

February, 1963

Volume XXXIII

No. 4

Rosicrucian Forum

A private publication for members of AMORC



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Greetings!

INVESTING TIME WISELY

Dear Fratres and Sorores:

Have you ever thought of time as your personal investment? There are twenty-four hours in the day; they are your greatest capital. Do you invest them wisely? It is not a question of whether the hours are all used but rather the manner in which they are employed.

Assume that eight hours are necessarily spent for sleep and rest. Another eight hours, we shall say, are an imposed tax, that is, they must be spent in labor to procure one's livelihood and sustenance. This leaves a balance of eight hours. On this remaining capital of time there are certain demands made out of which desires also are to be fulfilled. How do you manage these eight hours?

Do you draw upon them as circumstances require, or do you systematically expend them according to a plan? It is the lack of organization of these eight hours which causes many individuals to lament: "I never find the time" to do some particular thing. Actually, we do not "find time," we allot time for the things we want to do. Without an intelligent allotment of time there is no reserve to meet contingencies or to accomplish things that should be done.

Nature imposes the need to sleep. It demands that we take a given number of hours to recuperate energy that has been spent. She likewise requires periods of time for the consumption of food. This is a compulsory regulation of time. We must also be compelling and precise in the expenditure of these approximately eight hours which are at our disposal.

You will find the following experiment interesting: Take a sheet of paper and at the top write the word, "Duties." Beneath this, in column formation, write those things that you believe you must do each day. Opposite each entry, put the time it has required or that you think it will require. Now, add the time you have assigned to each item. How much time is left from the eight hours? If there are any hours left, write them next to the other figure and in parentheses.

Again, at the top of the sheet, start a new column. The heading for this should be en-

titled, "Desires." Beneath this, list each of those things you want to do, not as duties but rather as things that will give you certain satisfaction. It should be an expression of yourself: What you think you would accomplish in life that will represent *you*, your personality, your interest in living. How much time will these things require? Record opposite each item what you think will be the amount of time required. If the time required for one item is so great that it cannot be wholly accomplished in one period, allot a daily time to it—say fifteen minutes, a half hour, or a full hour.

Now, add the time for this column of desires. Does the total amount exceed the balance of hours left from the column of "Duties"? If so, one of two things is indicated. First, you may be letting duties crowd your life; perhaps there are too many demands upon you. Perhaps the daily time consumed by them should be reduced.

Many demands, we see when we analyze them, have become habitual in the time we give them. We are accustomed to allot a certain period to them as duties. An intelligent appraisal may show that so much time is not needed: The demands might be met satisfactorily in less. We may find that we are often extreme perfectionists: We pride ourselves on being absolutely thorough to the last detail in whatever we do.

But are all such things worth the investment of that time? Especially, are they worth it if it means expending time that could be used for the realization of desires? It is for this reason that many have not the time to do what they actually wish. They have formed the habit of extreme perfectionism.

It is also true that a re-examination of demands and duties often reveals that there is no necessity for continuing some of them. There are things which circumstances early in life thrust upon us and which we then assumed; these things we may have continued when the need no longer actually existed. There are duties which later in life we should assign to others. It is like a merchant reviewing his stock of salable merchandise. Should he continue to sell a certain

product any longer? Does it sell too slowly? Could not the space it occupies and the cost be better utilized?

When we cross off what we have been accustomed to think of as demands upon us or duties, we may experience a pang of conscience. We think it is a reflection upon our conscientiousness and character to relinquish one or more. It is necessary to realize that our desires, the things we would like to do are also necessary for our character. In realizing a desire, we may actually be helping others far more than by continuing to fulfill some obsolete routine—as a duty.

Look again at the list of your duties. If you are not able to remove any demands, if they are all essential and their time cannot be reduced, then an analysis of the desires must be made. Go down the list of these desires. Find the one that appeals to you the most. Write opposite that the figure 1. Next, locate the second and the third most appealing desires. Suppose the first is one that cannot be fulfilled completely in any specific time. In other words, it is an interest you would like to pursue all your life—such as painting, music, or the study of some particular subject. Give this desire, then, a definite time allotment, either daily or weekly, as you prefer, from the balance of time left from satisfying the demands made on you.

Do not give the entire balance of time to that single, preferred desire, that is, Number 1. There are practical reasons for this. First, to keep an interest alive, we should not overindulge it or its appeal, in most instances, will lessen. Always leave off in the pursuit of a desire at a point where you feel you would have liked to continue longer. This keeps the desire active and makes the satisfaction even greater when it is indulged.

Another reason for not assigning all the available time to one desire is the possibility of emergency situations arising. Some event or circumstance may come about that may

require a large portion of the time you intended to give your particular interest. This, then, could become demoralizing; it could result in the disorganization of the time for your self-expression and bring about a tendency to abandon such activities. In fact, the interest, under such conditions, could actually be lost.

Suppose that out of the balance of available time shown under the column of demands, you have seventy-five minutes a day. Assign only forty minutes of that to your Number 1 desire and the balance to Number 2, or divide it between Numbers 2 and 3. Then if a sudden and unexpected demand on your time arises, you could sacrifice desire 2 and even 3 to preserve the time for your *preferred* desire.

It is because some Rosicrucian members do not make a systematic appraisal and use of their time that an accumulation of unstudied monographs results. There is always something arising that makes a demand upon them, and they have no reserve time set up. Consequently, their sanctum period is sacrificed.

Of course, the matter of *will power* enters into the regulating of the use of our time. If we are to do certain things, we must have the power of will to execute them. Most of our duties are forced upon us by nature or other exacting conditions, and therefore we cannot escape them. If our real desires are intense and we do want to do them, we *will create the time for them*.

If we are *always* easily and quickly substituting something else for our study time; then it is not a matter of time but of an actual lack of desire. If this is the situation in your case, place a line through those desires. Do not deceive yourself; they are not your real desires. If your desires are genuine, *make the time for them*.

Faternally,

RALPH M. LEWIS,
Imperator.

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

The Rosicrucian Forum is Published Six Times a Year (every other month) by the Department of Publication of the Supreme Council of AMORC, at Rosicrucian Park, San Jose, California.

RATE: 45c (3/6 sterling) per copy; \$2.50 (18/3 sterling) per year—FOR MEMBERS ONLY

Drugs and the Rosicrucian

A Soror now rises and addresses our Forum. She says: "There is, of course, a place for drugs in the treatment of diseases, but where should we Rosicrucians stand in the use of sedatives? If one has memorized a few Psalms, they are often helpful in inducing sleep upon retiring. Sometimes it would seem that those who promote the use of sedatives are failing to take into account the need for self-mastery. What is the Rosicrucian viewpoint on this subject?"

If an individual had sufficient personal mastery in terms of will power and self-discipline, coupled with useful knowledge of self-healing and the laws of health, he would perhaps need few or no sedatives. Unfortunately, many of us, though aspiring to it, have not yet attained such a state of perfection and self-control.

That drugs are often overapplied and sometimes offered to supplant deficiencies from improper living is true. Many persons are habitual users of aspirin for headaches, for example. Nevertheless, some of them could dispense with the aspirin or diminish its use greatly if they would change the living habits which induce the headaches.

Drugs have been most useful in immunizing the body to various viruses and bacteria. The antibiotics have successfully combatted infections, reducing the mortality rate in some infections to an exceedingly low degree when taken in time. Travelers in foreign lands have often been stricken with dysentery, notwithstanding common precautions; new drugs have reduced this malady and its effects to the point where it is no longer as distressing as it was once.

As much as one may be reluctant to take into his blood stream a virus in the form of inoculations or vaccinations, yet such "shots" for cholera, typhoid, and plague have reduced the terrible toll these diseases once took of human life.

We, of course, must not generalize. We must not let our prejudice inveigh against all drugs, as though they were a menace and were not necessary. Conversely, we must not presume that we can buy health in a bottle, that we can acquire it by taking something internally or through application. Absolute faith in medication has encouraged loose practice on the part of some pharmaceutical

houses and physicians, and they have exploited the public to its detriment, if not to its death at times.

There are pharmaceutical houses which, after a limited amount of experimentation, test, and trial, distribute drugs as samples to physicians. Accompanying such samples are advertising "blurbs" extolling their merits and setting forth their remedial powers. Some physicians, before checking in a reliable medical journal to see if such results have been confirmed, will offer the medication to a patient.

Something to this effect may be said: "Here is something new that is stated to be a remedy for your condition. I would like you to try it and let me know how you get along." Such physicians are using their patients as experimental subjects. Fortunately, these are relatively few. The side effects, if there are any, are not known to the physicians, and in so experimenting they risk the health of the patient.

There are many simple methods other than drugs used to assist one who is not suffering from severe insomnia. Every physician tries to diagnose the cause of insomnia first before treating the effect. Where ordinary methods prove to be of no relief and the patient suffers from lack of sleep; then artificial help, such as sedation and sleeping pills, are necessary.

These various barbiturates and other extracts of narcotics can become habit-forming, and must be used with the utmost caution. As Rosicrucians, we would not recommend the abolition of sedation for sleep or as an anodyne. Such a recommendation would be radical. All natural methods recommended by a physician or as included in such methods as the Rosicrucian teachings should be tried first before sedation is used. Then, if the condition continues, one should resort to drugs as prescribed by his physician—at least as a temporary measure.

Unfortunately, most of us are more concerned with regaining health when we are ill than with retaining good health when we have it. Rarely is it necessary for a normal person to take drugs to retain health because proper diet, exercise, and related factors will do that.

Our Rosicrucian teachings if applied conscientiously will help one to achieve and to maintain health. Because of the demands made upon us, or which we impose upon our-

selves, we violate the rules of health. We do not follow the advice given us. When ill, then, or when in a state of distress, we resort to almost anything as a relief-giving measure.

Almost every person who lives to a ripe old age has some homely advice or recommendation as to how he achieved that age. Some of these suggestions are quite contrary to each other. Some persons will say that by never indulging in tobacco or alcohol they have enjoyed a long and healthy life. However, others who have attained the same age and apparent state of well-being admit that they have been heavy smokers and have imbibed most of their lives.

Recently, we spoke to a Frater, well along in his eighties, who was robust, agile, and mentally very alert. When asked to what he attributed his health, he gave three simple and, in our opinion, very cogent rules. First, he spoke of proper nutrition; second, proper elimination of body wastes; third, the proper mental attitude.

The last item is one of the most important, and is often the least regarded. The *psychosomatic* relationship, the emotional state—whether the person is optimistic, cheerful, with an enthusiasm for life; or negative, pessimistic, doubtful, and harried with anxiety—is a vital factor in health. Each year it is found that more and more maladies have an emotional cause. Mind very definitely affects matter.

As Rosicrucians, we are temperate, or, at least, we should try to be so in all matters. We do realize that no system of therapeutics is a panacea for all ills. If any system were perfect we would have long ago cured our maladies. None has yet achieved this ideal. However, all worthy, sincere systems have some definite merit, whether through medicine, surgery, or drugless methods.

We may prefer one to another but that does not justify condemnation or undue criticism of others. Some persons are unreasonable in their approach to health processes and systems. They try one method with little or no particular benefit at the time; then they try another from which, at least, it seems a cure has been achieved.

As a consequence, they extol the latter and disparage the former as though it were an entire failure. Because one disease or condition was helped by one system more readily

than by another does not imply that some other methods would not have helped some other condition or some other person equally well.—X

About Absent Healing

A frater asks our Forum a question concerning the art of absent healing. He says, "In extending treatments, do the strength-and-health-giving vibrations of the Cosmic pass through one to the recipient or, because he is appealing to the Cosmic for help for another person, do the vibrations come directly from the Cosmic rather than from himself?"

Then this same frater refers to the absent healing booklet issued by the AMORC and to a section entitled "Special Important Points." In that section, transition is discussed. The frater says that he hesitates to accept what he believes implies that death is foreordained or predestined.

In answer to these questions, we reviewed the booklet, *The Art of Absent Healing*, issued by the Rosicrucian Supply Bureau. We find that it is a very comprehensive work. Although most members have the booklet, we wish to quote from it and comment upon such extracts in answer to his questions.

"God does all the healing that is done at any time, by any system, whether medicine is used, electricity, surgery, prayer, massage, or anything else. You are merely an instrument between the cosmic forces here on earth and the patient, after having offered yourself to God and the Cosmic to be such an instrument or channel. In fact, you are no more the true healer than is the delicate knife in the hands of the surgeon. . . . Although you are not doing the actual healing, but acting as a channel for those forces . . ."

What you do in absent healing is, first, to attune yourself to the patient. Subsequently, you give yourself over to the Cosmic for the dedicated purpose of helping that person. You draw the cosmic forces to yourself as a channel and then to the patient. It is a three-way relationship: the Cosmic, you, and the patient.

Now, it may be asked, "Cannot the patient make direct and personal contact with the Cosmic? Does he need an intermediary?" We can all, under special conditions and training which the monographs explain, make personal cosmic contact directly. When

one is ill, his ability to do this is lessened. His power of concentration is diminished, and even to meditate may be difficult.

Therefore, the one who gives the absent healing is supplementing whatever cosmic forces the patient may be able personally to attract. The one who is treating endeavors to draw to himself the cosmic forces and then, through attunement with the patient, project them as thoughts to him.

Just what are the details of the complete mechanism of absent healing is not quite known. It is a process that works, but just how in every respect as yet escapes man's understanding. It is the same with other forms of therapeutics or healing. Certain processes accomplish specific results.

The function is not entirely empirical. It cannot always be objectively perceived. So, what happens to bring about favorable results in the processes of these systems must often be just theorized. This applies as well to medicine and to drugless healing.

It has often been said by critics that the help the patient receives in absent healing is principally psychological through autosuggestion. There is no doubt that the confidence the patient has in the one who is helping him and in the system plays a great part. It causes the individual to be receptive and responsive to what is projected to him.

It in no way implies, however, that the patient is thereby deceiving himself. Any medical physician will tell you that the psychological attitude of the patient is very important in medicine and in surgery, also. If one believes that the method has no value, he inhibits or obstructs what can be done for him. There is a *psychosomatic* relationship that cannot be denied. The mind can influence the body just as the body can influence the mind. Enthusiasm, a will to live, confidence, these are stimulants and healing powers within themselves.

As for the frater's second question, permit us to quote from the section to which he refers: "Remember that any system of healing that claims that it can cure any illness in each and every case is misrepresenting the facts. *Transition (death) is inevitable in the life of every person*, and is one sure thing that will come to every human being.

"There comes a time in the life of every being when transition must take place and that time may be in the first year of life, or

the hundredth year of life, or any of the years intervening. Regardless of how well and healthy the person may have been, when the Cosmic decrees that transition is due, something will happen, and the patient will either become ill, or have an accident, or suddenly break down in health. . . ."

"Therefore, you will occasionally have a case for treatment where nothing that you or anyone else has done will prevent the cosmic law being fulfilled and transition will come in due time."

Upon a first consideration, the above statements do appear as advocating or at least suggesting that there is a predetermination, a specific time cosmically decreed for each individual when transition is to occur. However, this is not what was intended. It means, however, that cosmic law, as it manifests in our organic being, is a function of nature and prescribes a cycle for each of us. This cycle is not immutable. It can be varied somewhat by the manner in which we live and our adjustment to life.

On the other hand, according to the cosmic cycle, as explained in the doctrines of reincarnation, there is a period of one hundred forty-four years from birth to rebirth. Thus, if one lives eighty years on earth, there will be a period of cosmic existence for the soul-personality of sixty-four years or the difference between eighty and one hundred forty-four.

Also, if one dwelt ninety years in the cosmic realm, then his earthly mortal period would be, according to this doctrine, fifty-four years. At fifty-four, those conditions or causes would occur in his environment or himself that would bring about the inevitable transition, no matter what else were done.

Let us use an analogy to better understand this. We throw a stone into the air. The law of gravity, its force, brings it back again to the ground. Can we say that it was predestined or ordained that the stone should return to the earth? Or is it but a natural, unwillful fulfillment of the law? The same principle underlies the occurrence of transition.

For those who may be interested in obtaining the above-mentioned booklet, *The Art of Absent Healing*, it can be had from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California, for the nominal sum of seventy-five cents (5/6 sterling).—X

AMORC and Religion

"Must one discontinue his Rosicrucian affiliation because he becomes a church member?"

It has been frequently stated in our literature and elsewhere that we are not a religious organization. By this it is not meant that we are opposed to or unsympathetic with organized religion. It means specifically that we are not a religious sect. We are not promulgating a religious creed. We advocate no particular system of salvation. We have no religious founder or messiah.

The fact is that, as a worldwide organization, we have members of many diverse religions who are active Rosicrucians. We have, for example, Hindus, Jains, Parsis, Christians, Jews, Buddhists, Shintoists, Moslems, and so on. These persons are in the main faithful adherents of their religious sects, and yet they are Rosicrucians. They find that the Rosicrucian teachings greatly strengthen their spiritual allegiance. The Rosicrucian teachings confirm a belief in a supreme Intelligence or Cosmic Mind.

It is quite possible that some of the doctrines of the Rosicrucian teachings do not parallel the dogma of some religious sects; but this does not detract from the benefit of the Rosicrucian teachings nor does it make them hostile to religion. For example, we have thousands of Rosicrucian members living in lands all over the world who have been and are Christians.

They have found that the Rosicrucian teachings do not lessen their ardor for the Christian faith. Many have said that the Rosicrucian teachings have actually made them better Christians. The teachings have revealed the mystical symbolism and significance of much of the church dogma. The teachings have shown them the eclectic sources of many of the points of the Christian theology.

Nevertheless, now and again we receive a letter from a member, requesting that his membership in the AMORC be discontinued because he is now a Christian. It is as though there were a definite incompatibility between being a Christian and a member of the Rosicrucian Order. Just recently, for example, a letter came to our attention, which said: "Please discontinue my membership in the AMORC. I have been reborn in our Lord Jesus. I am a Christian again."

The reasoning, or lack of reasoning, in the letter was pathetic. First, there was the erroneous presumption that, once the individual became a Christian, it would be impossible to reconcile such teachings with the Rosicrucian doctrines which he was receiving. Second, there was the presumption that no one who was a Rosicrucian was a Christian, and he, having become a Christian, could not, therefore, continue in the Order. Such an individual would be surprised to learn that there are many prominent Christian clergymen who are and have been Rosicrucians for years.

This attitude on the part of some religionists is fostered by the intolerance of priests and clergy of some churches. When they learn that one of their congregation is a Rosicrucian, certain of them immediately begin to inveigh against the Order. They refer to it as "anti-Christ," "hostile to Christianity," or "pagan." They inform their parishioners that they cannot be "good Christians" unless they immediately resign from the Rosicrucian Order, AMORC.

The unthinking student, being indoctrinated with this fear technique, reacts by discontinuing his Rosicrucian membership. Later he learns to his regret that such statements were not only false but were maliciously made. Especially is this so when later he meets some Christian who is as sincere in his church as he, and who has been a Rosicrucian for years and still is.

The responsibility for this fear of conflict between religion and the Rosicrucian teachings does not lie entirely with the clergy. Non-Rosicrucian church members are even more guilty of this malevolent behavior. They intimidate the new church member by telling him that he cannot be accepted as "a good Christian" if he continues in "that Rosicrucian Order," that the work of the Rosicrucians is "opposed to all that Christ taught," and so on.

Such statements are born out of sheer ignorance or malice. If the Rosicrucian would think for a moment instead of panicking, he would ask the attacker such questions as these: "How long have you been a Rosicrucian?" "What degree in the studies did you attain to arrive at such an opinion?" "In what monograph or book issued by the Rosi-

crucian Order did you find any statements that corroborate your remarks?"

The member of the AMORC would find that the malicious attacker had *never* been a member of the Order. Consequently, such a person would have had no intimate knowledge of the Rosicrucian teachings. Actually, he would be ignorant of them. His opinion, then, would be founded on prejudice and without any knowledge in fact. Further, he would be revealing his unchristian attitude by maligning with the definite motive of damaging something of which he had no knowledge.

Further, the one who says: "I am a Christian and, therefore, I do not need the Rosicrucian teachings now," also shows his ignorance of the all-embracing nature of the Rosicrucian teachings. Rosicrucian study is not just confined to spiritual and moral instruction. What of the various sciences, arts, and comparative philosophy taught throughout the degrees which are definitely not religious subject matter and are not taught by the church? The member who thinks he must drop his Rosicrucian membership because his church will provide all, is forfeiting through his misunderstanding much that the Order provides.

It is not that this situation arises frequently, but it does occur, and we think that our *Forum* readers should be able to combat it with the information here provided; at least that is our reason for offering it.—X

This Issue's Personality

Do future events cast their shadows? Do certain characteristics in the formative years of children presage what their principal interests will be later in life? Psychologists, philosophers, and mystics think they do.

The life of William Gordon Bailey, Inspector General of AMORC for London and environs, is an example of this principle. Frater Bailey was born on August 25, 1921, in London, England. He was raised in a family which, though not churchgoers, held very tolerant views toward all religious sects and consequently inculcated in young Bailey a liberal attitude of mind. He attended state primary schools in London and North Staffordshire.

As a child he often felt lonely. Things in his surroundings were not quite sufficient to hold his interest, principally because there seemed to be so much left unexplained. As

a result, he spent hours in meditation, contemplating what to him seemed to be mysteries. Such introspection was quite in advance of his age. Young Bailey was an avid reader of both fiction and nonfiction. His imagination was particularly intrigued by tales of the alchemists and historical accounts of ancient Egypt.

His mother, although a nominal Anglican, insisted that he take his secondary education at St. Joseph's College, a Roman Catholic institution. Its excellent academic standard was her reason for this; but it also afforded young Bailey an opportunity for insight into the Roman Catholic religion to which, however, he never became converted.

At an early age, Frater Bailey exhibited a fascination for mechanics and science. Electronics and chemistry became his hobbies. He particularly experimented with ideas that to others might have seemed radical and without foundation. There was always lurking in his mind the belief that some great knowledge had been suppressed or lost in the past and that it should not be forgotten. His experiments with the unconventional was with a kind of hope that some such knowledge might be revealed. In keeping with this hope for the unusual, he loved to explore nature, to observe her works. He accumulated as an adjunct to such ventures a number of pets.

While still a lad of twelve, he noticed an advertisement of the Rosicrucian Order, AMORC, in a popular science magazine. He was impressed by it and vowed that when he was of age he would affiliate with the Order. He had already had certain experiences that could only be explained as being of a psychic nature.

The economic situation of the 1930's had a profound effect upon him. Though his own family was not distressed at the time, he experienced around him the effects of unemployment, poverty, and disease. These realities had a serious tempering influence upon his personality.

In 1940, after commercial training as a Marine Radio Engineer, he served on a Norwegian vessel, and as a result had an opportunity to see much of the world. In 1944, while he was in the United States, he saw another advertisement by AMORC, in a popular science publication, announcing its booklet the *Mastery of Life*. This booklet

eventually led him to cross the threshold into the Rosicrucian Order. In 1945, while in Port-au-Prince, Haiti, he affiliated with the Masonic Order. His brief experiences in Haiti impressed him with the mystical insight of those people, where now there is a large Rosicrucian membership. In 1946, he returned to England and took employment as a laboratory assistant in the Research Department of Britain's largest manufacturer of electrical equipment. He subsequently advanced in this field to the position of Research Engineer in electronics.

Frater Bailey has been active as a member and officer of the Francis Bacon Chapter in London. In 1960, he was appointed by the Grand Master to the responsible and honorable office of Inspector General of AMORC for London and vicinity. Though Frater Bailey is married and is busy with many personal duties, he has conscientiously observed his responsibilities as Inspector General of the Order and has the respect of all his fratres and sorores.—X

Human Adaptability

It is generally accepted by modern-day concepts of biology that the principle advanced by Darwin is substantially true. That is, the life forms which survive are those which were able to adapt themselves to their environment. As a result of such adaptation, these living creatures were able to improve themselves. They were able to grow, become stronger, and multiply. Adaptation is in a broad sense a harmonious relationship with environment. However, it must be qualified to state that a degree of harmonious relationship does not always indicate a perfect relationship.

The world is still evolving, according to the best-known authorities, and no doubt the evolutionary process as described in biological terms has never ceased. It moves no faster and no slower than it has at any time since life first existed on this planet.

The adaptation of living creatures to environment is to some degree a measure of their success. If a creature lives in such a manner that it can assimilate food, remain reasonably healthy, and produce offspring, it has, according to biological standards, proved itself to be successful.

During the past year in the United States, a book which has received many contro-

versial comments reached the best-seller list. When a nonfiction book reaches the best-seller list, this in itself is an event because it is indicative of the fact that the reading public is interested in matter that stimulates thought. Rachel Carson's book *Silent Spring* is primarily controversial because those who support the use of chemical poisons to fight plague, plant disease, and destroy insects are opposed to those who are against the indiscriminate use of such poisonous materials and the possible effect they will have on the environment which is exposed to them.

The book is certainly a very broad statement of the potential dangers that lurk in the future as a result of the use of these poisons. However, I will not attempt here to enter the controversy for or against the principles advanced by Miss Carson. These are available in many other sources. The interested individual should read the book and arrive at his own conclusions as to the validity of her argument.

What impresses me most about the book, and which possibly is of minor consideration to many, is the principle analyzed that the human race is not as adaptable as it might seem to be on the surface. As far as we know, biologically speaking, the evolutionary process of the human race has continued over a period of many thousands of years. Even so, the emergence of the human being was at a relatively late period in the geologic history of the earth.

Civilizations are an even smaller part of the entire history of intelligent life on the earth. In the Rosicrucian Science Museum, this concept is graphically illustrated by a diagram which shows the comparative lengths of time that have existed in various periods of the earth's formation. This shows, for example, that if the entire history of the world is considered as a total of one hour, then human civilizations have existed for only a few seconds, comparatively speaking. While the human race has existed longer when considered as one of the biological units that inhabit the earth, it is still a comparative newcomer.

Biological adaptation to the environment is a slow process. Some life forms have succeeded; others have not. There is evidence that there have been many species of living creatures that no longer survive, that have

become extinct. Examples of extinct races of the animal kingdom in relatively recent years have frequently been due to the interference of man in their lives. This is particularly true with such animals or birds as have met the competition of man after being isolated for considerable periods of time. Even prior to the advent of man, species of animal life failed to survive though they apparently advanced to a somewhat high degree in comparison to the life that existed about them and which preceded them.

Man, on the other hand, still exists in a very vital period of adaptation. He exists today because he has adapted himself to the environment of this earth sufficiently to gain the necessities of life—that is, the means by which to eat, rest, and cause his species to continue to survive.

The significance, biologically speaking, of the book *Silent Spring* is to make man aware that in the past ten or fifteen years, he has been challenged with more biological adaptations than have probably taken place in an equal length of time in the entire history of his existence on the face of the earth. The conditions in environment to which man had to adapt during his early history were changes that took place in nature.

We know that climates have changed, that lands that were once under sea are now exposed to the air, and on the other hand, that continents have sunk, mountain chains have risen, desert areas have become productive, while other areas previously productive have become deserts. In all, there have been many physical changes on the face of the earth, and these changes are still taking place. Consequently, man's adaptation to these changes was as gradual as the changes in his biological growth. He did not at any time—except under occasions of disaster, which probably never affected the entire human race at one time—have to make a major adaptation within a short period of time.

Now man, in his conquest of the natural forces of the world, in his use of modern developments in speed, communication, and in the development and combination of chemicals, has been placed in a position where he must adapt rapidly if he is to continue to survive.

Probably at all times man has been faced with the necessity of dealing with elements which are poisonous to him. Actually, many

common things which we use are poisonous if they are not used with proper discrimination. Sodium chloride, commonly known as salt, is an important food, but if used improperly or in large quantities, it can be a hindrance to man's physical well-being. The same applies to many other elements, such as iodine and potassium, for example, but man has adapted himself to exposure to these chemical compositions or elements. He has gradually adjusted himself to them.

Many of these elements are contained in the normal blood stream and are beneficial to a degree. If, however, man had been exposed to any one of them suddenly and drastically, he might not have adapted. If it were conceivable to think of man's not having association with the element of potassium, for example, until it was suddenly found to saturate all his environment, he probably might not have adapted to an environment which was so heavily saturated with this element.

Man is now being rapidly exposed to many chemical changes, as well as others brought about by modern technology. The death rate on the highways surely indicates that man is not yet adapted to high speeds of locomotion over which he has volitional control. With the introduction of insecticides and poisons used for killing undesirable insects and weeds, man is faced with exposure to new compositions which may bring drastic changes in his physiological structure upon assimilation.

The chemical industry and many scientists have been outspoken against the book *Silent Spring*, stating that studies of the chemicals used have indicated that they are safe, and that they are not used in proportions that would be in any way detrimental to human health or to man's physiological nature.

However, there have been occasions that seem to be substantiated beyond doubt when these compositions have either been used beyond the point of control or beyond the knowledge of the individual directing their use. In some cases, there have been reliable evidences of harm being done to many forms of life that were not intended to suffer the consequences of the use of this particular chemical composition.

It is quite possible that man can adapt himself to the inclusion in his environment

of many forms of chemicals that seem to be poisonous upon first examination. The question is, Are we developing these compositions and using them faster than man can develop his ability to adapt to them?

One fault, if we may call it such, of the technological environment of our modern civilization, is the desire to rush into things too rapidly. On the other hand, probably some reader of these comments will say that if I advise extreme caution, then I am conservative or reactionary, that I do not want to take advantage of modern findings.

It seems to me that there is a medium position. Surely, none of us wants to give up the labor-saving devices that modern technology has evolved, or the cleaning ability of many chemical compositions that enable us to control or do more easily many tasks that were drudgery in the past. This does not mean that we have to use all these discoveries simultaneously and in the immediate future. Man is made to adapt gradually, and the gradual assimilation of changes in environment is within man's natural ability.

Radical changes, on the other hand, are unnatural, except for isolated incidents of nature's manifestations in volcanic activity, earthquakes, storms, or something of that kind, usually limited to a fairly well-defined area. Nature's processes are gradual. The whole concept of evolution based on Darwin's theories, as adopted by modern day biologists, is also that of a gradual process. Man should not jump too eagerly into the use of chemical applications until they are judiciously tested and their use controlled.

The question today is, Can man adapt himself to the rapidly changing world fast enough to survive in it? At many periods during the over-all history of the world, paleontologists and other authorities inform us that man has had to make adjustments. In the evolution of man, physically and mentally, he will have to continue to make such adjustments, but he is faced today with running a race with the adjustments that are man-induced. Today, the average scientist cannot keep up with his own field, let alone others. Many doctors bewail the fact that they cannot maintain their practice and keep up to date on all the discoveries in the field of modern medicine.

Consequently, we are becoming more and

more dependent upon specialists. If these specialists are completely impersonal, if they study, apply, and direct our use of these new compositions, then we will eventually gain; but if, through the fault of one or a group, drugs that cause more damage than good are released on the market, we are seriously interfering with man's physical adaptability to his environment and placing his actual survival in jeopardy.

It is well that we ask where the ability to adapt came from. Why is it that living creatures have this ability of adaptation to environment that nonliving matter does not have? It appears to me that it is self-evident that matter—that is, inert matter in any form—lacks the ability of adaptation because it lacks life, and in my reasoning and viewpoint, life is practically synonymous with mind and soul. At least, life accompanies the expression of soul.

Therefore, it seems to me that since life distinguishes living things from inert matter, life is itself, as the Rosicrucians have always taught, a segment of the divine force or cosmic force of the universe, which we call *Nous*, and is the same as the original and sustaining cause that lies back of all manifestation. In simple words, what enters matter that causes it to be living is the force that transcends the material level, which is very frequently defined simply under the term *Divine* or *God*.

This cosmic force is the life essence working within matter, and the whole process of evolution is to provide a vehicle for this life element. Life has been incarnated on this earth in many forms and in many individual manifestations. Each entity of life is an individual expression of the whole life force. It exists in the form of a living creature, and we are particularly concerned, of course, about its expression as a human being.

Man, then, is one phase of life sparked by a cosmic or transcendental essence which causes him to have being and purpose. If man is to evolve from a state of imperfection—physically, mentally, and spiritually—to a state of perfection, then we would say that the purpose of all existence, of life itself and of the earth, is to provide the means and the stage upon which this evolution takes place.

Evolution, then, is the fundamental purpose of life, to grow, to reach toward per-

fection. We are motivated by the very essence of perfection itself because the cosmic force within us is perfect. It is a part of God, but its expression through us is imperfect, and we have to evolve mentally until we reach the state of perfection that will allow that expression to come through completely.

An opaque object will not transmit light, so we have to use a transparent object to replace the opaque one if we want light to pass through the area so occupied. A physical, material object in itself cannot transmit life, wisdom, and Cosmic Consciousness; so we must replace that opaque expression of matter, or dependence upon it, with the light of wisdom, the light of spirit, the light that will be the means by which we let the perfection of life, of spirit, shine through our existence and make us a living soul. The soul will then be permitted expression, and we in turn will have evolved.

In this process, we are dependent upon the material world upon which we are placed. We may not be able to explain it, but regardless of man's understanding of the fact, we are incarnated in a physical universe on this earth, and it is here that we are to gain a degree of our evolvment. If we fail to do so, then we have lost one opportunity. We probably will have to go through other experiences and return to this level where we can rejoin the gradual process of evolvment by which we return to unity with the fundamental cause of the universe—with God Himself.

Cosmic Consciousness is a degree of that development, but if we interfere with the means of that development, we are in a sense interfering with our own evolution. Since the material world is a channel through which we express and in which we must gain experience, then we must maintain an equilibrium and a state of harmony with that world. If we destroy that world by tampering with it beyond our understanding, by poisoning it, by so affecting it that it no longer becomes a suitable area for our evolvment, then we will have lost our chance, at least for the time being, to evolve.

Therefore, dealing with the material world—while it is secondary insofar as our concept of values is concerned—is still to tamper with an important part of our lives and an integral part of our development.

That is why man must realize that if he finds himself in an unbalanced environment substantially of his own making, and if he is not evolving mentally and spiritually to the degree that he believes he should, it may be due to the fact that he has interfered with his environment, with the very area in which that evolvment should take place.—A

Ancient Egypt and Reincarnation

A soror rises to ask our Forum, "Didn't the Egyptians believe in transmigration rather than reincarnation?"

Actually, during the long period of some three thousand years of Egyptian history, there existed both the belief in *transmigration* and *reincarnation*. Commonly, the two words are interchanged. Even in most dictionaries the definitions appear almost identical. However, there is a metaphysical and mystical distinction which is important.

Transmigration is the passing over from one body to another. It is the belief in the embodiment of a soul or spirit in any kind of living form, whether human or animal. According to this conception, held by many peoples throughout history and still believed by millions in India, for example, a human soul may incarnate in an animal form such as a cow or even as a serpent or a bird.

To the higher forms of mystical philosophy, the concept of transmigration is repulsive. The soul-personality of humans is considered to be the highest state of consciousness of living things on earth. For it to incarnate in a lesser form than a human one is considered a retrogression. Further, advanced mysticism considers such to be a superstition and actually a perversion of the doctrine of reincarnation.

The religious opponents of the doctrine of reincarnation, especially Christians, many of whom should or do know better, often seem to take delight in presenting the doctrine of reincarnation as though it were transmigration. It would seem that this is a malicious attempt to defame an otherwise lofty and inspiring conception of the immortality of the soul.

Specifically, the doctrine of reincarnation expounds that after a cosmic interval the soul of man incarnates again into a *human form only*, the purpose being that each life

or each incarnation may afford the soul-personality the opportunity of further experience and evolvment. Each incarnation is like a rung of a ladder by which the self-consciousness ascends to at-one-ment with the Cosmic.

Ultimately, this doctrine further expounds, the soul-personality reaches perfection. It is in harmony with the universal soul or cosmic mind and, therefore, needs no further mortal existence. The cycle of incarnations is then said to cease.

The period of time or the interval between incarnations varies according to different doctrinal ideas. The reason for the cosmic interval is also explained in various ways. In general, it is held that it affords a period of psychostasia, that is, an opportunity for self-evaluation, or weighing of the soul's experiences in a previous incarnation.

What is to be noted is that the *rebirth*, in almost all philosophies or religions advocating reincarnation, is not intended as a form of retribution or punishment. In Buddhism, however, rebirth is not a desired state. To live in a mortal form is to experience suffering. The "wheel of rebirth," however, must keep revolving until the soul has reached its highest level of conscious experience. Then its revolutions or incarnations cease.

In the religious systems in which the belief in transmigration is included, it is usually conceived of as an act of retribution or punishment. The soul is obliged to incarnate in an animal, reptile, bird, or insect to compensate for, or expiate, certain sins committed while residing in human form. The soul is imprisoned in that kind of physical state until released by some spiritual act of another, or until it has atoned for its previous misdeeds.

Hindus are reluctant to destroy any form of life, even to kill insects—as are many primitive peoples elsewhere—in the belief that they may be destroying the earthly form of an incarnated soul of a suffering human. This conception, which is transmigration, is repugnant to the devout believers in reincarnation.

There is one parallel between the India of today and ancient Egypt. India has had a long period of civilization, though not so long as that of ancient Egypt, and there, as in Egypt, the earliest and most primitive

forms continue to flourish side by side with the most enlightened religions and systems of ethical philosophy.

In modern India, one can see in the courtyard of the Kali Temple in Calcutta, for example, practices of animal sacrifice and rituals that are the equivalent of rites mentioned in the *Old Testament*. Simultaneously, just a few streets away, a greatly illumined Brahmin priest may be discoursing on the Sankhya philosophy, a most profound system of thought worthy of the greatest intellects.

These conditions likewise prevailed in ancient Egypt. The masses had their popular religions. Such could not be too abstract or deal in intangibles. Gods had to be beings; souls were a substance. These were *symbolized* by birds to the mystical, but to the common man were actually birds possessed of the soul of a god.

One of the reasons for the failure of the inspired religious revelations and concepts of Akhnaton was that his thoughts were beyond the mental capacity of the masses of his time to comprehend. They could not conceive of a sole God as an impersonal creative energy that gave all things their existence, that is, God as a disembodied mind.

Such an idea of a deity could not be imaged by the common Egyptian, just as millions of persons in our time cannot comprehend such an impersonal God. The gods of the people had to be more tangible, have forms which were perceivable and comprehensible. The great statues of the god Amon, for example, were something that suggested power, substance, superiority, all of which awed the individual.

In animals were seen behavior that suggested certain traits of human character, such as bravery, cowardice, cunning, deception, cruelty, and the like. It, therefore, easily suggested to primitive reasoning that there was a sympathetic relationship between such animals and reptiles and human character. It was but another step for the imagination to think of such animals as embodying a human soul that had *transmigrated*.

The priests of certain religious cults encouraged these superstitions, much as their counterparts do today, by evolving rituals and ceremonies about them. These inculcated

fear in the people and gave the priesthood dominance over the lives of the believers. However, the priests of certain of the advanced mystery schools had quite different doctrines for the more astute inquirers into the mysteries of life. These doctrines became true mystical philosophies. In some of these were teachings that can only be construed in the light of *reincarnation* as distinguished from *transmigration*.

In Chapter LXIV of the *Book of the Dead*, which is a collection of liturgies and accounts of the next life, the deceased identifies himself with "the divine hidden Soul who createth the gods." It specifically refers to the *second birth* and strongly implies that the soul has a godlike life without any implication of its embodiment in animal form.

In Chapter CLXXXII of the *Book of the Dead*, the god Osiris is addressed as he "who maketh mortals to be born again." In this latter instance, however, it can be construed as meaning a rebirth in the kingdom of Osiris, that is, the next world, and not upon earth. The rebirth of Ra, the sun-god, was thought to occur daily at the rising of the sun.

Transmigration is evidenced in the belief that "the ram of Mendes and Hawk" were the incarnation of the spirit of the sun-god. The bull, too, was likewise thought to be the "living soul of Ra." There is another element that must not be lost sight of in the Egyptian reference to animals or birds possessing the soul of a god. Certain attributes or characteristics of birds and animals suggested virtues thought to be possessed by the gods. Thus, to the priests, such animals became *symbols* of these virtues. To the people, however, the spirit of the gods was actually incarnated in such animals.

Even today in the Niger delta of Africa, it is a custom of many of the tribes to give a child a name which implies that it is "re-born."

There is no doubt that the conception of reincarnation had its inception in Egypt, as have the beliefs in resurrection, immortality, the soul, conscience, the afterlife, and similar elements essential to the theologies of living religions. Any student of religious history or Egyptology is soon convinced of this by the facts presented. Time may have refined and given a somewhat different connotation to such beliefs but to Egypt must be conceded their origin.—X

Religious Devotion

Frequent articles have appeared in this *Forum* and in other parts of Rosicrucian writings concerning terminology and the importance of agreeing upon it before discussing or entering into arguments about certain concepts. If terminology is not agreed upon before discussion, two individuals discussing a certain subject may because of the terminology used actually be discussing two different subjects entirely and, therefore, have no basis for possible agreement.

This is particularly true in regard to terminology frequently used in controversial subjects. This was brought to my attention very strikingly by a question asked at a Forum conducted at a Rosicrucian meeting some time ago. The question asked was, "In the *Rosicrucian Manual*, it says, under the heading *religion*, 'The true Rosicrucian develops a real religious devotion due to his knowledge of God.' Please explain how the feeling of religious devotion can be experienced without religion."

In the first place, the quotation was slightly in error. The individual referring to the *Manual* probably quoted from memory rather than from direct reading. Referring to the *Rosicrucian Manual*, I find, under the heading of *religion*, two sentences which are as follows: "The knowledge of God and God's ways leads to a real religious devotion on the part of Rosicrucians, and the Mystic is always a true student of essential theology. But aside from uniting with sectarian churches in order to assist in the great work they are doing, the Rosicrucian is broad and tolerant in his religion and finds God in everything and every one of His creatures."

You will notice that in this statement, a real religious devotion comes about through a knowledge of God and of God's ways—through a knowledge and realization of the functioning of the Divine within the universe.

It is not necessary that we relate religious devotion directly to the ordinarily accepted concept of religion. I believe the individual who presented this question was confused and interpreted the statement to mean that since this organization is not a religion, we need have no concern for religion in any form whatsoever. This is a point of view developed because of the individual's not wish-

ing to accept religious standards as they have been traditionally developed in many fields of thought.

Just because the Rosicrucians are not a religious organization does not imply that there is anything in error in a religious organization. While we may disagree with certain conclusions of religious groups, this does not deny the right of any individual to arrive at religious convictions, beliefs, and ideas which he finds satisfactory to his own nature and evolution.

I like the word *real* in the quotation from the *Rosicrucian Manual* because I believe religious devotion is something completely separate from the ordinary concepts of religion itself. Religion has become synonymous with the practice of various groups who set forth certain standards, dogmas, and creeds upon which they base their behavior and beliefs. True religious devotion is not something that can be established by and included in creeds, dogmas, doctrines, principles, laws, or regulations. *Religious devotion is a response of the individual to forces greater than himself.*

Primitive man was awed by the unknown. Lightning was a phenomenon to him completely out of his experience and environment. He could not understand it. He could only see a manifestation that had a certain degree of beauty and force about it. Therefore, he looked upon lightning as a force completely beyond his control and understanding: Something that not only puzzled and confused him in trying to explain it but also something that served to place him in awe that a manifestation so far removed from his own understanding could take place.

This does not imply either that the unknown is the only condition that brings forth the response of awe and consideration on the part of man. Scientists who have accomplished great achievements in their fields remain humble in the face of the vast manifestations with which they deal. The divine forces of the universe, so far above the level of our ordinary existence, are forces which like the lightning to primitive man are so removed from our environment that we feel small in comparison to them.

Therefore, the realization seems to demand a sense of awe, and this sense that there are forces far beyond our reach, ex-

perience, and explanation causes an awareness of the fact that true reality is something toward which man can only grow and never completely comprehend—at least with the equipment with which the human being has to work.

Religious devotion is therefore a realization that we are entities connected to and yet removed from the higher forces and manifestations of the cosmic scheme: We are insignificant and can only witness and be aware of these great forces. To the degree that we raise our consciousness toward them, we come to appreciate the majesty and beauty of phenomena which lie beyond our control. Since we are controlled by the cosmic forces set into operation by divine agency, we are rightly awed and feel humble at their manifestation.

Religious devotion, in my estimation, is the acknowledgment of our individual smallness in comparison to the whole scheme of being. To be devout is to be willing to admit our shortcomings and, at the same time, to walk humbly in those paths which will help our consciousness grow into a realization of a scheme and system that far out-reaches anything that we as individual entities can conceive of here on earth.

There is no reason why we should condemn religion, and even though as an individual a person may not be religious, he can still be devout. We can develop a devotion to God and to all that He has created because we know that there is a source from which we came and to which we will return, and to which we are in the broadest sense of the word accountable.

For these reasons, we must not confuse the petty limitations that have been set up in the name of religion; instead we must realize that religion is a name applied generally to all man's thoughts of the Divine. Anyone sufficiently unselfish to look outside himself for value and inspiration is to a degree religious, whether or not he fits into any of the behavior and belief patterns established by other men.—A

Evaluating Your Membership

It is most advantageous for us periodically to analyze and appraise our affiliations and various relationships. Such an examination is often most revealing. It may show, for instance, that we are not availing ourselves

of all the privileges of a certain affiliation which we may have. We may also discover that in our interests and activities we have digressed from the original purpose of a society or organization of which we are a member. Sometimes such a review of our connections discloses that we have failed to keep up certain practices or to fulfill required obligations, and as a result we have deprived ourselves of particular benefits.

An officer of the Rosicrucian administrative staff has brought these facts to light in a most interesting manner, and we pass them on to you. He has shown that for one to claim that he is an active Rosicrucian member is not quite sufficient. The word "active" has to be further qualified. In this frater's correspondence with members throughout the years, he has been able to ascertain that active members fall within three definite categories. These he has designated as follows:

- Active—functional
- Active—nominal
- Active—inoperative.

The *active-functional* members are those who pay their dues regularly and in time. They study the monographs conscientiously. Further, in spare time they do all they can to further the purposes of the Rosicrucian Order. To be more specific, they attend and take an active part in lodge, chapter, or pronaos activities. They willingly offer to serve on such committees as they may be qualified for or to occupy a position as an officer.

If there is no subordinate body near them, they may serve as members of the Extension Volunteer Department. They give time in that capacity to talking about the Order at every opportunity, and they distribute literature in a dignified way as is suggested. These members have the *courage of their convictions*. They are proud of their membership connection. They readily disclose their membership and will defend the good name of the Order militantly when necessary.

Such *active-functional* members have made the Rosicrucian Order an integral part of their lives. The benefits and satisfactions they derive from their membership are in direct proportion to their sincerity and activity in the Order.

The next category is the *active-nominal*. This class of members performs only the basic requirements of membership. They study their monographs, though often perfunctorily. Perhaps study is not quite the right word for these members; "read" would be more accurate. They also pay their dues; but often through sheer neglect allow them to become delinquent, requiring reminders to be frequently sent. One of this category, though an nominal member of the Rosicrucian Order, often becomes an officer of some other organization and gives of his spare time to furthering its interests.

Such an individual will admit his affiliation with the Rosicrucian Order only when asked. If it were necessary for him to make a choice between the Rosicrucian Order and the other organization in which he is active, however, he would resign from the Rosicrucian Order.

The third category is the *active-inoperative* membership. Here are the members who perhaps meet their dues obligation with regularity; but who so far as the study and instruction of the Order are concerned, *let their monographs pile up*. Eventually, the sight of the accumulated monographs—most of which perhaps have not even been removed from the envelopes—disturbs their conscience. Subsequently, they ask that their lessons be stopped until they are caught up.

Actually, most of this type of member never intend to catch up. Their request, unfortunately, is often but a subterfuge for a lack of interest. They have formed no real study habit, or the accumulation would not have occurred in the first place. So, obviously they are not going to catch up.

[Those active members who have an accumulation of monographs through illness or through some sudden emergency in their lives—circumstances beyond their control—are a very definite exception. Such members *do catch up*, and are not by any means to be included in this class.]

These *active-inoperatives* rarely if ever talk about the Rosicrucian Order. It is not sufficiently intimate in their lives to come to the fore in their conversation. It is only a casual thing with them. They, of course, do nothing to further the Order even in the distribution of occasional literature. If they hear the Order defamed by those who know

nothing of it, they remain silent. They have no spirit of righteous indignation because they fear to become involved, that is, reveal their connection. Succinctly, these members take no part in Rosicrucian activities. It is, then, but a matter of time when their casual interest or their undeveloped curiosity diminishes to the point where they allow their membership to lapse.

AMORC is not alone in having these three kinds of "members"; other lodges and fraternities have the same divisions. Fortunately for the Rosicrucian Order, the category of *active-functional* constitutes the largest portion of its membership. These are the foundation members, that is, they maintain the Order and make it possible to perpetuate its traditions and purposes. In fact, if the *active-functional* members had not always been in the majority in the Order, it would have become extinct centuries ago. These members are the ones who in consciousness are in harmony with the principles of the Order. They have invested something of themselves in it. In various ways in their correspondence they relate that they have derived personal dividends from such investments: knowledge, greater power of accomplishment, and, consequently, peace of mind, all of which may be summed up as happiness in living.—X

Music and Our Personality

A frater addresses our Forum. He states: "I like a variable amount of all types of music—popular, ballads, Western, instrumental, classical, rhythm, etc. Of course, I prefer more of some and less of others. Some pieces of music excite certain emotions and sentiments while others are relaxing. My question is: Does one's preference for certain types of music give an indication of some of the characteristics of his personality? And just what are, or can be, the vibrational effects of music on man?"

All impressions received through our receptor organs and other senses are registered either as agreeable or disagreeable sensations. They will be pleasurable to some degree, or not. Auditory impressions (sound) are no exception. There are sounds that please and there are those that do not. There are many that do not necessarily seem offensive; yet they would not be chosen by us.

From the scientific point of view, that is, of physics, music is *organized sound*. It is sound arranged in such a manner as to induce in the consciousness a certain harmony that is experienced as pleasure. From the psychological point of view, not all music is necessarily pleasurable because its vibrations of sound have produced titillating or sensuously gratifying sensations. The satisfaction may also arise from the visual image that the sensations of sound induce in consciousness: The vibrations affect our emotions, and, consequently, release at times by association memory pictures of incidents related to that emotion. We have all relived some emotional experience engendered by hearing a march, a waltz, or even a jazz number, for example.

Our emotions are aroused by stimuli perceived from without and by our thoughts and recollections from within. Everyone's emotions, especially the so-called *higher sentiments*, are not excited by the same stimuli. We know that some persons will thrill to an event that will be repugnant to others. There are those who find great pleasure in being spectators at a bull fight. The tormented bull, the often badly gored horses are stimulating to them. Conversely, to other spectators these events are depressing and revolting.

To some, a military march is exciting; it has a tendency to precipitate bodily action, to energize the listener. There are those who react quite differently to the very same music. The loud, crashing sound arouses fear, disturbing them emotionally in a negative way.

There are millions of music lovers who are deeply moved by such complex compositions as the great operas or by the works of the renowned composers. The music seems to reach into them psychically. It instills a peace, a gratification that none of the other receptor senses can provide. Yet there are others who dislike highly evolved compositions. To them, these seem to be involved sounds and diverse. There is no single, definite impact of sound upon the individual to arouse a single emotion strongly; consequently, such persons dislike what they term "long hair" music.

What is the explanation for this? Each human organism is like an instrument itself. The entire matrix of cells and the nervous

systems have assumed collectively a specific vibratory rate of their own to which they respond. We know that material objects respond to particular rates of vibrations or an harmonic in the diatonic scale. It is commonly known that the sound of a certain musical note played on the violin, for example, may shatter a dish or a vase. The eminent tenor, Caruso, often demonstrated how he could shatter certain objects by reaching and sustaining a note of specific vibrations. This means that such vibrations opposed the unitary vibrations of the molecular structure of the object and caused it to disintegrate.

There are vibrations which are in harmony with the particular octaves of which our whole being, physical and psychic, consists. All such sounds are especially pleasing to us and induce emotional states related to them. Other vibrations may be out of harmony with this psychic vibratory state of our being. Consequently, such do not please, and they engender disagreeable emotions.

There are, of course, fine degrees of variation between these extremes. There are musical compositions which are by no means offensive to us; yet they do not induce satisfaction or a state of ecstasy. One must also not overlook the fact of the cultivation of musical taste.

Many people of the occidental world find the music of the Near and Far East quite disagreeable. Likewise, many people of the East do not admire the great compositions of the Occident. They have been accustomed to extract certain sounds that produce for them a musical satisfaction. Psychologically, they look for and have trained their ears by habit to accept these particular combinations of sounds as responsive to the harmony of their own nature.

Does music show character? It is very doubtful that it does. Many persons very low in morality have had a keen, cultivated appreciation of the operas and the famous compositions. Persons of exceptional intellect, on the other hand, may not have had their esthetic sense made responsive to the so-called "best" in music. These persons may instead gratify the harmony of their being through the visual sense, through perceiving great paintings and sculpture. Such visual harmony induces the same emotions for them as does music for others. Still others

receive a gratification from poetry and literature. The esthetic sense consists of sensations that appeal to the more sensitive psychic nature of man as distinct from the physical appetites. Some are much more psychically attuned and responsive to vibrations which do not excite others.

The esthetic senses are not in the least dependent upon one's moral sense. One can have these esthetic feelings, be a lover of music and art, and yet behave in a way that society would call evil. The moral impulse—not the moral code—is only one aspect of the psychic functions of man. When, however, the moral impulse is also related to the other aspect of the esthetic and psychic senses, we then may have what is called a great mystic or a spiritually illumined person.—X

Was the Universe Created?

A frater rises to ask: "Was the universe created? Was it a fiat of a mind, a god, or did it, in some way, come into a spontaneous existence? What are we to believe in the light of the discoveries of modern science? We may never have the absolute answer but at least we like to have a belief founded upon some reasonable explanation."

At the present time, one is obliged to take his answer to such a question from one of two generally opposed sources of information and opinion. In the sense of the *Book of Genesis* of the *Old Testament* and the accounts of other hagiographies, a Supreme Deity brought the Cosmos into existence by a fiat, or in some instances, it is held, by his thought alone. In other accounts, creation was by the power of the spoken word, which objectified the creative thought.

From the astronomical point of view, religious concepts to one side, *being* already existed in substance of a kind but through a catastrophic phenomenon assumed its more or less present state. Further, it is conceded by one school of scientific thought that the greater universe is under a constant state of devolution and evolution. In other words, there is the deterioration of celestial bodies and the formation of new ones.

The creation of the universe by a divine being postulates the philosophical question, From what did the Cosmos come into ex-

istence? If a god was the cause, then upon what did that cause act to bring into existence material reality? Causation is dual in nature. There is an active cause and a passive one. One acts upon the other to produce the effect. Upon what did the divine idea act to bring a material Cosmos into reality? If anything else already existed, then there would have been a prior creation.

Are we to presume that the creative thought and word acted upon a state of nothing? This would really be conferring upon nothing a positive quality. It would be giving it a status equivalent to being. We cannot conceive non-being as having any reality in itself, but rather only being a relative absence of what is being. In other words, nothing is only an imagined contra state to what is.

From the point of view of the theological concept, *God is*. He is, therefore, by His existence, *Being*. If He has created the universe, then it would not be from a state of nothing but from that which already is, and that is His own state of being. If one were to conceive the divine as pure mind, then this being, of which God is, is *thought*.

As thought, as intelligence, it is capable of anything. It is its own substance. The thought can be, in this regard, energy or mass. The universe would be but an idea of the God mind. That idea would be whatever it was thought to be. God would be whatever He thought Himself to be. His thought would be both the creative cause and the effect. Whatever is created would be by such reasoning—which is the ontology of metaphysics—come out of the only reality there is, that is, the being or substance of God.

Consequently, from this point of view, God did not create from nothing but rather brought about a transubstantiation, that is, a changed part of Himself into the form of His thought.

Actually, considering the theological contention from a metaphysical aspect, being, in the nature of God, has always been. There has never been a state of nothing. If God was, then being was also. Whatever came forth came from the infinite potentiality of God's own nature.

A materialistic science does not accept a supernatural cause, an intelligent being, as

the sole creator of the universe but neither does it accept the notion that the universe came forth spontaneously from a state called nothing. The word, no-thing, is clear in itself. It means the absence of any existence at all. So, consequently, empirical science advocates a state of being as having always been.

There has been no beginning of reality. It is rather a question of how the phenomenon we now experience became manifest—what might have been the primordial substance from which came all that now exists. Were there but particles of energy developing into gases and creating masses which became more concentrated and finally exploded? Were the fragments then, as galaxies, rushing outward to form the so-called expanding universe? Or is this process a recurring one throughout the Cosmos, that is, a constant birth and death of worlds and universes?

But what is or was this primordial energy? Was it self-realizing, a kind of consciousness, even an intelligence, in which it produced certain consistent and eternal states for itself? Couldn't it have been other than what it was and, if not, did it conceive and direct its own order of development? Metaphysically, the creation, the state of being of the Cosmos as postulated by the different schools of scientific thought, can still be reconciled with the conception of a cosmic mind.

If the Cosmos could be other than what it is, yet is not, then that suggests *predeterminism*. It is what it is by the necessity of will. A completely free universe would have no consistency. But the universe has a consistency, even though it goes through the change of various expressions implying a determination, an arbitrary finiteness, a conscious state. Simply put, an energy conforming to a certain persistence is self-realizing; it is teleological, that is, it has certain parallels to a mind cause.

Theology would object to this metaphysical explanation, even though it is a compromise with science. Its objection would primarily be that it dehumanizes God. It makes Him an impersonal being. It makes the particulars of the universe, including man, not special creations. Rather it conceives this universal mind as a process of development by which things like a chain

of ideas follow from each other. None is preferred. None is given more eminence than another. The developments that come forth are like numerals. Each represents a different quality, but none is more important than another except as applied to a specific condition and given an arbitrary value. Metaphysically, these values do not exist in a universal mind but only in man's consciousness.

As said, man probably will never know true reality, the primordial substance, from which all phenomena occur. He will, however, accept those explanations that come forth and seem to him more thoroughly to unveil the mystery of creation.—X

Incarnations and Changing Interests

A frater in England writes: "A question that has puzzled me for some time is, How in the next incarnation can I be certain that my interests will be the same? I refer in particular to my affiliation with the Rosicrucian Order if I am born in a country and period when the Order is dormant."

One of the basic principles of the true doctrine of reincarnation is that the soul-personality does not retrogress. Whatever attainment, with its related characteristics, that is, modes of interest, has been acquired as a level of consciousness, it is retained. Upon incarnation in another body, there will be the same tendency toward preferred interests. In the next incarnation, one possibly may not advance; but at least neither will he retrogress.

However, the interests of one life may not follow in the next mortal embodiment or incarnation explicitly in every detail. In this life, the esthetic sense may be well developed and express itself in the art of painting. In the next incarnation, the same esthetic sensitivity, according to the doctrine of reincarnation, would be inherited; but it might incline one toward a different art. The individual then might find a satisfaction of his esthetic sense in music or in poetry.

Again, a person may be a physicist in this incarnation and in the next exhibit an intense interest in anthropology, biology, or archeology. In that case, it would be the scientific attitude of mind which would

manifest. The channel in which that aptitude would be expressed would be immaterial and, as said, it could be quite different.

Another reason for this difference, aside from heredity, is that of environmental influence. We are not altogether puppets being pulled by the string of evolvement in some past incarnation. We are also subject to the appeal of things of our environment. For example, one may have a methodical and systematic bent of mind in the scientific realm, which would be an inheritance of his soul-personality. He would thus be drawn to all such activities as would require that type of mentality and personality. Any scientific activity in his environment might appeal to him, even though it were different from that pursued in a previous life.

An individual with a love for metaphysics and mystical philosophy which led him into the Rosicrucian Order in this life would undoubtedly retain that same cultivated love for such subjects. He would not know, in most instances, of course, of his previous affiliation with the Rosicrucian Order. He would, however, search for something that would gratify his yearning for such subjects.

He might contact numerous activities expounding similar interests before finding the Order again. In the event that he lived in a land where the Rosicrucian Order did not exist, his interests would lead him into something which would to some extent satisfy his desires, even though not fully.

We see examples of this every day. Persons who have affiliated with the AMORC say: "I have been searching for something like this for years. I have read this and studied that but have never been quite satisfied. Something has kept impelling me on in my search. Now that I am a member of the AMORC, I feel that I am home, that I have at last found that for which I was searching." Undoubtedly, these persons were in a past life affiliated with the Rosicrucian Order, AMORC, or with one of the related Initiatic Orders.

We must reiterate that the old traditional—not mystical—law of the 108-year cycle of dormancy for the Order may possibly never be enforced again. This law was not a cosmic decree but a practice established by the Order itself in past centuries for reasons that were definitely secular. By this we mean for practical reasons such as the avoidance of

political and religious suppression and tyranny. In fact, the Order had to resort to a cycle of 108 years of dormancy so that it might survive.

The selection of the number 108 had to do, of course, with mystical principles generally. Such reasons for dormancy are similar to those which forced many cultural and liberal movements *underground* during the Nazi regime and even in some Communist countries today. At no time, however, was the Rosicrucian Order ever completely dormant publicly, that is, outwardly, throughout the world. Where, for various reasons, it may have retired from public notice in one country, it was still active in one or more others.

Unless there is some radical change in world conditions, the general liberality that prevails throughout the world today will never compel the Order again for a length of time such as 108 years to remain *sub rosa*. Further, today the Rosicrucian Order functions as an international unit to a greater extent than did the organization in the past: We have numerous Grand Lodges but they are all affiliated with and empowered by one Supreme Grand Lodge. A Grand Lodge in one area may become inactive for a time due to circumstances, but other bodies of the same parent organization elsewhere certainly will be active.

In our modern world the closely tied lines of communication are such that if for any unforeseen reason, such as suppression by the Roman Church or the political ideology of some government, the Rosicrucian Order were compelled to be dormant in one country, the seekers for it would know of its existence elsewhere. Such sincere persons would find ways and means of contacting the Order in those other countries.

Today, for example, through the political channels of the Franco government, the Roman Church suppresses the Rosicrucian Order as well as Freemasonry and similar societies in Spain. Modern communication, however, has acquainted those in Spain who were interested in these channels of enlightenment with the fact of the existence of the Order in other lands. They have, therefore, the opportunity of affiliation of which they may avail themselves.—X

Is Abortion Mystically Proper?

A soror from Germany addressing our Forum says: "Ever since the European Rosicrucian Convention in Paris, I have been following a thought which the Emperor expressed at that time. He was asked, 'What is the Rosicrucian attitude toward abortion since the soul only enters the body after the birth of the child?' I still remember the answer so carefully phrased because of the many different parts of Europe present at that time. It was, of course, impossible for each to be given an individual answer.

"For my part, I definitely say *no* to abortion because once the process of maturation has been started, the body starts immediately to produce cells meant for the new body. If this process is stopped suddenly, it matters not by what means, there remain cells in the body which do not know where to go. This eventually produces inharmony. I would be pleased to hear your personal opinion about this."

Again, we repeat the mystical principle that there is no individual soul expression until the child has taken its first breath. This is the law of Rosicrucian ontology. Before that time, the body is still of the same soul essence as the mother. Thus abortion has not destroyed the expression of a soul-personality. It has definitely, however, prevented the *potential* expression of a soul-personality. It has stopped one from coming into existence.

The question may be put, is it morally proper from a mystical point of view to prevent a birth, to stop a natural creative process? We think that motive plays a fundamental part in such a consideration. We think that man has the right to direct nature at times. Man has been given the faculties of reason and will; so he is capable of reciprocity. That is, he can react upon the very forces of nature that gave him his existence. Man does not have to, and in fact he does not, submit to all of the conditions of nature which he experiences.

He tries, for example, to create environmental conditions for himself that will provide food, shelter, and clothing—all of which are conducive to his welfare. No one thinks that this behavior on man's part is morally wrong. No one claims that man is adumbrating nature's functions and imposing his own

will wrongly when he does these things. No one says that man should endure cold or starve just because he may find himself in such a state. Man is encouraged to invoke his creative powers to surmount such obstacles and accomplish certain things even if it means redirecting the forces of nature as he finds them.

If, then, there are circumstances in which it is obvious that a child will be born completely deficient mentally or horribly deformed as the result of some aberration of nature, why should man not try to convert or correct that situation? Of what advantage would it be to mankind for a helpless, tortured human being to come into existence? In fact, of what true value would it be to that living entity itself? If man, motivated by compassion, sympathy, and love under such conditions, resorts to the practice of abortion, we can see no mystical violation or moral sin.

There are those who would say that man has no right to assume a jurisdiction over life and death, and that abortion is causing the death of what might be a living soul. Yet these same persons who argue in this manner are often expounding personal healing methods. They are actually interfering with certain developments in nature's processes which man calls disease. From the extreme point of their reasoning, it may be said that it is perhaps ordained that a person should suffer. Then by what right do they interfere by their attempted healing? If they find justification in opposing nature's processes of illness by instituting an opposing one of health; then likewise man can resort to abortion motivated by the same kind of compassion.

It is to be noted that mystically abortion should not be tolerated for anything but the highest moral reasons such as the example given. Abortion for purely selfish or economic reasons would, of course, be quite another matter. As to whether abortion creates the severe physiological or pathological condition in the mother, as cited by the soror, is also another matter. In some instances, even if such a physical condition does occur, it might be necessary for the mother to risk it rather than endure the circumstances of the birth. Man will often risk his life to save another: Morally and

mystically, if he destroys his life in such an attempt, he is not guilty of cosmic or man-made crime.—X

When Did Man Acquire Soul?

A Canadian soror addressing our Forum says: "The first law of Rosicrucian ontology states that 'God made man out of the dust of the earth, breathed the breath of life into his nostrils, and made man a living soul.' When the earth was created, there was created no life on it. After some time there appeared the first plant life. After another span of time, the first animal life came. Then, after still another span of time, there was the first true man.

"Now, in this process of evolution, did one form of life evolve from the previous one? If so, at what stage of this evolution did man or the human form become a 'living soul?'"

Mystically, we take the position that the *essence of soul* is in all living things. The universal soul consciousness accompanies the Vital Life Force. It is not a separate entity or substance implanted in man. Thus, all the lower animals, even plants, having the vital force of life, have the potential of what man calls *soul*. This concept is what may be termed in a technical way *mystical pantheism*.

We are accustomed to stating that man, alone, has soul. How do we arrive at this notion, and how do we reconcile it with the idea of a soul force pervading all living things? Man designates himself as a living soul because he is *conscious* of the psychic aspects of himself. He has a realization of his own being as something separate and apart from the external world. His emotional and psychic selves are, to him, quite distinct from any other reality which he discerns.

Thus, this highly developed *self-consciousness* is what man calls *soul*. Man is not *truly* a living soul, if we mean by that an awareness of a soul essence, until he has attained this state of realization. Mystically, it is not the potential, the dormant quality, that makes man a being of soul, but rather the *expression* of that quality. For analogy, a man is not an artist because he has eyes and hands similar to those of an artist. Rather, it is the expression of the esthetic

sense that employs those eyes and hands in its behalf that makes the man an artist.

Actually, we might say that in effect there are "soulless beings." They are individuals whose spiritual qualities, whose development of the faculty of self-consciousness, is extremely meager. The faculty of the awareness of the soul is almost dormant within such persons. When man takes his first breath and becomes a separate living entity, he is imbued with the soul essence, as the Rosicrucian ontology states. He is a living being with a soul quality. He is not, however, as yet a soul-conscious individual. It requires a development of the sympathetic nervous system, certain psychic centers, and the organ of brain before man may become aware of this higher consciousness within himself. Until that time, he is, shall we say, an unrealized soul entity.

It is for these reasons that some theologians refer to *lost* souls and to *degraded* and *contaminated* souls. Actually, these terms are erroneous. They stem from what is considered to be the evil and depraved conduct of some individuals. It is conceived that such behavior indicates an undeveloped or degenerate soul. The fact is, however, that the soul essence in man is in no way affected by his moral conduct.

We may understand this better by using the analogy of an electrical current. Its electrical qualities are not in the least affected by the manner in which it is applied by any device using it. The so-called evil person has not yet developed that higher self-consciousness that constitutes realization of soul, which manifests in more circumspect or moral conduct.

In the Rosicrucian teachings we refer to the evolvment and perfection of the *soul-personality*. We do this because we know that mystically it does not lie within the province of man to evolve or to perfect the soul essence, or, for that matter, to degrade it. The soul essence is already perfect by virtue of being an extension of the universal soul force flowing through man. Man only has the power to evolve his consciousness, to become aware of the spiritual consciousness within himself, this higher aspect of self. To the extent that he expresses this self in thought, deed, and behavior, he brings his personality into harmony with the soul

essence. He evolves the personality, the outer manifestation of the soul.

It is quite consistent with the Rosicrucian teachings to say that forms of life have evolved from lower species. Undoubtedly, all have not come by direct descent but may be the result of offshoots, mutations, and variations caused by environmental conditions and natural selection. All living things are related in the *brotherhood of life*. The human embryo goes through a series of changes showing a relationship to lower forms of life before attaining its final status—that of man.

Just as man's organism has grown in progressive changes from the stage of primates, so also has his self-consciousness, his awareness of the soul essence, grown. With time, man's consciousness of soul will perhaps far exceed those concepts and experiences he has of it now. In fact, elsewhere in the Cosmos there may be intelligent beings with far greater evolved soul-personalities than man. But in all such instances, whether the soul-personality is more or less evolved, the soul essence is the same.

As we have had occasion to relate in this *Forum* previously, the rudiments of that self-consciousness which evolves into an awareness of soul can be seen in the behavior of some of the lower animals. Dogs and apes, for example, display a sense of guilt and shame. These higher emotions are an awareness of self. It is a consciousness of one's own being in relation to things and conditions. It is an evolution of self. Such a realization, crude as it may be in these animals, is the beginning of soul expression, the guidance and influence of the consciousness of the life force. It is really a *consciousness of consciousness*.

There is no particular stage when *homo sapiens*, or man, comes into a realization of soul. Every normal human being is so organically developed, with a brain and an objective capacity, as to be able to realize the subconscious urges of the soul essence within him. He has, however, the will to reject such impulses and to give expression, if he so desires, to only the lower aspects of his self-consciousness. In that regard, then, some men have little more development of the soul-personality than do other animals.—X

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April, 1963

Volume XXXIII No. 5

Rosicrucian Forum

A private publication for members of AMORC



ELLWOOD ALLEN CRAIG, F. R. C.
Inspector General of AMORC for Southern California

Greetings!

POVERTY CAN BE A STATE OF MIND

Dear Fratres and Sorores:

To teeming millions of human beings throughout the world to whom receiving a crust of bread or a few ounces of rice is a gratifying event, poverty is not a state of mind. However, poverty can be and often is a mental state. We can define impoverishment as the need for something which the individual has not the means of acquiring. Every kind of impoverishment, as here defined, results in a degree of suffering to the individual.

Poverty that is self-induced is a state of mind, and many are so afflicted. The distinction lies between that which is a *necessity* and that which is not. The continued maintenance of life is basic. At least, it precedes all that which the living being may subsequently acquire or desire.

Life, organically and instinctively, makes its demands upon the organism. Man has his appetites, the fulfillment of most of which is essential to the continuance of his life. These may be classified under sustenance, or food, shelter, and clothing. A human being who does not have these in sufficient quantity to sustain life in a healthy state, free from suffering, and who is unable to acquire them, is factually impoverished.

Man is not only a living being but is likewise a *thinking* one. He has, in addition to his basic appetites and the bare essentials of life which they require, mental desires which are the product of his imagination and reasoning. With these he qualifies the kind and nature of his necessities. In other words, he develops habits of preference and choice in his foods.

For further example, he finds that a certain kind of environment or shelter provides greater comfort and pleasure. He imagines or actually experiences states or conditions in his daily life which heighten his enjoyment of life. These are ideals to which he aspires. More than that, they become desires. The unfulfillment of them becomes aggravations such as disappointment, discouragement, and sorrow. Without these specific things which the mind engenders as *needs*, the individual believes himself impoverished.

If he cannot attain them, he is deprived of what he thinks essential to life.

It must be realized that to man the term *life* does not mean physical existence in the biological sense alone. It is true that he is compelled first to meet the demands of his biological existence so that he may continue to *be*. But once his basic physical requirements are secure, life takes on a more extensive meaning. It means the satisfaction of ambition, the gratification of mental creative urges and initiative, as well as the refinements and enlargements of the elements of sustenance. It can, therefore, be said that one who is afforded no opportunity to satisfy his emotional and mental inclinations is in a state of poverty.

In the world today there are many of this type of poverty-stricken individuals. We may refer to them as the *intelligentsia*. They have brilliant creative minds and the emotional stimulus to be productive in the fields of literature, art, or even science. They are, however, restricted by the illiberal political ideology of the governments of the countries in which they reside. They are frequently denied the assistance and moral support needed by the intellectual self.

Such a poverty is a state of mind. Yet it can be almost as unbearable to the sensitive personality and intellect as going without food. In fact, can we not say that such expressions are basic to the normal personality of an intellectual person? An individual is not living a normal life if he is so suppressed. It is equivalent to reducing the nutrition of the body so that it is underfed. So, too, then, can we have impoverished states of mind as well as body.

There are, however, various states of poverty of mind. Some of these are not the absence of things necessary to either the body, the mind, or the psychic self. Rather, they may arise from elaborations, inflations, and exaggerated conceptions of the necessary elements which the individual has already attained. An exaggerated standard of living had by one segment of society may cause others who have not attained it to feel socially and economically impoverished.

Where the philosophy of materialism is rampant, and cupidity, the love and power of possessions, the ideal, we find a prominent example of poverty's being but a state of mind. Thousands have the common comforts of life. They have employment, a plenitude of nutritious food, plain but comfortable living quarters, and the opportunity to gratify many latent talents or creative abilities. Yet many dwelling in an environment of materialism are unhappy. They feel socially depressed and starved for a greater quantity of possessions or those of a more elaborate quality.

Such persons might not refer to themselves as being in a state of poverty, for they would associate the word only with a paucity of the physical necessities of living. But, in fact, they consider their personal state inadequate and *poor* in relation to the standard of living which they conceive as the ideal. To be poor means an insufficiency. But insufficiency is relative. To many in the Western world, the lack of a television, radio, automobile, automatic washing machine, or refrigerator would constitute an insufficiency that would designate one as poor. In other parts of the world, those not having these things but enjoying the comforts of their standard of living would not consider themselves poor.

It should be apparent to every individual that regardless of what he possesses, he can make himself poor by his state of mind. If he is continually in pursuit of more and more possessions or those having an increasing intrinsic value by comparison to his own, he may think of himself as relatively poor. No man is really poor, however, who possesses the necessities of life and can find happiness in self-expression.

No matter how rudimentary and simple one's manner of living, he is not poor if he finds happiness in that mode of living. No one is in a state of poverty who experiences euphoria. But an increasing desire for material particulars will always leave him in

a state of mental poverty, for the quantity of things is endless and the state of fulfillment never realized. Complete satisfaction, therefore, is never attained.

Fraternally,

RALPH M. LEWIS,
Imperator.

This Issue's Personality

Time for truly evaluating life's experiences and making the choice of a proper mission for ourselves sometimes comes late in life. At times, it is so late that we are afforded nothing but regret. At other times, however, one's determination overcomes the delay, and maturity of mind proves to be an asset in making the proper decision. Such is true in the life of Frater Ellwood Allen Craig, Inspector General for AMORC in Southern California.

Frater Craig was born on May 8, 1906, in Pittsburgh, Pennsylvania. He was the oldest of two children. At the age of four, he lost his father. His mother then had the responsibility of supporting the two children and her own mother. Deciding that a new environment might favor her efforts, she went to California. Frater Craig's mother was never able to find in the orthodox religions a satisfactory answer to the riddles of life. Her search caused her to inquire into the doctrines of many sects.

The inquiring nature of his mother had an early influence upon young Allen Craig. Even as a young man, he was not able to find a response in his heart to various dogmas of established faiths. He states that he "could not blindly follow the dogma." In the year 1930, Frater Craig's mother crossed the threshold of the Rosicrucian Order, AMORC. She joyously related her experiences to Allen and upon investigation he, too, found what he had been searching for and affiliated with AMORC.

But in 1936, Frater Craig was stricken with a serious illness and spent three years

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

The Rosicrucian Forum is Published Six Times a Year (every other month) by the Department of Publication of the Supreme Council of AMORC, at Rosicrucian Park, San Jose, California.

RATE: 45c (3/6 sterling) per copy; \$2.50 (18/3 sterling) per year—FOR MEMBERS ONLY

in a sanitarium. During this interval, he was by necessity of circumstances inactive in the Order. This illness, nevertheless, proved to be a blessing otherwise. It afforded him much time for study. Further, the true worth of Rosicrucian membership came to him during hours of reflection and with it the determination to resume his membership and make it an essential part of his life when he regained his health. However, Frater Craig not only devoted his time to the study of philosophy, but to accounting as well.

After leaving the sanitarium, he continued his studies in accounting, taking a four-year university night course. After completing his studies, he was associated for a few years with a large accounting firm and subsequently became connected with a prominent manufacturing concern.

In 1947, Frater Craig reaffiliated with AMORC and, in 1956, he became a member of Akhnaton Lodge of the Order. He served on its ritualistic team and later was appointed Master of that body. While serving in that capacity, he met his future wife, who was functioning as Secretary of Akhnaton Lodge. They were married in March, 1959. In that same month, also, Frater Craig was appointed by the Grand Master of AMORC to the honorable and responsible office of Inspector General for Southern California.

Frater Craig has a hobby of playing the Hammond organ. His Rosicrucian duties have made for him a host of friends among the many subordinate bodies in Southern California, and he declares that as he serves he gains inspiration and incentive that add to the full enjoyment of life.—X

Man Is God

A frater of the West Indies addresses our Forum: "In the *Rosicrucian Manual*, it is stated: 'Man is God and Son of God, and there is no other God but Man.' Then it is also stated: 'But this is mystical and not to be taken literally.' I ask what is the mystical significance of this statement."

This statement is founded upon the premise of mystical pantheism. This means that the universal or divine consciousness flows through man and all things. God is in man, in this sense, as he is in all things. All things are of God. However, no one attribute

of the Divine, that is, any one thing, is all the God content, but all things are of it. Consequently, from this mystical point of view, man is godly in essence. He partakes of the nature of God. This is different from the old theistic concept that God created man as a separate, quite independent, entity from His own nature.

A further explanation is that man's various interpretations of what God is, no matter how diverse and extreme they are, are only attempts by him to understand the God nature within himself. There can be no God to man except the one that has reality in his own consciousness. It matters not what the absolute nature of God may be if man has no kind of consciousness of it. He must realize that God is for the Deity to have reality to him. Consequently, there is "no other God but man." That is, there is only the God of man's comprehension, of his inner perception.

Likewise, of course, upon reasoning from this same premise, all men are the sons of God. Man is an extension of his parents in his physical and mortal sense. Man, in the spiritual sense, is an extension of the consciousness and creative force of God.

It may be asked, Does this apotheosize man? Is it making of him a deity equal to the Divine? As we said, man is not the plethora of the Divine. He is only of God, participating in the God nature. He is related to all else that is also godlike and which is of the essence of God, but he is *not equal* to the totality of God's nature.

Fundamentally, the purpose of all religion as well as of mystical philosophies is for man to attempt to attain a union *in consciousness* with his God nature. It is to discover the divine quality of himself and to live in harmony with it. Most theologies speak of man's attaining an expression of soul or having the soul "return to its divine source." This means that man should give the soul true domination over his body and mind. But all of this is just another and circumlocutory way of stating that one should realize his own God nature and conform to it.

Further, it might be asked, if man is God in this mystical sense, how can he resort to various kinds of malevolent conduct which is quite opposed to what are considered divine precepts? We can only answer this by

saying again that man is not God in the mystical sense until he becomes fully conscious of the divine essence within himself. He must be cognizant of this quality of his being before he is godlike. God perceives himself in man when man realizes his own divine nature. The harmony of man's being consists in having his mortal physical body and his intellect conform to the divine consciousness within himself.

It is not that the body is evil and corrupt as many of the ancient philosophies and even some modern religions expound. The body is also of the cosmic essence, but the body must be guided to conform to the higher Intelligence which manifests through the spiritual consciousness of man. The body is not evil, even if it is used for nonspiritual purposes. It is the value that is attributed to the functions of the body and intellect that may make such a departure from the spiritual. We may use the analogy of a pen and paper. They are not inherently evil but they may be used for such a purpose as the libelling of the character of a person. Conversely, the same pen and paper may be used to write a most inspiring and illuminating discourse. What is Divine is never corrupted in its nature. It can, though, be wrongly applied.

But, it may be asked, If man uses his intelligence, his reason, and mental faculties to commit crimes, then is not his intelligence corrupt? The mind, as a conscious knowing cause, it would seem, is using the body and its faculties definitely for evil. Is not then a thing of divine creation, as is the human intelligence, working against itself?

The divine aspect of man must be realized by the conscious mind of man. Before such a time, man is committing no crime unto himself. He has not the faculty to know what is spiritually right or wrong. By society's standards, of course, whether he realizes his conduct in the spiritual sense or not, he may be adjudged wrong. He must then be restrained and punished. But to himself as yet he has not violated the divine part of himself.

A man may well know, as a criminal, that what he is doing is by society's standards considered wrong. But he has no personal consciousness of it as a wrong, for if he did, the moral impulse would not let him proceed. Man never goes against his real divine nature once it is fully realized. Whatever is

our most dominant impulse, that we always act upon. If we do what is said to be evil, we are not opposing our divine impulses, for they have not taken possession of us or we would not oppose them. Psychologically, we just do not oppose ourselves. We may at times be aware of conflicting impulses but, if we act on one, then that one is dominant in our consciousness and not the ones opposing it.—X

Origin of Baptism

A soror addresses our Forum: "Why does not one of the initiation ceremonies conducted by the Rosicrucian Order include the rite of baptism? Can it be that actual baptism by water is no longer considered necessary due to the present-day recognition of bathing as a daily cleansing habit? What is the origin and real significance of baptism?"

The rite of baptism can be traced back to remote antiquity. Further, it is common among many primitive peoples who have never had knowledge of its modern religious application. Related to baptism are the rites of lustration or purification and that of immersion. Baptism, though more commonly using the element of water in the rite, has also used blood, flowers, and other materials, all with symbolic significance.

Among many primitive peoples, the rite of baptism is performed mostly in infancy. Even to such primitive persons, it appears to have a religious or ethical purpose. The evolution of the use of water in the rite is quite understandable from a psychological point of view. Water is a natural purgative. It cleanses; it removes dirt and blemishes.

To the primitive mind, this cleansing property could be extended to remove spiritual pollution as well. The water is thought to possess certain magical properties by which the transformation by cleansing occurs. Therefore, this inherent power could cleanse one of wrong states of mind and purify spiritually. In fact, water is used by certain primitive peoples to remove any imagined form of contamination. The touching of a dead body is believed to pollute one. A ceremony using water provides the necessary cleanliness.

According to *animism*, a primitive belief, all things are alive. Water, according to this

conception, is a living thing. It has the power to make things grow, and it is beneficial to man in various ways. It is cooling, invigorating, and refreshing. Further, the very sound and motion of water suggests life. In much early occult literature, water is referred to as "living water." Many places that were sources of water, such as springs, lakes, and wells, were sacred. There are many European folk tales extant about Fountains of Youth.

There is the primitive idea that no spirit or power of evil can cross running water. Although at first water was used in rites to remove imagined or actual material contamination, it eventually evolved into a purification of the intangible—sin, for example.

Many places were thought to contain holy water and were the sites of pilgrimage for those who wished to bathe in it for the expiation of their sins. The Hindus believe that the Ganges is a sacred river. Benares, the sacred city of the Hindus on the Ganges, is a place where millions of Hindus have immersed themselves in the sacred water to receive lustration or spiritual purification. Others take the water back to their homes in little brass vases of a special design. The water is asperged on them in their homes, rubbed on diseased parts, and even taken internally. The Rosicrucian Camera Expedition filmed these rites, which appear in the Rosicrucian film, *Men and Gods*.

At Delphi in Greece, the site of the ancient oracles, there are the famed sacred Castalian Springs. These springs, after centuries of time, still flow with pure water. In antiquity, those who journeyed to Delphi to consult the oracles, had first to cleanse themselves in the waters of the sacred Castalian Springs. It was an ablution or baptismal rite.

The waters at Lourdes, France, a Roman Catholic shrine, are likewise thought to possess a holy property. Thousands of religious devotees journey to Lourdes and drink of the water or take it away with them in their simple belief as to its intangible elements and efficacy.

A few examples of the rite of baptism or lustration among primitive peoples will disclose its evolution from primitive reasoning. In Australia, the aborigine considers the mother and child taboo after childbirth for a period of days. They are thought to be

unclean. After the required period, both mother and child are restored to cleanliness in a ceremony including a kind of baptismal rite. The child is ceremoniously placed in a tepid bath.

Evil influences are thought to cling to the body. As one researcher has reported: "The taboo essence, as if exuding from the pores and clinging to the skin like a contagious disease, is wiped off with water, the universal cleanser." Among the Navajos, an American Indian tribe, a man who has touched a dead body must remove his clothes and wash himself before he mingles with his fellows.

Among the Basuto tribe in Africa, washing with a lustral water is necessary to remove the ghosts of those they have killed in battle or in personal conflict. This is the transference of the notion of cleanliness to include ethical values. The taking of a life is thought to incur the hatred of the spirit of the victim. Its ghost would cling to and harass the killer unless removed by the efficacy imagined resident in the water.

The rite of baptism or lustration was used in the ceremonies of the great civilizations of the past. In some instances, such use existed thousands of years prior to Christianity. It was principally used in connection with preparation for *initiation*. Candidates for admission into the Egyptian mysteries of Isis were baptized by a priest, the "result being purification and forgiveness of sins."

The best known of the ancient purification rites are those of the Greek Eleusinia, where the Eleusinian mysteries were performed. The ruins of Eleusis may still be seen by the visitor to Greece since it is but a few miles from the modern city of Athens. The Eleusinian initiations were the most searching. "No one could be admitted to the celebration of the mysteries who had not undergone purification rites." The Rosicrucian Camera Expedition's film *Aegean Odyssey* shows the remains of the ancient lustration well and the path leading to it which were used by thousands of candidates of antiquity. The rite was regarded as a kind of new birth. The candidate was obliged to bathe "and then emerged from the bath as a new man with a new name."

This ritualistic transformation of the personality and symbolic new birth is an important element of all true mystical initi-

ation. The Roman Catholic Church father, Clement of Alexandria, referred to the Eleusinian rite as a parallel to the Christian rite of baptism. He said that, both in its nature and intended effect, it was similar to the purpose of the Christian one. It admitted one to a higher life, to the "Greater Mysteries."

With the Jews, washing with water was one of the necessary ceremonial methods of removing uncleanness or a taboo, that is, physical uncleanness or a moral one. The Brahman rites of baptism are performed when a boy reaches the age of discretion. During the ceremony, the *guru* or master asks the boy's name and taking water sprinkles his hand with it three times. In certain ancient Roman baptismal ceremonies, the participant was required to dip his head three times in the water of the Tiber.

The barbaric Teutons had a baptismal rite long before the Christian influences reached them. The ceremony immediately followed birth, at which time the father asperged, that is, sprinkled the child, at the same time conferring a name upon him and consecrating him to the household god. This rite was known as "Sprinkling with Water."

Gradually, with most cultures there was a transition from immersion to a symbolic sprinkling. Aside from mystery initiations, most of the rites of baptism were but simply purification to remove a taboo or sin, such as some imagined violation of a religious act. It was used also to place a protective aura about the child and to confer a name upon him with solemn dignity.

In Christianity, baptism and the rite of lustration have gone through not only many ritualistic changes but various interpretations as to the symbolism of the act. Nearly every Christian sect with the passing of time has evolved a somewhat different meaning from that of other sects. These variations are far too numerous and elaborate to consider here. In a general way, we may say that most Christian sects have used the rite to symbolize the remission of sin, the water depicting this gift of remission coming from the Holy Spirit. In the New Testament, Peter says: "Repent, and be baptized every one of you in the name of Jesus the Messiah for the forgiveness of your sins; . . ."

The Rosicrucian Order, AMORC, has in some of its temple rituals, used the rite of lustration by the use of water. In the Appellation Rite, or the naming of the child, rose petals are used in the baptismal act instead of water.—X

The Relative Nature of Truth

A frater rises to ask: "A word in common usage which we accept as understandable and yet which most persons have difficulty in defining is *truth*. Just what do we mean by the word *truth*?"

There are some subjects that seem eternal as philosophical problems. They engaged the philosophers of antiquity in polemic discussion without agreement. They continue to intrigue the minds of modern thinkers—still without any universal conclusion. One of these subjects is the nature of truth.

Reference to any anthology of modern philosophy will reveal how much that subject engages the minds of contemporary philosophers. We shall not attempt here to review the classical definitions of truth or categorically cite the current prominent opinions about it. Rather, first, we shall consider it as to its popular meaning or how it is generally understood. Then, we shall briefly expound other conceptions of it.

A person will affirm ardently that such and such a thing is true. It is meant that what is said is not fancy or fiction, that it is not imaginative but that it has existence. It implies that what has been said relates to something that *is*, as a substance or condition that is factual. If, then, it *is*, if it is factual, it is *real*. To the average person, truth means that which to him has *reality*. But up to this point we have merely made a substitution of the word *reality* for *truth*. It is necessary to expatiate further to give meaning to the word *reality*.

What is real to us is perceptible, that is, we can perceive it with our receptor senses. We can see, hear, feel, and so on, its existence. At least, by means of these senses, it seems to have as much existence as anything else that we perceive by the same means.

We need not inquire here into the question of whether reality or what we perceive

has an actual existence outside our consciousness in just the form that we realize it. In daily experiences we are obliged to accept what our senses reveal and their confirmation of each other as being states of reality. So, when one states that something is true to him, he implies that he accepts it as having a substantial existence equivalent to all he experiences and accepts as reality. Simply put, if it is true, it *is*.

Then there is the pragmatic conception of truth of which Charles S. Peirce and William James, the philosopher-psychologist, were advocates. This conception places a value upon truth. In other words, a thing is not true unless it has a specific value. Thus a thing is true only if it is pragmatic, that is, if it can be *practically* applied.

A thing must have a serviceable relationship to us before it is true. The test of truth is whether in some manner it is practical. Here truth is distinguished from that which is just real. Truths are made to be a series of dependable but also usable experiences.

This definition confers a distinction upon certain types of reality. In this sense, truth consists of those experiences mastered by man in such a way as to be utilized. All else that may be perceived and has reality merely because we are conscious of it is detached from our intelligence. From this conception, truths are those which can be related to the intelligence by manipulation or practical application.

Suppose one has an abstract idea, something that in its nature cannot be perceived objectively. It has no reality in the common sense of the word. It may, for example, be a moral precept that one has conceived. If, however, he is able to transform it into action to make that abstract idea practical, then it has become a truth.

The question arises as to the kinds of truth. Are there *absolute* truths that must be eternally accepted because they are immutable? An absolute truth would be one that would need to retain its nature regardless of the evolving consciousness and intelligence of man. It would remain independent of the human mind. How can man be assured that such kinds of truths exist when their existence can be realized only through the human consciousness? One cannot know something apart from the mind's awareness of it.

If there are absolute truths in the sense described, we cannot know of them. The fact that something which we perceive as truth has always persisted in the memory of man does not make it absolute. Men conceived their god as absolute and accepted it as a truism.

But the conceptions of God change with evolving consciousness. The idea of the nature of God held by a person as a youth, which he accepted then as true, may become quite different with subsequent cogitation in his maturity. Man's unaided senses caused many things to have a value in the past as absolute truths. The development of science and technology, however, has proved that his senses were often deceived, as was the human reason, which the ancient Greeks, for example, thought infallible. The once absolute acquires a nugatory value in the light of a new knowledge, *a new truth*.

If truth can change, then there are *relative* truths and not absolute ones, at least not absolute to the human consciousness. Perhaps this makes important the conception of pragmatism that only those things which can be practically applied are a test of truth. In every age, then, or in each period of our personal lives, what is truth to us is that which can be consistently applied to a circumstance or utilized in itself in relation to ourselves.

As we go through life acquiring knowledge through experience, contemplation, and meditation, we create truths. We extract, from a matrix of reality and abstract thought, things and ideas which can apply to our lives practically. We thus confer upon them a reality which even others might not realize. In fact, we can establish *relative* truths—relative to our understanding and use—that others may not comprehend or accept.

Contrary to popular conception, a truth does not lose its quality because it may not be universally accepted. If a philosopher or scientist arrives abstractly at a solution of a profound problem in his mind, it is a truth to him. He may not be able to present it at first empirically in a manner that will allow the common man to perceive it as a reality likewise and so to accept it as truth. Eventually, however, all such abstract truths should be verifiable objectively if they are to have a value as truth to everyone.

Some of the accepted truths of today will be rejected or so modified as to be quite different in their content tomorrow. This tomorrow may be a matter of weeks or centuries. Science is daily changing its conceptions of many subjects which, in its realm, were relative truths of the past.—X

Destruction of Temples

A frater addressing our Forum asks: "Can ancient temples and relics of the past be considered so unimportant as to justify their destruction, as for example, Egyptian temples, which are consequently lost to study by future students? The submerging of antiquities by the Aswan Dam is a point in reference. Do the advantages to a contemporary mankind outweigh the elimination of these temples?"

This is an old problem. It has always been thus: expediency versus principle. In principle, the works of ancient civilizations should be preserved. There are a number of worthy reasons for this. First, the archeological examination of antiquities and their artifacts often reveals knowledge concerning the life and culture of great people of the past.

Such knowledge is not just romantically interesting but it can be of help to a modern civilization. For example, it may disclose wherein the behavior and conceptions leading to the downfall of the people of a past age parallel customs and functions of those today. Through history, we can profit by the mistakes men made. Our culture, no matter how different apparently, is the outgrowth of what preceded it. Many of our ideals and functions are just a continuation of those of past eras. Are they wrong? Did they ever result in the corruption of a people and the regression of a civilization? The past has taught us and can continue to teach us much.

There is also an esthetic reason for preserving and restoring such antiquities as the monuments of many great minds. They gave birth to our art, architecture, religion, law, and the sciences. Men of today can take pride in the achievements of their ancestors and be encouraged to emulate them. Likewise, they can see tangible evidence of what passion, avarice, and hate can do when allowed to run rampant.

All of these factors, although indubitably of value to the student, historian, and romanticist, unfortunately are placed in a secondary category by the masses. Instinctively, the preservation of life and the incentives required for it have a greater influence upon the minds of most men. The acquisition of wealth and material gain have a far greater popular political support than any project having culture as its motive. Consequently, a nation such as Egypt, with little industry and a paucity of products to export, finds itself economically depressed. To hold its place of prominence and, in fact, to exist, a government must meet, or try to meet, such insufficiencies.

Industry provides employment. But industry on a large scale requires ample electrical power. This is generated either by steam (requiring coal or oil as fuel) or it is produced by water. Ample water power is usually cheaper than that generated from steam-operated plants; and Egypt has the Nile, a vast river. The building of the Aswan Dam will not only provide ample power for future industry in Egypt but will make possible a controlled and regularly irrigated new great area of land for agriculture.

The people have been told, and it probably will mean, that this will be a new era of a higher standard of living for them in the not too distant future. To the average Egyptian and, in fact, to the average national of any nation, such an appeal adumbrates any advantage that would come from preserving a few temples that would be submerged.

It is a difficult matter to persuade an economically depressed and on the whole not extensively educated populace to preserve antiquities at the expense of their economic welfare. It must be realized that many of the native Egyptians residing in the little mud villages that border the Nile do not have as much knowledge of the history of the great stone edifices they see tumbling into ruin nearby as do foreigners from distant lands who come to view them.

Contributions amounting to large sums of money have been made by many people and organizations throughout the world to try to preserve certain of the temples by modern engineering methods, while yet continuing the construction of the Aswan Dam. It is related that attempts will be made to raise

the façade of Abu Simbel, the great temple of Rameses II, above the high water level of the dam. Such a project will be extremely costly, and even then it may not be successful in that the façade may be damaged in the process.

In the minds of many, the sacrifice of some of the temples and antiquities of Egypt for the dam will constitute *a sign of progress*. To many others, it will indicate the sacrifice of culture for materialism. To a great extent there is a divided reaction to this subject. It all depends upon how you as an individual are affected by it. To the person with a comfortable standard of living, a love of history, and an admiration for man's past achievements, it will seem a regrettable loss.—X

Does Thought Survive Death?

A frater of Australia now rises to ask our Forum a question: "The dead body of man maintains its shape for a long time after transition; the bones may remain intact for thousands of years. Is it not possible for the mental vibrations, the thoughts of the dead, to remain in space and be able to affect any brain sensitive to receiving them?"

This metaphysical question as to the probability of thought once generated having an infinite continuance makes an appearance periodically. If thought can be detached from its generating source, then its probability of continuing indefinitely would seem to have some ground. Thought is apparently a neural process. It is the combination or association of impressions registered upon the brain cells or neurons. These cells generate an electrical energy which physicists and physiologists have registered and measured. The full extent of the qualitative nature of this brain energy is not known as yet although it is undergoing extensive research by neurologists and others.

The electrical impulses generated in the nervous system by the act of thinking have been registered on the device known as the electroencephalograph. The vibrations of the thought process are then seen as a series of wavy lines. This process, insofar as the appearance of the graph is concerned, is not greatly unlike that of the recording of other electrical currents. These electrical impulses are detected by attaching electrodes to various areas of the brain cortex.

But does the brain radiate the energy of thought? Does it transmit the energy out into space? Experimenters in parapsychology and, of course, the Rosicrucians and others who have had experience with mental telepathy and extrasensory perception, are certain that thought does radiate. There is no other explanation for telepathic communication.

This energy, if it radiates into space, must be of an exceedingly high frequency or vibratory rate in the octaves of the electromagnetic spectrum, exceeding that of radio and radar, for example. At least, it has not been detected by the instruments that register radio and radar impulses. If thought waves do not have characteristics similar to other radiation waves, then its nature cannot even be speculated upon at the present time.

Assuming that thought does traverse space, it still is presumed that its cause is continuous. By this is meant a continuous stream flowing outward from the generating pole of the brain and nervous system. On the other hand, when we compare assumed radiated thought energy with *light* there is the suggestion that the thought impulse *might* continue after its generating source ceased. If we switch on a flood light, the appearance of the beam of light seems instantaneous with the throwing of the switch. Conversely, when we throw off the switch, the disappearance of the beam of light likewise seems concomitant with the act of switching it off. In other words, there is no perception of the light's continuing afterward.

Light travels at a speed of 186,000 miles per second. Therefore, at any earthly distance observable by the naked eye, the space is so relatively short that the time lapse for light to travel seems "zero" or instantaneous to the human consciousness. In fact, not too long ago science believed that light was observable everywhere at the same time in the universe. But now we know that light has a finite speed. It may take 100 light years, that is, the distance that light travels in one year multiplied by 100, to reach earth from a distant exploding star. The light left the star 100 years ago; consequently, when we on earth observe the light, it is no longer related to the star. That is, it is not being generated on the star at

the same time we see it; it is detached from its source.

This light is a quantum, a burst of energy of a certain quantity. This burst travels through space detached—as would some material mass or body, to use a crude example. Though its speed does not diminish with distance, its intensity appears to lessen. If light can continue for 100 or 1000 light years after its cause has ceased, could not thought possibly continue after it was engendered in the mind and radiated from it?

What, however, is the intensity of thought? Even if it can detach itself from the brain, would it be able to resist obstructing forces for any great length of time? It might have a low threshold of resistance and diminish rapidly, disappearing entirely in a relatively short time.

Light, as we know, propagates itself in a straight line at its terrific speed. It does not hover or suspend itself in one place when its source is disconnected. The light of a terrific explosion on earth, as from a nuclear source, for example, may possibly reach another world in remote space some 500 light years from now. Yet to the observer on earth, it diminishes in minutes. It passes out of the immediate area to traverse interstellar space.

In experiments in mental telepathy, thought waves, if they are physically such, are experienced as occurring instantly. There is no discernible lapse of time, just as there appears to be none when a flashlight is flashed on. Consequently, thought, like light, does not hover in any area, it would seem, but is propagating itself outward at terrific speed.

Once the thought is generated, it may be detached from the originating mind. It would seem *not to linger* but to travel. How far or for how long it would travel would depend upon its unknown intensity.

Those who could attune to the thought would immediately, that is, after an infinitesimally short time, receive the thought. After that, it would be gone insofar as the human consciousness on earth is concerned. Whether minds in space might perceive it is yet another matter.

Those who think that thoughts of those who have passed on centuries before still linger on where minds on earth may detect them have not taken these factors into con-

sideration. Even if thought survives the mind that creates it, it would not be so static as to hover, that is, to be arrested, in one area such as the vicinity of earth.

The probability that the thoughts of those who have passed through transition survive as energy impulses *in space* is an interesting speculation that may have grounds for fact when we know more about thought's energy. But if such thought does survive, it would not survive just within the realm of earth; for then a telepathic communication would be received not just once by the recipient but over and over again by his merely becoming receptive to it. In the realm of extrasensory perception or in similarly controlled experimentation, there has never been any evidence of this kind of phenomena. In other words, once it has been uttered, the original message is not heard over and over again from the same source.

The electrical energy of the neural cells of the brain, which have been measured, as we stated, are of very small voltage. Their energy output is minute. The fact that in extrasensory perception experiments persons at a distance of hundreds of miles—even across the world—have had such communication, is a mystery from the physical point of view. How does such a small current become transformed in the human organism to a high frequency vibration that is apparently not affected by substances and conditions which oppose light and other energies? If thought is an energy, it is vibratory. But of that we are not certain until it can be examined empirically.

Some years ago, a fraud was perpetrated upon the public by a certain individual selling a mechanical device. The instrument was supposed to tune in vibrations of sound still reverberating in space from the voices of great personages who had passed through transition.

The speaker, who fostered the fraud, contended that a voice, as a vibration, never ceased once it was generated. It continued, he claimed, *ad infinitum*, growing less intense with the passing of time yet being capable of detection and amplification with powerful instruments such as that which he professed to demonstrate. His gullible audience, who had paid a sizable fee, listened in awe as he manipulated the dials of his instrument represented as being able to

bring in the speeches of celebrated persons of the past. These speeches were supposed to have been reverberating in space since their original utterance.

The police exposed the impostor by suddenly opening an adjacent closet in which there was revealed a phonograph that played recordings of passages taken from the speeches of renowned people. The voices were then introduced electrically by hidden wires leading into the machine being demonstrated, thus creating the impression that the voices were coming from it.—X

One or Many

A fundamental problem of philosophy that has led to much of man's metaphysical speculation has concerned itself with whether the universe has a fundamental single cause and purpose or whether it is made up of many things. In other words, the problem resolves itself to whether the universe is a manifestation of unity or diversity.

As I look out the window of my office, I see many things. If I attempted to inventory all that I can see within the field of my vision, I could enumerate many individual objects. This is one channel of perception, that of seeing. Through that channel alone the individual with normal sight perceives that his environment is composed of many objects and many manifestations.

If I realize that seeing is only one sense channel and direct my attention to other sense channels, then I will be aware that I hear sounds or that I feel different pressures upon my body as I sit in the position that I now occupy. If I eat or drink something, my sense of taste and possibly the sense of smell come into the focus of attention. Thinking of all of them at once, it is very simple to conclude that what I perceive is a diversity of impressions that make themselves a part of the flow of consciousness as it exists in me at this particular moment.

From this illustration, we can conclude very simply that perception is a multiple process. It is the means of bringing to the center of attention or the core of consciousness the diversity of impressions which have their origin in our being and our environment. This concept is based upon a simple review of our perceptions. The school of thought which accepted this concept de-

veloped it to be known in metaphysics as *pluralism*.

This school of thought believed that many objects, forces, or manifestations were created simultaneously; or, in more modern thought, have evolved into their present states. This metaphysical theory holds that the ultimate reality is multiple. In contrast to the theory of pluralism is the theory of monism—that is, that diversity and the multiple perceptions which we have are only our interpretation of one fundamental force manifesting or functioning, or, at least, arriving at our level of consciousness in diverse manifestations.

These two basic philosophies have been the foundation of many metaphysical speculations. In the Rosicrucian teachings, as has been repeated many times, we accept the fact that there is a duality of manifestation; that is, material or immaterial, spirit or vital force, but we also believe in the existence of a central unitary force which we designate as *nous*. On the basis of this concept, we accept a theory of monism as a hypothesis. We conclude that the dual manifestation of *nous* which we perceive is only our realization of the manifestation of a force, and that this one single force is the basis out of which arise all the manifestations that man perceives or conceives. If we accept this theory, and our philosophy supports it and gives various means by which man can arrive at his own proof of its validity, then we accept the principle that the Absolute is one, or you might say that the one can be regarded as God.

This oneness being the Absolute is the ultimate as well as the originating force in the universe. It is only perceptible as it manifests in a form which we can perceive through our physical senses and understand to a degree through our intuitive abilities. This oneness is the first and final reality. It is the oneness which springs and matures into what seems to be a rather perplexing multiplicity of manifestation. The one is simple and clear. It is the beginning and is related to the final purposes. The many is confusing and involved because of the many phases of its manifestation. This world is actually little more than the manifestation of the one in a many-faced diversity in which we exist and find our own being.

Anyone who is able to perceive oneness

in this universe of multiple manifestation is a true philosopher. To perceive all the many manifestations that make up ourselves and our environment leads to a continual analysis of what they are, and it is only the theory of oneness that causes the confused state of the many to have significance. The many does not exist without the one.

The task of an artist in whatever may be the medium of his art is to realize the many in terms of the one. A true picture, a musical composition, any piece of work done for the purpose of bringing into physical realization an idea or concept or duplication, is the attempt of the artist to link the many facets that come to our consciousness through our perceptive processes into a oneness that we can perceive as a unity.

It is like relating the many branches of a tree to its original stem by an emotional process which the artist uses. The concept of oneness in the many may also be conceived by further using the illustration of a tree or plant to bear in mind that from the one seed came many manifestations—the bark, the trunk, the limbs, the twigs, the flowers of the tree—all out of the manifestation of oneness. In trying to put this concept into words, we are limited very definitely by our constant awareness of many units of manifestation. Therefore, to comprehend many manifestations in terms of oneness is difficult for the average individual. It may be that not even in the course of a number of incarnations can man direct his thought from his physical perceptions of many things to focus his attention exclusively on the core of oneness from which all comes.

Oneness in itself is never confusing. Only its manifestation appears to produce complications. The many confuses and misleads because our thoughts are constantly moving from one manifestation to another. We are in the Western world today involved in the consideration of so many factors that we jump from one to another and back to an original. In that way, our philosophies and reasoning have become confused and sometimes move in circles, for we have not in practical application gained knowledge of the ways that the oneness of existence leads us to a realization of its manifestation in many forms.

Those who are aware of this underlying oneness are constantly faced with its various

manifestations which constitute the problems of life and cause them to cope with many situations, whether they be mental or physical, or whether they lie in the fields of sociology, economics, or science.

Speaking of science, it also must deal with the problem of the one and the many, and it must face the problem in its particular way. To deal with the problem, it is always in a state of fluctuation, forming theories and explanations to account for the natural laws that are manifest in the phenomena of the universe. A theory is proposed in order to account for certain functions and manifestations of natural law; and in the process of attempting to account for these manifestations and to relate them to each other, science is acknowledging its own attempt to reach an awareness of oneness in a universe that may appear to be pluralistic in its manifestation.

Actually, the search for oneness is a part of the great eternal question of life and its purposes. The search for unity goes to the very core of human nature and to the nature of the soul. Knowledge is in itself a form of oneness, even though it breaks up into many categories and divisions. Regardless of what these divisions may be, knowledge is attempting to reach the fundamental beginning or basis upon which it should stand and from which it grew.

Science approaches a question by the formulation of theories as a result of experimentation, and is therefore analytical in its approach. It would question whether or not the awareness of oneness could be achieved through mental processes alone, particularly through a combination of feeling and reasoning as used by the artist and the philosopher. Since science accepts reasoning primarily as a basis for its conclusions, it has little sympathy with those who try to extend their mental concepts to the feelings that are also a form of diversity springing from fundamental oneness.

Mysticism tries to present the concept that the awareness of the Absolute, of the one, must come through feeling, through turning our consciousness within ourselves and directing it toward the soul. We believe the soul to be intimately related to the Absolute, which is the source of all unity.

There are many roads or paths that may help us find the fundamental or basic expression of the universe, but we can probably

find it most simply by realizing that we as human beings are a part of this expression of one existing force. While we may realize our dual manifestation, that which we really need and should develop is the awareness of our own being—the expression of our inner self and the vast experiences of the soul—which is the unitary factor that relates us to the oneness of the Absolute.—A

Importance of Review

A soror addresses our Forum: “Why do many students pass up the idea and fail to take time to review the degrees and essential doctrinal matter?”

The review periodically of certain aspects of the Rosicrucian teachings is an indication of the student qualifications of the member. It shows that he is desirous of keeping active in his memory certain principles and laws that he can apply. It further indicates an active interest in the philosophy and teachings of the Order, and shows that the person is not just a nominal member, that is, merely affiliated in name only.

A real student, whether it be of AMORC, mathematics, art, or language, for example, wants to learn. He is desirous of acquiring knowledge. He wishes to add to whatever he knows and to be certain, also, that he will retain it. Consequently, the student does not just read a monograph or textbook as he would the daily newspaper or a book of fiction. Rather he reads and memorizes as he goes along.

By memorizing, we do not mean that he is to memorize every word or paragraph. To be more specific, he concentrates as he reads so as to retain the important thought. Many when they read something are not sufficiently stimulated by what is read to retain it unless it to some degree excites them emotionally. They cannot recall much of anything they have read a day or a week later.

The real student knows from practice that everything read is not equally retained; further that there are some points of information which he evaluates as being of greater importance than others. Therefore, he makes the effort so that these will not be forgotten. He will, for example, jot down in a notebook those highlights which he considers of particular value to him and indicate where they are to be found in his mono-

graphs. Then he will review them and them only from time to time.

A good method is to write in a notebook two or three words that represent a subject, these few words being just sufficient for one to recall the subject by association *if* it has been studied. If one cannot recall the subject upon glancing at the words, then obviously *it should be reviewed*. For example, suppose one jots in his notebook the words “kinds of truth.” This will mean to him that he should be able to recall from those few words certain monographs’ explanation of the different aspects of truth. If he cannot recall in general what the monographs said about them, obviously he should review the subject.

The nominal member is one who never reviews; he just reads. He doesn’t really study his monographs. Consequently, by the next week he has forgotten most of what he read. As a result, the material in the monographs has actually been of little value to him. In fact, he thereby is deriving little benefit from a very essential part of his membership. At times, we receive letters from members relating that they have had some rather serious personal problems that have arisen in their health, business, or other affairs. They then say: “I must now discontinue my Rosicrucian membership because I must try to find a way to meet this problem. When things are improved, I will again affiliate with the Order.” Actually, in effect, what such a member is saying is this: “I like to read the monographs. I enjoy my Rosicrucian membership, but when something vitally important occurs in my life, I then have no time or use for my Rosicrucian membership.” This is a sad state of affairs because the teachings of the Order if understood and used could then be of great help to the member. Instead, however, he discards them at the most critical time.

Individuals who feel they have no need for the studies in a crisis are obviously those who have never been real students of the teachings. They either let their monographs go unopened or unread, or they have never really studied them. When some serious problem in their affairs arises, they look everywhere else but to the Rosicrucian teachings. Frankly, this is due to their ignorance of the teachings and of how they may be of help to them.

The real student, by contrast, recalls exercises and laws that he can try. Further, he has at his disposal the little *index booklets*. By referring to them he can see at a glance certain exercises or principles that might be very helpful to him in his present predicament. He then refers to the degree monographs and page numbers which are given and reviews those sections with much benefit to himself.

What we as Rosicrucians must realize is that our study is not a fairweather enterprise, a recreation, or a sort of intellectual pastime to be indulged when we have nothing else to do. It is not something to be abandoned immediately when an unfavorable condition arises. In fact, it is then that the real worth of the teachings as a practical philosophy is most often proved. The one who is enthusiastic about his Rosicrucian membership is the real student, not the nominal member who "just belongs." He is enthusiastic because he has proved to his own personal satisfaction the efficacy of the Rosicrucian teachings. He is demonstrating them.

Study of any kind is not easy at first—especially if one has been away from school for some time. This is principally because to study one must *concentrate*. Most persons have actually gotten out of the habit of concentrating. They only retain something which happens to be a forceful stimulus and thereby makes a definite impression on their minds without their effort. It has to be something that, figuratively, comes to them. They have gotten out of the habit, if they ever had acquired it, of projecting their thought, of reaching out with the consciousness to gain new ideas.

To explain this point, we may use the crude analogy of someone's needing water (the water, we will say, is knowledge) and placing an empty pan out to collect it. If it rains and the rain enters the pan without his effort, he has the water. If it doesn't rain or if there is very little of it, he has no water. He does not make the effort to find and bring water to the pan. Every student must reach out with his mental processes, that is, *concentrate* and *analyze* what he perceives so as to retain its worth. With practice, this soon gets to be a habit requiring less and less effort. He becomes habitually observing and as a consequence derives much more from life's experiences.

At times, we have members who ask AMORC to hold all current studies while they review the teachings from the beginning or from some particular degree. This is an entirely erroneous approach to reviewing and, in fact, constitutes a waste of time. To review, one should review only the subjects he believes he has forgotten or which are most useful to him at the time. Instead of returning to early degrees and reading every monograph from that point forward, first consult the *index booklet* of subjects. Next, select only certain subjects to be reviewed, and refer just to the monograph(s) containing these topics. Further, it is unnecessary and *inadvisable* to hold one's current studies while reviewing. It is far better to use one's regular study night for the current monographs, exercises, and rituals, and then utilize whatever time he has available for the periodic review.

The worst habit is to allow monographs to accumulate with the excuse or intention of "finding time" to give them the proper study. First, you never *find* the time; you *make it* if you really want to study. Then, you set aside time for faithful study just as nature makes you take time to eat and sleep. In fact, we all *make time* for the things we are really interested in, but we never *find time* for the things we are not interested in.

A large accumulation of monographs disheartens the member, though in most cases he is responsible for the accumulation whether he will admit it to himself or not. In looking at the accumulation, he realizes that he may not be able to *make the time* for all that study. But if he had conscientiously studied—with a little less television viewing—he would have gained benefit from the teachings, and their fruitful ideas would be in his consciousness. Such useful knowledge would be readily available instead of in the unopened envelopes in the hall closet or some other equally out-of-sight area where their accumulation mocks his membership.

—X

Is Tragedy Needed for Development?

The following questions are asked of our Forum: "Is the experience of tragedy necessary for the evolution of the soul-personality? If people *need* experiences like this, why do we have psychiatrists, psychologists, and medical doctors who dedicate themselves to the praiseworthy goals of unsnarling human

confusion and misunderstanding so that people can bypass experiences of this sort and enjoy emotional wholesomeness and peace?"

A frater asks a related question: "All religions and mystical philosophies teach love and kindness to others, and yet we Rosicrucians know that the greatest lessons learned are the ones burned into our consciousness through much trial and suffering. How do we reconcile these two diverse principles?"

It is true both psychologically and philosophically that the content of good, the value placed upon it, and what its substance is said to be depend upon the experience of adversity. Conditions or circumstances may not be realized and accepted as good if their *contra* nature has not first been experienced.

Many, for example, lack appreciation of the excellent health they possess. They even unwittingly abuse their health because they have never suffered illness to any extent. Many others do not appreciate their relative freedom and opportunity under their system of government only because they have never experienced tyranny and oppression. It requires states of adversity, inadequacy, and suffering for understanding and appreciating the opposite condition. There are many things we possess or which we have access to that we accept as being commonplace. They are assessed at a true value only when we lose them.

A person who has always dwelt in the light and has never known darkness or shadows would attach little importance to it. To him light would be an established condition, the absence of which he could not fully realize. But does this mean that we must deliberately seek out misfortune, tragedy, and suffering? Does one, figuratively, put his finger voluntarily into a flame and burn it so that he may know the pleasure of relief when the sensation of burning ceases?

The natural course of events in life provides sufficient adverse circumstances as to make each of us appreciate what the term *personal peace* means. Often, of course, we create our own misfortunes. We set up objectives and ideals which we think we should attain and which are false in themselves. They may be contrary to the social order or violate natural laws. In trying to realize them, we bring upon ourselves discouragements and even tragedies. We then learn

that many of our customary activities, previously accepted as commonplace, are really the true contributions to our stability and happiness.

There is no one who has not tasted of life's adversities and thereby been able to form some real values. The more severe our hardships or the greater the tragedy, the more personal analysis and re-evaluation of our status are forced upon us. One who has been shielded from life's traumas soon finds life becoming dull. The good, the pleasures that others occasionally experience, become habitual with him and he becomes satiated with them. They lose their power to provide pleasure and then create a *contra* state. In other words, they become a monotonous irritation.

Consequently, an individual should not try to escape life. Rather, he should face it and fortify himself against its disastrous and possibly tragic effects. In witnessing them and their effects upon others, he can realize the consequences to himself if they should befall him. He can then realize and respect the favorable conditions which he does enjoy.

Do we evolve through personal suffering? Yes, if we learn a lesson as a result. If we know the cause of the suffering and how it can be avoided, we have evolved in that respect. We are then less inclined to instigate such conditions as may result in ourselves or others being subject to them.

Is, however, such suffering always necessary for personal evolvment of the moral sense and soul-personality? We answer by saying that it depends upon the level of consciousness of the individual, the degree of psychic refinement and development he has attained. There are those who have acquired the sensitivity and corresponding insight to readily perceive and comprehend things and conditions which may cause tragedy or suffering. Though they personally have not had the experience, yet they have a realization of it. They are then obedient to their own introspective vision and so adjust their lives as to evolve without the need of the personal impact of certain events upon them.

Each of us, however, is aware of some whose level of consciousness is not of that attainment. They do not or could not comprehend the probability of events causing misfortune for themselves or others. They blunder forth and are often seriously hurt in some manner. Usually, thereafter, they

become contrite. At least, they are cautious in the future and carefully avoid causing a recurrence of such conditions. These persons have learned thereby and to an extent have evolved in consciousness although only through the personal impact of unfavorable events upon their lives.

There are those, also, who believe that their reason and their judgment upon all matters are conclusive. They refuse to take advice or to benefit from the experiences of others. For example, they may know of a person's suffering from some economic disaster. Instead of feeling sympathy, they attribute the happening to the stupidity of the individual. They are assured that their own intelligence would have surmounted any such circumstance. They have no compassion for the misfortunes of another, considering them to be blunders in the unfortunate individual's thinking and living.

Mystically, the intuitive sense and insight of such a person is very low. He can only learn through the more forceful and coarse alternative of personally experiencing tragedy. He then comes to realize that his intellect and reason are not infallible, that men are not yet complete masters of themselves and their environment.

To summarize, we may say that tragedy is not an absolute need for everyone for the involvement of his soul-personality. Through study and by observation of the lives of others, one may learn vicariously of the conditions and circumstances that bring misfortune. He can in this way prepare to oppose and master such conditions. However, if the individual ignores them, he will ultimately collide with life with dire effects to himself. But for such a type, unfortunately, that kind of experience is needed.—X

Transferring Consciousness

A frater of Nigeria, addressing our Forum, says: "Within the last two weeks an announcement was made over Radio Nigeria and in the national newspapers that surgeons at Leeds University in Britain had succeeded in grafting into a living man the kidney extracted from the body of a dead man. This announcement was made sixty-six days after the grafting, and the living man was quoted as saying: 'I am feeling fine and will soon leave the hospital.'

"This achievement on the part of medical science tends to indicate that man is solving the riddle of life. Does this mean that consciousness and vitality are transferred to the living from the so-called dead? I wish the Forum to kindly discuss this subject."

There are, of course, many particulars missing in the account that the frater relates. For example, was the organ, the kidney, extracted immediately from a person who had just died and then implanted in the living man? Or had it been removed some time before and placed in a "bank," that is, frozen for use later? Organs have been removed and frozen so that the vitality of the cells was retained. The life of the cells was, we may say, temporarily suspended. When such an organ has been implanted and related to the circulatory system of the living body, the latter gradually became rejuvenated and functioned again as a normal organism. We presume that this is what occurred in the case of the kidney transplant.

The phenomenon and technique are not so much that of a transfer of the vitality of life as it is of an organ into a whole living organism. In other words, there must first be a living organism into which the part can be transplanted. It does not consist of a rejuvenation of life in a body where life has ceased to be.

With the marvels of today's technical developments, one hesitates ever to make a positive statement that something is impossible. It is doubtful, however, that a body which has been dead for any length of time (that is, where all life is actually extinct) can be revived by any form of transplant. For example, physiologists and neurologists have reported in technical journals that neurons (brain cells) have been permanently injured when the flow of blood and oxygen to them has been greatly reduced even for a temporary period. Accordingly, a revival of a completely dead body, if such were possible, would mean that the brain of that organism would be damaged to such an extent that there would be no semblance of normalcy.

In this connection, there has been in the past the metaphysical speculation as to what effect the transplantation of organs in which cells are alive or the transfusion of blood would have on the consciousness. Would the

consciousness of a living being in which such transplants or transfusions are made be altered in any way? Would the soul-personality of the individual thereupon assume a different objective expression by the infusion of the consciousness of another body?

Each cell has its inherent consciousness which accompanies the Vital Life Force, as explained in our Rosicrucian monographs. The consciousness of each cell conforms to a pre-determined duty or function which it has. Thus some cells, for example, by this immanent consciousness create the soft tissues, others bone tissue, blood tissue, or hair. Nevertheless, there is a *collective consciousness*, as Leibnitz, the philosopher, who was also a Rosicrucian, has explained. This collective consciousness is a *unity* of the entire matrix of cells in the organism, working together toward the harmony of its whole. Each kind of cell may seem to be working distinctly for a specific purpose, but in doing so it is accomplishing a work in unison with all the billions of other cells in the human organism.

To better understand this we may use the analogy of a crew of craftsmen on a construction job. Some men are carpenters; others are masons, bricklayers, electricians, plasterers, painters, plumbers, and sheet metal workers. Each is trained to do a certain kind of work. In a general way each one is not concerned with the activity of the other craftsmen around him. Nevertheless, they are actually working in unison. They are all contributing their individual skills toward a common objective, namely, the final construction of the building. Further, each depends upon the other since the structure could not be completed without the efforts of each separate craftsman.

The consciousness of the cells in an organism is far greater than that which would be introduced by any new cells through transfusion or through the transplant of human tissue and organs. The influence of the genes in the billions of cells of the body is greater than can be the influence of the consciousness introduced by foreign cells. Consequently, there is no danger of there being habit patterns established in the brain cells or in the glands affecting the personality or altering it.

Brain surgery of certain types, such as surgery on certain of the endocrine glands

and the nervous system, are far more apt to make a difference in personality traits and alter one's personal state of consciousness. Consciousness as a state of awareness might not change from the surgery, but the images the consciousness would have, the ideation, thoughts, and personal interests, can be affected by such types of surgery. In other words, anything which has a serious impact upon our emotional nature can bring about a change in our mental states. The emotional nature is related to our mental processes. For example, we know how excitement, fear, anger, love, or hate cause the rising of a chain of thoughts which are related to such feelings.

In his question, we believe, the frater is particularly concerned with the matter of whether the consciousness of a dead person may be transferred to a living being, thereby altering that of the latter. There would need be a means of transferring the various habit impressions, which are registered on neurons of the brain. These would have to supplant or completely dominate the individual's own registered impressions.

Through hypnosis, we can dominate the personal will of another to a great extent. By suggestion we can substitute for what ordinarily would be his normal, natural thought responses and actions. Such, however, is not the transference of impressions registered in the brain of another by any physical, mechanical means. Rather, it is, we repeat, the substitution of the subject's objective consciousness for that of the operator.

Even this is not absolute because one in a state of hypnosis is still greatly guided, shall we say, by his own subconscious mind. For example, he will not act on a hypnotic suggestion which absolutely violates his personal convictions. Thus he will not perform an immoral act under hypnosis that he would not do in a normal state.

Through surgery, it is possible to control physically the thoughts and actions of a person. This, we say again, is not a transference of consciousness. Rather it is the direction of the consciousness and the mental processes of the individual independent of his will.

It has been theorized by physiologists and neurologists, the latter who are specialists in the organic functioning of the cerebrum, that electrodes could be implanted surgically in

the brain and extended through the cortex like small antennas. Attached to these would be transistor-like devices. These would be related to certain association areas of the brain having to do with volition (will) and motor actions. Then certain transmitted electrical impulses from a central source like radio would give commands which would be received by the electrode antennas attached to the brain.

The individual would be impelled to act upon such impulses as if they had originated in his *own* thought processes. In other words, the command impulses from without would be more dominant than any positive thought the individual himself could engender. In fact, since the antennas would be attached to certain areas where the reason functions, the ideas arising would not seem to be foreign but would seem to be entirely one's own.—X

The Philosophy of Forgiveness

A soror of New Zealand, addressing our Forum, says: "I would like an interpretation of forgiveness and forgiving. How do we know for certain that we have forgiven the doings of our enemies? Does such forgiveness mean that we have completely forgiven only when we accept as friends our past enemies? Or do we only forgive a specific mistake and not completely accept the individual otherwise?"

Though it is not designated as a classical virtue, forgiveness, in fact, is a moral act equivalent to virtue. We may say that it is one of the fundamental virtues of Christianity. It has been made the basis of Christian theology.

What do we forgive in the psychological significance of the word? We forgive what we conceive as being a wrong. But it is more than this. We do not forgive only acts that others may interpret as wrongs. For personal forgiveness, the wrong must have a personal relationship. It must affect us directly in some way. If one makes an unjust derogatory remark to us that constitutes a personal affront, it is an emotional injury. It is something that we can react to in a retaliatory and angry manner, thus expressing one type of emotion. Or we may suppress such an emotion and forgive the act.

Even acts that are not necessarily related

to us may become vicariously associated with ourselves so as to seem intimate. For further example, suppose one is especially fond of animals. If another whom he knows has abused a dog, he will feel offended even though the dog is not owned by himself. He will think it a wrong against his affections and interests. It violates the attachments which the self has formed. Such an animal lover, if he were so disposed, could, therefore, forgive a wrong that was only indirectly related to him.

In all men there is the primitive instinct to strike back against a hurt. It is the impulsive act of inflicting a like hurt upon one who brings to us any kind of pain, emotional or physical, although not necessarily by the same means. When hurt through the malice of others, the desire to retaliate is the first impulse. Forgiveness is a restraint of that impulse. Does it arise as a superior emotion to that of retaliation and anger, or is it the consequence of reason?

True forgiveness is a compassion, a feeling of sympathy, for what is conceived as the inadequacy of the character of the one committing the wrong. It is the realization that the one who acts maliciously or ignorantly to cause injury is weak in self-discipline; that he is either reverting to the most primitive elements of human nature or is exhibiting ignorance. Reason may dictate the logic of forgiveness but it is not the primary motivating force.

Forgiveness is related psychologically to the spirit of justice. As we have had occasion to state in this *Forum* previously, justice is an extension of the feelings of self to include others. We do not wish to tolerate an injustice because vicariously we can realize what the consequence of such a wrong act would be if it were committed against ourselves. Therefore, we *sympathetically* extend the personal feeling of self to the wronged person. The spirit of justice is not reasoned primarily but first is felt as an emotional state. It is this same kind of impersonal compassion that impels the act of forgiveness. However, *impersonal* is hardly the proper word since vicariously we do personally feel the hurt of the other person.

Why does not everyone exhibit the virtue of forgiveness? Simply because all persons have not acquired those finer sentiments of the emotions. A coarse vulgar person is like-

ly to have little or no sense of forgiveness. His response to a hurt is brutal, belligerent, an eye-for-an-eye attitude. The finer sentiments of the sensitive individual are relatively of a psychic nature. They are not as common as the other emotions. Though more sensitive than the coarser emotions, these higher sentiments, once they are given expression, can usually discipline the primitive nature. A sensitive person needs to be violently aroused before he will give in to his lower emotions. In fact, one of the more primitive emotions usually arouses in him, concomitantly, the contrary restraining sentiment.

For these reasons, it is difficult to teach justice or forgiveness in such a manner as to cause one to display such virtues. One of the ancient Greek philosophers expounded that virtue can't be taught. Examples of such conduct can be expounded and the values of the virtue elucidated, *but* if one does not intimately feel them, he is not likely to exhibit them. In mysticism and metaphysics there are doctrines concerning the *evolving of the consciousness*. The purpose is to cause one to perceive and to respond to impulses of which he is not ordinarily aware. Such evolvment, we can say, is really the awakening of the latent sensitivity of which the human is capable—and some of the lower animals as well.

As to specifically forgiving an act or wrong from which a hurt has been experienced, reason should to some extent be applied in such circumstances. If one believes that forgiveness will be appreciated and that the individual will be contrite and regret his act, then, of course, it should be extended. But suppose the wrongdoer will nevertheless be defiant and arrogant. If there is every indication that he will learn nothing by being forgiven and may, in fact, actually consider it an act of weakness instead of kindness on one's part, then forgiveness defeats its own purpose. It will only encourage a continuation of the same conduct on the part of the wrongdoer. Under such circumstances, it is better to allow the miscreant to suffer the consequences of his own act.

Forgiveness does not include approval of the character and habits of the person who is being forgiven. An individual may do us an injury as an enemy. We may display that compassion which is forgiveness and

excuse and forgive the specific wrong act. However, one need not be so naive as to trust him immediately thereafter. He should be cautious in any dealings he must have with him and, if possible, avoid further contact. To do so would only be to abide by one's instinct for self-preservation.—X

Tolerance and Intolerance

There is much that can be written on the subject of tolerance. In a civilized society, it is a concept that is constantly reiterated. Probably, the nature of tolerance and the reasons that it has certain advantages in a civilized group are better known than practiced. Generally, it is conceded that the mature individual should be tolerant of the thoughts and actions of another, and can in turn expect tolerance of his own ideas, beliefs, and privileges. Many modern governments are based on the fundamental premise that each person has certain rights that are his, and as a price, or, we might say, in payment of those rights, he agrees to tolerate certain privileges, ideas, and behavior on the part of others.

In order that no one take advantage of the tolerance of another, human beings have established certain laws and principles to govern behavior. They have placed limitations on behavior considered socially unacceptable or that actually interferes with another's rights and behavior patterns. For that reason, we have in society law enforcement agencies and penal institutions. Those who fail to acknowledge their tolerance of other individuals and emphasize their own rights and behavior to the disadvantage of others can thus be properly disciplined.

The idea of tolerance is one of the highest ideals that can be exemplified in human society. That tolerance is necessary has been proved many times. If society is to evolve, if a civilized group is to grow better and more able to use its assets and natural resources, tolerance must be practiced.

We must tolerate the thoughts and actions of others as long as they do not interfere with our own. The intolerant person is therefore looked upon as a negative influence and a negative force. He who stands in the way of progress is one who bases his decisions and many social practices upon prejudices

rather than ideals and concepts that are conducive to growth, prosperity, and general advancement.

This generally accepted idea of tolerance as being a statement or indication of an individual's social adaptation, and intolerance as being exactly its opposite, has placed the term *intolerance* in a wholly negative light. There are occasions when it is necessary to be intolerant.

We should, as already illustrated, be intolerant of those who violate good laws for their own personal and selfish ends. The one who steals, murders, or commits any other crime which is detrimental to another or to a group is a type whom we cannot readily tolerate. To tolerate his actions without taking any steps to modify them is in a sense to approve of them. Therefore, we are in a sense intolerant, and rightly so, of those who interfere with the social structure in which we live.

There are other degrees of intolerance that can also be excused. We can rightly be intolerant of the individual who loudly proclaims his own views without ever considering another's. In other words, we become intolerant of another's intolerance. We can become justifiably intolerant of groups that tend to overstep their rights and privileges.

I, personally, am intolerant of religious groups who attempt to force their opinions and beliefs on those outside a religious area. I do not believe that a religious organization, for example, should actively participate in or attempt to direct the political affairs of society or tell individuals what their political beliefs should be. I believe that religion and politics should be separated, and I am, therefore, intolerant of the one who attempts to force his beliefs on my actions in one field and change my beliefs in another.

Tolerance and intolerance are attributes of human behavior. As long as individuals exist as thinking entities, there will always be those who have opinions different from their fellow creatures or from the generally accepted concepts of the society in which they live.

If there were not differences of opinion, there would probably be a static society. Much that we have gained in technological areas that have made possible many of the modern conveniences and refinements of liv-

ing which we enjoy have been gained as a result of the efforts of those who were intolerant of the smug satisfaction of the ones who wanted no change. Great inventors have frequently been criticized to extreme, have been called incompetents, or have been considered unable to be judged properly as mentally adjusted human beings. Those who have new ideas and who promote new applications of previously known ideas and concepts are those of whom society has been frequently intolerant.

All of us suffer from this ailment, if it may be considered as such. We have our own patterns of living, our own basis of thought, our own ideas, and we are intolerant of those who want to revise the pattern to which we have become accustomed. But if man is to be any different from what he is today, he must expect to have his thoughts, his ideas, his aims, purposes, and methods questioned from time to time.

Where tolerance or intolerance enters the picture most profoundly is in the matter of basic attitude. If simply because I do not want to change, I am intolerant because someone is trying to use the laws of the Cosmic to better his lot and that of society, then my intolerance is inexcusable. Tolerance of others' ideas should extend to the realization that human thought is a creative force, that as long as the thinking and application of thought on the part of another does not deprive me of my own right to think, then his efforts should be tolerated. If human beings will practice the simple concept of the Golden Rule, they will not have to give a great deal of thought to the technical aspects of tolerance and intolerance.

Today, there are many forces that tend to divide humans one from the other. These forces are social, political, racial, and others. It is the *intent* of the individual who promotes or teaches a new idea or concept that should be the basis upon which it is judged. We know there are those who exploit for selfish reasons, but there are also those who seek to bring into manifestation the concepts of their own consciousness and add to the benefits of man as an individual and as a group.

We should be tolerant to the extent of being willing to examine that which is submitted to us, not being too quick to make a decision, and considering all aspects of new

presentations, whether they be abstract or concrete. The first step to tolerance is to recognize the right of another person to live and to express himself. Intolerance in its negative aspects enters into human life and society when we refuse to give to others the same privileges that we ask for ourselves.—A

Do Souls Evolve from Animals?

A soror, a Master of a Pronaos, says: "In our Pronaos, discussion of the question of evolution is continually coming up. Some members question whether soul-personalities are still evolving from animals. Could this subject be discussed in the *Rosicrucian Forum*?"

To some the thought of the ascent of man from lower animals seems very repugnant. This is due primarily to certain religious study or training which they have had and which implies that man is a spontaneous creation. The sciences of biology, zoology, and anthropology confirm more and more the scientific opinion that man is a descendant of some branch of the primates. Upon the reconstruction of their form, fossilized human remains, as for example the *Pithecanthropus erectus* and the *Sinanthropus pekinensis*, have been seen to have many characteristics similar to the chimpanzee and other primates.

To a great extent, it is the human ego that likes to presume that man is God's chosen, exalted creation. Man not only wishes to believe that he is specially and separately created but that he is the highest intelligent being in the universe. The advance in astronomy and kindred sciences is, of course, gradually challenging this conception. The probability of equally intelligent beings existing elsewhere in the greater universe each day grows more and more certain.

Fingers, toes, and hands were not created specifically to perform their functions. Rather, they have gradually emerged as a result of adaptation to demands made upon the organism by environment and behavior. In fact, it is known that anatomically man has vestiges of organs that in other animals are developed and functioning, organs which he seems no longer to require. The human embryo in its period of gestation passes through forms that are similar to those of lower ani-

mal life, implying the gradual evolution of the human form.

Mystically, it is quite understandable that organic forms go through changes reaching greater and greater states of complexity. If man did not gradually evolve from the lower forms of life, then he would be a complete exception to the phenomena of nature. The true mystic and metaphysician does not think of his physical being as the real man but rather believes it to be a temple for what man *is*. Further, the mystic accepts that which gives an animal his form as being the consequence of the same cosmic and natural laws expressed in all life forms, including man. There is nothing objectionable about an animal form being developed, refined, and so perfected organically that it can eventually express what we call the human soul, as in man.

Does the evolution of the human form from lesser beings imply that the soul of man, likewise, has ascended from animals? Is the human soul-personality a development of an animal soul? Most orthodox religionists will deny vehemently that animals have souls. This conception again stems principally from the dogma of their faith. However, it is also furthered by the desire of the individual to assume that man alone can have soul and thus be a superior being in the universe. In the opinion of these orthodox believers, to consider that the essence of soul can pervade other living things lessens man's divine status.

As Rosicrucians, we do not accept the old *substance* theory of soul. This conception is that soul is a kind of divine substance or entity that is implanted at birth only in man. To Rosicrucians, there is a *universal soul essence* which accompanies the Vital Life Force. It contains the mind that we attribute to the Cosmic, that is, an underlying process or phenomenon which we call *law*. This Vital Life Force with its soul essence pervades *all* living things. The soul essence is not less perfect or efficacious in any form of life. It is the same in its quality in all animate things. Does this mean that the soul essence in a lower animal is the same as in man? Yes, in *essence* but *not in expression*.

The expression of the soul force as soul-personality depends for certain behavior up-

on the development of the organism in which it resides. As the organism acquires a more complex nervous system and brain, there develops a *self-consciousness*. This self-consciousness is an awareness of the inner self and those higher emotional states which are the soul essence's motivation.

We see this primitive expression of self-consciousness and the inchoate manifestation of soul in such higher animals as the chimpanzee and the dog. For example, they exhibit remorse, guilt, shame, and the like. It is not until we reach the state of the higher organism, *Homo sapiens*, or thinking man, that we have that extensive state of self-consciousness and its moral impulsion called *conscience*. These states or conditions man has termed his *soul-personality*.

Man has this self-realization, that is, he is able to recognize the dual functions of his being. Since he alone has reached that state of evolvment on earth, he believes that he alone has soul essence within him. Man has not evolved or actually perfected the soul essence. Rather, he first evolved physically in his ability to realize it. Then, he evolved in ways and means of expressing it and of having it direct his mental and physical life, which is the evolving of the *expression* of the soul, or really, the development of its reflection called *personality*.

There may be other beings in the galaxies of the greater universe whose soul-personalities are so far evolved beyond ours that ours by comparison would be as primitive as a dog's self-consciousness appears to us. These individuals might be offended if someone were to say that the soul essence of mortals was the same as theirs. However, we doubt that beings with such great enlightenment would be so primitive as to believe that their dignity could be threatened by any statement that lower beings also possess soul essence.

The soul-personality which man has is *his*. That personality has not come from lower animals. It could not. The personality is a reflection of the organism's ability to realize its soul force. Animals have, as we have said, the same soul essence as man. They have *not* the same soul-personality because their physical organism is not capable of discerning the soul force to the same degree as man.—X

Your Questions Invited

The *Rosicrucian Forum* obviously depends upon you, the Rosicrucian member, for its existence. The great majority of its articles originate with you or are stimulated by your questions.

Naturally, as members progress through the studies in the various degrees, they become occupied with particular topics and definite questions arise which they will ask. Many of these questions are similar in nature and once they have been discussed in the *Forum* they cannot be discussed again for some time because the majority of our *Forum* readers will have read the answers. This means that some questions that are submitted cannot be answered because unknown to the asker they have been answered before. However, there must be many questions that pass through the student's mind, the answers to which would be of interest to thousands of other members. Therefore, this is an appeal to you, as we have appealed before, to let us have your questions.

Now, a word about the kind of questions that should be asked: Obviously, they should be of interest to other members besides yourself. They should concern the teachings, philosophy, mysticism, metaphysics, and branches of science related to the teachings of the Order. Every question that is submitted cannot be answered, primarily because it may have been answered before, as we have stated previously. Or we may feel that the question, although of interest to the one submitting it, would not be of value or interest to anyone else.

We would also like to make plain that when your questions are received they cannot be answered in the very next issue of the *Forum*. Each issue must be prepared for the Editorial Department weeks ahead, sometimes a month or two ahead, so that a question, if it is worthy of an answer, may not be published for one, two, or three months.

In addition to having you submit questions you feel should be answered in the *Forum*, we would appreciate having your comments on the questions and answers you read. Tell us which ones you have enjoyed. This guides us in having the right answers appear, that is, the ones you want to read.—X

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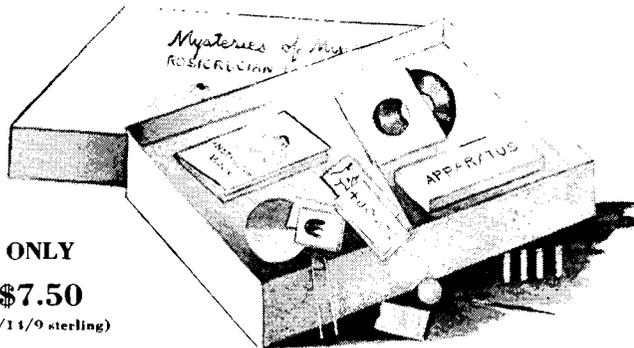
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SAN JOSE 14, CALIFORNIA, U. S. A.

June, 1963

Volume XXXIII, No. 6

Rosicrucian Forum

A private publication for members of AMORC



J. ENRIQUE MANCERA, F. R. C.
Inspector General of AMORC for Ecuador

Greetings!



COSMIC ETHICS

Dear Fratres and Sorores:

Does the Cosmic have a system of ethics? If so, what is it in relation to ours? This summarizes questions concerning this subject rather frequently asked by students of mysticism and esoteric studies. This presumes, of course, that the Cosmic is teleological, a *Mind Cause*, which is purposeful. It further presumes that this Divine or Infinite Intelligence has established certain specific values concerning human conduct in relation to itself. These values are what man would term *good* and *evil* or *right* and *wrong*. We shall further presume that the questions intend to integrate the meanings of ethics and morals, that is, for this purpose they shall mean the same.

If there is a divine or cosmic code that has been defined in a terminology comprehensible to humans in every tongue, then, obviously, every mortal would be bound to obey it or suffer whatever penalty it imposed. The fact is, however, that there is no universal code of moral or ethical laws attributed to a cosmic cause which has universal recognition.

Men profess many such codes which are sacrosanct in different religious sects. They are declared to be a theurgy coming to man as a miracle from a divine agency. Specifically, the founders or prophets of these sects are declared to have revealed these codes while spiritually illumined or cosmically attuned.

To an extent, in the psalms of Akhnaton one may derive a meaning as to what he believed the proper relationship of man, ethically, should be to his God and to his fellow humans. The following are excerpts from some of his psalms:

"How benevolent are thy designs, O Lord of eternity!"

"Thou didst create the earth according to thy heart."

"Thy love is great and mighty."

"When thou hast filled the Two Lands with thy love."

We note here that the God of Creation proclaimed by Akhnaton is adored as *benevolent*. Throughout the full psalms are references to the forms that this benevolence takes toward man, its many kindnesses, emphasizing and implying that such divine benevolence was a virtue which men could emulate.

There is, too, as our excerpts show, references to Ra, the sole god's *love* of mankind and how the many things he created in the universe, including man, were motivated by love. This again, if not directly, implies that man's conduct should be motivated by love. Again in the phrase, "Thou didst create the earth according to thy *heart*," we can construe it to mean the higher emotions and sentiments of kindness and compassion.

It is quite probable that if Akhnaton had not passed through transition at such an early age, he would have issued a moral and ethical code for his monotheistic religion and publicly proclaimed it. Such, of course, would undoubtedly have been declared to be cosmically ordained and inspired.

In Buddhism, Hinduism, and Zoroastrianism are also to be found as a part of their hagiography that which is accepted as ethical mandates issued from the Divine by which man is to govern his mortal life. The decalogue and Mosaic law, which greatly influenced Christian concepts and also the teachings of Christ, are further examples of implied or declared divine or cosmic moral and ethical edicts.

However, as every student of comparative religion knows, such edicts or codes are not in full agreement. There are certain interdictions and commandments in most religious codes which profess a divine origin that are, however, basically similar in content. These have undoubtedly arisen out of hygienic or social necessity as well as from traditional taboos.

Men have been illumined and inspired in meditation. In this conceived unity with their God or what they believed to be the

Absolute, they have felt a deepened sense of love for mankind and a great desire to serve it as they believed they had been divinely helped. They believed they had been ordained to so serve their God and that it was a cosmic wish that certain particular acts be performed or be prohibited.

These ecstatic feelings of the religious messiah or mystic must, of course, always be translated into an understandable behavior for mortals. It likewise must prohibit those acts of men which actual experience has shown are harmful to their physical being and social welfare. Murder, theft, lying, adultery, profaning of the gods, all these would logically be acts which would, in effect, support a concept of what would be ungodly conduct.

It is not that such religious founders or messiahs were hypocrites in proclaiming that their God had established such a particular code of laws for man. It was not their intention to declare a divine authority for certain laws in order to enforce them when otherwise they might not have been successful. Rather, psychologically and mystically, in their states of religious experience or attunement, they sincerely felt motivated to act as they did. Since certain familiar human conduct became associated in their minds with the mystical experience of "doing God's will," they conceived that such ideas were actually the intent of the Divine or Cosmic.

For us to think of them, however, as being the exact words of a deity is anthropomorphic and primitive. What, then, is cosmically right or wrong? To a great extent, this must always be an individual interpretation, depending upon the evolving consciousness of man. Man's definition of what is right or wrong and what he feels is offensive to the dignity of spiritual belief grows with personal experience and the ascent of the civilization of which he is a part.

An enlightened society, as we know, tends more and more to abolish as being

immoral certain barbaric acts which are brutal and cruel. Men are motivated to do this not by a special doctrine or mandate in words from a divine origin but by being better able to translate spiritual motivation within themselves into the language and thought of their times.

For example, not long ago it was believed that it was quite proper and in accordance with man's understanding of divine intent to burn heretics at the stake. These heretics were those who did not conceive God as their persecutors did, or who refused to accept the current religious dogma. Their persecutors were certain that what they did to their victims was what God desired. They could even find certain passages in their sacred literature which would be interpreted to justify their actions.

Today, the enlightened Christian would abhor such cruelty as being condoned by a divine Being. Why this transition of thought and practice? Has the Divine or Cosmic issued a new code for this century? Education has made possible greater analysis of the spiritual motivation of the individual.

The broadening of moral literature has also helped the individual to raise his consciousness and to feel and understand differently than he did in the Middle Ages in the majority of instances. Unfortunately, this does not apply to all persons of our times or even to those of the highest cultures and civilizations. Some still have a consciousness and a comprehension of spiritual relations that are archaic. Their definitions of cosmic or divine ethics and morals are actually primitive.

All enlightened persons, today, regardless of their religious faith, would consider it contrary to what they hold to be a cosmic order for a man to deny that there is a supreme or transcendent power of some kind in the universe. They would consider it a cosmic violation not to try to understand the phenomena of nature of which they are a part, either through science, religion, or

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

The Rosicrucian Forum is Published Six Times a Year (every other month) by the Department of Publication, Supreme Council of AMORC, Rosicrucian Park, San Jose, California 95114.

RATE: 45c (3/6 sterling) per copy; \$2.50 (18/3 sterling) per year—FOR MEMBERS ONLY

mysticism, and to work more in harmony with it. They would also consider it a violation of cosmic relationship for men so to conduct themselves as to inhibit or destroy the intelligence that they have gradually developed through the ages, or to suppress those higher emotions which give man his supremacy among the animals.

It behooves man from century to century to refine the behavior, the conduct, between himself and his fellow-beings so that it will reflect his growing awareness of his cosmic unity. Each century, then, reflects a man-made code of his sense of obligation to the Cosmic.

Fraternally,
RALPH M. LEWIS,
Imperator.

This Issue's Personality

A mystic has said, "There are two ways to understand a thing. One is to walk around it and the other is to take it into ourselves." The way to understand the Rosicrucian teachings and gain their advantage is not to figuratively walk around them. A purely objective appraisal and affiliation with the Order is not enough. One must take them *into himself*, make them an intimate part of his life; otherwise, they will always remain something apart, something just to be walked around.

Frater J. Enrique Mancera, Inspector General of AMORC of Ecuador, has taken the Rosicrucian teachings into his life. In turn, they have been an influence that has brought him much personal peace and satisfaction.

Frater Mancera was born in Guayaquil, Ecuador, on January 26, 1914. His parents were very liberal for the times and for the environment in which he was born. They wanted him to determine his education and choose his own career rather than be subject to complete parental domination. He was obliged first, however, to comply with the traditional communion, baptism, and confirmation of the Roman Catholic religion of his country. Finally, feeling free of other pressures, Enrique realized a need to dedicate himself to some serious liberal organization so as to stabilize his ambitions and emotions.

He began to earn his own living while still a child. Although employed, he took an intensive commercial course during available free time. Eventually, in 1930, he procured a position as a salesman and accountant with a commercial firm. During this time, he began to develop a deep love of reading.

He devoted himself to good literature, particularly publications which dealt with self-improvement and mind culture. Although at the time he knew no others with exactly similar interests, he tried entirely on his own to follow suggestions.

In 1934, he started his own small commercial firm, which succeeded to the point of giving him economic freedom, but in 1946 he gave up his business because his personal sentiments of honesty and integrity did not permit him to conform to the demands of the commercial methods of his environment. He believed that success built on a foundation of bad ethics was not worthy of his efforts. He was not yet a Rosicrucian and there were many circumstances that he could not thoroughly explain to himself. Yet, he did not want to submit to them.

During this interval, the work of the Rosicrucian Order, AMORC, was brought to his attention and he finally Crossed The Threshold of the Order. To him the teachings were like light to dispel shadows, revealing much that he sought to know. Since 1946, Frater Mancera has been an officer of a large aviation company.

Since he was unmarried, this required that he leave his family home and establish residence in Quito, Ecuador. With his Rosicrucian studies, his conception of life gradually evolved into a constructive personal philosophy. He experienced an inward dignity. In the interim he had cultivated the friendship of many other Rosicrucians who shared with him the love of knowledge and humanity.

He became very active in therapeutic work with the knowledge and approval of his physician friends, giving his time freely to the ill. He says that "this service fills me with harmony, peace, and happiness." Frater Mancera served as Master of the AMORC Pronaos in Quito from August, 1958, to March, 1960. He subsequently was appointed by the Grand Master of AMORC as Inspector General for Ecuador. In 1956, he attended

the International Rosicrucian Convention in San Jose, California.

This, then, is the biography of another of many Rosicrucians who have found life fuller, richer, and more rewarding because of their devotion to the Order's teachings.—X

The Nature of Temptation

A frater in Birmingham, England, asks that the *Rosicrucian Forum* discuss the questions, What is temptation? Will an understanding of the process of temptation enable us to gain more strength of character?

Temptation is a process which is difficult to understand because of the fundamental fact that there is usually an emotional overtone to all things which have to do with temptation. A person can, in the light of pure reason, deny the power of temptation.

If an individual has a habit that he feels would be beneficial to break because of its inconvenience or because it may be interfering with his health, he can logically and with reason state that he will not participate in any activity that has to do with the habit that he wishes to change.

From the standpoint of reason, it is very simple for the person who smokes, for example, to say, "I will not smoke again"; the person who is an alcoholic to say that he will never take another drink, or the drug addict to say that, in the vernacular of the day, "I am off the stuff."

These are all logical and reasonable conclusions of a reasoning mind. But when the individual is tempted again to perform the act that with his reason he denied that he wished to continue, he is then under influences where reason does not have the upper hand. He is rather in one degree or another affected by emotion.

I have used tobacco for many years, and I have repeatedly told myself that while I probably will continue to use it, I can at least control the amount so that there will be a minimum of interference with health. I tell myself that I will not use tobacco as frequently as I may have been doing over a certain period of time; but permit some tension to occur—an increase in volume of work or an aggravation of a troublesome situation to the point where my mind is occupied almost exclusively with the problem—and I will involuntarily light a cigarette

before the fact that I had decided not to use the weed as frequently as in the past is given a thought. In other words, an emotional factor enters into the otherwise clear reasoning process.

I have always been impressed by the type of individual who enjoys considering the difficulties of others and their reactions to those difficulties. I can visualize the person who reads in a newspaper or magazine that a serious crime has been committed and expresses horror at such an attack by another human being.

I ask myself, "What would the person who expresses disapproval of another human being's acts have done if he were in the exact circumstances, with the same background, the same experience, the same habit patterns, and influenced by the same emotional outburst that brought about the act inconsistent with our social and moral concepts?" None of us knows exactly what he would do under sufficient emotional pressure. To reason what we would do is one factor. To perform an act under emotional circumstances brings an entirely different set of pressures to bear.

Temptation in itself is an urge to do something different from what we are already doing. I am dictating this article at the moment. It is a beautiful day outdoors. I would much prefer to go out, take a sun bath, or simply loaf. I admit this weakness on my part because I think it is a common weakness among many human beings: the desire to be relieved of certain responsibilities.

Every human being dreams of being able to do as he pleases, but few accomplish or attain that status. The fact that I will go on dictating this article and will today work the usual hours is practically a foregone conclusion, partly because I accept the responsibility which is mine and partly because of habit. My habit pattern is such that if I put down my work at the moment and decided to pass the rest of the day in leisure, I would have feelings of guilt that would interfere with my enjoyment of leisure.

Now, like many things, either of these processes can be carried to extremes. Man should not force himself to work continuously; neither should he loaf or enjoy leisure continuously. This brings us back immediately to a very fundamental principle of

the Rosicrucian teachings that harmony and balance are wise in all considerations.

While temptation is an urge to think of circumstances different from those which are occupying our attention or time at the moment, the connotation in regard to temptation is usually related to a negative state. The moralists of many ages believe that temptation is always the urge to do something that is evil, and that this evil, if it can be considered as such, is usually closely related to a physical desire.

To return to my previous illustration, any intelligent human being knows that an excessive use of tobacco or, as far as that is concerned, many other things which are at our disposal as human beings, is not conducive to the best of health; therefore the urge to use such elements to excess is a negative type of temptation.

Temptation, however, I do not believe is necessarily wrong in every case. We can be tempted to do things or to occupy our minds with ideas which are not necessarily of moral significance. A temptation with which I am frequently confronted is my fondness for books on certain subjects, particularly by authors whose writings I like. If I read in an announcement that a new book has been published on a subject in which I am interested (and the review that I read assures me that it is a type of subject matter which I want), or if I am familiar with the author and know the presentation or anticipate what is to be presented, I frequently buy the book.

Until that book is read, it is a constant temptation. I find myself alibiing, putting other work aside or postponing it, so that I can use all the possible time available for the reading of that book. I am constantly tempted away from other duties to devote myself to the book in which I am interested.

Now, it would be a very far stretch of anyone's imagination to say that this type of temptation is in any way evil or a temptation to act in an immoral or even a nonmoral manner. It is simply a desire to do something which appeals to me more than what I am already doing or feel obligated to do. I frequently dislike to lay a book down to go to the office and carry on my necessary duties or to go to bed. It seems a waste of time when I prefer to read.

Temptation, then, in the broadest sense,

it seems to me, is based upon judgment of a proper valuation of our desires. Psychologically, temptation is based upon an urge within oneself for a certain degree of freedom. We all value our freedom and our desire to make up our own minds, and when we have something that we are obligated to do, we sometimes resent it. As a result, the actions that we would prefer interfere with what we should do. It is often a choice between what ought to be done and what we would like to do.

It is therefore obvious that if we want to eliminate temptation altogether, we will have to adopt a concept similar to that presented by the Buddhists; that is, to eliminate all desire. If we had no desire, then there would be no temptation because there would be no action or thought which we would prefer over those which are occupying our attention at any particular moment.

This also raises additional problems because if man eliminated desire entirely, he would seriously interfere with his own progress, his own evolvment. Evolvment, as has been stated, elsewhere, is a process of moving from imperfection to perfection. If we are going to move toward perfection, even though we may not fully attain it, we are going to have to desire it; we are going to have to be tempted toward that perfect state. In that sense, desire serves as a very useful tool; insofar as carrying out a basic or fundamental purpose of our existence is concerned.

The temptation with which the average individual is concerned is that which will interfere with his own well-being, progress, or the right on the part of any other individual to progress and well-being. Theoretically, in order to progress from our limited state of being, as we are now, to one of greater perfection, we must possess the ability to adjust ourselves to the situations with which we are faced. Normally, the well-balanced person is an individual who uses his reason and his knowledge as well as the psychic impulses he receives through the channels of intuition, and who *directs* his desires rather than *attempts* to eliminate them altogether.

The intelligent individual who realizes that he is overweight and eating too much is able by directing his mental processes and actions to control the desire: the temptation

to eat those foods that would contribute to a continuation of the condition he knows must be controlled. Another application of the positive use of desire is that for higher things. The desire to achieve higher ideals will lessen the desire for material values.

If an individual lives merely for the gratification of his physical senses and the accumulation of the material things of the world, his desires are going to be limited to those same areas and ends. If he raises his sights and directs his consciousness to a life span which is eternal rather than earthly, then his desires will include the evolverment that will bring him closer and into an area nearer perfection.

Habit patterns are the key to the control of temptation. If we are to succeed in bettering ourselves in the broadest sense of the word, we must realize that we must be put through a process of assuming responsibility and control. Anything out of control, be it a human being or a machine, is of no particular value, and surely the highest values are directly related to perfection. Consequently, we must aspire to higher values and assume the responsibility that leads us to them if we are to gain perfection.

That temptation has always been a problem of man is evident in many sacred writings. In the Lord's Prayer, we find, "Lead us not into temptation," or, as I prefer, in another translation, the saying is, "Lead us when in temptation."

Desires that would lead us away from aspiring toward our highest ideals are those which are temporary and which will not be permanent in the all-over scheme of the life of the soul. To direct our attention to values which we ultimately want to achieve is to become temperate and to balance our physical desires so that they will not monopolize our thought and actions or stand in the way of our spiritual and psychic progress.—A

More About Sleep

What is sleep? This is a question that has been asked longer than any man today may know. Not very long ago, I wrote another article for the *Rosicrucian Forum*, which I rather presumptuously entitled, "The Nature of Sleep." As I reflect on that title, I realize that by the title itself it might appear as if it

were my intention to cover the subject in its entirety, and in the course of the article to examine and explain the complete nature of sleep. A re-examination of the article will make it obvious that I certainly did not exhaust the subject; neither in retrospect did I have the knowledge, the information, or the access to experimentation sufficient even to imply that the subject would be treated in full.

I am again reminded of this subject because of a news item which I read recently. It stated that at a symposium conducted by the Royal Society of Medicine in London, a somewhat new approach to the theory of sleep, particularly to the mechanism of sleep—that is, the process itself—has been advanced. Actually, in preliminary discussion at this symposium, it was acknowledged that we know practically nothing about sleep. It is one of the innate traits, or we might say even a reflex, with which animal life is provided and to which it responds in spite of all that we may do to either avoid it or to attempt to woo it.

We do know some fundamental principles. For example, it is known that recently blinded persons have vivid dreams. This may be a reaction to the loss of a physical sense. It is also known that individuals who have lost one sense faculty can have dreams in other fields of perception. For example, an individual blind since birth may have dreams in the field of sound or touch. We also know that some people place a comparatively modern innovation on their dreams—that is, they dream in color, while others dream in black and white, like an uncolored photograph. Also, as I wrote in still another article some years ago, there are individuals who always dream in a somewhat subdued atmosphere of vision. The background and all that they dream is dark, vague, or cloudy. I happen to be one of that classification. I have never had a dream to the best of my knowledge that the events took place in bright sunlight, or under any other form of distinct and bright illumination.

Other individuals dream continually in an area of brightness. Some theories have been advanced that persons like myself whose dreams are always in a dreary atmosphere are pessimists, while those who dream in surroundings that are brightly illuminated are optimists. This is another theory about

sleep that has not been proved either true or false. And so it is, we could go on enumerating one theory after another, but none of these theories answers the question of exactly what sleep is.

In accordance with the discussion referred to by the Royal Society of Medicine, this new theory propounds the concept that there are two kinds of sleep. First, there is the type of sleep that is the result of the functioning of the brain's cortex, and this type of sleep is referred to, according to the new theory, as orthodox sleep. Then there is another type of sleep which results from the functioning of the carotid sinus, which is a valve in the main artery of the neck. Because of its functioning, it can have a dampening effect upon the main centers of the brain, and as a result of the process induces sleep in various degrees. This latter type of sleep is named *paradoxical*. Furthermore, the new theory states that it is during this latter kind of sleep—that is, paradoxical sleep—that the brain is relatively active and dreams occur. It has already been more or less proved by experimentation that all of our dreams take place not in our most sound sleep but usually in the lighter part of our sleeping period. Many dreams that may upon reflection seem to have covered a considerable period of time actually are a series of thoughts that took place in just a few moments as we were awakening or during a period of dozing as we took a nap on a warm, summer day.

Dreams, according to the new theory then, are an activity of the brain that is regulated by the blood supply to the main centers of the brain. To further examine this theory, it would seem then that orthodox sleep is what we might call physiological sleep, provided so that the body can have the maximum rest. Any functioning entity, be it mechanical or human, uses energy in the process of its functioning. There must be some means of replacing that energy; and on the part of the animal, it is in sleep that the maximum rest occurs. Physiologically, the brain is equipped so that it may function in such a way as to cause the body to reach this maximum state of rest, which, in accordance with the new theory, is classified as orthodox sleep.

When an individual dozes, lightly naps, or in the period just before waking becomes somewhat more physically active, he experiences the period of paradoxical sleep, which is a state that is maintained by the regulation of the blood supply and not by the functioning of the brain itself to create rest. Now if the orthodox sleep is needed for bodily rest, there may be some who would ask why paradoxical sleep exists. To further follow the theory of the Royal Society, it is believed that we need the paradoxical sleep, which is to the mind what orthodox sleep is to the body. Paradoxical sleep makes it possible to provide a release of mental tensions and functions. In experimentation, people who have been deprived of this paradoxical sleep have shown pronounced psychological disturbances. These have included such manifestations as anxiety, irritability, and difficulty in concentrating or using the mind for constructive purposes.

Such an analysis of sleep causes us to realize that if this theory is true, then nature has provided an outlet for man both physically and mentally. In today's complicated society, when complexes and irritations cause functional problems and make the psychiatrist as well known as the general practitioner of many generations ago, it is obvious that man should have been equipped with the means by which to rectify his psychological tensions. Therefore, if we accept this theory as true, and it is tentatively as good as any other until something more is proved, we should look forward to actually enjoying our dreams.

Our dreams are an escape mechanism, a means by which we vent ourselves. It is quite possible that this is the first theory that has provided a logical reason for dreams. There have been those in the past who have wished to make all dreams visions, to consider them as prophetic or having certain psychic basis. Our new theory does not rule out this possibility, but it also indicates the probability that as in all forms of nature, there is balance, and that man has an innate function contributing to the harmony of body and mind by the fact that two mechanisms exist in sleep—one for the rest and relaxation of the physical body and one for providing an outlet for irritations and tensions that exist in human consciousness.—A

Are There New Souls?

A frater writes, "My brother and I were discussing incarnations, the increase of the world's population, and the creation of new souls. It would seem that perhaps there is an increase in population, even allowing for the lost continents of Lemuria and Atlantis, wars, famines, and diseases.

"If new souls *are* created, are they on a low level of development, and where would we be most likely to find them? Would this have anything to do with the amount of cruelty, crime, and coarseness in the world today? Are there many people in a low stage of development?"

Actually, there are no *new* souls, if one means by that term completely created separate segments. From the purely mystical point of view and particularly from the traditional Rosicrucian conception, there is but one universal soul force. This soul force is the *essence* out of which there manifests the individual soul-personality. This universal soul force, as a Divine Intelligence or Cosmic Mind, accompanies the Vital Life Force which makes an organism animate. The quality of this universal soul force is *infinite* in its nature, that is, it can never be exhausted. Further, it is divinely perfect in whatever living form it pervades. Therefore, in essence the soul force of every human being is equal in perfection. Another way of saying it is that every human possesses an equally perfect soul force.

The distinctions in man and the differences in this regard arise from the expressions and self-realization of that universal soul within them. To the extent that the individual develops his self-consciousness, his awareness of the universal soul force, the cosmic mind within him, to that extent will he exhibit a soul-personality. Consequently, man can never depreciate, detract from, or add to the universal soul within him.

It does not lie within the province of a finite mortal to alter in any way the nature of an infinite and divine quality. What man can and *should* do is to evolve the soul-personality, the expression of the universal soul within him. This means the developing of the self-consciousness, the realization of and the corresponding behavior to the soul force within him.

It is for this reason that Rosicrucians have long stated that the old theological phrase of "a lost soul" is a misnomer. One cannot lose something of which he has no control or possession. He cannot lose the universal soul, for it accompanies the life force within him. Only when one passes through transition does the soul force depart with the life force.

The population increase does not mean an influx of new souls: The universal force is inexhaustible. It is like a continuous stream of running water. Whenever empty vessels are placed in the stream, they are filled with it; likewise, whenever new bodies are created, there is the ever ready universal life force to flow through them. We have then, perhaps, if it is a *first* incarnation, a new expression of the soul, a new soul-personality only.

There are persons who have asked, If souls come into bodies only as the incarnating souls of deceased persons, then, when there is an increase in the world's population, where do these separate souls come from? We see from what has been said, that it is not a question of juggling the same number of segments. There are no segments of soul. The supply of the soul force is infinite and ever ready to fill new mortal living shells.

Some new expressions of this soul force or soul-personality would be in a first stage of development. They might, as a result, be exceedingly primitive in their behavior. Their self-consciousness, the realization of their inner person, would perhaps be crude and coarse. It might be only a response to the most primitive instincts of the organism: They would be more animal than *homo sapiens*. Mystically, we can well assume that there are millions who are in their first and new incarnation. This would not necessarily mean that they had to be born as aborigines or among poverty-stricken ignorant peoples. They could be born, for karmic reasons, to well-educated cultured parents of an upper economic and social level. Such offspring might display the lowest type of personality and acquire a corresponding outer character.

We may also say that, from a mystical conception, individuals having had several incarnations can still have a minor degree of that self-consciousness that constitutes the awareness of the soul. It must be realized

that there is no automatic correspondence between incarnations and the evolvement of soul-personality. Just because one is in his fourth incarnation, for example, does not indicate that he has necessarily evolved four times more than one beginning his first incarnation.

The evolvement is a matter of *free choice*. We can or we cannot respond to the voice of the universal soul, its whisperings and impressions within us. We can deny this inner aspect of soul, if we so desire, and resort only to the animal attributes of our being; and millions of persons do. This accounts for the barbarism and cruelty that exist in an era of great technological advancement.

Sincere enlightened religious doctrines and practices will help some to attain this evolvement. Mystical studies and certain philosophies will help still others. Where there is a primitive coarseness and vulgarity, unfortunately, there is little inclination toward those methods which will help establish that inner awareness. In such cases, it sometimes takes a severe trauma, a great emotional shock, before the individual becomes responsive to or has a deeper self-consciousness which leads to the expanding expression of the universal soul force.—X

What Do We Want?

If the individual who becomes a member of the Rosicrucian Order will be perfectly honest in the analysis of his motives and desires upon soliciting affiliation, he must acknowledge that these motives and desires are essentially selfish. He is seeking something for his own benefit. He probably has been seeking for a considerable period of time answers to questions, better understanding of himself, better relationship to his environment, and a hope for a fuller, happier, and more contented life.

There is nothing wrong with such motives provided they are not selfish to the extent that they exclude all other purpose and aspiration. That one should hope to attain all these benefits is only normal, and in the process of their attainment, he may be able to use that which he finds in answer to his urges and desires as the means of extending his usefulness while living here on this planet with other human beings.

To become more philosophical or, we might say, technical, in our analysis of what the teachings of the Rosicrucian Order offer to help us fulfill these desires, aspirations, and hopes, we can see an immediate application of the law of the triangle because their fulfillment can be broken down into three different ideas or concepts. Before we were members of the organization and had studied its philosophy, we probably could not have put these concepts into the words I am going to use. Now we can easily relate our original thinking and our aspirations and wants with the concepts that have evolved through our study of these principles.

First of all, the elements that provide the Rosicrucian with what he seeks pertain to the concept of balance. We are taught very early that one of the important standards to be attained as a result of the study and application of Rosicrucian philosophy is harmony. Harmony relates itself to every facet of human endeavor and function. It means a proper balance and relationship between all the various factors that we encounter in our life and our environment.

One illustration is harmony of body and soul. We know that we are of a material and an immaterial composition. Properly relating these two factors to each other causes human manifestation to be at its highest in this physical state of manifestation. Without proper harmony between body and soul, both will suffer; both will be incomplete. Only by relating them properly do we enjoy a degree of health and happiness. So, man's first challenge as a thinking being—which as Rosicrucians we believe we are—is to cultivate harmony within his own nature.

Also, we learn that we can gain through various systems of study a certain amount of knowledge. By drawing upon the knowledge of the past and by simply taking advantage of that which has been recorded for us, we are saved the exertion and effort of trying to learn through personal experience all that has been accumulated in the form of knowledge.

Along with this knowledge, however, we have certain experiences. Life itself being an experience, we might say that life as a whole is the sum total of our knowledge and experience. If we emphasize one without the other, we are not balanced; we are not living in harmony. We must closely correlate our

knowledge and experience, and in that way produce a harmonious relationship that goes to make up our total existence at the moment and gives us a well-rounded expression. Balance, then, is what we seek in order to place ourselves properly in our environment to gain a degree of the happiness, health, and attainments to which all aspire.

The second point which we wish to attain is personal development. This means to be able to gain a certain amount of control of ourselves and of our environment. Personal development proceeds very slowly until we have firmly entrenched within our consciousness and our thought patterns the concept of balance. In other words, the idea of balance is a prerequisite to development.

Life as it is expressed here on earth is a continually evolving process. This is set forth biologically by the theory of evolution. By continually attempting to grow or expand, we become physically, mentally, and spiritually more closely related to the original cause of the universe and to the laws which were established to carry on its functions. Personal development, then, while one of the somewhat selfish motives for the study of this philosophy, is also the means of putting us in a position where we may contribute to the general evolvement of others.

The third point is to attain a degree of mystical attunement. Just as balance must be the underlying philosophy of personal development, so mystical attunement is an ultimate end of the evolving process. Man is first aware of himself as a physical entity and then becomes more conscious of himself as a thinking one. As he develops through knowledge and experience toward complexity, he is directed more and more to a closer state of coordination with the original source and power of the universe, which he usually terms the Absolute or God.

Mystical attunement is a direct relationship that man can eventually in this or a future life establish between himself and that infinite force we call God. When he reaches a close state of attunement with that source, then he no longer is a separate entity, floundering by itself in a vast and complicated universe. He is a part of the expression of God and is able to so attune himself to that Godhead that knowledge, understanding, and the answers to all unsolved problems are obtainable through the intuitive abilities of the soul.

These three factors, balance, development, and attunement, are the reason for which we study the Rosicrucian philosophy. It serves as one and—in the opinion of many of us—the most direct and appropriate channel to a full state of mystical attunement. If we drop the selfish motives and turn our attention toward those of higher value, we will realize that all three steps in the process have a unifying purpose or force, which is to transcend or supersede the individual differences and petty complexities that seem to arise in life.

Rosicrucians are examples of those who try to set aside personal opinion and prejudice. By developing attunement, they seek the good of society. We hear a great deal today about differences based upon race, creed, sex, political opinion, social ideas, and many other fields of human endeavor. That these differences exist is inevitable because man will interpret himself and his world as he sees it. More important than the fact that they exist, however, is the importance of the individual's realization that the final step in attunement, or the final degrees of mystical attainment, is to realize that the diversities within the human race are those which can be made subordinate to the ultimate ends which each wishes to achieve.

A full realization of the need for harmony, development, and attunement will cause man to appreciate the fact that what he seeks ultimately is the ability to transcend individual differences in his thinking; to supersede all differences of opinion with a striving toward a final attunement and oneness with the supreme and infinite power that is the beginning of the universe and the ultimate reality of all creation.—A

Cosmic Help for Prosperity

A soror presents this question: "The Order's teachings state or imply that when we ask the Cosmic for help for one thing or another the help will be realized if it is in accordance with the will of the Cosmic. I prefer to use the word, 'God' rather than 'Cosmic.' Consequently, when I pray for prosperity, if it is the will of God, I will prosper. How can it be against God's will that anyone prosper from any good undertaking?"

The term *will* here, and perhaps through the monographs, is not entirely appropriate.

(Continued overleaf)

It suggests too much an anthropomorphic, personal deity who is a kind of divine supervisor, scrutinizing the life and affairs, as well as the personal petitions, of each individual. We are sure that an enlightened person today does not conceive the Cosmos, or God, as being limited to such mundane actions, for, after all, such would to a great extent make man a puppet, his life almost exclusively governed by the arbitrary decision of some supernatural mind. It is more cogent and mystically proper to substitute another meaning for the word *will* in this matter.

There is also another aspect of this subject which must be given thought. It is the word *good* as used by the soror at the end of her question: “—any good undertaking.” This is the presumption that a human interpretation of what constitutes good would necessarily be in accordance with certain cosmic and natural laws. From man’s conception, *good* has two general meanings.

First, there is the *qualitative*. This means the fullness or proper quality of things, as Aristotle made plain. For example, a good carpenter is one who is proficient in his carpentry work. A good house is one that is adequate, substantial, and fulfils the purpose for which it was built. A good man is one who conforms to certain moral and ethical standards.

There is also the second common meaning of the word *good*. It is an *evaluation* of *human experiences* as they personally affect the individual. All that we find pleasurable, whether physical or mental, we term *good*. In other words, psychologically speaking, good is the name we give to the category of things which are pleasing to us.

Are all things that we as mortals find good, or believe to be good, actually in accordance with divine and cosmic law? Consider the variations in the moral codes of the different religions. The advocates of these different codes, whether they be Hindu, Parsee, Jain, Jew, or Christian, revere them and personally consider them good. Examination of them, however, will disclose that what one code considers good may not be acceptable to those having a different one.

For further example, the life of the liberal Christian in many respects is not thought of as good by the orthodox fundamentalist Christian. Yet both in their way consider

themselves good Christians. In the United States, we hear the term, “Good Americanism.” To other law-abiding citizens some of the conduct endorsed by these good-American groups seems chauvinistic and bordering on fanaticism.

We may sincerely desire prosperity through the accomplishment of a certain course of action. The specific undertaking one may *think* of as good; therefore it should be divinely or cosmically supported. However, the individual may fail. Why? First, it may not be *good* in the sense that the individual conceived it. Actually, it may be contrary even to man-made economic laws, and thus potentially not sound. For instance, what one individual may wish to promote in all honesty and sincerity as *good for him* may work economically to the disadvantage of others. Further, it may not be founded on good business principles and therefore fail regardless of the cosmic petition.

Let us look at it in this light. If man, or the elements of society, in good faith sets up a series of laws and systems for maintaining proper economic relationships, these should have Cosmic support. They should be supported not because they are business regulations or rules, but because of the human motives behind them, the intent to have them serve a good end as long as they are not in violation of natural or cosmic laws. We could not accept it as divine justice if a petition that would make ineffectual those basic principles men establish in accordance with their higher spiritual motives were to be arbitrarily favored.

Also, if it is cosmic justice or divine right, then cosmic and natural laws will work equally for all classes of men. It would not be compatible with what man thinks the Divine to be if an individual’s prayer for prosperity could be realized regardless of whether it was in violation of cosmic laws or not. The individual’s motives may be the best; but if the request is contrary to cosmic law, then one must expect it to fail. This is definitely what is meant by the phrase: “If it is in accord with the will of the Cosmic.”

Does this mean, then, that prayer is ineffectual as a petition? The prayer should always ask for *illumination*, that one may be guided to act in accordance with established cosmic law so that the enterprise will

succeed. The principal nature of the prayer should be for understanding of how to proceed. Also, there should be the request that assurance be given that what is wished for is coincident with divinely established forces and conditions. Many times in prayer of this kind the individual comes to realize that some aspect of his intended venture is inept. He then sees more clearly that he must alter his plans or adopt new ones.

The individual who does not pray in this way may take the wrong attitude that what he wants is inherently right, or good. He then asks only that the cosmic forces aid him in realizing his desire. If, therefore, his plan really is not proper, his prayer fails because he cannot gain support for what might result in cosmic violations. Such individuals are subsequently puzzled as to why prayer seems fruitless for them.

Usually, if one resorts to the proper kind of prayer, he receives an *insight* as to the rightness of what he is proposing. He comes to realize whether or not it is in harmony with cosmic laws. It may actually be revealed at certain times as an intuitive flash that one's plans may not be logically sound and should be abandoned. Unfortunately, most individuals in their anxiety or need for prosperity are not as thorough in their thinking as they should be. They think that God or a Supreme Intelligence will fill in the hiatuses in their petition or remove the flaws in their thinking and that all that is necessary is just to be sincere and to ask humbly.—X

Mysticism and Adversity

During a Forum conducted at a Rosicrucian rally, a member asked, "Is it possible through the Rosicrucian teachings to develop an ability to rise above unfortunate circumstances such as wars, economic conditions, and other adversities?" We might answer this question by stating that it may be possible but not necessarily desirable.

There is somewhat deeply ingrained in the consciousness of a modern individual the idea that mysticism relates to a situation or set of the mind that is unrelated to anything that takes place in the course of our ordinary existence. Another way of stating this idea is to say there exists a popular concept of mysticism that has nothing whatsoever to

do with the physical circumstances in which we live.

Since the basis of mysticism is founded upon a philosophy that upholds values that exist outside the material universe of which we are a part, it is sometimes believed that those who subscribe to such theories have no sense of relationship or contact with physical circumstances. This is obviously untrue. The individual who subscribes to the philosophy of mysticism is in all ways a human entity just as are those individuals who subscribe to the principles of materialism and to the values in the material world.

It is believed by many individuals that materialism and idealism are not reconcilable. Many go so far as to believe that if one subscribes to the principles of mysticism, he must shut off all relationship whatsoever with all that is material and physical. Such a belief is found exemplified in those who deny the body its simple needs and pleasures. This was common practice in an age devoted to monasticism, when the popular philosophy of the time made it necessary to believe that the more an individual took himself voluntarily away from the physical world, its problems, temptations, pleasures, and problems, the more closely he would be related to the idealism and to the ultimate values of God which he sought.

Such a concept has never been proved completely valid. While great mystics have led a part of their lives in isolation and in solitary meditation, there have also been mystics equally as great who possibly contributed more to their own welfare and that of humanity by being active, carrying on an occupation or profession, meeting the problems and vicissitudes of life like any other individual, and trying to direct their concepts of principles and knowledge toward the solving or utilizing of the situations of life with which they had to deal.

Insofar as the Rosicrucian teachings are concerned, we believe that the Rosicrucian teachings should help man realize the ultimate values, and in his realization of these values, he will aid his own development, and in aiding his development, he will be placed in a position to better attune himself to these higher values and accomplish the process of evolution that is man's lot or nature to eventually attain.

In other words, the Rosicrucian concept is

that man grows spiritually, psychically, evolving the personality of his soul just as he grows physically from childhood through adult years. Now, in order to do this, man must participate in the environment of which he is a part. I do not believe that an individual who did nothing but meditate from birth to transition would gain any particular advantages. In other words, the individual would not be relating his inner existence and the ideas to which he subscribed to the actual process of living. The Rosicrucian teachings are dynamic; that is, they are principles that can be used by man in his day-to-day living, and should be so utilized.

I am of the belief that man is incarnated in the circumstances where he finds himself existing because there are circumstances in the particular time of his incarnation that need to round out his total experience up to this particular point in his over-all soul evolvment. Just as a professional man may return to studies in order to take specialized training and gain specialized experience from the field which interests him or in which he attempts to serve, so we as individuals, regardless of the degree of our evolvment, are reincarnated into what we might consider comparatively as a post-graduate course in living.

Even those who have been recognized as avatars and masters have in many cases been those individuals who otherwise lived a comparatively normal life. Bear in mind that many of these great masters performed functions in common occupations—occupations that come to mind are fishermen, carpenters, teachers, and shoemakers. These individuals did not feel that participating in the ways of physical life was demeaning them in any respect. I cannot think of a single instance in which any great master apologized for his worldly occupation, but rather, there are examples in which he attempted to do the best he could in whatever was his occupation and training.

Now, anyone who deals in the day-to-day existence of living and attempts to perform reasonable, useful functions and gain a living, so to speak, is going to have to face the circumstances that are existent in his environment, in his profession, occupation, or society. Not all the circumstances are fortunate. They may be disagreeable. They may be problems that have their roots in

circumstances that are not within the realm of possibility to solve in one lifetime. To ignore such problems by entering into a continuous state of meditation, or to refuse to recognize the obligations, and even more important, the relationships that exist between us as entities with the rest of our environment, is to deny ourselves part of the experience which is necessary for our own growth.

To return to the premise which I stated before: If the circumstances that exist at this particular moment were not a part of our total experience, then we would not be incarnated at this particular time. While we may think that the situation in the world today is beyond the ability of man to solve, the fact that it exists does not mean that we are going to be any better off or avoid obligations by simply shrugging our shoulders and saying that it is something beyond us and that we will ignore all the negative or existing circumstances that may run counter to our ideals and with which we do not wish to be annoyed.

The Rosicrucian teachings prepare us to a degree to cope with our environment, or at least to draw out of our environment the lessons that are added to our over-all development and growth. Because of the fact that the picture presented here is a vast one, it is physically—and to most of us, mentally—impossible to grasp the whole situation. We cannot determine all the causes. Neither can we foresee all the effects. It is as if we stood looking out at a scene about us through a narrow slot and had to interpret everything that took place within our line of vision solely in terms of what we visually witnessed. It is obvious that our interpretation of the causes of the events that appeared before us and the ultimate effect that they might have as they pass beyond our range of vision would be many times erroneous.

This same analogy can be applied to our view of life as a whole, to our view in terms of universalities instead of in terms of particulars. We live under circumstances which are limited by the view that we have of them, and our view is definitely similar to that of a physical slot through which we view events that take place about us as we look through this limited area. Therefore, it is not necessarily the purpose of our teachings or of any other idealistic philosophy to

equip us with those abilities that will make all the irritating qualities of our environment have no effect on us. In fact, some may argue that the very opposite is true.

The more we become related to an idealistic philosophy, the more we are acutely aware of the basic principles of mysticism, the more circumstances will irritate us because they stir up, in a sense, the realization that the irritations of the moment may be the preparation for realizations of the future. Just as the antiseptic on a wound may sting and burn for a limited period of time that is necessary in order to contribute to the eventual process of healing that we want to take place, so it is that many of the factors of our environment, many of the circumstances of our individual lives, are irritants that are in a sense cleansing our experience. To be able to grasp situations and circumstances that exist beyond the limitations of our immediate vision and concepts is one of the challenges of living.—A

Family Opposition

A frater asks our Forum the question: "When family and friends oppose the Order, how can one best justify his membership and demonstrate the courage of his convictions?"

AMORC has determined statistically that the majority of cases of family opposition to Rosicrucian membership falls into one of three categories. The first is *economic*. A nonmember husband or wife, for example, having no interest in the subject of membership, may often regard the nominal expenditure for dues as an extravagance. Yet that person usually spends an equal amount, or more, for what has an interest to him.

Psychologically, value is determined by interest. If we desire something or derive pleasure or benefit from a thing, it has a value to us. Consequently, we do not think the money spent on such interests is useless, a waste, or an extravagance. There are those who think that money spent on opera, concerts, art exhibits, and even books is misused. Those same persons, perhaps, may spend more in a month's time on tobacco, liquor, card games, etc.

The second category of opposition is *religion*. Certain persons, zealous in their religious faith and beliefs, think it necessary

to display antagonism toward all intellectual pursuits or affiliations which they think are competitive. In an exaggerated loyalty to their faith—or because of the dictates of their church—they refuse to read the explanatory literature issued by the Rosicrucian Order.

They think that reading it would constitute an act of disloyalty or be mentally or spiritually contaminating. As a consequence, *they know nothing factual* about AMORC and its purposes. Their opinions are formed solely in ignorance of the facts or upon unfounded rumors which prejudiced devotees of their faith may have related to them.

Unfortunately, such misguided zealots consider it their moral obligation to oppose or intervene in the Rosicrucian membership of any member of their family. It becomes exceedingly difficult to present a cause, to explain facts to those who *close their minds* and who have prejudged something without evidence. Often, such persons actually tell the Rosicrucian member all that is "wrong" with the Rosicrucian teachings. The inconsistency would be humorous if its consequences were not serious. How can one who refuses even to read explanatory literature about the Order presume to tell the member who *knows* the contents of the teachings what is wrong with them?

We know of individuals who, although never affiliated with the Order, tell members of their families who are Rosicrucian students that the Order is "atheistic." They have also said that its teachings are "immoral" and that there is "absolutely nothing of value in the instructions of the Rosicrucians." They do not realize that in the light of their never having been students of the Order's teachings, their remarks make them seem childish, even irrational.

The third category of family opposition is principally *psychological*. We may say that it is, in effect, a deep sense of inferiority. A member of the family may not have the education or even the intellectual capacity to understand the Rosicrucian teachings, or his interests may be of an entirely different nature—in itself quite understandable and proper. However, he *feels inferior* because he cannot be interested in the subject. It causes him to feel that the interested member of the family is transcending him, assuming a superior status, and he rebels against it. He then begins a campaign of harass-

ment of the Rosicrucian member, of course, carefully avoiding to say anything that would indicate jealousy or envy. He maligns the Order, making charges against it which the member knows to be false and impossible of substantiation in any form.

This opposition is not always from a husband or wife. It may arise from a father, mother, sister, brother, son, daughter, or even from an uncle, aunt, or an "in-law."

What can be done? Let us take the first category where *economy* may be used as the excuse for opposition to membership. The Rosicrucian member should state frankly that he derives pleasure as well as benefit from membership. Further, he should state that he is willing to make the personal sacrifice of discontinuing it *if* the one who objects will be willing to sacrifice a pleasure of equal expense in which he alone indulges. A kind and reasonable question should be, Why should only I sacrifice my pleasure and personal benefit?

It can be explained that *all* members of the family must by nature have some little *personal interest* just as they have a common family interest. A wife would not expect to find pleasure in working in her husband's home workshop; a husband would not expect to find pleasure in his wife's shopping tours or embroidery activities. Membership in the Order is a constructive, satisfying thing from which no harm or inconvenience to the family can come.

With respect to the second category, *religion*, all religions advocate truth as one of their precepts. All faiths also recognize the virtue of justice and *preach tolerance*. Therefore, in a sense of fairness and justice, one should determine the truth by simple investigation. For one to refuse to do so is not only unjust and intolerant but is also actually bigotry.

The person in question should be shown the little brochure, *Who and What Are the Rosicrucians?* There in concise factual form are authoritative statements by the Order, revealing what the Rosicrucian Order *is* and what it is *not*. It explains that it is a fraternal order—not a religion and not atheistic. In fact, to become a member one must have a "firm conviction in a Supreme Being. . . ." The booklet further states: "The Order makes no demands upon its members to conduct themselves in any manner that would

cause public ridicule or condemnation. They resort to no practices or rites which in any sense are injurious to health, family relationships, or morals."

The booklet likewise gives a summary of the history of the Order and mentions a few of the many topics AMORC teaches. The booklet, *Who and What Are the Rosicrucians?* is available *free* to every member. It is not intended as a propaganda item to procure members; rather, it is merely a statement of facts about the Order intended for newspaper editors, publishers, and circumstances such as these.

The third category, the *psychological*, is the most difficult with which to contend. Here we are confronted with prejudice founded upon *pride* or an imagined affront to the ego. Here it is necessary to use some of the same personal arguments as those suggested in the economic category. It should be made explicitly clear that Rosicrucian membership is not for the purpose of acquiring personal distinction; in fact, to exploit one's membership would be contrary to the ethics of the Order.

The Rosicrucian must display a spirit of humility in his realization that there is much yet to be learned from life. Then, he must acknowledge that it is an interest different, perhaps, from others' interests—as theirs are different from his. He should explain how Rosicrucian membership helps create a better understanding and bring about family unity if all will *cooperate* by at least being *tolerant*.

Further, it may be related that whenever and wherever he can apply what he has learned to the benefit of the family, he will do so. It should further be stated that he hopes that his Rosicrucian studies will make him a better, a more understanding and sympathetic, individual, and not in any sense a "superior" one. Each of us has a different way of expressing himself, some physically, some mentally. Each way has merit. But to try to equalize the expressions and interests of all people, in all things, would be to deny our natural individualism.

We do not pretend to claim that these suggestions will be an absolute solution to a family opposition problem. We do say from experience with these problems that these suggestions will be helpful.—X

Entering the Presence of God

A frater now addressing our Forum states: "All human beings, you will agree, find it difficult to attain an awareness or consciousness of God, and comparatively few human beings know exactly how to enter the mystical presence of God. Will you help?"

The experience of "the presence of God," as Jews, Christians, and Moslems may phrase it, and a "union with the Absolute," as certain mystics and followers of some oriental religions may term it, are similar. What the objective interpretation of the end they seek may be is immaterial. Rather, it is the unique state of consciousness they experience which determines whether or not they have been successful.

What, in general, is this experience? It is an entering upon another plane of consciousness transcending the usual objective one. It is the *subconscious* state in which the individual does not actually perceive the reality about him but has a consciousness of other conditions which have as much and even more reality to him than his environment ordinarily has.

There are certain common characteristics associated with this mystical state. It is truly a mystical state regardless of how orthodox and fundamental may be the faith of one having it. The one who has the religious experience of standing before his God and the mystic who is conscious of an absolute unity are both participating in a true mystical experience.

If one removes this mystical element from religion, there remains nothing but a collection of traditions, liturgies, and rites. The true religious motivation is *subconscious*, not objective. This urge or impulse is never really satisfied with formalities, the objective form of religion, unless they produce a state that gratifies the inherent religious spirit.

An analysis of the comments of those who have had the mystical experience has provided some information of what it generally consists. This analysis, as most authoritative students of the subject have related, is made particularly difficult by the fact that one of the characteristics of the mystical state is its *ineffability*.

The ones having had the religious or mystical experience have frequently in their literature or remarks referred to their inability to express their feelings and what they had realized. We may use a crude analogy to make this more understandable. When a lover of classical music hears a magnificent symphony, it is difficult for him to describe his ecstatic feelings in such a manner that another may likewise experience the same sensations.

Another characteristic of the experience is the disappearance of reality. Things, if one still has an awareness of his surroundings, seem to lose their particular quality. In their stead, there seems to be a matrix, a pattern, into which all the particulars fall. The pattern in itself has no single quality or form. Rather, it seems to be a state or condition of harmony in which all things participate with an equality. This is a characteristic frequently receiving the mystical term *at oneness*.

The state of oneness, or unity, is, of course, greatly influenced by the religious or philosophical background of the individual. There have to be some sense qualities attached to the experience or it would have no substance or ideation in the consciousness at all: The sensations of the experience must have some image qualities for them to be known. These image qualities are related to the objective experiences of the individual.

The early, shall we say more primitive, Christian mystics conceived the Deity in an anthropomorphic form; but in their mystical experience, God was not confined to the mental image they had commonly established. Rather, they had an ecstatic sense of beatitude—a kind of aura of the love which they had attributed to Him—which they construed as the *immaterial* presence of God.

In this aura, the heavens and the earth with all their particulars were harmoniously merged. They were not seen as such, but there was a kind of indefinable awareness that they were there. This is the *transcendent* aspect of the experience. Man is in a different relationship to the particulars of the Cosmos in the sense that nothing is any longer separate in relation to himself. All existence or reality acquires a monistic state.

It appears that in some mystical states the oneness or unity applies only to the one having the experience and to all of the reality

of the universe which merges with him—God or the Divine Personality being separate from him and the universe. That is, man is not aware that he, the universe, and his God are one. There is a unity of all, with the exception that the Supreme Being is not included.

In contrast to this is the pure *mystical pantheism* in which the Divine is definitely related to all else, including man. It is realized as a single all-pervading essence in which the mystic feels that *he*, not his body or the material form of things but the essence by which they have existence, is one with God and that such *is God*. Everything is but one of the myriad attributes and expressions of God, as Spinoza, the philosopher, delineates in his philosophy.

There is still another characteristic of the mystical state. It is what William James, in his philosophical work, terms the “noetic experience.” The individual senses an inner illumination, a kind of influx of *inner knowledge*. This does not consist of any added knowledge, as, for example, academic information or particulars in any specific field of objective intelligence.

It is felt as an *insight*, a clarity of understanding, the ability to penetrate with keener intelligence any problem that arises. Perhaps it can be best defined as a feeling of tremendous confidence in one’s ability to perceive and arrive at the truth of all that commands his attention. As a strong man realizes his strength; so the one having the mystical experience knows he has acquired certain powers of mastery.

The mystical state can be acquired voluntarily or it can be an adventitious event. To “enter the mystical presence of God” at will, that is, to experience a unity with what one conceives as the Absolute, requires long study and practice. In fact, some individuals are not emotionally and psychically adjusted for such a state. The extreme extrovert, for example, will find it nearly impossible to enter into the preliminary state of *detachment* from externality which is a prerequisite.

He cannot meditate so as to introvert his consciousness, drawing it away from the world even for seconds. This gradual withdrawing from myriads of impressions and reducing the awareness to fewer and fewer

ideas in the mind until the consciousness is focused upon one thing alone are extremely difficult for many and almost impossible for others to accomplish.

However, many have entered this subconscious state without intention, due to certain emotional stimuli which induced it. Some have had this afflatus momentarily while alone looking at a magnificent and inspiring scenic panorama. The humility and the love of nature which it induced were the stimuli that caused them to enter that plane of consciousness and gave them an awareness of the *One*. Others have had the experience by a study of the majesty of the heavens.

How can this state be induced? That, of course, is part of the technique of the Rosicrucian teachings. No matter what principles and laws are studied, however, certain emotional states are necessary. There must be an appeal to the psychic aspect of man’s nature. There must be that which arouses the finer and more subtle emotions and sentiments of the individual. He must be thrilled by the beauty of nature. He must feel an affinity to nature. He must feel a deep love for the magnitude and mystery of the Cosmos. He must thrill to a love of life. He must see in all things the handiwork of the Cosmos and feel his relationship to it. One who is mired in hate, envy, passion, and a complete absorption in material things can never expect the mystical experience.

This does not mean to imply that a mystic today must be an ascetic or a recluse. It does not imply that one must have a disdain for the world and material things and resort to self-mortification and the abnegation of the common pleasures of man. One may perform his duties and yet strive to express in act the impulses of righteousness and his spiritual aspirations so as to inculcate a love for mankind. He must try to avoid the prejudices toward men that the complexities and compression of modern civilization have aroused.

With this attitude and the Rosicrucian technique, one can enter into the mystical presence of God as many rational and practical members of the everyday world can testify.—X

Telepathy for War

A frater from Australia asks this question of our Forum: "It has been reported in the press lately that Russia is to experiment with telepathy with a group in England. One of the purposes, no doubt, would be to obtain an improved way of communication in time of war. Will there be an attempt to use occult powers for destruction in the years ahead? As Rosicrucians, we know that telepathic transmission is often retarded by a heavily polluted negative atmosphere. Would not the emotions of hate, lust for killing, and so on, in time of war, particularly if given vent to by an aggressor whose motives were cosmically wrong, be sufficient to render such transmission only partly successful?"

The old cliché, "Everything is fair in love and war," has application here. In a state of war, expediency applies rather than principle. At such a time, a nation that sincerely believes its motives are morally justifiable will, nevertheless, under emotional stress often resort to measures that in time of peace would be beneath its standards. Religious wars are an example, almost every cruelty having been resorted to with the belief that such a cause and action had divine sanction for the purpose of gaining a victory. Consequently, there is no doubt that if the phenomenon of extrasensory perception, or telepathy, were developed to a commonly applied science, it would be used by both aggressor and defender nations to gain their ends.

As we were permitted to relate a few years ago—in this Forum, I believe—the Emperor of the AMORC was approached in his office by an agent of a United States Intelligence Bureau, who desired to know to what extent the Rosicrucian Order had experimented with mental telepathy and what success was had. He desired to learn if we had formalized a specific method which others with practice could apply with a reasonable degree of success. The agent, of course, was told that the principles and methods concerning that phenomenon had long been used by the Rosicrucians; in fact, that they had been used centuries before modern psychology had considered the subject as not being fantasy but in the realm of realism.

The Emperor expressed surprise that a government agency was interested categori-

cally in the subjects of metaphysics and experimental parapsychology. He was informed by the agent that it was believed that a certain foreign power was conducting extensive experiments in telepathy. It was presumed that the purpose was to gain information from the minds of the principal personnel of the enemy; also perhaps surreptitiously to influence the minds of such personnel. Although this sounds like an excerpt from a science-fiction tale, it is an account of an actual occurrence. That this research is and has been carried on extensively by the scientists of different governments is, therefore, within the realm of probability.

Through the kindness of a frater, the following has come to our attention from a technical authoritative source:

"What has been reported by our government (U.S.A.) about the Russian work reads like science fiction. Russian scientists have evidently found that ESP (Extra Sensory Perception) is a form of electromagnetic radiation on a series of wave lengths in the centimeter, millimeter, and micron bands. No single wave length carries all the information of any one message; somehow it is separated and carried on the different wave lengths.

"An evident aim of the Soviet work is to devise methods of synthesizing and amplifying messages. If this is by ESP, messages could be broadcast to entire populations as a psychological warfare weapon."

The question now arises, What success could be had by those who would use the knowledge of telepathy for a purpose destructive in its nature? First, it must be understood that telepathy consists of natural laws of a psychological nature. It concerns the mental and psychic powers of the individual. There is nothing supernatural about it.

It is true, of course, that it concerns functions of the mind and consciousness not ordinarily used. These functions may be termed abnormal only in the sense that they lie behind the conscious mind. Even with the Rosicrucians there is yet much to learn about the technique of telepathy. Why some things occur as they do and only under certain circumstances can be only speculated on until further examined and substantiated.

Since in telepathy we are utilizing natural

laws, they will perform for any individual who applies them correctly, as will the principles of memory improvement, development of habits, and the use of reason. The law of gravity, for analogy, will function as efficiently and responsively for a criminal as it will for an avatar. Therefore, anyone applying the laws of telepathy successfully could transmit communications to any other *receptive* mind. Having the other person in a receptive mood might be difficult if there were no intentional cooperation.

There is little danger that an individual may be influenced by the thoughts of others to commit against his will acts he considers wrong. This has been proved in experiments in hypnosis. The will of an individual, unless he voluntarily submits, is stronger than the thoughts projected to him by another.

If one has certain definite moral and ethical convictions, for example, which he would not under any circumstances cast aside; then these convictions cannot be surmounted or replaced by the thoughts of another. Specifically, if one in the service of his government is absolutely loyal to his trust of classified information and would never submit to treachery or defection, then any thoughts to the contrary transmitted to him would be ineffectual. It is possible that a concerted attempt by many "to reach him," that is, to influence him, might cause him to be nervous and experience a mild emotional disturbance within himself. Even though he might not realize just what was being done, the attempt to influence him would be of little value to those committing the act.

Mystically, is there not some cosmic protection against the sending of malicious thoughts? In esoteric tradition, malicious thoughts can be greatly mitigated in their effectiveness by their negative nature. It is always stated in such mystical literature of tradition as the Rosicrucian teachings that the divine or cosmic mind within us is the guardian of the threshold of self. It prevents thoughts not in harmony with our being from entering our consciousness.

As Dr. H. Spencer Lewis has pointed out in his most interesting and constructive book, *Mental Poisoning*, we can be hurt only by the malicious thoughts of others if we *consciously, objectively*, know what they are attempting and *believe* that their efforts are being successful. *We*, then, not the others, are poisoning our own minds by our belief in the harm others can do. The *belief* that we are being mentally persecuted by others can actually bring harm to us. These negative suggestions can cause fear. They inhibit our peace of mind and result in emotional and physical ailments. Unfortunately, the individual attributes the conditions that result to the "evil thoughts" of others. His superstition becomes even more firmly entrenched as a negative inharmonious stimulus in his own mind.

In mystical philosophy, there are ways in which individuals can protect themselves against the efforts of those who would attempt to disturb them by their thoughts. This procedure is the opposite of the negative thought of personal mental poisoning. This consists while in a meditative state of suggesting to ourselves that all we consider good and constructive, such as inner cosmic and natural forces, be a restraint to any destructive and malicious thought being sent to us.

This procedure has a sound psychological basis, as well. It consists of suggestions to the inner mind. The suggestions become implanted with conviction in our subconscious. It is like being inoculated against a disease. The inoculation establishes antibodies that build up a defense and resistance to invading germs. It accomplishes this by strengthening those cells in our bloodstream that defend us against destructive germs. In like manner, the *positive* thoughts implanted in our subconscious will oppose any negative thoughts that may possibly reach through.

As in military armament today, anti-missiles are being developed to oppose and destroy missiles; so the technique of telepathy must and does develop anti-destructive thought procedures.—X

INTERNATIONAL ROSICRUCIAN CONVENTION

July 14-19, 1963

Rosicrucian Park - San Jose - California - U. S. A.

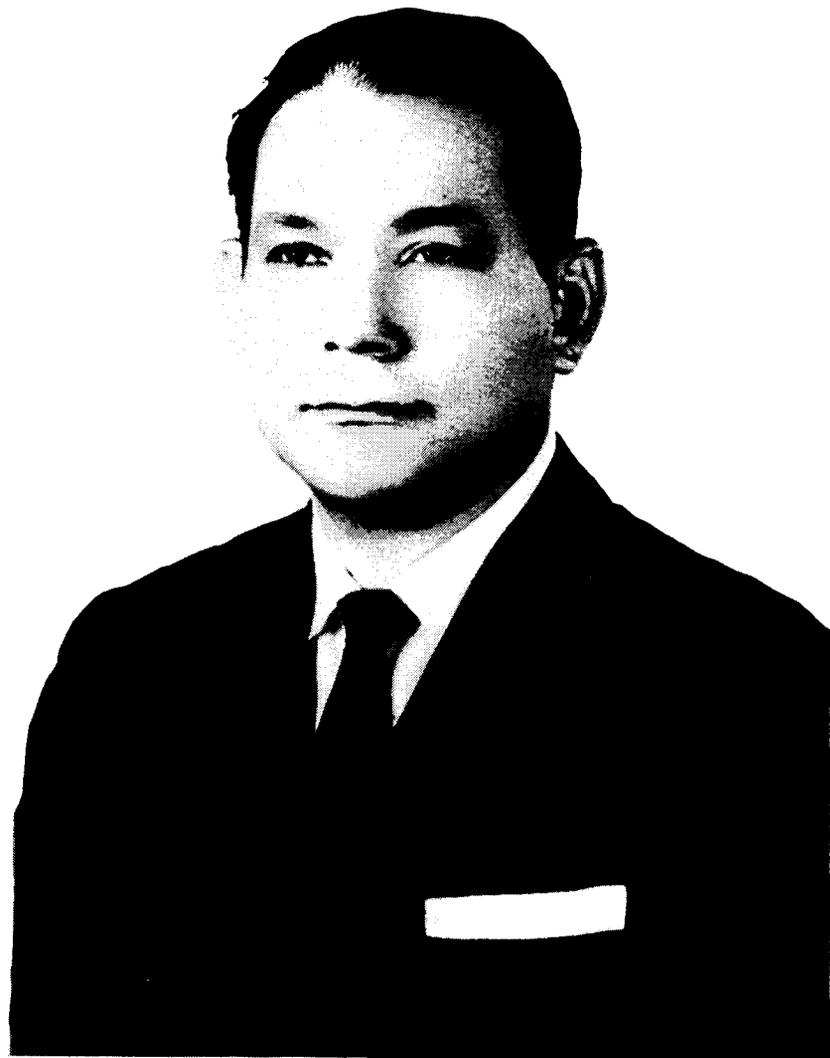


August, 1963

Volume XXXIV, No. 1

Rosicrucian Forum

A private publication for members of AMORC



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Inspector General of AMORC for Santo Domingo, Dominican Republic

Greetings!



KNOWLEDGE OR CONFIRMATION, WHICH?

Dear Fratres and Sorores:

The search for knowledge on the part of many individuals is really a hunt for confirmation. They seek only that which will confirm their opinions or support their preferred prejudices. Reading and studying with such a purpose in mind is the equivalent of placing mental blinders upon oneself so that what is not desired will not be seen.

One should be able to determine the advantage and disadvantage of opinion and belief in their relation to knowledge. One should understand the circumstances under which an opinion should be rejected or a belief retained.

An opinion is a conviction arrived at without the support of experience. It is, therefore, hypothetical or theoretical. We do not consider our opinions as knowledge because, if they were factual or could be irrefutably supported by reason, they would no longer be opinions but either knowledge or belief. What we merely think something to be, without subjecting it to the test of experience or comprehensive analysis by reason, is an opinion. An opinion can, and often does, have uncertainty associated with it. It is what we may think, yet at the same time realize that we did not subject the idea to a thorough reasoning process. Consequently, related to such an opinion is a notion that it may be improbable.

In contradistinction to opinion is the absolute conviction of a *belief*. A belief harbors no doubt. Yet a belief is *abstract*. It is not empirical; it is not something objectively experienced in itself. The elements of a belief, however, may be derived from experience. From them one may logically deduce a conclusion which becomes a belief but the belief in itself cannot be realized through sense data. We may, for analogy, believe that the earth will someday become but a gigantic cinder floating in space, as astronomy assumes from its observation of other worlds. The arguments put forth, the facts regarding other observed celestial bodies,

may cause us to deduce this notion about the future of the earth. It may be so convincing that we can entertain no other idea with regard to the subject. This finality is purely an abstract one, however. We cannot objectively prove that the earth at some future time will become a cinder. Nevertheless, since it is so plausible to us—though it cannot be substantiated nor can it be refuted—it is a belief.

Beliefs, therefore, are abstract knowledge. We are obliged to have many beliefs, an assumed knowledge, about things that we are incapable of knowing directly through objective experience. Such kind of knowledge gives us an intellectual stability and a confidence. It helps us to adjust our lives to many circumstances which otherwise might cause us to be confused. Obviously, beliefs can be wrong due to false reasoning. Therefore, a belief can induce a fear through a faulty reasoning process. Many religious beliefs have subsequently been proved to be of such a kind.

In the absence of empirical knowledge, that which can be observed, it is necessary for us to establish beliefs so as to answer questions which perplex our minds. It is also necessary that we realize that beliefs are at best a secondary or subordinate kind of knowledge. One's beliefs should be readily exposed to re-examination when circumstances make it possible to weigh them against observable evidence. For example, cosmogonists and astronomers have varying theories which they believe about the creation of the universe. They do not rest with these beliefs, however. They try to find evidential support of their conceptions, to prove them in an objective observable way or to disprove and disregard them. A true belief represents a final intellectual effort to arrive at knowledge of something in the absence of any fact concerning it. Most beliefs are not a snap judgment, whereas an opinion often is.

Many persons, not making this distinction,

confuse an opinion with a belief. Their opinions have never been subjected to a critical comparison with the actual beliefs of others or with any objective knowledge that may be available upon the matter. They confer upon their opinions a false conviction. The greatest danger exists when the individual's ego causes him to disregard or to avoid any information or knowledge that will conflict with his opinion or beliefs. He wishes to retain the opinion or belief he holds principally on the ground that it is personal, regardless of whether it is veridical or has merit. Such constitutes a willful closing of the mind.

Beliefs constitute a knowledge upon a subject, as we have said, only in the absence of objective experience to the contrary. One should be willing, therefore, to retain his beliefs only when they cannot be supplanted by that having a greater support of truth. The attitude of the real seeker for knowledge is to find truth, that which is irrefutable regardless of the source from which it is acquired. It is a conceit and a false knowledge which causes a search only for that which will seem to confirm what we want to believe and ignore all else. Such can also result in great disappointment and even in harm to the individual and others who may depend upon him. What he refuses to acknowledge by mentally blinding himself intentionally may eventually intrude upon him with force and violently upset the false assurance he has established.

Take out your beliefs and, figuratively, dust them off. Expose them to the light of other ideas and observable facts that may exist. See if they can stand the test of demonstrable truth. If not, discard them at once. Don't foster a false knowledge. We regret to say that some Rosicrucian members study their monographs only with the attitude of confirming what they *want to believe*. They make a search for what will substantiate their own theories. They resent and

ignore new ideas which may prove that their cherished thoughts are neither factually nor logically sound. Consequently, they gain no new knowledge from the Rosicrucian teachings, for actually they are not searching for that, but merely to prove that a personal opinion was the correct one.

It is, of course, gratifying to find that our previous reasoning, our abstractions, are proved to be objectively correct. But a liberal mind will also quickly admit a mistake and accept the truth when it becomes apparent. Don't search for personal confirmation but for impersonal knowledge.

Fraternally,

RALPH M. LEWIS,
Imperator.

Contacting the Cathedral of the Soul

A frater writes recommending that we emphasize one or two facts in our Forum discussions relating to the Cathedral of the Soul. Speaking from his personal experience in making contacts and from talking with members in his district, he believes it would be helpful, especially for newer members, if the fact were emphasized that no very definite objective manifestation or sensation while making the contact with the Cathedral should be expected.

Too many newer members, he believes, expect some strange sensation to affect their consciousness. While they are trying to make contact with the Cathedral, they are analyzing their sensations; and when nothing of an extraordinary nature occurs in their consciousness, they feel that they are not making the contact at all.

This is true and so important that I think we should correct any erroneous ideas that members may have. Nowhere in our literature pertaining to the Cathedral is there even an intimation that the inner self while attuned with the Cathedral will have any

Entered as Second Class Matter at the Post Office at San Jose, California,
under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

The Rosicrucian Forum is Published Six Times a Year (every other month) by the Department of Publication, Supreme Council of AMORC, Rosicrucian Park, San Jose, California 95114.

RATE: 45c (3/6 sterling) per copy; \$2.50 (18/3 sterling) per year—FOR MEMBERS ONLY

definite outer or objective impression. This will come later after many contacts with the Cathedral have been made. Most of the sensations or objective effects will be felt after the contact has been completed and the period of concentration and meditation is over.

In approaching the Cathedral in the contact period, the thought uppermost should not be of anticipating any objective sensation, nor even of any spiritual excitement or emotional effect; but rather of complete relaxation and surrender in a spiritual sense of one's psychic nature.

If one were in sorrow, grief, despondency, or sorely in need of spiritual peace, and went to one of the churches or cathedrals of a city and entered some corner of the *nave* to meditate and allow the soul to commune with God, he would not enter expecting that as he crossed the threshold some marvelous or unusual objective sensation would pass through the body to impress itself on his mind and consciousness. One would expect such objective sensation to come gradually as the period of meditation was being completed, and the greatest effect of such attunement to follow after the contact was ended.

Too many, attempting to contact the Cathedral of the Soul, set themselves in a position of semi-relaxation and have their minds occupied with a duality of considerations. Their thoughts are centered upon two ideas: Reaching a borderline condition where they will pass from objective realization into spiritual contact with the Cathedral and concentrating analytically upon their emotional state. They expect any moment to feel in the physical body or in the physical consciousness some form of transition or change that will be equivalent to crossing the threshold and entering into the Cathedral in an objective or physical sense.

With such duality of thought and keen activity of the mind, perfect attunement with the Cathedral is impossible, complete relaxation is inhibited, and the whole intent of the period is frustrated. Such a procedure is equivalent to a person's lying down to sleep for the first time, or analyzing sleep for the first time. While hoping and expecting to go soundly asleep, he keeps his mind active analyzing the state of consciousness in order to be fully awake to whatever

change takes place when he passes from wakefulness into sleep.

We cannot sleep by keeping mentally alert for any possible change of consciousness. We go to sleep either by casting ourselves into a comfortable position and completely relaxing and abandoning all objective thought and objective consideration, or by being so thoroughly tired that the exhausted state overcomes our attempt to remain vital and awake.

To the same degree that we relax and abandon all objective analysis and consideration and give ourselves up completely to a coming cosmic state, we can pass freely and easily into the borderline condition where we will be objectively conscious of nothing for a while. Gradually, we will become inwardly or spiritually apprehensive of a different state of consciousness than we are accustomed to.

During this apprehensive state, we may sense vaguely and psychically a contact with other persons, with a different environment, and with music and pleasant sounds, harmonious vibrations, and perfect harmony. But if these slight sensations or apprehensions are brought into a parade across our stage of mental analysis like exhibits being tested for their genuineness, we immediately bring ourselves out of the subjective, spiritual, cosmic state back across the borderline into full objective consciousness. It is equivalent to rising suddenly out of our ethereal seat in the Cathedral and rushing for the door and threshold, wildly jumping out of the peaceful, beautiful atmosphere to the noisy and complex realities of earthly existence.

Each of you who has successfully contacted the Cathedral knows that the keenest realization of what actually occurred during your contact came after you had completed it, had returned to a complete objective state again, and had had time to review the sensations that passed delicately and lightly through your psychic consciousness at the time. Because of varied experiences with the principles of light and photography, I cannot help comparing the experience of contacting the Cathedral with that of making a photographic plate with a camera.

After putting film into the camera and pointing it toward the subject, you proceed

to open the lens and expose the surface of the film to the vision. That is a delicate process, for the light rays impress themselves gently and with no mechanical force upon the sensitive surface of the film. The film is not "conscious" at the time of what is being impressed upon it except in a vague and shadowy form, and no visible change appears to take place at the time the picture is being registered. After the picture has been impressed and the lens is again closed, the film is put through a process of mechanical, chemical development. Then that which was so delicately and subtly impressed upon it begins to reveal itself to the objective senses and the picture unfolds in all of its beauty.

After the contact is fully completed—allowing yourself to remain in a relaxed state of suspended objective consciousness for eight or ten minutes—there gradually develops in the objective mind a realization of what the psychic self has just experienced. This revelation is accompanied by certain physical manifestations that are indisputable, easily recognized and classified. The tiredness, the exhaustion, the worry, the repressive feelings one might have had before indulging in this period of Cosmic attunement disappear and in their place comes a growing sense of exaltation, of spiritual and physical unfoldment, of health, power, and, most of all, absolute peace with the universe.

Again I say that the most serious mistake that anyone can make in attempting to contact the Cosmic is to analyze the sensations as they are about to impress themselves upon the psychic self. The psychic self is never freed in this manner and never released from its subjective position. The objective consciousness so dominates the individual at that time that he does not cross the borderline into Cosmic attunement but remains inhibited and possessed by the analytical questions and searching light of his objective mind.

Originally given by Dr. H. Spencer Lewis, this answer is being repeated upon request.

Speaking in Strange Tongues

A soror in California arises and addresses our Forum. She says: "Not long ago a neighbor took me to the gathering of a religious sect. The noise and music were so blatant

that I could hardly endure it. Everyone seemed to be trying to outdo the other in being heard. During the prayers many were jumping for joy and yelling. Here and there all over the place were persons speaking in different languages. I would like to ask about the speaking in foreign tongues. Is it a case of recalling some former incarnation, unlocking the storehouse of memory, or is it a case of hypnotism, or could such persons actually have become possessed by wandering entities? If you find this question, or questions, appropriate for discussion, I am sure that many would be as interested as I."

The phenomenon of a person, under certain conditions, speaking fluently in a foreign tongue which he has never learned—although an uncommon one—has often been observed. It has been a subject of investigation by experimental psychology and *psychical research*, alike. In psychical research, the phenomenon has been technically designated *xenoglossis*. It is defined as: "the understanding, reading and pronunciation of a language that has not been learned." It has been placed by psychical researchers in the category of *cryptesthesia*, which means the perception of realities by other means than through the objective sense faculties. Psychical research has also gathered some very interesting data such as case histories of *xenoglossis*.

Quite a number of years ago, a young woman, Helen Smith, suddenly went into a trance state, and spoke in a strange tongue which none understood but herself. She claimed that it was the *Martian* language. She willingly submitted to an investigation by a celebrated researcher in the field of this phenomenon, Monsieur Flourney. He eventually determined that the language was a modified French. After six months, Helen Smith was able to speak fluently in this language of her own invention. Monsieur Flourney was finally able to convince her that it was not entirely a new language in every respect because of its French flavor. She then referred to it as *ultra-Martian*.

Such cases as this one are merely indicative of the fertility and the inventive nature of the subjective, of which we shall say more later. They are not, however, examples of true *cryptesthesia*. Further, true *xenoglossis*, as stated, consists in speaking in

an existing language which is unknown to, or unlearned by, the one uttering it. The following are, therefore, more representative cases.

Laura Edmonds was the daughter of Judge Edmonds, president of the Senate and Judge of the Supreme Court of New York. Her father was obviously a man of high intelligence and unimpeachable rectitude. Laura was a fervent Catholic; she spoke only English but had learned a few French words at school. It could be said, therefore, that she knew no foreign languages. On one occasion, a friend of her father, a Greek whom she had never met before and with whom she had never had correspondence, visited their home. In the presence of her father and a coterie of intelligent, educated persons, she suddenly felt the urge and spoke in modern Greek to this Greek gentleman. Her use of the language was fluent. It is related that she told him of the passing of his son, an event of which he knew nothing at that time, and which was later verified. The Judge, no less amazed than his company, stated that the incident was an unequivocal reality, as distinct as any other reality of which all of those present were conscious.

Then, there is the case of Mrs. X, a young woman of thirty. She had never learned Greek and she was certain that she did not know this language. On one occasion she wrote, in the presence of investigators, several long sentences in Greek; her writing contained some minor errors such as might be expected in a mental vision or in the recollection of some mental image. It would indicate that the passages she wrote were recollections from some Greek books. After extensive research and with the assistance of one, Doctor Vlavianos, of Athens, the books from which Mrs. X had drawn most of the long sentences were located. They were found in the National Library of Paris. Some were from a Greco-French and Franco-Greek dictionary—a comparatively modern dictionary, though no longer in use. There were also passages from a Greek book containing *The Apology of Socrates*. The woman had never seen these works—in fact, did not know that they existed. When writing the passages, she would look into space as though she were looking at an invisible source which contained the Greek characters or words which she wrote.

If this were a case of fraud, it would have required Mrs. X to memorize 622 Greek letters—having the order of arrangement of the words which she wrote. Since there was only a six percent margin of error in her quotation, it would constitute a prodigious mental feat.

I have personally known a French woman who actually did not know the meaning of any words in the English language, who could neither read nor write them, yet she gave a running commentary in perfect English on certain exhibits which she pointed out to me. I was amazed at the end of her half-hour narration, upon addressing her in English, which she did not understand, to learn that she had *memorized* every word which she had just spoken. Such memory feats are possible but are not applicable to the case of Mrs. X, who had not even seen the books which were very rare and from which she quoted the passages.

Then, there is the case of Minfa Filitulo, a young girl of Palermo, Sicily. At sixteen years of age, she fell into a spontaneous somnambulism. While in this trance state, she claimed to be a Greek, and wrote Italian sentences with Greek letters. The girl had seen a Greek grammar, but she had never studied it. However, she also spoke fluent English to English gentlemen who were present. She had never learned English and no one had ever spoken to her in that tongue. It is further related that upon recovery from an affliction, she had no knowledge of the phenomenon of xenoglossis.

There are two solutions, of course, for these cases. The first is that of fraud, aided by what would need to be an exceptional memory. The other solution is the hypothesis of extraordinary cryptesthesia, or the perception of realities by other than the use of the receptor organs and senses. In the above, which are representative of many authenticated cases, we can exclude fraud. In some instances, the most probable theory of explanation, and one which would be psychologically sound, as well, is that they are the result of *telepathy*. Some persons, without being aware of the procedure by which it is accomplished, are able to become subjectively receptive or in resonance with the thoughts in the minds of others; in this way an affinity is established whereby the dominant ideas in the consciousness of one person

are transmitted to the mind of another. By the mechanism of mind the stimulus received by the recipient is so interpreted that exactly the same conception, or ideas, which were in the mind of the transmitter are had. This *hyperesthesia*, or extreme sensitivity of the mind whereby it perceives the thoughts of others without a physical medium, is not just a field of study for mystics and Rosicrucians, but for academic psychology, as well. Modern psychology has set up a related field of investigation of such phenomena, which it calls *parapsychology*. It proceeds to examine the so-called *extrasensory* functions of the individual.

To be a little more specific, let us presume that one is laboring over a book written in modern Greek. He holds the various sentences and the characters of the words in mind, visualizes them as he earnestly seeks to memorize them. The whole focus of his consciousness, his whole mental energy, is being made responsive to the visual stimuli—to the sentences he sees on the pages before him. Then, perhaps, he closes his eyes, shutting out the page before him, so as to better register the visual images in his memory. In so doing, he enters a partially subjective state; he becomes entirely oblivious to all other surroundings. In fact, the stimuli from all of his other senses—hearing, smelling, and so forth—are subordinated to the visualization of the visual images. If, at that second, another mind, through physical and psychical laws and being of the same level of consciousness, were to come into attunement with the mind of this student, the radiations of the energy of his intense thought would be received through the medium of the Cosmic.

Though we have used mystical terms in endeavoring an explanation, this phenomenon may also be explained by the hypothesis of ultra high-frequency radiations, generated by thought and of a very sensitive type, which are transformed by the attuned mind into sensations which can be objectively comprehended. In such an instance, then, the recipient, not having learned the Greek language, would be actuated to express objectively the impressions he receives from the other mind in that tongue.

If a person, because of being in a trance state, or any other situation that would place him in a subjective condition or state of sub-

liminal consciousness, could become in harmony with the consciousness of another mind, it would not be improbable that the dominant thoughts, having the impetus of the whole mental energy of the other person, might be received at that time. The person whose thoughts were received would not, in all probability, be conscious of the fact that he was a transmitter; his subjective mind would be the responsible factor, and therefore he would not be objectively aware of what was passing from his mind to that of another. If the transmitting mind, the one that communicates the ideas, had as its native tongue the Greek language, then the recipient's mind would, as we have stated, very likely, frame the stimuli it received in the language of the original ideas.

From the mystical point of view, the memory of the Soul must not be omitted in a consideration of this phenomenon. Our minds have levels of consciousness. The whole constitutes that integrated state which we call *personality*, or self. It is possible, as we know, to penetrate these subliminal levels of consciousness which are of the Soul. Impressions may be released from them into the objective mind, which are not words, but which are mere stimuli without any determinative qualities. They fall into old, familiar patterns of the past, and the objective mind *reassembles* them into their original structure—as words of a foreign tongue.

There is no better scientific proof of the impact of past lives upon this present one than that of the instincts. Psychologically, instincts are held to be the result of mutations, or changes, in the genes of the cells of living matter through the drastic effects of habits and environment. These changes eventually alter the neural, or nerve paths, just as a person cutting across a vacant lot, day in and day out, forms an easy-to-follow path. Consequently, future similar stimuli have a tendency to follow these paths of least resistance—these channels that have been created for them. They compel us in this life to conform to an ever-recurring behavior which we call *instinct*. Instinct is an unconscious knowledge; that is, objectively we often do not know why we are moved to follow the dictates of the instinctive impulse. It is because past living has altered the living cells and this change has been transmitted from one life to another through generations

of heredity. If memory can exist in living matter and can pass from one life to another, that fact is at least one substantiation of re-incarnation. After all, life force is of the Cosmic. The fundamental expressions of the life force in a body are never lost, but are projected into the future in the cells that are transmitted.

The psychological factor of *hallucinations* in some cases of xenoglossis should not be overlooked; these are the result of mental disorders. In such instances the mind may become obsessed with the idea of speaking in a foreign tongue. Since the afflicted person dwells principally in a subjective state, and the self is therefore divided, every idea appears real to him. The thoughts which the individual wants to express are quite clear to him, and, since he believes himself capable of speaking in a foreign tongue, the jumble of noncomprehensible sounds is, to him, the *tongue* which he believes he has mastered.

Sometimes, in a state of ecstasy, due to self-induced hypnosis, such as frenzied religious exercises bring about, the ideas which the person wishes to express to give vent to his emotional feelings are quite definite, but he is unable to coordinate objectively his tongue and the various physical powers with his *subjective* experiences. Therefore, he makes utterances which are nothing more than unorganized combinations of vowels. This expresses his feelings, which are related to his ideas, but which are not at all comprehensible to another and sound like a strange tongue.

To better understand this, suppose you were suddenly overcome with a series of intense sensations. You just had to give vent to them, and yet you had no words in your language to express them audibly. In all probability, it would result in your emitting merely sounds, such as screeches, guttural noises, and the like. It would be just like a child who has not yet learned to adapt sounds to his ideas. In fact, it is in this manner that speech originated. Language is the result of attempts to audibly objectify our feelings and thoughts.—X

The Ends and the Means

One of the most important tools which we are given in the Rosicrucian teachings is that of the technique of concentration. Concentration is a process by which we are

taught to use the inner powers of our being, or as is popularly described, to be able to mentally create. Concentration, as the word implies, is the directing of our mental processes toward a certain end. We are focussing those processes and powers upon a certain object in order to bring about a situation which we believe is to our advantage and will be to our satisfaction.

So frequently the idea of concentration is linked exclusively with the accomplishment of physical ends and purposes. To the uninitiated, the idea of concentration, if it should have any value at all, would simply be for the purpose of bringing a change in our physical environment. Ninety per cent of the concentrated efforts of individuals who use that process are for the purpose of achieving material gain or physical well-being. Concentration is directed by those who first learn of its process toward these ends. An individual may concentrate for certain material objects or to improve his physical well-being. Health and wealth are then two favorite subjects of concentration.

In order to analyze the use of concentration as a means toward the attainment of these ends, we should consider the process of concentration in all its aspects. Concentration, being a utilization of the powers of the mind—and we might even go further and say that it is a utilization of the life force itself, because an inanimate object cannot concentrate—is an application of the most subtle attributes of the human being. The intelligence that man is capable of attaining is in itself dependent upon the life force. The utilization of this life force to an end of any kind is, we might say, one of the greatest techniques that the human individual can develop.

There is a tendency, then, on learning of the power of the mind and the rallying of mental forces to be directed toward any kind of achievement to desire to test it. The neophyte who is first instructed in the technique of concentration wants immediately to set out to make a test of the process to see if he can achieve something through concentration that he has previously been unable to achieve through any other process.

Concentration, being a gift, as it were, of the Creator—to put it in a broad sense—or rather, being an ability that can be developed within the mind of man, seems to be to the

neophyte a key that will unlock the door to the solution of all problems that might be in the human category. However, there is a difference between the utilization of psychic powers and the utilization of physical situations or conditions. Man was placed in a physical environment with the possibility of being able to utilize them. He can use a stick to help him walk over rough terrain. He can use fire in order to make his food more palatable. He can utilize any physical object that is within his power to utilize and control, and for the purpose of making life more satisfactory or possibly more easy for him.

Man has a tendency to carry on this concept of the utilization of physical things into the realm of the mental, the psychic, the spiritual. Throughout life we are very conscious of our physical environment. We are taught from our very earliest memories that man has the right and privilege to use physical objects and things as he sees fit. Consequently, we might say that we grow up, our mental concepts are formed, our life is more or less conducted along the line of the utilization of the physical world to our own selfish ends and purposes.

Within a certain degree, this is true. We have the right and privilege of using the environment into which we are born. But when it comes to the utilization of those forces and conditions that are not physical and that are closely related to the life essence itself and to the divine forces that caused these conditions to be, then we are dealing with a world with which we are not as familiar. If a man has attained the age of thirty, forty, or fifty years and has given the larger part of his waking hours to coping with the physical world in which he finds himself, then his concept and ability, insofar as the mental, psychic, and spiritual world is concerned is certainly limited. He has not had the experience comparable with his experience in dealing with physical situations.

To then put into the hands of this individual the concept of concentration is to place in his hands an entirely new area of living, an entirely new experience. If the individual who in a good many years of life had never given serious consideration to the mental world and the psychic world suddenly realizes that all one has to do is concentrate to bring about changes, then the first

response of that individual is frequently to concentrate for a change in that physical environment or for a change in his own physical being. Consequently, as I mentioned at the beginning of these comments, probably two of the areas in which concentration is most frequently directed is toward the achievement of health and wealth.

Concentration is a more important tool than one to use for the satisfaction of our whims. While it is most satisfactory for all of us to be able to attain a degree of material possessions and of freedom from any type of physical distress or illness, we should, in using the concept of concentration, think further ahead. If we are to use concentration in an effective and positive way, it is certainly worthwhile to give a few moments' consideration to what we really want and what the ends are that we want to achieve.

The individual who attempts to concentrate to improve his financial condition or to improve his state of health had better ask himself what he intends to do with better physical resources and a better physical condition.

Health and wealth, while they seem most desirable to those who do not possess them, are not ends in themselves. We should go further, searching into our own thinking as to exactly what we would do if we had perfect health and unlimited physical resources. They are only means, not ends. Consequently, the processes of concentration should be directed not toward any temporary means, but a process so important and so vital and so useful as that of concentration should be directed toward the ultimate ends we want to achieve. These ultimate ends certainly should be found in the area of the attainment of peace of mind and well-being that can be used constructively for the means by which man might find himself in a more intimate state of relationship with the divine, with the cosmic forces which operate in and through him.

Since concentration is a tool that will provide in a degree the means of attaining certain ends, then it is certainly man's responsibility to give some consideration to the ends to be obtained. If man wishes to live harmoniously in his environment, then peace of mind and happiness should be two ends that he seeks. Concentration that will direct man toward peace of mind and give man wis-

dom to cope with the situations in life should then be two—or we might say the prime—objects of concentration.

If man will concentrate briefly each day on being alerted to the means that will bring him peace of mind and proper adaptation to his environment, that will bring him wisdom in coping with all the problems and situations in life, these are worthy subjects of concentration that will help man in his over-all adaptation to life. With all the wealth in the world and with perfect health, man may have a little success in life, but with peace of mind, wisdom, tolerance, and happiness, man may be a success, although his name may not necessarily echo down the corridors of history. Therefore, we should develop our mental creative abilities in accordance with the instructions given us on how to concentrate; then we should direct our concentration toward the ultimate ends of our lives, rather than the attainment of temporary physical achievements that may seem useful because of our lack of them at this particular moment.—A

This Issue's Personality

For many members of AMORC, the path to the Order was often beset by doubts and uncertainties. Fortunate are those who *saw* and *knew* what they wanted at the very first.

Frater Ramón A. Frías was a relatively young man when he first contacted the Rosicrucian Order. But then he took to it like a duck to water. Almost immediately thereafter he visited the Luz de AMORC Chapter in San Juan, Puerto Rico, joined it and subsequently served as Guardian and Chaplain. In quick succession he served as Chaplain and Master of another body, now the Santo Domingo de Guzman Lodge, in the Dominican Republic. Here he also received the honored title of Inspector General.

A Rosicrucian family, the Fríases boast three daughters who have served or are serving as Colombes. It has been a busy, heart-warming Rosicrucian life for this family; one in which they have thrived and found happiness and peace profound.

Ramón Frías has that diversified background of experience and education so peculiar to Rosicrucians. It is in such a varied environment that the spirit and mentality

are stimulated to find understanding and knowledge. His schooling was thorough and his vocational training led him to tailoring, an enterprise in which he is now most successful. Among other talents are his skill as a carpenter and as an electrician.

It is often easier to understand a man by reading his own words. In Frater Frías' expressions we can sense the deep feeling he has for Rosicrucian principles. He says, "What attracts me most is to have a few moments free to give some thought and mental analysis to my Rosicrucian studies. Each principle and law helps me to find peace, and I feel a strong inclination to classical music.

"I often thought how sad it was to believe in something not based on truth. I knew that God existed. I believed in Him, but I felt a need of a knowledge in which I could base my faith.

"The only philosophy I have ever studied is the Rosicrucian philosophy. I feel that I have so much to learn from my Rosicrucian membership that at least during this life I do not have time to devote to any other philosophy."

Something in the Air

A frater from California approaches the Forum on this issue: "Visitors to Southern California remark about its distinctive atmosphere; something not connected with the topography, type of vegetation, or climate. Could this be due to the vibrations left here by some ancient race?"

That feeling that people get when walking into certain rooms or homes is often the result of a *residual aura* accumulated from the persons or events associated with these places. The term *residual aura* is our own, and simply refers to that part of an individual's magnetic field which *stays* with whatever he touches or comes in contact. It is left there as a residue.

Sometimes this residue is active and strong enough to be sensed by other individuals at a later time, and may under certain conditions even be translated into the visual, auditory, or olfactory forms that fathered it. In such cases, people in proper receptive states of mind can perceive events recur before their very eyes that happened perhaps

a century ago. Such experiences are a matter of record, and we only bring them up here as background for further discussion.

The question before us is whether such a large area as Southern California, for example, could have so strong a residual aura of its ancient inhabitants that it could be felt by the average person who comes into it. It is possible—highly speculative—but possible. If a great culture once inhabited that area over a period of many centuries, it could indeed leave a residue in the earth and rocks of that land that would radiate its identity—its ideals, behavior, and personality—for centuries to come.

Leaving this train of thought, one must consider other factors that could bring about *that certain feeling* as one wanders into Southern California or other areas wherein peculiar sensations are experienced. Little is yet known about natural radiation and magnetism—fields of force that girdle the earth. It is known that they vary in kind and intensity; that electrical and kindred fields of force can excite the emotions, producing feelings of buoyancy, hope, well-being, or depression, gloom, and despair.

Experiments with the ionization of air particles illustrate the telling effect of electrical forces on the moods and behavior of individuals. Thus an electrical or magnetic field peculiar to the area of Southern California, for example, together with an exciting topography, climate, and vegetation, could well induce a feeling of a *certain something in the air* and give rise to a feeling of exhilaration, perhaps exultation.—B

When Should We Seek Help?

Man being a social animal is probably more aware than any other form of life of his relationship to his environment. A part of his environment is other human beings and the vast Cosmic that goes completely beyond the realm of his physical perception in the apparent physical environment where he resides. Being a social entity, the average human being does not seek to be completely alone. He consciously or unconsciously reaches out to others and to higher forces than himself for direction, assistance, and the power to sustain him.

A member asks of our instruction department, "Should we constantly petition the

Cosmic or God to help us or should we ask only in times of difficulty?" Petitioning help should be a process that goes on continually, because when we ask for help, we are aware consciously of the fact that we are not alone, that we are a part of a much greater manifestation than any individual entity such as we are. We should therefore relate ourselves to the environment that exists outside us, and relate ourselves to the forces which cause us to be an apparent entity. No man is an island. There have been hermits who have lived apparently unconnected with other forms of life, but even they are dependent upon their environment, the world upon which they exist. The place where they sit or stand is a part of the environment upon which they depend.

Some individuals believe that self-sufficiency means disregard for the assistance that may come from someone else or from forces that are apparently outside of us. There are individuals who seem to take a delight in suffering rather than asking for help, but a true desire to receive and give help is one of the most psychologically important factors of human existence that relates us to the patterns of life which will contribute to our evolution and to the Cosmic forces with which it is our purpose to direct ourselves into a harmonious relationship.

The individual who is so self-centered that he cannot ask for help is the one who is putting a brake upon his own growth. He is refusing to accept that which it is his destiny and purpose to utilize. All other human beings and all physical environment are available to us, and the entire scheme of life, the whole manifestation of nature is based upon what we might refer to as a give-and-take proposition. By giving of our efforts and by partaking of the fruits of our environment, whether they be physical or the encouragement and inspiration of other individuals, is to put ourselves into a better degree of harmonious relationship with our inner self and the Cosmic forces with which we are trying to work.

From the very beginning of the Rosicrucian studies, we are taught the disciplines that lead us to utilize our potential abilities and to call upon the forces of the Cosmic for reinforcement. These psychological processes of concentration, contemplation, meditation,

and directing attention are the means by which we secure the keys that unlock the doors to happiness, health, and prosperity, as well as to the peace of mind and satisfaction of our realization of having a purpose in the life span.

Asking for help is the continuous process of growth. The infant human being, as well as many animals, is born practically helpless. He involuntarily seeks help. The child reaches out and clings to that which he instinctively seems to realize will give him support. As the child grows in physical stature and mental ability, he goes about taking hold of those items which help, and asking questions to assimilate the thoughts that will give him knowledge. With that knowledge, he gains experience.

The childlike simplicity of accepting help is a process that we would be better off if we carried throughout life. The individual who refuses help, or who never seeks it, usually is self-centered, egotistical, and selfish. His determination for self-sufficiency becomes a fetish. It distorts his whole point of view. He forgets his relationship to the environment in which he is placed to grow. Just as the plant in its isolated environment, if it refused the life-giving rays of the sun, the moisture and food of the earth, it would be nothing. If we refuse all the physical nutriment that come from our physical world, either in direct provision of our need for physical growth, as well as the aesthetic values that contribute to our mental outlook, and the nourishment of the Cosmic, which causes us to grow in understanding and realization, we shut ourselves off as an isolated entity which has no value, no growth potential, and simply exists through a span of time with no value to itself or to anything else.

We need not wait for the climaxes of life, for the time when problems seem to bear down upon us, or when serious situations demand emergency assistance or treatment. The process of seeking help should be a continuous, cooperative concept in which we are always open to suggestions, to physical aid, to anything that will contribute to our peace of mind and happiness. This is a process of growth. Those who develop this give-and-take philosophy lead a happier, more contented and well-adjusted life. We admire an individual who seems to be able in the face

of tremendous obstacles and problems to maintain an even temperament. A well-established outlook on all matters and ability to face problems in a manner that shows self-control, and a realization of ultimate values are the final concepts of man's advanced thinking. But we should admire that individual before the complexities appear, because that is the individual not too proud to acknowledge that he is only one entity in the universe, and that it is his God-given right to draw upon all the forces that are available to him for help in his process of living.

If we accept help as a matter of course, then our problems will be solved more easily and difficulties will not be so acute. Like anything else, this philosophy, of course, can be misinterpreted and carried to an extreme. This does not mean that we should never do anything for ourselves and depend upon some other force to do everything for us. It means that we should cooperate with every force that will be to our advantage, and I think it is best illustrated by the term I have already used two or three times. A constructive philosophy of life should include the principle of give and take. We should be willing to give, and we should be willing to accept. We should develop a philosophy of values that will limit and regulate so that we will not accept for selfish reasons or beyond our just share, nor should we give when we would be depriving the person of the experience of learning to take.—A

The Mentally Retarded Child

This time a frater and soror from New York join in addressing the Forum: "Can you tell us why so many children are born mentally retarded? Do you think there will be a cure?"

There are so many "reasons" entering into the birth of a retarded child that it is difficult to isolate one as being more important than another. In many ways, "mental retardation" is only a symptom and misnomer, for it is a failure in the physical system that inhibits the full expression of the mentality. Neural passageways or other cellular tissue in the body are somehow damaged or develop in irregular patterns while still in the formative stage. These "accidents" of birth may arise out of a mul-

tiplicity of causes, ranging from hereditary factors in the genes and physical imperfections in the womb itself to the diet and living habits of the mother during pregnancy.

It has been demonstrated that certain drugs taken by the expectant mother have a pronounced ill effect on the fetus. It would not be unreasonable to assume that any drug could be potentially dangerous in varying degrees during this critical period. That the incidence of retarded children is increasing today may well be traced to the enormous increase in the intake of drugs and the more blasé attitude toward pregnancy on the part of mothers. These are not the sole causes of retardation, but they are important factors to be considered.

Retardation that results from such physical causes can be prevented in time, we are sure. Techniques will also be developed to cure or correct many physical deficiencies or abnormalities that now cause retardation in children and adults.

Meanwhile, a more immediate concern for society and for parents of retarded children is how to deal with these children as they are now. The first obligation is to recognize the development for what it is; not to make excuses; not to run away from it. There is no discounting the tragedy of these events; but having occurred, they must be treated with as courageous and mature an approach as can be mustered by all concerned.

These children need a different kind of attention; a different kind of school. No attempt should be made to force them to compete with children who are not retarded. They would be like fish out of water, and the resulting experiences might inhibit any correction possible with special training, environment, and supervision. It is usually a difficult choice for parents to make, but more and more parents are seeing the wisdom and over-all beneficial effect on the child of placing him in specialized programs designed to meet his needs.

Conscientious parents often feel that they are neglecting a responsibility that is solely theirs, or that they are imposing their "burden" on others by letting their retarded child go into special schools. They permit their own feelings and doubts to enter into their judgment. They should look at it from the child's point of view. What is best for the

child? Where will he achieve the most communication with the world about him? Where will he find an opportunity to develop what potential he has? Where can he feel accepted as an equal? The question is not one of casting away some unwanted burden, but rather one of placing a child in an environment best suited to his capacities and potential.

Society's attention to the needs of retarded children is growing by leaps and bounds. Many civic organizations and governmental agencies are instituting programs for treating and caring for these members of society. Schools for the retarded, the blind, the handicapped, and other special groups are as much a responsibility of society as are regular public schools, and as society meets this responsibility, there will be no finer chance than participation in the programs of this kind for the adjustment and integration of families with retarded children.—B

Forbidden Foods

A frater of New York City arises to ask our Forum: "Does the question of clean and unclean foods apply in modern life? I am thinking particularly of the eleventh chapter of Leviticus in the Old Testament. In the instance of sea food, we are told to eat only those species that have fins and scales. This eliminates all types of shellfish—some of the very items that modern food scientists emphasize we should have."

Those who are not familiar with the science of exegetics have often been perplexed as to the Biblical proscriptions against certain foods, especially those in the Old Testament. These arose principally out of what are known as the *Mosaic laws*. These laws are twofold and are said to have been revealed to Moses on Mount Sinai. The first, or the written laws (*Torah she-he Khetabh*), were the Ten Commandments. The others are the oral laws. These latter, we are told, were revealed to Moses when he remained on Mount Sinai for forty days. They were intended to amplify the previous written laws. The body of laws, as a whole, are commandments and prohibitions. As an example of the commandments, we have the one to place fringes on garments by which to remember God. As a prohibition, we

have the abstaining from work on the Sabbath and from the eating of certain foods.

An analysis of these laws shows that they were concerned with sanitation and social hygiene, as well as with the moral nature of the people of Moses. We have known from history that the basic elements of human nature, instincts and emotions, change little where environmental conditions are similar. Therefore, the masses then sought to follow the path of least resistance as they do now. In addition, during the time of Moses the mass of people were less informed about the elementary requirements of sanitation and diet. It is, obviously, easier to eat indiscriminately, as long as the food is palatable and accessible, than to concern ourselves with the search for certain kinds. Not having knowledge of bacteria and the nature of disease, these people were not concerned for the cleanliness of their persons and of their cooking utensils. In the same area of the world today, the Middle East and the countries of the Levant, are millions who live not much differently, so far as hygiene is concerned, than they did during the time of Moses.

For Moses, as an individual or even as a sage, to compel the abolishment of these old and unhealthful habits would have brought few results. In fact, it might have caused a serious resentment of his intrusion upon their way of life with what they might have considered as fads and the purpose of which would have been incomprehensible. To these people, as to many primitives today, disease was a supernatural affliction—an intrusion of destructive entities. The priest or shaman alone could cope with disease. He alone was the "medicine man," applying his incantation and rites. The tribes of the Hebrews were afflicted with many skin diseases and intestinal disorders, the result of their diet and deplorable methods of living. A social revolution in these matters was compulsory. How to institute it must have been a problem to Moses.

Being a spiritually evolved person and deeply concerned for the welfare of his oppressed people, Moses must have long meditated upon this matter during his sojourn upon Mount Sinai. As a sagacious individual, he was familiar with the knowledge of the Egyptians. He was acquainted with their sciences and therapeutics of healing, of

their use of medicine and their remarkable understanding of anatomy and physiology. To impart this knowledge to his people as Egyptian gnosis would have caused consternation. The Egyptians were at the time the most hated enemies of these tribes and, under no circumstances, would they have brooked advice or instruction from that source.

We can only conclude that Moses was inspired, during his meditation, to impart what he *already knew* as being an edict of God. He was commanded to go forth and to reveal the knowledge that was his for the physical, as well as for the spiritual, salvation of his tribesmen. The laws which he imparted, and the context of which was known to him long before his theophany on Mount Sinai, he declared to his people to be the commandments of God. This inspired the faith of these tribesmen in the laws. It was God who commanded them to do this and to do that—not the mortal, Moses. Though they must have been perplexed as to the reasons for the laws, there was an unquestioning and reverent obedience on their part.

In Leviticus 11:7 of the Old Testament, we find: "And the swine, though he divide his hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you." In Verse 8 of the same chapter, we find: "Of their flesh shall ye not eat, and their carcass shall ye not touch, they *are* unclean to you." Swine feed on refuse. Some things which they eat do not affect them, but can become infectious to the human system. Further, it was far easier to feed swine with refuse in one place than to drive herds or flocks for great distances from one pasture to another over the nearly arid sections of certain areas of the Near and Middle East. Continuous consumption of this pork, much of it possibly polluted, resulted in the spread of disease and perhaps contributed to the plague. Physical uncleanliness could not be appreciated by the minds of the time. To refer to swine as *taboo*, as unclean in the spiritual sense, was comprehensible to them. Thus, hygienic laws or the laws of health were given a religious interpretation, but the results were the same.

Apparently Moses was certain that fish was a healthful food and should be consumed in great quantities by his people, for we have this commandment in Verse 9: "These may

ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, that ye may eat."

Another interdiction was the annual destruction of all cooking utensils upon the occasion of the religious New Year. This was made a religious rite but, behind it, was the law of sanitation. Improperly cleansed utensils, which might contaminate food, were discarded and new ones acquired, thus preventing the spread of disease. Other religious sects have adopted similar practices. Often, under the guise of religious precept, they have compelled, for example, changes in the diets of their people. This was accomplished as periodic fasts, the drinking of certain cathartics as libations and the abstaining from meat on prescribed days each week.

Actually, Moses and the other great religious leaders who prescribed these methods knew that there was nothing *unclean* in a spiritual sense about any of the foods which they prohibited. Some things may be harmful to the body in a physical sense but not because the substance is imbued with any satanic elements. In fact, in the fourteenth chapter of Romans, we find, "I know, and am persuaded by the Lord Jesus, that *there* is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him *it* is unclean. For the wisdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." This we interpret to mean that nothing is inherently unclean. It is only relevantly so, as considered in relation to our needs and beliefs. Again in Matthew we find: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." In other words, man alone can completely defile something, for he may, by his thoughts, intend it to be evil. Nothing in nature has such a purpose behind it. Evil alone exists in man's concept of what is good and its opposite.

The frater wants to know whether the question of *clean* and *unclean* foods exists in our modern times. The answer is: "Yes, but not in the religious and moral sense." Today we do not need to resort to such cloaking of facts in religious subterfuge. Health is understood to be a realm quite apart from spiritual matters; by that we mean that disease or good health are not entirely the consequence of our morals or

religious commandments. We know that there are certain basic hygienic laws that *must* be observed, regardless of our religious views, if we are to remain healthy. Unclean foods are now referred to as ones lacking in nutriment, or as being detrimental to the digestive system. Dietitians will prohibit some foods to certain people because they are harmful to them or because of some functional disorder of these persons. The same foods may be quite satisfactory to others. So modern science has its "forbidden foods," but the reasons are frankly presented for denying them and they are not associated with moral or ethical precepts.—X

Where There Is No Vision

A prophet many years ago said, "Where there is no vision, the people perish." He was relating in a sense a fundamental fact of human psychology, that it is necessary for man to use his powers of thought, his ability to concentrate, and the privilege of meditation in order to formulate worthwhile and systematic concepts in his mind. In this idea is contained the nucleus of all man's achievement. It is easy to live as we do in a world filled with material conveniences and to forget that everything that exists, everything that man uses, was first of all an immaterial condition within a mind.

A few comparatively recent illustrations—I mean recent in consideration of man's whole history—will suffice to bear out this line of thought. Alexander Graham Bell conceived the telephone in his mind before it functioned; Edison, the electric light and the phonograph. Every physical achievement, everything that is looked upon as advancement, was first an immaterial entity, a thought in the mind of man.

There is a tendency for some people to believe that the Rosicrucians are theorists only, that we concern ourselves with subjects that are contained in the field of philosophy, psychology, and mysticism, that most of our time is devoted to speculation, meditation, and contemplation. To the individual who is immersed in materialism, contemplation, meditation, and theorizing are no more than a state of inactivity. The materialist who believes himself practical and concerned with the world in which he lives believes that all worthwhile achievement of

man is in the field of activity. As a result of this type of thinking, the materialist also believes that when no physical activity is taking place, when no use of material is involved, then as far as such an individual is concerned, there is nothing being done.

The materialist today is proud of the achievements of science and technology. He is justifiably proud, and the idealist can join him in his pride because man has shown his ability to dominate, control, and utilize his environment for his own benefit. In giving credit for these achievements, many people are unaware that *science* and *technology* are words not clearly understood. They are frequently used as synonyms. Actually, this is not true. In this world where the materialist philosophy is in the ascendant, even there the materialist who is serious enough to have any type of penetrating thought must realize that science and technology are two different functions.

Technologically speaking, probably the most impressive accomplishment of the past few years has been the launching of satellites into orbit in space. There now is in space and occupying an area around the earth a considerable variety of man-made objects. Various objects, including forms of life, have been sent out into space, and man is continuing to enjoy this advanced phase of shooting sky rockets at the cost of such fabulous sums of money that those who would like to see research done in the fields of economics or health are dismayed at the cost of one particular phase of technology that cannot be directly used for the benefit of individuals.

However, it is not my intent to claim that these achievements are not worth while, or to make them seem useless. They are outstanding scientific achievements, but even more important, they are brilliant technological applications of knowledge that has been scientifically developed in the past. We look upon the conquering of space as a purely modern achievement, but let us remember that in 1687 Sir Isaac Newton published the theories of the laws of motion upon which rocket propulsion is based. Sir Isaac Newton could undoubtedly have calculated the conditions necessary to put a modern satellite into orbit.

In 1505 Leonardo da Vinci wrote an outstanding paper on the study of flight of birds. His analysis was so complete that his prin-

ciples could have been used to make man's flight possible. He suggested the first principles of mechanical flight, and also the principle that was later developed into the helicopter. An outstanding theoretical physicist whose name is well known was Albert Einstein. The knowledge of physics which he assembled will probably stand for many centuries as a foundation of many principles and applications. He worked strictly with theory. He only used a pencil and paper, and by directing the inquiring ability of his mind, he developed the theory of relativity and the interchangeability of matter and energy. Because of these studies, he paved the way for atomic fission, which unfortunately has not been used constructively in all of its applications.

Here we see illustrations of the attainment of knowledge, of the use of pure science, which occurred long before the technological achievements of today. Still, there are dyed-in-the-wool materialists who refuse to give full credit to the development of this knowledge. They will point out that Newton did not build any rockets, that Leonardo da Vinci never actually flew, and they might go on to say that Einstein never dropped an atomic bomb. They fail to acknowledge that although technology, the application of science and knowledge, did not keep up with science itself; nevertheless the basic knowledge was there waiting to be used, even though it took technology in some cases centuries to realize that such knowledge was waiting.

Sometimes theoretical knowledge such as that which has been cited is referred to as useless research, but such knowledge is always the impetus for the advancement and application which makes technological progress possible. Sometimes those who deal in pure science have considerable difficulty in proving its usefulness. I recently read a bulletin concerning a very small family of *Diptera*, which is the scientific name of flies. It would appear to the average person a useless piece of investigation, and I concede it may be, but it is knowledge that has been carefully studied and conclusions reached. Who knows what technological achievement may depend at least in part on that knowledge at some time?

We must realize that mankind's hope for the future is not entirely dependent upon

technology but rather must stand upon the support and encouragement of the quest of knowledge for its own sake. As new scientific discoveries are made, the human beings who live today or tomorrow will benefit from them. Man can with the aid of science and the use of his mind gain knowledge, and knowledge is the prerequisite of all other achievement, whether it be in the material world or within the self.

Out of knowledge springs the fullness of life. Out of knowledge comes the realization that the soul evolves through a complex pattern of various lives. Out of knowledge can come the awareness of the entire Cosmic scheme, because the search for knowledge is a search by man to put himself into a harmonious relationship with the world in which he lives, and with the Cosmic scheme of which he is a part.

Do not belittle the search for knowledge. Never believe or let materialistic arguments cause you to think that philosophy and pure science are a waste of time. They are the keys to knowledge which will open the way to technological discovery and application. We must not forget the words of the prophet, that where there is no vision, there is no hope.—A

Does Use of Subconscious Powers Disrupt A Cosmic Plan?

A frater from New York makes the following observation: "Many magazine articles today inform people that they can use the power of the subconscious to work for them. In regard to the over-all plan of the Cosmic, is the indiscriminate advice of these articles good or bad?"

The key to this frater's question is the phrase "indiscriminate advice," and to this we can answer with a resounding, "Yes, it is bad."

The *good* in this subject is that the potential of man's subconscious is being recognized, explored, and gradually understood by more and more people. This is the most fascinating subject in the world. It is basic to Rosicrucian training and philosophy. The subconscious is the storehouse of the Cosmic. It is this storehouse that we attempt to tap and utilize to bring about a greater understanding and mastery of life.

The handling of this subject by popular

writers is sometimes in the interest of exploration of a new field, a searching, a wedge into a new frontier; but too often it is in the interest of sensationalism—for quick sale of new methods or new products associated with them.

Some of the *indiscriminate advice* offered by popular writers is that which is intended to accelerate learning. "The quick and easy way to wisdom, fame, and fortune is through the *subconscious*," they ballyhoo. Quackery and chicanery abound with promises of superior knowledge through a subject little understood by the public.

Lately, hallucinogenic drugs have been announced as offering even quicker and more direct access to the great realm of the subconscious. The subject of acceleration in an individual's educational program has always been approached cautiously by AMORC. In our own program, we provide for no acceleration in our courses, and each student must take the monographs as they come regardless of his or her individual background. There is no fast rule on what the *optimum* rate of an education should be; but there is an *optimum*, and it must be related to the assimilative process of an individual.

Stimulating the brain so that it becomes aware of a great number and variety of experiences in a short period of time does not affect the assimilative process of the individual. Normally, each new experience and bit of awareness is cogitated, tried, and practiced in a person's life until it becomes part of him. This is the assimilative process, and it can proceed only at a given rate of speed. To increase the number of experiences by any number of methods, at a rate greater than the personality can assimilate them, is a waste and could possibly become a frustrating element in the person's life.

It is much like never being caught up with one's work or one's study; a sort of pressure that is never relieved. Having experiences or receiving information by way of drug stimulation is not necessarily right or wrong. The assimilation of knowledge is something which must always be approached with caution, however. The influx of information must *not* exceed the individual's ability to assimilate and utilize it.

The drug-stimulated sensations or extra-sensory experiences can in most people be

developed naturally, as is done in the Rosicrucian study. This we feel is the desirable way, a steady, constructive process in which the individual can apply and evaluate each new glimpse of the laws and principles that govern his life.—B

Are You Nonsectarian?

A soror in California approaches our Forum, I believe for the first time, and says: "There is a question which has occurred to me several times recently. It is rather puzzling and I know that other members are often confronted with it, too. For years I have not been affiliated with any church because I could not find one with which I was in whole-hearted agreement. Nevertheless, my feelings are reverent and I agree with the Rosicrucian concept of God.

"What, then, is the term used to designate one who subscribes to no orthodox religion or church, but who is a true believer in God—one who does not limit himself to the Christian teachings alone, but who enjoys reading Buddhist works, the Zoroastrian or Hindu writings, or any of the sacred writings? What should I say when someone asks me what my religion is? If I say that I do not go to any church, they think I am an atheist, or that I do not care anything about knowing God—which is untrue. Of course, I can explain, but there must be a simple wording or term used to designate such as I. Can you tell me what it is?"

The most appropriate word to describe the soror's sentiments and practices is "nonsectarian." There is a vast gulf between the basic elements of the religious attitude of mind, the spiritual content of an individual, and the Church as a religious institution. Any liberal-minded person would readily admit that a conception of God, of a divine reign, or of a spiritual existence must precede any dogma endeavoring to explain them. For example, which is first: the esthetic sense or the art school? The scientific attitude of mind or the quantitative instruments of the laboratory? The school and the laboratory and its instruments are but intended to cultivate what must be inherent within the individual. No church has ever implanted the religious attitude of mind in any person. At most, its teachings have made appeals to the individual, have aroused the latent moral

sense which he had, and quickened his consciousness of a distinction between a higher self and a material existence.

There is no questioning the value of the Church as an institution for developing the religious attitude of mind, just as a music teacher develops the pupil's talent for music. However, if the individual acquires, through *intimate experience* as in personal meditation, a deep-seated consciousness of the Divine and of spiritual values, can the Church do any more than this for any individual? The aim of religion is to bring about a closer bond between the moral consciousness and the Divine, or God. Religion hopes to have man conform to conceptions which his spiritual consciousness has engendered within it. A man is certainly not *irreligious* who displays in his conduct all of those spiritual inclinations and behavior which are the ultimate end of religion, even if he never has attended a church.

Unfortunately, the average orthodox religionist is of the erroneous opinion that church attendance or subscription to a particular theology, as a creed, is a requisite of religion. The orthodox religionist looks upon the non-church attendant as, at least, an agnostic. Even though the nonconformist to a creed displays all the virtues of religion, the orthodox religionist considers the former's religious attitude as only a "synthetic" one. It is the same kind of false reasoning often found in academic circles. Some university graduates are inclined to discredit the learning of a man which may equal or even surpass their own in some field—only because it was acquired through self-education and not through the conventional means.

There are thousands of spiritually minded and spiritually circumspect people who will not become members of any religious sect. It is not that they oppose organized religion or the Church as an institution; it is rather that the creed, the doctrines of the Church, and its intellectual presentations are offensive to their own spiritual consciousness. These persons believe in God, in immortality, in an all-pervading Supreme Intelligence, but they cannot accept the particular theological definitions of these principles. To these persons, the orthodox views, as expounded by the churches which they have contacted, are not in agreement with their own religious inclinations.

After all, religion *is* and *must* be an intimate experience. It is a *mystical* experience—the individual's approach through his own consciousness to the consciousness of God, or, as Rosicrucians would say, the Cosmic. The individual can only accept such words or doctrines as are comprehensible to him, or his inner experience. To subscribe to any sect when he is not in personal accord with its dogma would be opposing his sense of reverence for the Divine. Certainly, it is better for an individual to have a God of his own heart, one of his own consciousness, than to resort to religious cant as a member of some sect with which he is not in true accord.

These people who think and believe as shown above are *nonsectarian*. Literally, this means that they are not members of any sect; it does not mean that they are any less religious or less spiritual in nature than the church affiliate. Many nonsectarians eventually do subscribe to some creed or philosophy which complements their personal feelings and conceptions. After all, the fact that there are various sects extant is indicative of no universal agreement on the interpretations of the individual's spiritual experiences and convictions. Each church member is one who has gravitated to a theological system which is contiguous in its teachings to his level of spiritual consciousness. The nonsectarian is one who has not yet found an *outer form*, as a church and its creed, that is consistent with his inner desires. He should not let *ignorance* nor *prejudices* on the part of some who do not understand this compel him for the sake of convention to become a member of any sect to whose teachings he does not inwardly respond.

The membership of the Rosicrucian Order is composed of both creedists and nonsectarians. We have thousands of excellent Rosicrucian members who are affiliated with the various denominations. In fact, we have clergymen—priests and rabbis—of the various sects, who are ardent members. We also have many thousands of members who are *nonsectarians*. I count myself as one of these, although I am a member of a Buddhist organization and also a student of comparative religions. Each religion is a mystical experience had by its founder out of which grows the creed it expounds.—X

Deep Breathing for Health

A soror from Ohio inquires about prolonging Rosicrucian healing practices. For example, if an "A" treatment with five deeply inhaled breaths is recommended, would she be more benefited by taking ten deep breaths?

The number of deep breaths we recommend in Rosicrucian exercises is only sometimes related to a symbolical, mystical objective. Usually, it is arbitrary, or it is arrived at on the basis of past experience. If it has a symbolical, mystical purpose, we say so; and we explain this, as well. If not, then the arbitrary or experience-proved numbers are determined by natural mental and physical factors.

The first of these to be considered is physical. Breathing is a physical exercise, and too much of it at any given time may bring about fatigue or strain, thus defeating the constructive purposes of the exercise. It is a matter of diminishing returns. Up to a certain point, deep breathing is wholly beneficial. Beyond this point, however, factors such as strain and fatigue begin to balance the beneficial aspects of breathing.

Experience shows that the average person who breathes deeply over a period of three or four minutes is ready to resume normal breathing again. Although some might easily continue for a longer period with continuing benefit to themselves, the average must be prescribed when dealing with large groups of people.

The second factor to be considered is mental or psychological. Study and exercise also induce mental fatigue. Regularity is very important in Rosicrucian exercises, and if an exercise is too extensive or too involved, the individual will soon lose interest in its practice, thus upsetting the long-range schedule. It takes time for the body to adjust to new disciplines, and it is more important that a member faithfully conduct short periods of exercises over a long period of time than long periods of exercises over short periods of time. Therefore, the average breathing exercise must accommodate these conditions.

We also find that the length of time prescribed in the Rosicrucian monographs is effective in relatively short periods of time if faithfully performed according to the

schedule set up in the lessons. The importance of breathing exercises should never be underestimated. They are basic to the awakening and expanding of consciousness.—B

What Is Universal Love?

A soror now speaks before our Forum: "The phrase 'Divine Love' or 'Universal Love' is common in our studies and because each of the words, individually, is comprehensible, it would seem that the phrase should also be completely understandable, but is it?"

"What exactly do we mean by 'Universal Love'? It must differ from love generally, as we know it, inasmuch as physical and mundane love, however impersonal, requires a personification to be realized and expressed. How may love of a supernal intelligence, which is not anthropomorphic, be personified?"

In the theological sense, Divine or Universal Love is made comparable to an exalted impersonal human love. If this conception were not associated with the phrase, it would in fact be incomprehensible to the average human being. Further, in using this conception of Universal Love, there is the direct implication of an anthropomorphic or personalized god. In most of the historic religions, as Judaism and Christianity, the relationship between man and his god is conceived as paternal. God is the "Father"; and humanity, the children. The affection and devotion, the compassion and emotional bond which parents usually exhibit toward their children, are believed to be displayed by the Deity toward mortals.

Universal or Divine Love, though most often associated with an anthropomorphic god, is expected, of course, to transcend all the foibles of mortal love. It is not thought to be rooted in any physical appeal and to be selfish; that is, it is not a desire for any emotional or somatic satisfaction. The theory is that God loves because love is of Him. This love is a kind of feeling of goodness and grace extended toward all things which are consistent with His nature. To use a homely analogy, it is like the property of a magnet. It attracts without discrimination all that has a natural affinity with its own nature.

The average religionist can, as has been said, think of love only in terms of his own mortal experience. From the real mystical point of view, this love of Divinity is far more abstract. In fact, the word *love* is really an inadequate substitute for a more appropriate word or phrase. These other abstract explanations the average religionist would reject since they would lack appeal to his imagination and they would, also, depersonalize his god. Love is *desire*. Thus there are many kinds of love. There is physical love which is the desire for those experiences and sensations that satisfy the appetites. There are, as well, loves of the mind or intellectual loves. They are a desire to attain ideals. Then, there are the spiritual loves which are the desires to experience an afflatus of the soul or to experience certain ecstatic states. In all these instances, psychologically, love is centered in the *self*. We love something else, not just for the thing itself, even though we may imagine that, but rather for the satisfaction which that thing may provide us, spiritually, intellectually, or sensually.

From the mystical point of view, the Divine is self-sufficient and perfect. It desires nothing because there is no void in its nature. It has a state of concord, order, or harmony, which is always inherent in it. All things are of this divine harmony, this perfect order, because the laws which give them existence are of its very nature. Inanimate things are never out of harmony with the Divine. Even that which seems to lose its form, its beauty, or other qualities, is still in harmony with the Divine. It is because devolution and a breakdown of substances is part of the *change* which is cosmic law. Beauty and ugliness are not qualities inherent in things, but merely notions of man's mind. They are but the way that man is affected by the appearance of things. Thus, the object which becomes repulsive to man is just as much a part of this *cosmic harmony* as that which is beautiful.

The same principle applies to animate or living matter. No matter how vicious or how vile, as man experiences it, a living thing may be, it as itself is only conforming to its immanent nature which is always of the cosmic harmony. In man, however, there is an important distinction. He has a high degree of intelligence and the will to enforce

its decisions. He is capable of conceiving a divine principle, a cosmic cause, regardless of how he may interpret or express it. Thus, he can by choice oppose this cosmic harmony. It might be asked, Are not such reason and will, after all, also a part of man's nature? Further, if a part of his nature, then can he really put himself out of the cosmic harmony of which his nature consists?

The distinction with man is that he can act consciously contrary to the cosmic order though he can never put himself completely out of it. In other words, he can have the *intent* to oppose cosmic harmony. It is this intent to counter it that is the only real negative state in all of existence. This kind of action brings as a result a spiritual suffering which man can and should avoid. It tends to cause an intense inharmony within the higher consciousness of self or the soul-personality of man. The spiritually circum-spect individual is the one who realizes the motivations of his higher self or the cosmic impressions and abides by them. He then enjoys a peace of mind and an inner satisfaction, which, if he is a religionist, he calls experiencing *Universal Love*.

We may look at the matter in this light. This *Universal Love* or cosmic harmony is a constant state, the effects of which are materialized as mankind and all the other manifestations of nature. All things are of it. Man can, by willful disregard, endeavor to act in a way that causes *discord* for him. Conversely, if he is consistent with cosmic harmony, he then becomes conscious of an ecstatic feeling which he may imagine is being particularly directed toward him as a *Universal Love*.

We can know only that which we experience. An exalted feeling, which we may have, seems to be intended for us alone, that is, we think of it in that light. Those of us who think of the Divine as a parent, or as an anthropomorphic being, feel during such experiences that we are being especially enfolded in *Universal Love*.

The term *universal* is most appropriate because this harmony is, of course, both ubiquitous and all-inclusive. This mystical and abstract conception of *Universal Love* is wholly impersonal. It is far more so than the customary orthodox or religious conception. The idea is a little shocking to the

orthodox religionist who is not accustomed to the high planes of consciousness experienced by the mystic. It causes him to feel alone and abandoned and precipitates a sense of despair. He has not learned that he never really is independent, that he never can be separated from the One and that, therefore, he does not have to command the attention of the One or expect that it will search for him or reach out to him.—X

Should We Forget Unpleasant Experiences?

A soror from Washington poses a somewhat detailed question: "Could you discuss how experiences, even though heartbreaking, are for our instruction? Would not the complete forgetting of the experience nullify its value if one concedes that such forgetting is possible? Is it not possible that the remembrance of a past tragedy might avert a greater tragedy? Most assuredly, we should not let memories of the past shackle our present and future, but is not remembrance with an attempt to understand better than never speaking of a painful experience?"

Forgetting our experiences is possible under some emotional stress either induced by the experience itself or by the self at a later time. Such emotional stress, while blocking the memory of a particular event, may also block other memory passages—may even cause an emotional block not related to the incident. Forced forgetting is potentially harmful to the emotional balance of an individual.

Experiences, whether unpleasant or pleasant, should be integrated into the total behavior pattern. All experiences are a form of instruction. They add to our knowledge of the people and the world around us. Experience and knowledge are the bulwarks with which we face tomorrows. Every lesson learned is one more guarantee against failure or injury in the future. Forgetting an experience would nullify whatever value it might have in this sense.

What we *should* do, however, and what we *can* do are two different things. It isn't easy to integrate unpleasant experiences into the total behavior pattern. Unpleasant experiences tend to remain in the foreground of memory for longer periods of time than pleasant experiences. The same impulses

that draw us to fires, accidents, and other catastrophes also draw our attention repeatedly to unpleasant experiences in the storehouse of memory.

This is somehow related to the survival instinct. Man is instinctively aware of nature's impersonal attitude toward life. There is in nature always the potential of tragedy—impending catastrophe. These events are in a sense a conflict between man and nature. Each time one occurs and man survives, he feels the victor's exaltation—relief at having one more conflict resolved. In a way, this feeling is transferred to tragedies or catastrophes of all sorts, such as fires, accidents, crime, etc. From viewing these scenes, one gathers assurance that one more tragedy has averted him.

The recall of an unpleasant experience is thus normal over a short period of time. While in the forefront of memory, some time should be spent on reviewing its particulars in an attempt to see whether anything could have been done to avert it or what steps can be taken to prevent its recurrence in the future, either in relation to the individual or to society as a whole. After this brief period, unpleasant experiences are best relegated to the past through the pursuit of new activities and experiences that require the undivided attention of the individual.—B

Is Risking Life, Suicide?

A frater from England poses this question: "If I were to see someone in great difficulty and in danger of losing his life and try to save him when it would be almost certain that I should lose my life in the attempt, there would be two paths I could follow: A. To try to save the person, and in all probability lose my own life, or B. Let the person die without attempting to help.

"What I should like to know is, If I take path A, would I be guilty of committing suicide and so invoke the necessary karma? Or, if I take course B, would I be guilty of murder and so invoke the necessary karma?"

We can only presume that in the cosmic application of karmic law *motive* is the predominant factor. As we have so often said in this Forum, karma is the law of *causality*, cause and effect. Karma is not an act of retribution or punishment. It is not an arbitrarily

exercised phenomenon to either punish or reward an individual.

By our acts and deeds, we invoke cosmic and natural laws from which effects follow. These effects may be either beneficial or adverse. They are entirely impersonal in their working, as are the natural laws of physics and chemistry. If, however, we believe that besides the commonly experienced physical or natural laws, there are also those that function as spiritual values; then certain acts would produce beneficial or adverse karma in that realm as well.

We can refer to the philosophical principle of eudaemonism: This asserts that the aim of right action is personal well-being and happiness. Consequently, right motives, as causes, would invoke phenomena or circumstances which would eventually be experienced as beneficial effects by the individual. Anyone, who in the spirit of selflessness is willing to risk sacrificing his own life to save another's, certainly is experiencing the highest characteristic of human nature, that is, the love of mankind.

It is true that mystical and esoteric literature has traditionally advocated that life is a divine gift, not a right; therefore, man has not the right to destroy what is a divine gift. However, in many ways this principle or doctrine has not been adhered to, as we all know. There are likewise a number of principles which would seem to modify the traditional one. The sacrificing of one's life to save another is one. Life is to *use* for the highest end man can conceive. It is not to be pampered as against some service to others that might jeopardize it.

Jesus Christ gave his life for the potential salvation of mankind, according to the doctrine of Christianity. It can be presumed that he might have saved his life by failing to antagonize the Roman political authorities. Since he did not so save himself, was he guilty of suicide? In addition to Christ, other avatars or mystics through the ages have forfeited their lives for the welfare of mankind; likewise, those who do this for one individual or for many should not be condemned as wrongdoers.

Millions of men have sacrificed their lives in war since the remotest times. The motive in such instances would be the determining factor as to whether they wrongly placed themselves in a position where their

lives were taken. If an army of men deliberately invades for conquest and spoils only, with the lowest motives possible of avarice and immorality, adverse karma certainly is invoked. Conversely, if men of the armed forces enter into battle willingly, with the sincere belief that they are cherishing and protecting the noblest virtues of man; then it can hardly be thought that they would bring upon themselves adverse karma.

Again, there are qualifying circumstances. If the men have no real knowledge of the reasons for which they enter the war and do not try to learn the truth; then they will experience *group* karma for an act of omission as well as commission. If men in a military campaign are innocent of ulterior motives after using reasonable care to determine the cause of war, the extenuating circumstances could be considered in their favor.

The question of religious wars is a complex one as regards karma. What of the religious zealot incited by priests to engage in an internecine war with other sects? He is led by the dogma of his faith and the preachments of its clergy to believe that what he does is a fiat from God. Such persons, we think, are not exempt from invoking an adverse karmic effect upon themselves as individuals and as a group.

They have not properly interpreted the divine quality. They have allowed themselves to be entirely guided from without by the words of others and have not meditated upon what has been preached to them. How can it be construed in the truest spiritual sense that God would sanction acts which in ordinary mundane affairs men would condemn as ungodly? How can murder, rapine, and holocaust be truly a divine cause, regardless of what may be said to be the ultimate purpose? If a man sacrifices his life for noble purposes, as indicated, he will undoubtedly invoke *beneficial karma*. It may not be experienced in this life, however, but in another, or by those he loves.

As to the refusal to sacrifice one's life to save another, the motive again must be taken into consideration. If one who cannot swim sees another drowning and knows that an attempt to save him would be futile as well as a sacrifice of his own life, we think it would hardly be cosmic justice for him to experience adverse karma for not attempting the rescue.

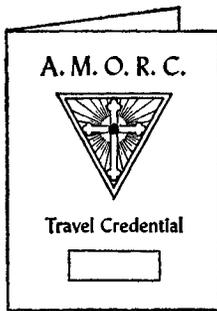
We could say that the individual would be recklessly and uselessly forfeiting his life to no advantage. One must also take into consideration the emotional temperament of an individual. Psychologically, under certain circumstances an individual might be quite inhibited by intense fear even though he desired to render help. The phrase *paralyzed by fear or terror* is a factual one. When action is most needed the individual is completely immobilized for the moment. In the sense of karmic justice, that individual could hardly be condemned as a murderer.—X

The Late Pope's Encyclical

A recent encyclical by the late Pope John XXIII, Roman Catholic prelate, stirred the world with its declaration of human rights and its call for peace. Its contents read like the *American Declaration of Independence* or the *Magna Carta*—words and ideas long ago fostered by freethinking men and women, concepts ripe with age, for which countless millions have fought and died throughout the ages.

The impact of this Pope's encyclical on our times is not that it is unique or original, or brave and fearless. It is rather that the Roman Church is somewhat belatedly joining in spirit with men who have espoused the contents of the encyclical for centuries. In the spirit of humanism and brotherhood, we welcome the Church's capitulation to these ideals and look forward to their implementation in the cause of peace and human dignity.—B

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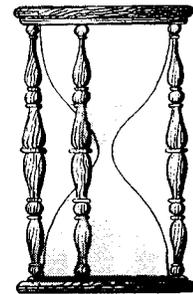
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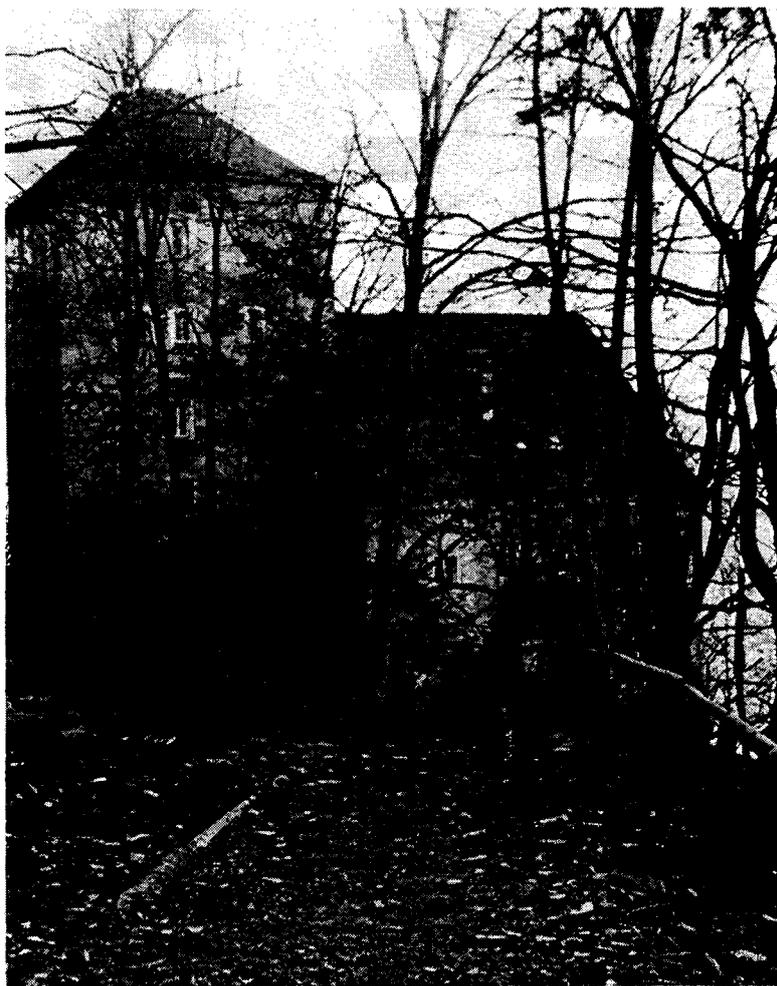


October, 1963

Volume XXXIV No. 2

ROSI-CRUCIAN

FORUM



A private publication
for members of AMORC

Where Mystics Dwelt

A secret center of the Rosi-crucian Order for centuries, this sombre old castle in Krampelstein, Scharding, Upper Austria, sheltered learned mystics who sought to bring about a unity of philosophical and religious thought.

Greetings!



IS ROSICRUCIAN PHILOSOPHY COMPATIBLE WITH CHRISTIANITY?

Dear Fratres and Sorores:

Recently, the Rosicrucian Order, AMORC, received world-wide publicity through the medium of the little periodical entitled *Watchtower*, and published by the Jehovah's Witnesses, a religious sect. The value of the publicity is questionable as the article contained a number of errors. It was syncretic, borrowing from any group that apparently ever used the generic name *Rosicrucian* in connection with its activities. Consequently, much of the material was not authentic. Actually, some of the quotations purporting to be from historical sources were written by nonmembers, and every member of the Rosicrucian Order reading them would realize their inaccuracy.

Why this article about the Rosicrucian Order in a publication issued by this extremely fundamentalist religious sect? Obviously its motive was not to expound the merit of Rosicrucian philosophy. Most articles about the Rosicrucian Order by authors of religious tracts and periodicals are intended to demean the Order. They seek to present it in a facetious manner or to make it seem malevolent and harmful, morally or otherwise, to any who interest themselves in it. To accomplish such an end, the *truth* about the Rosicrucians and their objectives are never expounded correctly. The articles color the facts by distortion and often by deliberate omission. Consequently, the real motivation of these "good Christian people" is, in effect, malicious.

It would appear that these sects, including several of the prominent contemporary organized faiths, are fearful that their following may be persuaded to affiliate with the Order by the appeal of Rosicrucian literature or activity. Consequently, by writing false and mendacious articles about it, they admonish their people to avoid the "evils" of the Rosicrucian Order. They quote some portion of Rosicrucian literature out of con-

text so that its true meaning appears to convey an idea contrary to what was intended.

The theme of the June 15 issue of the Jehovah's Witnesses' periodical was that the Rosicrucian philosophy is not *compatible with Christianity*. The author went to great lengths to make his point by twisting, turning, and confusing source material. The Jehovah's Witnesses' officials could have been spared that effort by writing AMORC direct and pointedly asking whether our teachings and philosophy are intended to be solely compatible with any *version* of Christianity. Our reply would have been simply that we are not a religious sect. Therefore, it is not our purpose to concur or to be in full accord with the doctrines or tenets of *any* religious faith. Why should we?

There are various organized religions, with their churches and their particular beliefs. They are available to all who desire them. Thousands of Rosicrucians are members of the different Christian denominations. Other thousands of Rosicrucians are affiliated with other faiths throughout the world; or they are nonsectarian. It is obvious, then, that those belonging to the various churches did not become members of the Rosicrucian Order merely to acquire an extension of the religious beliefs which their church provides them. Rather they are Rosicrucians because of the numerous ideas, points of knowledge, and other benefits not provided by or within the scope of their church but obtainable within the Order.

Furthermore, if AMORC were inclined to become "compatible with Christianity," just how would that be accomplished? After all, the Christian sects, including the Jehovah's Witnesses, are not even compatible with each other! Which interpretation would need to be accepted by AMORC as representing Christianity? Each Christian sect, from this point of view, can claim that all others

that do not express its faith are "not compatible with Christianity" and are, in fact, apostates.

The Rosicrucian Order, AMORC, of course, as a *nonsectarian* movement is not hostile toward any religion. The basic element of religion is *mysticism*, as every scholar of religion knows, and one of the principal studies of the Rosicrucian Order is mysticism, freed of sectarian creed. In our degrees, we study impartially the subject of comparative religions from an historical, philosophical, and mystical aspect. However, it is just one of many subjects perused, just as we concern ourselves with philosophy, metaphysics, and science. We recognize the beauty and the veracity of Christ's teachings, but we likewise recognize the beauty and truth of the illumined teachings of other avatars.

The implication in the tirades against AMORC of the Jehovah's Witnesses and other religious sects that we are anti-religious because we are not exponents of their doctrines, reveals their irrationalism. All thought regarding man himself, his relationship to the world in which he lives and to the greater universe, does not need to follow along any particular, established religious channel. For centuries, philosophers and metaphysicians, as well as scientists, have contemplated these mysteries and recognized systems of thought which concern them but which do not necessarily conform to some religious tradition.

Unfortunately, today there is a growing tendency by many individuals and groups, religious and otherwise, to condemn that which does not conform to the mass opinion. The fact that a particular body of doctrines may have existed for centuries and have acceptance or recognition by a large number of people today, in itself does not make it the sole authentic arbitrator of thought. Many men and women are still free in their thinking and wish to pursue paths of knowledge that are satisfying to them whether their neighbors believe as they do or not.

Just as we were about to go to press, we received a tear sheet from a periodical entitled *Our Sunday Visitor*, published by an agency of the Roman Catholic Church and circulated extensively in English. This, again, is a malicious attack on the Rosicrucian Order, belittling our teachings, our purposes, and our history. In addition, it condemns us because of what they claim is a similarity to Freemasonry and Theosophy. Both Freemasonry and Theosophy, of course, would know there is no such relationship. The only similarity between the Rosicrucian Order and the Masonic Order is that both bodies operate on the lodge system; but, then, so do many other fraternal orders, including the Knights of Columbus. Another of the criticisms is that we have a number of oaths which our members must take. However, the Knights of Columbus have a number of oaths. The hypocrisy of such an attack indicates the malice behind it.

Religion has the important role in human society to cultivate the moral sense and provide a pattern of living that will evolve the individual physically, mentally, and spiritually. Unfortunately, however, human response to such ideas and ideals is not uniform. The response varies with the effects of heredity and social influences. Therefore, no one's religion can or will serve all of mankind. Any attempt to make all thoughts "compatible" with a single theology is an infringement upon the individuality of man and the separate experiences of his soul personality.

Fraternally,

RALPH M. LEWIS,
Imperator.

Has Anger a Value?

A frater, addressing our Forum, asks: "Just what happens to an angry thought? What effect has it upon the person's organism generally? Can an angry thought be considered to have a greater speed in transmission than other thoughts?" *(continued overleaf)*

The Rosicrucian Forum is Published Six Times a Year (every other month) by the Department of Publication, Supreme Council of AMORC, Rosicrucian Park, San Jose, California 95114.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917. Second Class postage paid at San Jose, California.

RATE: 45c (3/6 sterling) per copy; \$2.50 (18/3 sterling) per year—FOR MEMBERS ONLY

Generally, we have been advised since early childhood to avoid anger. It has been made to appear as an emotional weakness, serving no beneficial cause. Anger is one of the primary instincts of man and served him in his evolutionary stage, as we shall see. With the development of reason, the need for the function of anger is lessened considerably. With intellect and self-discipline, the individual usually can realize his desires equally well, or even more effectively.

Anger functions in a manner that releases additional energy so that one may further the pursuit of a desired goal. It is the hereditary instinct to *fight, attack, and destroy*. But that motivation has a cause. It is generally conceded by psychologists that these elements of anger, fight, and destroy, are prompted by the frustration of some objective. When something blocks a desire, such as an appetite or that which we feel is essential to our welfare, there is engendered anger toward the cause of the frustration. The individual seeks to attack the obstruction, to remove it, and, if necessary, to destroy it, so as to gain his ends. Consequently, you can say that anger is related to *aggression*. It furthers the aggressive spirit.

If one were to remain passive or tranquil when frustrated by opposition, many worthy causes of which we can all think might not have been achieved. The anger becomes a drive, an emotion that compels concerted action. So-called righteous indignation, which has ultimately set many wrongs right, has had anger at its bottom. The passive person can often be prevailed upon unfairly, if not actually persecuted, when he does not resist. Resistance and determination are an energy drive provided by anger.

There are specific physiological changes in the body caused by anger. These changes are quite similar to those caused by such emotions as fear and disgust and by pain, the reason being that all of these constitute a threat to the harmony of the body. A few of such principal changes are an increased heartbeat, dilation of the pupils, increased blood pressure, increase in the function of the adrenal glands, such as a greater secretion of adrenalin. This latter mobilizes energy and "supports vigorous persistent activity."

It has been stated that the best combat troops are those that have been trained to

hate, which is a concentration of latent anger toward a specific thing. Psychological warfare requires the arousing of a national anger and aggressive spirit toward the established enemy.

Aroused anger can often be displaced, that is, not discharged toward the object that stimulated it. A person may be angry with another but afraid to express it to him. He may then discharge this surplus energy toward his wife, his friends, his pet animals, or even by slamming a door or shouting over the telephone to a fellow employee. Primitive persons and children often give vent to the surplus energy of anger by kicking inanimate things.

Is anger harmful to us? Yes, particularly if it has to be *repressed* and not discharged. Perhaps an occasional burst of anger does little harm to the harmony of the body. Frequent violent outbursts are disturbing to the psychic self and the digestive system, causing one to have ulcers. Furthermore, an intense emotion temporarily blocks any effective mental process such as reasoning. We all know that, in a "fit of anger," we do things that afterward we realize are thoughtless and irrational. Certainly, from the mystical aspect, anger binds one to the lower stratum of the emotions and prevents attaining a high state of consciousness.

As much as possible, we should try by rational means to remove a frustration, the cause of anger. However, indignation or a mild form of anger may be necessary to stimulate the reason and to compel one to *think* of a way to solve his problem. Certainly, we will concur that we are not very much inclined to make the sacrifice often necessary to attain some desire if we are not emotionally stimulated. In fact, most desires need the *fire* of an emotion beneath them.

As to whether thoughts had in anger have a greater acceleration or speed in transmission cannot be stated with any assurance. There are no demonstrations or evidence to prove or disprove such a theory. It has, however, been found, in the Rosicrucian experiments in *telepathy* that emotional intensity at the time helps in transmitting a thought. The emotion required in such tests was not necessarily one of anger, however. The excitement of expectation, the thrill of possible accomplishment, helped. Fear and

love have been known to make telepathic concentration successful under certain emergency conditions.

The Russian government has been conducting extensive experiments in the field of "long range telepathy." We have commented on this subject previously. "The Soviet researchers, led by 71-year-old Professor Leonidovich Vasiliev, are scientists of a higher caliber. . . ." Professor Vasiliev is of the opinion that in telepathy "it is not the thought but an impression or *emotion* that is conveyed, though the thought may then sometimes be deduced." In fact, in experiments such as we have conducted at Rosicrucian Park and which are now being conducted in Russia, the subject who is to transmit is asked to have thoughts associated with the feelings of depression, happiness, or anger.—X

God and the Cosmic

Another question presented at the Forum during the Rosicrucian Convention was, "What is the difference between God and that which we call the Cosmic?" This again concerns a matter of definition, as do so many questions of interest to the student of Rosicrucian philosophy.

Religion has in many of its basic teachings attempted—or at least conveyed—the concept of a god which is no more or less than a highly developed human being. This, in technical terms, is referred to as the anthropomorphic concept of God; that is, the belief in God as a man-type being.

Such a belief was created in the minds of early men when they found that there are obvious individual differences in the world, that some men are different from others. Some seem to have greater abilities in one form or another. It was natural, then, for the primitive individual to believe in and imagine a manlike type of being even greater than the greatest of men. Therefore, his concept of God was that of a man with abilities and powers which far exceeded those of any individual.

Religion was based around this concept and continues to carry that overtone in most of the popular religions of our day. God is considered a ruler, a father, a dictator, a director, a chief, an arbitrator, or one of

many other concepts that are human in their origin and to which man assigns superhuman attributes.

As Rosicrucians, we do not attempt to define God in the same sense that a religion defines God. This makes it possible for the individual Rosicrucian to select a religion of his choice. Since we do not limit the concept of God by definition, each can accept his own interpretation. Since man is finite and God is infinite, it is impossible to adopt a concept of God that is universal. We as Rosicrucians, then, use the term, "the God of our hearts." In other words, the God we conceive is the one that is important to us.

In some religions such a concept is not readily acceptable because it is believed that man is not capable of defining God for himself. We do not believe that our concept of the God of our hearts is in any way a reflection upon the worthiness or dignity of the Creator. We believe it is a statement of fact in that the God of our hearts at this particular moment illustrates our advancement at this particular time.

Our concept of God will change as we live in accordance with what we believe to be divine purpose. As our physical and psychic attributes evolve, our concept of God will grow, for God is infinite and His existence is unlimited. As we evolve, we realize His unlimited nature. We also realize that our involvement can continue into infinity because God, being infinite, can never be fully appreciated by a limited or finite concept.

The *Cosmic* is a term which I believe applies not only to God but to all that God has ordained. We might conceive of God as a force that is working toward an ultimate end or purpose. Since we cannot conceive of God as infinite, or rather, cannot conceive of anything without limitation, then it is impossible for us to conceive the scope of purpose and the end that an infinite Being had in designing creation as we witness it.

Therefore, when we observe and reflect upon creation as a whole and our own individual environment, we are immediately faced with many apparently unanswerable questions. We find that our knowledge is extremely limited. We are not certain of the purpose of life. We cannot come to a complete, satisfactory understanding of the purpose of the manifestation of good and

evil. There are many questions that are unanswerable to a finite being because that finite being is dealing with an infinite concept. What we *can* realize, however, is that God and all the forces that He has put into manifestation that lead to an end or to a continual evolvement in an infinite area of existence caused the world to be and maintains it.

If we simplify the concept to an almost extreme definition, we can say that the Cosmic is the manifestation of the will of God. The Cosmic not only is God but is the purpose of His and our being. It is like winding a clock; as the tightened spring unwinds, the various mechanisms in the clock are caused to function. God in this sense wound the spring of the universe, of all being, and that spring is the Cosmic. It encompasses and includes all forces, all that there is in the universe, and as it theoretically unwinds, these forces go on. They cannot be modified or changed because they are a function of God's will.

Man lives as one part of this force. He is a part of the Cosmic, just as is everything else, physical and psychic, all of which have been ordained to serve an over-all cosmic purpose. Man's purpose here on earth, as far as we can perceive it, is to become more and more aware of his position in the cosmic scheme. In that way, he relates himself to his Creator and to the purposes of his Creator, thereby fulfilling his destiny.—A

Should We Ask for Things?

A frater from Surrey, England, offers a seeming paradox for our consideration. "How is one to reconcile the paradox of these two principles: Thou shalt ask (this may allude to assistance in some form) and the law of Karma (as ye sow, so shall ye reap)? Surely if a person is deserving of help, he will receive it. Or must he ask, also? But there are those who receive through circumstances that for which they apparently have not asked."

There is no real paradox here since *asking* is not related directly to the law of Karma. Karma must be understood as an over-all universal principle or force, much like gravity or inertia. It does not act or manifest with *intent* but rather acts on all free-state elements because of its inherent characteris-

tics. There are many things one can do to forestall the effects of Karma. There are ways to counteract it—or to work with it.

It is said of gravity that "everything that goes up must come down," and it is said of Karma that good deeds will earn good, and bad deeds will earn bad. These generalities will hold true if no inhibiting or counteracting forces intrude. But an apple, for example, will not come down as long as a tree is holding it up; a balloon will not fall as long as it is lighter than air; a bird will not fall as long as it flies; and things that are shot out of earth's gravitational force altogether will never return.

With Karma, the generalities hold true only in the simplest situations. Like the parable of the sower, good seeds sown in healthy ground will bring forth fruit and flowers; but good seeds sown on rocky soil, among the tares, in the wrong season, will bring nothing in return. Similarly, good deeds sown in unreceptive environments will bear no fruit nor earn any return. This in itself is Karma—a natural reaction to a number of causes.

It is not an act alone that determines Karma but also that which is acted upon. Many people feel they have earned better Karma than they now experience. They feel within themselves that they have led a good life, and all they want is to have the world bestow a little good upon them in return.

Neither the world nor Karma are bestowers of *good*, however. They are passive agents which can only react according to the way they are acted upon. Man is the active agent, and he must control the situation from start to finish if he wishes his seeds to bear fruit. He must watch where he plants them, cultivate and nourish them, and finally harvest and store the fruit for lean years.

Parable after parable in religious and philosophical texts warn man of this state of affairs. He must realize, too, that leading a good life is in itself good Karma. Its inherent satisfactions and optimism are more than the wealth of the *poor in spirit* can buy.

Again, the kind of life that is *deserving* in terms of human values is not necessarily *deserving* in terms of cosmic or karmic values. To compare and illustrate this is subject enough for many another *Forum* article. Sufficient to say here that Karma is a universal principle affecting all men and all

things alike. There is no intelligent direction associated with it, and what karmic effects are brought about in life are the result of corresponding happenings sometime, somewhere.

Often people are caught up in the karmic effects of social or mass behavior and action. As a part of society, they are included in the Karma society earns. It is important, therefore, that all speak out as individuals; that they participate in every possible way in the decisions and movements of society. Those who are lethargic to community responsibility have no call to complain when community Karma is experienced.

However, to avoid being an innocent victim of society's Karma, man has the ability, or potential, to develop his intuitive faculties and his judgment so as to avert situations in which he finds himself absolutely voiceless or powerless. Men *can* protect themselves against group Karma to a large extent, either by infusing a group with positive thought and action or as a last resort by seeking new ground—new alliances.

From the foregoing, it may be seen that Karma, as such, is not related to the principle of asking or petitioning the Cosmic for aid. *Acting upon the world is man's responsibility.* Asking for aid and direction is part of that responsibility. Asking is a part of deserving. Too many people don't ask enough. This very excellent means of getting information is rejected time and again in favor of trial and error. It has been said that only idiots and wise men ask questions; the idiot because he has to, the wise man because he wants to *know*. All others refrain for fear that asking will betray their ignorance.

Thus petitioning the Cosmic for aid and information is incumbent upon man for his personal progress and evolverment. The knowledge and power he gains thus are his greatest assets in laying a foundation that will resist the negative effects of Karma that come from ignorance and misjudgment.—B

Karma and the Individual

It is safe to say that whenever a group of Rosicrucians come together at a Rosicrucian rally, a Rosicrucian convention, or at convocations of lodges, chapters, and pronaoi, the subject of Karma is discussed at one time or

another. This subject is intriguing because it is a manifestation that has to do with our present circumstances; also, it is a point of relationship between our past, present, and future. Nevertheless, Karma is a word that is given many meanings. In fact, to a certain degree, we each choose to arrive at our own beliefs in regard to Karma.

Since the subject is so vast, it is impossible fully to satisfy everyone's thinking in a discussion of the subject; but it is important for every individual who is seriously studying the field of philosophy and occult phenomena to bear in mind that Karma is not necessarily a negative condition. Neither is it a condition that exists for the purpose of causing us either good or bad fortune.

Karma, if we consider the word technically, should be considered an effect—not a cause. It is not the cause of any of today's experiences, be they pleasurable or unpleasant. Rather, all that we experience in our lives is, in one degree or another, a part of our Karma. In other words, our lives as they are at the present moment are an *effect* of Karma, rather than a cause of it.

The basis of the law of Karma is the principle that there is in the universe a certain balance between cause and effect. For every condition that exists, there are preceding conditions that contributed to its manifestation. In other words, there seems to be—at least from the standpoint of man's ability to understand and perceive—a balance in nature and the Cosmic. If man is to live to the fullest extent of his abilities and to be harmoniously related to the circumstances and pressures about him; then it is his purpose and responsibility to try to maintain balance with all forces with which he is affected or placed in contact.

A simple scales is an example of this balance. The balance-type scales is usually two objects hung from a solid object. When the weights on each side are equalized, the solid part of the scales will be level, in other words, will be in balance. If there are a number of weights on one side totalling the weight on the other side, this balance continues; but if we disturb the weights, then we also disturb the balance. Remove a weight from one side, and that side goes up while the other goes down until another area of balance is reached. In other words,

nature tends to arrive at a point of balance, just as water arrives at a certain level when it runs free.

The effect of removing the weight causes a new adjustment in the scales; and so it is in human life. The thoughts and actions that have been ours in this and previous lives are the total weights that cause us to be in a certain relationship of balance with the rest of environment and with the Cosmic.

When we perform any act, we are adding to the effects of our own volition. If, for example, my finger is moved to a position where it is in contact with the flame of a lighted candle; then the flesh will be burned, and as a result of the burning, the sensation of pain will be created in my finger. It is a simple, physical law that damage to tissue in the human body creates pain. Therefore, when man's finger touches a hot object or comes in contact with a flame, pain will immediately cause a reaction to impel him to withdraw the part—that is, the finger—from the area where pain and damage to the tissue of the body are taking place.

Now, the flame, as I have stated, is a physical phenomenon. It does not think to punish us. The burn and consequent pain are purely effects of the cause, human tissue being placed in contact with a condition producing deterioration and pain.

This same principle can be extended to include the whole concept of Karma. Karma is the total sum of all our experience. All the thoughts that I think and the acts that I perform lead to the creation of my total individuality and my total experience. If I perform an act that is detrimental, then the effect of that performance will be something that I will have to experience and carry with me.

To return to my simple illustration, if I burn my finger, I am going to have to allow nature, along with whatever help I can give it, to heal the damaged tissue and re-establish a state of balance and harmony where pain will no longer exist. Merely regretting that I burned my finger will not solve the problem. The physical course of events will have to take place. Therefore, we experience Karma because of all past acts and experiences, from which, we might say, we are now reaching a healing state. The errors and wrong thinking that have been a part of our experience are being taken care of in a proc-

ess that will bring about a renewal of harmony and balance.

In my illustrations, I have referred to conditions that cause inconvenience, discomfort, and pain. It is this inclination to use such ideas and experiences that has created the erroneous concept of Karma as a negative condition. We have even used the term *to bear* our Karma. Actually, we should consider Karma not in the category of a cross to bear but rather as experience by which we can grow.

Have you ever stopped to itemize or consider all the events in life which have been pleasurable and which you have enjoyed? They are also a part of Karma, conditions and situations created by right thinking and living. Life as each individual experiences it tends toward balance. The experience of today is based upon our acceptance and use of what has taken place before. We have to cope with our environment because there are factors in it that lead to evolvement. To the degree that we cope with them, we are producing causes that will be the Karma of tomorrow.

If we were perfect, we wouldn't have to be incarnated in this particular condition and circumstance. We should be willing to accept our Karma and accept our lives as they exist at the present time because in attempting to understand them we are contributing to our environment. We are experiencing a healing process in which the scars created in the past are being corrected, and, by accepting these circumstances of the moment, we are placing ourselves in a closer and more harmonious relationship with our physical environment and with the Cosmic.

Reincarnation is the concept of man's living soul going through many series of experiences under different circumstances. We can learn to control the present circumstances and by controlling them have a certain control over the future. The past is completed. The Karma we now experience is the result of that past. Since we cannot correct what has already been, it is only logical that we should try to live on such harmonious terms with our present circumstances that we will create for ourselves better effects—that is, better Karma, better circumstances—for the future.

We cannot always be right. Errors of judgment will cause us to make mistakes, but

in making them we should attempt to understand that the process of correcting our past errors through our present living is an important privilege, allowing us to relate ourselves more closely to the harmony that is within the Cosmic.—A

Should We Eat Meat?

A soror from Ohio takes issue with a statement intended to prove that man should eat meat. She states: "The argument that a type of tooth indicates man should eat meat appears weak to me. Man is evolving. These teeth haven't changed yet. And they can tear other things besides meat.

"What is derived from the eating of meat which cannot be obtained from other sources since everything comes from the earth and atmosphere, anyway?"

This is one of the most recurring of *Forum* questions, and it has been dealt with before in relation to the comparative value of meat and vegetable diets, or in relation to its moral and ethical values. Since the question is so basic and since it poses a kind of argument that is not confined to this subject only, I think it would serve a good purpose to analyze the question from the standpoint of good argument and logic.

It isn't difficult to concur with the soror's points. The argument that a type of tooth indicates man should eat meat is weak. A type of tooth may indicate that man *can* eat meat or that meat-eating entered into his evolutionary processes, but that it dictates what he *should* eat is certainly questionable.

Nutrition-wise, it has been shown by countless persons that a meat diet is not essential to health. Vegetarians, depending upon the kind of diet they choose, progress as well as meat-eating humans in matters of health and vitality.

In the soror's next point, we can concur to this extent, that the sources of all foods are in the earth and atmosphere. To a certain extent, man could take in so-called *pure elements* and convert them directly into the substance of his own body. It has recently been demonstrated that certain bacteria could be fed and sustained with a stream of electrons, which is about as direct a conversion of energy as is possible. These are possibilities for the future. There may be a day when men will no longer eat meat.

For the present, the question of direct conversion of vegetable matter into the physical system of a human being cannot be answered solely on the basis that all foodstuffs come from the earth and atmosphere; nor can it be simply asked: What is to be derived from meat that cannot be obtained from other sources? It isn't alone the basic substances of nature that are important to diet, but also the arrangement of these substances in relation to the chemistry of each organism.

Grass and hay are easily digested by horses and cows, and are converted into animal flesh through their particular body chemistry and conversion systems. This could hardly be done by human chemistry or that of even more carnivorous beasts, such as the dog, cat, lion, etc. These organisms developed on the basis of other organisms, making a preliminary conversion of basic substances into their own systems and converting them again into the system of the carnivorous organism.

Sunlight, air, water, and minerals are converted into green vegetation, which in turn is converted into flesh through the digestive systems of many animals. These basic elements could conceivably be converted directly into animal flesh, but this is not the case now. This biological process has been going on since the beginning of time, with one form of life giving way to another. Biologically speaking, the eating of meat is thus natural to man and to other creatures, as well.

Behind the meat-vegetable controversy is something deeper than biological factors. It is the value that we as humans place upon different forms of life—upon different kinds of organisms. The objection of many vegetarians to meat eating is that man *kills* other creatures for food. This places him on the level of *lower* animals. It lowers his stature spiritually and acts negatively on his physical system.

Such objections are made thoughtlessly and on a purely emotional level, for in the Cosmic sense one form of life has no less value than another. Each has an equal right to express itself. Why is it less spiritual to kill a cow than a fly? Why are fish not accorded the same status as pigs? Why are magnificent trees hewn and flowers plucked without so much as a thought to the taking of a life? The continuous conversion of

forms, living or inanimate, is part and parcel of the nature of being.

It is in *intent* that man raises or lowers himself spiritually. It is in *intent* that he can be affected negatively or positively by the foods he eats. Mental and emotional states have a lot more to do with sustenance and health than is generally recognized. It is by his attitude of appreciation and consideration for the continuous interchange of life forms about him that man determines his spiritual state. As with so many other things in life, it's not so much *what* a person does as it is *how* he does it that counts.—B

Physical and Psychic Manifestations

At the Forum conducted as a part of the Rosicrucian Convention program, the question was asked: "How does one distinguish between a physical and a psychic manifestation?"

The tendency on the part of every individual to try to define or draw a line of demarcation between two different entities, functions, or manifestations is both an asset and a liability. We are obviously better off when we are certain of the meaning of all words, phrases, or concepts which we discuss. On the other hand, if we insist on definition to an extreme extent, we are apt to limit certain ideas or force their meaning into the limitation of our own thinking.

Finite thinking is limited by the ability and concepts of the individual doing the thinking. Therefore, when we draw a definite line that limits the meaning of a concept, we are in a sense restricting that meaning to the limitation of either our own or someone else's scope of knowledge and understanding. Outside the finite—that is, in the infinite concept—there needs to be no definition. If, as a means of illustration, we may personify God, we can say that for God there are no definitions. God, being infinite and unlimited, does not need to establish any artificial lines of limitation.

Whenever we define, we limit the meaning of what we define; but since the concept of God Himself is infinite and limitless, we cannot conceive of Him as being restricted to any limitation. God has in the widest sense of meaning created energies and forces that exist and manifest in both a physical and

a psychic world; but in the concept of God we find no distinction between the two.

This principle can be illustrated at a physical level. For example, we know that sound is a form of vibration carried in the atmosphere or by some other medium. We also know that we are equipped with the perceptive apparatus to change these vibrations in the process of perceiving them through the physical ear into sounds that we distinguish as the result of experience. We can tell the difference between certain sounds.

We can assign meaning to sounds that we hear, and in that way in a sense adjust or adapt ourselves to the perception of different levels of sound. Different types of auditory perception include sounds such as whistles, bells, music, and words that constitute a vocabulary. Through our association of sound with meaning, we are better able to deal intelligently with our fellow human beings and adjust to the environment in which we live.

In this area of vibrations that constitutes the range of sound, we find that our ears, being of a physical nature, are limited. We perceive only a certain section of the vibrations that produce sound. We know, for example, that the human range of sound covers a certain area if it is normal. We are able to perceive sound from a certain level of low tones to certain high pitches.

Not too long ago, there was made available on the market a whistle to be used for calling one's dog. This whistle looks similar to any other that is made to function by the pressure of air blown from the mouth, but when this particular whistle is blown, as far as the human ear is concerned, no sound is emitted. However, a dog hears the sound. This would indicate that the dog has the ability to perceive sounds that lie outside the range of human hearing. In other words, the scale of vibrations that can be perceived by a dog are higher at one end of the scale—or, we might say, more extensive—than is the range of human hearing. This same fact applies to other forms of life. For example, it is believed by some biologists that bats are able to hear echoes between themselves and solid objects and, therefore, are able to guide their flight in solid darkness because of the sounds they hear.

The principle which I am illustrating here is that what we normally conceive as physical manifestations are simply those that are limited by our ability to perceive them. The sound of an ordinary whistle, audible to the human being, is at one vibratory rate. We increase that rate to the point where it cannot be heard by a human being but can be heard by a dog, and still it is a whistle. There is no fundamental difference except in the rate of vibrations.

If we are to conclude that only manifestations that can be perceived by the human senses are physical manifestations, then we would have to conclude also that a dog is more psychic than man. Such a conclusion, however, is incomplete and does not quite cover the situation.

The fact that this sound can be perceived by a dog illustrates that although a sound may be inaudible to the human being, that is, simply beyond his capacity, it is not a category of sound distinct from those which the human being easily perceives.

We can carry this idea further and state, as we are taught in our monographs, that everything that exists is the result of vibrations brought into effect or manifestation as a part of the original creative force of the universe. Those which we can perceive with our physical senses are what we normally classify as physical manifestations. Those which we do not perceive with our physical senses, man is tempted to place in the category of the psychic.

This shows, however, how unsatisfactory such a definition or line of demarcation can be. Many of the things which we cannot perceive with our physical senses we refer to as psychic simply because of our own conclusions and experiences. The vibrations that lie beyond the physical human faculties may all be considered to be psychic if man concludes that the realm of physical manifestations lies within the area of physical perception.

To attempt to state when vibrations cease to be physical and become psychic would be an even more difficult area of definition. Since we know through experiences such as those I have outlined in this discussion that there are physical vibrations not perceptible to the human being, it is not logical to state that those which we do not perceive physically are psychic.

As a matter of convenience, we might say, when we consider the higher vibratory scale, that man perceives a lower rate of vibrations. This is an artificial definition, however. In that sense, we might say further that the higher vibrations reach into what might be called the psychic area; and, that as man is able to sharpen his sense of perception either through the physical senses, the sense of intuition, or what is commonly called the *sixth sense*, his concepts advance into a psychic area. What is physical and what is psychic, then, is more or less a man-made definition. If I receive an impression intuitively and not through my physical senses, I am inclined to believe that it is a psychic impression; but, actually, its source must have been the same as that which created the vibrations which I perceive through my physical senses.

There is only one way man can be assured of the validity of the impressions that come into his consciousness from his inner self, through the channels of the subjective consciousness and the unconscious mind: That is by experience. If man will listen to the still, small voice of his inner self, he will gradually cultivate the ability to receive impressions that come from sources outside, or, we might better say, beyond the area normally perceived by the physical senses.

Psychic impressions prove themselves by their validity. We can, of course, use our imaginations and believe that we have received impressions of various kinds; but we can prove the validity of psychic impressions by observing the results of our use of them.

Early in our teachings, we give experiments to sharpen and develop the intuitive ability that we have. This can become our sixth sense. By continuing those experiments and by depending upon the validity of such impressions, we develop them to a higher degree. It is only, then, in the final analysis, by experience and conscientious application to the laws of human understanding that we gain a better insight into the workings of the Cosmic.—A

Self-Consciousness After Transition

A frater from Michigan refers to the text of a Rosicrucian publication wherein it states, in effect, that self-consciousness occurs when a living entity possesses an organism cap-

able of distinguishing between things external and the self, such as a human body. His question is, then, to what degree does the human soul experience self-consciousness after transition?

Upon transition, a soul-personality merges once again with the universal soul, or the Cosmic. It does not lose identity, as such, but it loses the sense of realization as we know it on the objective plane. It is difficult to depict the state of the soul-personality on the cosmic plane, for it in no way can be compared to the state of consciousness with which we are familiar while incarnate in the physical body. Certainly it has no means of comparison—no objects—no separateness—not even time—all of which are necessary for self-realization.

It is incumbent upon the student of mysticism to take the cosmic viewpoint on this subject. We hold that time and space are conditions of objective existence—that they are a part of the great illusion of the world we realize—that, in fact, they have no actual existence. Since time is defined as *the duration of consciousness*, it follows that where no time exists, no consciousness exists. In the infinite, all is instantaneous. As far as the individual is concerned, the time between transition and rebirth can be compared to the time between falling asleep and awakening in the morning. One minute you are asleep and the next the alarm is ringing.

This comparison is even more dramatically illustrated by those who are in a coma or who enter decompression chambers for various experiments. In these cases, individuals usually lapse into unconsciousness in the midst of normal activities. When they awaken—whether it be three minutes or three months later—they continue the activities with which they were previously engaged as though there had been no time interval whatsoever.

Thus, as far as the individual is concerned, there is no long passage of time between states of consciousness. There is no waiting, no deliberating, no sense of loss of the tangible.

The loss of a condition or status such as self-consciousness should not be confused with the loss of Self, however. Simply because Self has no means of realization after transition does not mean that it itself is lost. Here we may compare Self to a drop of

water, which by itself has individuality apart from all other things around it. When merged with a large body of water, it loses any sense of individuality, for it has given this up to the individuality of the larger unit. Nevertheless, the drop of water continues to exist and at any moment could be thrown from the sea and again experience individuality.

The life forces that make up the essence of what is characteristically *you* will always seek and find expression in new but related forms. It is in these forms that self-consciousness is achieved. Self-consciousness is to *you* a continuing state—a world without end. You can know no other.—B

Is There A Birth for A Death?

A frater from Nigeria asks this question: "Do births equal the number of deaths?" In this question, the frater refers to the polemic discussion of "new souls." Are there as many souls now as there were at the dawn of creation, or are new souls entering upon the stage of conscious existence at all times?

Here again we must refer members to the basic Rosicrucian concept of *soul*. There are no separate souls, but only the one, universal Soul of God which manifests in each living being. This great force will express itself whenever and wherever there is a vehicle to carry such expression. Such a vehicle is *man*, and man with soul and body becomes an identity we call Self, a soul-personality, and it is this personality which evolves and changes.

The expression of soul, then, is not determined by any given *number* of segments into which it can divide but rather by the number of physical vehicles through which it can assume identity.

If we agree with the tenets of the theory of evolution of the physical world, we assume that at one time there were no soul-personalities manifesting on the earth plane, and that when man first emerged as an identity, as a soul-personality, he was few in number.

It is true that the earth may have had population explosions before; that once there may have been as many people on earth as there now are; that this state of things may have occurred periodically over the course of a million or more years. It is true that

we do not know exactly how many people lived on earth in past eras at any given time after the ascent of man, but it is still a safe assumption that there was a beginning point from which human population grew from few to many.

It is also true that soul-personalities may be manifesting throughout the universe; and though earth's population may vary, the total number of expressions throughout the universe may still be static. This may be; but it doesn't have to be in order to meet the Rosicrucian definition of soul and soul-personality. We do not have to account for any specific number of soul expressions.

Electricity is similar in its expression. It is conceived to be as universal as soul. It expresses itself where and when motors, lamps, or other vehicles are evolved or provided for it. If there are none, electricity continues to exist. We might say, perhaps tritely, that we need not replace every burned out light bulb with a new one. Nor is there a necessity for a new birth for every transition of a human being.—B

Restoring Lives and Souls

A frater from Connecticut asks to address our Forum. He says: "This question comes to mind after having read several times that Russian medical science has been able to restore life to bodies after transition, providing only that the last breath has not left the body for too long a period. We understand that the soul leaves the body with the passing of the last breath of life. Then, should these Russian reports be true, how can we account for the belief that souls never leave the Divine plane except to reincarnate into a new body or a newborn infant? It would please me to have the opinion of the Forum regarding this."

There is considerable controversy arising today in connection with attempts to restore life immediately following the authoritative pronouncement that death or transition has occurred. To many, such experimentation comes as a new venture of science. The fact of the matter is that, since antiquity, man has endeavored to bring the dead to life. Among primitive and early civilizations various conjurations of a religio-magical nature have been practiced with the hope that theurgical return to life would be accom-

plished. During the early advent of chemistry, alchemical elixirs and balms were used upon the dead, combined with the use of incantations, to resurrect them. The hagiography of many religions—as the Christian Bible, for example—contains references to the resurrection, by their Messiahs or prophets, of those who had died.

Has man then lost this exalted power or the art of resurrecting the dead? Undoubtedly, many of the historical references to the restoring of life were due to ignorance of the actual condition of the presumed corpse. It is the opinion of many historians and thoughtful investigators of such accounts that perhaps a number of the persons were actually in a state of *catalepsy*. In such state many of the characteristics common to death are apparent. There is a complete loss of consciousness and immunity to pain. There is often a muscular rigidity that corresponds to *rigor mortis*. There appears, as well, to be a cessation of organic functions. It is very difficult, if not impossible, for the untrained layman to detect any respiration or pulsation of the heart. Such person may remain in a condition of *suspended animation* for hours, even days, and then regain all his normal functions. The effect of such a phenomenon upon superstitious and uninformed minds is the equivalent of the resurrection of the dead. Probably, many unfortunate persons may have been victims of this ignorance and, unknowingly, buried alive.

Such experimentation has always run the gamut of religious opposition. Attempts to restore life or to resurrect the dead were considered a trespassing upon divine prerogative, or at least an interference with spiritual purpose. Early experiments were publicly condemned and held up to ridicule. This prejudice or catering to religious aversion is extant today, even in the editorials of the newspapers. A physiologist and medical physician connected with one of the large universities of California has for some time been experimenting on restoring the life of dogs a few minutes after there was evidence that they were dead. He and his colleagues claim success for their experiments. There are other physicians who dispute the claims that the dogs had actually died. However, the latter were not in opposition to the experimentation. (continued overleaf)

The reason for the scientific attempts was to develop methods of restoring life to human beings who had been accidentally electrocuted or asphyxiated. A condemned person, a murderer, recently requested this physician, in the interests of his project, to attempt to restore his life after he would be executed in the California State Penitentiary. This would have provided the first human subject. The warden objected upon the grounds that legal complications would arise if the experiment proved a success and the prisoner lived. A local newspaper editorial, pandering to the religious scruples and bias of its readers, said that perhaps an attempt should be made just to prove how futile and ridiculous were the experiments in restoring life. Then the editorial stated that attempts should be made to prevent any further activities along this line. It implied that such ventures were shocking to the sensibilities of its orthodox illiberal-minded subscribers.

What about the philosophical aspect of such experiments? We are taught in our Rosicrucian work that the *Vital Life Force* is that which makes matter animate. To be more specific, we quote the *Rosicrucian Manual*, to wit: "It has naught to do with spirit energy, which pervades all space and which does remain in the human body and is active after transition, and which also exists in all living matter, whether conscious or not. The Vital Life Force is from the same source as all energy, but is of a distinct and different rate from that which constitutes spirit energy and soul energy." In this brief form the subject may seem complicated. Without repeating the entire presentation of the monographs, we shall sketch the relationship of the various elements, soul, spirit energy, and Vital Life Force.

In the monographs the word *nous* is given us. It is declared to be the *universal creative force*. Obviously, then, it is infinite in its nature. As a result of it, all things have existence. It is the sum total of all laws in the Cosmic and, therefore, is the active force of the cosmic mind. Another name for this nous would be the Universal Soul. Nous is a binary force; that is, it consists of two polarities, a positive undulating vibratory energy and a negative energy. The positive polarity manifests in an infinite unlimited sense. This positive polarity has, as its

principal attribute, the *Vital Life Force*—the energy of life.

The negative polarity of nous is spirit energy, that energy which underlies matter and results in those manifestations which, in physics, we know as electrons, atoms, and molecular mass of matter. The positive vibrations, however, must unite with the spirit energy of matter before the Vital Life Force manifests and causes the matter to become *animate*.

Here, then, we have an example of the law of the triangle. The duality of the positive and negative polarities unite to produce the third condition, the living conscious being. In man, when the Vital Life Force enters the body, he becomes not only alive but a *conscious* being, in other words, a *soul*. The positive polarity of nous, the Vital Life Force, carries with it the mind or essence of the Universal Soul. Therefore, when the Vital Life Force manifests in a material substance, such as the body of man, it becomes, as has been stated, a living conscious soul.

How does the Vital Life Force enter the material substance which we call *body*? Its ethereal positive vibrations are taken into the lungs with the air that we breathe. It is the air that carries this subtle force which makes man not only alive but a conscious being and imbues him with the Divine Intelligence of nous or the Universal Soul. We further know, from a study of our *Rosicrucian ontology*, that one becomes a living soul with the first breath of life.

Does this contradict the physiological fact that the unborn child is alive in the womb of the mother? Not at all. Admittedly, the child is alive before birth. The cells of its body are imbued with the Vital Life Force. Then, does it not have a soul according to the above explanation, if Vital Life Force and soul are related? The answer is "yes," with important qualifications. The soul of the unborn child is but an extension of its mother's soul-personality. The Vital Life Force of the unborn child is received through the air brought into the lungs of its mother. The child does *not* express a separate consciousness and soul-personality until it takes its own independent breath at birth.

What occurs then at transition? Does the soul leave the body? The answer is "yes" and "no," paradoxical as that may seem. Since breathing has ceased, no more of the

Vital Life Force and positive qualities which create soul consciousness in a body are being received. Therefore, the soul can no longer function in that body as it would during normal life. However, with the cessation of respiration, the cells of the body do not all immediately expire, as we know from physiological and biological research. Some of the Vital Life Force remains active in the nuclei of the cells for hours after the body has been pronounced dead. The soul then is in an *intermediary state*. It is out of the body and yet it retains a partial connection with it by means of what is known, mystically, as the "Silver Cord." The psychic self or soul hovers between the cosmic plane and the body. For all normal purposes, the soul has left the body; yet its influence over the body has not been severed. It is like a person who stops just outside his home, closing the door behind him but keeping his hand upon the doorknob for a few seconds before walking away.

The Rosicrucian teachings recognize the phenomenon of the Silver Cord, the lingering connection between the soul and the Vital Life Force remaining in a body. In fact, in our funeral ritual instructions, it is requested that, wherever possible, cremation or burial should not occur until a period of *seven* days has elapsed after transition. According to tradition, the Silver Cord has then been completely severed and the soul finally released from its bond with the body.

The restoring of life within a short time after what is called *death* is a strong possibility. It should be encouraged. If, by physiological means, artificial respiration can be induced and the blood caused to circulate before the cell structure has deteriorated and the vibratory form of the body has been drastically altered, the functions of life can be restored. The cells will be so rejuvenated that full soul consciousness would return within the body. The Silver Cord would be drawn in and the psychic body would return to the physical one, never having lost its connection. In restoration of life as described above, the soul-personality would be the same as before the so-called transition occurred.

It is regrettable to say that some religious sects, Christian, as well as others, actually fight such an advance by science only because it disturbs their religious theories.

To them, there is no relationship between Soul and Vital Life Force. Further, the soul is considered by them as a separate entity that has certain arbitrary powers. In death, therefore, they believe the soul would leave immediately, regardless of the physical condition of the body. The restoration of life would create an embarrassing impasse which would contradict their principles by leaving the living body a kind of soulless being. This would necessitate a change of their theological concepts with respect to the doctrine of eschatology, the ends of human existence. Here again we see an example of an unprogressive religious spirit opposing the advancement of knowledge. The fact that the Rosicrucian teachings are flexible enough to meet scientific trends and to be consistent with new knowledge and new application of the cosmic laws should be accepted as testimony of their reliability.—X

Bringing Others Into AMORC

A frater of Eire, addressing our Forum, says: "Those of us who desire to study mystical philosophy and develop our inner selves presumably have reached a high stage of development in a previous existence. It seems to follow from that, that all of those who have *no interest whatsoever* in mysticism or a higher spiritual life are at a very low stage of development. Is there any point in trying to show them the Rosicrucian viewpoint, then, since it may be purely above and beyond their present understanding? Or is this presumptuous? Must we presume that the majority are *unaware* of the greater truths and in many cases need only to have their understanding 'awakened'?"

There are certain persons who mystically and psychologically are definitely not prepared to receive the Rosicrucian philosophy. It is not that they do not have the intellect to comprehend. In fact, they may be highly intelligent and well educated in a specific profession. However, they may be so attached to a religious faith in which they have been reared as to close their minds intentionally in an attitude of misplaced loyalty toward any conceptions contrary to what they have been taught. They simply will not tolerate ideas that do not correspond to their traditional or habitual beliefs in spiritual matters. Yet, paradoxically, they may be

very liberal with regard to any new or different knowledge related to their professions.

Such persons are intolerant, not because they do not affiliate with AMORC, but because they close their minds to any thought with which they are not familiar. Such an attitude of mind, of course, is contrary to the very precepts of mysticism and metaphysics, which concern the enlightenment of man. If one is certain that they are of that type, it is useless to try to induce them to read Rosicrucian literature or discuss the subject.

It must not be accepted, however, that when a person is not tolerant or susceptible to Rosicrucian or mystical philosophy, he or she will always be so. Most of us can look back upon our own lives and recall when we would have rejected any approach to the Rosicrucian philosophy. In fact, years ago some of us may have once turned down the invitation to affiliate with AMORC. Now we regret the loss of time before there was a change of mind. Therefore, a friend who displays no interest after a proper approach about the Rosicrucian Order should be contacted again on the same subject two or five years later.

Should we wait until a person evinces a direct interest in the Order before we speak to him about it? No, we must be more aggressive. We must be *crusaders*. In the first place, many would not know we are Rosicrucians unless we identified ourselves and spoke of the Order. The member of AMORC who has not the courage of his convictions to reveal that he is a member and to be *proud* of it should *resign*. Not only is he not of any real *value* and support to the Order, but membership in the AMORC can be of little help to him. Only when one is proud of his affiliation and has confidence in what he studies can he then practice and apply the teachings *successfully*.

There are two general ways to bring the AMORC to the attention of the *nonmember*: These are the *active* and *passive* programs. The active requires taking the initiative and speaking about the Order, determinedly trying to engage the interest of others you think may be worthy to come into the Order. This can be accomplished in many ways, a few of which can be mentioned here.

We all have acquaintances, those whom we meet quite regularly and have the opportunity of engaging in conversations of lengths

varying from three or four minutes to a much longer period. If we are observant, we learn from even a casual conversation what their dominant interests are. Certain questions can be asked that reveal their thinking and character.

For example, we can ask an acquaintance about his opinion on paramount topics of the day that appear in the press. Then, with a little skill, the subject can be led around gradually to a mystical or metaphysical one. At that time, we can express an opinion upon that and ask what the other thinks of the matter. If he is in sympathy with our ideas, then it is possible to advance more deeply into the subject. We can say eventually that we enjoyed reading about the subject in the *Rosicrucian Digest*. This, then, may elicit the question as to what the *Rosicrucian Digest* is. Obviously, then, this opens the door to tell about AMORC and to lend the *Rosicrucian Digest* or, better still, to have the *Mastery of Life* booklet sent to the acquaintance.

This kind of approach will reveal the thoughts of many having a philosophical and mystical bent of mind. It is necessary, however, that *as a member* of AMORC you be thoroughly conversant with what the Order *is* and *is not*. Unfortunately, many Rosicrucians make claims about AMORC and say things in their enthusiasm that are really absurd. As a result, they lose the interest of the prospective member and very often damage the Rosicrucian Order by their inane remarks.

The little booklet *Who and What Are the Rosicrucians* is an excellent one to acquaint you with facts about the Rosicrucian Order. *It is not intended* to give to another for the purpose of inviting him to affiliate. Rather, it is a booklet of facts and statistics that will help you as a member to explain AMORC intelligently. The best literature to give to the interested party or inquirer is the *Mastery of Life*. It is completely informative and presents the Order in a way to appeal to the inquiring mind. If you do not have the booklet *Who and What Are the Rosicrucians*, you may, of course, obtain a few copies *free* by addressing the Rosicrucian Inquiry Department, Rosicrucian Park, San Jose, California 95114. If you will kindly enclose a few postage stamps to assist in the cost of mailing them, it will be appreciated.

As for the booklet, *The Mastery of Life*, if you believe a person should have this booklet, just send his *name and address* to the aforesaid Inquiry Department, and the booklet will be sent without cost. Your name need not be mentioned to the recipient.

Other active ways of acquainting people with the Order are to address groups, clubs, or fraternities with which you are connected. If you have had speaking experience and have an opportunity to address an assembly, we will furnish you with a discourse for the purpose. You then can make notes from it so as to give it in your own way. You, of course, must judge what group to address and what are the proper time and place. Allow a month's time for writing for, receiving the discourse, and studying and preparing for its presentation. If you live overseas or in a distant country, further time must be allowed. This, of course, will not be sent to you air mail unless you send the additional postage or postal coupons for that purpose.

The *passive* way to help interest others is to place literature where it may be seen by many people. Out of every number, a percentage are interested sufficiently to pick up a leaflet and read it leisurely. Of course, there are certain places where the interests of the people are more conducive to study, as in public libraries, reading rooms, and bookstores. Also, where you work, transportation facilities, as well as beauty parlors, doctors' and dentists' offices afford excellent places to leave literature.

You may obtain from the Rosicrucian Inquiry Department a free booklet entitled, *Things You Can Do to Help*. This specifically outlines the simple things you can do to arouse interest and to gain fellow members. You may have a packet of *free literature* for distribution by just writing to the Rosicrucian Inquiry Department and asking for Rosicrucian literature to distribute.

Also, do you have available one or more application forms for membership? After discussion, when you find that a person is interested, is the psychological moment to extend to him or her the application as an invitation to affiliate. Further, in your daily travels, do you carry in your pocket, purse, or briefcase a few leaflets about AMORC? If not, why not?—X

Knowing the Inner Self

A frater of New York, addressing our Forum, says: "I have a question based upon the following quotations from the Rosicrucian Code of Life, appearing in the *Rosicrucian Manual*: 'Look not upon the changing character of the outer self, but discover the real self within.' My question now is, How can I discover the real self within? What specific trait must I look for in order to know if the inner self is manifesting through the outer self of a particular person?"

First, we must know what constitutes the qualities or characteristics of the inner self so that they may be recognized. Ordinarily, we may refer to the inner self as the *personality*. It is distinguished from character, and yet it has a relationship to it. The inner self constitutes your convictions, your moral sense, as well as your sentiments and higher emotions, such as compassion, a sense of justice, and so on.

The inner self, as experienced by us, is what is commonly called *conscience* and *ideals*. It is the intelligence of the soul force within as it is *interpreted* and *expressed* by us. The personality is but an expression of the soul force within us. Consequently, the personality of each individual differs according to his response to these immanent urges of the soul force within.

Since some personalities are perverse, cruel, and immoral, how can we say that they are related to the inner self? The inner self in its pure essence is cosmically alike in all human beings because it is of the universal soul force. But such is not our *personal* inner self. The way we inwardly feel about our experiences and evaluate them constitutes our particular inner self. We speak about evolving the soul-personality. If this personality, this expression of the universal soul essence, were the same and perfect in each of us, there would be no need for evolving or developing it.

The character of an individual is the behavior which he adopts to conform to his personality. We pattern our lives according to our innermost feelings and thoughts. We establish restraints and limitations, or, conversely, we give free vent to ourselves without any form of self-discipline.

Often many of us do not express our inner

self fully because we have urges, feelings, and inclinations of it which in the objective sense mystify us. We are not quite certain in which direction these impulses tend to propel us. In other words, many of us are really strangers to ourselves. Sometimes we are impelled by the universal soul force subconsciously, without any associated ideas, that is, without an understanding of the motivation. Consequently, we may try to formulate some idea and a subsequent course of action which we believe will interpret and express it. The idea or expression which we adopt for such motivation can often be wrong and cause us emotional conflict. At times the real intent of the subconscious and our interpretation of it are not in harmony. That is why it is sometimes necessary for one to resort to psychoanalysis. Others who are *trained* often, although not always, can give us a more accurate interpretation of these impulses of our inner self.

However, it is advisable to be cautious of amateur psychologists who in the name of a church of this or that, set up systems of treatment under the guise of religion. An individual not academically trained in medicine, psychology, and psychiatry can be very harmful to the mental health of another by trying to analyze his personality and give treatments by suggestion. He may induce trance states which can only be harmful to the patient, and there is much evidence of this having occurred.

Everyone is being guided by his personal interpretation of the self transformed into behavior as words, acts, and deeds. But there are various levels of the soul-personality or response to the inner self. This is manifest in the self-discipline, moral behavior, and human compassion of the individual. A person whose life is spiritual, enlightened, and noble in its relationship to other human beings is displaying an advanced personality. It indicates that his objective consciousness is more in harmony with the consciousness of the universal soul within him. Persons who are kind, gentle, just, and temperate, and who exhibit more or less all the cardinal virtues, are most assuredly revealing a high degree of response to the real inner self.

"Actions speak louder than words" is a truism. It is not what one preaches or expounds as a mystical philosophy or religious doctrine that is of the greatest consequence.

It is how he personally applies what he says. None of us really can conceal for any length of time our true reaction to our inner self. We are constantly conscious of that self. We are a matrix of emotions and inner feelings. The way in which we regulate them and the order in which we give them preference disclose to what extent our inner self is dominating the lower self of the body and its appetites.

A person may have no expressed moral philosophy or religious creed as a formal doctrine. Nevertheless, the life that person leads and the personality and character displayed, reveal the extent that the inner self is manifesting through him.

How can we develop this inner self? We develop it by conforming to the impulse of righteousness which is innate in each of us. It is necessary that this sense of righteousness be construed in connection with the broad application of self. In other words, the self must not be interpreted in the limited sense of serving the physical being alone. The self and its interests must be extended to include the welfare of others. A genuinely charitable and humanitarian disposition is an example of the extension or enlargement of the interests of self. To accomplish this may require the sacrifice of some of those things which gratify the limited physical self only. If you experience this conflict, the reluctance to make such sacrifice, then you will know that you are confronted with a test of your personal development.—X

History of the Rosy Cross

There have been numerous histories written in past centuries about the Rosicrucian Order. Some of these have been quite erudite and scholarly. Of this number, a few have presented a more or less authentic compendium of the outer facts of the history of the Rosy Cross. Some of these writers have intended to be apologists and answer the critics' attacks on the ancient fraternity.

Others have used the good name of the Rosicrucians as an appeal to readers to purchase their works which consisted of prejudiced scourging of the Order. Such authors have deliberately omitted some facts or added extraneous matter to historical facts to support their vicious conclusions. There are a

large number of pamphlets and brochures in circulation today purporting to present the history of the Rosicrucians. They are in the main malicious denunciations of the Rosicrucian Order and its teachings issued by Christian religious sects.

One of the classical histories of the Rosicrucians, a large volume consisting of nearly seven hundred pages, was written by Arthur Edward Waite, the first edition appearing in the early part of this century. Its title is *The Brotherhood of the Rosy Cross*. It is classical principally in the sense of its size and the extent of its circulation. The work, though a scholarly treatment of the subject, has not been edited as it should have been and contains numerous contradictions and errors obvious to a member of the Rosicrucian Order. The outside reader, the non-member, would accept the work as a thorough treatment of the subject, but that would be because of his lack of knowledge of the faults of the work.

It must be stated emphatically that the writer, Mr. Waite, was definitely handicapped, not by lack of skillful literary ability, but actually in not having been a member of the Rosicrucian Order. He writes, therefore, as one dwelling on the perimeter, gathering facts wherever available from the profane world and from tracts issued by the Order intended for the public. Mr. Waite, directly and otherwise, in his tome implies the secrecy of the Order. Consequently, this confirms the fact that his work or any other written by a nonmember cannot be a conclusive plenary history.

In the preface of his first edition, Mr. Waite writes that at an earlier time he had sought to compile such a history: "It was impossible at the period that I should have carried the research further, as—for example—into the inward history of Rosicrucian symbolism. There were seals upon the gates leading into such realms, and they were not to be broken by the simple lettered student. As such he depended solely on the resources of ascertainable or public facts, and on the guidance of precursors who had entered the region of debate, though after a certain point most presumed authorities had to be set aside."

By this, Mr. Waite admits that his earlier researches were obstructed by "seals upon the gates." Later, he implies that he was

able to make more contact with the inner aspects of the Order. However, he also admits in the same preface, "There is of necessity much which remains to be said on the inward or vital side . . ." There is no evidence available to the Rosicrucian Order that Mr. Waite was ever initiated into the Order and a student-member of its inner teachings, or that he had even had access to the archives and authentic history and traditions of the Rosicrucians.

It is related that Mr. Waite was "born in Brooklyn, New York, U. S. A., in the year 1857, of Connecticut paternal ancestry. His English mother took him to England at the age of two, following the death of his father and he never returned to America." In English and American literary circles, Mr. Waite has been considered, not only a prolific writer on occult subjects, but a Masonic historian. On the other hand, Mackey's *Revised Encyclopedia of Freemasonry* gives no more credit to him as a Masonic historian than the Rosicrucians do as a Rosicrucian historian. "Waite was not interested in Masonic history properly so called, and as represented by Mackey, Gould and Hughan; in fact, as his private correspondence and his published works prove, he was wholly mistaken about the point and purpose of it, as when he insisted that Gould tried to prove that a few illiterate stonemasons had fathered Speculative Freemasonry. Moreover, when his specifically Masonic writing is sifted out of the mass of his writings it is of surprisingly slender volume—even his *New Encyclopedia of Freemasonry* is less about Masonry than about occultism."

New editions of Mr. Waite's original history of *The Brotherhood of the Rosy Cross* are now being published in the United States, the author having passed through transition several years ago. The history is, as of now, woefully lacking in all information about the outer history of the Order since the time of the first edition. Credit, however, must be given to Mr. Waite for biographical sketches of several prominent Rosicrucians. On the other hand, he also disclaims the connection of other persons with the Order, whom Rosicrucians know from their *inner sources* to have been members. In other words, Mr. Waite has done well in researching, collecting, and recording all mundane facts about the Order; but his conclusions, as evident in

his comments, are often seriously wrong, revealing the fact that he was not a member of the Order and did not have access to its inner archives.—X

Women in AMORC

A soror rises to address our Forum. She asks, "What part will the sorores of the Order play in the world situation and in future plans of the Order? Men dominate the world at present and also hold most of the Grand Lodge positions. I wonder if women will take a more active part in Grand Lodge activities in the next cycle?"

Since its inception, the Rosicrucian Order, AMORC, has recognized the equality of the sexes. The precept has been based upon the tradition of the Order which made no distinction between the sexes in regard to women's relationship to it. According to tradition and history, women held equal places of authority in the ancient Egyptian mystery schools. Many were high priestesses. In Greece, in certain of the mystery schools, women also held authoritative rank. It is noted that among the divinities of Greece, goddesses were of equal rank with the gods. The Pythian oracles at Delphi were women.

There have been many absolute monarchs in history who were queens. We have visited the Rain Queen of primitive tribes in South Africa, whose word was final law and who received both respect and obedience from the male members.

The domination of men in world affairs has, generally, been due to two factors: First, because women bear children, they were obliged to assume the principal responsibility in domestic relations. Men were trained for hunting and combat and were thus better prepared physically for war with which politics and ruling authority were connected. Control of the affairs of society thus gradually was monopolized by the male sex and became more or less a tradition.

Second, a psychological factor developed out of this custom. Aggressiveness, combativeness, and affairs beyond the scope of immediate family relations were considered the theater of masculine activities. A male was expected to exhibit these proclivities as characteristics of his sex. A woman, conversely, was expected to manifest feminine traits, to

be more retiring. An interest in subjects associated with the male was considered non-feminine. Consequently, until the latter part of the last century, most women conceded to this status in the progressive cultures of the world.

As for the AMORC, two members of the Board of Directors of the Supreme Grand Lodge are women and have been for many years. Under a former constitution of the Order, extinct now for some time, there were numerous Regional Grand Lodges. At that time, every state in the United States had its own active Grand Lodge, and the Grand Master of the State of Massachusetts was a woman. There were Deputy Grand Masters in other states who were women as, for example, the Grand Lodge of Florida. As many of you fratres and sorores know, for many years there have been women Masters of lodges, chapters, and pronaoi. These women Masters of subordinate bodies are as efficient, in general, as their male counterparts. Where one Master excels another in accomplishment, it is never a matter of sex but of personal ability and initiative.

As for the present Grand Lodge, there are no Grand Lodge officers who are women on the staff. However, we do have Grand Councilors, who are Grand Lodge officers, some of whom are women. Such Grand Councilors are selected and elected to their position solely on the basis of their personal ability and qualifications rather than their sex. There are on the Grand Lodge staff women *department executives*. One of these is the business manager of the AMORC, having been in the employ of the Order for over thirty years. We have had women correspondents in our Instruction Department for many years.

The women of the AMORC staff are and must be good Rosicrucians. The term *good* here means conforming to all the qualifications required of a member and an officer of the Order. They are, therefore, fully conversant with the ideals and objectives of the AMORC. They know that it is incumbent upon them to carry on whatever the AMORC hopes to accomplish now or in the future. Since the Order is an international body, it is closely connected with world affairs in the respective countries in which it operates. Obviously, then, Rosicrucian women and the

influence they exert will play a part in our international relations.

As for the supreme position in the Order, namely, that of the Emperor, there has never been a woman in that office. However, there is no traditional proscription against a woman's so serving. Consequently, we may, at some future time, acknowledge a Madame Emperor.—X

Creating Life

A frater, rising to address our Forum, asks: "How does the recent discovery that the basic energy of life can be created in a test tube correspond with the Rosicrucian teachings? Could it be possible that life itself could ever be created artificially, as indicated in a recent newspaper article?"

The chemistry of life has advanced to a high degree and is very technical. A combination of nucleic and amino acids or organic salts with certain electrical charges passed through a gas has been reported to have produced protoplasmic substances, or simple living cells. These cells, then, would build up a structure, a kind of templet, which they transmit, thereby *reproducing* themselves.

Has man, then, produced life? He has actually brought together those material elements as a shell, which when infused with an energy, establishes the phenomenon of life. Even in mysticism, it is stated that a *vital life force* and cosmic energy of one polarity must infuse a material substance of an opposite polarity before there are those manifestations which constitute life. Man is not a creator in this sense, but rather a *discoverer* of cosmic and natural laws which he can direct.

Let us use an analogy: Suppose man admired beautiful trees but depended upon the caprices of nature to bring them forth and to grow them. Eventually, he learned that the seeds of a tree when planted in a particular soil and nurtured in a certain way would bring forth a tree. Can we say that man *created* the tree? Rather, we can say that he learned about the substances and direction of natural phenomena by which trees are grown at his will.

It was inevitable that in order to manifest the phenomenon of life when he so desired,

man should learn how to bring about those conditions that would attract the vital life force. This is in no sense a contradiction of the rational, metaphysical doctrines. To take the position that life force is of such a cosmic or divine nature that it lies outside the power of direction and understanding by man is wrong. All nature, the sub-particles of an atom or a planet, function in specific ways. If man can comprehend these ways, he may use them to serve his purpose. There is no divine fiat or edict against such an operation. It is superstitious to believe that such is outside the prerogative or right of human beings.

However, there is a tremendous hiatus between bringing forth a simple, living cell and the most elementary of the more complex organisms. To get the cell to develop and follow certain patterns, so that stage after stage the living organism will eventually evolve into a specific fish, reptile, or mammal, is far beyond any possibilities of science today. Man is not even certain as to how evolution occurs. Further, he is not certain what factors bring about mutations or transitions into the various forms which life has taken to attain the species which we know.

There is also the time factor involved. It has been assumed that millions of years under specific environmental conditions have been necessary for life to reach certain complex forms. Will man ever be able to reduce those millions of years of essential influence to the span of one human generation? Will he be able to accelerate the processes of life development, which are highly complicated and which, for the most part, are yet even unknown to him? The most optimistic advocate of science cannot give any assurance in this regard.

The point to be made at this time is that research on the development of life and the discovery of the processes of creation are not a *sacrilege*. As Rosicrucians, we have always maintained that a chemical combination of the material elements of man's body alone is not sufficient to create life. For years, it was thought that to produce an exact copy of the substances, that is, of the chemistry of a living cell, was all that would be necessary to bring forth life in a test tube. The Rosicrucians contend that a cosmic energy

whose polarity is positive in contrast to the chemical compounds of the body is also necessary.

Man is now experimenting with sending electrical charges of various frequencies through chemical compounds in gaseous states to start the life process. There is no certainty as yet as to what particular frequency of the electromagnetic spectrum accomplishes this feat. It is more probable that the cosmic energy necessary for life is drawn to those substances in which they can function once they are properly brought together. It then generates a templet which it passes on for a duplication of the process, that is, a reproduction of the cell.

In a speculative way, it may be asked: What effect would bringing forth of life by this means have on the soul force? In Rosicrucian metaphysics, we say that the soul force enters with the life force. It is the intelligence manifest in the process that life exhibits in its development.

Therefore, whenever the chemical components are so perfect as to attract and arrest the vital life force, then in that living cell, no matter how rudimentary, there will be that universal soul with its intelligence. It will exhibit that internal consciousness which is the intelligence of life. The organism, however, will not have *self consciousness*, that is, be able to realize its inner being and consciousness, *until* it has developed a brain and nervous system by which to reflect it. A man, for analogy, cannot see a physical image of himself until he has a mirror to reflect the object, that is, his body. Likewise, no organism can reflect the soul image until it has the mirror of a nervous system and brain capable of doing so.

Is there a practical value in man's discovery of how to bring life forth at will? There are many advantages: Knowledge itself is always of value. Knowing more about the life process may make it possible for us to understand to a greater extent growth and nutrition so as to prolong human life. Further, this may give an insight into the deeper realms of the workings of nature. It also may make it possible for man to develop bacteria—microscopic organisms that he can use to combat hostile ones, such as diseases in plant and animal life.

These biochemical experimenters will probably be subject to vilification by fanati-

cal religionists just as were the early experimenters in alchemy. There are still those who think that probing into nature is a violation of divine secrecy.—X

What Are Negative Thoughts?

A soror, addressing our Forum, says: "This question frequently comes to mind: Just what are negative thoughts?" Also, a frater in England writes to ask: "How can a person recognize if he or she is pursuing a negative path?"

The word, *negative*, especially in metaphysical vernacular, has acquired a pernicious significance. In answer to these questions, then, we believe it first necessary to see that negative in itself is not inherently adverse.

Generally, in connection with thought, the word *negative* alludes to the stopping, opposing, or arresting of an idea. It does not imply that it is necessarily evil in its intent. In fact, a malevolent thought intended to do harm can be *positive*. The word *positive*, in this connection, refers to action, movement, accomplishment. An individual, for analogy, planning to rob a bank, is thinking psychologically in a *positive* way since his plan requires dynamic action. It is only by habit of expression, by usage, that we would call his thought negative.

To use the same analogy, law enforcement officers who learn of the planned robbery and develop a counter plan to prevent it, are thinking *negatively*. From this, one can see that *negative* has an adverse connotation associated with it only in relation to its application. In other words, it depends upon whether it is used in connection with a constructive or destructive purpose. For further analogy, a group of metaphysical students may concentrate to try to prevent by their thought the avowed function of another, which they think to be destructive. These metaphysical students are attempting to block, to arrest, an action by another. Psychologically, their thought in purpose and function is consequently *negative*, but it is for a beneficent reason.

Each of us may be inclined to think that any individual or group whose thoughts and deeds oppose our own purpose is thinking negatively. On the other hand, they may

believe that their action is positive because their intent is morally and ethically correct from their point of view. Consequently, we can see that it is not whether the thought seeks to arrest or to stimulate something which alone makes it good or bad. Rather, it depends upon the *motive* behind it. If the thought is prompted by jealousy, avarice, or revenge with the intent to hurt, or to enslave or suppress truth, then it can be called negative in the moral and ethical sense, whether it is psychologically positive or negative in its action.

There are many who should have negative thoughts directed toward them to arrest what they are endeavoring to do. In other words, they should be stopped if possible.

Can negative thoughts reach out from the mind of another? The answer is *yes*. We have answered this in a previous discussion in the *Forum* but will touch upon it again at this time. In making this statement, we are not really contradicting remarks upon the subject which appear in our monographs. All thought is vibratory, regardless of its content. If thought can be transmitted, and we know that it can, then adverse thought can likewise be extended from the minds of those who conceive it. It can, depending upon the ability of the individual reaching out, annihilate time and space as readily as can any constructive thought.

Are we to presume from this that everyone is at the mercy of malevolent persons and the thoughts that they transmit to inflict harm? One cannot be affected by such negative thoughts if he does not desire to submit to them. Our own thoughts of righteousness, of what we conceive as morally good, are in our subconscious as personal laws and are habitual with us. Their intimacy makes them stronger than the adverse thoughts reaching out from others. In other words, thoughts of others cannot penetrate our consciousness and compel us to act contrary to what we conceive as good if our motives oppose them.

To use an analogy, if we consciously would not enter into an act that society generally and we in particular think to be immoral, then no one can compel us by their thought to resort to such an act. Our own moral self, our own inner being, is the guardian of the threshold of consciousness. No

exterior thought can surmount or supersede it.

There is only one exception: If we had no confidence in ourselves, and were afraid that we might submit to the evil thought of others, if our own restraint were so weak that we could be affected, then the thought of others could be harmful. Psychologically, however, it would not be that their thoughts actually were dominating our consciousness and life. Rather, it would be that subconsciously we were suggesting to ourselves that we were weak and must submit. This is the kind of *self* mental poisoning that Dr. Lewis explains in his book by that title. In that book, he refutes the superstitions of black magic, the belief in elementals and that man can be enslaved by the thoughts of others projected to him. He shows that *the belief* in such is the only dangerous factor; that thereby we poison our own minds.

If we ask for cosmic help and wish to keep clean minds and maintain certain morals, we then have a safeguard against any exterior impression that might be harmful. Our own thought, we repeat, is stronger than that of an external source.

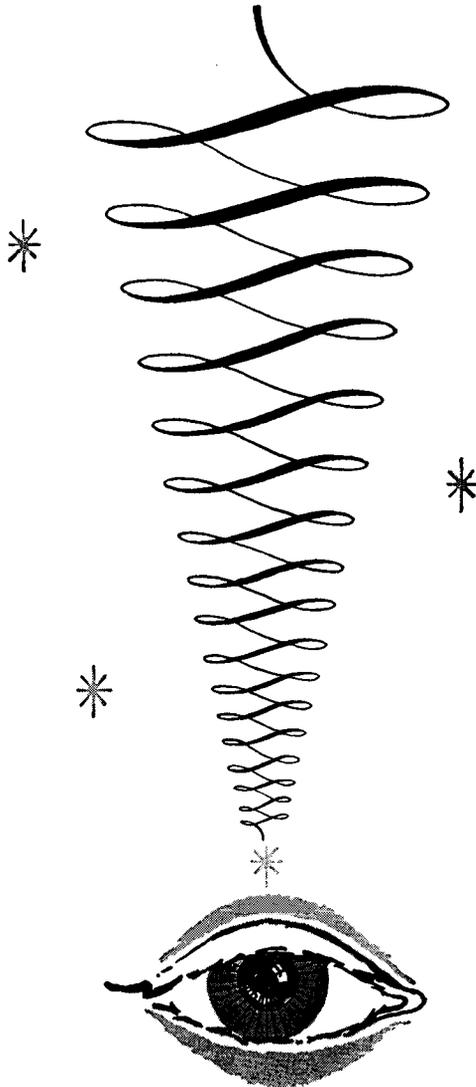
Then there is the question asked by the frater as to how we know whether we are pursuing a *negative* path. A negative path is any action followed or adopted by us which tends to oppose or arrest a constructive cause. Again the question of motive is involved. Analyze the motive and consequence of what you are about to say or do, or which you plan as a course of action. Ask yourself what results will follow from it. Will they be contrary to your moral standards or those of society? Will such action bring a hurt of any kind to another person? If the answer is in the affirmative, then you are pursuing a negative path. It is negative in the sense that it prevents what otherwise might have been a constructive venture.

We sometimes enter upon some activity without the realization that it is adverse in its nature. When we discover ultimately that it is so, we are usually provided with the opportunity of rectifying what has been done or preventing further action. Even this effort to prevent wrong action is in itself negative, as we have said, in that it is arresting something; but its purpose is constructive.—X

Mystical Illumination

"ESSAYS OF A MODERN MYSTIC"

By DR. H. SPENCER LEWIS



The inner vision of the mystic
is the eye of the soul.

WHENCE comes this inner illumination? It is part of the Cosmic, the *universal consciousness*. The wisdom of the Cosmic—of the universal mind—descends, expanding outward. Figuratively speaking, it is like a *spiral*. It permeates man's consciousness to become the superior intelligence of his subconscious mind. There it lies ready to be called forth and used by every mortal.

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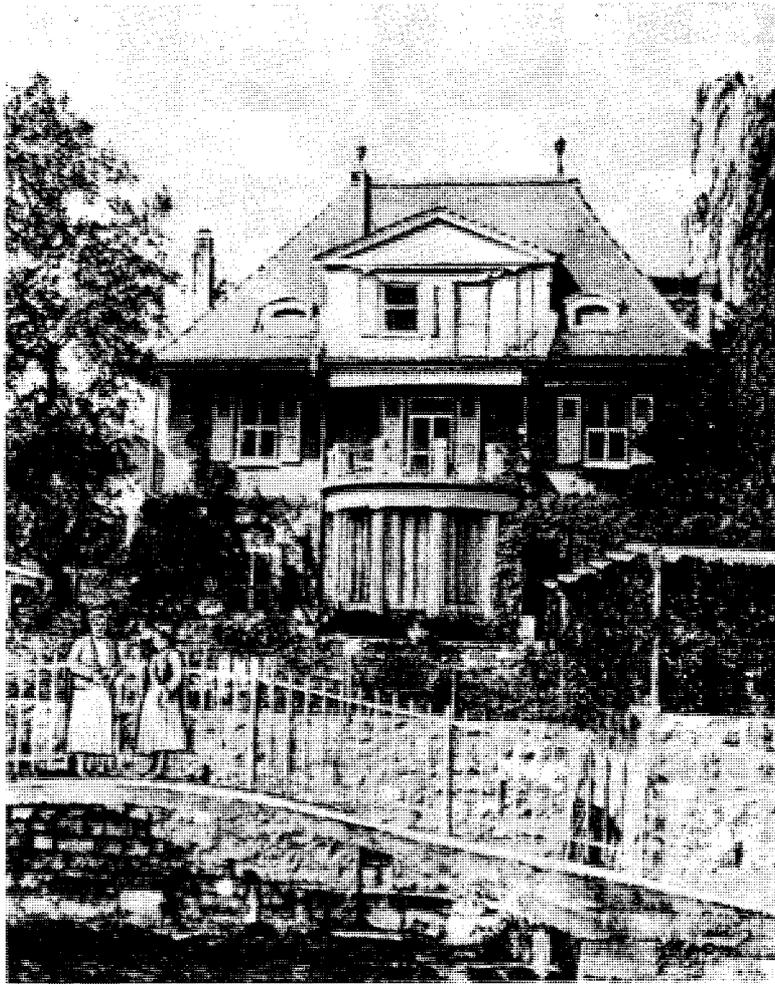
Rosicrucian Park
SAN JOSE, CALIFORNIA, U. S. A.

December, 1963

Volume XXXIV No. 3

ROSICRUCIAN

FORUM



**A private publication
for members of AMORC**

Where Mystics Dwelt

This magnificent home was the beautiful center of AMORC activities in Lausanne in 1934. On the shores of Lake Geneva, surrounded by a garden of lawns, trees, flowers, and fountains, it served as the S... S... of the Grand Lodge of Switzerland.

Greetings!



WHAT IS WRONG WITH CIVILIZATION?

Dear Fratres and Sorores:

What is fundamentally wrong with our civilization? This is a question frequently heard today. The question obviously presupposes some state of perfection, or at least conditions which transcend those of the present.

The annals of history reveal its "golden ages," but even such periods did not have the universal endorsement of all the people who lived in them. History discloses political and social factions and various dissenters during the most peaceful eras. For a people to fully approve of the conditions of their times, socially, politically, and economically, would first necessitate the formation of concepts in each of these spheres that would be acceptable to all. Further, it would require that each person alike experience these concepts as realities.

Let us assume that, in the economic sphere of some state or society, the ideal, or end, to be achieved is the security of the individual. How should that security be interpreted? A general assertion that it should mean freedom from want for the citizen is not sufficient.

A want is a desire. All the desires of individuals are not alike even though the basic urges of human beings are the same. Once the necessities are plentiful, the imagination begins to idealize the content of them. It seeks to stimulate the positive pleasure which they afford. This results in gluttony, or at least a refinement of the quality of the necessities. Very few who have available an abundance of coarse, wholesome foods are content not to indulge a more elaborate fare. Therefore, with the satisfaction of any basic need, there eventually comes discrimination. One feels sufficiently secure to assert preferences. These preferences become highly individualistic and constitute a new specific set of wants.

Whereas society may have proclaimed a freedom from want for its citizens predicated upon a certain standard of requirements, it is eventually confronted with these new wants

that possibly transcend its capacity to provide them. Consequently, that class of society whose desires are left unsatisfied will criticize the times, or the state, as being economically inadequate.

The same circumstance applies to the political provisions of a state. There will always arise a group whose concepts of the state and its relation to the individual are not in accord with those proclaimed by the prevailing government. From their point of view, to compel them to abide by the established provisions of the state is an injustice. They consider such obligations an indictment against the civilization of their times.

It is presumed that a liberal state is one that permits the individual to rise to the heights of his *personal consciousness*. By *consciousness*, in this instance, we mean the realization of whatever ideals the individual may be capable. Such does not thwart personal initiative, inspired vision, or the expression of one's talents.

It is patent, however, that the pursuit of one's unrestrained personal interests may result in conflict with those of another. A well-organized minority of society, pressing for a common interest, may inadvertently, or otherwise, deprive others of the enjoyment of their pursuit.

Here arises the first problem of any political or social ideology. It is the limitation of an individual's exercise of his personal powers in order to preserve those of another. In theory, this limitation is a reciprocal act. Each individual is to receive in consideration of those powers of which he is deprived by the state a guarantee of security for those privileges which he still retains.

The ethical precept underlying this practice of government is the permitting of each person the full exercise of his desires and powers so long as he does not interfere with the like rights of others. Let us use an analogy to illustrate. The floor of an orchard is littered with apples. Two small boys are permitted to satisfy their desire for these

apples. Each may take away as many as he can carry. The only provision is that he does not prevent the other from doing likewise. One boy is larger than the other and is able to carry a greater quantity of apples. Perhaps he is more resourceful and obtains a basket in which to carry away his apples instead of merely trying to put all of them somewhere on his person. Here, then, is an inequality of result. One of the boys will obtain a greater number of apples. However, he will not do so at the expense of the other's opportunity.

Such a principle encourages the exercise of intelligence to devise ways and means whereby the individual may capitalize on his inherent initiative. The important factor upon which the effectiveness of this principle depends is the extent of the *resources* and *facilities* available to the individual. So long as these are ample, one may fully exercise his personal ambition and with relatively little effort avoid circumstances whereby he interferes with the similar pursuits of others.

Where there is a paucity of resources or opportunities for the individual, there is a severe strain upon this ethical principle of mutual noninterference with the rights of others. To resort again to our analogy, suppose many boys are told that they may avail themselves of the apples on the orchard floor. However, there are not sufficient apples to go around! Each boy is imbued with the desire to have an apple. Each, as well, *believes* it is his prerogative to have one. The stronger, quicker, and more resourceful boys will obtain the apples; they will feel justified in exercising their right and ability to achieve their ends. What of the others who obtained no apples?

The state, or society, may say that the unsatisfied boys in the orchard, under such provisions, were given an equal opportunity to achieve their end—that no one interfered with their rights. It could further proclaim that such is free enterprise and free competition. The fact remains that, in the analogy

given, there was an inequality in both *capabilities* and *resources*. Where both such conditions prevail, there is actually no equal pursuit of interests by the members of society. The group or class, intellectually handicapped or lacking talents, is in effect being opposed by those with more aggressive characteristics and abilities.

Under these conditions, the state which emphasizes the equality of all of its citizenry eventually finds itself in an embarrassing and incongruous position. A class discrimination arises consisting of the *haves* and the *have-nots*. The rich and poor have always existed in every civilization. However, where the emphasis is placed upon a *complete equality* and there is a lack of resources, as well as an inequality of capabilities, the idea of injustice is heightened.

The individual is inclined to reason thus: I have an equal right with every other member of society to the fulfillment of my wishes; therefore, I am not to be penalized for lacking the talents or acumen of another. In other words, he expects the state, which has conferred upon him an ethical equality that has made him politically the equal of other men, to provide for his natural deficiencies as well. He deems it a folly to proclaim that two persons have an equal right to books on a shelf if, at the same time, one of them is shorter in height than the other and thus handicapped in his opportunity. He reasons that there is no equality unless the natural handicap of the shorter individual is compensated for.

In earlier periods of the world's history, when the ideology of the equal rights of peoples was expounded, there were two principal conditions which were different from those now prevailing.

First, there was no concerted effort to standardize living in terms of the quality and kind of possessions which an individual should have. A man might aspire to own a pretentious home and a stable of fine horses. He had the right to obtain them if he could,

The Rosicrucian Forum is Published Six Times a Year (every other month) by the Department of Publication, Supreme Council of AMORC, Rosicrucian Park, San Jose, California 95114.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917. Second Class postage paid at San Jose, California.

RATE: 45c (3/6 sterling) per copy; \$2.50 (18/3 sterling) per year—FOR MEMBERS ONLY

within the limitations of the laws of his society. He experienced his equality wholly in his *right of opportunity*. It was not a right to have the same quality of possessions as his neighbor, regardless of personal qualifications. Second, the demand for the resources needed to satisfy the more exalted standard of living was not as great as it is now. The materials needed could be obtained wholly within the country or through free trade with other powers. Further, the individual might depart to some new land where there was an abundance for his needs with a minimum of legal complications to be encountered in re-establishing himself. The sole requirements were principally the initiative and the personal sacrifice to make such a journey.

In our present civilization, where the *principle* of equality prevails, extensive advertising of products through the medium of radio, newspapers, and periodicals creates equal desires for these products among all people. The psychological effect is to cause the individual to conceive that his equal right includes the possession of such standards of living, whether he personally is able to achieve them or not. Such appeals, it is admitted, do stimulate initiative and do advance many to higher material standards of living. On the other hand, those who are not proficient in attaining these things only come to experience unrest as a result. They become critical of their state.

Today, increased population and a complex mode of living in the nations having a higher standard and proclaiming equality of the people have brought about an insufficiency of materials. Such nations have become more and more dependent upon the resources of others. It is not economically possible for all to have the kind and quality of materials which are made to appear their right.

The competition for material success, consequently, is growing more and more intense. It becomes obvious that the more qualified individual, the one most naturally adept, with initiative and training, will be the one who succeeds. There are just not enough apples on the orchard floor for the others—yet each is made to feel that it is his right to have one.

In trying to surmount this problem of the inequality of the personal powers of indi-

viduals and, as well, the insufficiency of resources, some governments are resorting to increasingly drastic measures. In effect, these measures are actually mitigating the basic principle of equal rights. The ambitions and initiative of the individual and of groups of individuals are being restrained by legislation. It is declared that such limitations on initiative are not being made to destroy free enterprise, but rather to bring about a more equal distribution of gains. It amounts to telling the quicker and more successful boys in the orchard to adapt themselves to those having less proficiency; otherwise, there will not be sufficient apples for all!

Such a state of affairs may make those less endowed members of society, those with less of the wherewithal to succeed, quite happy. Conversely, it makes the element of society having greater initiative and natural advantages dissatisfied. It contributes to creating the class friction which we are now experiencing as one of the evils of our present-day civilization.

The state itself is made to compete with one class of its citizens to further the interests of another. This tends to destroy the natural dynamic resourcefulness of the individual, which in the past built up the power and greatness of the very nations which cherish the equality of the rights of the individual. The state finds itself in the awkward position of not merely equalizing the right of opportunity of its citizens but trying to equalize their personal qualifications as well. It is directing one not to use his personal powers to the fullest extent if such acts gain him ends which cannot be had by another.

Actually, such states are not intending to discourage the individual's personal development. In fact, more and more through the propaganda channels of our day, emphasis is being placed on the value of education and the expression of personal abilities. However, in effect, the incentive to exercise abilities and talents is being dampened. Instinctively, a desire must be gratified or it eventually becomes extinct. Further, this tendency upon the part of government to patronize those who have less initiative and to interpret the equal rights of the individual in the sense of equal standards for all instead of the opportunity to achieve equally will

create a nation of dependents instead of resourceful individuals.

It would appear that the solution of these problems lies in either of two courses. The first would be the abolition of *nationalism*. The maintaining of separate nations constitutes conformity to an obsolete tradition. Such a practice, economically and culturally, should not be continued in our age. A one world, a federation of humanity as a single state, is no longer to be thought of as a utopian ideal but as an *absolute necessity*. Without it, increased class friction and economic instability will continue.

Out of such conditions are born wars—possibly wars from which civilization may never recover. Such a federation of peoples, a world state, would result in a greater availability to all of the world's resources—at least, to all who have the initiative to acquire them. It would permit the natural inclination to seek material reward for efforts expended; it would cease the justification of indolence and encourage independence and self-reliance.

The alternative solution is of a *mystical* nature. It is the cultivation on the part of the individual of a new set of *values of living* within himself. He would no longer make satisfaction in life just the acquisition of material or worldly particulars. He would no longer race against his neighbor for objects of material wealth or for fame or political power. He would not interpret happiness solely in terms of *things* but principally in states of mind.

Each individual would necessarily strive to be self-supporting and would meet the requirements for himself and family insofar as bodily comfort is concerned. The great pleasures of life, however, the ends of his personal existence, would not be sensual. Such ends would be, instead, an inner peace that comes from the mastery of self.

This mastery would be an understanding of one's relations to the Cosmic and an eventual consciousness of being in accord with it. This would permit the continued acceleration of intellectual pursuits, such as the arts and sciences, but with a different connotation put upon them.

Would not this latter solution be more representative of a truly advanced civilization?

Fraternally, RALPH M. LEWIS,
Imperator.

Our Greatest Possession

In the Second Neophyte degree of the Rosicrucian teachings, it is pointed out that man's possessions are, after all, no more than the material parts of the world which are given to him for his use. We are discouraged from using the first person pronoun repeatedly and referring to all that we have as our *own* possessions. The reason why these are discouraged is that by emphasizing the objective "I" and concentrating and directing our attention repeatedly to our material possessions, we are exaggerating the objective phase of our being.

Every time we think in terms of the objective self, that is, "I," and concentrate our time and effort in the analysis, contemplation, and consideration of our possessions, we are directing the energy which is derived from the life force within us toward the physical, material, transitory phase of our existence. The dwelling upon these areas of thought tends to bring to consciousness only the elements of life which are physical and material. Obviously, the materialist concentrates upon them as a matter of choice. He is concerned primarily with a philosophy that bases itself upon material values.

The idealist, on the other hand, while he acknowledges that there is certain value and usefulness in the material world, should not direct his effort and energy toward the consideration of those factors of his life to the extent that material things are placed in a category out of proportion to their true values—values that man should strive to attain in order to be worthy of eternal life.

If we are to consider at all the possessions that are ours, we should analyze those which are durable in terms of eternity rather than of the physical world and our physical life span. Those which fall in this latter category may not have immediate and apparent value, but they are the fountains from which spring all that man can keep as a part of his equipment or soul consciousness beyond the realm of mortal life.

It would be difficult to state which of the possessions in this category are the most important unless it is that of life itself, which is only a phase of the soul or life force resident within us. Without it, as physical beings, we would be nothing; and so man has

cultivated the desire and expended the energy to maintain life.

But maintaining life just to maintain it has little value, no more than the collecting of gold on the part of a miser, who does not intend to utilize it so that it may do good or, at least, perform a service in securing other material possessions.

Life, in the same manner, has no value of itself unless it is used. The life force within us is the gift of our Creator. It is the foundation or basis upon which we have existence; and as a result of existence, we have the gift of material or physical life. We also have consciousness and soul, which we utilize in order to evolve our objective realization to a level equal to that of the soul or infinite consciousness.

Other than life itself, we might say that our most valuable possession, the greatest accompaniment of life, is not consciousness but *unconsciousness*. The unconscious mind of man is closely related to the soul and the life force. In fact, I am of the opinion that we are only quibbling when we attempt nominally to define differences between soul, life force, and the unconscious. They are so closely related that they are impossible to distinguish between, except by man-made definitions which are mere conveniences for placing them in categories which we can use.

Actually, the unconscious is to man what the spring of a clock is to its works. The dial of the clock does not show the spring. It only shows the result of the action of the spring in gradually continuing its process of unwinding and, therefore, activating the works or mechanism of the clock. The unconscious within man is the spring of his physical and psychic existence.

Physically, without the unconscious, we would have no time to do anything, even to enjoy ourselves, let alone to labor for a purposeful end, because it is the unconscious that regulates the bodily functions. It causes us to breathe, the heart to beat, digestion to take place, the blood to pulsate through the veins and arteries. In other words, it is the basis of life.

Beyond these elementary functions, the unconscious has far more extensive ramifications. Extending from the unconscious to the conscious area, the unconscious becomes the storehouse of memory and the basis by which the native reflexes of our body can be

converted into habit patterns. It is these habit patterns which make it possible to accomplish a great deal of what we do here on earth without having to relearn everything at the beginning of each day.

Without the habits which we have accumulated, both good and bad, and the memories which are stored away in the unconscious, we would have no storehouse upon which to call for utilizing the experience which has been ours in life. The fact that we can continue an existence which is to a degree adapted to our environment is completely at the mercy of these functions of the unconscious, regardless of the value with which we appraise our experience.

Those who have studied depth psychology have found that what I have said here only begins to emphasize some of the attributes and abilities of the unconscious. The unconscious is to the soul what the objective consciousness is to the brain. Just as our objective consciousness sorts out the impressions, perceptions, and judgments which we have in our objective minds in the process of daily living; so the unconscious, which is the mind of the soul, stores all knowledge which the soul has access to and is able to attain.

The experience and knowledge of past incarnations and the experience and knowledge of life, which we may not have been conscious of objectively, is stored in the unconscious mind and has a direct and profound effect upon the behavior, health, and general outlook of each individual while living a physical existence.

I will not attempt here to analyze the theories and results of research done in the field of the unconscious by such as Freud, Jung, Adler, and many others. I refer the interested reader to those sources. However, the fact that should be apparent to those who study something of the research being done in the area of the unconscious, a fact actually little appreciated by many who live today, is that so much of what constitutes the unconscious remains the unconscious; so much has been attained by the unconscious without objective awareness on our part.

We receive glimpses of the unconscious through intuition, some dreams, and occasional presentiments that come into objective consciousness. Actually, though, we spend

far too little time in permitting the objective mind to be at peace and rest so that the knowledge of the unconscious and its close relationship to the Cosmic and the Infinite can creep into our objective consciousness where it can be useful in our lives as we live them from day to day.

It is, of course, for this purpose that the Rosicrucians teach the techniques and processes of concentration and meditation. Just as the five physical senses are the channels by which we are able to feed the objective consciousness from outside ourselves, so is intuition one of the channels by which we feed the objective consciousness direct from the inner self, or the unconscious.

If the unconscious is such an exacting state that it can accumulate the knowledge of the ages without objective, conscious effort on our part, how much more valuable would that phase of our existence be if we directed our attention toward its cultivation? By concentration, we are able to suggest to the unconscious our own experiences, thoughts, aspirations, hopes; and then, by meditation, to draw upon the judgment that comes from the unconscious as a result of what we feed into it.

Many go through life without ever trying consciously to feed the unconscious. If we are to use it to its fullest extent, we should attempt to develop it, to evolve it, and through meditation and concentration, to develop the techniques for calling upon it. That way we can use our hunches. We can use our intuition. We can bring more than the memories and surface decisions of our objective mind to bear upon our problems and our lives. We can use the unconscious for what it truly is—the greatest possession of man's self.—A

Tithing

A soror from Washington asks about tithing. What is the Church's basis for it? What is its origin?

Tithing dates back to the Mosaic period, when the Israelites were expected to contribute one-tenth of their income or possessions to the purposes of religion. This practice was carried over into the Christian period but put on a voluntary basis. Later, it became an actual basis for taxation by small government units not associated with the Church.

Why the sum of one-tenth was settled upon rather than one-fifth, one-twentieth, or some other fraction, is not clearly known. It may have been arbitrary, based, however, on a calculated scale of importance of each element of the ancient farmer's needs and activities. Ten percent or one-tenth is also an easy fraction to work with, and this may have entered into the picture. It may have been justified by virtue of *revelation*, which was the basis for many rules and procedures in early Hebrew history.

Many churches today attempt to justify tithing on the basis that it is *gospel*. Simply because *gospel* characters or peoples tithed is reason enough for the act to be sacred—a required discipline ordained by God.

Tithing or putting aside any set part of your income or possessions for religious purposes—or for any other endeavor, for that matter—is a means of stabilizing the institution of which you are a part. It is a form of taxation, much as AMORC dues are a tax on each member to help support the organization and stabilize its physical existence. Taxation of this sort allows for a more equitable distribution of the cost of an endeavor among the people involved than does a system of alms and periodic appeals.

There is nothing sacred about the tithe, however. Financial support is a question of each person taking a just share of the burden for supporting those institutions he favors.—B

A Fable

In an office building of a moderate-sized city, a man sat in his office reviewing his circumstances insofar as his business and personal life were concerned. He believed in his own mind that he was a competent businessman, that he had conducted a reasonably successful business; but at the same time, he felt that he could have brought much more of the material goods of the world to himself and family, as well as to others about him, had he been more astute in his judgments of the changing times in which he lived.

Mr. X, as we shall call him for want of a better name, like many individuals, had not foreseen the rapid growth of business, industry, cities, and other conditions that affect the economic life of all who live in a modern complex world. While thinking about the opportunities that he had missed, many of

which he felt he should have foreseen, Mr. X thought that similar ones probably exist now, that if he could only have the foresight to take advantage of them, he could make up for those he had missed in the past ten years.

In a daydreaming mood, he began to contemplate the possibilities that would have been so valuable to him if he could have foreseen ten years into the future. These thoughts reminded him that if he could now anticipate what would occur during the next ten years, similar opportunities probably existed. He was not an old man. If he could take advantage of the next ten years better than he had the past, he could put his children through college, provide security for himself and his family, as well as assist in many worthwhile activities in which he was interested.

Since he was discouraged by his failure to take advantage of opportunities in the past, he dwelt upon the wish for future knowledge. Suddenly, a voice in his office told him that since he wished to know certain facts about the future, he would be given a limited view of that future; he would be transported exactly ten years ahead of the present moment.

The voice told him that, for a period of four hours, he would be able to live in the locality where he had lived for a long time and have the opportunity to discover what was going on or would occur ten years in the future. In other words, he would for a period of four hours be given the opportunity to observe the city where he lived as it would be in ten years; he would be able to make observations and decisions that would direct him during the ten-year period. His prime concern was to utilize the few hours of the future so that he could bring back information that he could use upon his return to the present.

The voice stopped. Mr. X noticed by his clock that it was one p.m. He had four hours of the afternoon in which to live in the future. As he turned from his desk and looked out the window, he immediately noted changes in the familiar scene. He had already been transported to a period ten years into the future. Remembering the short time allotted him, he rushed to the door of his office, down the elevator, out of the building, and onto the street.

The first thing he did was to buy a newspaper, which was dated exactly ten years in advance of the date upon which he had reported to work that day. He scanned the headlines, not interested particularly in the world's affairs but rather in developments in his immediate locality that had taken place in the ten year period over which he had been transported.

Wondering how he might best take advantage of the four hours and being an exact and meticulous individual, he decided that the best way to appraise the changes in the city would be to charter a helicopter and look over the city for a period of an hour. He called a taxi and asked to be taken to the municipal airport. On the way, he scanned the newspaper, making notes on the changes of conditions and circumstances, as well as recording quotations from the stock market and commodity pages. He believed that thorough notes would serve him in taking advantage of increases in prices of things that he could buy and thereby realize the appreciation in value.

Arriving at the airport, he succeeded in chartering a helicopter for an hour and was taken on a trip over the city in which he had spent his life. He was amazed to see the obvious changes—new streets, new buildings, new areas of development. While riding over the city, he was able to continue making notes regarding the direction in which the city was expanding, where new streets had been built, and where new ones were being planned. He saw the trend of future business and in that way gained an idea of the properties which would increase in value and to some extent the types of businesses which were going to prosper.

He made thorough notes. He noted every physical appearance that indicated change, and he made a record of them. His hour was completed. He returned to the municipal airport and then took a taxi back to the central part of town. There, as he walked down the street, he observed the many changes that had taken place in the city. At the office of a daily newspaper, he spent some time going through the files of newspapers to secure more specific data and information in regard to the changes that had taken place. He passed two hours in the newspaper office, noting the many events that had occurred during the ten-year period. With growing

excitement, he anticipated how he would utilize the information.

When his two hours were up, he realized that only a short time remained before his four hours in the future would be over and he would have to be back in his office as he had been instructed. He walked quickly about the town, keeping alert to those situations that he believed would be of value. He stopped in a bank and discussed a few matters with one of the officers. At a brokerage office, he noticed the financial transactions of that day and again made many notes of the changes in prices of stocks and commodities.

Well before the deadline, he was on his way back to his office. There he stood at the window and again observed the city as it would be ten years in the future. Since he was a thorough man, he made reference to the many notes that he had completed, and he even had time to make a few telephone calls to confirm some of the information that he had recorded.

He had noted to the best of his ability and in what he thought was a proficient manner the important events that would be of use to him. He was efficient, and he had methodically recorded information. But one thing he had failed to make note of: In the newspapers which he had examined, there was one item that should have attracted his attention, but he had missed it. It was in the obituary column. Mr. X had passed through transition only a few months before this hypothetical date.—A

The Aquarian Age

From England, a frater asks about the ages of earth. "This apparently refers to various periods of years having the stamp of a particular zodiacal sign or influence. I may have it wrong, but the occasional reference makes it appear that the precession of the signs is in reverse to the annual order of procession from Aries to Taurus, to Gemini, and so on. Could we have some discussion of this subject? Could we know if the ages do proceed in the way I have the impression they do? How long is an age? Is this of a determinable length? What influence do these ages have on the evolutionary processes of the world?"

Well, discussion is what we shall have. History is always an intriguing subject. To know what the world has been through and to speculate on what it may go through in the years ahead have a fascination all their own. Since the dawn of civilization, man has sought to associate the movements of stellar bodies with the events and happenings of his world and his life. It is today a subject of deep controversy.

We can begin to enter this controversy by acknowledging that statistical evidence for the influence of stellar bodies on human affairs is almost nonexistent. But as with so many things, there is no real evidence *against* it either. Therefore, allow us to peruse the subject in an attitude of inquiry.

In most ancient cultures, the study of stellar influences was a serious matter. It was for both king and scholar a significant pursuit. The ancient world's great minds—those now hallowed and revered in our academic halls—were ardent followers of the astrologer's art. It is not easy simply to ignore the practices and arguments of these countless mental giants and relegate the whole subject to superstitious mumbo jumbo. By the same token, no one should overlook the necessity of cautious inquiry into phenomena that may be more starkly revealing than anything modern man has yet touched upon.

It is easy enough to cry out against a study such as astrology; to label it ludicrous, inane, imaginative, or emotional. But what man or woman has taken the pains in this modern age to test the basic theories of stellar influences? Who has made the millions upon millions of observations necessary to establish or to disclaim such theories? The difficulty with astrology today is that in the Dark Ages it lost its place as a serious study, and like the other *mysteries* was never restored to its former import in the scheme of education. As one of the *mysteries*, it has suffered the abuse of charlatans and magicians who sought personal gain from its unusual and mystifying possibilities.

We have no record of whence the ancients arrived at their understanding and interpretation of the movements and positions of stellar bodies. Somewhere, sometime if their calculations and prognostications were indeed correct, they had previous information. This *previous* information could have come from

prior civilizations of which there is no record. If correct, then it undoubtedly came about as the result of countless observations by which a definite relationship between stellar positions and human events was established. But as we noted above, nothing of this magnitude has been done since to re-establish the validity of this study. Thus it is in the future that astrology must be vindicated or refuted with more certainty than now.

From a study of the ancients' regard for astrology, it can be seen that the subject has always been treated as dealing with generalities; with tendencies; with forces at play throughout the complex universe. There is no magic in a stellar body or in its position. These are only signs of things that are happening according to the laws and cycles of nature.

Stellar bodies serve as a means of marking the movements of earth over periods of time. In cyclic waves, the earth and its people are subjected to cosmic and terrestrial influences. Astrologers maintain that there are recurrences of the cosmic influences that affect man, that there is a regularity in these recurrences. And by the earth's position in relation to the stellar bodies around it, major events and tendencies can be charted accurately.

To illustrate this relationship in the simplest fashion, take the case of the rising constellations. Each month, a different constellation rises on the horizon. In November, with the appearance of Scorpio on the horizon, we know that cold and wintry weather are nigh in the far Northern Hemisphere and that precautions and preparations must be made. Now, no one says that the constellation of Scorpio *caused* the cold and wintry weather. It is a sign, a landmark, that man observes each time the earth is subjected to the northern winters. What actual magnetic influences there are from neighboring planets is at this point difficult to determine.

To show again the astrologer's attention to stellar bodies as signs rather than influences in themselves, it is important to note that the *sign* of the zodiac in which people are born is oriented to terrestrial events and not to the constellations after which they are named. Thus a person born in the sign of Taurus, today, and purportedly carrying the traits of that sign, is actually born when

the sun is in the constellation of Aries. The names of the signs fitted the constellations after which they were named in the days of Claudius Ptolemy; but due to the precession of the equinoxes, which we will explain, the signs and their corresponding constellations no longer match.

Even in Ptolemy's day, the association was unimportant, and he quoted earlier writers when he wrote in the *Tetrabiblos*: "The beginnings of the signs . . . are to be taken from the equinoctial and tropical points. This rule is not only stated very clearly by writers on the subject, but it is also evident by the demonstrations constantly afforded, that their natures, influences, and familiarities *have no other origin than from the tropics and equinoxes*, as has already been shown."

Referring back to the original question, then, the frater is correct in assuming that the precession of the equinoxes is in reverse order to the annual progression of the sun through the zodiac. This is due to a slow, wobbling motion of the earth in the opposite direction of its rotation, like that of a dying top. This conical movement causes the polar axis to describe a large circle of $23\frac{1}{2}$ degrees radius on the celestial sphere. As this circle is described, the earth experiences a change in its North Star over the centuries. Such a circle passes near Thuban in Draco, which was the North Star in 3,000 B.C. Now the North Star is Polaris in the constellation of the Little Dipper. In A.D. 6,000, it will be Gamma in Cepheus; Denebe in Cygnus in A.D. 10,000, and Gamma in Hercules in A.D. 16,000. In approximately A.D. 28,000, the North Star will again be Polaris. It takes approximately 26,000 years to complete this circle.

During this time, the point of the vernal equinox glides slowly westward along the ecliptic, the path described by the sun, through the 12 zodiacal constellations. As it passes through each sign of the zodiac, the earth is said to be experiencing a particular *age*, corresponding in name to the sign of the zodiac. Thus an *age* lasts about 2,160 years, or one-twelfth of the time it takes for a complete cycle of precession.

According to ancient writings and the charts of Ptolemy, which are among the earliest records available, the vernal equinox had already entered the sign of Pisces in A.D. 150, and was approximately 3.25 degrees

into that zodiacal frame of reference. It is extremely difficult to set the beginning of an age at any given year since even the point in the celestial sphere at which one sign begins and another leaves off is not marked by any special stellar body and must at some time have been arbitrarily established. However, if we use the figures given above, we find ourselves now at almost the very end of an age; and in just a few years, we will find the vernal equinox beginning its 30 degree or 2,160 year trek through the constellation of Aquarius.

It must be remembered that there is little agreement among authorities as to just when the equinoctial event enters a new sign. Suffice it to say that evolution and progress are slow and gradual. There are spectacular periods, a sudden blossoming in the affairs of men and things, but all these are just a part of a continually evolutionary process. As one month blends into another, so the ages of earth flow together. New influences, different forces, will undoubtedly be felt. As the evolutionary forces generally are upward, we can expect things to continue that way, barring any unforeseen calamity.

It was Ptolemy also who said: "It is not possible that particular forms of events should be declared by any person, however scientific; since the understanding [of astrology] conceives only a certain general idea of some sensible event, and not its particular form. It is therefore necessary for him who practices herein to adopt inference."

And so, to you, our members, we leave the significance of the Aquarian Age to what each of you may infer from all your previous experiences, reading, and observations.—B

Do You Have Fears?

If you have fears, then there is one fact that you should know and be conscious of above all others—that is that all men have fears. Fear seems to be such a private emotion that many, in the words of an American statesman, develop a fear of fear itself. Fear as a private emotion seems to be extremely individualized. We are not always able to examine our fears objectively. We are unable to analyze exactly what their causes are and what their eventual results may be.

When we are afraid of any condition or situation, we become so involved in our own

reasoning and self-analysis that we all sometimes believe that no one else has fears. Anyone who permits fear to dominate his thinking and life is no better than a slave because once fear intrudes upon consciousness and becomes a dominating force within it, every act and every thought will be measured and judged in terms of that fear.

We might ask, "What is there to be afraid of?" This can be enumerated indefinitely because there are as many fears as there are individuals; or rather, there are thousands of fears for every individual. There is fear of the future, fear of the present, fear of insecurity, fear of ill health, fear of accidents, fear of financial reverses, fear of death, fear of being unable to do what we believe necessary to cope with the problems and vicissitudes of our existence.

Fear, being such an individual experience and being developed in our thinking by constant awareness of it, is the reason that makes us believe—or makes one who is bound to fear believe—that it exists only within ourselves. We look at the rest of the world and those with whom we are associated and frequently think that they have no problems at all in comparison with the fear that constantly controls us and is the principal thought in our minds.

Now, there are two ways to approach the problem, and there is good in both methods. Both must be used, but one is definitely subordinate to the other. The first is reason. The second is to gain a different perspective.

Reason is the method that is subordinate. If a child is afraid of the dark, simply to tell him that there is nothing in the dark to be afraid of is using reason, but that does not alter the child's feeling in the least. The fear will probably continue. What the child has to be taught are those principles and ideas which will change his perspective and cause him to adopt a different viewpoint, a different approach.

Possibly, the child can go for a walk with a sympathetic adult on a dark night. It can be pointed out that physical objects do not change because of the absence of illumination. Gradually, confidence can be instilled in the thinking and the mind of the child so that a fear of darkness is replaced with understanding and a different point of view; in other words, a change of perspective. Experience and sympathetic understanding are

even more important than reason, that is, the mere statement that the dark does not of itself hold any harm or problems for the individual.

Many who are bound by fear are close to a solution of their problem and yet they fail to take the final step. I know of an individual who developed a pain in a certain portion of his body. It was an annoying, grinding pain that was at the threshold of consciousness during most of his waking hours. From something he had read, he decided that this pain must be due to a cancer. Because of his understanding that cancer is incurable and means certain death, he was gripped by a fear that absolutely dominated his life. He began to suffer in general health. He lost weight. He lost efficiency in his work. He truly became a misfit because he was dominated by the fear that the pain that he was experiencing was due to cancer.

Such a situation is not uncommon. Unfortunately, much of the publicity given to various physical ailments today sometimes creates the conditions or causes them to develop in the minds of individuals. I feel that I was influential in dealing with this particular person because I took a reasoning and firm approach. I told him that there was only one logical thing to do and that was to go to a competent physician and be examined thoroughly to determine whether his fear was grounded in fact or groundless. I tried to point out through reason that, after all, there was a fifty-fifty chance. It was equally possible that there might be cancer or there might be something else.

Reason, as pointed out earlier in these comments, did not have the desired effect. The individual did not want to reason; he only wanted assurance that his pain was not due to cancer. He did not want to face the uncertainty and the possible outcome of a physical examination. Through prodding and constant forcing, as well as by trying to broaden his outlook, I finally persuaded him to submit to a physical examination. This proved that there was no cancer and that the physical condition causing the pain was one that to a degree could be relieved. He became a new person overnight, literally speaking. It seemed that the weight of the world was dropped from his shoulders. He

began a new life merely by having a physical fact prove that a fear was groundless.

Suppose, however, that in submitting to the physical examination he had found that his worst fears were true. The condition, then, would have been no different from what it was before he knew the facts, and he would have had to take whatever steps seemed most advisable.

This is an important consideration that should enter the thinking of everyone obsessed by a fear. Knowing the facts will not necessarily change the condition; but if it does, it will usually better it. Some type of treatment, some degree of relief can be obtained for any physical condition. Those who have had long-standing chronic physical conditions either learn this gradually or give up hopelessly to a life of hypochondria and despair.

The physical body functions perfectly when it is in a state of harmony; but when it is not in that state, there are problems. It does not make any difference in the final analysis what the source of the inharmony is, whether it be a mild form of disease, a mild irritation, or the most serious condition. Inharmony is the condition that gives pain and discomfort. To deal with it as best we can is a part of our experience. To fear what may be the consequences is to impede our experience. Thousands are suffering from different physical conditions, and a part of their life must be to cope with them as intelligently as they can. The point is that fear will not change anything, and they may as well know the truth.

To gain a perspective in regard to fear, whether we have fears of pain and ill-health, fears of the future, fears of losing a degree of security, or whatever they may be, we have to turn to an analysis of a philosophy of life that provides a foundation by which fears can be minimized. I have written before that the Rosicrucian philosophy fulfills one of its most important functions in that if one is convinced of the basic principles of this philosophy, he is released from the agonizing pressure of fear.

When man realizes that he is an entity endowed with a soul, a life force that is a part of the absolute essence that makes the universe to be, then he will come to the realization that true values lie outside his own reasoning, imagination, and the physical

world with which he deals. He is placed therefore, in a position of having a perspective entirely different from that of one who lives enslaved and entwined in the problems and various painful experiences that make up a certain portion of our physical existence.

One fact of which I am sure and a perspective which I have gained and for which I credit the Rosicrucian philosophy completely, is that I have no fundamental fears of any kind. Certainly, we all have transient fears—fear that we may not keep an appointment, that we may not feel up to doing what we wish to do. These conditions vary with the passing of short intervals of time; but insofar as fears of the future are concerned—fear of death, fear of being destroyed by an atomic bomb—these are fears that need not concern us, and these I have been able to shed by the proper application of our own philosophy.

This philosophy teaches us that man is placed in the circumstances in which he exists as a physical being so that he may become aware of them as causes that force him more and more, or rather, eventually, to draw upon the nature of his true self—that is, upon the life and vital force which constitute him. He further knows that this force, which exists within the nature of God and the Absolute itself, is one which transcends the physical universe; and regardless of what happens, regardless of what may be the circumstances of the moment, that he as an individual entity will return eventually to that area of the Absolute.

We may not enjoy all the steps that are taken. Some may be painful; some may be difficult, but the end, if we direct ourselves properly, will be in the area of the infinite, where all physical standards, all physical objects, lose their value. Consequently, we have no fear of the fluctuating values of the physical universe.—A

Must We Accept Reincarnation?

It is frequently asked: "Can one be a Rosicrucian and yet not accept the doctrine of reincarnation?" It is also asked: "Can any benefit be derived from Rosicrucian membership if one does not concur in the belief in reincarnation?"

If reincarnation were the single doctrine of the Rosicrucian teachings or if it were so

central that all the tenets taught by the Order were dependent upon it, then one would be justified in saying that acceptance of it would be necessary. However, reincarnation is but one of hundreds of doctrines taught by the Rosicrucians. There are innumerable subjects in the Rosicrucian teachings which are not contiguous to that of reincarnation. Whether or not one believes in reincarnation does not affect the other subjects. For example, the subjects of time and space, the structure of the living cell and of matter, and the projection of the human consciousness, none of these requires the acceptance of the doctrine of reincarnation.

It will be admitted that there are certain doctrines taught by the AMORC that are interrelated with reincarnation. To abandon the subject of reincarnation would lessen the value of these other topics; but such are few in number.

The immortality of the soul is a subject that cannot be empirically, objectively, proved to the satisfaction of all. It is not something that can be put under a microscope, weighed, measured, or analyzed in, for example, a physics or biology laboratory. It is for this reason that the problem of immortality is still looked upon by millions as a theory or belief rather than an objectively substantiated fact. Nevertheless, the doctrine of immortality, insofar as it concerns what happens to a soul-personality if and when it survives death, is presented in diverse ways. The principal living religions of the East and West have varying conceptions about immortality. None of these can refute absolutely the contentions of the others or there would be but a single belief in what immortal life consists of.

The orthodox Christian, of course, accepts the Bible as being the literal word of God. He interprets it in such a manner as to indicate to him that the soul lives just once on the earth plane. However, the Hindu and the Jain, for example, and other Eastern sects are equally convinced from their religious authorities that the return of the soul under certain conditions is an established cosmic law. They venerate their hagiography, their sacred works, just as much as do the Christians and the Jews.

From the abstract metaphysical point of view, reincarnation appears to millions to be

far more logical than other conceptions regarding the soul. It suggests to them greater qualities of compassion and understanding. From their point of view, it provides the opportunity for an individual to advance spiritually and compensate for errors made in this life. It seems to them not divinely just that man should have but one short span of existence to blunder along here making mistakes and then not to have sufficient opportunity to rectify his errors. The principle of spiritual growth, through reincarnation, seems more probable to the believers.

Further, students of reincarnation are not convinced that the Bible is not in accord with the doctrine of reincarnation. They can quote various sections that can be understood intelligently only in the light of reincarnation and consequently seem to give the doctrine strong support. Dr. H. Spencer Lewis, in his book, *Mansions of the Soul*, considers in a masterful way the whole doctrine of reincarnation. He discusses as well the Christian's criticism, but also quotes many references from the Christian Bible which logically can only be construed as supporting such a belief.

Generally, the devotee of reincarnation seems to find a greater personal satisfaction in the conception of immortality than in the idea that this earthly existence is the first and only one. Dr. Lewis has said that whether we believe in reincarnation or not makes little difference, for if it is a cosmic law, it will affect us regardless of our belief. For analogy, whether one believes the world to be flat or round, he nevertheless experiences in effect its roundness when he travels over it.

What is the great objection on the part of many to reincarnation? Primarily, it is the result of their religious training and church affiliation. They have been taught that the soul enters the physical body but once and the earthly existence is the last mortal one. Consequently, they consider all counter ideas as being wrong. Of course, they can no more prove they are right than they can prove that the belief in reincarnation is wrong.

Secondly, there are perverted conceptions of reincarnation, just as there are perverted and distorted conceptions of Christianity. These are often repulsive. There are certain

religious sects which believe in *transmigration*. This is frequently confused with reincarnation. In substance, transmigration is the philosophical and religious speculation that the soul may incarnate in lesser living forms than that of man. Simply put, the soul under certain conditions may incarnate in the body of an animal or a reptile. The theory is that the soul is thus being punished by having to inhabit such a form. Obviously, such a conception, as said, is repugnant to almost everyone. Those who are not conversant with the true doctrines of reincarnation confuse the two, and that is the principal reason for their rejection of reincarnation. The real student of reincarnation knows that the doctrine teaches that the soul can *never retrogress*. It cannot enter into any form in another life on earth but that of a human being. The true doctrine is as inspiring, as lofty and in accord with human dignity, as any other belief conceived or revered by man.

One must understand the subject thoroughly to embrace it with conviction. If he does not believe it, it will certainly not affect the fact of its existence as a cosmic law. One may, for example, live a noble, virtuous, and truly spiritual life, and yet never even believe in the immortality of the soul, that is, that it survives death.

Some give entirely too much concern to the thought of reincarnation and, in fact, the afterlife. They make the entire existence here nothing more than a preparation for a hereafter. Many Christian sects are particularly guilty of this in their doctrines, rituals, and creeds. This life is made to appear relatively unimportant; yet they believe that their god had a purpose for man's being here. If such a god intended the hereafter to be the most important state of existence for the soul, then it would not seem reasonable that it should be confined in a body on earth for even one lifetime.

Let us not be too deeply concerned with what we were in a past life or what we will be in a future one. We are in this chamber, this room, this state of consciousness. Let us derive the utmost experience and understanding from it. Thus, if we are to incarnate again, we will better influence the next life by the life we live here. Neglect this life and we will jeopardize any other to be lived here or in a hereafter.—X

Immovable Objects

A frater rises and asks the Forum: "What happens, spiritually and physically, when an irresistible force meets an immovable object?"

This is an old question that has been discussed many times in the past. Yet it is a perennial problem and of deep concern to individuals in every age. It involves their relationships with their employers or employees; with their co-workers, families, and friends; and with their projects and hobbies. It is a mechanical question—a social question—a personal, psychological question.

When an immovable object meets an irresistible force there is conflict. It could be a conflict of interests, of ideas, or a more tangible conflict of two physical bodies. It will most likely result in an injury for one or both parties involved. The two objects or parties will either annihilate each other or somehow blend their identities into a new form.

There is to this question a ready answer: Strategic withdrawal. Generals and lawyers, leaders of men, have used this approach since the dawn of civilization. It has *not* been so widely used in the more personal affairs of the average person, however. Yet this is the area with which most are concerned.

Strategic withdrawal is the most useful tool in overcoming the stalemate when two equal forces meet. Withdrawal provides an opportunity to rearrange the pattern of the forces involved. It gives time to gather strength rather than expend it. Whereas conflict must result in annihilation or compromise, withdrawal *can* result in victory.

We are speaking in terms here of a person who has a desire for accomplishment—a desire to pursue a goal. Withdrawal is the tactic of the positive agent, the seeker, who comes up against a stone wall. It is a means of accomplishing a goal without unnecessary expenditure of energy. Quick recognition of immovable objects will allow the channeling of resources into different directions as soon as possible. It is a vital key in the attainment of his ideals.

In conflict one is devoting his energies entirely to the matter at hand. His perspective is clouded with the immanence of strong and impelling forces. He cannot see the forest for the trees, as the old saying goes. He loses

sight of his true objectives, and his one goal becomes the obliteration of the force pressing in upon him. In withdrawal, he has the opportunity to clear his perspective, to see once again the true goal. It gives him a chance to reappraise, to change tactics, to approach from different directions.

Much good is lost in life because of man's refusal to withdraw in the face of an impenetrable situation. To the more primitive mind, conflict is still the obvious means of overcoming any situation. Conflict is instinctive, but also blind. In its rage, the primitive mind cannot evaluate goals nor even the strength of the forces in play.

The heart of our Forum question has not been touched as yet. All the foregoing is true only if one is dealing with impenetrable forces; only if a stalemate has been reached. How does one decide when an object is absolutely immovable? This is the truly difficult question.

This determination must be brought about by employing (1) every effort to deal with the situation short of conflict, (2) intuition, and (3) advice from others. These three sources of information will give a good indication as to when a true stalemate is reached; when horns are finally locked. Then discretion becomes the better part of valor.

Conflict *per se* cannot always be avoided since in defense one may have to resist other forces and become oneself the immovable object. Even here, conflict must be seen as a necessary eventuality brought about by forces and events beyond one's control; not an eventuality resulting from simple pride and inflexibility.—B

Dare To Be Different!

"Dare to be different" is an affirmation that may seem like a platitude from a school-boy's textbook. To be different, even when motivated by the highest of ideals, requires the utmost courage. At one time, being different, even if one's acts were justifiable, did nothing more perhaps than expose one to discomfiting derision.

Today, progressive deviation from custom is accepted as defiance. The attitude of most people to such conduct is that it is a reflection on their chosen way of living. Consequently, they react most bitterly: first, by

hurling such imprecations as *radical*, *crackpot*, *Communist*, or *cultist* at the one who has departed from the established road; second, by opposition in an effort to discredit whatever may be the different endeavor. If the condemning ones can be successful in this, it will seem to prove that their manner of living and thinking is wholly right and that of the one who has differed, wrong.

Conservatism and tradition in society have both commendable and objectionable aspects. The virtue of the conservative attitude is the caution it manifests. The human mind is inclined toward change. Inactivity of mind causes irritable monotony. Obviously, however, to plunge into new circumstances, or to assume new relationships merely because of the change, is not intelligent and is fraught with danger. Thus, every rational human being will display caution or the best quality of conservatism in his approach to life. He will not relinquish the old way of thinking or doing until he has made an analysis of what is offered as new and different. In other words, he will evaluate the potentialities stemming from a change before actually making it.

When once the logical advantages of deviating from a previous course have been ascertained and then the change is *not* made, we have the example of conservatism's becoming a *vice*. Too many confuse the philosophical significance of conservatism. We should conserve the present, that which it and the past provide and which we know to be good. We must *not*, however, conserve the future. The future is to spend, to use, to convert into reality, into actual experience. By trying to hold to the present continuously, we are, in fact, wasting the future. The potentialities of the future are thus dissipated. They never materialize into a present state.

The value of *tradition* is to conserve what *time* has proved as having value. We all want and should hold fast to qualities proved to be beneficial. There are, however, a series of "goods" in all our human experience. The words *better* and *best* denote variations of good, that is, of the quality of things. Though something of yesterday is good and its quality is still such, time may make it possible to improve upon the good. The oil lamp still provides the same reading facilities it always did, but the electric light excels it for the same function.

Every tradition should be scrutinized as to its relative worth. If nothing surpasses it, we should retain it as a continuation of the high standard to which we have ascended. The danger that attaches itself to tradition is the inordinate sentiment with which many cloak it. They do not realize that they are actually expressing an affection for an *effect* and not a cause, as they believe. They love what has followed from a customary way of thinking or acting. They, too, often make the mistake of believing that such satisfaction as they enjoy can come only from the same series of causes. It is not the cause they revere, but, actually, what it has brought about. A little cogitation would disclose that the same effects, perhaps with less effort and to a greater extent, could be had by the application of a new set of causes—if they would break with tradition.

The menace that exists today for those who wish to depart along new and progressive lines in various enterprises is *special interests*. These interests, for their own political, economic, or religious advantage, have set up a series of conditions and circumstances upon which they make the individual dependent. By extreme propaganda, as did the ancient sophists, they frequently make the worse seem reasonably the better. By providing more and more for the individual what he should acquire for himself—and at an increased cost to him in freedom and initiative—these propagandists compel him to endorse the source of supply. It is perhaps natural that man should discard labor whenever he can. Thus if the state or a particular body of men can provide for us what we need, we are inclined to accept such overtures, especially if the price to be paid is indirect or *hidden* and a minimum of personal effort is required of us.

Men are told by these interests that the source which provides, as a system, procedure, or creed, is the only one or the best. So long as the supply continues to flow from it, they do not question it. They are likewise told that they must staunchly defend the customary or traditional method, or the flow will cease. Thus, every departure from such a *patronizing* and *demoralizing* dependence arouses within them an extreme antagonism. Their personal initiative and their individual *desire to do* have so waned that eventually they condemn even the bet-

ter way if it requires them to resort to personal enterprise. The progressive-minded person, who pioneers and exhorts them to resort to new personal endeavors which will advance them, is considered by the people a menace to their collective "security."

It is to be expected, then, that the mercenary and often power-mad interests, political or otherwise, will encourage opposition to any deviation from the ones they have laid down for the masses. They denounce the thinker and pioneer—unless they can use his plans—as one corrupting society or its "sacred" traditions. They declare the whole new program a farce and attempt to depreciate it by a number of common opprobrious terms.

One of the most frequent words associated with philosophical, esoteric, and mystical societies, which do not have the approval of the "traditional" special interests, is *cult*. This immediately constitutes a stigma insofar as the public mind is concerned. It has come to mean commonly a fraudulent or fanatical group. In fact, however, many of the "highly respected" conservative groups, which are now recognized either through the pressure of their numbers or through their eventual political influence, are cults in the original meaning of the word.

The worship or devotion to a single person or purpose by an individual or group may correctly be defined as *cultism*. Further, the devotion to outer ceremonies, religious or otherwise, or to the practices of a nonorthodox religion, are likewise samples of cultism. Consequently, groups devoted with fervor to health, art, or the music of a particular composer are, in this sense, technically cults, no matter how noble or inspiring their activities may be. The Masonic Order, the Eastern Star, and Christian Science are cults in this sense. In fact, during their history and before the prestige gained by their numerical strength, they were often so designated. All the Protestant sects which are departures from Catholicism, such as the Lutherans and Methodists, are, in a literal sense, cults—their present-day orthodoxy and the weight of tradition have removed the designation of cult, but the fact remains that they are.

There was never intended to be stigma implied by the word *cult*. Through practice, the word has been associated with that which

is *nonconforming*, as if that in itself were inherently improper. This practice is the equivalent of using the word *different* to indicate that which is shameful or disgraceful. Finally, it developed that no one would refer to an individual or a group as being different in their thoughts and functions unless he wished to defame them.

The improper use of such words as *cult* is successful in keeping all but the most courageous from defying the false conservatism and tradition which special interests are imposing upon the people. A moment's thought and a little reference work will reveal that the words *culture* and *cultivated*, with all the importance attached to them, have the same origin as *cult*. Fortunately, they have not yet been corrupted by an opprobrious meaning.—X

Is Meditation Sufficient?

How effective is meditation as an instrument or method of personal achievement? Meditation is often used erroneously by those who profess to be students of mysticism and metaphysics. There are those who frankly enter a state of meditation, or what they imagine it to be, as escapism. They wish to avoid confronting some unpleasant reality which they do not have the knowledge to combat. They feel that in meditation they will be afforded the opportunity of evading that which has distracted them. In fact, if they remain cloistered long or frequently enough, they believe that in some mysterious enigmatic way their troubles will pass them by.

Those persons think of meditation in the wholly passive sense. If they personally do nothing, then they think that someone or something will do it for them. It is necessary to know of what meditation consists, that is, its proper purpose, if benefits are to be derived from it. As we have often had occasion to say in this *Forum* and upon lecture platforms, meditation is commonly confused with *contemplation*. The latter, contemplation, is a form of concentration. It is the *focusing of attention* upon a subjective impression; in fact, it is the entering of the subjective state.

When we are recollecting, we are in a state of contemplation. When we are reasoning, analyzing some idea or concept, within our

own minds, we are also contemplating. We are focusing our consciousness upon an idea arising within the mind that has not been engendered directly by a sense impression. To focus the attention in contemplation upon an idea is similar to focusing the attention on anything else, such as an external impression. In both instances, it is the use of the attention—directed outward or inward.

When an individual is thinking quietly about some problem, hoping to arrive at a solution or to find an answer to a question, he is *not meditating* in the true sense of the word. Rather, he is contemplating or cogitating. Neither is meditation the reverse of this process. It is not keeping the mind a mere blank. It is true that at times and in certain mystical exercises this is required, usually in conjunction with other mental phenomena which we shall not now consider. Meditation, however, is the act of *transmuting the consciousness*. It is the process of changing the level of consciousness from one state of apprehension and apperception to another.

We are all aware that there are certain levels of consciousness. Each level affords us a particular kind of perception or knowledge. Two of these levels are common to us. They are part of our daily conscious life. One is the *objective* state with which we are most preoccupied during our waking hours. It is the means by which we perceive all reality external to us and our own physical being, as well. The channels which provide the impressions of the objective consciousness are principally the five receptor organs. Through these, our consciousness seems to reach out to contact the world outside. Actually, reality enters our consciousness through the sense organs.

The other common level of consciousness is the *subjective*. It is, for example, the states of reflection, imagination, and reason. Such mental processes seem to be entirely indwelling. At the time, they are not related to sense impressions from external reality. In deep thought, we may not even be conscious of our environment.

All of our range or spectrum of consciousness does not end with those two octaves. Over and beyond them is a vast stream of consciousness in which are many octaves of realization. These are not commonly experienced by us. We do not even know how

extensive they are. For convenience, psychology and even mysticism have grouped them all together into one category which is called the *subconscious*.

These other octaves of the subconscious are not sharply separated. Rather, one merges gradually into the other. Each, too, has its own unique phenomenon or experience which it provides—just as our objective conscious life is different from our subjective one. Experiences on these other octaves or planes of consciousness would be quite unlike anything we have ever realized objectively or subjectively. We cannot hope to experience them except by entering levels of consciousness where they are manifested. It is for this reason that mystics who have entered these deeper levels have found them almost ineffable. They cannot find qualities or words to explain them adequately.

Meditation provides the means of entering these states. In meditation, we bring about a change in our consciousness so that the self, the ego, is advanced to levels above the subjective. The self, then, takes on quite a different character from that which we knew before. We must understand that the self is not just one state; it is an integration of various states of consciousness. In each level of consciousness, the self has its own characteristics. The objective self is our physical being—our height, weight, color, the general contours of our body. Subjectively, the self is our sentiments, our emotions, our thoughts and ideals, those ordinary inner experiences which we realize. But none of these is *self* as realized on the other levels of consciousness. Only those who have entered these states can know what the self is like in them. Objectively, we cannot describe to others what these subconscious states are like. The most that can be done is to teach or to guide another in the technique by which such reality is realized.

When one enters meditation, he should begin with what he has been taught in order to bring about this transition of consciousness. If he is successful, certain ideas will be had on that level. Often they are transformed into objective ideas as inspiration or intuitive flashes. This, then, becomes the *practical* side of meditation. In other words, we gain enlightenment useful in our everyday lives from such contacts. The subconscious state itself is not very explicable, but certain im-

pressions received through it are transformed into comprehensible guidance. If this were not so, obviously meditation would have no value in this life.

When we wish to contact the transmitted thoughts of others, we try to remain passive. We try as much as possible to suppress all impressions coming to us through our senses. But such a useful exercise is nevertheless *not* meditation and should not be confused with it. Mysticism is practical in that it requires you to *do something* if you wish beneficial results in return. The person who sits like a stone sphinx doing nothing is neither a mystic nor is he truly meditating.—X

Psychic Effects of Space Exploration

A frater of England, addressing our Forum, asks: "Could you possibly explain in the *Forum* what effects space exploration may have upon the health and mental attitude of an explorer setting out, for example, to Mars?"

The effects of space exploration on the human organism, the mentality, and the personality are still a matter of *experimentation* and, we might add, speculation. There is a special division of medicine, called *Space Medicine*, which has been organized for the purpose of determining what effects interstellar space radiation, weightlessness, and isolation in confined quarters will have upon the physical condition and *psychic* qualities of future astronauts. Considerable information has been determined from such research and has been published in special abstracts. Other information gathered by this means concerning psychological effects has been considered by the space project authorities as *classified*, that is, secret.

Some years ago, we explained in this *Forum* the psychic effects that very high altitude flying in combat had upon pilots and crews. It was reported that their emotions seemed to be affected, especially when the oxygen supply was somewhat limited, even though not enough to cause a blackout, that is, loss of consciousness.

The members of the crew giving the account stated that a particular phenomenon noted by them was their seeming ability to communicate with each other by thought alone. The personnel answered questions

verbally that were only thoughts in the minds of other crew members. Further, the *intuitive* faculty seemed to be quickened. The members of the crew gained insight into personal problems or seemed to arrive at solutions and answers to questions that had long perplexed them.

They recounted that when they dropped to a lower altitude and particularly when the oxygen supply was again normal, these psychic conditions seemed to pass. Of course, the diminishing of the oxygen supply to the blood physiologically would affect the neurons, the brain cells and those of the nervous systems. Though such a condition might cause hallucinations or strange dream-like states, these conditions were rather of a positive nature. The recipients did not imagine that they were receiving questions transmitted from other crew members by means of thought alone. The experiences were confirmed by the ones who had the questions in mind at the time. Further, if we recall the account accurately, once discovering this phenomenon, different crews made tests under similar conditions and reported like results.

It has been stated in our monographs that the positive vibrations of *Nous*, inhaled with the air we breathe, combined with the negative polarity of the substances we take into our bodies as food and drink, are necessary for health. The astronauts and travelers of spaceships and rockets to other planets will not breathe natural air but that which is artificially prepared for them. The question then is, Will they be denied for a considerable length of time the positive polarity of *Nous*? If so, what effects will that have upon them?

One thing we do not know is whether one can absorb some of the positive vibrations of *Nous* as a direct radiation independent of air. Though the greater and more facile supply would be by means of respiration, yet such vibrations could also contact our bodies independently of air. Further, is it possible that, when the chemical ingredients of air such as oxygen and nitrogen are brought together in the correct compound, they will constitute an attraction for the positive vibrations of *Nous*? If they do, then breathing artificially prepared air for great periods of time will not be detrimental.

The fact that the voyagers would be confined in the metal shell forming the spaceship would not mean that they would be isolated from the radiation of the polarity of Nous. As a special radiation, Nous has never been isolated in a laboratory and we do not know just what its frequency is or what its penetration qualities are. So in all probability it could penetrate any metal ship and reach the human beings inside.

The human organism has evolved in the field of terrestrial magnetism. It is in harmony with or at least subject to the belts of the earth's magnetic fields. What will happen when an individual is far removed from this magnetic influence—not for hours or days, but for weeks and months? The opposite aspect of this matter to be considered is what effect will the magnetic currents of celestial bodies, such as the other planets, have upon man when exposed to them in future explorations.

There is also the question of *time*. The time will vary in relation to man's own vehicle in space. Time is relevant to the position of the observer, according to the theory of relativity. It will take intricate calculations based on the speed of the projectile to determine the relative time in contrast to some other body relatively inert in space. If, in the far future, man attains a speed approaching that of light, or 186,000 miles per second, his determination of time will be even more complex. Under such circumstances, his life may be extremely lengthened in time sense; in others, perhaps shortened. All of this, of course, is interesting but as yet only a matter of speculation.

It is quite probable that such factors will have a very definite psychological effect upon the personality of the occupants of spaceships. Will their sense of values, the importance which they attach to themselves, to their work, and to other things be altered by their experiences? Will their sense of responsibility diminish? Will the desire to concentrate and the ability to exhibit initiative be altered? Will continued isolation under conditions unlike those experienced on earth and the varied magnetic effects upon the nervous system and brain cause delusions and hallucinations, distorting the perception of reality? No one can answer this as yet.—X

Why Does the Cosmic Require Special Conditions?

A frater asks: "Why is it that the laws which we have been taught can only be used in dire need or for a serious purpose? The law of gravity operates consistently. When a child tosses a ball into the air, it immediately falls to earth, just as the rain falls to nourish crops. All chemical and physical laws operate equally well for a serious or frivolous purpose."

The question is one worthy of consideration and does appear to place those who desire to invoke cosmic laws at a disadvantage. Insofar as the physical laws are concerned, every scientist or anyone familiar with the different phenomena of these laws knows that their functions depend upon certain conditions prevailing. To use the frater's analogy of gravity, according to the laws Newton discovered, there is a force of attraction between everything, regardless of its substance. The attraction depends upon the mass of the objects, their density, distance apart, etc. Consequently, gravity is the force which planets, or even two apples, exert upon each other, so minute that it is not discernible. It is the force which earth exerts upon a ball thrown into the air by a child.

Where gravity is concerned, an object must have sufficient mass to be attracted by the earth's pull when in the air, or it will float. To demonstrate gravity in the usual sense, one could not use a balloon filled with helium. It would float or rise in the air, and the demonstration of gravitational pull would be a failure. It is quite obvious, then, that for physical laws to be demonstrated, there are certain conditions required. Without these conditions, the most learned scientists could not invoke nature's laws. Conversely, with them, a child can demonstrate the laws known to the scientist.

To use another analogy, we hear by means of the disturbances of the air. Vibrations travel through the air to the diaphragm of the ear, which they oscillate. To demonstrate this, it is necessary to have a jar in which a bell is sealed and suspended. When the bell is rung by means of an electric push button, the sound can be heard emitting from the sealed jar. If a pump is attached to the jar and the air is evacuated, when the bell is rung, it cannot be heard. There is insuffi-

cient air to be disturbed by the vibrations of the bell and, therefore, no medium to carry the vibrations to our ears.

Anyone can demonstrate this principle *provided* he has the materials through which the laws can function. Physical laws need a physical environment and causes and effects by which to work. Such physical conditions are the only requisites of a *physical demonstration*. Purpose, mood, moral or ethical standards are entirely extraneous to such demonstrations.

When, however, we are concerned with invoking cosmic laws, the purpose (the moral end) is then a determining factor. Why? Because the purpose, the use to which the operator intends to put the cosmic laws, is an essential requisite of their function. Just as physical conditions are factors in the performance of demonstrations of natural laws, so, too, *intent* is a factor where cosmic laws are concerned.

Some frater might ask, "And are not the physical laws, the laws which manifest in nature, for example, integrated with the cosmic laws? Are the laws of the chemist apart from those of a mystic?"

We answer by saying, It is true, there is *unity* in the universe. The macrocosm and the microcosm are of one order, infused with one Intelligence. In the whole scale of cosmic manifestations, there is neither physical, material, or immaterial; there is but variation of effect.

In the lower part of the scale, figuratively speaking, such gross manifestations as occur and which we perceive with our objective faculties, we call the *physical* world. In the higher octaves of the scale, there are such phenomena as we attribute to intelligence, reason, cogitation, and, finally, the so-termed divine or cosmic *principles*. These latter we relate to the functions of the soul.

We could not expect to experience Cosmic Consciousness by resorting to the mixing of chemical compounds in a laboratory; neither could we expect to construct a more efficient mechanical apparatus by continuous abstract reasoning or merely by resorting to mystical attainment.

Each octave of the cosmic scale requires the use of principles which are in harmony with its efficacy. Where cosmic principles are concerned—those of the higher octaves of the scale—precept, conduct, and *intent* deter-

mine whether one will be successful. Skepticism, malice, envy, and hatred are hostile to invoking cosmic principles. They are the wrong admixture to produce the desired effects.

For further analogy, one cannot magnetize a piece of wood with cobalt steel because he is using the wrong physical principles. Likewise, one cannot utilize the constructive cosmic principles with a nefarious or selfish attitude of mind. You must remember that your sanctum is your *cosmic laboratory*. If you do not take into it the right tools, namely, the right attitude of mind, humility, and sincerity, you can only expect failure.—X

How Is Selfishness Defined?

A question arises: What is the mystical conception of selfishness? What may be considered selfishness, and what not? To what extent may we concern ourselves with personal interests and yet be free from the stigma of selfishness?

In the first place, it must be realized that from both a psychological and mystical basis one cannot be completely free from a *selfish* impulse. The self is an integrated entity: It is composed of appetite, the desires and appetites of our bodies, generally referred to as the physical self; and also it consists of intellectual desires—our conceptions and ideals. Then there is the spiritual aspect of this integrated self, which consists of the moral dictates. Whatever we do is thus motivated by at least one aspect of this united self. The most sincere, charitable, and humanitarian act is in this technical sense, a *selfish* one. It is a serving of the *higher* or what is generally referred to as the impersonal self.

The commonly accepted idea of selfishness has to do with thoughts and actions which are centered in the fulfillment of the interests of the immediate person. Thus one who is concerned only with the gratification of his appetites or the furthering of his own social and economic welfare is referred to as *selfish*. Since the inclinations of the moral and psychic self are extended to include the welfare of others, such inclinations are eulogized as examples of *selflessness*.

In fact, those who are motivated by the sincere desire to further the interests of others may actually believe themselves to be free of any personal advantage accruing

from their acts. In many instances, those who perform so-called unselfish acts have made considerable sacrifice to do so. They may have denied themselves food and bodily comforts. Nevertheless, they are finding a *satisfaction* in what they are doing. They are gratifying a personal impulse of an aspect of their integrated selves.

Is a person who serves others to be denied the tribute of a noble act? Is he to be placed in the same category as one who serves his immediate physical and social interests at the expense of others? Not at all. His is truly a commendable service and the nearest approach to a theoretical unselfishness.

Man's consciousness can be restricted to his immediate physical, mental, and social interests, or it can be projected to include many extraneous things. We call this process the projection of self. It means that self includes realities which do not serve the body in which the consciousness of self is resident.

Psychology calls this process *empathy*, namely, the projecting of the consciousness to other beings. When one serves the welfare of another because of compassion, his reason is that he has sympathetically incorporated the conditions and affairs of others as part of the nature of his own self. He has become as conscious of the effect of conditions upon others as upon his immediate self. In other words, he is still serving self but an *enlarged*, a more inclusive *self*.

To use an analogy, we may think of a mother hen whose maternal impulse is so strong that she includes under her protective care even stray kittens, which she scoops up beneath her wings.

The person who evolves his soul-personality becomes more and more susceptible to the impulses of that exalted aspect of self, which we call the divine nature of man. His consciousness comes to transcend the grosser appeals of his sensual nature. It spirals outward to manifest what we designate as the *impersonal* self.

To answer the questions specifically, we may say that, mystically, selfishness is one's whole devotion to those desires which are centered exclusively in his immediate physical and mental being. An individual so centered in himself would never work in the interests of humanity because of love for others. He would serve humanity only if

each act brought him some material reward, that is, would satisfy a sensual pleasure or his sense of cupidity.

Let us make our position fully comprehensible. We *must*, as human beings, serve our immediate selves. There is no escaping this. We must nourish the body to survive. We must experience certain pleasures to be normal and fulfill organic functions. We must, as a law of nature, be aggressive if we are to master our environment.

There is no mystical violation in being ambitious. A Rosicrucian has as much right to achieve success in a professional or material enterprise as has anyone else—and in doing so he does not jeopardize his mystical attainment. One, however, who prostrates his conscience, the dictates of the spiritual aspects of self, who opposes the accepted virtues to serve his physical and mental welfare only, is, mystically, *selfish*.—X

Justifying Wrong

A Rosicrucian student from the Midwestern section of the United States, and, I believe, new to our Forum, says: "I have read several articles on the 'guilt complex' by leading psychiatrists. After reading these, I came to the conclusion that everyone does wrong; therefore, one should forget about one's wrong conduct since others are constantly doing the same. It is like calling a person an uncomplimentary or profane name, and when one is reproved, replying, 'Well, the President of the United States called a man names in public and I am no better than he.'

"This sort of salves one's conscience and most people favor the practice. In time, conscience becomes weak. As has been said, 'Our greatest glory consists not of never falling, but in rising each time we fall.' May I have your opinion on this matter?"

It must be realized that the average conduct of individuals is not the result of their intuitive compulsion. The so-called moral conformity of many is but a concession to the force of public opinion. The good and evil, the right and wrong, of ethics are not ordinarily values experienced intimately by the majority, who have never made a personal analysis of the circumstances by which an act comes to be considered immoral or wrong.

A true moral wrong is one that is in con-

flict with conscience, that is, contrary to the sentiments which flow from an innate sense. No law prohibiting any acts as moral or ethical wrongs will ever have the support of the people unless the consciousness of individuals can realize them as violations of personal values. Justice, as an example, is the sympathetic extension to another of the regard of self. The self is enlarged so as to include the interests of others. What offends the interests of these others is sympathetically experienced as a wrong by ourselves. Therefore, we cannot accept a broad and enlightening moral code unless our *self* includes the higher values of human nature known as *virtues*.

Many actually welcome a departure from the conventional, that is, from customary or legislative codes of conduct. They seek some circumstance as a sign of license so as to conform to their own primitive, vulgar, and often cruel natures. When they have committed an act which society has proscribed but about which they have no personal compunction, they seek its justification. To them, most moral and ethical conduct is not an individual, voluntary conformity to what is best in human behavior. Rather, it is but the result of the pressure of numbers. Consequently, they feel forced only to follow the *pattern* of society. When they break with this pattern they feel justified if they can show that numbers of others have done likewise, or that certain influential persons have done so.

When an act has a *personal*, moral connotation, it is immaterial to one how many others violate it or whether any important persons do so. Consequently, the kind of justification of wrongdoing to which the soror refers reveals individuals whose moral sense is puerile—and that constitutes a danger sign for society. The decadence of past civilizations was due to the degeneracy of the individual's moral values. Whatever the decadent society permitted had the full acceptance of the average citizen.

Morals are, in fact, a combination of environmental influences and personal, spiritual unfoldment. The more one resorts to meditation upon the higher and more profound problems of human relations, the more he cultivates the expression of the psychic aspects of his being. The finer harmonies which please the esthetic tastes and the

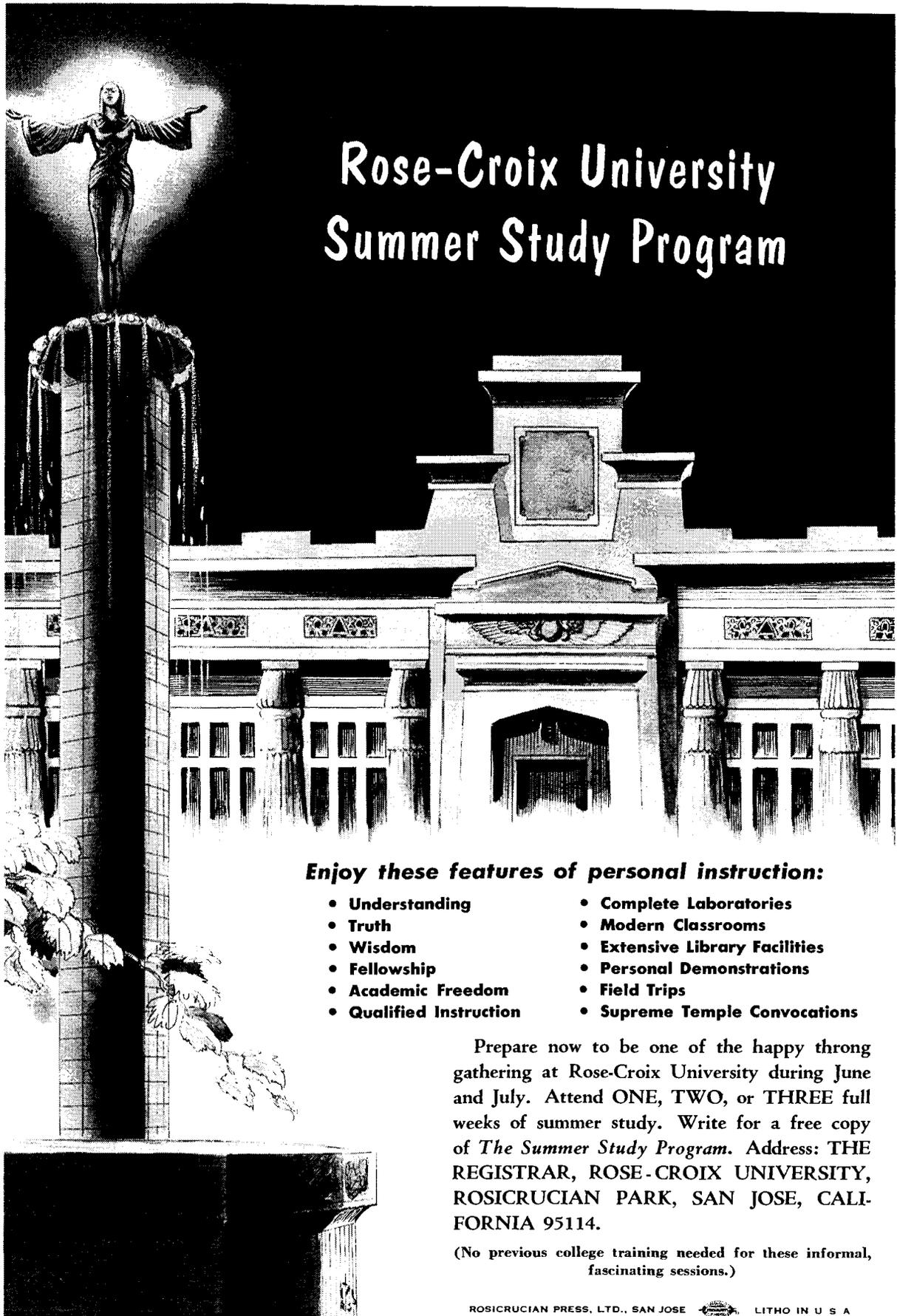
spiritual nature are experienced. They are then shown preference, as the *summum bonum* in life. Those so enlightened seek to pursue a course of conduct that gratifies the subjective part of their being.

These activities and behavior become recognized as moral standards that are worthy to be cherished. They are taught and others exhorted to follow them. If later, people have not personally evolved to the same state of spiritual consciousness, then the moral standards which have been established by their progenitors become nothing more than empty customs to be violated whenever the opportunity is afforded. Thus, morals are both a product of intuitive evaluations of conduct and an adaptation to environment.

There are those who oppose the intuitive theory of morals and claim that there is no innate, moral impulse; rather that such is cultivated solely by social taboos—that is, by the prohibitions of society. This is an erroneous idea, as is indicated by the fact that individuals will cling steadfastly to moral precepts which a degraded society has rejected.

The sensibilities of the mind of a person who has been permitted to express the more latent inclinations of self gradually fashion themselves into personal taboos which are akin to what we term the cardinal virtues. Society may enlarge them and give them more definite expression, but such basic moral urges are dominant in almost all people. They are, in fact, an enlargement of the self to include interests beyond one's own physical being. These inclinations must be experienced by permitting ourselves to become conscious of the finer impulses. Compunction and justice are not learned; they are experienced.

While it is true that no one is guiltless, especially in an age when one may even violate some mandate unconsciously, it does destroy the dictates of conscience for one to attempt to justify a wrong. Wherever a proscription is not popular and at the same time does not circumvent the accepted basic moral standards of society, it should be opposed through legislative means so that it may be rescinded as a law. To violate it while ostensibly supporting it causes a disregard of our obligations to the accepted good.—X



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