive recording devices by which it is supposed to be accomplished. Some of the claims for

these sleep learning courses are preposterous. They cannot possibly accomplish all of the things professed for them. Those who are gullible enough to believe such claims and pay the large fees and buy the costly equipment, learn eventually that they are victims of misrepresentation. Many years ago, long before the public had ever heard the phrase, "sleep learning," and before any of the so-called courses in its instruction existed, the Rosicrucian Order was explaining its basic principles. These were *given* as an incident of instruction without extra fees or the necessity of purchasing equipment. Beside setting forth what such could accomplish, AMORC also delineated what sleep learning *could not* accomplish.

First, let us relate what psychological laboratory experimentation has found in connection with memory retention in relation to sleep. A theory had been advanced that *forgetting* may progress slowly during sleep. In other words, it was theorized that one forgets more quickly during his waking state than while asleep. As early as 1925, two research scientists named Jenkins and Dalenbach, began experimental tests. They sought evidence that when sleep *follows at once* after learning that such would favor retention of the impressions had. The tests did prove, from the curves charted on the graphs, that recall was greater if one went to sleep immediately following a period of learning.

To check on the accuracy of this evidence, further tests were made with "those who spent intervals between learning and sleep in daytime activity." For example, the study of some matter in the morning and then becoming occupied with several hours of other activity before sleep, was one of the specific tests. That which these persons retained of what they had learned was less than those who learned just before sleep. The scores were much higher after sleeping than after equal intervals of activity following the learning.

Another interesting result revealed by the tests was that retention of learning was high, as high after eight hours as it was after two hours of sleep. In other words, if one went to sleep following the learning, the *length* of time one slept would in no way affect the retention of what had been learned. The conclusion was that "forgetting is not so much a

decay or deterioration of old impressions and associations as it is a matter of *interference*, inhibiting, and the obliteration of the old by the new."

It would appear that sleep immediately following learning consolidates the memory trace. In other words, it seems to arrest and preserve it. Conversely, activity by the crowding in of new impressions, interferes with the retention process.

A further interesting test was based on the problem of one's partly learning a lesson in the morning and then completing it in the evening just before sleep. How would this compare in retention with one who learns partly in the *evening before sleep* and finishes a study in the morning? The results of this test were in favor of the evening-morning learning combination. If the learning were begun in the morning, the day's activities interfered with the memory trace, consequently, the total recall was less.

The final conclusion, based on a large number of tests with college students was that "sleep directly after learning delays the onset of forgetting which thereafter takes place." There is a great decline in retention if there are intervals of activity between learning and sleep.

All of this indicates that what can be transmitted to the subconscious mind without interference is retained there almost intact with little diminution. During the day, even that which we do not want to retain, which for example, we have not studied or do not consider learning, may nevertheless make a strong impression on memory. Such extraneous thoughts and impressions constitute an interference to that ideation which we *do* wish to retain. Consequently, they cause what we wish to retain to deteriorate, that is, to become forgotten.

If we can reach directly into the subconscious with any impressions or ideas, they will have greater force in being retained and therefore will be more useful to us. AMORC in its teachings, for many years, of course, has expounded upon the balancing of the objective and subconscious minds. It has used the illustration of the scale to explain this state of balance. When the objective side of this scale is weighted down—that is, is more active—the other side, the subconscious is relatively less active. In reality, the subconscious is not less active but,

rather, the objective phase dominates the consciousness when we are objective.

During sleep, the objective consciousness is less dominant. This is easily comprehensible. The receptor senses are almost completely dormant. We are not seeing, hearing, smelling, in the usual way. At least, we are not focusing our attention, our consciousness, on the impressions from those senses. In such a state, as in hypnosis, ideas that are presented to the sleeping person can often more effectively reach the subconscious in their pure form. They are not interfered with or disturbed by the reasoning process.

Many years ago, AMORC in its teachings disclosed experiments it had conducted with children. It found, for example, that undesired habits could be broken by a parent more easily if he spoke softly to the sleeping child in a series of commands that certain of his acts be discontinued. It was found not that the child remembered just what had been said to him when he awoke, but rather that in its conduct he showed himself disinclined to continue the offensive habit. In particular, when the child was ordered not to do the offending act he would respond more readily after the sleep episode.

Further tests with adults who found it difficult to concentrate and study revealed that they were greatly helped in learning by having the lesson repeated to them while they were on the borderline, that is, just going to sleep. In some instances, repetition while they were asleep assisted in overcoming their forgetfulness.

The person with poor powers of concentration cannot easily acquire impressions in study with sufficient forcefulness so as to retain them in memory. These persons are helped by learning just before going to sleep. There is then little subsequent interference

to disturb the weak memory trace, and it is more easily retained in the subconscious. However, where one has never given thought to a subject previously, or where a subject is of a nature that would have been *beyond* his intelligence when he was awake, sleep learning *has not* been effective! Suppose that differential calculus, in mathematics, is too difficult for one to learn while he is awake—we shall say, that he has an I.Q. not equal to learning the intricacies of this subject. No matter how much repetition during sleep of the lesson, the individual *does not comprehend* it any better.

We must remember that what reaches the subconscious externally must subsequently be released into the objective mind for recall and for comprehension. It is in this objective mind with its intellectual power that comprehension occurs. A person of low intelligence is not going to learn, is not going to understand, beyond his *normal* understanding through the use of the sleep instruction methods. It is in such claims (as this being possible) that many of these courses in sleep learning misrepresent. They imply that one may become an excellent student and *master* of subjects which, in his waking state, he *struggles* to understand.

To answer the frater's question specifically, if he had been listening intently to the discourse just before falling asleep, it is quite probable that he would remember the contents of the lecture better the next day than if he had not slept. However, if he had *not* been concentrating upon the discourse before he went to sleep, he would remember little or nothing of it. After all, *if* it were true that we learn better and become masters of a subject by sleeping in a lecture hall or in a classroom, then we all ought to sleep—continually.—X



Remember the Rosicrucian Convention — July 5 through 10, 1959

## INDEX OF VOLUME XXIX (Comprising the entire Six Issues of the 29th Year)

NOTE—The small letters after the page numbers refer to position on page: a, upper half of first column; b, lower half of first column; c, upper half of second column; d, lower half of second column. Titles of articles are italicized.

## A

Abrahams, Clifford C., 1, 4a-d  
*About Cynics and Skeptics*, 115b-117b  
 Absolute, 9b-c (see also God)  
 Academy of Science, Paris, 61c  
 Accident, 38b-39c  
*Accidents, Understanding*, 135d-137a  
*Adjustment, Aggression and*, 2a-3d  
*Aegean Odyssey*, 29d  
 Aesthetic Values, 76d  
 Affirmations, 42b-c, 80b-c  
 African Tribes, 43d-45a  
*Aggression and Adjustment*, 2a-3d  
 Agricola, G., 60d  
 Air, 90a-91d, 92b-c  
 Airplane, 136b  
 Alchemists, Transcendental, 85a  
 Alpines, 68c-d  
 Ambition, 2a  
 AMORC (see Rosicrucian)  
*AMORC and Christianity*, 39d-40c  
*AMORC Motion Pictures*, 28b-30a  
 Amulets, 44b  
 Andronicus of Rhodes, 74a  
 Anger, 114d-115b  
 Animism, 122d  
 Anoxemia, 90c-d  
 Anthropology, 66d-69c  
*Anticipation of Tomorrow, The*, 21a-23d  
 Anthropomorphic, 27b, 38c-d, 122a-b  
*Appeal, Failure in Cosmic*, 13d-15a  
*Appeals, Cosmic*, 118b-119d  
 Aptitude, 57d-60b  
 Archaeology, 26c  
*Are Metaphysics and Philosophy Obsolete?* 74a-76b  
 Aristotle, 65a, 70c, 74a, 103a  
 Art, 63d-65a (see also Avocation)  
*Attunement, Hypnotism and*, 30a-30c  
 Audio-suggestion, 17d-19c  
 Aura, 53c, 63b  
 Aurignacian, 68c  
 Australoid, 68b-d  
 Authority, 98a-99c  
*Autoscopy, Projection or*, 103d-105c  
*Autosuggestion, Value of*, 40d-43a  
 Avocation, 51b-52a, 57d-60b  
*Awakening our Talents*, 57d-60b  
 Aztecs, 68c

## B

Bacon, Francis, 65a  
 Baghdad, 63d-64d  
 Bakery, 41c  
*Bardo Thödol* (see Books)  
 Barrett, W. F. (Sir), 61a-b  
*Becoming Aware of Our Surroundings*, 15a-c  
 Belief, 12a-13a  
 Bernadette, Saint, 34c  
*Bible, The Monographs and the*, 83a-83d  
 Bilocation, 103d-105c  
 Black Magic, 84b-c  
*Black Magic and Superstition*, 43d-45a  
*Blind, Mental Pictures of the*, 45a-46c  
*Blood Plasma, Vital Life Force and*, 91d-93a  
 Body-image, 105b-c  
 Books:  
*Arabian Nights*, 118c  
*Bardo Thödol* (Tibetan Book of the Dead), 31c-32d  
*Book of the Dead*, 16a, 16c, 33b  
*Caius Plinius Secundus*, 70c  
*Christian Holy Bible*, 83d, 84c

*Cosmogony*, 60d  
*De Anima*, 70c  
*De re Metallico*, 60d  
 Io, 70c  
 Koran, 83d  
*Lodestones and Magnetic Bodies . . .*, 70b  
*Republic, The*, 99b-c  
*Rosicrucian Manual*, 138d  
*Self Mastery and Fate With Cycles of Life*, 118b, 119c  
 Talmud, 83d  
*Upanishads*, 83d  
 Brahman, 100a, 102b  
 Brain, 46d-47d, 52c-53a, 58b, 59b-c, 108a-c, 134d-135d  
 British Royal Air Force, 63b  
 Buddhist, 32a, 40a-c, 93b-c, 123a

## C

Cairo, 82c-d  
*Can the Soul Be Restored?* 107c-108d  
 Carver, George Washington (Dr.), 69a-b  
 Catholic, Roman, 34c, 43b, 123a  
 Causality, 133d-134a  
 Cause and Effect, 111d  
 Ceremonies, Mystical, 106d  
*Certain? What Is*, 76b-78a  
 Chakras, 32b-d  
*Changing Your Consciousness*, 50a-52a  
 Character Analysis, 53c  
 Christ Consciousness (see Consciousness)  
 Christian, 83b-d, 93a-94b, 123a-c  
 Christianity, 16b, 39d-40c, 56b  
*Christianity, AMORC and*, 39d-40c  
 Color, 45b-c  
 Compensation, Law of (see Karma)  
 Concentration: 23c, 30c, 47a-d, 54d-55a, 17b-c  
 Coscience, 118d-119a  
 Consciousness: 80d-81a, 104a-b (see also Subconscious)  
 Christ, 5d, 85b-86c  
 Cosmic, 5d, 6d, 30b, 85b-86c  
 Objective, 4d, 6b, 36d-37c, 47b  
 Subjective, 4d-6c, 36c-37c  
*Consciousness and Mind*, 134a-135d  
*Consciousness, Changing Your*, 50a-52a  
*Convention, The Rosicrucian*, 106b-107c  
 Cosmic: 10c, 11a, 69b-c, 88d-89d, 124d-126b, 136c, 138a-d  
 Appeal, 13d-15a  
 Attunement, 23a, 99d, 101c  
 Consciousness, 5d, 6d, 30b, 85b-86c, 127d-129b, 135a-c  
 Cycles, 144-year, 39b, 112a-b, 119c-d  
 Law, 22d  
 Masters, 118b-119d  
 Objective, 139d-140d  
*Cosmic Appeals*, 118b-119d  
*Cosmic, Creating in the*, 54c-56a  
*Cosmic Development?, Will Elimination of Ego Hinder*, 30c-31c  
*Cosmic Scheme, "Saints" in the*, 93a-94b  
 Craft (see Avocation)  
 Craftsman, 63d-65a  
*Creating in the Cosmic*, 54c-56a  
*Creating Your Future*, 99c-101d  
 Crete, 102d  
 Cro-Magnon, 68a  
 Cross, 65b-d  
*Crucifixion, Mystical Meaning of the*, 65b-66d  
 Cryptesthetic Powers, 62c  
*Culture, Retirement and*, 78b-80a

Curse, 43d-45a  
 Cycles, 39b, 112a-b, 119c-d  
*Cynics and Skeptics, About*, 115b-117b

## D

Dallenbach, 139a-b  
 da Vinci, Leonardo, 65a  
 Death: 107c-108d, 113d  
   After, 33b-34d, 35a-38b  
 Degree Classes, 106c  
 Deity, 27a-b, 38c  
 Democracy, 99a-b  
 Demonstrations, 106c  
 Descartes, 26b  
 Desire, 100d-101b, 137a-138c  
 Discipline, 99c, 131a-132c  
*Disease and Sin*, 56a-57d  
 Divine Love, 85b-86c  
*Divine Imagery*, 122a-123d  
*Divining Rod, The Mystery of the*, 60c-63c  
*Does Science Negate God?* 26a-28b  
 Dowser, 60c-63c  
 Dravidian, 68c  
 Dreams, 5c  
*Duality, The Nature of*, 132c-134a  
 Dyad, 102d, 103b

## E

Earthquake, 77b  
 Economic, 78c-79a  
 Ego, 30c-31b, 59b-c  
*Egypt, Rosicrucian Tour to*, 81b-83a  
 Einstein, Albert, 5b  
 Emotions: 75a-b, 114b-115d  
 Energy, 5b-10d, 17b  
 England, 60d  
 Environment, 21c-22d, 50c-d, 99c-100c  
 Epictetus, 34b, 94d-95a  
 Epistemology, 74c-76b  
 Euphoria, 88c, 90d  
 Evans-Wentz, W. Y., 31c-d  
*Evil Thought, Good and*, 124d-126b  
 Evolution, 137c-d  
*Exorcism Services—Superstition or Necessity?* 117b-118a  
*Experience, Initiations Are a Personal*, 71b-d  
 Extrasensory, 11c  
*Eyes, Power of the*, 15d-17d

## F

*Failure in Cosmic Appeal*, 13d-15a  
 Faith, 10c, 11d, 12d  
 Fatalism, 38c  
 Fellowship, 107a  
 First Neophyte Degree Initiation, 71b-d  
 Flexion-folds, 52b-53d  
 Flying Saucers, 117a  
 Ford, Henry, 69b  
 Franklin, Benjamin, 128a  
 Freedom, 98c-99c, 132a  
 Future: 21d-22a  
   Life, 35a-38b  
*Future, Creating Your*, 99c-101d

## G

Galen, 70c  
 Geology, 26c  
 Gilbert, William, 70b-71a  
 God, 8b-d, 11a, 22d-23d, 26a-28b, 34d, 38b-39b, 67a-d, 69b-c, 70d, 85b-86c, 110d-111d, 122a-123d, 129a-b, 132d  
*God?, Does Science Negate*, 26a-28b  
*Good and Evil Thought*, 124d-126b  
 Government, 76c  
 Grand Lodge of Brazil, 43c, 54c  
 Growth, 22c-d

## H

Habit, 132c  
 Hagiography, 33b  
 Hamites, 68c-d  
 Hand, 52b-53d  
*Happiness in the Next World*, 33b-34d  
 Harmonics, 6a  
*Has Palmistry Any Basis?* 52b-53d  
*Hate?, Should We*, 114a-115b  
 Healers, 127a-b  
*Healing Exercises, The Scope of Rosicrucian*, 126b-127b  
 Hebrews, 16b, 40a  
 Herodotus, 102a  
 Hierarchal Order, 85d  
 Hierophants of Egypt, 102a  
 Hindu, 31b-33a, 40a-c, 123a  
 History, 28c-d  
*Hobby* (see Avocation)  
 Home, 51a-52a  
*How Does the Soul-Personality Develop?* 63d-65a  
 Hypnosis, 18b  
*Hypnotism and Attunement*, 30a-30c

## I

Illumination, 93c-d  
 Image-building, 41c-43a  
*Imagery, Divine*, 122a-123d  
 Imhotep, 65a  
 Immaculate Conception, 40b-c  
 Immortality, 35a-38d, 109a  
 Incas, 68c  
 Indian, American, 68c-d  
 Individuality, 30c-31b, 38b  
*Indolence, Mental Discipline and*, 131a-132c  
*Infinite Purpose?, Is There*, 137a-138d  
*Initiations Are a Personal Experience*, 71b-d  
*Insubordination*, 98a-99c  
 Intelligence: 19b  
   Definition, 11a-b  
   Divine, 32d-33a  
   Higher, 6c  
 Interests, 79b-80a  
*Is Death by Plan?* 38b-39d  
*Is Suicide a Stigma?* 94b-95d  
*Is There a Supernatural?* 10a-11c  
*Is There Infinite Purpose?* 137a-138d

## J

Jains, 123a-b  
 Jenkins, 139a-b  
 Jesus, 39d-40c, 64a, 65b-66d, 103d, 114d, 123a-b, 126c-127b  
 Jewish, 40c, 65b, 123a-b  
 Joan of Arc, 94a  
 Jongman, Harm, 123d-124d  
 Judgment Hall of Osiris, 33b

## K

Kabala, 101d, 103d  
 Karma, 14a, 19c-21a, 57b-c, 110d-111d  
*Karma, War and*, 19c-21a  
 Karnak Temple, 81d, 82d  
 Knowledge, Nature of, 74b  
*Kundalini, The Mystery of the*, 31b-33b

## L

Language, 112d-113b, 134b-c  
 Lausanne Chapter, 106a  
 Law: 9b-c, 77b, 110c-111d, 136c-d  
   Blue, 130b  
   Mosaic, 130d  
   Natural, 85a  
*Law Enforcement and Mysticism*, 129b-131a  
*Learning, Sleep-*, 17d-19c, 138d-140d  
 Lewis, H. Spencer, (Dr.), 53b, 65a-b, 93c, 119c

Lewis, Martha, 73, 86d-87c  
 Lewis, Ralph M., 3d, 28b, 52a, 76b, 99c  
 Life, 33b-34d  
*Life after Transition*, 35a-38b  
*Life Force, Space, Oxygen, and*, 90a-91d  
*Lodestones and Luck (?)*, 69d-71a  
 Lodge, Martinez de Pasqually, 4c  
 Lodge, Rio de Janeiro, 43c, 54b  
 Loneliness, 88a-b  
 Love, 114b  
*Luck(?)*, *Lodestones and*, 69d-71a

## M

Mager, 62d  
*Magic?, What Is White*, 83d-85b  
 Manetho, 70c  
 Masters, 71b, 93a-94b, 118b-119a  
 Materialism, 28a, 35c, 58b  
 Mathematic Relationship, 101d-103d  
 Matter, 133b-d  
 Mayans, 68d  
*Meanings, Mystical*, 85b-86c  
*Mechanical Consolation*, 87c-88d  
 Mechanistic Viewpoint, 125a-126a  
 Medallions, Wearing, 11d, 13a  
 Medicine, 26c  
 Meditation, 23c  
 Mediums, 36b-d  
 Memory, 112c-113a  
*Mental Discipline and Indolence*, 131a-132c  
 Mental Image, 43b-d, 55a-c  
 Mental Pictures, 99c-101d  
*Mental Pictures of the Blind*, 45a-46c  
 Mesmer, Franz, 30a  
 Metals, 62d  
 Metaphysical Healing, 42c  
*Metaphysics and Philosophy Obsolete?, Are*, 74a-76b  
 Mind: 18a, 75c-d, 89d, 100a-101c  
   Cosmic (see God)  
*Mind, Consciousness and*, 134a-135d  
*Mind, Resting the*, 46d-47d  
 Minerals, 62d  
 Miracles, 65d-66b  
 Mohammed, 93c-d, 123a-b  
 Monad, 102d-103a  
 Mongol, 68c, 69c  
 Monition, 90d  
*Monographs and the Bible, The*, 83a-d  
 Morality, 56d  
 Morrison (Professor), 76a  
 Morse Code, 125b-d  
 Moses, 93c-d  
 Moslem, 40a-c  
*Motion Pictures, AMORC*, 28b-30a  
 Motivation, Subliminal, 17d-19c  
 Moura, Maria, 25, 43a-d  
 Munster, Sebastian, 60d  
 Music, 63d-65a  
 Musician, 64c  
*Mystery of Numbers*, 101d-103d  
*Mystery of the Divining Rod, The*, 60c-63c  
*Mystery of the Kundalini, The*, 31b-33b  
*Mystical Meanings*, 85b-86c  
*Mystical Meaning of the Crucifixion*, 65b-66d  
 Mysticism, 8d, 23d, 123c-d, 129b  
*Mysticism, Law Enforcement and*, 129b-131a

## N

Nadi, 32a-d  
*Nature of Duality, The*, 132c-134a  
 Neanderthal, 68c-69b  
 Necessity, 137a-138b  
 Negative, 7a-d, 133b-134a  
 Negro, 68b-69c  
 Neolithic, 68d  
*Next World, Happiness in the*, 33b-34d  
 Nile, 81b-82d

Nisus, 126a-b  
 Nitrogen, 90a-91d  
 Nordics, 68c-d  
 Nous, 91b, 133c-d  
*Numbers, Mystery of*, 101d-103d  
*Numeral One and Unity*, 88d-90a

## O

Objective (see Consciousness)  
*One and Unity, Numeral*, 88d-90a  
 Ontology, 74b  
*Opportunity Knocks*, 80a-81a  
 Oriental Bazaars, 63d-64d  
 Ouspenski, P. D., 21b-d  
*Oxygen, and Life Force, Space*, 90a-91d

## P

*Palmistry Any Basis?, Has*, 52b-53d  
 Pascal, 116d  
 Paulo, José de O., 49, 54a-c  
 Pendulum, 61d-62a  
 Penfield, Wilder (Dr.), 47c  
*Philosophy Is True?, Which*, 7d-9d  
 Philosophy, 9a-b, 134b-d  
*Philosophy Obsolete?, Are Metaphysics and*, 74a-76b  
 Photographs:  
   Abrahams, Clifford C., August, 1958  
   Jongman, Harm, June, 1959  
   Moura, Maria, October, 1958  
   Paulo, José de O., December, 1958  
   Lewis, Martha (Mrs. H. Spencer Lewis), February, 1959  
   Troxler, Charles, April, 1959  
 Physical Values, 76d-78b  
*Plan?, Is Death by*, 38b-39d  
*Plasma, Vital Life Force and Blood*, 91d-93a  
 Plato, 9a, 70c, 99b-c  
 Pliny, 70c, d  
 Polycrates, 102a  
 Porphyry, 102d  
 Positive, 133b-134a  
*Positive Thinking?, What Is*, 6d-7d  
*Power of the Eyes*, 15d-17d  
 Preservation, 131a  
*Projection or Autoscopy*, 103d-105c  
 Pronaos, Neufchâtel, 106a  
 Psychic: 4d-6d, 32a-33a, 53c-d, 90d-91a  
   Body, 32a-33a, 104c  
   Centers, 32a-33a  
   Experience, 6a-c  
   Nerves, 32a-33a  
   Perception, 46b  
   Powers, 46b  
   Projection, 103d-105c  
   Self, 32a-33a  
   Sense, 46a-c  
*Psychic World, The*, 4d-6d  
 Psychical, 10c-d  
 Psychological Pick-Ups, 87c-88c  
 Psychology, 26c-d, 74b-76b, 105a, 139a-140d  
 Punishment, Capital, 65b, 130c  
 Purpose, 137a-138c  
 Pyramids, 81b-82c  
 Pyrrho of Elis, 116c  
 Pythagoras, 65a, 101d-103c

## Q

Quaternary Age, 67d

## R

*Races?, Why Various Human*, 66d-69c  
 Radar, 46b-c, 63b  
 Radiations, 60c-63c  
*Realization of Space*, 127c-129b  
 Receptor:  
   Organs, 18a  
   Senses, 4d-6c

*Reincarnation, Some Observations on*, 108d-113d  
 Religion, 8a-b, 35a-36a, 84a-85b, 94c-d, 109c, 117b-d, 134b, 137d-138a  
*Resting the Mind*, 46d-47d  
 Resurrection, 40c  
*Retirement and Culture*, 78b-80a  
 Revivification, 107c-108d  
 Rhythm, 22d-23a  
 Richet, 105a  
 Riondels, 61c  
 River, 135b-d  
 Roman Catholic Church, 94a-b  
 Root Support, 32b-c  
 Rosicrucian: 10c-11c, 139a  
     Conception, 85c  
     Egyptian Museum, 29a-b  
     Explanation, 58d-59a  
     Feelings, 39d-40c  
     Grand Secretary, AMORC, Holland, 123d-124d  
     Healing Principles, 126b-127b  
     Letters, 78c  
     Motion Pictures, 28b-30a  
     Ontology, 133c  
     Order in America, 86d-87c  
     Philosophy, 8a, 9b, 21d  
     Rose-Croix Sanitarium, 87b  
     Rose-Croix University, 63b-c, 86b  
     Second Neophyte Degree, 126b-127b  
     Studies, 91a-b  
     Supreme Grand Lodge, 87b  
     Teachings, 6d, 8d, 17d, 18b, 46d-47a, 83b-d, 89b-c, 91d, 118b-119d, 127c-128d, 129b-131a, 134d, 138c-d  
     Technical Department, 29d-30a  
     Work, 80a  
*Rosicrucian Convention, The*, 106b-107c  
*Rosicrucian Tour to Egypt*, 81b-83a

**S**

Sacrifice, 65d-66d  
*"Saints" in the Cosmic Scheme*, 93a-94b  
 Samos, 101d-102a  
 Samuel, Alexander, 89d  
 Schizophrenia, 118a  
 Schweitzer, Albert (Dr.), 93c  
 Science, 74c-76d, 84a-85b, 116d-117b, 134b-d  
*Scope of Rosicrucian Healing Exercises, The*, 126b-127b  
 Sculptor, 108b-c  
 Self: 87d, 104a-d (see also Ego)  
     Expression, 98c-99a  
     Inner, 30c-31b  
     Suggestion, 87d-88a  
 Sensation: 5d, 47b-c  
     Epicritic, 46b-c  
     Tactile, 45d  
*Should We Hate?* 114a-115b  
*Sin, Disease and*, 56a-57d  
 Sin, 94c  
*Simanthropus Pekinensis*, 67d  
*Skeptics, About Cynics and*, 115b-117b  
 Sleep, 18a-b  
*Sleep-Learning*, 17d-19c, 138d-140d  
 Society, 2c-3c, 28c, 94c-95d, 129d-130d  
 Socrates, 8a  
*Some Observations on Reincarnation*, 108d-113d  
 Sophists, 116b-c  
 Soul, 26d, 31a, 33b, 59b-c, 69b, 74b-75d, 75c-d, 109d-110c, 138c-d  
*Soul Be Restored?, Can the*, 107c-108d  
 Soul Personality, 30c-31a, 108a-d, 138c-d  
*Soul-Personality Develop?, How Does the*, 63d-65a  
 Space, 133b  
*Space, Realization of*, 127c-129b  
*Space, Oxygen, and Life Force*, 90a-91d  
 Spinoza, Baruch, 8a, 67b  
*Sigma?, Is Suicide a*, 94b-95d

Stoics, 95a  
 Subconscious, 17d-19c, 36b-37c, 46d, 55b, 61b, 138d-140d  
 Subjective, 61c-d (see also Consciousness)  
 Subliminal, 46b (see also Motivation)  
 Suffering, 65d-66d  
 Suggestion, 13c, 40d-42b, 44d  
 Sun-day, 119d  
 Supernatural, 10b, 43d-45a, 61c, 69d, 83d  
*Supernatural? Is There a*, 10a-11c  
*Superstition, Black Magic and*, 43d-45a  
*Superstition or Necessity?, Exorcism Services*, 117b-118a  
*Superstitions, True Nature of*, 11c-13c  
 Supervision, 98b-c  
*Surroundings, Becoming Aware of Our*, 15a-c  
 Symbols, 134c-d

## T

*Talents, Awakening Our*, 57d-60b  
 Talisman, 44b, 69d-70b  
 Tantra, 31d-32a  
 Tape-recording, 87d-88c  
 Teleological Cause, 38d-39a  
 Test, Psychological, Chimpanzee, 3b-c  
 Tetrad, 102d-103b  
 Thebes, 82a  
 Theistic, 27a-b, 38c  
 Theophrastus, the Lesbian, 70c  
*Thinking?, What Is Positive*, 6d-7d  
*This Issue's Personality*, 4a-d, 43a-d, 54a-c, 86d-87c, 105c-106a, 123d-124d  
*Thought, Good and Evil*, 124d-126b  
*Tibetan Book of the Dead* (Bardo Thödol) (see Books)  
 Time, 21d-22d, 127d  
*Tomorrow, The Anticipation of*, 21a-23d  
*Tour to Egypt, Rosicrucian*, 81b-83a  
 Tradition, 28c-d, 122c  
 Transfusions, 92a-93a  
 Transition, 38b-39c, 113d  
*Transition, Life after*, 35a-38b  
 Triad, 102d-103b  
 Troxler, Charles, 97, 105c-106a  
*True Nature of Superstitions*, 11c-13c  
 Truth, 9a-d, 74b-76a  
 Tyranny, 98a-99a

## U

*Understanding Accidents*, 135d-137a  
 Unity, 129a-b  
*Unity, Numeral One and*, 88d-90a

## V

*Value of Autosuggestion*, 40d-43a  
 Vibration, 124d-126b, 132d  
 Visualization, 54d-56a, 100c-101d, 113b  
 Vital Life Force, 6d, 32b-33a, 90a-91d  
*Vital Life Force and Blood Plasma*, 91d-93a

## W

*War and Karma*, 19c-21a  
 Weismann, August (Dr.), 58c  
*What Is Certain?* 76b-78a  
*What Is Positive Thinking?* 6d-7d  
*What Is White Magic?* 83d-85b  
*Which Philosophy Is True?* 7d-9d  
*White Magic?, What Is*, 83d-85b  
*Why Various Human Races?* 66d-69c  
*Will Elimination of Ego Hinder Cosmic Development?* 30c-31b  
 Witch Doctor, 117c-d  
 Word, 134b-d  
 World Events, 107a  
*World, The Psychic*, 4d-6d

## Y

Yoga, 31b-33a



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# Rosicrucian Forum

A private publication for members of AMORC



GIUSEPPE CASSARA, JR., F. R. C.  
Grand Master of AMORC for Italy

# Greetings!



## TODAY'S LACK OF CONCENTRATION

*Dear Fratres and Sorores:*

In the nations proclaimed to have a higher standard of living, there is an alarming diminishing of an important personal quality. Generally speaking, the individual finds it more difficult to *concentrate*, where the exercise of thought is required. Psychologically, concentration is the function of focusing the attention upon certain stimuli as, for example, the impressions of sight or sound. When we consciously, that is, willfully listen, we are focusing the consciousness upon the vibrations of sound, so as to realize them. We may find such direction of our attention apparently effortless or extremely difficult. In the latter instance the consciousness or attention tends to vacillate, to digress, to some other stimuli requiring less effort.

This experience has always been common. Certain stimuli, objects of our attention, are more appealing to us than others. That which appeals is gratifying to us in some manner. There is perhaps, as well, an emotional support of the interest. Awe, fear, joy, love, hate, and curiosity, all aid in keeping attention focused, the concentration fixed upon some thing, event, or series of impressions.

Ennui or boredom is the consequence of having a placid emotional state. In such circumstances, what we experience has not aroused us emotionally. Such a state actually becomes fatiguing and disturbing. Therefore, we direct our consciousness to some other stimuli which has for us greater attention value. However, all concentration is not first caused by external impressions. Imagination, idealism, and mental discipline play a prominent part in the duration or sustaining of concentration.

In our imagination we may establish an ideal. By that we mean a preferred thing or condition, which we desire to attain. In fact, an ideal is a *mental desire*. The factors that enter into the realization of the desire, what needs to be accomplished or acquired, may require considerable physical or mental

effort. The effort may result in fatigue. The eyes may tire, the limbs ache, but there is the mental drive to continue. The mental image of the ideal, the preferred desire, becomes the incentive. Merely the visualization of the ideal may provide an emotional satisfaction that mitigates the irritation of the fatigue. The inventor and scientist often work long hours, even missing meals and sleep, in an almost feverish concentration upon their creative work. Many persons in various lines of work, inspired by an ideal, often forget their physical well-being in order to succeed in some plan.

Mental discipline is the harnessing of the will so as to concentrate one's powers, mental or physical, upon a desired objective. There is a personal control of one's behavior and faculties with some aim in mind. Learning requires this mental discipline. Learning is not merely the acquisition of new impressions, experiences or ideas had as immediate, self-evident knowledge. Learning is subjective as well. It requires reason, the analysis of experience, the formation of specific notions as distinguished from just what we may see or hear. Everything perceived is not immediately comprehended. Study, for example, is more than reading and knowing individual words. It consists of extracting meaning from them or combining them into a communicative and informative form.

To learn we must *concentrate*. We must make the mind figuratively hew to the line until understanding is had, even though the process may be temporarily fatiguing, a kind of aggravation. In youth there is usually the compulsion by parents and teachers for the necessary concentration on school studies. With adults mental discipline is essential. The individual must evaluate the essential effort and any discomfort it may cause as against the eventual satisfaction of the attainment.

A distinction must be made between *entertainment* and *learning*. The former is intended to amuse, to provide pleasure to

one or more of the senses. Entertainment avoids any concentration where there is need for reasoning or voluntary activation of the processes of mind. Principally in entertainment the mind is *passive*. It is bombarded from without by impressions which require little exercise of thought upon the part of the recipient. He emotionally responds without any conscious volition. What one may learn from an experience of entertainment depends upon the impact its elements have upon the emotions. If the entertainment is thrilling, exciting, very amusing, the incident is wholly or partially remembered, regardless of any intellectual value which it may have. Simply put, in entertainment the mind does not seek out ideas from its impressions. Rather certain ones implant themselves in a ready-made form upon the consciousness.

It is obvious that entertainment is more popular than learning, because the latter requires the harnessing of the mind through mental discipline. We are creatures of habit. Habit is a kind of groove, a path of least resistance that we are inclined to follow. We can acquire an entertainment or a learning habit or a combination of both. Prior to the advent of television, there was a greater balance between entertainment and learning for the individual. Though radio was popular as a predecessor, yet more persons even then also read books and periodicals partly for entertainment and information.

Even casual reading requires concentration. One cannot scan the pages of a book or an article as he does the television screen and have a comprehension of the contents. The words, the sentences, in the book or periodical must be realized, the ideas must be extracted, if the contents are to be comprehended and the continuity not lost.

One, therefore, acquires a reading habit, that is, the patience to indulge the necessary concentration, no matter what the nature of his reading. Further, if one, in the past two

decades, went to a public lecture, whether paid or free, upon a learned subject, as science, philosophy or world affairs, he expected that it would be at least of one hour's duration. He would not make an effort to attend for less time than that. Ordinarily the listener found it not difficult to sustain his concentration upon the subject for the hour or a slightly longer period.

Today we find circumstances changed, particularly in those nations where television has become popular. Advertisers who support the television programs must hold their audiences. To do this their programs must psychologically place the viewer in a *passive* state. This means that the viewer is required to put forth only a minimum effort in concentration. The impact of the program, therefore, must be primarily emotional rather than intellectual. To accomplish this, an educational subject must be dramatized, made entertaining, rather than being a straightforward appeal to thought and reason. Consequently, the presentation of the program elicits little original thinking upon the part of the individual and makes little demand upon his intellectual powers. There are, of course, strictly educational programs but these are limited and subordinated by the entertainment variety.

The incalculable harm that this condition accomplishes is the lessening of the ability of the individual to sustain concentration that calls for thought. Straightforward lectures on television by necessity, of course, are mostly limited to a period of fifteen minutes or less. The viewer, the listener, therefore, has gradually and without being aware of it formed the habit of limiting thoughtful concentration to that period of time. Eventually he finds it distracting and disturbing to listen to a lecture of a longer period.

Television has affected the reading habits of millions of persons as well. This is reflected, particularly in the United States, in the decline in circulation of some former

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popular periodicals. Long articles are generally not tolerated and are soon cast aside, unless of a fictional character. Nonfictional material is condensed, abbreviated and simplified, to require a minimum of voluntary concentration, that is, mental effort.

In an analysis we have found that, even in those subjects where persons profess an interest and upon which they would, a decade ago, have listened to a well-presented address for an hour, such must now be generally limited to a period of thirty-five minutes. Beyond that time, the audience concentration — that is, attention — wavers. There is no longer the habit of sustained thought for a longer period of time by a majority of persons.

Since creative development and individual progress are dependent upon thought and voluntary mental activity, the laxity of concentration of this type today is truly alarming.

Fraternally,

RALPH M. LEWIS,  
*Imperator.*

### We Invite Your Questions

This Forum is not infallible. There are many questions that are outside our province. However, there are numerous questions we can answer that would quite possibly throw further light upon subjects of your Rosicrucian studies, as well as help you in many of your personal affairs. We therefore solicit your questions for this Forum.

There are necessarily certain conditions which we ask you to kindly observe:

- The questions must be of a nature that will interest *other* members and readers of the *Rosicrucian Forum* besides yourself.
- The questions should not be of a nature whereby the answers can easily be obtained from common sources, such as legal advisers, realtors, bankers, etc.
- Try to relate your questions as much as possible to mysticism, philosophy, metaphysics, psychology, and problems of everyday life so that they would interest others as well.

Please understand that questions which you submit cannot be immediately answered in the very next issue. Issues of the *Rosicru-*

*cian Forum* must be prepared weeks in advance to meet printing schedules. Further, sometimes a perfectly proper and interesting question has to be held for two or more issues before answering. This is due to the fact that it may have been recently answered and rather extensively. We do not want to repeat an answer frequently because repetition is uninteresting. In other words, if one issue contains a rather extensive answer, for example, to a question concerning *karma*, we would not like to write another immediately upon the same subject, even though the question were phrased differently. We prefer to hold such a question for perhaps three or four months. However, such a delay only infrequently occurs. If for any reason your question is not acceptable to the Forum, you will be told.

What questions do you like to have answered in the *Rosicrucian Forum*? We wish your comments on those answers which particularly appeal to you. We also want your constructive criticisms. They will be helpful to us, too. Of course, the fact that one person may not like a particular answer does not mean that that subject should be eliminated from the Forum; others may desire it. All of us are not expected to like the same material. The Forum is a *liberal* publication in the sense that it freely expresses knowledge, belief, and opinion regardless of whether such is contrary to traditional conception. There are no special groups or opinions to which we have to concede. You too can be equally as free in either concurring or taking issue with the answers.

The object of the Forum is to challenge thought, convey information and to provide ideas. Whether every article will necessarily please has to be a secondary consideration, if what is said should be said. Sometimes, as we all know, that which is a little disturbing and unconventional is very necessary for our growth intellectually and spiritually.

While we are on the topic of discourses, we would like to remind you that you can also have *spoken* discourses by the Imperator, Grand Lodge officers, and other officials here at Rosicrucian Park. These are recorded on magnetic tape at a speed of 7½ words per second. These tapes may be rented from the Rosicrucian *Technical Department*, Rosicrucian Park, San Jose, California, U.S.A., for the nominal sum of \$1.50 each (sterling 11

shillings). The tapes are returnable at special postal rates of 5 cents to 10 cents each, and similar rates in foreign countries. The taped discourses are professionally recorded and run an average of 12 to 30 minutes in time.

It is suggested that you write, enclosing postage stamps (foreign members provide postal coupon) to the Rosicrucian *Technical Department* and ask for a *free list* of tape-recorded discourses that are available for rent. The time that a tape may be retained—possessed on one renting—is limited to one week. You will especially enjoy these spoken messages in your home.—X

### Awakening Cosmic Experience

A frater, addressing our Forum, says: "In the past we have often read in various medical journals and articles of the recent progress in the field of brain surgery whereby certain areas of the sympathetic nervous system of the brain . . . when exposed to mild electric shocks or impulses, would make the patient . . . relive certain past experiences in his life. Unlike hypnotism . . . the patient in this case is in full possession of his senses and faculties. Would it be possible for one who has experienced Cosmic Consciousness or who has had similar psychic experiences to relive these experiences through the method described? Would he gain further mystical insight or knowledge of the Cosmic?"

A recent very enlightening article, entitled "The Interpretive Cortex," appeared in a scientific journal. It explains that the deep convolutions (folds) and fissures of the brain cortex contain the millions of cells which provide the complex functions of what is termed the human mind. Neurological surgery has disclosed that there are areas of the brain where *past consciousness* may be reactivated by mild electrical stimulation. The author divided these areas into two categories. One he termed *experiential*, and the other, *interpretive*.

When the experiential areas were stimulated by the electrical current, the patient, who did not lose consciousness, would recall some event of the past. The recollection would not be a generalization, as when we recall some event from memory. Rather, it would be complete in all its details just as it

had been originally experienced. There is a constant surging of electrical potentials, minute currents, throughout the brain cortex. It is theorized, for the function is not yet fully understood, that experiences alter the pattern of these potentials. The alteration is then preserved in the cells of certain areas where subsequent excitation will reactivate the original pattern or experience.

Dr. Penfield, the author, gives numerous case examples. We shall quote: "The patient, S. Be., observed, when the electrode touched the temporal lobe (right superior temporal convolution), 'There was a piano over there and someone playing. I could hear the song, you know.' When the cortex was stimulated again, without warning, at approximately the same point, the patient had a different experience. He said, 'Someone speaking to another, and he mentioned a name but I could not understand it . . . It was like a dream.'"

The other areas, responding to electrodes applied to them and producing numerous impressions, have been arbitrarily called *interpretive* because of the nature of the recall. In these responses, the individual would interpret his surroundings and present experiences quite differently from what they were in fact. It has also been theorized that there is a possible co-ordination between the experiential responses and the interpretive, the interpretive providing a relationship of experience to self and to the external world.

The interesting fact in connection with this phenomenon is that an experience, that is ordinarily beyond recall, can be reactivated in detail, that it is not lost. We may speculate that the ever-changing stream of consciousness, with its electrical potentials, may, in the usual recall, never quite again stimulate the original pattern of an experience. But, when a current is applied to these areas, the pattern is reformed. During such applying of electrical currents, the patients were conscious but no pain was felt. In fact, they had no sensation of the touching of the cortex with the electrodes. It appears that there is no sensation had in this cortical matter.

Now, what is *Cosmic Consciousness* and the experiences which we attribute to it? We may assume that the Cosmic is a harmony of all phenomena which men designate as physical, psychic, and spiritual. This, at

least, is the Rosicrucian conception. We may also say that this harmony is of a universal consciousness or a spectrum of forces which has a self-order that is teleological or conscious-like. All things are *of* it and *in* it. The human consciousness, the whole organism of man, is a particular combination of the forces of this Cosmic. The stream of consciousness in man is, therefore, capable of being responsive to more than the objective and subjective realms of mind. Man, of course, is more aware of these subjective and objective octaves of consciousness because his physical existence has demanded that he give them more attention. It is quite probable, however, that man in his early primitive stage utilized what we now term *extrasensory* powers of perception. The subconscious aspect of the stream of consciousness in him perhaps functioned through other organs and glands which are now either atrophied, or partly so, and which protected man while his reason was as yet undeveloped.

Cosmic Consciousness, then, is the resort to the deeper levels of consciousness ordinarily not voluntarily used, and by which man perceives more of the whole or universal consciousness. It is as though normally, with the use of the objective faculties only, man is peering through a slit in a curtain at the audience (the world at large). His view under such circumstances would be obstructed and limited. Then, suddenly, he has the means of pulling aside the whole curtain, if but for an instant. For that second, there is revealed to him the whole theatre of reality, the great spectrum of the Cosmic forces. He has then experienced Cosmic Consciousness or, in other words, he has become *conscious of the Cosmic*.

But what imagery does this experience assume to the individual? To be realized, it must have some quality or characteristic that is relevant to our sense experiences. If the nature of the Cosmic experience were entirely unique in all its elements, the sensations which it produced would be inscrutable and ineffable. Therefore, the Cosmic experience must have some parallelism to common experiences.

What the actual momentary realization of the union of our human stream of consciousness with the Cosmic is like, we may never know. The reason for this is that the

perception is had upon a higher—or deeper level of consciousness—which has its own qualities of perception. There is, however, a transference or reduction of the impressions had to the lower order of consciousness and these impressions are there interpreted in terms of our usual sense qualities and the images which they assume in our objective mind. Cosmic Consciousness may then be experienced as an ecstatic state, a sublime feeling of the unity of self with all existence, an extreme pleasure—but nevertheless a *pleasurable sensation*. Often it is realized as a state of great passivity or peace, as if all distress and anxiety were momentarily dispelled. Again, it may be an influx of great power. Generally, this Cosmic Consciousness is experienced as a kind of ataraxia, that is, a freedom from emotional disturbances—but yet it is *feeling*.

Accompanying such sensations, Cosmic Consciousness may also arouse visual images, as geometrical forms or bands of beautiful colors seeming to pass before the screen of consciousness. Auditory images, as exquisite music or song, may be heard in the flash of the Cosmic contact. The individual may think of himself, at the moment of contact, as being the recipient of some charism, a special divine endowment with an influx of great wisdom.

Simply put, this experience produces an *harmonic* in the lower order of consciousness, in the subjective and objective octaves. There it is realized as an intense pleasing sensation, assuming an image which conforms to the qualities of one or more of our senses. When one has a true Cosmic Consciousness experience, he never forgets it. He may know nothing of its nature; he may never have even heard the term. In fact, the individual may be an orthodox religionist. If so, he will perhaps refer to it as a revelation of God or an at-one-ness with Christ. Buddha, Mohammed, Krishna, or one of the avatars or founders of his faith. But the source and nature of the experience is so unique, it can rarely, if ever, be forgotten.

To conclude, the question at point is, Can one have a Cosmic Consciousness experience which is not transferable to the objective consciousness? Further, could electrical stimuli, such as we have discussed, awaken the memory of such contact so that it could be realized objectively? We can only the-

orize upon this question. We presume that a Cosmic Consciousness experience is so potent that it will always excite the spinal nervous system through the psychic glands. Consequently, it would then always provide an experience, as explained, that one would objectively realize. Conversely, however, it is possible that the psychic self, the higher order of consciousness, has, in its own realm, experiences which *may not* stimulate the lower order of consciousness and man would not then be aware of them. Such experiences, however, might probably register in the ganglionic substance of the brain cortex in those areas termed *experiential*, to be awakened by gentle electrical stimulus.

At least this is a hypothesis that mystics and neuro-surgeons collaborating might either substantiate or refute.—X

#### This Issue's Personality

If we divide a person's life into three parts—the early years, the middle years, and the closing period—how unrelated they often appear as we look backward. In most instances there is little suggestion in the early part of our lives, in our activities or even in our expressed thoughts, of what life will eventually come to unfold for us. If our lives were wholly motivated by our own will and effort, the connecting links from the beginning to the events that eventually follow would be quite apparent. There is, however, an unanticipated current of circumstances, both beyond our precipitation or control, which involves us. This current often compels us to change course, reorient ourselves, and make such adaptations which even a most vivid imagination could not conceive in advance.

There was much in the early life of Frater Giuseppe Cassara, Jr., Grand Master, AMORC, Italy, that would in no way imply a mystical pursuit on his part or the direction of an organization such as the Rosicrucians. Frater Cassara, born in Palermo, Italy, October 2, 1921, traditionally was a Roman Catholic and as a boy grew up in the orthodox doctrine of that faith. He had an excellent education in primary and secondary schools and a private military academy. He also completed four years of law at the University. He graduated with high honors, receiving a Doctorate in Law.

Between the age of 20 and 21 Frater Cassara apparently contemplated a literary career. Even at such a young age he became Co-director of the publication *L'Appello*. He also wrote for such daily journals as the *Giornale di Sicilia*. There was still no indication of Frater Cassara's latent mystical aptitude. One of his first prominent writings concerned itself with his legal background, and was entitled "Fundamentals in Criminal Law."

It seemed quite the natural and proper thing that Frater Cassara would make law his life work. After all, his grandfather was a lawyer and his father as well. He eventually came to work in the law offices of his grandfather. After his father's transition he assumed the latter's place in association with his grandfather. Frater Cassara subsequently received the eminent honor of being admitted to practice in the Supreme Court of his country. Because of success in his profession he became one of the assistants of Italy's Vice President.

Frater Cassara was initiated into Free Masonry—a courageous step in a predominantly Roman Catholic country. In Masonry he contacted some liberal minds; one especially, who was a student of philosophy and mystical matters, became a personal friend of Frater Cassara and directed his attention to AMORC. Thence, he crossed the threshold of the Rosicrucian Order. It constituted the opening of a door revealing the vista of a new world. Subjects and challenging questions which he had never previously entertained were now embraced by him.

Frater Cassara was further stimulated in his Rosicrucian membership by contacting Frater Raymond Bernard, now Grand Master of AMORC, France, who was traveling in Italy. Frater Cassara then took an active part in the rejuvenation of the Rosicrucian Order, AMORC, in Italy and in consolidating its membership into a jurisdiction. He was appointed Grand Master for Italy in 1956 by the Emperor.

Frater Cassara is most ably assisted by his wife, who holds the esteemed office of Grand Secretary of AMORC, Italy and is an excellent linguist. His legal profession requires Frater Cassara to travel extensively throughout Europe and South America. He makes a point of visiting the lodges of the respective countries. He, with the Grand

Master of France, Frater Bernard, and Madame Bernard, visited the recently concluded International Rosicrucian Convention in San Jose.

In recent years, Frater Cassara has been appointed a member of the National Committee for Information on the European Market. His quick mind and gracious manner have made him as well an ambassador of good will for AMORC. Frater Cassara has five children, but notwithstanding his domestic, professional, and AMORC affairs, he still has time to occasionally indulge his hobbies of swimming, reading, and writing.—X

### Sign of the Cross

A frater now rises to address our Forum: "What is the origin, significance, and meaning of the Sign of the Cross, as used in the Rosicrucian rituals?"

It is really startling to find the common ignorance that prevails upon the part of the populace with regard to the origin of the cross and its varied meanings and uses throughout the centuries. In the Rosicrucian Egyptian, Oriental Museum in Rosicrucian Park, in one of the galleries, there are various exhibits of ancient Egyptian jewelry. This is in the form of original necklaces, bracelets, and amulets worn by noble ladies and princesses of thousands of years ago. They are made of faience, ivory, alabaster, and obsidian. Many of these exquisite articles include the Crux Ansata (looped cross) or Tau (T-shaped) cross. The explanatory cards describe the crosses authentically. However, frequently individuals, of the multitudes visiting the museum, will challenge the description in this manner: "How could these be ancient Egyptian crosses? The cross came into existence only with the birth of Christianity." Or they will say in effect: "I thought there was only the Christian cross. How could the Egyptians have one?"

All of this indicates how common usage or adoption of a thing or custom creates an erroneous impression of its origin. The average Christian, for example, would be very much amazed to find, in Hindu temples and Tibetan lamaseries, religious accoutrements, symbols, devices, and practices which are quite similar to what he finds in his own

church—but preceding them in usage by centuries.

There are several dozen varieties of the cross! Perhaps the ancient Tau or T-cross used by the Egyptians and Phoenicians is the oldest. We have, for example, to name a few, the Crux Ansata, the Celtic, Greek, Maltese, Latin, variations of the Swastika, Lorraine, the monogram of Christ, as well as, of course, the Rosy Cross. In regard to the swastika, we must say that this is an exceedingly ancient cross, used in various forms in ancient India, and derivations of which are found among the American Indians. It was recently popularized as a perverted and hated symbol of Nazi Germany. Its original meaning was mystical and alluded to cosmic motion or the universal creative force. It was revered and, of course, never used in any tyrannical way or in connection with any political ideology.

The cross is perhaps one of the earliest symbols devised by man to express a fundamental point of knowledge in a universal way by a simple form. In symbology the *dot* represents a point of beginning or creation. Since creative being is active and not static, it extends itself. This extension of the dot, then, is the *line*. Two parallel lines came to represent two contraries or opposing states or conditions. They depicted man's realization of the duality of nature as he conceived it—as, for example, light and dark, male and female, day and night, wet and dry, good and evil, and so on. For every positive state, man came to recognize a possible opposite polarity or contrary.

In the religious concepts of early man, these contraries were often in conflict with each other but also they could be *wed* or united. This merging of the opposites is symbolized by the unity of two separate lines. Perhaps the commonest unity was the "X," though the Tau cross (T) was likewise another version of such combination. Experience disclosed to ancient observers and thinkers that, when dual or opposite forces were united, a new single state or condition became manifest. It was then accepted that many unitary things are but a composite of two conditions or elements of unlike nature. The point of contact or crossing of the two separate lines, therefore, depicted manifestation, the coming forth of a new substance or condition.

The point of creation or manifestation in a cross was symbolized by a design at the center of the cross. At first it was a flower, mere petals, not representing any particular kind. At other times it was a geometrical symbol as an oval or a circle. The *Crux Ansata* is, in fact, a combination of the Tau cross with a loop above. To the ancient Egyptian it symbolized *immortality* or eternal life. It has also been referred to as a phallic symbol, that is, a sex symbol. Though it can be construed as such, the sex connotation would only have reference to the law of life and creation which was venerated by the mystery schools and not promulgated in a vulgar sense.



Each of the various forms of the cross has a different meaning, mystical, religious, philosophical, or as a heraldic design. These heraldic symbols were used in armorial designs by knights and kings, often having a mundane significance. The Christian cross, as commonly used, is a form of cross employed by the Romans for the execution of prisoners, that is, for crucifixion. This form of capital punishment had existed long before the time of Christ. In fact, as Dr. H. Spencer Lewis explains, one must not overlook the fact that other persons besides Jesus were being executed on similar crosses at the same time. It was because Jesus Christ was sacrificed in this manner that Christianity *adopted* that particular kind of cross as its symbol. It is quite possible that, had Christ been executed in some other manner, then the device used would have also become a sacrosanct symbol.

To the Hermetic philosophers and mystics of ancient times, the cross had for long another meaning. It is a meaning, though, which in part parallels certain aspects of the Christian symbolism of the cross. To the Hermetic philosophers and mystics the cross depicts the physical, material substance of man, the *body*. It represents the hardships, tribulations, and suffering which this physical aspect of man's dual nature endures throughout life. Transfixed upon the cross at the point of unity of its lines is the rose. To Rosicrucians, the rose alludes to man's soul-personality in the process of unfolding. It is always depicted as a *partially* unfolded rose. As the rose receives more light (understanding) it opens wider, revealing its beauty and exuding its fragrance

or inner grandeur. The refinement of the cross, its polishing in contact with the vicissitudes of life, contributes to the unfolding of the rose. We interpret this as meaning that, as man learns from his experiences in contact with the laws of life, often through pain and suffering, his consciousness evolves. This evolution is expressed in a more spiritual personality and understanding, depicted by the rose.

The ancient mystics, Hermetically, referred to the cross by the use of the Latin word *lux*, which means *light*. The ancient U in *lux* was written like the V and helped to symbolize the cross physically as well as esoterically. The word *rose* in earlier reference works is said to have its root in the word *dew*. To the alchemist the *rose* and *dew* were symbolically united. The alchemist used dew in early experiments as representing pure water and particularly a kind of Cosmic effulgence. The dew on a rose is likewise thought to bring forth its fragrance with greater intensity. Consequently, the rose represented dew or a Cosmic efficacy centered in the cross (that is, within man's body).

From these brief explanations about the cross, it should be apparent why the Sign of the Cross, as a symbolical gesture, plays such a prominent part in Rosicrucian rituals. In making the Sign of the Cross, Rosicrucian masters, officers, and members are thus ever reminded of the Cosmic laws and mystical principles embodied in the symbol. Of this sign, the *Rosicrucian Manual* says in part: "It is used by masters, officers, and members when taking or indicating a solemn obligation to the Order or its members. It should never be supplanted by any form of pledge. . . . The sign thus made is the most sacred and binding of any, for it calls upon the maker to tell the *truth*, regardless of all costs and all consequences, mindful of the Terror of the Threshold and the warning of your conscience."

The Manual further delineates the special manner in which the Sign of the Cross should be made and states: "It should be made *slowly* and with *dignity* and sincere *reverence*. It represents the Obligation and Oath taken by all Initiates at the time of the First Degree Initiation and at other times in ceremonies and convocations."—X

### Social Service and Karma

A soror of Canada rises to address our Forum: "I am a social worker in an agency which deals with children and families and am wondering if there is danger of our working at cross purposes with the Law of Karma. Our work is humanitarian and based on concepts of service. But might we, in *some* of the assistance offered and some of the planning done for people, even with the best intentions, sometimes hinder their soul development and realization by contravening some of the disciplines which life could bring to bear upon them? Today our thinking is directed more and more to giving greater and greater social service. Is it not possible to carry this too far?"

The soror's interesting questions can be summarized as, "To what extent am I my brother's keeper?" To rob one of his independence, of his self-reliance, and the employment of his native abilities would be a moral and social crime. Certainly the one doing so, notwithstanding the intention of service, would incur karma as well as affecting the karma of the recipient. The acts of these well meaning persons, regardless of motive, could be at times a serious intervention in another's pursuit of life.

Social service requires an understanding of the basic nature of society. Society is complex. It consists of human interdependence. It is almost impossible in modern society for one to subsist entirely by his own efforts. Especially is this so when one has been conditioned to accept certain standards of living as being essential. So related, as a matrix, are the elements of society that a serious deficiency or need upon any part of it is reflected in the lack of euphoria of its other members. The intelligent member of society realizes that, for personal survival and a guarantee of his manner of living, he is obliged to maintain a certain status quo in society.

Economic, health, moral or political upheavals are inescapable. Every member of society will be affected by them to some degree. No man or woman can live entirely unto himself. He is obliged to give to some extent of himself, either in property, knowledge or service to his fellowmen. This is a pragmatic requirement. Of course, it is nice to think of it as a voluntary charitable im-

pulse. But even without such impulses, such service will need to be *imposed* by the state, as we find it being increasingly done in the socialized trend today. It can be said that were there more of the unselfish humanitarian motivation on the part of the individual there would need be less of the annoying and often offensive compulsory power of the state in enforcing social cooperation and welfare.

Each individual of society must definitely be, in relation to every other person, both a recipient of aid and a dispenser of it in some form of service. Emergencies and crises arise in the lives of individuals at times that prevent them from contributing in any way to society. Such persons become dependents for various lengths of time. Social service is designed to particularly assist such unfortunate persons during their period of distress.

But human nature is often inclined toward indolence and is basically concerned with self. It is, therefore, easy to acquire the habit of being a *receiver* only. Conversely, giving in any form, though it may have its moral and other compensations, as a rule exacts more effort and the sacrifice at times is not pleasurable. The recipients often begin to assume that the help they receive is a right for which they need make no compensation. However, they may be shrewd enough to veil from the social worker their true feelings. The continued assistance they receive, when not actually justified, weakens their character. They are not inclined to resist obstacles or to endeavor to find ways and means of surmounting them. They come to look upon the success or well-being of others as luck or good fortune which they must share with them. They do not realize the efforts put forth by others to maintain their place in society. Whenever some situation arises which disturbs their equanimity, they immediately appeal for assistance. This continues until the receiver becomes a parasite upon society and even profanes by misuse his own divine creative power and faculties.

The mental, physical, and economic state of such parasitic individuals is often pathetic to behold. They will elicit the sympathy of social workers and cause them to close their eyes figuratively to other factors and to continue the assistance. The social worker,

however, in doing this is definitely interfering with the karma of such individuals. They must, as the soror aptly puts it, come to know the discipline which life would bring to bear upon them if they were left to their own resources. Such individuals really need to suffer a while, to be deprived, to be required to plan, work, and strive in their own behalf. They must come to learn the sacrifice that goes with the giving of those things which they so readily and unappreciatively accept.

A golden rule to go by in social service, which assures that there is no contravening of the karma of another, is to help those who first help themselves. It is not difficult to determine those who are really temporarily or permanently helpless. The attitude of the person can easily be probed in questioning. Children are sometimes helpless victims of adults who use them as tools to exact the assistance of social service. The child, of course, must not be made to pay the penalty of the discipline of adults, but parents who could do more for their children must be *compelled* to do so. To do things for the parents that they themselves should do is karmically weakening their character. The young child may soon become aware of the fawning disposition of its parents and come to acquire it as an ideal or habit in life. Thus misplaced charity or social service can seriously injure the character of the young person.—X

### Theory of Ghosts

A Frater asks our Forum: "What explanation does the Rosicrucian Order make for the still prevalent belief in ghosts?"

This is a subject which is integrated with the religious beliefs of some, and consequently can become quite controversial. Since most religions are founded upon faith, a discussion which may tend to cast a shadow of doubt upon a particular faith may seem offensive to some. However, as Rosicrucians, professing an open mind and a desire for truth, we are certain they will consider the subject as being dispassionately presented here.

There is commonly an interchange between the words *spirit* and ghost; actually, there is a specific distinction between the two. Originally, the word *spirit* came from

the same etymological source as *breath* and *breathing*. With the ancient Greeks and Romans, *pneuma*, or *breath*, contained the vital force, the very consciousness that gave self-awareness to the individual. In fact, breath and soul were thought to be synonymous. This conception is quite comprehensible because with death breathing ceased, and with it those qualities that make for life and personality. Therefore, the intangible, invisible characteristics of man's nature, the other aspects of his assumed duality were related to breath and were subsequently termed *spirit*.

With the passing of time, spirit came to represent a higher order of manifestation, as the essence or personality of the gods or a divine efficacy. The word, *ghost*, on the other hand, in the vulgar sense had reference only to the disembodied spirit of man. The ghost did not always necessarily mean the soul of the individual, but rather the psychic body or counterpart of the physical one and detached from it.

In psychological terminology and in the realm of psychic research, ghosts are referred to as *apparitions*. Commonly, such apparitions are thought to represent the spirit of a departed person. It is assumed that such apparitions are capable of becoming objective to the extent of affecting the receptor senses; in other words, that they can become visible, heard or felt.

Since time immemorial, individuals and groups of persons have related experiencing apparitions or phantoms. Such reports, however, do not necessarily constitute evidence of their existence. There have been throughout history many examples of mass deceptions upon the part of people—deceptions which were later disclosed by serious and unemotional investigations. At one time all insane persons were believed to be possessed of devils or demons. In the Middle Ages persons testified that others were lycanthropes, that is, werewolves, and that they had seen them being transformed from human to beast. Only careful investigation revealed that hysteria and ignorance accounted for such false testimony.

The superstitious person who has strong convictions about ghosts can easily be deceived by the illusions, for example, of bad lighting. They will not attempt to investigate what seems to confirm their supersti-

tions. The manner in which the light of the moon may pass through the foliage of trees in a forest will cause shadows to form on the ground so as to give rise to many weird shapes. What has been reported as the ghosts of old men, women, and monsters have often been found to be but the shadows of brush, trees or rocks highlighted by the light of the moon.

There is hardly a person who has not, upon awakening at night, been startled by what seemed to be a figure standing or seated in the corner of his room, or framed against a door or window. By courageously advancing to the apparition, it would be found to be the result of clothes lying across a chair or an object of furniture casting a shadow so as to suggest a form to the imagination.

As an example of these illusions accounting for many "experiences" with ghosts there is the classical account by Sir Walter Scott. Byron, the famous poet, had just recently passed through transition. According to Sir Walter Scott, he awoke to see what appeared to be a very clear apparition of Byron standing and facing him. The vividness and close resemblance to the recently deceased Byron was remarkable. Sir Walter relates that he willed himself to approach the phantom. He then discovered that it was an illusion caused by "certain plaids and a cloak hanging in the hall at Abbotsford."

What boy who has had to walk alone along a road passing a cemetery at night has not seen "white things" fluttering or "dark things" darting among the tombstones? Courageous investigation would reveal newspapers blowing about, or the moving boughs of a tree causing a shadow to intermittently fall upon a white tombstone. The fear he had of the cemetery, a fear rooted in the belief that ghosts were there, would make the lad susceptible to the illusions and to the hallucinations.

The seeing of ghosts is often the result of hallucinations which may be pathologically caused. A morbid condition of the brain, of the nervous system and certain emotional disorders may cause the hallucination of perceiving something which has reality to the unfortunate person only. Such an individual obviously cannot be convinced that he *alone* had the experience because it was as

*real to him* as anything else he perceived. Many of the so-called theophanic or religious experiences of seeing saints and angels are definitely pathological in nature.

Alcoholism and drugs may cause such a disassociation of the subconscious mind from the conscious mind that the images seen, felt or heard have absolute reality to the afflicted person. This disassociation can likewise occur during sleep. When one awakens from a sound sleep he may not at first be able to distinguish between lingering dream impressions and what he objectively perceives or hears. A temporary hallucinatory state may be established wherein there is an intermingling of the dream impressions and those externally experienced. A nightmare may carry its emotional effects over to the waking state so that in a darkened room one has the hallucination of seeing objects where none exist—or of hearing them.

There are what is known as *apparitions of the living*. This phenomenon has often been verified by persons of good health and not those given to superstitions. This experience consists, for example, of seeing the phantom of a *known person*, even in broad daylight, walking by or entering a house or room, in a most natural manner. In fact, the observer at the time may not even think of it as being an apparition but only discovering that it is so later.

Individuals have seen a living relative walk along a hallway and close a door, exiting into the street. Later, the observer would question the relative, saying that they had not heard them enter the house but saw them leave. The relative would reply that he had not been in the house at the time but, in fact, had been some distance away with other persons. Subsequent verification did prove that such was the case.

The records of psychical research societies are replete with such cases of apparitions of the living which they term *bilocation*. These apparitions are apparently what mysticism calls *psychic projection*. The consciousness of the individual, the psychic self, is projected in such a manner that it can objectively affect the senses of another or others so that they perceive the image of the individual. This is not a supernatural phenomenon but rather a *supernormal* one. Let us look at the matter from a wholly logical and practical point of view. If it be as-

sumed that mental telepathy consists of the transference of an energy, of electromagnetic waves, which can establish by activating certain areas of the brain of another, impressions that compose words, why then can not such waves induce visual images, as well?

Let us put the subject in this way. If an effusion of such a mysterious mental energy can create words in the consciousness of another, then it should be able to produce visual images in a hyperesthetic person as well. Suppose one unconsciously mentally relives the experience of walking down a familiar hall of a relative's home and leaving from the front door. Instead of his thoughts creating a word picture in the mind of a sensitive person, there would instead be the mental picture of *the act*? There would perhaps be that momentary detachment of the conscious state from the subconscious of the receiver so that he would experience the image as if he were actually, objectively observing it.

We *know* that detachment in cases of high fever, alcoholism, and the use of drugs, makes it impossible for the afflicted person to distinguish between reality and hallucination. Is it not probable that in the transference of thought under certain conditions that this detachment may occur so that the reception has every appearance of reality?

The apparitions of dying persons have been noted and the circumstances of the death verified that which was observed. A case reported states that a woman saw an apparition of her brother seriously wounded and dying while mounted on a cavalry horse. She was greatly distressed by the experience. Other relatives tried to reassure her by explaining that the distant brother was, in fact, in the infantry and had never been in the cavalry, and that therefore her experience was a mere hallucination without fact. Subsequently, it was revealed, however, that there had been a mutiny in the infantry battalion in which the brother had been serving. He and others, unbeknown to the family, had recently been transferred to the cavalry, and he had been shot and killed while serving in that capacity. The event occurred on the day and comparative time that the sister saw the apparition.

These kinds of apparitions are best explained on the premise of being telepathic

communications. It has been found that this phenomenon occurs at times when a great crisis or emergency confronts the sender. The tremendous emotional impetus of the event seems to provide the stimulus for the transmission of the energy or force. It usually occurs where there is a strong emotional bond between the receiver and the sender.

The dominant question here is: does the personality of the departed, the self-consciousness survive death? Further, does it acquire the power of telekinesis, that is, the ability to move material objects and to materialize itself so as to be perceived by the senses of mortals? For belief in the spirits of the dead re-appearing, one must have two definite concepts:

(a) the belief in the immortality of self, the survival of the personality after death. It must be thought that the soul and self, or personality, are synonymous. For such a conception as this, the soul must be thought to be anthropomorphic, that is, that it assumes the form and personality of the living person. It also must be believed that the self, or personality, has no direct dependence upon the physical organism, that it is but a kind of substance which the body, as a shell, contains and which death releases. All students of mysticism and philosophy will not accept such a view in its entirety, however.

(b) It is also necessary for a belief in apparitions of the dead that one believe that the self or soul manifest itself, at will, in such material substances or forces as to be seen, heard or felt by mortals.

Those who do not subscribe to such a belief have nevertheless experienced strange psychic phenomena. But they will not concede that such was actually the apparition of a departed person. These dissidents will take the position that if this phenomenon were a natural function of the disembodied personality, then the experience should *not* be a *rare* one because millions of people, by the bond of love for those who have departed, would, it would seem, be able to experience the personality of the deceased brother, wife, mother, son, etc. Certainly, they may argue, a far greater proportion of persons would have the experience of seeing the apparitions of the departed than the relatively few who profess to having done so.

It may further be argued that if the soul is *functional* and not substantiative, then the personality of the deceased could not materialize itself after death. In other words, presumed that the vital life force has within it a Cosmic or universal intelligence which directs its functioning in an organism; this life force when infused in matter gives rise to the individual consciousness. The organism gradually develops until it acquires the state of becoming aware of itself. It acquires a self-consciousness. This, in turn, has become so highly developed in men that they refer to it as the *inner self* or *soul*. Soul is, then, a manifestation, but a *function* rather than a substance or thing which has been implanted within the individual. The essence of the soul, one of its two causes, the vital life force, is part of the whole spectrum of Cosmic energy.

Further presuming, at death this vital essence of life departs. The energy of matter and that which causes life are then returned to the universal forces of which they are a part. The individual personality, which is the result of the composite of these two, disappears just as musical notes, for analogy, cease when the fingers no longer play upon the strings of the lyre. We repeat, the Cosmic forces which brought the Soul-Personality into expression are *never* cosmically lost, *but the result of their unity* ceases to be as man knows it when death occurs. Now, this conception is held by many mystics and metaphysical thinkers and such persons could not indulge belief in apparitions of the dead any more than they could think of music continuing as detached from the instrument and the player.

Further, if souls are deposited in bodies as detached substances and after death are liberated again to be detached substances and to manifest to the living, *why* then do they not do so before birth? Or, is the soul after death, after residence in the body, quite unlike that which entered the body at birth? This question is a matter of doctrine and philosophy which most believers in ghosts do not attempt to answer.

Psychical research, admitting that there is much yet that is unsolved mystery in the realm of the psychic, has found that *hallucination* plays the most prominent part in "seeing ghosts." Persons emotionally disturbed by the loss of a loved one and griev-

ing can often project from their own subconscious an image of the loved one into their conscious mind, and it is so detached as to have the realism of being objectively experienced. Even other persons can be induced through mass suggestion or hypnotic influence to imagine that they, too, experience the phantom.

These comments are in no way intended as being conclusive in relation to this subject but rather they present current theories, doctrines and viewpoints pro and con.—X

### Should Rosicrucians Go to Church?

This question is prompted by a question that occurred in an open forum at a recent Rosicrucian Convention. The question asked was, "Is it wrong for a Rosicrucian to attend the Catholic Church?" Whether or not an individual wishes to attend any church is not a question of right or wrong.

Recently I wrote concerning the standards of measurements of an individual's development, and at that time I was thinking in terms of the fact that, as Rosicrucians, it is very difficult for us to categorically state in regard to every single incident of our lives whether a thing is right or wrong. I believe there are activities and events that may be right for one person that are wrong for another. That is, outside of certain principles of human dignity and of the principle that our lives are necessarily social and consequently what we do may affect another individual, that there is no right or wrong when the decision involved does not affect the welfare of another person.

It is obviously important that Rosicrucians as well as anyone else conform to social practices that have been found reasonable and purposeful in human society. I mean by that that theft, murder, destruction of other people's property, interference with other people's lives are definitely wrong because we are attempting to partake of other people's efforts and not giving the same consideration to the rights of another individual as we expect for ourselves. That is why human society has established laws which regulate an individual. In other words, an individual cannot carry a gun with him, shooting at anything or anyone he wants to just because he thinks he would like to do so.

It is, of course, very difficult to draw a line where it is necessary to distinguish between what is morally wrong and morally right, but in my estimation, there are many decisions that we have to make in life that need not be classified in the categories of right or wrong except as they apply to each of us as individuals.

If an individual wants to affiliate with the Catholic Church, for example, and he believes conscientiously in its tenets, he finds satisfaction and enjoyment in participating in its activities, then it is not wrong. In fact, it is right for him to do so. But since I do not believe in the same way he would have to believe in order to adjust to such an affiliation, neither is it wrong that I should abstain from affiliating with the Catholic Church. This does not mean that the Catholic Church is either right or wrong, but it does mean that it may fill the spiritual needs of certain individuals, and certainly they are entitled to have those needs filled or have their lives made more purposeful by participating in the fulfillment of those needs as furnished through that channel.

To make this consideration broader as to whether a Rosicrucian should attend any church or not, the same argument applies. I personally know Rosicrucians who are devoted, conscientious, sincere, and active church members. They are proud of what they are doing. They benefit themselves and many who associate with them by what they do. In other words, by being church members, they are right, but it is quite possible that for me the same choice would be wrong. It is my opinion that I would not gain a great deal, neither would I contribute to the welfare of anyone else by attending church. Therefore, to me, it would be a rather useless gesture. When I have attended church, it has usually been to satisfy the wishes of someone else, or when I was very young, it was to satisfy the command of someone else.

The question here goes deeper than the right or wrong of Rosicrucians affiliating with established religions, or, if we wish to broaden this, with other fraternal orders, societies, groups of any nature. Any movement that is ethically, morally, and socially upright and of worthy purpose deserves the support of those interested in the aims and purposes of the movement, institution, organization or group. If a Rosicrucian wishes

to affiliate with such a group, then that is his option. There is only one requirement that I would say should be placed upon the Rosicrucian, or rather we might say an obligation. The Rosicrucian should be sincere. He should comply with his convictions. He should not affiliate with any group merely for prestige or for the purpose, as we frequently say, of "keeping up with the Jones'."

His affiliation should be because he feels that it provides an avenue for his own expression and an avenue for him to grow as he thinks he should. If the environment of any society produces this advantage, then most decidedly the Rosicrucian who feels that benefit is to be found in affiliation, for him such affiliation is right.—A

### Visits and Appointments

Rosicrucian Park is a most attractive place. It was designed to be such. Its landscaping, shrubs, flowers, trees, and spacious lawns are living symbols of the harmony of nature which constitutes a basic study of the Rosicrucian teachings. The Egyptian and Oriental architectural design of the buildings and the Oriental motif of their decor has an exotic appeal. Though Rosicrucian Park is located in a thriving section of the city of San Jose, yet there is an air of tranquility about it that is immediately evident to those who stroll its walks and sit in its shady nooks.

Over 115,000 persons a year visit Rosicrucian Park and its Egyptian Museum, Planetarium and Science Museum! These visitors are from every nation on this side of the Iron Curtain—and include some refugees from captive nations. It is not unusual for the day to include visitors from Nigeria, New Zealand, Egypt, Canada, England, Venezuela, Mexico, and South Africa, as well as from points throughout the United States. These visitors have heard of the Rosicrucian Order and its museums through literature they have read or from the comments of friends. They are either traveling in the vicinity and include Rosicrucian Park in their itinerary, or have especially gone out of their way to spend an hour or two walking about the grounds and inspecting its facilities.

Non-members, the traveling public, constitute the greatest number of visitors to

Rosicrucian Park. They are eligible to visit only the Rosicrucian Egyptian Museum with its renowned collections for which there is no charge, and the Science Museum and Planetarium. They, of course, are not granted admittance to the Supreme Temple. They are permitted, however, in the Administration building if they have business of some nature with the Order. The public are given free literature in the Museum and any questions they ask are graciously answered by the Curator or by the hostesses. The courtesy extended the public, college, and school groups visiting our Museums is evidenced by the letters of appreciation which are received from them by the Curator or which they address to the Rosicrucian Order.

The number of visitors to Rosicrucian Park does include, of course, several thousand Rosicrucian members annually. The Rosicrucian member when arriving at Rosicrucian Park is invited by instructions on the sign posts in front of the various buildings to visit the Museum. At the main desk in the Museum is a Rosicrucian Staff Official. If the member wishes to go through the Administration building, and particularly to visit the Supreme Temple, that is his membership privilege (Saturdays, Sundays, and holidays excepted). He is expected to request that, however. A hostess is then called if the member expresses the desire to visit the other buildings, and he or she is taken on a *guided* tour of the principal administration offices and is given the opportunity to see the various departments of AMORC in operation.

In addition, *every* member has the opportunity to have a brief interview with either an officer of the Order or one of its official department heads. These department heads are known to members by the correspondence they have with them. However—and *this is important*—an interview with any specific officer can only be secured by appointments made *in advance*. For example, if a member, whether he has come from half way around the world or just around the corner, comes to the reception room of the Administration building without an appointment, he may not be able to see the particular officer he wishes at that time. That may be because that officer is working on a pre-arranged, important matter that he cannot interrupt; his work would be important

and in the interests of the Order—which means the thousands of other members who are not at Rosicrucian Park at the time. But, the visiting member *will* be given an interview with any other officer or department head who is then available. No member is ever deprived of the opportunity to contact some staff official.

If you wish to speak to a specific officer only, and if you do not want to be disappointed, make an appointment in advance by letter. Do not take the chance of coming to Rosicrucian Park and finding that the particular frater is out of town, or is engaged in previously-planned work which cannot be interrupted at the time. It must be realized by the Rosicrucian members that if officers were to see every member who dropped in and asked for them daily, they would have little time for anything except being a reception committee. How, then, would they prepare lectures, monographs, do research work, write articles, answer the letters of other members, and serve the thousands of students in various ways?

By making an appointment in advance, a time is set aside for you. Even in such cases, an appointment, for emergency reasons, may need to be transferred to another fully qualified officer who will gladly interview you.

The Rosicrucian member should not ask for appointments on Saturdays, Sundays, holidays or after 5:00 p.m., because such cannot be granted. The officers and staff officials do not always completely terminate their daily work when they leave the Administration building in the evening. They often have to take part in Convocations in the evening in the Temple, or give lectures, or write material for one or more of the Rosicrucian publications in the quiet of their homes. Further, you will agree that, as human beings, they have a right to some personal life, some hours for rest, recreation, and personal affairs. They cannot, therefore, accept interviews at their homes. All of these things are in accord with *system* and *order*, which is one of the basic principles of our Rosicrucian teachings.

Some members arrange to visit Rosicrucian Park on a Sunday or a holiday because it is convenient for them, because they are not working at such times. On many of these days they will find the Rosicrucian Museums

and Planetarium open, at least in the afternoons. But please do not expect to find the Administration building open and the Staff at their desks; they, too, must have their Sunday and holidays with their families.

You are welcome to visit Rosicrucian Park, but please remember the following points of information so that you will derive the most benefit from your visit:

- (a) The Administration building — open daily, 9:00 a.m. to 5:00 p.m. (Saturdays, Sundays, and holidays excepted).
- (b) The Rosicrucian Egyptian, Oriental Museum — open daily, Monday through Friday, 9:00 a.m. to 5:00 p.m.; Saturday afternoon, 1:00 p.m. to 5:00 p.m.; Sunday, noon to 5:00 p.m.
- (c) Rosicrucian Planetarium and Science Museum—open Wednesday and Sunday afternoons, from 1:00 p.m. to 5:00 p.m. Theatre of the Sky lectures at 2:00 p.m. and 3:30 p.m.
- (d) The Supreme Temple—open to active members upon presentation of credentials, Monday through Friday, 9:00 a.m. to 4:30 p.m. (Convocations are held in the Temple Tuesday evenings at 7:30 p.m. from October 1 to May 15 each year.)
- (e) Appointments desired with a particular officer must be made in writing in advance. (No appointments Saturdays, Sundays, holidays or evenings.) Rosicrucian members who come on the week days without appointment will always have the opportunity of seeing *some* officer or official of the Rosicrucian Order that is available.—X

### Are You a Thinker?

There seems to be an error of judgment on the part of some people as to exactly what constitutes thinking. I am not referring to thinking in the sense of a psychological process, but rather I make reference to the content of consciousness which we normally consider as being our thinking process. This process includes the ideas and concepts that take place in consciousness and toward which we direct the state of awareness that constitutes our objective being at any particular

moment. To define thinking as a process from a technical or a physiological point of view is to become involved in many lines of thoughts and opinions which are beyond the scope of this consideration.

At any particular moment, the normal consciousness has, in addition to a state of awareness of being, a composite collection of ideas, thoughts, concepts, or perceptions that are seemingly accumulated and existing in a point which we call consciousness. The consciousness or thinking of the moment of any individual, that is, that point toward which attention in consciousness is directed, differs from time to time based upon the point of view, the knowledge, and experience of the individual. The collection of ideas as a procedure of thinking is a process that makes it possible for us to learn. If the human mind was not capable of collecting and retaining ideas, man would exist even at a lower level than some of the lower forms of life, because he would never be able to call upon conscious experience or memory to help him meet a situation that existed at any particular time.

In other words, without the thinking process in consciousness, all experience would be new. There would be no retention of knowledge and prior experience by which man could develop habits and be able to function on the basis of what he has experienced before. Therefore, insofar as it helps us to learn, the thinking process is, of course, the fundamental basis upon which education is made possible. Without the thinking process, we would be in a much less civilized state than we believe ourselves to be at the present time.

There is, however, one drawback to this concept of education and development of the human being based primarily on an accumulation of knowledge and experience. While retention of knowledge and experience is most important, it is not the total function of thinking or of conscious existence. The emphasis placed upon education in modern civilized countries has also directly or indirectly influenced the concept of the accumulation of information and knowledge.

This idea was brought to popular attention in recent years when there developed a series of programs, presented as entertainment on radio and television, which consisted mainly in the asking and answering

of questions. These presentations became known as "quiz programs" and for a while had a tremendous following. Exactly what caused people to be so interested in these programs is difficult to define, except that human beings like to see other human beings in situations that cause them to be affected or taken by surprise by the circumstances in their environment. Everybody waits to see what the question is that is to be given to the contestant, with the mixed hope that the contestant will fail or succeed. The emotional response of the viewer of the program will be similar to that of the contestant, and as a result of this vicarious participation, the average individual seems to enjoy the proceedings. Of course, the whole program is also associated with the hope for reward, the gaining of something for nothing.

The appeal to the viewer of a program of this nature is a very complex psychological situation to analyze. Exactly why people liked the so-called "quiz programs" beyond these observations is most difficult to define. The fact that they did not last, but now are less prominent than before, shows also that the thinking that went into the analysis and the thinking that took place on the part of individuals who watch the programs was more or less a passing fancy that did not have stability or endurance. If it had, the idea would have lasted longer.

These programs have, in a popular sense, however, carried out the idea to which I referred earlier, that is, the confusion of education and the ability to think contrasted with the ability to retain knowledge. The individual who was a champion on one of these programs had an extraordinary ability to retain knowledge; but one may ask: If the individuals in the past who have made great achievements had done nothing but retain knowledge, would they have been able to accomplish anything? If those men who have brought about the great inventions of the present era had been cramming themselves with information to be able to act as a living encyclopedia, would they have attained the place they have in science through their inventions? Or, as I read recently, if Columbus had been a "quiz champion," he may never have had time to discover America. He would have had his consciousness too full of words and facts about the things

that already existed. In other words, his information would have been encyclopedic. It would have been about a flat world. He could have told all that existed in that flat world, but he would never have had time to think about the possibility of a round one.

So an individual who is simply accumulating facts is too busy accumulating facts that already exist and remembering words and thoughts of others, things that he has memorized about conditions, incidents, or events that already exist. What he thinks himself can have no particular lasting value simply because he is repeating what already is known.

To burden the memory with too many facts is to weaken judgment and to discourage constructive and creative thought. When we absorb knowledge by reflection and by the application of experience, such knowledge becomes a part of our mental processes. We are able to call it forth when the mind needs to bring the ability of consciousness to direct judgment and decision in terms of problems that exist at the present time.

Merely to have a good memory is sometimes of very little use. The memory of all the incidents that have ever occurred in the history of the human race would not solve a problem by an individual faced with a situation that has not existed before. Great men, some of the greatest philosophers of all times, are often referred to jokingly as being absent-minded. They could not remember simple facts. Benjamin Franklin, one of our great thinkers, particularly made it a habit not to clutter his mind with facts that were readily available. Why memorize all the facts in the encyclopedia when you will only want one at a time, and the encyclopedia is at least as near as a library or possibly within your reach. A measure of education is not based upon man being able to accumulate facts, but by how he can use facts and experience.

All this is indicative of the fact that man has a consciousness and a mind which can and should be used. Memory is very important, but its position or place in consciousness should not be over-emphasized and used to the exclusion of all else. The greatest potential that exists for the human being is the potential of creative thought; that is, thought that is an assembling of previous knowledge as well as the directing

of the inner ability of man's consciousness on a problem.

We are taught in our earliest degrees that concentration is a tool that makes it possible for us to utilize the full potentialities of the mind. Through concentration, we do more than simply redevelop in consciousness the memory of incidents or facts that we have learned in the past. We bring our objective consciousness into a sympathetic and a coordinate relationship with the inner self, the subjective consciousness, the mind of the soul, which in turn is a part of all the constructive forces of the universe. We are given by these forces the ability of calling upon all knowledge, all being, and the universal mind itself for direction, inspiration, and that spark of creativity which makes man productive of real progress, progress that will aid him in his evolvement as a living entity.—A

#### Making Things Easy

I recently wrote in another place that there was certainly no harm in trying to do things the easy way if there was a choice. If we have a task to perform, and there is more than one way or method that the task can be performed, it is certainly only reasonable and logical that we should select the easiest way. In other words, there is no use, there is not anything to be gained by purposely directing our efforts along the hardest path to perform any specific end. We are given intelligence by which we can plan a program or the method by which we are going to do something, and certainly if we are given that intelligence we can use it by taking the easiest path in order to save ourselves physical or mental strain and effort.

I state these facts because I do not want it to appear that man should do things the hard way, but at the same time, to do a thing because it is easy and to avoid another thing because it is hard is an entirely different circumstance. If—to repeat—we can accomplish the same ends by two methods, one easy and one difficult, then intelligence dictates that we take the easy way. If there are two tasks or two obligations to be performed or fulfilled, one is easy and one is hard, and we do only one because it is easy, then we are definitely committing what I believe to be a moral wrong. I say moral

because I believe an individual has a moral obligation of accepting certain responsibility, of taking a degree of pride in achievement.

If there is any fault specifically to find with conditions that exist in the present era, conditions that have followed considerable upset in the world in the first half of this century, then it is the concept that seems to have gained prevalence since the ending of the second World War that we do not have to do things right, correctly, perfectly, or do the things that are hard. Here at Rosicrucian Park we employ almost two hundred people. A portion of them—more than half, in fact—do certain detailed, routine work. These individuals are typists and clerks, those who perform activities that they must be trained to do, but nevertheless are important links in carrying out the work that has to be done here. I have been appalled at the individuals who have applied for positions as typists who not only cannot operate a typewriter efficiently, but cannot even spell, or are not familiar with the functions and use of the English language. However, to me, the important thing is not that some have not acquired this knowledge. This may be the fault of our educational system rather than the individuals themselves. A still more important fault in my estimation lies in the fact that some of them do not care. I have had girls employed that not only could not spell but would make no effort whatsoever to look up a word in the dictionary if they were in doubt. They did not care whether what they did was right or wrong.

It is at that point that difficulty develops, that there is a difference between the easy and the hard way. The easiest way may be to write a word without determining whether it is correct or not. The hard way is to look it up in the dictionary and get it right in the first place, but there is a greater difference between right and wrong than in choosing between two methods to accomplish the same end. Consequently, it seems to me that a degree of responsibility and a pride in achievement of work correctly done is not receiving proper emphasis in the home and in the schools. As Rosicrucians, if we contribute to the evolvement of human beings to the welfare of society, it should be our effort to attempt to instill certain realization of responsibility and achievement in the

minds of those with whom we come in contact.

Today, business tries in many ways to overcome the shortcomings on the part of employees and those who carry out certain functions for the accomplishment of the acts of the business world. To me, more important than some of the problems of our employment situation today, particularly here in this country, is the repeated appeal on the part of many advertisers to encourage the adoption of certain forms of procedure, or to buy a certain mechanical aid to carry out work which will make the work easier. I do not think that doing a thing easier should be the appeal as to why it should be done. I think that if the majority of people today are directing their attention toward finding the easiest way to do something, they are going to wake up some day with the realization that a little hard work might avoid many future problems.—A

#### Do You Know?

A replica in format, that is, cover design and interior arrangement, of the *Rosicrucian Digest*, is now available in three other languages: *El Rosacruz* in Spanish; *La Rose+Croix* in French; and *O Rosacruz* in Portuguese. *El Rosacruz* is published in Rosicrucian Park; *La Rose+Croix* is published in Villeneuve Saint-Georges, France; and *O Rosacruz* is published in Rio de Janeiro, Brazil.

In addition, the Grand Lodge of Germany now issues a most interesting quarterly publication and, in the near future, will join the family of periodicals that are identical in appearance with the *Rosicrucian Digest*. The Grand Lodge of Sweden has an excellent periodical in its language, issued under the direction of Grand Master, Frater Alb. Roimer. Ever since the time of the late Grand Master, Frater Jan Coops, the Grand Lodge of The Netherlands has published a very fine Rosicrucian journal; it is now prepared under the guidance of the Grand Master, Frater H. Th. Verkerk Pistorius. Under the direction of Grand Master Sundstrup, the Grand Lodge of Denmark and Norway also issues a journal. The Grand Lodge of Italy, under the leadership of Frater Giuseppe Cassara, Jr., Grand Master, has diligently prepared and disseminated a Rosicrucian

journal with a cover design similar to that of the *Rosicrucian Digest*.



We take pride in announcing that another Grand Lodge of AMORC has now affiliated with the Supreme Grand Lodge of this Jurisdiction, that is, it has merged with the American Jurisdiction. Our Jurisdiction now includes Germany. Frater Wilhelm Friedrich Mueller is the very active Grand Master of Germany.

Our Jurisdiction is now the largest in the world and therefore has a great responsibility to its subordinate Grand Lodge officers and members. This unification of various nations and jurisdictions makes possible a uniformity of the teachings and methods of the Order in all the countries which it includes. Every new method or idea devised through the researches of the Supreme Grand Lodge is immediately introduced to each of the Grand Lodges affiliated with it. This similarity of phraseology and literature, for example, helps to identify the Order everywhere and gives it a true international character.



As most of our members know, the Grand Lodge administers in Rosicrucian Park the work of the Order—its teachings—in two languages, *English* and *Spanish*. The teachings of AMORC in *French* are disseminated by an administrative office in Villeneuve Saint-Georges, which is a suburb of Paris. The administrative building in France has had two additions, the latest an exceedingly modern one in every respect. This expansion is to the credit, ingenuity, and activity of our newly appointed Grand Master for France, Frater Raymond Bernard.

In Rio de Janeiro, Brazil, another administrative Staff under the direction of the Supreme Grand Lodge disseminates all the Rosicrucian teachings in the Portuguese language. The executive officers, Brazilian Grand Secretary, Soror Maria A. Moura, and Grand Treasurer, Frater Jose de Oliveira Paulo, are now engaged in building a new administration edifice; it is to be completed early next year.

The independent jurisdictions of AMORC, as The Netherlands, Sweden, Denmark-Norway, Italy, and Indonesia, maintain their own administrative facilities. Through the years and recently, the Grand Lodge of

Sweden has issued many fine editions of the Rosicrucian Library in Swedish. Never before in its history has the Order been so well known. Today, many millions of persons have heard of or read about the Rosicrucian Order. In time, as their interest increases in the more serious and profound things of life, a number of them affiliate with the Order as members.

▽ ▽ ▽

This increased familiarity with the name of the Rosicrucian Order, AMORC and its activities unfortunately has certain unpleasant or negative aspects as well. There are individuals who spring up in various countries with organizations which they have established bearing names similar to that of the Rosicrucian Order—as close as the law will permit. It is *obvious* that they *intend* to confuse the public, leading them to believe that there is some relationship between their little self-promoted activities and the worldwide Rosicrucian Order. The full name and symbols of AMORC are, of course, legally protected. But these little groups proceed just short of actually violating AMORC's legal rights. They use such names as "True Rosy Cross," "The Secret Order of the Rosicrucians," "The Rosicrucian Illuminati," "The Ancient Order of the Rosicrucians," etc.

The leaders of these little movements (which they have started themselves) move about from country to country, their addresses usually being a post office box wherever they happen to "hang their hat" temporarily. The leader, who has no actual Rosicrucian connections with the authentic Order, endeavors to gain prestige for himself, to give himself a background which he actually has not; in his cheaply prepared, mimeographed literature he allocates to himself the most amazing array of titles. He may refer to himself as the president of this or that university or college, as being the Hierophant of this, or the Grand Master of that, and as being of the 33° of some other body, etc.

Diligent investigation of such claims reveals that in the majority of cases the colleges of which such persons profess to be presidents or executives are, in fact, *non-existent*, or are on paper only. The orders and societies of which they are supreme potentates can never be located nor

can they, or will they, give them any address to which a visitor can go. As we have said, these individuals try to align themselves with authentic orders by placing after their name the degrees of these bodies, implying their connection therewith. When corresponding with the authentic organizations, the claims of the clandestine groups or their leaders are absolutely disclaimed.

Now, it may be asked, why is all this done? Frankly, it is done to deceive gullible and unthinking persons. Such persons learn that they are deceived only after the expenditure of much money and time. In one particular case in London, England, an individual and his colleagues laid claim to certain university activity that they were professing to direct; a London newspaper in an *expose* revealed the whole thing to be a farce! But this same individual continues now with a new array of names, titles, and professed connections.

You will easily recognize these fraudulent groups by their attempts to simulate terminology as used by AMORC for decades; they may also be recognized by the exaggerated claims of their leaders who refer to themselves as supreme heads and executives of a string of organizations, the majority of which no longer exist, but the names of which they have borrowed from history and tradition.

AMORC welcomes the activity of authentic mystical and philosophical societies whose aims and teachings are designed to enlighten man, as it is also endeavoring to do. However, AMORC will militantly oppose all individuals and groups who would defile and prostitute the names, history, and traditions of worthy orders for their own personal benefit. Our files are replete with authentic information about these pseudo and false organizations and their leaders. In the majority of instances we can give you evidence as to the mendacious activity of such persons if you will write us. On the other hand, if an organization's claims or its leader's comments are true, AMORC, with its *worldwide* ramifications can substantiate it and gladly tell you that they are as they represent themselves to be.

We only ask, and hope, that when such literature comes into your hands, literally covered with titles for its leaders and bearing egoistic claims, you will write us before expending any money. In many instances

we will be able to save you not only loss of your funds but subsequent embarrassment and disappointment.—X

### Are Mind and Consciousness Synonymous?

A soror now addressing our Forum says: "I would like further light on the subject of mind and consciousness and soul. It is not quite clear to me whether mind and consciousness are synonymous or whether soul and mind are."

In these matters we are still concerned, to a great extent, with abstractions. Mind, consciousness, and soul are not so tangible or so substantiative that they can be actually measured, weighed or put under a microscope for analysis. We can only consider them in a functional sense and from that endeavor to deduce their nature.

What, for example, do we ordinarily mean by *mind*? The common definition of mind is the intellectual and mental processes with which we are familiar such as cognition, reason, will, memory, and imagination. Consequently, in this regard mind is a *collective* term for a series of functions and processes. A number of these processes, we have learned, are mechanical; that is, they are part of the mechanism of the brain and nervous systems acting co-ordinately.

To the ancient Greeks, for example, mind was a separate substance, that is, an embodiment which accompanied the soul. Mind and reason were held to be synonymous and were implanted in the organism at birth. They were thought to be of divine origin. Socrates expounded, through the writings of Plato, that the soul possessed a wisdom from its divine source and as a result of experiences while previously incarnated in human form. The truly wise man, Socrates expounded, therefore, would need only to re-awaken the wisdom of the soul (mind); in other words, recall it. The brain, the mechanism, of which little was known to the Greeks, figuratively speaking was merely a recording and play-back device for the impressions of the mind, an instrument for its expression.

In modern times physiology, neurosurgery, and psychology have disclosed in their extensive researches and demonstrations the dependence of much of what has been called

mind upon the cerebrum, cerebellum, nervous systems, and certain glands. It has been revealed that electric stimulus of particular areas of the brain either retard or excite responses having to do with perception, recollection, and interpretation. There is, however, much so-called *unconscious* action that is not voluntary. Its immediate relation to the brain is not as yet known. This has been attributed to the subconscious, to a subliminal form of consciousness. Mystics, philosophers, metaphysicians, and vitalists have long referred to these attributes as *inner mind*.

In fact, certain thinkers, as the *Rosicrucians*, have referred to these subconscious functions as *mind*, distinguishing it from the mechanism of the brain. The subconscious also, however, needs the brain as an organ or central distribution point of its intelligence. But it has been contended that mind is primarily an inherent intelligence, an order of procedure within the vital life force of the cells and is not dependent upon the brain. Life force, through untold generations, in its very simple protoplasmic substance has been conditioned to perform certain functions. This, then, is an unconscious intelligence. By unconscious we mean that the organism as a whole is not aware of this intelligence of the force of life existing in its minute parts. As the organism becomes more complex and develops, the matrix of cells of which it consists takes on collective functions which are more elaborate and required by it. The complex brain is an example of an organ developed by higher forms of living things. In the brain there is evolved what is termed the *lesser* mind, the objective consciousness. Finally, through the brain the organism acquires self-consciousness. It comes to realize its own entity. Man comes to comprehend some of the functionings of his own lesser mind, the one of which he is commonly conscious. But the basic mind, the intelligence of the vital force of life remains as yet principally a mystery to man.

We may venture to say that *consciousness* is the sensitivity and responsivity of the vital life force embodied in matter. Life can only continue as an impulsion in matter by regulating the latter to serve its nature. Life, therefore, has a responsivity to all impulses which would either oppose or further it. It is an internal state of balance within

matter, a kind of cohesive condition, which compels inorganic matter to pursue a special form or a definite order. Let us use an analogy that we have used before, that of a fast revolving top or gyroscope. Gently probe the spinning top and it seems to rebound from the touch. Though its rotation may be disturbed, it immediately adjusts to the external influence, maintaining its balance even though its movement may be momentarily affected. The same response and adjustment of life force to impulses affecting its balance within matter is *consciousness*.

There is, as William James, eminent classical psychologist, said, a stream of consciousness which infuses the whole of man. It is the integration of the consciousness of every individual cell. Each cell contributes to a mass consciousness which is the subconscious with its functions called *mind*, including the consciousness of the brain likewise called a phase of mind.

Now, wherein does soul relate to mind and consciousness? What does the average person mean by soul? Let us for the moment disregard one's religious interpretations or even the philosophical connotations that may be had. In other words, what experiences does an individual have who believes in soul, and which he designates as such. We all distinguish between external and internal sensations. One group we term the world, the other, *self*. But even *self* needs further delineation because *self* can be the somatic sensations we have as pain, thermal and pressure feelings. *Self* is obviously, then, more than just the body. It is conscience as well, the moral sense, the urge to do what the individual by both convention and interpretation conceives to be the right. It is also the realization of will as being interposed in matters of choice. It likewise consists of sentiments and higher emotions by which the individual comes to voluntarily relate himself and his behavior to events and circumstances, the eternal "I" or "ego."

If one contemplates this *psychic* self, as distinguished from the physical, he finds that soul is inchoate in the former. He realizes that these same psychic elements of self are what he would likewise call *soul*. He may, however, take the position that self is solely a psychological function arising out of the mechanism of the organism of his

body. Soul, on the other hand, he may contend, is a divine quality which is immured within the body but is not the consequence of its processes or functions. If the individual insists on there being a separation in the origin and nature of self and soul, he then is obliged to explain how he has knowledge of the existence of his own soul. It must have some identifiable, explicable qualities in its self by which he knows it. The individual will find it is impossible to relate any sensations, impulses or influences of which he is conscious and to which he attributes the name soul that are different from those he regards as of self.

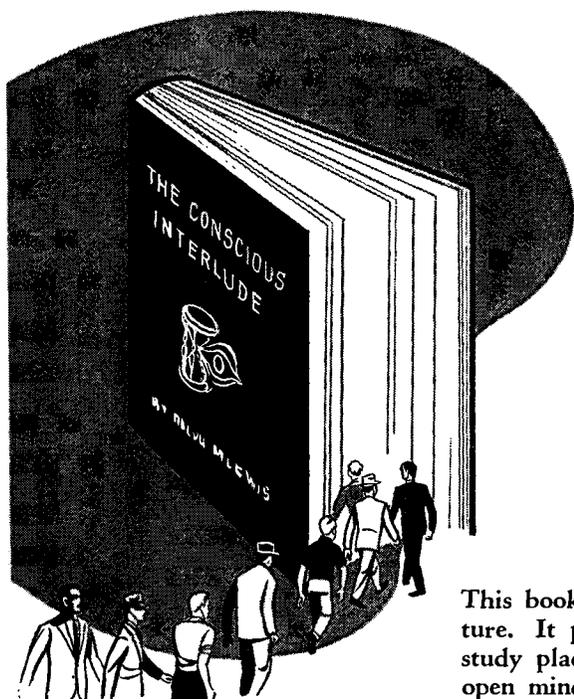
Now, it may be contended that a criminal, a vicious perverted person, will also be aware of self, of inner impressions of various subtle or psychical impulses. How can one behave in such a manner and yet be said to be conscious of soul if soul and self are synonymous? The answer to this is not too difficult. If soul were to direct and govern implicitly the manner of human behavior there would be little need for organized religion and its methods for the salvation of mankind. Each man would involuntarily lead a divinely circumspect life and could not be guilty of what religion terms sin and immorality. The fact is, however, that man can interpose his reason and his appetites so as to behave in a way quite contrary to what the finer sentiments of self would dictate *if* they were permitted to express. Character and personality are but external modifications of the pristine quality of what we refer to as soul. They are the manner in which we cloak the soul's impulses. Consequently, what society calls an evil person can have in essence a perfectly motivated divine self, that is, as divine as man can be.

Let us then summarize:

A—*Mind* is the inherent impelling order of the vital life force resident in every living cell. In the brain it manifests as certain intellectual and mental processes of which we can be conscious. Its latent aspect is known as the subconscious.

B—*Consciousness* is the sensitivity of life force in matter by which it responds to its internal nature and its environment.

C—*Soul* is the individual's awareness of the aggregate of his own being, the entirety of self.—X



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VIII Causality	XVIII	Conclusion
		Index

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Ralph M. Lewis, F. R. C., Emperor of the Rosicrucian Order, AMORC, is the author of the books, *Behold the Sign!* and the *Sanctuary of Self*. *The Conscious Interlude* is considered one of his most thought-provoking and fascinating works. It is the culmination of years of original thought.

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Volume XXX

No. 2

# Rosicrucian Forum

A private publication for members of AMORC



EMIL GERHARD STARKE, F. R. C.  
Grand Councilor of AMORC for Argentina

# Greetings!



## VALUE OF ABSTRACTION

*Dear Fratres and Sorores:*

Our lives are a combination of tangibles and intangibles. The tangibles are empirical. They are a matter of the experience of our senses. In other words, they have perceivable qualities. This page and its printing is such an example. The paper has certain qualities to both our sense of sight and that of smell. But these tangibles are no more a reality than many of the intangibles which influence our lives and to which we must adjust. Some of these intangibles are morality, what it is; the theories of society and government; immortality; the purpose of human existence, even as to whether there is a purpose; God; happiness; causality; justice and order. These are but a few of the myriad of intangibles which we must construe in relation to our lives.

Abstraction is the reality which we give to an idea in our minds and for which there is no exact correspondence in particulars, that is, in things outside us. Belief may make an abstract idea become a convincing point of knowledge to us. In other words, we *know* the idea and, as such, it is as forceful in its effect upon us as something we have objectively perceived. We confer upon it a value and integrate it in our behavior pattern.

Let us use an analogy to further clarify this. Suppose one's home is near a heavy traffic intersection, with motor vehicles rushing past at great speed. He recognizes these tangibles. He has knowledge of them and accordingly he acts in a cautious manner as he approaches the intersection. Now, let us suppose that he *believes* in a religious or moral teaching which expounds that a certain behavior is morally wrong and would be detrimental to his afterlife.

There is little distinction in these two kinds of knowledge so far as their effect upon the individual is concerned. One knowledge is of immediate perception, the actual observation of the traffic intersection and its potential danger. The other knowledge is a conclusion which the individual has arrived at in his reasoning. It is composed of the elements

of what he may have read or heard upon the subject of immortality and its relation to moral behavior. The individual cannot objectively prove this latter kind of knowledge by the confirmation of his senses as he could that of the intersection but, until it is disproved, it carries with it a mental conviction which is a strong motivation in his relations with other persons.

There are other elements of our knowledge which are perceivable but which are nevertheless an indirect experience. These elements have not been directly subjected to our personal analysis, nor have they been rationalized by us so as to constitute a belief. These things are matters of *hearsay*, what others relate to us as being facts or true. Such information may be but the *opinion* of another, a conclusion not arrived at through any personal contemplation. The one who accepts such hearsay as knowledge is doing so wholly on faith alone. There is a great amount of data which we consider part of our general knowledge and that is of this latter category. We do not take time to investigate this information and, in many instances, we cannot do so. The fact that much of it may be ultimately proven to be erroneous may not in any way be adverse to us in the present. In other words, it may be of such nature that we are at the present time not obligated to resort to or rely upon it.

Unfortunately, however, there is much of our knowledge of the hearsay and opinion type that does govern our personal viewpoint of life's vicissitudes. We take the point of knowledge at its *prima facie* value, the meaning it merely seems to have. Even if such points of knowledge are not factual subjects which can either be demonstrated or objectively disproven, we can nevertheless contemplate them as *abstractions*. We can take the particular idea as it has been presented to us, or as we have inherited it from the customs of our times, and subject it to personal scrutiny. We can ask ourselves, Can the idea have a meaning other than that

commonly associated with it? Is there a real rational ground for the ordinary conception of the word or term?

Dwelling on abstractions in order to arrive at a personal conception of them is a most satisfying procedure. It often results in a complete reversal of some of our habits or a change in our idealism. It can often alter the pessimist so that he becomes an optimist where certain important issues are concerned. The reason is that the *value*, the content of the point of knowledge, may by abstraction go through a complete transformation.

Again let us resort to an analogy for a better understanding. Let us take a hypothetical question, Why is the afterlife, existence after death, of such great concern to multitudes of people? In beginning such an abstraction, it is first necessary to rid one's mind of all the preconceived notions one has about the subject. We are reminded in this regard of the remarks of René Descartes, the noted French philosopher of the 17th century, with respect to this point: "As for all opinions which I had accepted up to that time, I was persuaded that I could do no better than get rid of them at once, in order to replace them afterward with better ones, or, perhaps, with the same, if I should succeed in making them square with reason."

In the analogy we have here, put aside whatever religious or philosophical ideas you may have about life after death. In other words, what *do you think* about it? Begin a series of personal, even critical questions on the subject. Why should man live after death? What evidence is there that he does? Do you have a conviction that there is such an experience? Is it because *you want to believe it*? Does such an inclination stem from any basic emotion as, for example, the instinct of self-preservation?

Bringing the clear light of reason to bear on many abstract subjects may shatter some illusions you have long pursued. You may experience pangs of conscience, have a sense

of guilt that you are deserting old traditions. You can fortify yourself at this stage by pointedly asking yourself, Do I want to know the truth? Do I want to know and believe what is acceptable to both my conscious and subconscious mind?

Once you are over the hurdle by freeing yourself of previous attachments, the understanding that eventually comes to you as a consequence of abstraction will appear as a self-evident truth. It will seem to have the perspicuity of intuition. You will have a feeling of intimacy—that what you know really belongs to you. It is born out of your own mental and psychic powers. It is not just a tenant of your mind, that is, a kind of outside squatter in your consciousness.

The rules which Descartes gave for our process of arriving at relative truth drawn from abstraction can be applied by anyone. We feel it advantageous to set them forth: "The first rule was, never to receive anything as a truth which I did not clearly know to be such; that is, to avoid haste and prejudice and not to comprehend anything more in my judgment than that which should present itself so clearly and so distinctly to my mind that I should have no occasion to entertain a doubt of it.

"The second rule was, to divide every difficulty which I should examine into as many parts as possible, or as might be required for solving it.

"The third rule was, to conduct my thoughts in an orderly manner, beginning with objects the most simple and the easiest to understand, in order to ascend, as it were, by steps to the knowledge of the most composite, assuming some order to exist even in things which did not appear to be naturally connected.

"The last rule was, to make enumerations so complete, reviews so comprehensive, that I should be certain of omitting nothing."

Abstraction need not be laborious. It does not have to be tedious and fatiguing. Each of

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us has often had a passing doubt about one or more things that pass as accepted knowledge. Some evening, or any time when you can relax and be quiet and have an hour to spare—take the time—bring a particular subject to the fore of your consciousness. Figuratively, turn it around and around; look at it from every mental angle and quizz yourself as directed above. At first, concentration may be difficult, that is, holding the mind in focus upon a single subject. As the inconsistencies of the subject, if there are such, begin to flake off from the idea and the core stands revealed, you will then begin to derive emotional satisfaction. This will make concentration much easier—in fact, enjoyable.

Fraternally,  
RALPH M. LEWIS,  
*Imperator.*

### How to Improve Your Concentration

As I look back, it seems to me quite often as a boy when I was assigned a task or a lesson to which I did not give my full attention that someone would say, "Keep your mind on what you are doing." That phrase must have been quite popular a good many years ago, and probably others will remember it being used. The phrase contains a lot more information than we might think at first examination of the wording. It is doubtful that from a psychological standpoint it would bear the scrutiny of careful examination, but generally the idea was conveyed. I or anyone else to whom the phrase was directed would realize that from a standpoint of a parent, teacher, or supervisor, work that was to be accomplished was falling short of the ideal due to the lack of attention that was being given to it. Another common phrase that carries more or less the same idea is simply the two words, "Pay attention!"

If work of any kind is to be done, the consciousness must be directed to it. Someone may contradict this statement by saying that habitual actions take place without directing our conscious attention to the process. That is true, but at the same time, those actions or procedures which we do habitually without attention are usually more or less routine activities. Any work that we do, anything that is worth while requires that

the focus of our minds be directed at what we are doing. In other words, to a degree we should concentrate on anything that is worth having our attention at any particular moment.

The teachings of this organization are based upon a fundamental concept that if an individual is to evolve in the application of the principles that are taught and is going to be able to use their inner powers to the full extent of their possibilities, the individual must develop the ability to concentrate. Concentration is directing the forces of the mind to apply to a specific event, action, or achievement that is to be desired.

The process of concentration as taught in the Rosicrucian monographs is one of the most important keys to human development that ever has been made available to us as individuals. The individual who is capable and persistent enough to develop the technique of concentration to the point of perfection has gained an important step in living and has gained a tool which that individual can utilize in the development of psychic, mental, and physical abilities.

Concentration is to the mind what manual art is to the body. When one becomes proficient in the doing of anything that requires manipulation or manual function, he is said to develop dexterity. Dexterity is almost synonymous with perfection; that is, the utilization of our physical body in a way that brings about an accomplishment or an achievement in the manner that accomplishes an end or purpose. What dexterity is to the physical body, to the coordination of our muscular system in order to carry out certain physical acts, concentration is to mind and consciousness.

We are taught that the creative force of the mind is one of the greatest and most powerful forces that can be used by the human being; but with all things, there are methods, procedures, and techniques necessary to bring about the actual manifestation of any art. There are necessary periods of training, practice, and experience to develop a complex manual operation; for example, to gain the dexterity to use the hands so that they will skillfully direct the operation of a tool or be properly directed over the keyboard of a musical instrument. In concentration, we are using our minds to bring about a certain desired end. When we concentrate on a prob-

lem, the concentration is directed toward bringing us a solution. The development of perfection in that technique will solve many of our problems.

As far as the technique itself is concerned, the Rosicrucian is referred to the instructions in the monographs that provide, step by step, the methods by which perfection or betterment of the procedure will be achieved. But more than anything else, the individual needs to learn that as with any task concentration requires, to repeat the phrase, "To keep your mind on what you are doing."

There are many people who believe they concentrate, but actually are permitting all kinds of extraneous matter to enter the mind at the same time. They start out in accordance with the Rosicrucian technique of visualizing and directing their consciousness toward a certain fact, principle, or idea and then let their minds wander. Their minds wander due to the attraction of the environment of external pressures that may be brought to bear or merely by daydreaming and thinking of something else rather than the task at hand. The first step in concentration and a continuing step to make it effective then is to always keep your mind on the fact of concentration itself.

To achieve what you may hope to achieve, to use the principles taught by the Rosicrucians to solve your problems, you must learn to concentrate. To learn to concentrate you must learn to direct the functioning of your mind, to think of one thing and to exclusively keep your attention in that direction. Then, when it is dismissed from consciousness to dismiss it entirely, to leave the mind blank, as it were—free of interference not only from the idea or concept upon which concentration was directed, but free from extraneous ideas entering and literally spoiling the picture. It is a good idea for the Rosicrucian who feels that his advancement is not all that should be desired to review the technique of concentration and then to honestly review the effort and accomplishments of one's self in developing this technique as well as it can be.

Concentration is needed in times of crises, when problems arise, when serious situations develop in our lives or we reach a point where we seem to have accomplished all we can. Frequently, concentration is the only key that we have, the only tool that we can

use to bring about a solution. To be ready for the important events in our lives, to be ready for the crises or for the solving of a major problem, the technique of concentration must already be developed. It is too late when the problem arises; therefore, when you concentrate or meditate or direct your attention to constructive thoughts, remember to keep your mind on what you are doing. Then, you are laying the foundation that develops the technique of concentration that will be available to you when you need it most.—A

### Asking for Help

At a membership Forum held at one of the Rallies sponsored by a Rosicrucian Chapter, this question was asked of the panel: "Why is it necessary for us to ask the help of the Cosmic for others in view of the fact that the Cosmic is all-seeing and all-knowing?"

This question actually involves two factors that need to be separated before the answer can be given intelligent consideration. The first factor concerns the condition of necessity. Is it necessary to ask the Cosmic for help for ourselves or for anyone else? The answer to that phase of our question is "no." It is not necessary that we ask the Cosmic for help. In fact, it is conceivable, although it cannot be proven true, that there have been people who have gone through life without calling upon the Cosmic or upon a deity for help of any kind. This would be an unusual incident, I admit, because even people who have professed to be atheists have at times engaged in more or less informal prayer; that is, they have called for help upon forces higher than themselves, even though in their lives they may have denied the existence of such forces.

It seems, although again this may not be subject to proof, that there is a human tendency to reach for something above or beyond the usual environment when one is frustrated. An individual whose circumstances may lead him to a condition where he finds human help and his own of no avail in bringing about a solution to a problem will unconsciously call on other sources. Usually this takes the form of some type of prayer, an appeal to a god, to a higher force to intervene or to help him surmount the obstacles with which he is faced.

Nevertheless, it is not necessary for man to do this. Men may live without calling on forces outside of themselves, but I believe that if they do their lives will be fuller and more satisfying. Not to call upon higher forces than those of our own making or at our own level is to have no interest or awareness of them. The process of concentration, meditation, or prayer is an actual acknowledgment in terms of action or function by which an individual, both consciously and subconsciously impresses upon his mind the fact that there are areas of being more important than he is.

Therefore, to return to the first part of this question, if the necessity exists, the necessity is to aid man by his own process of acknowledgment—acknowledgment of forces greater than himself. Whether or not he asks for help for himself or for someone else is going to be his own decision. If he does not, it will be his own loss, not only in terms of whether or not he receives the help but in terms of increasing his intimacy with forces outside himself.

Even if we ask for foolish things, or things to which we have no right, we are in a small degree directing our attention away from the stresses and activities of our day-to-day living sufficiently to acknowledge that there is some other force to which we can direct ourselves. I would say, then, for man to live a well-rounded existence, and to be able to evolve himself as an entity, that it is necessary for him at times to call upon the Cosmic or whatever else he wants to call the forces lying outside his own environment. But his call for help is not so important as his acknowledgment of the forces.

When we ask for help for someone else, we are putting ourselves in a position sympathetic to the higher purposes of the universe. In other words, in considering someone else, we are taking ourselves away from the wants, needs, and demands of our own limited sphere of existence. We are expanding ourselves, as it were, and involuntarily acknowledging that all life is from a single source, and that all life is related.

If we are to succeed as individual expressions of life, it is not going to be simply because we are different or we are outstanding, but partly as a result of the success or the forward movement of the life force itself throughout eternity. I do not believe it is

possible for one individual to gain tremendously in his evolution or any psychic advancement while all other members of humanity go the other direction. I believe that each of us has a responsibility to a certain degree to try to encourage the awareness of the inner self on the part of all human beings. To the extent that we do encourage that awareness, we are not only helping others through the good advice we may give, but we are helping ourselves. Again, we are involved with this law of necessity—the necessity of living to the fullest. In that process we are acknowledging forces that exist beyond us and acknowledging that we are one segment of life and not a completely isolated entity.

The other phase of this question raises the problem of why the Cosmic has to be asked to do what it already knows should be done. That problem is as old as man. It has been discussed by theologians and philosophers for centuries, and probably no satisfactory answer has been reached which would be acceptable to every person who has ever considered the question. The thought in the mind of the individual who asked the question at the beginning of these comments must have been that if the Cosmic includes all knowledge and all awareness, since we also presume that the Cosmic is good, why should it be necessary to indicate to the Cosmic, to God, or to any other force that one entity, one expression of life, is suffering or needs help beyond its own limitations, or the limitations of other human beings about it. The presupposition is that the Cosmic should know an individual's needs and should come to his rescue, as it were, without being asked. The presumption here is based on a wrong premise, which is that no help is given by the Cosmic until someone asks for it.

Every day many people appeal for help to the Council of Solace of this organization. These requests are for matters of health—personal problems that may be social, financial, or relate to other acute problems of living. These problems are usually matters which the individual feels inadequate to solve alone, or at least, he realizes his own limited abilities and wants all the help he can get, which is perfectly natural and that is why the Council of Solace exists.

Let us examine for a moment what happens when an individual asks for help from

our Council of Solace. I do not mean what happens mechanically speaking in the Council of Solace here at Rosicrucian Park, as I have written on that subject matter thoroughly in the *Forum* before. What I mean is what happens psychologically and psychically.

An individual becomes aware that he has a problem. Regardless of its nature, he feels that he is incapable of reaching a solution, so if he is wise, he will try to get proper help. If it is a problem regarding health, he will consult his physician. If the problem is of a different nature, he will consult a specialist in that field. But in addition he will write to the Council of Solace to the effect that he has a problem concerning a certain matter, and will ask for the help of the Council. In this sense he is appealing to the Cosmic, because the Council of Solace is made up of individuals who attempt to provide services as intermediaries between the individual and the Cosmic. It represents a point to which our membership and those interested in our work may turn. It is an intermediary, as it were, not that it is absolutely necessary, but it is an aid.

Now whether or not the individual submits his problem to the Council of Solace, direct to the Cosmic, through a religion, or any other process, it does not mean that prior to such submission the Cosmic was not aware of the individual's problem and not doing anything about it, if we may speak as though the Cosmic were a type of personality, which, of course, is not quite accurate.

The Cosmic is the collection of laws, principles, and forces that have been put into effect by the Creator. They are functioning at all times. They function for the good and welfare of the whole universe and for the ultimate carrying out of the laws designed and made effective by the Creator. Therefore, we are all benefiting by them at all times. We will benefit by them more if we will cooperate with them. Anything we do, such as appealing to the Council of Solace, directly to the Cosmic, or giving absent healing in the case of illness, is simply an attempt to place ourselves in a position to be in a harmonic relationship with those forces and better able to use them.

A crude illustration might be made in this way. A copper pipe carries water to various parts of our home. If the pipe is clean and

not clogged in any manner, the flow of water will be better than if some impediment enters the pipe and prevents the flow of water. Now, the flow of water is like the manifestation of the Cosmic. It pervades the whole universe. If we keep ourselves clean, figuratively speaking, that is, if we direct our thoughts toward the principles conducive to a harmonious relationship with the Cosmic, then we are in a better position to draw upon its forces and processes at the time of our need. Consequently, when we are faced with problems of our own or are seeking to call upon Cosmic forces for help with other people's problems, as for example in the case of giving absent treatments, we are placing ourselves in the best possible state of mind and body to be receptive to these forces. In other words, we are, figuratively speaking, cleaning our pipes. We are preparing ourselves to be worthy of being able to utilize to the maximum the forces that exist and may function through us.

If man ever attains a perfect state, he will be able to call upon these forces instantly to manifest in a way that he can utilize. I do not say that he will be able to perform miracles in the sense that that word is popularly interpreted. Man will always have to exert his own efforts, use his own intelligence, and develop his own skill, but he will also be able to bring immediate help wherever necessary. That, in the final analysis, is mastership.

Most of us who live today are at various stages of advancement in our attempt to attain eventual mastership. Therefore, we are imperfect; but through meditation, concentration, and the directing of our thoughts, regardless of the motive, from time to time to the perfection and purity of the Cosmic forces, we are relating ourselves to them. Each time we do so we should equip ourselves to act as a medium or a channel through which we also can help others.

The methods by which these processes take place are explained to some degree in our booklet, *The Art of Absent Healing*, and in our Sixth Degree. The matters pertaining to health apply substantially also to any problem that may be the lot of a human being. Our relationship, then, is with a world of perfection while we live in a world of imperfection. We are gaining knowledge through our relationship with this inadequate physi-

cal universe. If we are aware that there is a perfect universe, of which this is only a shadow, then we are in a better position to develop ourselves toward that perfection. The Cosmic does not function exclusively for our benefit. It will function for the benefit of all life, for the benefit of the eventual accomplishment of the purpose of the universe itself. We as Rosicrucian students through the application of our philosophy create a closer relationship with the Cosmic and as a result with God and our inner selves.

The Sixth Degree tells us that the perfect condition of the human body, or the human being, is the state called *harmonium*, where absolute harmony of relationship prevails among all parts of the body and mind. Then, perfect health and a degree of contentment result. The words "As above, so below" are well known. To extend this concept further, there is also a universal harmonium which is exemplified by the perfection of God and the perfection of His laws, which are the Cosmic. This state of universal harmonium can be extended to include the physical universe as well as the Cosmic.

As we raise ourselves toward these Cosmic laws, we enter, too, into a degree of perfection. To the extent that we do so, we understand and utilize those perfect forces to meet the problems which result from our imperfect understanding and adaptations.—A

### Did Egyptians Believe in Reincarnation?

A frater addressing our Forum says: "If the Egyptians believed in the release of the soul following transition, why did they go to such pains to mummify and in other ways preserve the bodies of the dead in monumental tombs?"

This question opens up a fascinating review of some of the principal concepts held by the ancient Egyptians relative to the soul and the afterlife. Though most all peoples have had a belief in immortality, the earliest religious doctrine of the survival of life after death was formulated by the Egyptians. This religious belief in survival after death contributed greatly to the architecture, arts, and industries of the Egyptians. It inspired great tombs of a monumental nature, as the pyramids and the splendid mortuary temples such as that of Queen Hatshepsut. The tombs of the feudal nobles became depositories of

artifacts and the elaborate designs on their walls revealed the life and customs of that ancient period. The building of the pyramids was an evolvement from the mastaba, or mud-brick, flat, oblong coverings over a shallow pit grave in which the body of the departed was placed.

In the Egyptian religion the survival was not thought to be merely a shadowy or impalpable kind of being. It was thought that the body was reborn in *physical* substance—the soul, or spirit, re-entered into a resurrected body. The surviving personality retained all the sensations of its earthly existence provided it passed the judgment of the gods, the weighing of the soul which we technically call *psychostasia*. In such a state, the deceased experienced no adversity or suffering of any kind. The sensations felt were mostly ecstatic, an intensification of the enjoyments of this life.

The soul of man was commonly depicted by the Egyptians as a human-headed bird, translated *Ba*. On the tomb illustrations, this bird was seen fluttering from the mouth at death. *Ba*, as a bird, was associated with *breath* and *wind*, a common association of soul among ancient peoples. As the soul, or *Ba*, entered at birth, so likewise it departed at death. However, we repeat, the physical body was thought to be infused by *Ba* after death and to occupy "heaven."

Accompanying *Ba* was another figure which we today interpret from the hieroglyphic and demotic writing as *Ka*. This latter was a miniature replica of the deceased. The significance of this figure has been a polemic subject among Egyptologists. It is, however, generally conceded to be a symbol of the *self*, the inner being, or, as we might say, the conscience of the individual. It was thus distinguished from the soul. It was the personal guide, the personality of the individual.

In the chapel adjoining the sepulchral chamber of the tomb, the family of the deceased would leave actual quantities of food, or symbols of it, for the departed. Likewise, in the tombs were placed the treasured possessions of the embalmed body. The favorite weapons, musical instruments, furniture and even timepieces were placed therein. These were to be used in the physical sense by the deceased in his afterlife.

If this practice seems elementary and

primitive, we must realize that in civilized lands today many religionists have an idea of the afterlife quite approaching this notion. They may not place objects in the crypts for the dead to use in the next world, but they do imagine that the deceased lives in a quite material realm doing and using things quite similar to those used on earth.

The place of the other world, to the ancient Egyptians, was *where Osiris dwelt*. Osiris, a most highly venerated god, had been murdered by his brother, Seth—from this it is conceived the story of Cain and Abel originated. The body of Osiris was dismembered and cast into the rushes of the Nile. His sister-wife, Isis, recovered the pieces of his body, put them together, and he was resurrected. The resurrected form was then eternal in the next world. This is the earliest evidence of the doctrine of resurrection. The whole tale of the death, resurrection, and immortality of Osiris became a religio-drama of the mystery schools. It was the first *passion play*. This idea of resurrection greatly influenced all later concepts concerning it, including that of Christianity.

The *Book of the Dead* is a collection of liturgical prayers and magical rites, painted and inscribed on papyri rolls. Therein it states that if the body should decay the soul may settle in one of the deceased's portrait statues. In front of the pharaoh's mortuary temple were great, domed portraits of him. Inside the tombs of the nobles and viziers, and of the great officials of the pharaohs, were also placed beautifully sculptured statues of them. The soul of the departed was also thought at times to again enter the mummified body in the tomb, returning from the other world for a brief sojourn. If the body were disintegrated, then it would temporarily occupy a portrait statue of itself.

In the next world the surviving personality would sit on thrones "in the circumpolar region of the sky." It was there that the "higher divinities dwell." In the tomb wall-paintings, or on the decorations inside the sarcophagi (mummy cases), the souls in the next world are also depicted as perching like birds "on branches of a celestial tree." The stars were thought to be the souls of the deceased perching on the tree of the heavens. There they would be surrounded by the more eminent of the deceased, that is, the kings or pharaohs, who, in the next life, led

the life of royalty and served as judges.

Modern Egyptology has translated from the *Book of the Dead* prayers that the deceased might leave the tomb, not just by night, "when all spirits are free to haunt the earth," but by day in any form they chose. Such forms in which the deceased could *incarnate* were animals, birds, and flowers. It is interesting to note that on many of the sarcophagi are painted small ladders. These were intended to help the soul of the deceased to ascend to heaven. Finally, little faience ladders, blue or green in color, some not over two inches in length, were placed as symbols upon the mummified figures. In the Rosicrucian Egyptian Museum, in Rosicrucian Park, the funereal collections of human mummies and sarcophagi include originals of these fascinating little faience ladders.

Included in the funereal appurtenances were what are termed *ushabtiu*, or respondent gods. These are small figures representing the deceased who were in the next world and assuming for them all the unpleasant tasks which the deceased had to perform here. This, then, left the deceased free for the enjoyment of his exalted existence. A most interesting collection of these is also to be seen in the Rosicrucian Egyptian Museum.

This next world of the ancient Egyptians had two main divisions: first, the "spirit of light"; second, "the field of rushes." The latter is the most common, and it referred to a fertile area in the afterlife where agriculture was carried on with ease resulting in tremendous crops—that is, produce—far exceeding anything of earth. Agriculture, the cultivating of the land, was the great enterprise and wealth of the Egyptian freeman and noble. He could not conceive of anything more gratifying than to be the owner of a fruitful area of land. This, then, they conceived was the habitat of those whose souls were weighed against the feather of Truth and found morally good after death. Also it was thought that at the close of each day in the celestial world the soul would play draughts, a popular game on earth.

From the *Book of the Dead* we quote a passage: "the dead man follows Osiris in the realm of the dead, the gates of the underworld open to him, barley and spelt are given to him in the 'field of rushes' (in heaven) and he is like the gods who abide there."

We are told that the soul of the deceased

might journey with the sun from sunset to sunrise in the latter's journey across the heavens. The sun was depicted as a solar boat sailing across the heavens; on many of the temple walls and in tombs, we find this solar boat portrayed. The souls of men might also journey in similar boats. It is significant that at sunrise the souls were said to be at liberty to return to their old homes—much, it seemed, to the consternation of the living. At their home they could sit in the shade of their garden and enjoy “breezes of the north wind.” These beliefs contributed to the fear of apparitions and the roaming spirits of the dead—which fear persists to the present day.

Animals were worshipped as early as the beginning of the feudal period of Egypt. However, most Egyptologists, and we must concur, do not think that this is indicative of a decline in the Egyptian religion. The animals were worshipped, at least for a considerable period, because they *symbolized* some virtue or power which men revered. Animals and birds were strong, swift, virile, cunning, or pretty. In these living creatures, therefore, men saw objectified the qualities which they desired for themselves, either here or in the next life. It was a religious duty for them to reverence the animals, not for themselves, but for those qualities which they exhibited.

Later, however, it was believed that these animals were “the abode of spirits of divine and other beings.” The bull *Apis* was worshipped at Memphis. It was thought to be an *incarnation* of the god, Osiris, and the *second life* of Ptah. These bulls were especially selected by the priests. Only those who bore upon their forehead a natural white triangle were chosen. With great ceremony these bulls were embalmed and interred in huge stone sarcophagi. One of the largest of such necropolises is the Serapeum at Sakkarah, the site of ancient Memphis. The bull *Bkha* was likewise revered; it was black and famed for “its strength, violence and pugnacity.” This bull was thought to be the *reincarnation* of Mentu, a war god of the little town of Hermonthis “about ten miles from Thebes,” ancient capital of Egypt.

We have here noted that, according to the Egyptian religion, the popular belief was that the dead could assume different shapes, or forms, at will. This is the doctrine of

*transmigration* so often confused with *reincarnation*; it is the belief that the soul resides in animal form instead of passing only into a human shape. This transmigration belief of the Egyptians must be distinguished from the later beliefs of the Vedic teachings of India. The soul, according to the Egyptian concept, was not made to reside in various animal forms (as the Indians taught) to expiate for its mortal sins.

It would seem from a casual examination of the Egyptian religion that the ancient Egyptians were intoxicated with a belief in the afterlife, and that their earthly existence was one of joyous anticipation of this next life. However, a spirit of skepticism and pessimism entered into a period of their history. This period is actually referred to by modern historians as the “Era of Pessimism.” It would seem that the Egyptians became somewhat dubious of the claims of their priesthood. After all, there was no tangible evidence of the existence of an afterlife. Even the pyramids which had been standing for centuries, during the time of the feudal age and the empire era, were beginning to decay and were no longer the glorious houses of the souls of the departed. One papyri inscription laments: “Death tears a man away from his house and throws him upon the hills. Never will he return again to behold the sun.”

Then, at a funereal feast during this Era of Pessimism there was sung:

*And he who lives in the grave perceives  
not*

*Your lamentations*

*Therefore*

*With joyous countenance keep a day of  
festival and rest not in it;*

*For no one takes his goods with him,*

*Yea, no one returns that has gone hence.*

In spite of this pessimism about the afterlife, the belief in transmigration and incarnation prevailed. Herodotus, Greek historian who spent some time in Egypt with the the priesthood, says: “The Egyptians were the first who asserted that the soul of man is immortal, and that when the body perishes it enters into some other animal, constantly springing into existence; and when it has passed through the different kinds of terrestrial, marine and aerial beings, it again enters into the body of a man that is born; and

that this revolution is made in three thousand years. Some of the Greeks have adopted this opinion, some earlier, others later, as if it were their own; but although I knew their names I do not mention them."

It is to be noticed that the soul was thought, after death, to incarnate upward in successive stages through lower forms, eventually after three thousand years to again function in *human form*. There are other definite indications of a doctrine of reincarnation. The ritualistic names of the first two kings of the XIXth Dynasty seem to bear out that they were to incarnate. Amonemhat I's name was "He who repeats births." Senu-sert I's name was: "He whose births live." Also, in the XIXth Dynasty, the Ka name of Setekhy I was: "Repeater of births." The XVIIIth Dynasty, during the empire period, left records that indicate that "reincarnation includes the lesser folks." The *Book of the Dead* has a dozen chapters for spells (magical rites) to be recited to aid the deceased to incarnate. The XVIIIth chapter begins: "the beginning" and gives spells for "making existence" in forms, to live again.

Pythagoras is usually credited with having invented the concept of reincarnation, but this doctrine was "hoary with age" before the time of Pythagoras, who, it must be remembered, spent considerable time in the mystery schools of Egypt. Herodotus says of Pythagoras that the latter "adopted this opinion as if it were his own." At least, Pythagoras gave it eminence and rid it of many of its elements of superstition, giving it a more transcendental meaning.—X

### Learning while Sleeping

There seems to be a revival of interest in the question of whether or not instruction can be continued while an individual sleeps. On the market are a number of devices theoretically made for the purpose of increasing one's knowledge by having an instrument under one's pillow that plays certain information from a record while a person sleeps. The amazing thing about the appeal of this instrument—and I refer to it as one instrument although there are, I understand, a number of them—is that many people think that this idea is new. Actually the concept is very old. Learning while sleeping has been discussed and experiments

have been performed in this field for many years.

Deviating from the central theme, I would like to refer to the question of motivation. Why does an individual want to utilize the period of sleep for learning? I know that my answer is going to be opposed by many individuals but, frankly, I believe that the interest to learn while sleeping is due to a human urge to want to do something as easily as possible. In other words, to make it perfectly clear, we all have a degree of laziness in us and would like to learn in a way that would require the minimum of effort. This will probably be emphatically contradicted by individuals who favor the process. Actually, I am not sure they have a great deal on which to stand in their argument.

Sleep is a process established by nature that is very little understood. Medically, psychologically, and physically we know very little about sleep. We know some people take more sleep than others. We know that under stress we can do without sleep and still perform certain activities with a high degree of efficiency. It has also been proven that after a certain length of time, depending upon the individual himself, this degree of efficiency breaks down when there are prolonged periods without adequate sleep.

I have used the term adequate sleep, and yet no one knows exactly what constitutes adequate sleep. Some people require ten hours or more in twenty-four before they seem to be completely rested. Others sleep as little as four hours in twenty-four, and there are, of course, many degrees in-between.

Medically, it has been found that complete rest whether or not accompanied by sleep will sometimes perform as much service to the human body as will our sleeping soundly. No doubt all of us have had the experience of waking in the morning from a sound sleep and being tired—that is, sleep did not seem to produce all the rest and relaxation that it should have produced. But regardless of any theories we may have in regard to the process of sleep itself, we may be evading the question by deviating greatly in that field. Nevertheless, in considering learning while asleep, it should be constantly kept in mind that no final solution to the central problem will be given until we know more about sleep itself.

Insofar as some advertised courses are concerned in regard to gaining abilities while asleep, anyone giving serious consideration to paying out money for the purchase of an instrument for this purpose should think carefully before he takes the step. The appeal in some advertisements I have read has been that it is a sensational new discovery, that an individual can gain a great deal in the process of listening to the repetition of facts while asleep.

My first experience with this subject took place when I was studying psychology at a university many years ago. At that time the idea had not been given any popular advertising or promotion. It was purely a study in the psychological laboratory.

In the experiment with which I personally was involved, the class was divided into two parts. We each received for a certain period of time every day instruction in the Morse Code—that is, the code used for normal telegraphic communication. No one in the class, if I remember correctly, was proficient in the code, so we all started out comparatively as equals to learn the Morse Code and to be able to use the telegraph key to prove our learning ability. The instruction we received was that which would normally be given to an individual training to be a telegrapher.

The experiment lasted about three weeks. All of us received identical training except that half the class received an additional hour of training, if it might be called that, by having the Morse Code and the letters each symbol represented repeated on a phonograph record while they were asleep. In other words, half of the class received instruction while asleep to supplement that which they received while awake.

At the end of the course, a test showed that there was no specific correlation between the sleep instruction and the instruction received while awake. In other words, the average of the two groups was practically the same, which proved to the professor and to us at the time that nothing had been gained by those who received instruction by phonograph record while asleep.

I have read reports on this subject that differ with my experience, and I am certainly open to being convinced of any further developments in this field. I have tried personally in the study of a foreign language to increase my vocabulary by going to sleep

with a record playing giving various meanings of words to be learned. I cannot honestly say that my knowledge of the language was augmented by that process.

Insofar as Rosicrucian psychology is concerned, it seems to me that there is a very obvious fact basic to the Rosicrucian teachings that is overlooked by the individual who believes that he might be helped while being instructed during the course of normal sleep. It is presumed that the subconscious mind is always alert regardless of whether we are awake or asleep. On this premise it is believed by some that if suggestions would be subtly given to the subconscious mind, such as the Morse Code, or words of another language, or any other series of facts we want to learn, that the subconscious mind would grasp that knowledge. It would be easier for us to make that knowledge then a part of our objective awareness. In other words, we would be able to become consciously aware of the knowledge we seek and with more facility than we could without the instruction during sleep.

There is one great fallacy in this argument. During conscious moments, we are not necessarily aware of the content of the subconscious mind. There is a great storehouse of knowledge that exists in the subconscious mind as a result of all our experiences. It is believed by many that the subconscious mind never forgets—that every impression registered upon consciousness, consciously or unconsciously, becomes a part of the vast storehouse of memory that remains in the subconscious mind forever. In the earliest degrees of our teachings we are given a simple experiment in regard to intuition, that of determining the time of day by directing our thought to that purpose and allowing our subconscious mind to bring that knowledge to the level of consciousness. Each of us has had various degrees of success with this experiment. Each can decide for himself how successful he or she has been. But we all have had difficulty with that experiment and still greater difficulty with some of the more involved experiments. In other words, in our normal living, we are not in a state conducive to be aware of the content of the subconscious mind.

As stated, I have attempted to improve my knowledge of a foreign language by use of sleep-instruction. Now, it is quite possible

that my subconscious has an absolute mastery of the language with which I am concerned. In fact, I am of the belief that it does. I have studied the language over a long period of time, and I believe each bit of information that I have learned about it is registered in the subconscious mind. Possibly by listening to phonograph records while I am asleep, I could add even more information on the subject to my subconscious content. But that does not help me when I go to speak the language because I do not have the ability to draw all knowledge from my subconscious mind.

The Rosicrucian student—instead of directing his time, effort, and money to equipping himself with the facilities to learn something while he is asleep—would be much better off, it seems to me, by using the exercises as given in the Rosicrucian teachings to increase his ability to draw upon the knowledge that exists in his subconscious mind. The attainment toward which we all direct our efforts is to fully realize the potentialities, content, and knowledge of the subconscious mind. In one lifetime, we will never gain perfection in our ability to tap that source of information, but, to the degree we do so, we can direct our ability to improve in any field of knowledge to which our subconscious has been exposed, as well as to draw upon experiences of the past and the complete storehouse of memory.

Rather than to attempt to educate our subconscious mind, our first attention should be to educate our conscious mind, our objective consciousness, to learn to use the intuitive knowledge that comes to us and to develop the habit of making it a part of our living experience. Intuition can become so infallible that we can draw upon it whenever we wish to do so. This is the challenge of Rosicrucian psychology. Some degree of perfection may be achieved as the result of exercises and concentration presented throughout the Rosicrucian teachings.—A

### Is the Soul Conscious?

A frater rises to address our Forum. "The soul has consciousness from eternity. The brain is the channel through which we are conscious of self. Then, what medium does the soul use to be conscious of itself? Does the soul use the mind as the *viewer*, and the

personality as the *mirror*, or vice versa?"

The frater's question is a profound, metaphysical abstraction most worthy of consideration. Let us first arrive at an understanding again of the nature of *soul*. The human organism is a combination of forces. First, there are the molecular substances that constitute the matter of which the body consists. The Rosicrucians refer to this as *spirit*. It is the same essence which underlies the structure of all matter. But, also, there is the *vital life force*. Infusing matter of a certain consistency, this makes it animate, alive. Accompanying the vital life force is consciousness as an attribute. This vital life force, with its attribute or consciousness, is identical with the universal or Cosmic Consciousness. Other terminology of a mystical nature would refer to it as the *universal mind*. Wherever there is consciousness you have some aspect of mind.

We must really associate the soul of the individual with both the vital life force and *self*. What do we mean ordinarily by *soul*? Ordinarily, it is understood to be the divine essence, or Cosmic intelligence which permeates man. Since vital life force transmits the universal consciousness, it is then that which gives rise to what men call *soul*. Obviously this same quality also exists in lesser organisms. Man is not privileged alone to have this essence; but it is man alone, at least on this earth, of all living things, who has the realization of this element and comes to term it *soul*.

With the brain, man has developed the ability to analyze the consciousness itself. Man is able to distinguish between externally stimulated sensations and those which seem to have their origin entirely within him. Aside from perceiving his body, his physical self, man also is aware of the emotions, instincts, and sentiments which he generally comes to define as the *psychic*, or *inner self*. It is this highly developed self-consciousness which man interprets as *soul*. It may be disputed by some that self and soul are synonymous. Some religionists want to make of soul a kind of *seed* implanted in man. But the personal self or soul cannot be separated from each other, in fact. Ask the average religionist what he is conscious of about himself and that he designates as soul. His description of his feelings, impulses, even his ideation and what he calls his moral sense

are psychologically related also to what he calls *self*.

Simply put, then, our consciousness of the consciousness in our being, in other words, our exalted self-consciousness, is what we call soul. This functional aspect of soul, the fact that it is not an implanted substance, does not lessen the divine or mystical importance of it. In experiencing what we call *soul*, we are, in fact, becoming conscious of the universal or Cosmic intelligence that permeates us and all beings.

The only individuality of the soul is its *personality*, as incongruous as this may sound. We have said that the notion of soul arises from the function of consciousness operating through the brain and nervous systems by which we have self-awareness. But the state of awareness, the development of consciousness of each person, varies, as we well know. To the extent that we have a realization of the universal consciousness within us, to that extent do we express it. We try to conform to the sensations we have of this exalted self (soul) to the best of our interpretation. Our behavior, then, in response to it, the objectivity of the thoughts and feelings it arouses within us, is *our personality*. The personality, then, is the individual *image* of our concept of soul.

For further clarification, let us use some of the analogies of the frater who has asked these questions. The objective consciousness is a kind of mirror in which are reflected the impulsations of the stream of Cosmic Consciousness within us. This is the universal soul, as we have said. But the image in the mirror of the objective consciousness is not a direct correspondence to the object, that is, to the Cosmic Consciousness within us. Our interpretation and our realization distorts the reflection, the image which we have. Consequently, our soul-personality is never identical with the cause that engenders the notion of soul in our minds. Conscientious study of mystical subject matter and certain religious elements brings about a refinement of the self-expression which corrects the image and gives it a closer resemblance to the divine essence within us.

Is the soul conscious of itself, the frater asks. As we realize the consciousness of the vital life force within us—or self—to that extent does the universal soul have a kind of self-realization. The universal soul with its

consciousness has an awareness of its internal nature by which it persists and carries out its dynamic activity in the Cosmic. In other words, it responds in various ways so as to persevere in its functions, and this is consciousness. But to know itself as a human being tends to realize himself could only be accomplished through an organism such as man with his complex brain and certain limitations. Certainly the pure, dynamic, universal consciousness would not have the sensations and feelings that man has, nor would it have the personality reaction to such an experience the same as a human being.

The next point at issue is whether the particular soul-personality, the quality and character of man's consciousness of his own inner self, survives in just that form. It is like asking: does the olfactory image, the particular scent that man associates with a flower, continue to persist when his organ of smell is gone?

The cause of that olfactory image, which man has, constitutes the vibrations from the flower, and they persist without human nostrils to detect them. It is only the scent or smell reacting on the human brain that gives the flower its particular image or scent-personality in man's mind.

We want to believe in a way that it is difficult to demonstrate, objectively at least, that the conscious image we have of vital life force and its consciousness within us remains on after the physical organism has disintegrated. It is as though in the mirror which is broken the image would not be lost. Having once been formed as an image, it would persevere in a mysterious way! It is quite possible that the image of self—the conscious personality—does impinge upon the whole stream of the vital life force. Then, when at death the stream of universal consciousness is no longer flowing through that particular body, it will, nevertheless, carry with it a subtle impression of the personality it produced while in the physical body. This impression, then, made upon the universal consciousness, would be conveyed with the vital life force to again enter any other organism capable of retaining it and realizing it.

To the present time, we only know that human beings are capable of having such a realization as soul. The impressions of the past personality would, if this all be sound

reasoning, influence the interpretation and realization had of the inner self in the mind of the person into which it was reborn. It would perhaps give that person a more facile grasp of his inner self, which would be termed a more highly evolved soul concept.

These are naturally but speculations and are offered as possible paths of research to substantiate the age-old religious and mystical concepts of the survival of personality and of reincarnation.—X

### This Issue's Personality

It would almost seem that some men are destined to be exposed at an early age to a variety of cultures and customs. Further, they seem to be endowed with such reason and vision as to be able to extract from such experiences the best that each provides. These men, whether they realize it or not, become the real missionaries in the world. They do not necessarily advance any particular creed or system of thought, but they are prepared to properly evaluate conditions, and therefore to make plain to others, whose experiences have been less varied, the true values of life.

Such a person as this is Grand Councilor of AMORC, Frater Emil Gerhard Starke of Buenos Aires, Argentina. Frater Starke was born in a little town in Saxony (Germany) on April 30, 1903. In his instance his parental influence was an exceptional factor in greatly orienting his life. His father was a prosperous textile manufacturer, a success that implied that he had a practical outlook on life. Beneath the business acumen, however, his father was a philanthropist and a true humanitarian. In fact, he was the silent benefactor to many economically distressed families in the community.

No less an instrument in the character formation of young Emil Starke was his mother. He well recalls how she often reminded him that the examples by which one must live are not all to be determined from prominent people. Those in humble situations have virtues which are often commendable. After all, success in itself is not necessarily a badge of justice, tolerance or honesty, for example.

Emil Starke, after attending local schools until ten years of age, was sent to a large school in a nearby city. There he learned

Latin and French. Four years later he was admitted to the famous Saint Afra College at Meissen, a city renowned for its manufacture of pottery. The College, though originally sectarian, was now nonecclesiastical. Its specialty was the *Humanities*, classical Greek, Latin, and philosophy. The students apparently took a page out of ancient history by living a Spartan life and stringently disciplining themselves. However, a great spirit of democracy prevailed in the school which was diametrically opposed to the socialistic trend of Germany at the time.

Life in this College was inspiring to youthful Starke. It inculcated in him a freedom of thought and almost a reverential love of learning. By today's standards, however, the institution was not utilitarian. There was the ever-increasing pressure in Germany, as elsewhere in the world, not to just love knowledge as a beacon but to use it as an implement, or tool, figuratively, to grub out an existence. After leaving Saint Afra College, Frater Starke began the study of law. The economic conditions immediately following World War I did not make it possible for many of his classmates to strive for a profession. They were compelled to seek any work, no matter how menial. Emil Starke himself lost his affection for law when he saw the socialistic trend of the government of Germany of that period.

Frater Starke's father and grandfather both, at early ages, had been sent abroad as part of their liberal education. Young Starke was thus sent to Argentina. He arrived at Buenos Aires in the winter of 1924, a young man not yet twenty-one. Customs were obviously quite different. After learning the language, he quit his employment and set himself up in a business as a foreign manufacturers' representative. In his spare time, he studied medicine at the local university. He eventually decided against such a career, as he could not be in accord with the prevailing theory of diseases. His studies, however, did engender his interest in psychology and the working of the mental processes.

As Frater Starke's work advanced, he saw the need to familiarize himself with engineering principles. After various vicissitudes, he became proficient in machine design.

World War II, and the fact that he was of German origin, caused him to be placed

on the American Black List, which was a severe blow to his business as a manufacturers' representative. Subsequently, he re-established his business, however, and continues in this field today.

In 1946 Frater Starke "Crossed the Threshold" into the Rosicrucian Order, AMORC. A few years later several other fratres approached him to help him establish the Buenos Aires Chapter. This became an accomplished fact in 1955 and Frater Starke was honored by being appointed the Chapter's first Secretary. In 1957 the Grand Master of AMORC appointed Frater Starke to the honorable office of Grand Councilor of AMORC, Argentina, which office he still retains.

Frater Starke says the only personal conflict that he really has been confronted with is that of being torn between two interests—the one being the wholly practical extrovert tendency and the other to devote himself only to the pursuit of knowledge. But he says it was "the Rosicrucian teachings which helped me to gradually understand that it was not my duty to give way to either one of these tendencies exclusively, but to merge them into a harmonious way of living."

Frater Starke is married, and his wife and family have given him much encouragement in his excellent devotion and service to the Rosicrucian Order, AMORC. He feels, too, that it is his personal mission to combat the incredible reluctance on the part of so many people today to accept new and unbiased thought.—X

### The Meaning of Symbols

A frater of South Africa now addresses our Forum: "Is symbolism arbitrary? Would some of our symbols be just as satisfactory if their antithesis were used, that is, for example, white for black?"

What is a symbol? It is a sign or design representing, in a compact form, an idea. Actually we may say that a symbol is a picture or objective image of an idea. Now, of course, it is true that the objectification of ideas or concepts may vary with different peoples. But an analysis of most symbols indicates that psychologically they are a very close representation of the thought for which they stand.

Symbols are of two general kinds: First,

*natural* symbols and, second, *artificial* ones. Natural symbols are elements of natural phenomena, of things actually seen or heard. A circle with oblique lines radiating from it has for untold centuries depicted the *sun* to man. Wavy lines have represented the surface of *water*. The inverting of the letter V has signified a mountain peak. Two interlaced but perhaps crudely drawn triangles portrayed a star. Natural symbols are principally pictographs, that is, primitive drawings of what man has experienced objectively. If one makes even a superficial study of Egyptian hieroglyphics, he will see that this early writing evolved from making pictures of things.

Artificial symbols are those which man has created to represent an idea. They are usually abstract, that is, the symbol does not necessarily look like any reality. The artificial symbol, in fact, depicts a principle rather than an elementary reproduction of something.

Let us consider the qualities of black and white to which the frater has referred. Black has long symbolized darkness and evil in the moral sense; also ignorance. Further it has depicted a void or chaos. Now, could the antithesis—that is, white—have been arbitrarily used as effectively? The answer is: Most certainly not. We might say that black and white are a combination of natural and artificial symbols. Simple reflection upon this will make the point quite obvious. The night is *black*. In the night all objects usually perceived in the day either become invisible or the forms lose many of their qualities such as color and proportion. Darkness then is unrevealing and confining. It certainly can symbolize ignorance for one whose mind is in darkness—not exposed to a variety of experiences and reality and which remains devoid of any new knowledge.

Black is as well a symbol of immorality or evil. Darkness is a cloak that obscures. We cannot in darkness see the acts of others. Darkness, therefore, conceals crime and wickedness. In fact, the wrongdoer prefers darkness to hide his malevolent acts. Terror, therefore, can lurk in darkness. Especially was this so for early man, who feared predatory beasts as well as human beings.

Conversely, white depicts the brilliance of sunlight. The sun was an object of worship to peoples of almost all early civilizations.

Not only did the sun give out light and heat but it impregnated the earth with its rays and caused it to be fruitful. Light is *revealing*. Everything that has substance stands fully exposed in light. Light dispels shadows and reveals whatever may be lurking in them. In the light, man experiences many things. He observes. He learns. Light thus became the symbol of learning and of wisdom. Further, white depicts *purity*. A thing which is white has no blemish. It is uniform in the quality which it presents to the eye. It does not suggest that it is obscuring anything. The pure spirit, the noble soul or character, was one without obscurity or blemish. Consequently, white was an excellent symbol of the abstract notion of virtue.

The Rosy Cross is an abstract or artificial symbol. It consists of two elements, either one of which could represent some other idea. The rose in itself is a natural symbol. It is an entity, needing no further interpretation, that is, it conveys the immediate idea of a flower. The abstraction is the additive meaning given to it mystically. The cross has had numerous abstract meanings. One of its earliest meanings disclosed man's observation of phenomena from which he deduced certain principles. The numeral *two* represents duality. A pair of anything suggests to the mind that there is a dual quality to that particular reality.

Early man realized the principle of duality from many of his daily observations as, for example, night and day, male and female, light and dark, hot and cold, life and death, and so on. He also discovered that, in the *unity* of dual things, manifestations and distinctly different phenomena often occurred. Hermetic philosophy, an evolution from ancient Egyptian teachings, symbolized the unity of dual forces or conditions by joining two lines. This was done at first in the form of an X and then in variations of such a joining.

The Rosicrucian cross symbolizes the physical body of man, with arms outstretched, facing the light (for an influx of knowledge). In the center where the horizontal arm joins the vertical staff of the cross is superimposed the rose. The rose, to early Rosicrucians, as the alchemists, represented dew, a spiritual effusion. Subsequently, it represented the soul of man in the physical body. The partially unfolded rose alluded to the evolving

consciousness of the soul as it receives the Greater Light, *Cosmic Illumination*.

To a principally artificial and abstract symbol as the Rosy Cross almost any meaning could be attributed by the imagination of man. But the simple design, as a symbol should be, pictorially teaches a lesson of many words. It allows every intellect to frame the principle in ideas which are most intimate and comprehensible to it. For example, the brief mystical explanation we have given here of the Rosy Cross could have been, and has been, elaborated on extensively. Old Rosicrucian mystical tomes have devoted pages to this simple symbol. The Hermetic Rosy Cross, or the Alchemical Cross, is a very complex symbol and also an abstract one, because the elements of which it is composed are arbitrary ones to represent signs of the zodiac and chemical elements.

The more complex a symbol is, the less specific it is, that is, definite in its meaning. Since signs suggest images to the mind, the more of them, the greater the profusion of ideas. Escutcheons, heraldic shields, armorial insignia are usually of this complex nature and seldom convey a distinctive intelligence to anyone except the designer or those who have been informed about them. The simpler the symbol, the more likely it is to be universally understood.

For those who wish to pursue this interesting subject of symbolism further and more fully, we recommend the small fully-illustrated book of symbolism entitled *Behold the Sign*. It is available at the ROSICRUCIAN SUPPLY BUREAU, Rosicrucian Park, San Jose, California, postage prepaid, for \$1.60 (11/9 sterling).—X

### Have Our Names Hidden Power?

A frater arises to say: "I would like to have the Forum discuss the following question: Does the name one bears have anything to do with what he really is? For instance, the girl's name Martha contains the vowel sound *mar*. Rodman, a man's name, contains the basic *rah* and *ma* vowels. The first initial of the late Dr. H. Spencer Lewis contains *eh* from *ehm*, pronounced *aim*. There are many other examples but the above will suffice.

"What I am trying to arrive at is whether or not our names have anything to do with

our success or failure. Does the sounding of our name, either by ourselves in giving our name to another or by the speaking of it by someone else to attract our attention, have anything to do with our success?"

In modern times there has been widely popularized a system of numbers, in relation to the alphabet and the formation of words, called *numerology*. These systems, for there are variations of them, profess that every letter or combination of letters has correspondence to a number. These numbers, in turn, are stated to have a vibratory content which may affect human beings in various ways. Thus, using a combination of letters in one's name is an assurance of producing specific effects, either advantageous or detrimental. For their "authority," the majority of these systems refer to Pythagoras, Greek philosopher of the 5th century, B. C.

Actually, a study of Pythagoras' system of numbers reveals that it has little in common with these modern systems which cater, in general, to the credulous and superstitious. In discussing with some of these students of numerology the origin of their system, we found that they had not even made any study of the Pythagorean principles so far as they are still extant.

Pythagoras' philosophy of numbers may be "summed up in the doctrine that *things* are *numbers*." If we give thought to this a moment, it does not seem to make sense. A number is abstract. How can it, therefore, be a thing? However, if we think of it in the modern scientific sense, it would appear that the philosophy of Pythagoras was actually anticipating the scientific concept of this subject. In modern science a substance, as a chemical element, has an atomic *number* and weight. The atomic number is the total of the positive charges of the atom. For example, hydrogen has an atomic number of 1; carbon, 6; oxygen, 8; iron, 26; gold, 79, etc. Atomic weight, on the other hand, consists of the combined number of positive charges and neutrons in an atom. For further example, "the atomic weight of oxygen is taken as 16."

Though many modern historians are disinclined to attribute such an astute vision of physics to Pythagoras, in all probability he did mean that things are composed of particles. The number of the particles and their vibratory nature is what causes them to

manifest their qualities or form to us. To know the number of something, in this sense, is to know its power to materialize as a reality. This does not mean, however, that the abstract numeral had a potential power in itself. For analogy, the element carbon has, as said, an atomic number of 6. It is the six positive charges, and their negative opposites, however, which give the chemical property of carbon. The numeral 6 is not a power in itself except as it is related to the positive charges, the protons, or, as we Rosicrucians state, "positive electrons."

Pythagoras, in his philosophy, also taught that the "units of numbers are considered as physical points." In other words, he related a spatial quality to numbers. Thus, the figure 1 was the beginning; 2 was duality; 4 was the square, and so on. He used numbers to symbolize certain abstract notions and actual circumstances as well. Justice, Pythagoras symbolized by the square, and the numeral 4 represented both the square and justice. This has been termed nonsense by moderns. It is not, however, if we think of it in terms of *symbolism* only. Certainly, the abstract numeral 4 inherently is no more just than any other number. Further, a square, which has four corners, has no more justice to it than a triangle or a circle. However, when we look at the matter symbolically we find the suggestion for the idea underlying both the geometric form of the square and the numeral 4.

All sides of a square are *equal*. Equality is an expression of justice. To be just, one must equally consider all sides. No one side shall be given greater preference than another. The equality of sides is justice. We even use the slang term with relation to honesty by saying that someone is "on the square." A mere play on words, yes, but the words and signs are used to express an abstract principle, that of justice. Certainly this is no more exaggerated than the religious connotation attributed to the symbol of the crucifix or the national idealism which the flag of a nation is made to depict.

Pythagoras endeavored, in his philosophy, to show the generation of reality, the becoming of *being*, by the symbolism of numbers. He began with a dot as a point of beginning and then led upward through numerals to show development in the physical universe. He assigned, perhaps arbitrarily, a polarity to

numbers. Some had a *positive* content; others, a *negative*. Nevertheless, we cannot assume that he meant that there was a positive property or power in certain numbers. Rather, he meant that certain quantities of properties, in relation to other groups of substances or things, would act in a positive manner. It is related that, in illustrating his proposition that things are numbers, Pythagoras drew a picture of an object. Then he filled the outline of the object with pebbles. This was to indicate that a particular *number* of a kind of particles—atoms, if you will—is required to give an object its nature to our senses.

Names have vowels within them. These vowels, when intoned as sounds, have a vibratory quality. Vibrations of sound can affect us directly through the sense of hearing. This is a common experience. Also certain vibrations of this nature, impinging upon our sympathetic or autonomous nervous system, can affect the emotions and excite psychic centers. These sensations, in turn, produce a change of ideation, thoughts, mental images, psychic and emotional states. Music, of course, is the common example of the latter effect, combinations of vibrations heard as sound and producing within us various moods.

As for names, the sound of their tonal quality can be soothing or irritating, as each of us has had occasion to experience. However, what is pleasing in a name to one person, that is, its sound, may not be to another. In other words, all vibrations are not universally beneficial or detrimental. This very fact is sufficient to make nugatory the precept of the theory of numerology, as it is presented in most of the popular systems. Even combinations of sounds, such as *ra* and *ma*, which have generally certain psychical effects, must be intoned at a certain pitch. It is not just the intonation of the vowel but its *exact vibration* that is important. This fact is stressed in the Rosicrucian teachings.

Quite naive are those persons who believe that the changing of their given names to include certain vowels will mean the embracing of harmonious vibrations that will alter their personality and mentality to their benefit. All they need to do is to make a casual investigation and they will find individuals whose names since birth have included the very vowels and combinations of

them which they now want to adopt. They will find that such persons have not necessarily had wonderful lives. They will find that such persons have also experienced adversity, sorrow, and disappointment, notwithstanding the nature of their name.

Life is not quite so simple that we can evade its responsibilities, and the exercise of our mental and physical faculties, and gain success by the mere act of changing our names.

In connection with this thought, the little verse quoted by the frater who asked this question is rather significant:

*Verbena hasn't any beans, the catnip  
can't meow,  
The dandelion doesn't roar because it  
don't know how.  
There's nothing in the name at all, as  
you can plainly see,  
A rose by any other name would smell  
as sweet to me.  
To travel on your name alone won't get  
you very far.  
The name you bear has naught to do  
with what you really are.*

—X

### Rosicrucian View of Divorce

A Latin-American soror asks our Forum: "When two married persons, who are companion members, get a divorce, are they going against the Rosicrucian principles and does the Order consider this action contrary to its prestige?"

The Rosicrucian Order considers marriage a sacred institution. Mystically, of course, marriage consists of the unity of two souls or personalities, as well as the unity of two physical beings. In the mystical, as well as the biological sense, marriage is the unification of the two polarities or sexes in which the presumed ideal state is attained. However, marriage is also a necessary social institution. Marriage, with its legal and social obligations, makes possible the first social unit, the *family*. There can be a family relationship, of course, without the formality of the marriage rites, but these rites exercise a restraining influence upon the individuals and, in most instances, encourage the family association.

The family is the basis of society because ordinarily it provides an atmosphere of pro-

tection and affection for the offspring. It constitutes a medium for the transmitting of certain moral, ethical, and other codes necessary for a citizen of society. Marriage, and the family relationship, is intended to harbor the child until he has sufficient maturity of mind to adapt himself rationally and properly, as an adult, to the demands of his society.

The dissolution of the institution of marriage would mean widespread sexual promiscuity. The responsibilities of the parents for the children would, therefore, be lessened; and the culture, training, and preparation of the child for its social obligations would be diminished. Without the family relationship there is little affection or respect for adults and their way of living on the part of the children. The family is the basis of the home also and in the home there are inculcated certain aesthetic tastes and responsibilities for those things which society considers essential to its well-being.

An individual, it is presumed, marries principally because of the natural biological urge for unity with the opposite sex expressed in various phases of desire or love. There are, of course, so-called marriages of convenience for security, economic, and social advantage; these, relatively speaking, are in the minority in contrast to the motivations of most marriages.

Philosophically, however, the final cause of marriage is the individual's desire to attain a state of happiness through the unity which it provides and which he believes cannot be realized in his single status. Marriage is not—in the majority of instances—an intellectual venture. It is, so far as what the individual expects to accrue from it and what motivates him in the first place, principally *emotional*. The individual expects it to be an accretion in his personal happiness. He believes it will add to the enjoyment of his life.

Marriages are not made in Heaven! The only aspect of marriage that lies outside the province of man himself is the immanent desire for the opposite sex which he may interpret according to his moral and intellectual capacity. There is no guarantee that the selection the individual makes is the best for the desires that motivate him. To use an analogy that may leave us open to criticism, marriage is like selecting a food to satisfy one's appetite. We may later find the selection is not digestible.

The selection in marriage is psychologically difficult for many reasons. Physical beauty and attractiveness, the so-called magnetic personality, usually are the principal determining factors in first drawing together members of the opposite sex. The physical appeal is inherent; it is instinctive, genetically and biologically. Such appeal might be sufficient for producing a healthy race. However, such a selection is not adequate to establish the basis for the family or for happiness, aside from sexual satisfaction. Incompatibility of interests, as religion, education, idealism, and temperament, may eventually cause individuals to detest each other, even though married. This in itself reveals that there is no divine protective mantle that descends upon those who enter into the marriage state.

So far as nature is concerned, biologically, if there is offspring, the union is complete and its function is served. But man's moral and social ideals make of marriage a different condition than that of nature. They confer upon marriage a halo of sanctity which may not exist in fact. A true marriage must be made by the individuals who enter into it, not by theological and legal fiats. Since the majority of individuals enter the state of matrimony for a happiness exceeding what they have experienced as unmarried, anything less is failure.

To compel individuals to live together, defiling each other's character, supplanting love with loss of respect, if not hatred, is a mockery of the ideal of marriage. It is the *antithesis* of the mystical union which all advanced religions expound as the esoteric nature of marriage. Likewise, it does not accomplish the social purpose of marriage. Under such conditions the family relationship is inharmonious and an environment is established which does not contribute to producing an emotionally stable citizen, having the probity expected of him. In fact, modern criminology attributes much crime and mental disorder to the emotional trauma of incompatible marriages.

Many persons make mistakes in contracts and agreements which they enter into with one another. If there is no meeting of the minds, a contract cannot be equitably consummated. Marriage, in the legal sense, is a contract. If circumstances develop so that there is no meeting of minds—and hearts—

resulting in the torture of the personalities, why should such a marriage be continued? Why impose upon the individuals less happiness than they could experience separately or in a new marriage? Why take the attitude of exacting from the individuals the penalty of enforcing the terms to the hurt of both parties?

As far as the truly mystical and spiritual point of view is concerned, there is no offense against God or the Divine in divorce, where a continuation of the marriage would be an injustice. Would a Divine Father, a loving God, exact unhappiness and impose mental cruelty and torment upon mortals who, in their finite judgment, made a mistake in the selection of a mate? In this very statement is the farce of the theological dictum that the marriage selection is divinely inspired, that individuals have been brought together as puppets and, therefore, they must endure the consequences of such circumstances. Certainly such an arrangement would be no credit to a "made-in-Heaven marriage." There would be in it none of the spiritual joys one would expect.

These comments, then, in brief are the Rosicrucian philosophical views of marriage. As Rosicrucians, *we deplore divorce* and the shattering of the ties of marriage, with all their idealistic and mystical significance. But if marriages, so far as the selection of a mate is concerned, are to be left to the fallibility of mortal judgment, then, after reasonable attempts at reconciliation without success, mortals should be permitted, through divorce, to correct their errors. Such correction should be without the consequences of moral or social stigma.—X

### Knowing a Mystic

A soror rises and addresses our Forum: "Some time ago this Forum discussed the main characteristics by which we might judge whether a man is a Rosicrucian. Could, in a similar manner, those of a mystic be given? Also, is philosophic mysticism the same as religious mysticism? In other words, what is the core of mysticism, whether philosophic or religious?"

Mysticism in *practice* is an acquired state. No one is born a mystic. He attains to its ends. But what is a mystic? There are numerous connotations extant with regard

to a mystic. The most common one is a corruption of its original meaning. To many persons a mystic means a delver in the mysterious, weird and concealed. In fact, many of the lexicons of the day give such a definition. In ancient times the word *mystic* had an entirely different meaning from that attributed to it now.

The mysteries of Egypt and later of the Orphic and Eleusinian Schools of Greece alluded to a secret gnosis, a cherished wisdom, not to be profaned by divulging it to the masses. It makes no difference how we judge such knowledge today, whether we think it worthy or not. To the ancients it was a sacred knowledge to command the spiritual response of the individual. It was the equivalent of the sacred doctrines of a religious sect today—whose beliefs also may seem ludicrous to a people five hundred years hence or less.

Initiation was the divulging of the mysteries, an exposing to the worthy candidate of the symbols and rites by which the mysteries were to be learned. The *mystagog* was the initiator into such mysteries. The one attaining the highest degree in these mystery schools was known as the *epoptic*. The word *mystic* as related to the mysteries passed over to any individual who indulged in certain religious practices. Finally, the appellation *mystic* was perverted; it came to mean any individual who indulged in matters, regardless of their moral nature, that were weird, strange, obscure, or even occult.

Actually the *true mystic* is quite apart even from the initiates of the mystery schools. The initiates were not only concerned with the nature of soul and eschatological problems but also with cosmology and the known arts and sciences. First, the mystic must have a monotheistic conception. He must believe in a Supreme Being or Intelligence, not a multiplicity of gods. However, this Supreme Intelligence need not be conceived as a personal god. The mystic often adhered to a belief in an all-pervading Divine Mind, perhaps called the Absolute or, as we might term it, the Cosmic. As a mystic, he must believe that his soul is an extension or an infusion of the Divine essence, describe it as he may.

With these two points, a Divine source and the human soul, begin the tenets that constitute mysticism. The function, the transcendental aspiration of the mystic, is to

bring about *conscious unity* of the personal soul with its source, God or the Absolute. The mystic's position holds that being of God is not sufficient. It is necessary for him to enter into the plethora of Divinity, into a full consciousness of a *oneness* with the soul's source.

In that oneness with God, there is not only attained (believes the mystic) a greater personal power of accomplishment but an illumination by which life can be lived in accordance with divine order. In such *guided* living, the errors of the impetuosity of desires and passions can be overcome. Spelling it out in common language, this means a freedom from the mistakes of the human's sole dependence upon his limited mortal faculties and intelligence.

The *art* of mysticism, its technique, consists of learning how this *personal* union with the Godhead, the Absolute, is to be attained. It is done through meditation, that is, a change in and an evolving of consciousness to embrace the divine essence resident within self. An important element of mysticism, which distinguishes it from most religions is that the mystic, to experience the ecstasy of union, is not dependent upon any intermediary. He needs no other man, be he pope, prelate or priest, to intercede for him. He must invert his own consciousness in certain ways. For analogy, no one can digest food for us to nourish our body, and so no one else can experience for us the Divine. The mystical experience is an *intimate consciousness* of God.

Anything further than this delineation becomes just an intricate elaboration of the ways, means and methods of different schools of mysticism. The basic precepts, however, must be the same or one is not a mystic. In the Middle Ages the majority of mystics were ascetics and recluses. The theology of the time stressed the evil of the world. Salvation of the soul was only to be attained by mystical union and that, in turn, by escape from the world. Further, any adherence to bodily comfort was adjudged submitting to the sins of the flesh.

The modern mystic has moved to the opposite pole from such extreme views. The modern mystic still desires this Cosmic union. He still resorts to meditation and specific preparatory steps by which he invokes the conscious state of oneness. However, he no

longer renounces the world. He believes that only as he understands the needs of mankind and his place in it, can he fully appreciate, as well, the divine self and its connections. More than this, the modern mystic believes that his union cannot be attained with a selfish motive in mind. He cannot expect that the illumination he will have as a personal transcendency is just for his individual satisfaction. The union with the One, if and when attained, as *Cosmic Consciousness*, imposes upon the mystic a moral obligation. He must utilize his knowledge, and whatever endowment he has received, for the welfare of other men.

The modern mystic interprets the help that he can give as meaning that he should become more proficient in whatever is his trade, business, profession or occupation. It is not just that he may materially benefit in a personal sense but that in some way, through his efforts, the mantle of ignorance and suffering may be lessened for the rest of mankind. To do these things the modern mystic cannot live or act as an eccentric. He cannot hie himself away to some mountaintop or the depths of a forest and exclude himself from humanity. Quite the contrary! He must win the respect and confidence of his fellows by associating with them. He must dress in an everyday way, and live and look as others do—with modification. He must try to depict good health, aspiration, morality, intelligence, and such virtues as tolerance and justice. This is a lot to expect of any mortal but at least the sincere mystic can excel most men in some of these things.

Consequently, a mystic can be, for example, a lawyer, a physician, truck driver, merchant, stenographer, clerk or farmer; he can be from any walk of life and be as active in it as any other person.

The *philosophy of mysticism* is the intellectual aspect of mysticism. It is, for example, the attempt to explain what the mystic conceives by the word God, or the Absolute. Further, it is an analysis of the various steps of consciousness by which the mystical union is attained. It may also consider, in a dialectical way, the content of the mystical experience, that is, in terms of sensations had and the motivations which follow. The philosophy of mysticism may take the whole procedure of mysticism and divide it into successive phases, naming each phase

This has been done in this very Forum in the past and in articles appearing in the *Rosicrucian Digest*. In fact, the Rosicrucian teachings include, as part of their vast subject matter, a very comprehensive system of the *philosophy* of mysticism. The latter, however, we reiterate, is the intellectual, the rational, aspect of the subject. But the pure results are the psychical aspects, that is, the personal, individual union with the Cosmic.—X

### Exercises to Perform Daily

So often our students in the early Neophyte Degrees write to us and request a program that they may follow for best results with the Rosicrucian teachings. They generally point out that there are so many experiments in the First and Second Degrees that they are at a loss to know just which ones to continue and which to set aside. They explain that it is physically impossible to work with all of the experiments each day; so just what procedure should be followed?

In the first place, the student should keep in mind the purpose of the experiments which naturally is that of stimulating the health and developing the divine inner forces, and should therefore concentrate his attention along these lines. There are a great many experiments in the early lessons that are particularly beneficial to the health. These, of course, deal with deep breathing and various health-giving habits. No doubt one of the most important experiments to include in any program is that of concentrating on the parts of the body while holding the breath. This exercise can be performed in just a few minutes and can be done regardless of one's surroundings; in other words, regardless of where one may be at the time. So, this exercise especially should be indulged in.

Very often a daily schedule can be so arranged as to incorporate several exercises at a time. For instance, instead of setting aside a definite period for indulging in deep breathing and then another period for concentrating on the parts of the body while holding the breath, these can be done together. This in itself will save many minutes in the course of a busy day. The student should also try to follow the schedule of drinking a certain quantity of water, especially upon arising in the morning and before retiring at night.

These exercises are especially beneficial in building up the health. The exercise of concentrating on the parts of the body while holding the breath is mentioned as an experiment for developing within the student that condition known as Cosmic Consciousness. It tends to awaken all of the parts of the body and eventually will result in an extension of the perceptions.

Then, we have the purely mystical or psychic experiments that are very necessary to one's daily routine. It would seem that the average student works with an experiment a few times during the week following his studies and then sets the experiment aside from that time on. Particularly is this true of the experiments in Mandamus Lessons Five and Six. After the student finds that he can successfully call upon the "Still Small Voice Within," he gives no further thought to it; and yet, is it not true that a highly developed sense of intuition is desirable?

Think for a moment what a wonderful thing it would be to be able to receive in a moment's notice help and inspiration from the divine inner self. This can only be done by a certain development of the important glands and centers, and to bring about this development, practice is necessary. And so, is it not important to submit all questions, regardless of their nature, first to the inner self before attempting to analyze them in the physical? The same is more or less true of the exercise in Mandamus Lesson Six that is for the purpose of sensitizing our transmission and receiving equipment.

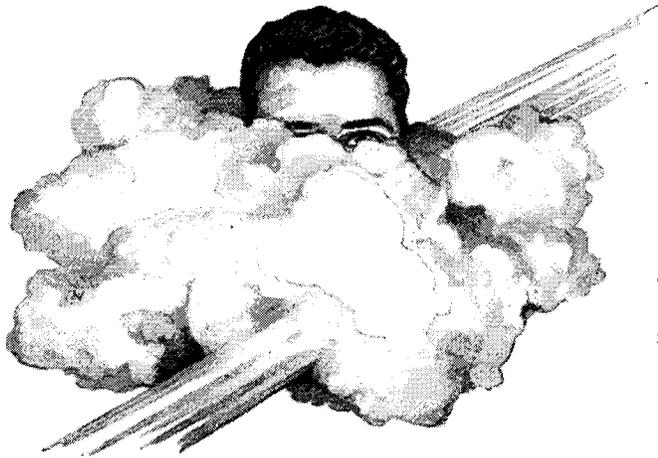
Then, to go further, the student should try to hold as many Cathedral of the Soul Contacts during each day as is convenient to his daily routine . . . These periods of silent meditation are beneficial in ways too numerous to mention. A careful examination of the Cathedral booklet, *Liber 777*, will help the student to understand the wonderful benefit he can receive by a few minutes of silent meditation during the various hours suggested.

Naturally, there are a great many other important experiments in the early lessons, but it is true that it is difficult to add each and every one to a daily routine, and so we say again: Arrange a system that will incorporate a few of the most important exercises and maintain this system.

(From the October 1939 *Forum*)

# Mysteries of Mind

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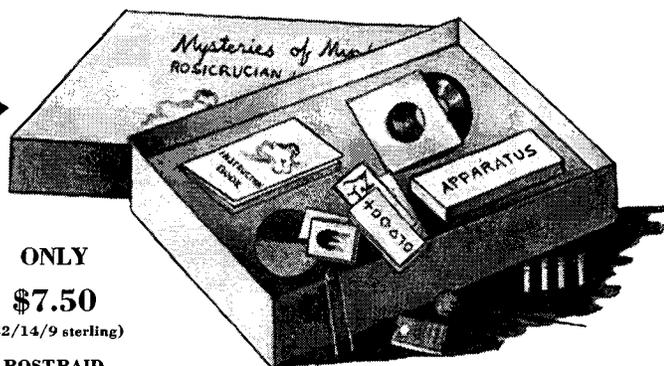
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# Rosicrucian Forum

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FRANCES HOLLAND, F. R. C.  
Grand Councilor of AMORC for Southern California

# Greetings!



## POVERTY AND POWER

*Dear Fratres and Sorores:*

The two greatest contributing factors to war are *poverty and power*. The former is a physiological cause, and the latter is a psychological one. The gnawing, impelling urge for food will compel a people to cast aside all normal judgment and restraint. The risk of life and of properties means little to the human who is continually haunted by the need of the bare necessities of living. Life without such necessities is a torture not to be endured. It is considered worth the gamble of death to be free from abject poverty and all of its horrible accompaniments.

It has been truly said that there are many things worse than death. Slow starvation and the resultant disease, pain, and months or years of mental torment are such things. The people who intentionally or unwittingly, through stupid government regulations, cause a nation to be economically throttled and thus starved are provoking war—a war in which no quarter will be shown by the enemy.

The love of conquest does not always begin with military aggression, but often may lead to it. The active mind loves domination over its environment, and those circumstances which challenge it. The student, the philosopher, and the scientist love to exert the power of their minds over the mysteries of the *unknown*. They like to experience mastery of self over the forces of nature. Such mastery is a satisfaction to the ego, yet it is constructive and beneficial to the whole of humanity. The philosopher who dissolves the superstition, by revealing the mental causes which produced it, finds great satisfaction in his achievement. In addition, however, he has been a benefactor to humanity. The same may be said of the scientist who devises a time-saving instrument. Such persons find satisfaction in the application of their *personal power*. What may later be derived as personal gain from such power is of no concern to them. Most of the great philosophers were not rich in worldly goods.

Many of the great scientists and inventors were likewise not wealthy men. Even if wealth did inure to them later as a consequence of their creative powers, it was evaluated by them as very much less than their joy of accomplishment.

It is, therefore, not wrong to have a love of power. It is in the application of the power that the danger arises. The man or men who have made their end in life the accumulation of natural resources, or a gaining of the wealth of facilities, are the ones who are really dangerous to humanity. Their spirit of conquest is tainted with avarice and cupidity. They want power for *possession*. Power for possession results in its use against others. The lover of power for possession is not content to have all that which he may need of something. He has also the perverted desire to have more than any other may possess.

Further, such a use of power seeks to prevent others from having to the same extent. It is, in other words, the restricted use of power, the attempt to immure things or conditions with it. The person who uses his powers to force entry into a source of supplies which others may share in some manner may rightly love power, but it is used as a benefactor of society. The one who uses his powers to bar the way for others is not a real lover of power. He is not really enjoying the energy or force he is bringing to bear, but rather the ends which make it available to him alone.

Today, therefore, any nation, or peoples, which interprets or applies its economic, financial, and military power, in the sense of denying, or restricting equal opportunities for prosperity, freedom, and happiness to other nations, is a provoker of war. A nation which because of its natural resources and availability to trade routes, technical skills, and monetary wealth, has acquired a power of accomplishment is duty bound to exercise a portion of such power toward assisting less fortunate nations. The challenge of conquest

which compels the exertion of such power cannot be confined to the territorial requirements of a single nation alone. One cannot consider himself, for analogy, a successful physician if he has just applied the power of his therapeutic skill to his own community, when disease is rampant in an adjoining settlement.

A powerful nation in the future must be construed in the terms of one that accepts the challenge of world conditions. It must be ready to use the might of its resources and skill to preserve for humanity what it also enjoys for itself. The real lover of power finds his joy in exerting it under and in all circumstances and conditions, whether the results inure just to his immediate benefit or to others as well. A true application of political and economic power must therefore be impersonal. It must work for all humanity *collectively*. Whenever the power is confined to national interests exclusively, it is an example of its misapplication and the danger signal of war.

If poverty is a provocative of war, then the powerful nations, to rightly use their power, must ever accept the challenge of poverty wherever it exists throughout the world. People may see eye to eye on the need of food, security, and comforts. However, after these physical needs are met, a succession of different interests develops. These divergent interests are due to tradition and endemic customs. It may take many centuries, with all of our technical developments, to produce a standardization of living which will unite people. This pursuit of often extremely different aims makes it difficult for a people of one nation to understand another and to be sympathetic to their needs. Especially is this so where ideals or intellectual aims are had. An example of such intellectual idealism is the various political ideologies of today which bring the people in conflict with each other. If it is more generally realized that humans are still

far more *emotional* than intellectual, this difficulty can be bridged.

More often the emotional nature finds its satisfaction in certain cultural pursuits. Russian, French, German, English, and American audiences, who are responsive to music, will alike enjoy a symphonic concert. All of their intellectual, social, and traditional heritages and differences are bridged by this single emotional appeal—the love of music. The same can be said of painting, sculpturing, and handcrafts. If the great powers will sponsor international art exhibits and concerts, a bond of fellowship will be established between all peoples. A common ground of appreciation and regard for each other's cultural ideals will be had which will subordinate the intellectual ones out of which conflict now often arises.

It is often believed that the extremes of intellectualism which exist between peoples—those who differ from you in their views—make such persons strange and to be suspected. When it can be shown that the depth of feeling of those who do not necessarily think as we do is the same as our own, hostility disappears. They become to us “brothers beneath the skin.” A people who have one major interest in common are more tolerant of the lesser differences between them.

In the Rosicrucian Oriental, Egyptian Museum, we have proven this to be a fact. Periodically in one of our galleries we display exhibits of paintings done by celebrated artists of foreign nations. The collection of paintings are either released from New York or San Francisco. Recently [1945] we exhibited the work of contemporary celebrated Australian and New Zealand artists. The love of art attracted to the Rosicrucian Museum, upon this occasion, people who perhaps would have been otherwise hostile to what they imagined to be the Rosicrucian philosophical or intellectual ideals. Their appreciation of our display of this art, on the other

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hand, did not necessarily invoke an interest in Rosicrucianism, nor was it so intended, but it did make them friendly and more *tolerant* of our other efforts.

The average man can *feel* more deeply than he can think. Cultural unity, therefore, must be furthered by the exchange of that which appeals to the higher emotions and sentiments of people everywhere. A brotherhood of mankind can more often be sensed through the work of music or art than through the work of a philosopher. When men feel they are *one*, then later they can define that oneness in terms of principles and laws which they might collectively understand.

Fraternally,

RALPH M. LEWIS,

*Imperator.*

(From August 1945 *Forum*)

### **Sexual Activity and Spiritual Development**

Several persons lately have addressed our Forum asking questions concerning various aspects of sexual appetite, its gratification, and in particular what effect, if any, will sexual activity have on one's inner or spiritual development.

These questions have covered nearly the entire ground of this subject, from the frater who writes, "Is it true that sexual desire is base and materialistic, and that we can never achieve enlightenment until we learn to negate it?" to the one who asked, "How many days or hours must we abstain from intercourse before entering the sanctum?"

In order to fully answer these queries, we must explore the question of sex and human morals from a realistic viewpoint.

The normal human being, in his earthly existence, is subject to a number of needs and appetites wholly connected with his physical or material existence. Because of this relationship of these needs with earthly existence, various religions and sects have taught that the way to enlightenment is through achieving freedom from them. These would include the need for food, drink, shelter, and so on, as well as the desire to relieve the sexual urge, which is normal in man.

A study of the validity of these ideas, however, shows that the material existence is just as important to our total development

as is the Divine existence. If this were not so, why would we even have a life on the earth plane? Our physical life and those needs or urges which accompany it are necessary experiences, and the satisfaction of these appetites, by the same token, are necessary as well.

We should realize, of course, that anything may be overdone, and this includes the fulfillment of our biological needs and urges as well as anything else. These appetites overserve their need when they are indulged in to extreme excess. This applies to eating, as well as to sexual relationships.

However, again, we must qualify our comments by cautioning that it is not wrong to enjoy filling these needs. It can be argued that the final, true end of eating is the sustenance of life, and that nature has set reproduction as the final goal of sexual attraction, but this should in no way mean that we should not enjoy a properly prepared meal with some of the finer added attractions which make the difference between bare sustenance and a pleasurable experience, nor that there are no other ends associated with our sexual relationships.

Most persons do find a pleasure in fulfilling their sex desire, and this is absolutely normal. Sexual abstinence, particularly self-enforced celibacy, is in truth unnatural, no matter what authority, ecclesiastical or otherwise, might be quoted in its support. To continually oppose any natural desire, including sexual, results in frustration which may cause serious psychological damage or personality distortion.

Realistically speaking, then, we find that normal sexual activity is the proper course to follow, and that celibacy, particularly self-enforced, even for so-called "spiritual" reasons, as well as extreme overindulgence, is what would be considered against the laws of nature.

Finally, and we have been asked this several times in recent weeks, where does self-stimulation fit into this over-all picture?

Self-stimulation, in the sexual sense, has been long frowned upon as an abnormal or even unhealthy practice. Religionists and doctors both, for many years, warned against it. And yet it is almost universal throughout all the peoples of the world, and prevalent in both sexes. This might lead one to wonder

if it isn't a more natural practice than people have been led to believe.

Psychologists finally began to launch a thorough study which has brought a reappraisal of the ramification of indulgence in self-stimulation. It has now been found that, like any other normal sexual practice, it is not harmful where not carried to extremes, but rather is a useful outlet for relief of tensions and frustrations which might occur when normal means of release do not present themselves. There is, however, the possibility that this habit may be indulged in when more normal means are available. In this case a problem is present which should be turned over to a physician for care.

As a summation, then, we find that the continuance of, or indulgence in, a normal sex life is in no way a hindrance to one's inner development. In fact, just the opposite is likely to be the case. In order to achieve inner peace and development, outer contentment should also be present. The existence of tension and frustration due to a mistaken idea of the requirements for enlightenment would certainly act as a block preventing the attainment of that enlightenment.—W

#### Conscience Distinguished from Desires

A frater of West Africa asks our Forum, "How can we tell the difference between the 'Voice of Conscience' and urges and desires?"

Succinctly, conscience consists of urges and desires. However, this must be further qualified. Conscience is not altogether the dictates of a divine intelligence implanted in man or made vocative through him. The old theological concept of conscience was that it was a charisma, that is, a direct endowment conferred by God on man. Actually, conscience is a construct of several elements, some, of course, so subtle that we do not recognize their origin. An important part of conscience is the inherited taboos and prohibitions which gradually accumulate in any society. These things become part of our moral code. They represent evil or wrong conduct, as well as the virtues. They have as their weight of authority religious pronouncements. Further, there is the social condemnation of all acts which society has come to believe are immoral or as acting against the public welfare.

It must be realized that what we call *conscience* is related to a sense of guilt. Guilt, however, is realized in terms of definite behavior. One is not just guilty but *guilty of something*. Each society—that is, peoples throughout the world—has built up a whole series of written or unwritten laws of wrong acts by the individual. Many of these are of a moral nature. They are declared to be a violation of the individual's spiritual self. Therefore, when an individual violates any of these moral precepts, he engenders a sense of guilt within himself. He feels he has done wrong. If he is to perform some act, participate in some activity which is contrary to the social and moral code with which he is familiar, he may again experience a feeling of guilt that may restrain him. This feeling, the inner restraint and conflict, he calls *conscience*.

The individual may know that something is socially and morally wrong, but this does not necessarily mean that he has a corresponding sense of guilt. Knowing that something is contrary to the recognized good is solely an intellectual state. What causes the *emotional* response of guilt when there is a violation of the moral code? With this question we enter into the psychic and psychological aspects of the subject. Man is not intrinsically evil if by evil we mean that he inherently wants to defy the conduct which all his fellows have decided is best. The ego of the individual wants approbation and recognition. The ego wants love. By that we mean that it wishes to be desired, to be joined in relationship with other humans so as to experience gratification or happiness. This is the psychic or Cosmic impulse within normal men. It is the *spiritual* aspect of conscience as distinguished from the intellectual.

There is, then, an impulsion on the part of men to do good, if we interpret this good as meaning conformity to such behavior as will cause one to be held in esteem by his fellow humans. There are, as we well know, great variations of conscience or, by some standards, a seemingly complete absence of it or the moral sense. These variations of conscience are most often displayed in the difference in behavior standards of the particular society. What one people may hold to be virtuous, even inspired by the gods, may be readily denounced by another nation existing at the same time in the world. This

is, of course, due to the gradually evolved customs of which we have spoken. Polygamy is such an example. The taking of more than one wife among one people is a morally circumspect custom. With other peoples it is bigamous and immoral. The natural impulse to be part of the "good" causes the individual to adjust to the customs of his nation or people with free conscience.

In every society, however, there are those who act and live quite contrary to its moral standards and apparently are devoid of any pangs of conscience. Such conditions may often be due to an emotional abnormality. The individual may be emotionally immature to the degree that he is not as responsive to the psychic impulses of his nature that constitute the factor of conscience. Perhaps he has a paucity of desire to share in the good will of his fellows. He is inclined, by a distorted construction of his feelings, to actually be antisocial. Therefore, he can and will act in a way that violates the moral behavior of his group without a sense of guilt of any wrongdoing that marks the function of conscience.

All persons who conform to the dictates of society, its laws and moral codes, are not paragons of conscience. Social pressure, the compulsion of social influence, and, frankly, fear of punishment and other condemnation are the reasons why great majorities of people conform to the requirements of their group. There are many whose moral impulsion is deficient and they only await the opportunity to deviate. A *good conscience*, however, is the unity of both the psychic and intellectual factors. In other words, one should be guided to do the right by the *inner* desires, but he should also examine closely the customs of his time. Many things that are proscribed or denounced as evil should be reinterpreted in terms of a new social relationship and a greater understanding. Few persons today would think it "wicked" to play tennis on Sunday, as it was generally thought to be a century ago. Consequently, though there is an inner motivation to conduct oneself so as to be free from an act of immorality, one could nevertheless play tennis without a violation of conscience.

There is oftentimes a conflict, as we have had occasion to say before in this Forum, between public and private conscience. The in-

tellect, as in the example given, will show the obsolescence of some customs, the violation of which would theoretically be opposed to public conscience. However, the private conscience can no longer accept such. This may cause one to be a lawbreaker from society's point of view, that is, from the established rules and regulations, and yet be morally circumspect so far as the psychic direction of the personal self is concerned.

Thus, as said, conscience in part is composed of urges and desires, but they are relatively lofty. The desires and urges of conscience move us to want to have the friendship, love, and respect of our fellowmen. Any desires which we have that are detrimental to the health, freedom, and security of other men, or which violate their dignity as human beings, do *not* stem from conscience.—X

### Combating Negative Thoughts

Our Forum is now presented with two questions, one from a frater who is a medical physician, and another from a soror. These questions are similar in nature. One asks: "How may we combat or nullify the depressing effects of the auras and thoughts of others? Being a physician, these are very powerful at times, especially when one is caught unaware. My belief is that such experiences are not the result of personal karma but that we must learn the way to negate such influences."

The other question submitted to our Forum is: "How can old thoughts be negated and new thoughts planted in our subconscious minds when we are subjected daily to misconceptions, habits and beliefs which are the mode of the day? How can we, under these conditions when we penetrate the wall of habit, be sure that what we are placing there is for our good?"

To begin with, let us be certain that we understand what is the nature of a *negative* thought. All negative thoughts are by no means destructive or immoral. A thought may be disappointing, disillusioning, restraining, and thus, in its relationship to certain ideas or activities, be *relatively* negative. But such a thought in itself may not be improper and, in fact, should perhaps be received and accepted by us.

Let us use a simple analogy to further explain this premise. Little Johnny wants to eat a chocolate bar of candy just before his dinner. His mother tells him definitely that he may *not* do so, knowing that it would affect his appetite for dinner, and that the lad should first eat some wholesome food. Now, Johnny's thought is *positive!* It is dynamic. It consists of obtaining and eating the chocolate. In *relation* to his positive mental program, his mother's order and explanation is *negative*. It is negative because it obstructs the positive nature of Johnny's thoughts. Johnny would like to combat his mother's negative thought, but should he?

The thought of the mother in itself is not negative. The content of her thought is likewise positive. After all, it consists of a proposed action interfering with an act of Johnny's—namely, the eating of the candy bar—and it concerns his own welfare.

Now, let us be realistic. Many things in life that restrain us or obstruct our plans and even our cherished ideals, we condemn as being negative. Rationally, they are negative because they are the antithesis of what we consider are our thoughts and actions. We often think of government rules and regulations as inhibitory—therefore negative. They may not have any value, and then again, such rules and regulations, if analyzed impersonally, would perhaps be found to our advantage even though they do irritate and apparently obstruct us.

It is necessary then, if possible, to determine the motive behind the contra-thoughts of others. Are they vengeful, jealous, acrimonious, or are they the result of a sincere conviction with good intent? If they are of the latter classification, that is, with the proper motivation, such thoughts, even though *relatively* negative to our own, cannot affect us in a detrimental way psychically. They can have no harmful effect upon our aura or emotions. Of course, if we mentally dwell upon them, the fact that they curb our actions and that we allow ourselves to become angered because someone dared to suggest a view opposite to our own, we then cause our own distress!

If thoughts are intrinsically negative, that is, if there is an ulterior motive being directed against us, we then should stimulate our consciousness and will, and arouse the crea-

tive forces of our own mind. With each of us, as Rosicrucians, as human beings, in fact, there are certain thoughts, mental images or words which have a personal, *positive* quality. The mentally saying of such a word or the intoning of the vowel sound or the visualization of the inspiring thought image, will mitigate any negative thoughts directed toward us. We use the word *negative* now in the sense of "malicious." In other words, you will then build up a wall of sanctity and protection about yourself. You must remember, too, that your own thoughts—unless you are in a hypnotic state—always have a far greater efficacy than the thoughts of others directed to you. By suggesting to yourself peace and protection, and conceiving that these come from the divine or cosmic world, you strengthen your will to command inner strength and mental reserve to repel any agitation.

By this process you make your own *aura* of such a vibratory and positive polarity that it easily counters and resists any external and otherwise negative force. Again, we use the term *negative* in the sense of being destructive.

In our teachings we are told of an age-old mystical process. It is that of drawing a circle of magnetic, psychic force about ourselves, into which thoughts intended to be harmful cannot penetrate. Actually, this drawing of the circle about us constitutes the raising of ourselves to a plane of consciousness where we become insentient to such negative vibrations.

One of the questions before our Forum asks how any thought can be planted in our subconscious when we each day are continually subject to misconceptions, wrongful habits, etc. The fact that we *know* that something is erroneous or false makes it quite simple to no longer allow it to influence our thinking. After all, no normal intelligent person will consciously and willingly accept what is erroneous and deceive himself. We immediately reject whatever we know has no reality and which is not veridical. Just to yourself, at least, figuratively dissect, that is, thoroughly analyze what you think or know to be false. Then, at the same time, replace it in your mind with the truthful facts. Simply stated, substitute truth and fact for misconceptions and falsity. You have then immediately and completely mitigated any

detrimental effect that the false knowledge could possibly have on you.

One must realize that an idea has no power *in itself*. Only as an idea is *accepted* and becomes a part of our consciousness can it possibly affect us in any way. Intellectually—that is rationally—dismissing an idea renders it worthless in power insofar as influencing you is concerned.

Much that we accept as knowledge, as we have often said in this Forum, is a *relative truth*. For the time being, insofar as it lies within our power to perceive and understand, something may appear as true and have a beneficial value. With the passing of time and the transition of circumstances, yesterday's truth may be today's unreality or illusion. The only thing we can do in this regard is to continually probe ideas that come to our attention, and which have a vital bearing upon our lives. We must not accept something merely because it is traditional, is believed by many, supports what we want to believe, or flatters the ego.

Further, what may prove false tomorrow may be a relative good for us today and from which no harm may ensue. Many acts in the past have been committed in good faith—but also in ignorance; there would be no karma involved in the committing of such acts if they were done in a *sense of innocence*, that is, with no malice aforethought. However, today knowing better, we would violate our inner sense of righteousness if we were to perform those same acts. We would then be incurring a moral and a Cosmic responsibility.—X

### The Christmas Theme

Christmas has many meanings for many people. Actually, the primary meaning to those of the Christian religion is the observance with respect and profound feeling of the birth of the one who originated their religion. Perhaps Christmas means something different to you. The theme that is uppermost in your mind may have connotations which go beyond the life, regardless of how great it may have been, of one individual.

There may be others like myself whose reaction to the concept of Christmas is based upon the memory of Christmas stories. There exists a vast amount of literature about

Christmas, and in the English language, some of these have become classics that are repeated almost every year in school, on the stage, and in churches. They are read for enjoyment by individuals and families. One of the best known of these classics is, of course, Dickens' *Christmas Carol*, a story which is probably known to every reader of the English language throughout the civilized world. It carries a theme and series of ideas that bring home very poignantly the principle which we are taught from childhood as constituting the ideals of Christmas.

There are other stories equally as impressive. For example, there are: Van Dyke's *The Other Wise Man*; Galdos' *The Mule and the Ox*; and the most recent of these classics insofar as they appeal to me is the now well-known opera by Menotti, *Amal and the Night Visitors*.

It would seem that the stories of these authors, each living at different times and under different conditions would be entirely dissimilar. Actually, there is a central theme in all these stories. In my mind, this theme is the Christmas theme, the meaningful principle that lies behind the concept of the Christmas season. Let us examine for a moment these stories and see if we can distinguish this theme.

Dickens' *Christmas Carol* revolves around a crippled child, a child that suffers, and through his suffering, the attitudes, actions and lives of individuals of his family and those indirectly affected by his family are greatly modified, the central theme being that suffering produced a comprehension of beauty, a realization of the aesthetic, the mystical and the idealistic in the minds of those who were associated with the events portrayed.

Van Dyke's *The Other Wise Man* conveys the principle of loss. One man seeking the newborn king is delayed from proceeding with his companions, who continue their journey to Bethlehem. Further tragic events delay the fulfillment of his purpose, and in seeking to achieve his purpose, he gradually gives away the wealth that he had accumulated and intended to lay at the feet of the newborn king. And in the giving, in the expenditure of what he had given of himself, while not directly a form of physical suffering, but nevertheless of sacrifice, this wise

man in the end finds the king he seeks in a very unusual and unexpected experience.

*The Mule and the Ox* by Galdos, probably less known in the English-speaking world, is also the story of a child, a child who passes through transition and in transition experiences a transfiguration and an attainment of a desire which also affects the lives of a family. The central theme of this story is that realization, the realization of self, is achieved as the result of suffering and transition. This realization on the part of the child and the parents and associates of the child could not have been realized except through this experience.

As I previously stated, a great achievement which came out of our modern entertainment world was that of a number of years ago when the composer, Menotti, was commissioned to write a short opera for television presentation. His achievement was the production of the hour-long opera entitled *Amal and the Night Visitors*. Many who have seen this opera presented on television will agree that it is one of the greatest achievements of recent years in the field of opera and entertainment. Also, it presents a beautiful story most appropriate for the Christmas theme. Here again, Menotti uses the age-old theme of a child who suffers, a crippled child, but through the realization that comes from hearing of the birth of the Christ and the purpose for which Christ comes into the world, the boy loses the affliction that had so hampered him all his life.

In these brief summaries, we see the theme of realization, human comprehension coming about as the individual is forced through circumstances to direct his realization beyond the routine events as they take place as objective external entities. This idea is particularly well illustrated in Dickens' *Christmas Carol* when the character known as Scrooge, who knows no purpose for existence except the accumulation of money, is changed completely in his attitude by the realization of the futility of his life to that time, and that fulfillment of his own existence could only be achieved by assisting in the fulfillment of the life of a crippled child.

This similar theme continues in Menotti's *Amal and the Night Visitors*. The three kings going to pay their homage to the newborn king bring a change into the life of a crippled boy that will, it is implied as the

opera finishes, affect not only their lives but the lives of all men everywhere.

It would seem to the casual examiner of the Christmas theme that religion has controlled the idea of Christmas, but actually the true idea of Christmas lay deep in the thoughts of men before the dawn of any religious concept such as we know today. This time of year, the beginning of winter, has always been observed by rites and ceremonies because it was the end, we might say, of the period of the sun's going to the south, for those who live in the northern hemisphere. Thereby the day became shorter and shorter until finally the earth's movement became reversed, and the days began to lengthen again.

Primitive man believed this an evidence of rebirth, and so he began to observe the season as a period of rededication. Gradually, in the Christian world, tradition associated the birth of Christ with the same season, and so rebirth and the development or the creation of a period of new opportunities became the theme to be observed at this time of year.

Each year we, therefore, observe the possibilities of rebirth and, as in Galdos' famous story, the possibility of transfiguration, the realization that the powers of the inner self and soul can become predominant and bring us out of the error and difficulty of the mechanistic or objective form of life that concentrates only upon those things which will perish.

Each great avatar has advanced the same theme. It is generally better known in the field of Christianity as exemplified by Christ's life. Before Jesus, Buddha also tried to make men realize that the purpose of life was the realization of self, the realization of life as a time or a place in which man could experience that which would endure and give him value beyond anything that he could possess in the physical world.

Buddha taught his followers to deny the physical self and strive only for the mental world, the concept of realization. Jesus, of course, illustrated his principle by dignifying the inner man, by pointing out that the real life, the real value was of the soul rather than of the body. He persisted in his meaning to the point of sacrificing his own body in order to illustrate its small importance and to symbolize to man, what was later accepted

as doctrine in the Christian religion, that he died so that men might live. Actually he illustrated that death had no significance as long as proper realization was given to the real part of being—that is, the soul.

In the beginning of Mohammed's career, he advocated the same theme, but he deviated as time went on and did not completely fulfill the promise of his earlier years. But still as we read some of the magnificent passages in the Koran, we find echoed the same principle that submission to one God and the placing of less emphasis upon the physical self than on the awareness of self are means to the realization of all that is worth while and of eternal value.

Into these concepts is incorporated the essence of mysticism. Mysticism brings into the realization of man's experience the fact that self is what is to be developed, enlarged upon, and that man should gain realization of self through the process of the experience of life. If man is to achieve significance in the scheme of things, then the whole Cosmic scheme must be a part of his thinking and of his concept of being. The mystical realization which will bring about a comprehension of the purposes of being and of man's existence are those which have come about as the result of man's ability to see beyond where he actually is isolated at the present time.

The materialist lives as a man who encloses himself in a windowless house. As such, he sees nothing except that which is immediately before him, but the mystic, in turn, is like the man who lives in a house of glass so located that he can see the expanding horizon; he can witness the rising and setting of the sun, the change of the seasons, and the existence of all the manifestations of those laws put into effect for man's realization.

The mystic looks out of the shell of the body and sees existence as extending indefinitely beyond the limitations of all those forces and events that seem to bind him to the physical world while the materialist can see only that which is immediately before him. The barrier of material itself shuts off the vision of being, the vision of purpose and the theme of life as it advances beyond anything that is limited by the nature of the universe in which we are temporarily existent.

It would seem, then, that the theme of Christmas should find a harmonious relationship with the theme of peace, the theme of human suffering, and that of realization. And why, we ask, as have all men throughout all time, does suffering have to be so closely a part of the procedure by which the mystic realization is achieved by man?

To answer this question is only to theorize. We cannot answer it completely, but we do know if we observe the manifestation of nature, the fulfillment of cosmic law, that suffering, pain and trouble, has a part of all transitional phases of being. Birth and death, the two great transitions of the whole life span, are usually accompanied by pain. The change of the caterpillar into the butterfly is effected by contortions that take place and must be accompanied by a degree of pain. Even in nature, we find the great changes in the manifestation of the physical universe itself take place by upheavals such as storms, earthquakes, tempests and torrents, which are in a sense related to man's individual concept of pain.

In other words, there exist in the universe good and evil, and as I have written elsewhere, I have chosen many times to compare evil with the material and good with the immaterial or the psychic. Material is negative and the psychic is positive. We live in a negative world in which we are a positive cell.

All forms of evil trace their origin to material entities. That evil, pain, suffering, and grief are a part of the lot of man's physical existence, we cannot deny because they actually are existents that we must face. We are continually faced with the problem of evil and the imminence of pain. We face the fact that on a mental level, we cannot always adjust ourselves satisfactorily to the demands and needs of the circumstances in which we live. In this Christmas theme we have seen that there is hope because in each case suffering, or what we might call *evil*, has been the key to realization and to evolution.

What is man's position, then, in this universe of good and evil? Man's moral obligation is, of course, to live as best he can, but man's free will is given him so that he may choose the direction in which he will go and the selections that he will make. Man could receive no value from this right of

free choice, from this ability to choose, were there no choices to make. If all the universe were good, if there were no pain or suffering, then man would only experience good and peace. He would never be able to understand them were he not familiar with their opposites.

We were made by the Creator as entities empowered with the ability to choose, to choose between the good and evil, the negative and the positive, the dark and the light. Therefore, man exists in a position where he can, by choice, determine his own end and goal. We can acquire a degree of virtue by making the right choice. We can move toward the good because we are granted the ability to act right, to select good when at the same time it is possible for us to act wrongly or select evil. Free will gives us the choice. It gives us the right to be virtuous when we could choose to be evil. As a result, we cannot only increase the growth of our own soul, the evolution of our own being, but by choosing right, by choosing good, we can expand the amount of virtue in the universe and, so affect others about us.

In these Christmas stories, we perceive the Christmas theme, which tells us that those who chose to do good vastly extend the influence of their lives so as to produce good for others as well as themselves. Therefore, those who acquire virtue by their own efforts, as a result of their resistance to temptation and their endurance of suffering, are worthy subjects for the realization of the Christmas theme, for the realization of the true dignity of man and his relationship to God through the mystical experience.—A

### Faith and Superstition

The difference between faith and superstition is a difference of degree rather than of technical definition. Questions asking for clarification of the significance that one term may have over another term are frequently based upon a confusion in regard to meaning regardless of what may be their use.

Terminology is a man-made means of applying certain meanings to certain sounds. Due to the long period of time in which terms are in effect, the exact meanings become confused by various interpretations. One of the classic examples of this fact is found in the distinction of meaning between

the words *soul* and *spirit*. Originally, the words probably had specific meanings, each isolated from the other, but today, due to interpretations that have been placed upon the words over a long period of time, they have become in some respects synonymous. In other respects, the words are so confused that they are used indiscriminately without clarifying their shades of meaning or indicating any distinction.

A similar situation exists in regard to the words *faith* and *superstition*; however, the degree of difference is considerably greater. Many individuals who profess to have profound faith would be insulted or at least offended if the faith which they had was branded by another as a superstition. Generally speaking, faith is considered to be more refined or more advanced than a concept or an incident interpreted as a superstition.

Historically the meanings of these terms are found in the history of man's own thought. Many actions on the part of primitive men were the basis for the development of practices, attitudes and procedures, which can be technically classified, in view of our knowledge and experience of today, as superstition. In other words, individuals placed certain values upon certain objects, events or procedures without knowing or even being concerned as to why that value was so placed.

Superstitions have developed out of more or less unrelated events. For example, if an individual had a successful hunt when trying to feed his family and on that hunt he saw a certain sign such as a rock falling from a cliff or a leaf falling from a tree, he incorrectly related the two events in the cause and effect relationship. Thereafter he believed that whenever a rock fell from a cliff, it would be a good time to hunt. Many beliefs and practices were built up in a similar way; that is, one event was observed at the time of another event, and primitive man chose in his own mind to relate the two otherwise unrelated events.

Actually, we know today that such events are merely coincidence. If a man makes money or wins a lottery or has some other similar type of what he would refer to as luck when his shoe was untied, he might believe or develop the idea that by leaving his shoe untied he would be more successful

financially. Actually, we know such a conclusion is completely false. It does not have any relationship insofar as the two events or circumstances are concerned. Nevertheless, much that has governed the lives of primitive men was based upon causes and effects just as unrelated as are these illustrations.

In more modern times there still exist some superstitions. However, some of them have been replaced by faith, particularly in the field of religion. Many who profess certain religious convictions might take offense at the statement that modern faith is, in a degree, no more or less than a superstition based upon the experience of someone else. The average person today, does not base faith on any religious principle, precept or being, because of his own experience necessarily. He bases his faith on what someone has told him or what he has read in a book. Faith based on such a premise is little different from the superstitions that grew out of the everyday life of our primitive ancestors.

In order to interpret this subject matter more broadly, we will consider some of the classic definitions of these two processes as a means of better examining their meaning and significance for us as individuals. In a standard English dictionary, we find that faith is defined very briefly. In fact, here is a concise definition: "Belief in God, revelation, and so forth." This modern definition ranks faith as a part of belief. In other words, the principle underlying this definition is that anyone has faith who accepts and practices a belief in the existence of a being or a power that lies outside the limitations of man's existence or outside the material world.

According to this definition then—and which is, as I have already stated, given by a reliable dictionary—faith and belief are synonymous. They are the same thing. There is no faith without belief. There could be no belief without faith—that is, insofar as God or immaterial things are concerned.

Such a definition limits faith, but at the same time, it simplifies the meaning of the terminology involved. It also, we must concede, makes the word *faith* a purely religious matter. In fact, faith becomes a doctrine of religion insofar as it applies to a Supreme Being. We, of course, can have a degree of faith in our fellow men, and we practice another form of faith in our belief that certain

material entities exist and will continue to exist. We exhibit faith in this sense every time we cross a bridge. We presume that the bridge will maintain its rigidity and will not collapse while we are in the process of crossing.

Superstition in the same dictionary is defined in a considerably more complex manner. It says, "An irrational abject attitude toward the supernatural, nature or God, proceeding from ignorance and unreasoning fear of the unknown." The dictionary's presentation of these two words, as considered in relationship to each other, indicates the one immediate conclusion that faith is a good thing. It is a worth-while concept. It is, in a sense, a concept that has had or received the polish of civilization and has been modified by man's advance in learning.

Superstition, on the other hand, is treated as a purely primitive concept based upon lack of reason, based upon acceptance of ideas without reason. This interpretation of the two definitions is consistent with the historical references I made to the subject earlier. It seems to bear out that superstition became faith as man progressed, but, if this is the case, then to distinguish specifically or to draw a definite line of demarcation between superstition and faith is impossible. We cannot indicate a point of advancement in man's history of thought where superstition ceased and faith began.

What is faith today grew out of the superstition of yesterday, and what may be faith tomorrow may be considered a superstition today. In other words, superstition gradually becomes faith with use over a period of time; it depends upon our perspective. In other words, a concept's relationship to the march of events will decide whether the concept will be in the classification of superstition or faith.

Primitive man would still accept modern faith as a form of superstition while modern man accepts it as something better or more evolved than superstition. However, the line where the change took place cannot be defined. Consequently, exact definition of either term is impossible because they are terms that have to do with the evolution of man's thought and are constantly changing. The God in which I have faith today, for example, may be an entirely different concept from what I was taught as a child;

and this statement probably applies to anyone who acknowledges a belief in God.

One of the more classic definitions of faith is that of St. Paul when he said, "Faith is the substance of things hoped for, the evidence of things not seen." This classic definition has been of great solace to many who believe in the religion to which St. Paul gave his life to propagate. It is, as it were, a substitution of uncertainty for certainty.

St. Paul was aware of the fact that man is a material being; and even in his time there were materialists just as there are today. In his attempt to offset the arguments of materialism and the support it received in distinction to the religious ideology in which St. Paul was interested, he tried to find something upon which man could attach his existence. He searched for some foundation upon which man could stand and that would substitute in the immaterial world for what he found to be stable and apparently enduring in the material world. Therefore, he brought to man's attention the possibility that faith might be this element, that it could be the substance of those things he hoped for and had not yet obtained. In other words, faith would take the place of an actual material entity, and it would be the assurance of those things which he could not perceive through his physical senses.

In this sense, we have again an example of a religious leader using terminology to fit his own argument. Not that his arguments were unsound or had no value, but still he applied the concept of faith to the parallel illustration of a physical entity. He did not bring the question of reason into faith. He simply made a dogmatic statement that could be the basis of man's acceptance of the premises which he was trying to instill in man's reasoning.

To return to our dictionary definition, I think one of the important references to superstition is that it not only proceeds from ignorance but is based upon unreasoning fear of the unknown. Most of the superstition that has existed and still exists in the world can be found in the roots of ignorance and in the inability of the individual or, we might say, the refusal in some cases of the individual to reason about what he does not know.

The Rosicrucian Order has always had as one of its tenets the opposing and the sup-

pression of superstition. In many religions today there is more superstition than there is faith of the type that St. Paul and other leaders taught. The dependence upon fear in order to enforce certain beliefs is to a more or less extent the basis upon which certain religious procedures, groups and practices, hold control over their adherents. In this, superstition would apply better to their activities than faith, although few modern religions would admit this practice.

In other words, after analyzing the history of man's thinking, the modern dictionary definitions of the words with which we are concerned, and St. Paul's classic presentation of his concept of faith, we find that faith today is no more than a civilized veneer placed upon superstition. It is an evolving concept that causes man to hold fast if he will subscribe to the principles and to the ideals that cannot otherwise be proved. Faith does, in a modern day, call upon man to exert some reason, but usually the less he exerts, the better off he will be if he wants to remain content with the acceptance of principles or ideas upon faith. But at least when man begins to question the infallibility of faith, he is using reason to a degree which is a step toward knowledge.

Neither superstition nor faith can exist in an atmosphere of complete knowledge. Knowledge must contain all the answers if it is absolute—and thereby would be eliminated the need of individuals to carry on practices which they had been taught would help them. Knowledge would make clear as to whether or not certain practices, procedures, customs or activities would have value. Man could then decide upon the values which he would think necessary to achieve in life. This he would do on the basis of knowledge rather than faith.

Absolute knowledge, in other words, is the one concept that can replace both superstition and faith. Idealistically, the Rosicrucian teachings look toward that achievement. It is stated early in the Degrees of our study that knowledge is more important than faith and that we should devote ourselves to such acquisition because to the extent that we obtain knowledge, we set aside the necessity of looking to faith to sustain us regardless of what may be the circumstances under which we exist.

Man is imperfect in his present state, so absolute knowledge is in the realm of the divine. Until man develops his own divine nature, he cannot reach out to absolute knowledge; consequently, his knowledge will only be partial, and he will probably continue to use faith to supplement or to fill the gap between the limitations of his knowledge and the concepts of the divine. But gradually man can evolve to the point of absolute knowledge that will supplant all superstition, faith, and any other support in which he hopes to achieve a point of view that will help him live his life to the fullest.—A

### This Issue's Personality

To read into the lives of people who have served AMORC is often an adventure into a world of fantastic activity. Frances Holland has a seemingly bottomless reservoir of energy as she moves about from lodge to chapter to pronas in the large Rosicrucian population of Southern California. In her new office as Grand Councilor for that area, she makes frequent contacts with hundreds of Rosicrucian members each month. As a representative of the Grand Lodge she is their counselor and mediator in all issues, large and small. Hers is truly a life of dedicated service to ideals which were already manifest in her as a child.

Born in Cleveland, Ohio, June 4, 1914, she was raised in an environment which directed her interests toward mystical subjects. Although orthodox at the beginning, when only thirteen years of age, she sought for something more beyond the confines of her religious affiliations of that time. It was in 1933 that her attention was first drawn to AMORC. This was the culmination of her initial search for more knowledge. She was immediately impressed with the integrity and authenticity of the Order. Yet there were obstacles to overcome. She was still under twenty-one years of age, she had no AMORC member to vouch for her, and no employment to meet the obligation of dues. During a two-year-waiting period, she subscribed to the *Rosicrucian Digest*, listened to AMORC-sponsored radio programs, and read all available AMORC books.

Soror Holland subsequently applied for and was accepted as a member of AMORC in 1935. She immediately set out to meet

other members, and has remained a confirmed protagonist of Rosicrucian subordinate bodies and their activities. It is in this field that she finds the greatest outlet for her energies.

Since 1937, she has served in a number of ritualistic offices at Hermes Lodge in Los Angeles, later becoming Master of the San Diego Chapter, then organizer and first Master of the Pomona Chapter—all in Southern California. In 1958 she made a capable chairman for the International Rosicrucian Convention in San Jose, was appointed Inspector General for AMORC that same year, and a year later was elevated to her present high office as Grand Councilor.

Other than her AMORC activities, Frances Holland has given years of work to community service projects. The Y.W.C.A., the Red Cross, her local Disaster Council, and a large industrial firm have all had the benefits of her skill in public speaking and teaching. At home with her husband, Soror Holland now indulges her favorite avocations which include writing, gardening, and interior decorating. Her happy and successful marriage to a design engineer complements a life filled with love and dedication.—B

### The Psychological Effect of Music

We have a question here which, reduced to a few words, amounts to this: Recently a musician playing a piano in a Chicago saloon began to play the piece titled *Ah, Sweet Mystery of Life*. A man standing near by began to cry and demanded that the music be discontinued, and then took a gun out of his pocket and shot and killed the piano player. The question is: Why did this particular piece of music cause the man to take the life of another man?

The psychological effect of music is very difficult to understand, but there are certain pieces of music which do have certain definite forms of effect. There is a good psychological reason why a definite classification of music is used for military purposes, to lead soldiers to war. There is just as good a reason for the use of other classifications of music, such as the pieces selected as anthems, or music in the cathedrals for prayers.

We know the psychological effect of a beautiful waltz, such as the *Blue Danube*, and we are only too familiar with the psycho-

logical effect of jazz on our young people. But outside of these four classifications, there are many intermediate stages of classification that have very different effects upon the human consciousness. We must take into consideration the emotional and mystical development of the individual. It is a psychological fact that any song which a very young child hears repeatedly, such as a lullaby that was used continually by the nurse or the mother to pacify the child, has become so registered in the consciousness that that lullaby played in the future life of the individual will awaken mixed emotions of sadness and sweet memories and something very sacred.

It is known also that music that was associated with the passing of a loved one ever remains as a sacred piece in the consciousness of those who suffered the loss most. If a man's mother were passing through a funeral ceremony, the son hearing a special song would ever remember that piece of music, and wherever it would be played it would arouse memories of his mother and he would instantly refrain from wrong actions, or from profanity, or even from damning God and the Church. He would cease his wrong actions and enclose himself with reverence and an attitude that would control all of his actions. To all of us there are certain pieces of music that are sacred and idealistic and representative of the better side of our natures.

The late Reverend Dr. Robert Norwood, a noted ecclesiastic, wrote many mystical books. He was a true student and supporter of Rosicrucian ideals and wrote one story dealing with a low character who was saved by his love for a little flower. But every psychologist and every criminologist knows that even a criminal can be made to turn back in his tracks and undo the wrongs he has done through the influence of a piece of music, and sometimes that piece of music would surprise us. It might be a simple lullaby, or even the ditty of "Jack and Jill." It might be a popular song, and among some of the popular songs can be found songs that have had a great influence for good upon the untrained mind.

There was a time when the song of a child's plea for the father to come home from the barroom had a great effect upon the father. Today there are many such songs: *Ah*,

*Sweet Mystery of Life*, *The Rosary*, and a few other ones are songs that are typical of great emotional effects on various types of minds.

Now, in that particular incident of the musician being shot in the Chicago saloon, we have a peculiar instance. Whether true or not, from our viewpoint it is a typical possibility. The man who did the shooting had evidently been drinking, maybe through sorrow, grief or cussedness. Whatever the motive he was there in a place where this particular piece of music—*Ah, Sweet Mystery of Life*—seemed to him to be a sacrilege. The effect of the music upon him in that place became unbearable. If he had been at home and heard it over the radio, he probably would have been moved to tears or to prayer, and in other ways would have revealed the suffering that he was going through. In a different environment, he could not express himself; therefore, he demanded that the music be stopped and when it did not stop, he destroyed the source of it. From a psychological point of view this is very logical, although entirely wrong.

I know what it is to suffer from such effect. Just the other day while all of us were at Mt. Pico, one certain piece of music was played. The effects suffered by me were so great that it was all I could do to keep from shrieking and crying. I did not want to stop the music although personally it would have helped me. We were having our mystical demonstration. I had selected the music for the orchestra, and one of the numbers was one that always affects me deeply. I knew it would affect all who were advanced members.

(From June 1937 *Forum*)

### Are Experiments All-Important?

One of the biggest problems facing our members in their progress, if we are to judge by the many letters to this Forum, as well as the AMORC Department of Instruction, is the lack of success with some or even all of the experiments in the lessons.

How often we receive letters full of despair. The member is certain that he will never progress, or even be a good Rosicrucian, because he failed to achieve satisfactory results with some experiment. Sometimes we hear from some totally despondent person

who has never succeeded with *any* experiment or exercise.

This correspondence causes us at times to ask—"Precisely what degree of emphasis should we place upon the experiments?" As the student can tell, an experiment is never put in a monograph as a "filler"—or for itself alone. It always relates to, and in most cases serves as the proof of, the main underlying theme or principle in the lesson.

But do we expect these experiments to work infallibly, at all times for all students? We could not be realistic and still answer this in the affirmative. There are many reasons why an exercise might not work: conditions of environment or physical surroundings and comfort, such as noisy traffic, TV or radio, very hot or cold weather—or perhaps the proper mood in the sanctum becomes impossible to establish. These and many other difficulties might cause occasional failures with exercises or experiments, as well as with rituals.

But what about those who just cannot seem to ever achieve the desired results, or at least fail in the experiments with a degree of regularity? Can they hope for development?

We say that they certainly can develop—in fact their development is actually constant, so long as they continue to study and practice. Often there is a degree of success which is minute, or which might not impress the member who is looking for vast or startling results. But he is aiding his progress by the very performance of the experiment.

The main thing for all to keep in mind is that success with the experiments is not a prerequisite or even an essential to progress; the main essential is our understanding of the principles in the lessons. This understanding can be achieved through study, even if the experiments might not prove all that one could ask.

So if you have been disappointed with your *experiment* results, don't become discouraged—reread the monograph and attempt it again. Send in a report to the Department of Instruction, even if at the end of the week it is a negative one, for the Instructors can often give further advice for specific exercises. And above all, remember that the *understanding* of the principles is the truly important consideration, not necessarily the successful performance of the experiments.—W

### Human Souls and World Destruction

A soror from New York, new to our Forum circle, asks: "If human souls reincarnate over and over again until a state of perfection is finally reached, what would happen to souls in various stages of development if the earth, or world, in which we live were suddenly destroyed? Would such souls have to continue their development in a disembodied form, or would they reincarnate in human bodies on some other world?"

To begin, I believe that when the soror refers to "souls in various stages of development" she means "soul-personalities," for the soul is never imperfect. The soul being the only divine element in man, it never loses its nexus, or link, with its source; it never diminishes in its quality of perfection. It is the *personality* of the soul, the Self, which must be evolved and perfected to be in harmony with the ever-perfect and divine soul.

Suppose some sudden cataclysmic destruction of the world should occur, and such is not beyond probability. For instance, *novae*, or new stars, are on the increase in our galaxy. Seen through telescopes, they appear suddenly as brilliant specks, millions upon millions of miles distant from earth. It is the conclusion of several eminent astronomers that these so-called "new stars" may actually be distant suns like our *sun*, perhaps even larger, which are not ordinarily visible through our telescopes, and which have suddenly exploded. The tremendous brilliance of their light is the result of their complete disintegration. Sometimes they remain for several weeks; at other times, they disappear in a very short time.

It is also the opinion of these astronomers that our sun, the center of our solar system, must at some time explode in a similar way. When that occurs, the theory is advanced, the side of the earth facing the sun at that time would be seared; the seas would boil and evaporate; the crust of that side of the earth would be like molten lava from heat reaching a temperature of several hundreds of degrees. Even the opposite side of the earth could not support life because of the excessive heat and the radioactivity, which would immediately destroy all living things.

Under such circumstances, the soul-personalities, which would still be resident in bodies on earth, would be released as in transition,

but as the result of this other cause. The same Cosmic principles would apply. The soul-personalities would be drawn into the Absolute—the Cosmic, of which they were a part. If the earth is the only theater for the expression of life—life as far advanced as *man*—then the Cosmic would need to provide for the development of the soul-personalities on another plane.

However, there is no proof to indicate that life does *not* exist somewhere in one of the other universes, of which the cosmos consists. In fact, we can neither prove that life does, nor that it does not exist elsewhere than on earth. All that we can declare is that the only human and animal intelligence, so far known to man, is on the earth. In all probability, advanced life is not immured on one of the planets of our solar system. If it were, and possessed an intelligence far in excess of ours, it would have by now made itself known to man by communications, at least of a physical nature.

It may be said that we ourselves are not able to communicate with another planet in our own solar system—so how could we expect them to do so! That has been true, but is not true now. Radar beams propagated in straight lines have penetrated the former obstacles of the earth's magnetic belts. Once free in space, they can and will reach other planets. Signals are then possible. If these people have faculties similar to ours and have intelligence at least equal to our own, they could then comprehend the signals as being instituted under the direction of mind.

Suppose that our solar system does not respond to any such signals which we transmit. Suppose, even further, that rocket exploration on, or immediately above, planets, in the not-too-distant future, will reveal no signs of life, that would still be no indication that the whole cosmos is fallow so far as life is concerned, with the exception of earth.

Our universe is but one of a number of island universes, many of which are more vast than ours, and which are visible to us only as a nebulous haze. In all probability beyond them, beyond any present means of detection, there exist still other universes. Each of these has its one or more suns, or perhaps countless satellite planets of as great or even greater magnitude than our earth. It is hardly probable in all this vastness of the cosmos that the phenomenon of life has

occurred merely on earth. From a purely scientific point of view that would mean that only on earth there occurred, as if adventitiously, that combination of physical conditions which are able to support life.

It is known that certain factors are necessary to life. In fact, life on earth hangs upon a thread of balanced, favorable conditions. However, if there is a unity of natural law throughout the cosmos, these factors, these conditions *must* occur elsewhere—somewhere on the infinite number of worlds which exist.

It was the physicist, Kirchhoff, who concluded after demonstrations, that the dark lines in the spectrum of the sun are caused by the continuous spectrum of the sun passing through layers of gases which surround that luminous orb. These gaseous layers are cooler and absorb those light waves which the sun itself would send out, and which would otherwise appear where the dark bands are found in the solar spectrum. It was found that certain elements, heated to incandescence and placed in the path of a beam of light, produced corresponding dark lines in the spectrum. Thus, it was known that the gases surrounding the sun contain the same elements as the earth.

The later experiments in spectroscopy have shown that the spectra of distant stars likewise contain various elements, such as nickel and cobalt. If the same inorganic elements as on our earth also exist millions of light-years away from this planet, why not organic elements as well? If, then, life is elsewhere, and if earth were destroyed, in all probability the soul-personalities, not yet having attained perfection, would come to inhabit bodies in remote worlds.

As Rosicrucians we cannot subscribe to the conjecture of some sects that there is a hierarchy of worlds on which man must reside, each in turn, before the soul may be finally absorbed into the Cosmic as perfect. In all of the traditional mystical writings descending from venerable sources, it is held that *mastership*, or perfection of the soul-personality, may be attained on this earth. Whether it also may be concurrently attained by other beings born successively elsewhere, we do not know.

Instead of jealously insisting, as in the Middle Ages, that earth alone is inhabited by intelligent beings, let us hope that time may reveal that we do have *cosmic neighbors* in

the dim reaches of space. It is my sincere conviction that some day man may communicate with intelligent beings beyond earth, who are the consequence of natural laws, the same as himself. Most certainly, human intelligence is not a chance seed, dropped inadvertently upon the earth, nor is this globe so regal that she, alone, was selected for man. We agree with Giordano Bruno: ". . . the earth is but a planet, the rank she holds among the stars is but usurpation; it is time to dethrone her."—X

(From October 1946 *Forum*)

### Interpreting Cosmic Guidance

A frater now addresses this Forum: "How much of an interpretation is necessary by the member receiving Cosmic impressions? Of what importance is personal interpretation of Cosmic guidance? How does one achieve proper interpretation and how may one go astray in interpreting such messages?"

It is first necessary to say that the interpretation of Cosmic or intuitive impressions is very closely related to the intelligence which receives them—but in a unique way. The respective tongues or languages of mankind do not exist in the Cosmic Mind; they are man-made devices. Consequently, the Cosmic impression is, at its first inception or realization by us, translated into or interpreted in terms of the language with which we are most familiar. The communication, the intuitive or Cosmic flash of intelligence, does not come to us couched in German, French or English, for example. We objectively embody the Cosmic impressions in words of a language so that it will have meaning to us.

Another category of necessary interpretation, though not a voluntary one, is the selection of ideas to correspond to the Cosmic impressions which we have. No matter how profound, how transcendental the import of the Cosmic communication, it must always be embodied in ideas which are related to human experience and human values. Our minds can embrace only that of which we have had experience, in part at least. The synthesizing quality of the mind may be inherent, as the philosopher Kant said, as an *a priori* factor, but first there must be had those qualities of experience with which it can work. We think in terms of our sense

qualities, as color, dimension, and such contraries as hot and cold, light and dark, soft and hard, and the like. Every impression, every idea, to be comprehensible to us, must incorporate these qualities. An original idea, so abstract that it would not relate itself to these sensations or qualities, would be meaningless.

It is often difficult for us, in daily experience, to relate the sensations we have had to ideas representing them with sufficient clarity for others to have a realization of our feelings. Consequently, it is even more difficult for a person to express to others the import of a Cosmic impression which he has had. Cosmic guidance and intuitive impressions cause a *superrationalizing* on the part of our mind. Within the subconscious process of our stream of consciousness, these Cosmic impressions associate with themselves ideas or thoughts, from our fount of knowledge that will best express them. This process is involuntary; it is not the result of the exercise of will. We do not reason as to which ideas are best suited to the impressions had. We can, therefore, say that objectively we are not interpreting the Cosmic impressions. However, the impressions are never realized outside of familiar terms or ideas because, as we have said, they would not be known to us; they would be meaningless.

The Cosmic impressions flash into consciousness as self-evident truths; as we all know, they seem quite complete and comprehensible. It is because of this preconsciousness or preobjective association of the ideas that the Cosmic impressions or messages seem to come to the individual out of the Cosmic just as they are realized.

We may use a homely but, I believe, effective analogy of how Cosmic guidance is translated into terms of human intelligence. The perforated music rolls that are used in automatic player pianos in no way resemble, as we look at them, the finished musical composition that is heard. The perforations or slits in the music roll do not visually appear like the notes of the musical scale. However, as you know, when air passes through them into the piano, it actuates combinations of keys in the instrument, producing musical notes and chords. We may liken the perforations in the roll to Cosmic impressions. The keys of the piano will represent to us the objective impressions, the result

of daily experience, the qualities of our senses. The musical notes themselves, we shall say, depict the ideas expressed as a consequence of the Cosmic impressions. No matter how elaborate the perforations of the roll as, for example, in a classical composition, there would need to be keys on the piano to correspond to them or the result would fall far short of what was intended by the composer.

Education does not necessarily make for profundity of thought. Intelligence, observation, meditation, and reason do. A person may live a simple life and yet he may be very analytical and gain exceptional wisdom from his daily experiences. He retains in memory a fount of complex ideas, symbols of value and meaning, which can be reassembled in a flash by the Cosmic impressions into a new and more enlightened order. Actually, the perfect interpretation of the Cosmic impressions is made in the process itself. When you realize the Cosmic impression, there have already been associated with it the most significant ideas of your intelligence and of your experience. Anything that you would do thereafter, as a matter of reasoning or analysis, would be likely to undo what had been done by the superior Cosmic process.

May one person gain a greater value or insight from a Cosmic impression than another? The answer is: Yes, that is possible, if the experience is personally had and not related to him by another. In such an instance, the consciousness of self, or the plane of consciousness to which self can penetrate, may be deeper in one person than in another. The individual has drawn from life's experiences a more profound meaning or, we can say, there are more keys in his keyboard to play upon than in that of another. As a result, the Cosmic impressions have a greater wealth of ideas to assemble in his consciousness. The same blow of a mallet, for further analogy, upon a wooden drum will be less resounding than on a metal one.

It is for these reasons that we discourage Rosicrucians from endeavoring to interpret another's Cosmic impressions. All one is doing in that case is to express himself in terms of the depth of his own consciousness and the extent of his own experience. He may be too shallow in these qualities for another and would, therefore, be doing an

injustice to the other's impressions. Conversely, to use a trite term, he may, in another instance, be "speaking over the head of the other" in his interpretation. An interpretation that does not correspond to your personal convictions, knowledge, and depth of consciousness of self is lacking in intimacy. It has a feeling of being foreign and strange. Therefore, it does not inspire confidence and does not motivate one to action. On the other hand, the interpretation which is associated involuntarily with your Cosmic impressions has the warmth of your own understanding. It is, in other words, self-evident.

One can go astray in interpreting Cosmic messages when he insists upon interpreting them in the light of his personal preferences or biases. A Cosmic impression, the voice of the inner self, as we all know, may be contrary at times to what the decisions of our reason would ordinarily be. If we, therefore, seek to alter the intuitive impression which always comes to us without the labored processes of our reasoning, we most assuredly affect detrimentally the Cosmic impressions. Let us again resort to our analogy of the perforated music roll to explain this. The perforation of the roll is done to conform to the composition of a professional, or perhaps even a master musician. If we make slits in the roll arbitrarily, we distort the true interpretation of the master.

We can advance the value of Cosmic guidance to ourselves only by enlarging upon self. In other words, we must extend our experiences through study, contemplation, and meditation. As we do this, we become attuned with the Cosmic Mind. We then give it the opportunity to *reorganize* our thoughts as Cosmic impressions. As a result, they have more vital importance to us. The person who is continually *objective* may gain an accumulation of knowledge as worthy material to be reassembled by Cosmic impressions, but he is never passive enough to allow the finer impulses of the Cosmic to motivate him.

In conclusion, we would say: Do not be so concerned about the interpretation of your Cosmic impressions—as you realize them, so they are. Be more concerned about the way to attain more of such impressions.—X

(From April 1954 *Forum*)

### Spiritual and Natural Law

A frater now asks a question which is challenging. "What is the difference between a natural and a spiritual law as mentioned in connection with the Order's purposes? These purposes have been set off as 'devoted to the investigation, study and practical application of natural and spiritual laws.'"

Spiritual and natural laws have reference to different levels of phenomena experienced by man. The distinction is in human perception and conception, not in essence. What, for analogy, is the difference between *up* and *down*? The answer is: the position which the individual assumes in relation to an object or to a direction. What is above our head is "up" and what is beneath our feet, we call "down"; neither up nor down has an absolute nature, each being relative to our perception of direction. Natural law consists of phenomena having periodic recurrences. These phenomena are of that reality, of that being, which seems to have as much physical existence as has man himself. When we speak of nature we mean all those forces, powers, and substances, which man objectively perceives and which do not find their origin in his imagination and will. Another way to conceive nature is to think of it as that expression or manifestation of Cosmic energy and order which man is able to discern. It is that matrix of Cosmic phenomena which lies within range of the human to perceive.

Obviously what lies beyond this range of man's discernment is either not known to him, or he but speculates upon it. Such unknown or abstract reality is generally not conceived as nature, but rather as the *Absolute*. The absolute, most men place in the category of the Divine or spiritual realm. It is common fallacy to associate that which is not comprehended by the human mind or which is said to transcend it, with the spiritual. The latter, by its apparent invisibility and infinite quality, is regarded as a more direct product of a Divine being or mind. The ancient Greeks in their cosmogony thought that the sky beyond the highest mountains and beyond the limits of the seas, as they knew them, was divine because of its mystery and infinity. The more man reduces the infinite to the finite, that is, to a qualitative and quantitative nature, the

more material it becomes to him, the more it falls into the category of what he calls "natural forces" and agencies. It is then removed from the category of the supernatural.

We may say that, in effect, the *spiritual*, to most men, connotes the *supernatural*. It implies that it transcends, or seems to transcend the physical universe. It goes beyond that of which man is objectively aware. It is a phenomenon that he cannot seem to direct at will. With the passing of centuries, more and more of the supernatural has been reduced to the level of the natural. Some men actually consider that which they comprehend as being less important than the intangible and unknown. The *mysterious* is always awe-inspiring. It is immediately associated in most minds directly with Divine being and takes on a quality in their minds entirely out of proportion to its true nature.

There was a time that to attempt to scientifically analyze the blood was held to be sacrilegious by some religious sects; it was considered to be an invasion into the spiritual, into the supernatural realm. The alchemists, in their attempts at transmutation of base metals, were considered sadistic. God, it was declared, had a secret process for the creation of the elements. Man was presumptuous to enter the supernatural realm and to seek to discover the spiritual laws working therein. The same views are frequently expressed by some people with respect to modern physics exploring the nature of matter.

Today, most men are conditioned to the exploration of physical phenomena. They do not question, or rarely do, man's right to wrest from the universe its secrets which will unlock material forces. To them, the spiritual remains related to what they term the soul and its properties. The soul, to them, is an amorphous, divine consciousness or mind, with certain attributes, as the moral impulses which they call *conscience*. The combination, to them, is directly of God. All principles or rules of thought and moral codes which appear to have their origin in soul and conscience are thus declared to be *spiritual laws*. When modern philosophy and psychology disclose that conscience is not entirely a product of any innate spiritual quality, it often causes resentment on the part of those who insist in a separation of the spiritual from the material. They are the ones who wish the separation to be abso-

lute, not merely relative. They further resent the statement that soul-personality is also the consequence of a psychological adjustment between our environment and our consciousness of self.

The reason for this resentment is that such individuals think that the relating of natural phenomena or that which has physical properties to the more intangible is a sacrilege. It seems to them that God loses His eminence if any function which is attributed to Him is shown to have an extension into the physical universe. Such a conception is an extreme dualistic one. It is the contention that God must in every way, at all times, transcend the world of reality. They think he must not be immanent, that is, in any way dwelling within the world. Nature, or the physical universe, is, to them, but a bi-product of God. They conceive the world as being like a mechanism created by a craftsman, which the craftsman may direct but in which no part of him actually exists—it being just a product of the craftsman's hands and mind.

To the real metaphysician and the mystical pantheist, as the Rosicrucian, there is but one vast spectrum, or keyboard, or phenomena. It is the Cosmic, the universal or God-mind working through a sea of vibratory energy. The laws are really the basic function of this energy. There are no divisions of phenomena in this spectrum. One manifestation merges into the next. Man experiences this phenomena in dual ways:

One is wholly objective, the result of his five receptor senses and their specific organic limitations. That portion of reality to man has a substance, a quality which he calls *material* and *physical*. Many of its immediate causes man has discovered and he terms them *natural*. Other phenomena actuate him and are subjective, as dreams, or even his inspirations, his emotions, his moral idealism. He finds it is difficult to trace these to so-called natural causes. They are thus related by him to the primary cause, to the spiritual. Actually, however, these phenomena are, in essence, no more spiritual than the forces that cause the stately procession of the planets or the movement of the earth about the sun.

If we come to learn that the wonderful mystical experiences we have, and which transcend in their beauty and inspiration

anything objectively seen, actually do not flow direct from an external, spiritual source, but from the depths of our own consciousness, are they less divine? Consciousness within us is like a river; as it flows outward into the sea of the Cosmic it becomes deeper and broader and more extensive in the impressions that it engenders within the human mind. These vaster experiences of our consciousness are but a greater perspective of the whole divine intelligence within our beings.

When you look upon a flower or out upon the sea or upon a simple chemical element, or the human organism, you are being brought face to face with the Divine cause. These things are not in themselves God, but are of *His consciousness*. He is in them. A tree is not any one of its leaves but to be a tree, it must include all of those parts of which it consists. We cannot see with our naked eyes the microscopic cells which give the tree its life and growth; nevertheless, it would not be reasonable for us to call just such cells *spiritual*, and the grosser manifestation of them—the bark and leaves—the *material*. Let us remember that the manifestations of the Cosmic which are gross enough to be objectively perceived, we call *material* by custom. We ordinarily attribute them to nature. Conversely, that which for the moment lies beyond this range we define as *spiritual*. Underneath, however, their respective causes merge to form the harmony of the one—the Cosmic.—X

(From June 1954 *Forum*)

### Meaning of Advancement

A frater, speaking before our Forum, says: "When I see the little labels on the membership cards of my fellow members I wonder if they are as far advanced as the labels would indicate. Does one's point in time in the Order have anything to do with his advance in the study of the degree monographs?"

One's length of time in AMORC certainly does have merit. It means that the individual has conscientiously subscribed for that number of years to certain constitutional requirements; he has faithfully met his obligations which AMORC has imposed upon him as a member. When one affiliates with a cause or organization, whatever its nature,

and remains loyal to it year in and year out it speaks well for the character of that individual, his perseverance and devotion.

Being an active member of AMORC and in *good standing* requires more than the mere payment of dues. As members in the very highest degrees know from their personal experience, there comes a time when they are obliged to do certain things, to indicate by word and deed their active membership in addition to prompt payment of dues. In the event that such doctrinal stipulations have not been met, the individual's membership is reverted to an *inactive* status regardless of his standing as to dues.

If we greet and welcome the Neophyte in his decision to acquire new knowledge and understanding, how much more should we honor those who have been steadfast with the Rosicrucian teachings for years! The label on each membership card—beyond five-years' membership—is a simple method of showing the Grand Lodge's recognition of the member's years of affiliation with the Order.

There is, however, no corresponding relation between the years one has been a Rosicrucian member and his personal advancement in *knowledge of* and in *application of* the teachings. It is no reflection upon the teachings of AMORC whatsoever that one who has been a member but five years may actually have a deeper comprehension of the teachings than one who has been affiliated for fifteen years. Further, one may unfold in five years—that is, display—greater personal powers than one who became a member ten years previous. It must be realized that each member does not enter the Order with equal qualifications. We are familiar with the fact that some have a greater education; some are more intellectually advanced. However, of even greater importance is the fact that the soul-personality of each individual is quite unlike others at birth.

There are a number of factors involved in this. In his personal consciousness, one may have already attained what we term in our monographs the second plane of Cosmic Consciousness. This means that his psychic unfoldment, his responsivity to Cosmic impressions would be advanced beyond that of another member who perhaps was just on the first plane. In the event that both these individuals entered the Order at the same

time and conscientiously studied alike, the one on the second plane would show considerable advancement over the other. One may affiliate with the Order several years later than the other, and still, in his personal success with the teachings and his understanding of them, be far more advanced than the earlier student. Again, this may be due to the degree of advancement of his soul-personality.

We must not overlook the *initiative* and the application of the individual, for these are vital factors. One may have a tendency to procrastinate. He may allow his monographs to accumulate, always trying to justify his neglect either to the Grand Lodge or to others on the grounds of some interfering activity. Within himself, he really knows that this accumulation is the consequence of his indolence, that he has not applied himself with regularity, that he has allowed other things to interfere. Eventually, one who has entered the Order several years later may manifest intellectual, psychic, and spiritual superiority in the teachings over the student who has procrastinated. The essential thing is that the length of time one has been in the Order can be indicative of one's own progress, that is, to *himself*. One should come to realize that each year he has moved beyond the year before, in his understanding, in personal power and peace of mind. If at the end of the year an individual can find no corresponding improvement in himself, a better comprehension of the teachings, at least, then, he has failed in some way.

It is never advisable in mystical and metaphysical studies in particular, to try to determine one's own progress in reference to that made by another. There are two reasons why one should not do so. The first we have already considered, that is, one may in consciousness *at birth* already have been advanced beyond us; therefore, a comparison with the strides he has made is not a just one. Second, most of us are not aware of the full lives of other members whom we may know. These other persons may be able to expound profusely the tenets and teachings, yet in their personal lives they may have had no success even with the simplest of the experiments. If our comparison is based wholly upon an intellectual appraisal of such a person, as to how much

better than we they express the teachings, there would not be an adequate analysis. We might, in our own application of the teachings to our daily lives actually be further advanced than they. But not knowing their lives fully, we would be underestimating our own progress.

It is best to take the position, in regard to this matter, that time does not make the Rosicrucian. What Rosicrucianism means, what we are striving for, has been elaborately and comprehensively set forth in our monographs. There is no time factor for the realization of such objectives. Some may attain many of these ends in a relatively short period; others may require their whole lifetime. There is no specific time when one must attain illumination and personal mastery. Each year, *each life*, contributes toward that end. Each little step in that direction brings its own reward as well as inner and outer satisfaction. Further, there is no plethora of illumination insofar as man is concerned; that is, there is no absolute and final wisdom and power which man comes to attain, and beyond which he can never transcend no matter how long he lives. If tomorrow you were to have that insight, those apodictical revelations that were to make of you a mystic equal to the great Masters of yore, you would still have reached no climax. You would continue to grow if you continued to study and apply yourself.

One has only to read the inspired works of the renowned mystics to note their confessions of ignorance. In other words, they have come to realize that the more man learns of the Cosmic and its myriad workings, the more humbled he becomes and the more he realizes the relative paucity of what he knows to what yet must be known.

Unfortunately, some members compare the study of Cosmic philosophy with the study of an art or science. In these latter fields, within a given number of years an intelligent student, under able tutelage, may

acquire a knowledge of all the currently known principles and laws of the particular science or art to which he has applied himself. Thus, such courses in colleges, universities or technical schools conclude with the conferring of academic degrees within four to eight years. The Rosicrucian is a student of life, of the universe of divine principles. These are never fully understood by man because, as man's consciousness expands, he is permitted an ever-growing and deeper insight into the subject of his search. More and more if it becomes revealed to him, it is like a man walking toward the horizon. He finally reaches the point where the horizon *was* previously. But when he arrives, lo and behold, there is a vast area still beyond, which is intriguing and causes him to go on if he is an adventurer and a true mystic. The true philosopher is always an adventurer.

To say that man would know all within a given period would constitute a ridiculous assertion; it would mean that the finite, conditioned mind of the human would be at some time or other equal to the infinite Universal Mind. One would think it an unintelligent remark for another to make if he said that all can be experienced and known about life if one lives to be sixty years of age. This would imply that all life after that period would provide no new knowledge and should not be lived. In fact, we know that each additional day brings deeper convictions and new perspectives of previous experiences. Our evaluations and judgments change with the growth of the psychic self and the intellect. So, since Rosicrucianism is a study of our relationship to the Cosmic and life, why further a false goal of a limited period in which to master all the teachings it expounds. Each monograph, each year of membership, bears its own fruit—as those members of long standing can well attest.—X

(From April 1954 *Forum*)

His future begins now. . .



## TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

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