

Rosicrucian Digest

August 1978 • 75c



Featuring:

- **Mysticism**
- **Science**
- **The Arts**

Mindquest: The Images in Man

Creative Keys to Thinking

The Remarkable Honeybee

Worldwide Directory

The Seal of Pharaoh Thutmose III *founder of the Mystery School*

Thutmose III became Pharaoh on May 3, 1501 B.C. His reign was in the XVIII Dynasty. What interests us most, and is recorded in history, is Thutmose III's explanation of his experience upon the occasion of his selection as Pharaoh. He had no knowledge that he was to be chosen Pharaoh, because by right of accession his brother should have been. But when the Kheri Heb (High Priest) placed the *intags* at his feet, indicating his selection, he was seen to stand up. According to Thutmose III, however, he felt "raised" as though his feet hardly touched the ground and as though he had ascended into the heavens and, further, he tells us that God duly appointed him to serve his people.

Because of their belief that he had been divinely ordained as a result of a mystical experience, it became unnecessary for him to journey to Heliopolis, where the Sun Temple was located, for formal coronation as had been the custom.

Tradition states that Thutmose III originated the physical form of the mystery school which was later advanced by Pharaoh Akhnaton. The first "Council Meeting" called by Thutmose III was during the week of March 23 to April 4 of 1489 B.C., according to our present calendar.



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The Cartouche

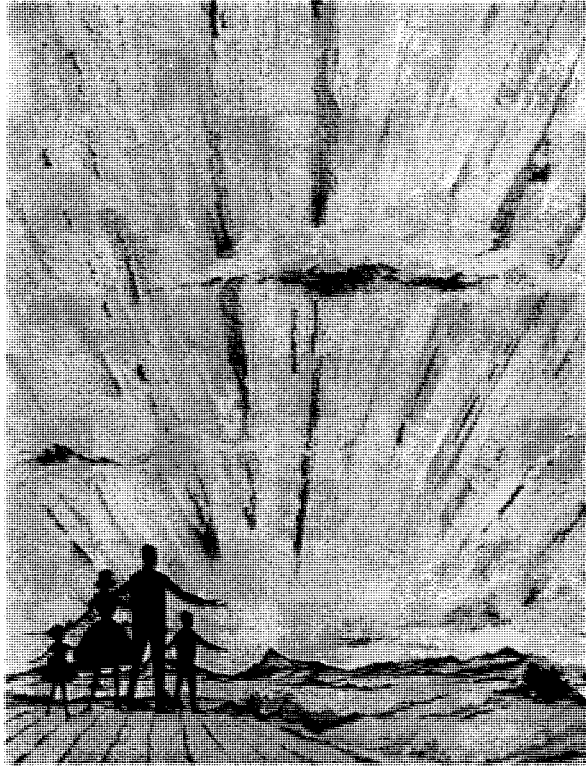
The *cartouche* (seal) of Thutmose III, translated from hieroglyphs, reads literally "Son of the Sun." The elements of the cartouche, as the circle with the dot in the center, represent the Sun-god RA. It was later referred to by Akhnaton as Aton, to whom it meant the sun disk, symbolizing the single god of creation. The symbol appearing beneath the circle means *men* (or mankind). Below that is a scarab (scarabaeus). The Egyptian word for it is *kheper*. Since the scarab, which is a beetle, appears to emerge again from the dead, it represented to the Egyptian the rising Sun and rebirth.

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Rosicrucian Digest

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TIME TAKES ITS TOLL

This beautiful temple, known as the *Erechtheum*, was dedicated to the worship of Erechtheus, dating from about 400 B.C. and located on the Acropolis in Athens. It was Erechtheus, according to tradition, who arbitrated between the goddess Athena and the god Poseidon for the patronage of Attica. Athena was chosen, and the city of Athens was named in her honor.

The Erechtheum, an Ionic temple of white marble, is one of the most magnificent structures on the Acropolis. A distinguished characteristic of the temple are the famed caryatids, six statues of smiling girls symbolizing Greek beauty. Due to pollution, the vibrations of air traffic, and twenty centuries of varied climate, they have now deteriorated to the extent they are being removed to a museum. A point of elegance has now been lost to future generations. This is the last time the "Porch of the Maidens" will be shown as seen here. (Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

FUNDAMENTALISM—WHAT VALUE?

SEMANTICALLY, we might say that fundamentalism is a perpetuation of certain basic concepts or practices. The question arises as to whether such has a pragmatic value. In other words, is the fundamentalist preventing the corruption of realities—that which has been established long ago as fact? Obviously, certain knowledge has been demonstrably proven as contributing to society through past centuries. An examination of this knowledge at present may show that such still has a value to contribute to modern society.

Traditional fundamentalism, however, may become an obstacle to the intellectual advancement of man. A tradition is not always verifiable empirically, or more simply, it may not be possible to substantiate objectively. Many traditions are simply legends, myths, folklore, or theological doctrines. The latter persist because of their religious significance which engenders devout support of such traditions. Fundamentalists will resist any ideas, or social changes, which oppose the traditions.

It is commonly held that the absolute fundamentalist does not have an open mind. It is charged that he wilfully resists the intrusion of any thoughts, systems, or practices which conflict with his cherished fundamental beliefs. Can there be an intermediary state of mind? In other words, can one be *liberal* in his thought and yet adhere to certain fundamental concepts?

First, to be liberal in this sense, one must need to bring into the open that

which he considers fundamental. It requires the individual to subject the ideas which he harbors to a critical analysis—to explore these ideas in relation to counter proven ideas. If current thoughts prove the fundamental ideas false, then for the cause of truth and dependable knowledge, the fundamental ideas should be subject to change.

For analogy, if one had accepted the long-held notion that the Earth was flat and scientific postulations declared it to be round, this counterstatement would need a just evaluation as to which idea was to be relied upon. An intransigent attitude toward the new idea would be wrong. Obstinacy would imply lack of courage to face the possibility that a fundamental belief might be false. Fundamental beliefs should be exposed to an examination equal to that given to the opposite view.

Relative Truth

Knowledge worthy of a continuous acceptance should be objectively demonstrable. Such knowledge should be of a kind that any individuals using a given body of acceptable facts can arrive at the same conclusion. The elements contained within the "acceptable facts" must be those that the reason cannot reject. If these elements bring forth a conclusion that is verifiably contra to the idea that has been held, then the new datum should be accepted as *relative* truth. It is *relative* in that it is essential to the means at man's disposal to arrive at a notion of what is the real—the truth. The liberal

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fundamentalist will then accept the new concepts and reject his former ones.

Religious fundamentalism is an admixture of both fact and a revered tradition which is accepted as truth. Much revered doctrine is not possible of being demonstrably supported by objectively established fact. This places the devout fundamentalist at a disadvantage in the acceptance of any new *proven* knowledge. For further analogy, should the fundamentalist continue to accept theological concepts such as those claiming that all creation was spontaneously created; all mankind sprung from Adam and Eve; the Earth is a divinely chosen place upon which man, the highest form of living beings, should dwell?

Slowly but surely, science is abrogating such theological fundamentals. To accept the new revelations of science with their evidence would seem, to the fundamentalist, to be a sacrilege. On the other hand, to cling fast to fundamental notions, when faced with contrary evidential material, is to refute the faculty of reason which, though not infallible, is man's principal guide in confronting most of life's experiences.

We then find a confrontation arising between faith and demonstrable truth. When should we *believe* and when should we not? Faith, semantically, is an *assumption* of the reality or truth of something. The ideas of faith are not perceived, that is, they are not born out of sense experience such as something actually seen or heard. Also, the content of faith is not a conclusion arrived at by one's personal reason. Faith, however, is a necessary *alternative* for the absence of an experience of reality or of a personal conclusion of reason.

Where religion is concerned, the object of faith is thought to be absolute, even if it cannot be objectively substantiated. If religious tenets were universal, that is, held in faith by *all men*, then the assumption of their rectitude could stand on the grounds that they transcend the findings of all human reason. However, in reality there is a great diversity in religious doctrines—though all are held in faith by the different sects that expound them. Simply, one sect will affirm as a tenet of faith that which another sect will not. This, then, leaves open which tenet shall be accepted as factual.

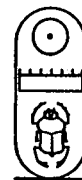
Admittedly, we cannot have all knowledge by direct verifiable experience. For further analogy, we might read in a technical journal that scientific analysis by means of spectroscopy reveals that a planet contains certain chemical elements. We accept this as a point of knowledge. We accept it *on faith*. It is faith because we *assume* the reliability of the source of the empirical experiences had by the scientist in his research. In other words, that scientist actually perceives the colors of the elements in the spectrum of the light waves coming to him from the particular planet. Further, we have faith in his integrity, his professional standing in the scientific world.

Man's Beliefs

It is perhaps safe to say that a large percentage of what we regard as our fount of personal knowledge is founded on *faith* and *belief*. With the vast new discoveries in the scientific and technical world, it is impossible for one to have verification of what is being expounded. But then, when must belief give way, and again, when should it be retained? When something is not known in the sense that it cannot be universally demonstrated and accepted, then belief fills what would otherwise be a void. Man will not fail to arrive at a personal answer regarding what may seem as a mystery to him. All through the ages, men have formed notions about the Cosmos and their own beings—notions that they could not prove. Yet at the time their beliefs were formed, there were no other ideas which could disprove them. There were, of course, *contra beliefs*, but they too were conclusions having no objective support.

Many of such past beliefs, in the light of today's knowledge, we may term superstitions. However, in the absence of more substantiating knowledge, these beliefs gave men notions by which to guide their lives. The beliefs that many men have held in the past were speculative, but they became the motivation that led them to *investigate* the truth of their beliefs. As a result, from such investigation would emerge more reliable concepts established by the senses and the reason.

Are all beliefs, then, to be accepted alike where so-called factual evidence is not available? "A" may believe one



thing and "B" believe quite differently. Neither, however, can substantiate their beliefs, and no one is able to refute either of them. The temporary criterion must be based upon the *logic* of reason; simply, whatever good judgment, supported by the principles of logic, provides as the greatest clarity should stand as the most "probable" of beliefs. Such will then serve as *relative* knowledge until there is a universally demonstrable knowledge that can replace it. △

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free booklet, *The Mastery of Life*.

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ROSICRUCIAN CONCLAVES

JAMAICA, KINGSTON—English Caribbean Regional Conclave—October 14-15, St. Christopher Lodge, P.O. Box 26, 5c Mona Road, Kingston 6. Grand Lodge will be represented by Frater Harry Bersok, from AMORC's Department of Instruction. For more information, please contact Soror H. Northover, P.O. Box 26, 5c Mona Road, Kingston 6, Jamaica, W. I.

CALIFORNIA, PASADENA—Southern California Regional Conclave—October 14-15, Pasadena Center, 300 East Green Street, Pasadena. Grand Lodge will be represented by Frater Edward L. Fisher, Grand Treasurer of AMORC. For more information, please contact Frater Frank D. Wiedeman, 5629 Flagstone Street, Long Beach, CA 90808.

NEW YORK, NEW YORK CITY—North Atlantic Regional Conclave—October 20-22, Doral Inn, Lexington Avenue and 49th Street, New York City. Grand Lodge will be represented by Frater Harry Bersok, from AMORC's Department of Instruction. For more information, please contact Renee Tully, Registrar, P.O. Box 255, Westbury, New York 11590.

OKLAHOMA, OKLAHOMA CITY—Southwestern Regional Conclave—October 28-29, Hilton Inn West, I-40 and Meridian, Oklahoma City. Grand Lodge will be represented by Frater Harry Bersok, from AMORC's Department of Instruction. For more information, please contact Les Wilson, Conclave Chairman, 1100 Elmhurst Drive, Moore, Oklahoma 73160.

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Message From the Shells

by Mary Morris, F. R. C.

ON MY FIRST visit to Florida I did what many Canadians do on their first Florida holiday—I beachcombed, looking for shells. I also visited shell shops, discovering other beautiful shells not found along the Florida sea coasts. I came home with a small, superb collection of shells for my mantel, and a huge bag of all sorts of shells with which to decorate a lampshade, frame a mirror, or fashion into jewelry—dainty and delicate pastel-tinted shells. Each species of shell was a joy in itself, yet different in design, line, and coloring from each of the other species of shelled creature.

Before going to Florida, I had always been indifferent to the seashells which friends brought back from coastal holidays. But finding shells myself, examining each one separately, I am now fascinated by the infinite variety of shapes, subtleties of color and pattern—each exquisite in its own way, each expressing perfection after its kind.

I marvel as I look at the fig shell, then at a conch, a green turban, a cowry, a sun-dial shell. I'm fascinated as I view a tiny tessellate nerite, a beautifully striped brown and pink nutmeg shell, an olive shell, a starfish shell.

I marvel at the intelligence hidden within the soft body of each shelled sea creature—the intelligence which can develop the perfect shell for its protection and one might well say, “the glory” of God—for each shell is beautiful as well.

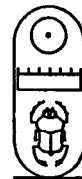
Man, too, holds within his soul the blueprint of his perfection. More complex than the sea creature, the blueprint for man's perfection contains a design of

body and all its physical components, as well as faculties to express his potential talents—qualities of mind and heart—the inner perfection.

The sea creature has no choice but to develop its perfection. Man has a choice.

Looking at the exquisite shells on my mantel brings inspiration. But even more than that: Are these beautiful shells not one more way in which the infinite Cosmic points to man the reward of choosing rightly? Each different, each destined for perfection.

Our business is to seek to know, through meditation, that blueprint hidden within our individual soul so that like the sea creatures, we, too, can develop mind, body, and spirit to express perfection—each unique, and like the sea creature, each perfect after his kind. △



The Remarkable Honeybee

by Irwin Ross, Ph.D.

A HONEYBEE IS not even as long as your thumbnail. Its brain is hardly larger than the head of a pin. Its weight is so slight it would take 750,000 bees to equal the weight of a 150-pound man. Yet this midget is one of the world's most valuable creatures.

Beeswax is so diversely used in industry that our native production rarely meets the national demand. The value of bees as carriers of pollen on farms and in orchards is beyond calculation. About 100,000 species of flowering plants are said to depend upon bees for their existence, and orchard trees increase their yield forty-fold when they have an ample supply of bees at blooming time.

The honeybee is a skilled navigator, botanist, and engineer. Its cities of wax are wonders of strength and lightness. The comb, with cell walls often only about 1/80th of an inch thick, can support thirty times its own weight.

The more we learn about the bee, the more amazing its life becomes. And recent years have thrown greater light upon the mysteries of the hive. By daubing bees with colored paint and watching them through the glass walls of observation hives, scientists have discovered hitherto unsuspected facts about them.

Returning home from the fields with a load of nectar often equal to half its own weight, the foraging bee performs a dance on the honeycomb, circling first in one direction and then in the other, and making a straight run across the comb where the circles meet, its tail wagging vigorously. Other bees crowd all around the dancing bee, smelling with their antennae the perfume of the particular flower it has visited. Then they leave the hive, fly in the direction indicated by the tail-wagging run, and thus, without wasted time, find the flowers rich in nectar.

Each bee that returns from an ample supply of nectar performs such a dance; then, as the sweet fluid begins to decrease, the workers no longer dance and no more bees are attracted to the spot.

As many as 37,000 loads of nectar go into making a pound of honey. Even where flowers abound, this requires a combined flying distance of more than twice around the equator.

Foraging bees from one hive may visit 250,000 flowers in a single day. No wonder that, at the height of the nectar season, honeybees wear themselves out and die in six weeks.

An old superstition about bees credits them with being expert astronomers. Experiments have revealed that, in a way, they are. They use the Sun as their central guidepost and rays of the Sun as



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landmarks. If the tail-wagging run is upward on the honeycomb, it indicates the source of the nectar is on the side of the hive toward the Sun; if the bee descends the honeycomb during its run, the nectar is located on the side away from the Sun.

The great compound eyes of the honeybee, formed of thousands of six-sided lenses, are color blind to red but can see blue, yellow, and ultraviolet light that is blackness to us. They also can analyze polarized light coming from the sky.

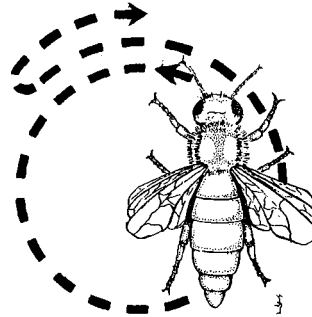
Locating Nectar

Each section of the sky, to the bee, has its characteristic pattern, depending upon the position of the Sun. The bee sees patterns where we see only blue. And these patterns provide it with a compass in the sky. Once the bee arrives above the blooms it is seeking, the perfume of the flowers then leads it to the nectar.

Nectar is merely the raw material of honey. You might collect a ton of nectar and never have a drop of honey. The bee is necessary to produce the transformation. Enzymes within the bee's body start the change. At the hive, it passes the sweet fluid from its crop to other bees which, in turn, add other enzymes before storing the fluid in open cells where excess moisture evaporates and the nectar becomes honey. About 400 pounds of this concentrated sweet—representing almost 15,000,000 flights afield by the nectar-gatherers—are required to feed a large colony during the course of a year.

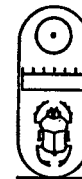
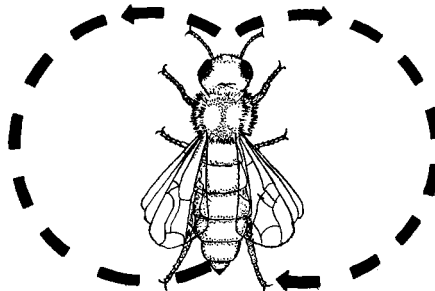
Within the hive there are three categories of honeybees: workers, drones, and the queen. The majority of bees are workers—females smaller than the queen and unable to reproduce. The workers carry on the vast job of keeping the bee colony alive—gathering food, nursing the young, cleaning the hive, and providing protection. Male bees, called drones, develop from unfertilized eggs and are somewhat larger than workers. Their sole function in the colony is mating with the new queen.

The queen is the force which holds the colony together. New queens are developed from larvae placed in special cells and fed by workers on a special diet



The Dance of the Honeybee . . .

On returning to the hive, information about the location of a new food source is related to the other bees through dance movements. A round dance (as shown above) indicates that the food source is located nearby, while a figure-8 dance (below) indicates that the nectar is at least 260 feet (80 m) from the hive. In the figure-8 dance, the faster the dance cycles, the closer the food source. Also, the angle at which the bee dances indicates the direction in which the food source is located—the position of the nectar in relation to the Sun's position in the sky. As the Sun's position changes throughout the day, the bee's dance angle also changes. Honeybees are sensitive to varying intensities of polarized light coming from all sections of the sky, and therefore, even on cloudy days, bees can determine the position of the Sun in the sky above the clouds.



of royal jelly—a gland extract produced by worker bees which is rich in vitamins and proteins. Following her mating flight, the queen settles down within the hive to lay thousands of eggs.

Fed on royal jelly, a gland extract produced by her attendants, the queen sometimes deposits her own weight in eggs in one day. Each egg hatches into a white, blind, legless grub that eats, in the case of the worker, as many as 1300 meals a day and increases its size 1570 times in less than six days. Then the grub stops eating, spins a thin cocoon about itself, and the nurse bees cover the cell with a porous wax cap.

Hidden from sight, the grub develops eyes, legs, jaws, antennae. At the end of three weeks, it bites its way to freedom. In a large colony, 1000 new bees per day make their appearance from a brood-comb that may contain 40,000 cells.

Work Within the Hive

Although the population of the hive is equal to that of a city, each worker busies herself with some task contributing to the general welfare. Some make wax, while others store honey, care for the queen, or guard the entrance to the hive. And still other workers fan their wings to send currents of fresh air through the interior of the hive.

For about two weeks, each new bee labors in the hive, its tasks dictated by the sequence of glands developing within its body. At the end of that time, it leaves the interior of the hive for the flower-filled out-of-doors. The rest of its life is spent ranging the fields for nectar and pollen.

If a hive becomes overpopulated, then a new queen is produced and a large portion of the bee colony, along with the

old queen, swarms out of the hive to form a new colony.

The bee lives in a silent world, for it has no ears. It smells with two stick-like antennae attached to the front of its head. Its feet are equipped with needle-sharp claws for clinging to rough surfaces and sticky pads for adhering to smooth landing places.

The bee's legs provide it with a whole kit of tools and aids—ranging from combs to spine-rimmed baskets for carrying pollen. They also represent organs of taste. A bee tastes with its legs as well as with its tongue.

Bees have a sting at the tip of their pointed abdomens with which to protect their hard-won wealth—a sting almost as hard as iron, barbed like a porcupine quill, and channeled like a hypodermic needle. Thus equipped, the honeybee spends the days of warm weather storing up food for the months of cold.

Within the hive, as cold weather arrives, the colony forms a loosely knit ball of insects which expands or contracts as the temperature rises or falls. Inside the ball, some of the insects begin a honeybee dance. They jig from side to side, step forward and backward and, keeping in continual motion, heat up their bodies by exercise—thus raising the temperature around them.

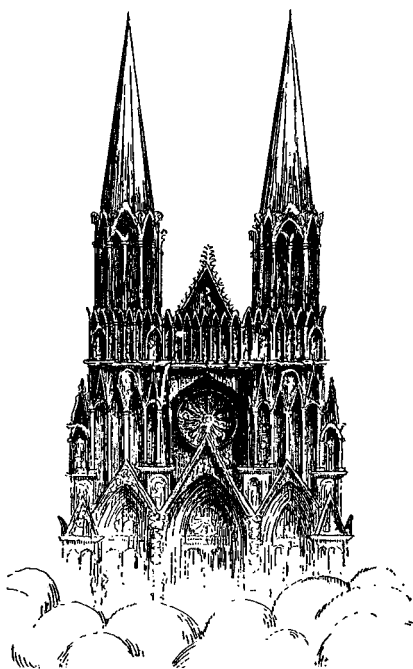
The massed bees outside form an insulating shell that keeps the heat from dissipating. From time to time, the outer bees trade places with the dancers. Thus, transforming honey through physical exercise into heat, the bees warm their hive.

In this fashion, without migrating and without hibernating, the bee survives through the months of cold. It alone, among all the creatures of the Earth, has devised this method of outwitting winter.

***The delight of creative work lies in self-discovery—
you are mining nuggets of power out of your own cosmos,
and the find comes as a great and glad surprise.***

***—Elbert Hubbard,
Rosicrucian***

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The Celestial Sanctum

ESOTERIC KNOWLEDGE

by Robert E. Daniels, F. R. C.

FROM A ROSICRUCIAN point of view, esoteric knowledge is that which awakens a sympathetic and harmonious chord within, thus giving us an inner conviction of the veracity of the information we receive. The essence of esoteric knowledge is an inward knowing and understanding of the truth, of which there is no question or doubt in the mind of the receiver. The nature of inner understanding and intuitive knowledge is often misunderstood by many students of mystical literature. It is often thought that knowledge of the Cosmic or of the Universal Mind will only come as a result of a mystical experience, one where the student must be divinely inspired and raised to a high level of attunement with the Divine Consciousness.

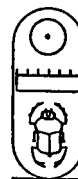
While it is true that one can be divinely inspired through a beautiful mystical experience and receive knowledge directly from the mind of God, such are very rare occurrences, happening only once or twice in a mystic's lifetime. There is, however, a level of attunement reachable on a daily basis and this is what we can achieve. It is not an extraordinary fact, but a simple matter of attunement, achieved through years of practice, which brings real results to the student who can, at will, bring his consciousness into harmony with the Cosmic. I am not suggesting that the student can reach the highest level of cosmic contacts whenever he or she chooses. Rather, the student can attune at will to a level of Cosmic Consciousness which he has attained and thereby receive knowledge and instruction of great value to himself and others he seeks to serve.

Attunement

We all have this ability, but we rarely practice it. The advanced and devoted student, however, has developed the technique to a fine art. Its results are due to the practice of well-proven techniques—much like the musician who, through practice, demonstrates his ability on his musical instrument. Once we have prepared ourselves for communion with the cosmic hosts, we can become receptive to the inspiration and direction of the higher sphere of the Cosmic. It is not an exercise in mental gymnastics; rather, we must learn to put our whole heart and mind into a state of harmonious attunement.

The technique of meditation enables us to build a bridge between the objective consciousness and the soul within us. It is necessary, however, to practice the art of meditation on a regular basis, possibly once or twice a day for short periods of time, and not necessarily for a long period of time each day. There is nothing to be gained by sitting in meditation for an hour or two each day. If we are able to practice just for a few moments—five to ten minutes, regularly—we can be assured that when the time comes, we will be able to demonstrate our ability through the mastery which comes with the practice of this art.

Many students seem to feel that when they practice the art of meditation, they



have failed to make any contact with the Cosmic unless they have a demonstration of a particular kind of psychic power or a vision, or other psychic experience. But it is a mistake to look for such results during our periods of meditation. What we hope to achieve is a state of harmony with the Cosmic. And if we are able to lift up our thoughts and our hearts to think and feel the best we know, and then be completely relaxed and at peace with the Cosmic, we can be sure that we have reached a state of attunement.

In the beginning, of course, the level of attunement may not be as high as we wish, but with practice we will be able to reach to higher levels. We should not, however, feel that meditation is the only technique necessary to reach the higher attainment of cosmic contacts. Our whole life in thought and action must be one of developed attunement with the Cosmic. How we think and feel about ourselves and others and how we act towards others are factors of much importance in our inner spiritual development. We cannot sit in daily meditation, thinking of contacts with the Cosmic, and then, during our daily routine and vocational life, behave in a most unethical manner. Our whole life must be a conditioned response to the development that is taking place within us. Only as we allow the Cosmic to work through us in our thoughts and feelings, subtly and unseen, will we begin to express the higher attunement that we are seeking.

The knowledge and inspiration we seek through our cosmic contacts will not necessarily come to us during meditation, though occasionally they may. In our meditations, we can be inspired and uplifted with feelings of pureness, joy, and happiness, but the esoteric knowledge and guidance we seek will often only come to us when we are confronted with serious problems in our personal and vocational life. If we will think inwardly, we will find that we are in attunement with the Cosmic and we can be inspired and directed with thoughts of what we should do or what we should not do. The Cosmic is not going to speak to us in some unusual way; rather it will just direct us in our normal thoughts. The ideas that come to our consciousness will be thought to be our own. Quite often, when we are reading, the real meaning

and understanding of a particular problem we are analyzing will be subtly suggested through the Cosmic. We so often mistake the direction and assistance of the Cosmic for our own thoughts and feelings, but we should be assured that, if we are living the Rosicrucian way of life, the Cosmic is always with us—by our side at all times. We are only as far from the Cosmic as our objective thoughts dictate.

Esoteric knowledge is that higher understanding and wisdom of the Cosmic which is ever present, waiting to inspire and direct us. Its purpose is to assist mankind in our upward path of evolution. In the belief that our objective consciousness can direct us in all things, we have separated ourselves from this cosmic wisdom. Naturally, we must use our own reasoning and analytical faculties to decide the best course of action. But we always have at our command the inspiration and direction of the Cosmic, and once we begin to turn our thoughts inward, we will find that the inspiration of the Cosmic will give us advice and direction as to whether we are reasoning and thinking along the right lines. The cosmic masters, to whom we look for guidance, are aware of our needs, but we must prepare ourselves through service before we will make even the smallest contact with a master.

Partners With the Cosmic

It is little realized that the influence of the masters is with us for many years before we make a personal contact on the psychic plane. The auric influence of the masters can be seen and felt in many areas, working as they do through many of the other cosmic intelligences. We must become partners, in a sense, with the Cosmic—working in cooperative endeavors for the service of man. This does not mean that we need to be engaged in some large-scale program that benefits many thousands of people. If we are prepared, even in the smallest way, to help those in need in our own environment, we can be sure that the Cosmic, through its agencies, will give us all the assistance we need—if we draw upon its ever-inspiring and encouraging vibrations.

To receive inspiration and direction, it is not necessary that we be able to reach

the highest level of cosmic contact in our meditations. Those who sincerely wish to help, by a short period of meditation or a sincere prayer to the God of their Heart, can be perfectly attuned with the Cosmic and receive the guidance and direction they need to fulfill some useful service. The Cosmic, in its great wisdom, does not always choose to give the assistance needed in the way we feel this should be done. Obviously, the cosmic intelligences see the individual's problem from a higher and wiser point of view. Therefore, we should not try to impose our feelings of how the Cosmic should help an individual. Rather, we should ask that we become an instrument of service and allow the Cosmic to work through and with us to render the desired assistance.

Once we become active in our desires to help those in need within the sphere of our own contacts, we will quite often be amazed and surprised at the encouragement and assistance the Cosmic gives to us. Some people feel that the Cosmic should place everything in our hands at one time to facilitate our needs to be of service. But we must accept the wisdom of the Cosmic and allow the natural outworking of cosmic law to be fulfilled in our own life and in the lives of others. And we should endeavor to expedite the cosmic will in our own lives and the lives of others by our willingness to be of service.

As we become a channel for cosmic purpose through this desire to be of service, we can receive esoteric knowledge from the highest source of cosmic contact—if we are in a position to give of that knowledge and utilize it in some useful work. Esoteric knowledge of the

type we have in mind will not come to us merely for our own education and comfort. Rather, if we are working to uplift mankind, we will be inspired to the degree of our ability to make contact with the Cosmic. It should always be an innermost desire to become worthy of higher contacts, so that the Cosmic will assist us and direct us in accordance with our ability and desire to express the Cosmic through us. We cannot expect the inspiration of the Cosmic merely to allow this inspiration to remain within our own consciousness. The flow of universal energy must continue—it must be expressed. If we so develop our talents and abilities that we can express the higher inspiration, either in service, in writing, in art, or in science, we will find that the Cosmic will grant us all the inspiration that we need.



The Celestial Sanctum

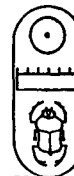
is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191 stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-ninth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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Creative Keys to Thinking

You can learn to
think more imaginatively

by Ron Dalrymple

THROUGHOUT THE AGES, thinkers and philosophers have wondered at the secrets of the human mind. Many theories have arisen attempting to explain the complex mechanics of the thought processes, the emotions, and action. Most of these theories have proven inadequate to one degree or another when applied to the intricate and often contradictory behavior evidenced by mankind.

This is because the majority of these theories make assumptions which cannot be supported, thereby arriving at conclusions which prove fallacious. Since a theory is defined as being a principle or set of principles offered to explain observed phenomena, the best theory is one which most accurately explains the greatest part of the phenomena being observed and analyzed. Likewise, fallacious theories ignore the aspects of phenomena which the theorist does not

observe or feels helpless to explain, thus discounting such phenomena as being inconsequential or irrelevant to the questions at hand.

In other words, a limited or partial framework of analysis invariably leads to limited or partial explanations of worldly phenomena. Despite their weak and misleading construction, such theories may persist within the realm of human thought for ages, awaiting the eventual appearance of a broader theory to dispel their presence within the human psyche.

This fundamental difference between broad and narrow conceptualization parallels the basic functioning of the human mind. The mind that is open, fluid, and constantly assimilating new information is a mind which will expand in perceptual and creative power. Conversely, the mind that is narrow, frozen, and otherwise self-limiting will recede into its own repetitive layers of fixated vision and fruitless efforts to affect the world around it.

This is because the mind is an intricate system of fluctuating vibrations, a complex network conducting and processing energy relative to the arrangement given its interactive forces by the conscious being. In other words, the individual determines the nature of his mental activity by thinking and feeling the way he does.

One learns to think and feel in response to his worldly experiences and the reactions he forms to those experiences. If one believes that he is a helpless victim of those stimuli, then he may cling to a partial conceptualization of what is occurring by subscribing to a particular theory which seems to assuage his experience.

For example, if an individual thinks that he was forced to be the way he is, then he might claim that conditioning has molded his being, and he is therefore not responsible for his condition or state of mind. However, such a limited analysis ignores the fact that this person allowed himself to be influenced by the experiences he had. If he had been aware of the fact that his own conscious focus had directed and thereby created his reactions to the experiences, then he might have willed different reactions and

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subsequent conditions of the mind to occur.

Regardless of what an individual may experience from the worldly phenomena occurring around him and stimulating his mind, the net result of his interaction with those stimuli is a product of his own construction. In addition, one is therefore responsible for the thoughts, feelings and actions he incurs in reaction to those experiences.

The key to mastering these processes is learning to generate constructive, positive thoughts and feelings from whatever one experiences. If an individual learns to observe all sides of each experience, and chooses to dwell upon the brighter, more positive aspects of what he observes, then he will generate within his mind a system of integrative, positively creative forces which will proceed to act toward his benefit and the benefit of those around him.

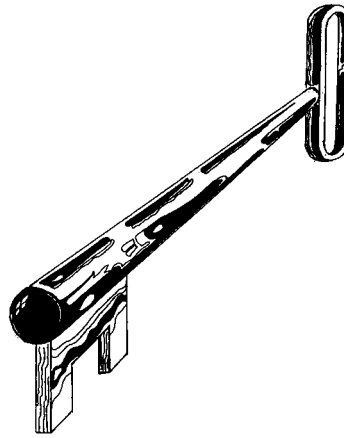
Alternatively, if one freezes up his mind and tends to observe and repetitively think a narrow range of thoughts, then he will only restrict and impede his mental powers. There is a great danger in such practices, since this may lead to an habituation of thought, where distortion of perception and creative tendencies result.

Re-create Your Thoughts

Such distortions of mental processes are seen in cases of neurosis and psychosis—aberrational conditions of the mind which presently plague modern society. Individuals who suffer from these self-engendered conditions have created within their minds various disharmonious thoughts and feelings, such that conflicting mental formations arise.

For instance, a person may think of his own parents and feel love for them, because they are his parents, and simultaneously feel dislike and mistrust toward them, because of certain negative experiences he may have had with them. These conflicting feelings, centered about the thought images of his parents, will generate confusion and frustration for the individual until he resolves the conflict.

One resolves the conflict by learning to reintegrate and re-create his thoughts. He must harmonize the perceptual contradictions by rearranging his attitudes. An individual does this by eliminating

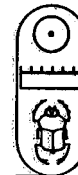


the negative beliefs, and strengthening the positive ones. In the example above, the individual would forgive his parents for whatever mistakes he might think they made, and replace the negative dispositions with increased feelings of love toward them. Since love is a universally integrative force, this procedure would allow the person to reintegrate his thoughts relative to his parents on a higher plane of consciousness. He would thereby remove the conflict from his mind and emotions, elevating his being to a vaster realm of experience.

The integrative power of love is too often overlooked by modern theories of psychological treatment, many of which cling to limited and ineffective formulations of how the mind works. Frequently, the mind is regarded as being the brain, rather than as a network of energies flowing through and around the brain and nervous system.

This preference for considering the mind as a secondary result of its material channel, the brain, is a partial result of the strong influence upon modern thought by material science. Many scientists believe that everything that exists must be contingent upon and found within the material plane, ignoring the fact that matter and energy constantly interchange.

According to Einstein's illuminating work, matter and energy are dual phases of vibratory essence, such that a consideration of one without the other can



only lead to limited conceptualizations of the phenomena being observed and analyzed. Attempting to analyze the functioning of the human mind without considering the vastly intricate energies which compose it is like trying to analyze ice without realizing that ice is water under different physical conditions.

Such limited mental frameworks permeate the world around us, affecting each

of us with their vibratory presence and their narrow visions. Only by constantly reintegrating and re-creating our conscious formations, by maintaining open, fluid, and imaginative minds, are we each able to successfully engender around us the realities we desire.

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

September: Park Chung Hee, President, Republic of Korea, is the personality for the month of September.

The code word is MAAT

The following advance dates are given for the benefit of those members living outside the United States.

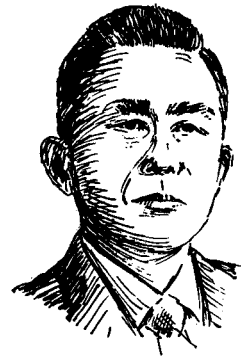


ANWAR SADAT

November.

Anwar Sadat, President, Egypt, will be the personality for November.

The code word will be LOOK



PARK CHUNG HEE



MENAHEM BEGIN

December:

Menahem Begin, Prime Minister, Israel, will be the personality for November.

The code word will be SCALE



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Thoughtless Words Can Hurt!

by Annick O. Shinn

THE SPELLING BEE contest winner stood up and bowed to the audience. A woman whispered to her friend: "I wish I had a daughter that smart!" The little girl fidgeting on the metal chair next to her looked up to her mother with sad eyes.

At a convalescent home, an elderly lady raised herself on her elbows to watch her visitor leave. "Come back next weekend!" she pleaded. "If I have nothing else to do, I will!", answered the man on his way out.

An artist unveils a sculpture to hear someone in the front row exclaim: "How ugly!"

Similar scenes occur often, simply because some people never learned to be tactful. They blurt out anything on their mind and call it *frankness*, unaware of the unhappiness they create. This could be avoided if instead such persons developed the ability to mentally reverse roles—imagining how they would feel in the other person's place.

To be *tactful* is the art of remaining polite, firm, and yet sincere when confronted by an embarrassing situation, and with a little sensibility, it can be learned to everyone's advantage. Ralph Waldo Emerson wrote: "Defect in manners is usually the defect of fine perceptions"—and perception of other people's feelings is equally the key to becoming more tactful.

Some might minimize the effect of their blunders, thinking the hurt they caused is only temporary. The truth is

that such hurt can ruin someone's day needlessly, or be remembered long afterward, as in Sara's case.

Sara, a soft-spoken woman, becomes bitter when she recalls her son's funeral which was attended by a large crowd of mourners. She dries the tears that come every time she mentions Lenny, the five-year-old mongoloid child she lost. Sara explains: "Condolences are supposed to be a way of sharing grief; however, they brought us more heartache as we heard too many times: '*Aren't you lucky it wasn't your other son?*' They should have known that we loved Lenny just as dearly as his brother."

We constantly give our opinions, make decisions, take stands and look back at the ways we communicated—and such actions don't always match our personality nor what we wanted to communicate in the first place. We discover that we sounded too harsh or too meek because we talked or acted faster than we thought. How, then, can we improve our self-esteem and relationship with others?

Knowing what we want and being assertive about it is important. But in expressing our point of view, we must consider other people's feelings too. The right approach might be contained in a carpenter's quote: "The best rule for talking is the same as for carpentering—measure twice, then saw once."

This is what tact is all about—a way to convey feelings, even anger or a difference of opinion, in a civilized manner. And diplomats recognize tact as a powerful tool toward reaching acceptable compromises in times of crisis. It is

(continued on page 33)



Hands— An Expression of the Soul

by Samuel Avital, F. R. C.

I. The Inspiring Hand

Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. *Psalm 119: 73*

INSPIRED by a visit to the *Musée Rodin* and by the work of this great artist in general, I was particularly inspired by *The Cathedral*—Rodin's famous work of hands joined in the fervor of prayer, their slow movement rising like a song of praise to the Lord. In viewing this inspiring work of art one is drawn in heart and mind to the inner realm to acknowledge and appreciate the simplicity of these hands that serve us.

Visualize for a moment the hands of Rodin which shaped this beautiful sculpture, or the hands of Rembrandt while painting, or Michelangelo's hands while taming the stone to give it form. Visualize the hands of Arthur Rubinstein, or of Yehudi Menuhin, or Ravi Shankar performing on his sitar, and you will see how, through the hands of the great artists of all time, a human heart can come to appreciate and admire the work of God.

The creation of great paintings, calligraphy, and hieroglyphs with the hands of man has preserved for us today the greatness of civilizations. It can be noted that nothing could we manifest without the touch of the human hand. As the Kabbalist sage would say, "In touching, man wants to be touched"—touched by the hands of the Creator and blessed by the hands of God.

In the language of the prophets of all times, we find this common expression: "... and the hand of the Lord was upon me." This expression does not necessarily mean that God has physical hands, but it suggests that the power of God was upon him, upon his soul. The priest blessing the community with his hands outstretched, the knowing hands of the healer—these examples suggest without doubt the wonderful power that is within each one of us, manifested through our hands.

We are made in the image of God and express our gratefulness of being by giving with these hands, caressing the beloved. Hands hold a head to think, hands clap to express joy, hands form attitudes of prayer in the beautiful Indian mudras. And please note that in all these actions the hands are doing their work in a mighty and dignified silence.

If we, just for a moment, bring to the forefront of our awareness the human hand, and meditate on how it serves man in his quest for self-knowledge and practical life, we come to the acknowledgment of the hand's importance.

Our hands may seem common because we all have hands, and yet how often do we appreciate the sheer joy of having

Samuel Avital is a professional mime and director of a unique mime workshop in Boulder, Colorado. He is also a teacher, author, Kabbalist, and Rosicrucian.

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these hands at our service at any time to translate our thoughts into those beautiful creative actions of writing, drawing, sewing? Look for a moment at these hands, and see how they live freely, listening to an unknown command to serve you, to scratch your face or to brush your teeth in the morning, or even to be still. It is observed that the hand is most natural and expressive when it is not doing anything specific. When at rest, the fingers, slightly bent, seem to surrender to the sheer joy of relaxing. And yet, when in action, they respond amazingly and immediately to our inspirational thoughts in a beautiful, awesome silence.

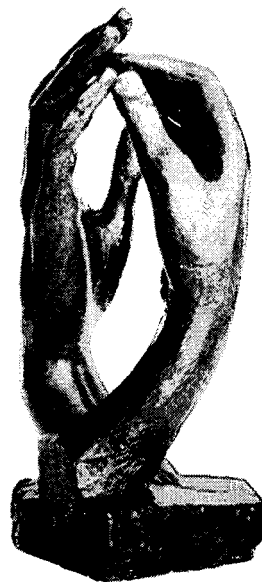
In *Mime* and in *Dance*, hands design the space and sculpt the air into a moving illusion—creating a beautiful dimension of reality. From one creative impulse, the air is given movement, the space takes shape, and when the hands grab the rock we can climb the mountain. The silhouette of the hands is known to be an art form in the theatre of shadows. Hands become autonomously alive imitating animals, human faces, and other objects. When the spirit works through the hands, allowing their creativity the freedom to move, hands can mysteriously move us to laughter and tears.

2. The Instrument

In French, the word human is spelled thus: *humain* (*hu-main*). *Main* is the word for hand. *Hu*, the divine sound, along with *Main* reads “He is hand.” Is it a coincidence, or does it mean the He (God) is very near us through our hands?

In Hebrew, the word for hand is *Yad* (יָד). *Yod* (י) is also the tenth letter of the Hebrew alphabet. *Yod* (י), the first letter of *Yad* (יָד), designates the ten fingers, ten Sephiroth. It is with his ten fingers that man learns to count; his hands are the basis of geometry and mathematics.

Now, *Yad* (יָד) numerically in Hebrew comes to 14, designating the 14 phalanges of the human hand. We have two hands—14 and 14—which means in two hands we have 28 phalanges. This number 28 creates the word *Koah* (כּוֹחַ) meaning power—the power that we possess in our hands or actions. Thus is given to man the mighty power to create and expand.



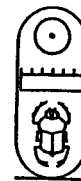
The Cathedral

Auguste Rodin

And so comes the discovery that we have two hands, the right and the left. When both are grasping or working at something, they are in the act of creating. With a potter, for example—his two hands form the clay. Clay in the hands of the potter, and directed by his intelligence, might become a useful container for our very life. A cup, it is known, is an imitation of the human hand—one cups one's hand to drink.

The right hand without the left hand is not complete. One complements the other and they represent the polarities of our being—the positive and the negative. It is the left hand of the violinist which holds the strings and the right which draws the bow over the strings to create sound. Or, it is one hand which holds the paper, in order that the other hand can write upon it.

In prayer, these two hands resemble two branches on a tree of life, growing from the trunk's heart center and reaching toward heaven with their finger-leaves outstretched. In prayer, the hands and fingers reach out to master the ability



to shape matter with their service, and by this they cause the raising of the consciousness of man and unite it with the consciousness of the Cosmic through their work on the earth plane.

3. The Servant

What a miracle! This phenomenon that is taken for granted by many—the hand—a magnificent grouping of bones formed in such a beautiful way, has, as its ultimate goal, the very purpose of life—to serve.

We do not separate the hands from the body and the spirit. There is a simple relationship that has been emphasized here—namely, obedience and silent service. The spirit makes the hand, the hand makes the spirit; and that reveals a state of conscience in every action in which the hand is involved—even that of stillness. The hand organizes the expression and the action directed from within.

The gentleness and innocence of the small hand of the newborn baby, closed and suggestive of holding a secret in its tiny fist, seems as though it is saying, "I have come to give; I have something in my hands." And the hands of a dying man are open, as if saying, "I have given; my soul can soar to the other planes."

In observing nature and its laws—the Creator in action—we find the truth that man is the tool of God, and his hands are the instruments through which creation is expressed. The human intelligence invents other tools, and a friendly rela-

tionship develops between them and man, who by mastering the gestures of the tool can expand. The tool is being held by five fingers that adapt to it, while the tool serves to create. Visualize for a moment the hands of the scribes of old and their magnificent work. Even in our very technologically developed society which seems to take man away from his nature, we still need these hands to operate the machines which are made in man's image.

The leader within man, his will, has the ability to choose. He can direct his hands to do negative things, such as killing—or into positive channels, such as hugging his beloved ones. If man is awakened to this realization of choice, then he will use his hands to serve, give, and work for the benefit of others as well as himself. Just as the hands feed by bringing food to the mouth, so too are they fed. Thus the law of giving and taking is expressed in the same breath.

By constantly becoming aware of our hands and our fingers, we come to the thought that they are actually transmitters of energy and knowledge in which our fluid thoughts take form. If we but take this into consideration, we will see a positive transformation in our lives. Every moment and gesture becomes of utmost importance to us. Poise is gained, and calm envelops all life within and without. We pray with these hands; we write our poems on the walls of history with these hands; and we build for mankind the continuity of our future being with His mighty hand. △

If you would know a mystic, do not confine your search for him to monasteries and temples, but look for him also on the highways and byways, in towns and hamlets, and in the hustle and bustle of the great cosmopolitan centers of the world. When you find a man who is industrious, studious, compassionate, loved by his friends and neighbors, tolerant in his religious views, and who can point out to you the magnificence and efficacy of God in the simplest of things, you have found a mystic. With these qualities, whether he be attired in a sacerdotal robe or in the overalls of a mechanic, he is nonetheless a mystic.

—Ralph M. Lewis, F. R. C.

The Unity of the Human Race

WHILE it is possible to construct a precarious and quite mechanical unity by political and administrative means, the unity of the human race, even if achieved, can only be secured and can only be made real if the religion of humanity, which is at present the highest active ideal of mankind, spiritualises itself and becomes the general inner law of human life.

The saving power needed is a new psychological factor which will at once make a united life necessary to humanity and force it to respect the principle of freedom. The religion of humanity seems to be the one growing force which tends in that direction; for it makes for the sense of human oneness, it has the idea of the race, and yet at the same time it respects the human individual and the natural human grouping.

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma and outward rite. Mankind has tried unity by that means; it has failed . . . , because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development.

A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one; that humanity is its highest present vehicle on earth; that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon earth.

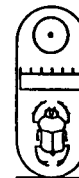
By its growth within us, oneness with our fellow-men will become the leading principle of all our life, not merely a principle of co-operation but a deeper brotherhood, a real and an inner sense of unity and equality and a common life.

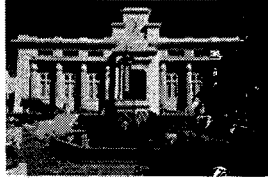
There must be the realisation by the individual that only in the life of his fellow-men is his own life complete. There must be the realisation by the race that only on the free and full life of the individual can its own perfection and permanent happiness be founded. There must be too a discipline and a way of salvation in accordance with this religion, that is to say, a mean, by which it can be developed by each man within himself, so that it may be developed in the life of the race.

A spiritual oneness which would create a psychological oneness not dependent upon any intellectual or outward uniformity and compel a oneness of life not bound up with its mechanical means of unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

But the higher hope of humanity lies in the growing number of men who will realise this truth and seek to develop it in themselves, so that when the mind of men is ready to escape from its mechanical bent,—perhaps when it finds that its mechanical solutions are all temporary and disappointing,—the truth of the Spirit may step in and lead humanity to the path of its highest possible happiness and perfection.

(Excerpt from *The Ideal of Human Unity* by Sri Aurobindo)
Reprinted from *Kahaniya Monthly*





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REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Images in Man

Rosicrucians Thinking Together—Part III

Prepared by the Research Staff



ROSICRUCIANS have recently participated in a worldwide experiment. In the February edition of *Mindquest*,¹ readers were invited to submit answers to a three-part question: 1) What is thought? 2) How does thought relate to man? and 3) Does thought have a universal purpose? After observing and analyzing the thought process, participants were asked to imagine a symbol encompassing their ideas about thought.

"Thoughts are images that create realities in man." In last month's *Mindquest*,² we saw that thought-images are the building blocks of imagination, reason, and perception. We saw that thoughts are useful because their movement in the mind corresponds with changes taking place in the external world. Most participants in the *Masterthought Experiment* expressed the idea that thought was either a product of human consciousness or that thought was the essence of the universe.³ To further explore these two points of view, we will ask ourselves the question: "How does thought relate to man?"

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According to many Rosicrucians, our thoughts determine the kind of "psychic atmosphere" that surrounds us. Thus, to a Rosicrucian it is essential that our thoughts be salutary and wholesome in

character, as otherwise they can prove injurious to the mind and body. Positive and courageous thoughts create a healthy "atmosphere" and attract beneficent responses and influences from others. By allowing the mind to dwell on depressing and/or anxious thoughts we often create the very conditions we want to avoid. In the Bible, Job cursing his fate exclaims: "The thing I greatly feared is come upon me, and that which I was afraid of is come unto me." (Job 3:25)

Our attitudes and actions are the direct result of our thoughts. By affecting the autonomic nervous system, our thoughts and attitudes may manifest in the body as radiant health or psychosomatic disease. Thoughts are therefore intimately associated with man's physical body.

Our conscious thoughts arise from the subconscious. Once thoughts become conscious we can discriminate among them. We can choose to hold certain thoughts and let others pass by. The thoughts we hold in our conscious mind again sink into the subconscious and there become seeds for new thoughts.

To a Rosicrucian every thought generates a series of radiating and vibratory impulses that have psychic and ultimately physical properties, so that any thought sustained in the mind over a period of time intensifies and accumulates energy. Psychoanalysts speak of a *cathexis* (Greek for "holding"), the accumulation of psychic energy which infuses a particular idea. Cathexis is said to be high

when a person feels strongly, concentrates hard, and imagines vividly. It builds up like an electric battery which constantly seeks to discharge itself, or, in other words, to find expression and fulfillment. In the case of hatred, the cathected energy seeks an outlet in aggression; in a humorous situation, in laughter; in a loving relationship, in kindness, benevolence, and knowledge. As one contributor said: "When archetypal energies become vividly experienced in the imagination, they must necessarily manifest in our outer reality."

Holographic Images in Man

In creating a reality, the energies and structure of the mind may operate like a hologram. A *hologram* is a light interference pattern stored on an ordinary photographic plate which can be re-assembled and projected as a three-dimensional image in space by the coherent light from a laser beam. (See Figure 2) Thus, when coherent light from a laser is focused on an object, bounced off mirrors and onto an ordinary photographic plate, a hologram "negative" is made. This does not take the form of a negative image as in normal photography. Instead, the "negative" is one of a wave pattern—a pattern of

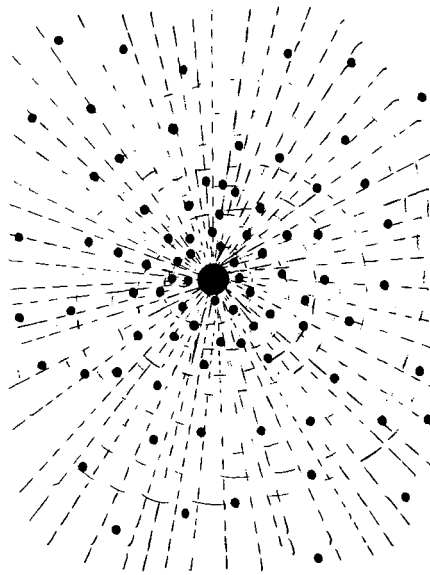


Figure 1: One contributor's symbol for thought. The small circles represent data being drawn toward the center and assimilated by the mind in increasing degrees of understanding.

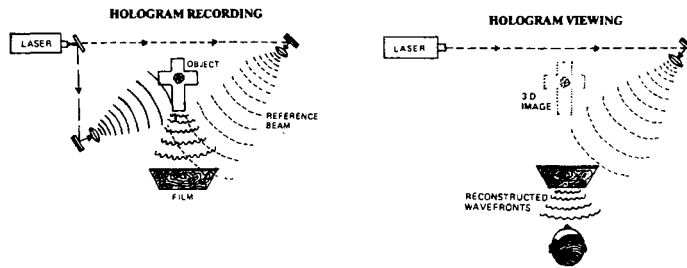
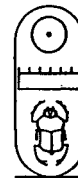
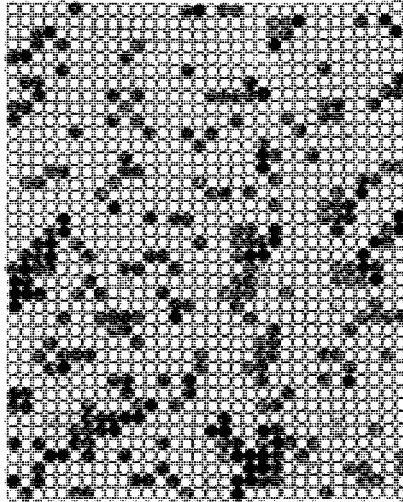


Figure 2: To record a hologram, laser light is split in two and bounced off mirrors through microscope lenses. Most of the light from the first beam illuminates the object, which reflects a complex wave pattern onto the film. The second beam serves as a reference wave, overlapping and interfering with the object wave (just like the meeting of two waves resulting from two rocks being thrown into a pool of water). The meeting of the two beams creates an interference pattern on the film that appears as a pattern of swirls. The exposed, processed film is a hologram, visible in any laser light that duplicates the original reference wave. The swirls in the hologram diffract this light, exactly duplicating the object wave. This wave is projected toward the observer who sees a three-dimensional image as through a window. Even a part of the hologram is capable of reconstructing the entire three-dimensional image, although the intensity and the perspective will correspond to the portion of the hologram used. See text for how modern neuroscientists have discovered analogous mechanisms in their study of thought and the operations of the mind.



BRAIN AT REST



RECOLLECTION OF IMAGE

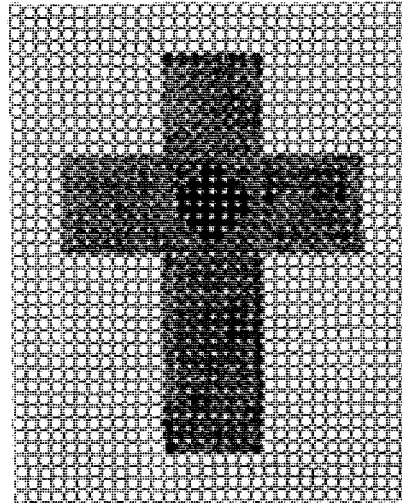


Figure 3: According to one "electrical" theory, thought may function somewhat like the grid of lights that spell out headlines atop the Allied Chemical Tower in Times Square. When the brain is at rest, isolated nerve cells spontaneously fire in random patterns; messages are conveyed when certain bulbs light up and others remain "blank." Recalling the thought-image of the Rose-Croix consists of sequences of electrical patterns sweeping through entire populations of nerve cells to form a unique configuration in the brain. In actual fact, the brain does not construct thought images as if it were projecting images onto a movie screen. The neuronal configuration of an "image" may look more like the pattern in the left diagram. See text for details on how such a pattern could be interpreted as a thought-image.

swirls. When coherent laser light is transmitted through the hologram, a three-dimensional image is projected. If the hologram is cut in half or in quarters, the entire image is still projected from each piece, but it is only one-half or one-quarter as intense. Furthermore, each piece of the negative shows the three-dimensional image from a different point of view or perspective.

The studies and theories of several modern schools of neuroscience suggest that our brains may form thought-images in a way that is analogous to holography.⁴ For thirty years, the brain scientist Karl Lashley searched for an *engram*, that is, the site and substance of a memory image. He trained experimental animals, then selectively removed portions of their brains (cerebral cortex), sometimes fifty percent or more, hoping to scoop out the exact part that contained the memory. His search never succeeded. Instead, Lashley was continually frustrated by

the same finding: no matter what part was removed, it proved impossible to eradicate what had been taught. As if it were a hologram, the only correlation was that the intensity of memory loss depended on the amount of cortex removed, regardless of from where it was removed.

Corresponding to the hologram model of the brain is the *neuron ensemble* or *statistical configuration theory*. The ensemble-configuration theories explain how the same group of neurons respond to various stimuli, but with different response patterns and, also, how a single neuron can participate in more than one thought. According to this theory a thought or a memory engram functions somewhat like the grid of lights that spell out a movie title on a marquee, or the headlines atop the Allied Chemical Tower in New York City. (See Figure 3.)

(continued on page 31)

by Dr. H. Spencer Lewis, F. R. C.

Key to Happiness



THE TITLE of this article implies that there is a certain, definite *key* which, when secured, will unlock the door leading to *Happiness* for us. That there is just such a key cannot be doubted by those who have received it, and it is only the unenlightened who are skeptical as to its existence. When once obtained, this key is yours for all time—you cannot lose it, even though you loan it to others or attempt to throw it aside. Once in your possession it remains with you always.

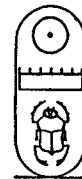
It is necessary that you come to understand our true relationship to God and to all mankind, before you may be given this wonderful key. God made man and gave unto him that part of Himself so that man was made in the likeness, or image, of God. Made in the image of God! Perfect, whole, unchangeable, immortal! Possessing all the qualities of God—because God could not create anything less perfect than Himself. And when we become fully *conscious* of that *one big truth*, and *know* that *we are* a part of God, man's so-called individuality fades into insignificance, and he sees himself, or recognizes himself, only as a humble soul, closely connected with all other souls and a necessary part to blend into and make up the *oneness* of all.

Man, therefore, is not individualized either in body or soul, for in soul he is of God, as in body he is of earth, and earth, in return, is of God also. The interdependency of man exists because

it is necessary in order that man himself may exist. Man is not now, nor has he ever been, entirely independent. He likes to think of himself as being such, but when he gets right down into the heart of the matter he sees his error and knows that without others he himself could not possibly be what or where he is today. Do you suppose, for one instant, that man could exist were there not someone else to help things along? How could a man express his thoughts, his ideals, and make manifest the talents, knowledge, and the power within him that is ever seeking an outlet for expression, were there none besides himself to appreciate all these things?

Interdependency

Man's interdependency may be likened to a huge wireless station. The wireless operator sits before his key, attunes himself with the station he desires to communicate with, and sends out his message. Now, by attuning himself with another station he may send the same or another message to that other station, and so on, until through proper attunement he is enabled to reach all other wireless stations. All these wireless stations, combined, may be likened to the Cosmic Mind; and man, when he desires something from that Mind, must do just the same as the wireless operator—attune himself with that Mind and send out his



message. Just as the operator waits to receive his answer, so man must await his answer from the Cosmic Mind; and just as the answer comes to the operator, if he is to receive an answer, so the answer comes to man, from the Cosmic, if he is to receive an answer!

However, the average man, including the average student of occult sciences, does not realize that *big truth*. He thinks that because he desires something he should have it, and so makes every attempt to get what he wants regardless of consequences—for that matter the consequences do not enter his mind, as he is wrapped up in his desire to obtain that *one thing* he thinks is so necessary to his happiness. If he would stop for a moment and give the matter a little thought, he would soon realize that some of the things he thinks are so necessary to his happiness are the very things which would cause him much unhappiness were he to receive them.

Look at the little baby; it cries its heart out for something it sees and *wants*. The baby's mind is not sufficiently developed to tell that a flame would burn if handled; no—the baby is not capable of reasoning then as it will be in later years, and so it cries and cries. And if it does not receive the thing it cries for, it will continue to cry—that I grant you—until its attention is attracted to something else.

God's Wisdom

The mother knows that everything the baby cries for is not good for it; and she does her best to teach the child what is good for it and what is not, until such a time when the baby may come to *know* and decide for itself. So God, in His infinite Wisdom *knows* what is good and what is not good for us. He gives us just what we need when we need it. And if the thing we desire is not good for us, and God *knows* it, then all our prayers, all our willing to have it, all our concentrating upon it, will be of no avail. Think you that we, with our definite, limited, finite minds can judge what is best for us, and, in so judging, have only to *will to have a thing* in order to obtain it? When we consider these things we must come to see how absurd it is to think that we can change God's laws and decrees simply through *willing* that a thing *shall be done!*

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When will man cease to think that his *will* is the only thing to be considered, and remove the resistance he is constantly placing in the way of God? Why should man resist the working out of God's law and decrees, and in so resisting them, bring upon himself much unnecessary unhappiness and worry? Simply because man has not yet learned the operation of the laws underlying God's work and God's great scheme of *all things*.

Man, in his exaggerated egotism, thinks that *his will* is all that is necessary to consider, and that *his desires* (so long as they are not immoral) are, or should be, always satisfactory to God, and conform with God's *will and desires!* How egotistical! Why, if God were not all love, charity, mercy—always ready to forgive and teach—I would be almost tempted to say that He would have many a laugh over man's attempt to fool himself into his importance with self-conceit, self-flattery, and that abominable false pride!

At some time or other in everyone's life comes that great realization that man is not so important as he thought he was; that he is not so independent as he liked to think; that he must look to God for all that he has and all that he hopes to have; and that of *himself* he is *nothing*, but of God, he is all.

All the unhappiness in this world is due to man's fighting against the very things which come to him for the purpose of allowing him to gain the experiences which are to unfold his soul. Man must come to realize that it is useless to fight against these things, because nothing he is able to do can prevent their coming to pass, although by fighting them he is able to put them off for the time being. But when they have been put off, they gather in force, and when they do get the chance to strike, or pass the barrier he has built up, they come as a thunderbolt, with renewed energy and force. If man would but welcome these things and recognize them as necessary for his advancement, then he would be able to meet and analyze them, and see where and how he can best work with them and thereby not allow them to affect him for other than good, either mentally or physically.

You cannot fight against nature—and you cannot fight against God. The very

things which come to you, and you are unable to understand why they come, are the things you should welcome, analyze, and seek to understand. Fire cannot burn you, if properly handled. Nothing can harm you, cause you worry, or bring unhappiness if you handle it properly and in accordance with God's laws and principles.

When everything goes dead wrong, when all you try to do seems useless; when friends turn against you and life seems unbearable—stop for a moment and KNOW THIS: It isn't the world or the people in it who are wrong; it is *you*. And you are wrong because you are allowing all these things to affect you, worry you, influence you.

Lift up your head in such moments; throw your arms wide open and say: "Come, I welcome you, for I *know* you are necessary for the unfoldment of my soul." Then, take up each condition, examine it, analyze it in minute detail, see how harmless it is, and then you will be able to laugh the bugaboo away; for every bugaboo exists *within you* and not not around you, as it so seems. Let us see if we cannot do this with some of the most general problems that arise to bring about unhappiness. You seek *your key* to happiness and it shall be given you, so let us take up your problems.

The most important of these problems is that of happiness in the home; for unless happiness reigns supreme in the home, all other conditions must be unhappy. As the home is built upon a foundation of *love*, we will first analyze love and see what we can find. It is not my intention to go into any abstract theories or statements regarding love. Instead, I shall discuss it from an everyday standpoint and show the how and wherefore of happiness in that relation between human beings called *love*.

Angry words and quarrels come to pass only because there are *two people* to allow their expression. One may say, "I shall not quarrel with you," and then stand back with an indifferent attitude toward the other. But anger cannot be quieted by an indifferent attitude. It must be dealt with in kindly thoughts, words, and actions which will show the other that your one desire is to remove the cause of the anger or quarrel; and

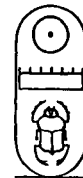
you can only do this by placing yourself upon the same level with the other person.

Adverse Moods

If your thoughts are all kindness, all thoughtfulness, and all love for others, it is impossible for anyone to become angry with you; and just as impossible for any thing or condition to affect your equilibrium, harmony, or peace. But if you have not reached that stage where you can instantly eliminate the desire to return anger for anger, blow for blow, and treat adverse conditions with tolerance, and so on, then, you can make the first step in advancement toward that stage, by stopping for a moment, whenever you are tempted to give way to the desire to speak angry words in return, and training yourself to think of and analyze the other's side of the question, thus learning the cause of the anger or thoughtlessness.

Something went wrong in the house during the day. The baby was cross; the supper did not "pan out" just right; some visitor was there who wasn't very nice in her choice of gossip; something or other happened to make your wife cross. Then you came home and started to read your paper. She asked you to do something, and you, not suspecting the trials she went through during the day, answer that you will do it as soon as you finish your paper. She becomes impatient and asks you again, and you get up in a way that arouses her antagonism. A cross word is spoken. You reply in like tone. A quarrel results and both of you retire utterly disgusted with life, in general, especially yourselves.

Or it may be that something went wrong in the office. You go home worried, downhearted, and discouraged. Your supper is not ready, the baby starts to cry, or Johnny asks some seemingly foolish question. You speak a cross word, kick the dog, and start to grumble about everything. Perhaps you think that your wife would not understand things if you explained them, so you keep the bugaboo to yourself. She makes some remark which you interpret wrongly, and you say something to her which is unkind, or a little sarcastic. She, not knowing the trials you have been through that day, makes some remark which leads to



retaliation on your part, and a quarrel results. And if things continue in this way, it isn't long before a perfectly happy home is broken up.

Now, consider that if you understood the *why* and *wherefore* of all these conditions, you would then know how to cope with them so that they would never leave a discordant effect upon you. You would not have resisted them in the first place, and so refused to let them grow in power. And, in the understanding, you would always find the cause for all discords in life, and be able to remove them without any difficulty whatsoever.

To sum it all up, the real key to happiness, which may be applied for all, is this: *Be always considerate of others in all your thoughts, actions, and words.*

God never intended that man should be unhappy. Happiness is man's birthright, and the only thing which is preventing man from enjoying that birth-

right is his own *blind egotism*. Because we are so wrapped up in ourselves, we are failing to enjoy the happiness we should have and hold. We are so proud of our self-styled independence that we have built up a wall of pride around us, through which kindness, joy, consideration, and love cannot penetrate; and it is not until we remove that wall and *know* that we are of God, and not of ourselves, that true happiness will come to be with us and remain with us now and forevermore.

Think it over! You have tried to be happy the other way. Now try *this way!*

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

Cover

Our cover this month features the camel market in the city of Kano. Bordering the Sahara Desert in north central Nigeria, Kano is the center of an ancient caravan route. Cargo is carried across the great desert wastes by camels in much the same manner as when this was the only means of transport centuries ago. The camel market where these beasts of burden are sold has all the usual sales harangues we find in the automobile salesrooms of today. Modern Kano, however, has both rail and air facilities.



(Photo by AMORC)

When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

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What's Your Vitality Quotient?

by Laurie LeMauviel

ONE COULD surely agree that we are living in rather trying times. There are very few certainties, and many vast changes are shifting the landscapes of our daily living. In the last ten years, the rise of world hunger, the gravity of the widespread possession of nuclear weapons, and rampant terrorism have created frightening prospects for any conscientious individual. One need not look beyond the television screen, the neighborhood theater, or the drugstore bestseller bookshelf to be convinced that "things aren't like they used to be."

Despite all this, I find a wealth of joy and satisfaction in life. How is this?

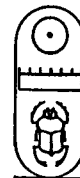
To back up about five years, one would have found me deeply depressed, very lost, and sometimes nearly suicidal. At the most extreme point of this experience, I made one decision which turned life around for me. It was the decision to live. Not half-live under a fog of prescribed medicine to "help me cope" with my meaningless existence at school and work—but *really* live. I decided to stand up to the challenge, and begin taking advantage of everything life had to offer. I soon realized that it would be necessary to take a step-by-step approach and I needed some different tools to grapple with our changing world. I would have to revamp my personal values and lifestyle to deal effectively with those situations which schools and the best of upbringings didn't prepare me for.

How does one measure his or her *vitality quotient*? Pinch yourself. Are you *really* alive? Ask yourself some basic questions. When was the last time you can remember waking up with a burst of energy, excited about the new day's activities? For example, the old notion that eight hours of sleep is a "good night's sleep" is not necessarily so. Scientists are now discovering that for some people significantly less sleep could be more healthy. So if you're an excessive sleeper, it's time to realize that you may be oversleeping because you would rather not be awake. While I used to crawl out of bed "still tired" after twelve hours of sleep, I now awake following six or seven hours of sleep and feeling like I might miss something.

How do you treat your body? Diet and exercise are absolutes for vitality. Even more than that, diet and exercise reflect your attitude toward yourself. If you care about yourself and desire to be vibrantly alive, you will begin *today* to educate yourself about nutrition. You may also find, as I did, that a quick jog or early game of tennis make excellent substitutes for those five cups of coffee needed to get going in the morning. Your new coloring and improved muscle tone are two of the numerous benefits received from enlisting the fine habit of physical exercise.



The soul, mind, and body function holistically as a unit. When even one of these three are operating below par, it serves to bring the rest of you down to a lesser functioning status. That inner part of you referred to as soul needs to be



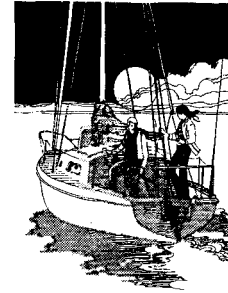
nurtured just as much as your body or mind. It is very important to know what is truly important and of value to you outside of all the entangling complexities of life. Ideals are of value when you can grow with them, and they seem to outlast the life of the individual holding them.

The ideal which has held me together spiritually is *love*: love of self, love of family, love of others, love of mankind, and respect for the earth on which we live. After deciding what is important in life, it then becomes an ongoing process of sharpening your awareness and perspective of the world around you.

It is also essential to learn the basics for survival in a new age. In an age where much commercially prepared food is refined, we must learn how best to feed ourselves. In an age where degenerative disease overwhelms persons of all ages, we must learn how to prevent such illness. In times when there is little permanence in relationships and the family unit is going through incredible change, we must learn how to weather crises. In all these situations we have a choice, and it may be perceived as a great challenge to find happiness. It's here that self-defeatist attitudes are left behind, and an "action" orientation towards life must be taken on. The helpless people in the world are the ones who choose to sit back and let life "happen" to them.

Create A Better Life

The possibilities in choices to be made are limitless. Things seem much clearer if we arrange our priorities and bite off one piece at a time. It is never too late to change your lot in life. It is not handed to you. You create it. Here is a typical day which you might choose: Let's say it's time to go to work. You might ask yourself the question: Are you good at what you do, and do you enjoy your work? If the answer is that you hate your job, then it's time to prepare yourself for something new. The United States Government offers low-interest loans for college and vocational training. Eight hours out of each day is a long time to spend doing something you loathe for the remainder of your working life. Chances are that you'll not contribute anything of great significance if you dislike your work.



Now, let's imagine that it's time to eat. Will you purchase fresh fruits, vegetables, and whole grains to feed yourself and your family; or will you pick up some pre-fab "junk" food that has the life energy refined, dehydrated, and ground right out of it?

We all have a certain amount of free time. Will you switch on the television for what might turn out to be a nightly ration of killing and human heartache, or will you enroll in a class at the local community college? Will you opt for movies, books, and music that are uplifting and add something positive to daily life?

I remember my own personal reaction to the work of the late Diane Arbus, a New York City photographer. This young woman focused her camera on a series of people exhibiting various abnormalities. None of these people appeared happy, and most were very poor and miserable. Without labeling the work good or bad, I can only compare it to perhaps another series of photos I saw in the Virginia Museum—photos depicting a birth. I was moved to tears more than once by the power in the creation of life. Yet, all of Arbus' unfortunates came into being that way.

In a more extreme example, how can the value in movies featuring gore and violence be compared to a film such as *Small Change* by Truffaut, in which the director explores the mysteries of childhood, because he believes children to be very special people? The choice is yours as to what you would like to store in your memory banks. Those of us who truly enjoy life have not time to enlist

experiences which lower the quality of living.

Should you decide to raise your vitality quotient, and make a few changes, you may become aware that you are not alone in your efforts. There are actually quite a few people around who have made a sincere effort to learn what is going on around them and adjust their living accordingly. These individuals are seldom heard, because they don't complain much. They're usually busy doing something about problems they wish to change or are learning about something new—a new hobby, sport, skill, etc. You may also

become aware of a growing number of practitioners and medical doctors who are recognizing the holistic approach to health. There is an increasing amount of literature on "New Age" living and thinking—a fascinating blend of realism, philosophy, and broader religious ideas, as well as inquiry into psi phenomena.

The gradual changes I noted in myself created a snowballing effect as I began to actively seek out the good in people and in day-to-day living. I have begun to feel stronger in the knowledge that my aliveness and subsequent happiness are within reach. △

MINDQUEST

The Images in Man

(continued from page 24)

When the brain is at rest, isolated nerve cells spontaneously fire in random patterns which sweep through entire populations of nerve cells to form a unique configuration in the brain. As animals learn their tasks better, these established brainwave patterns grow stronger. Thus, whenever a specific thought is recollected, a unique wave pattern signifying the thought is released throughout numerous regions of the brain. This wave pattern or field is stable and can be recalled even when parts of the brain are severely damaged, such as in Lashley's studies.

The ensemble-configuration theory accounts for the fact that learning causes synchronization of a large number of neurons; this involves excitation of certain nerve cells and inhibition of others. Data suggest that each new experience creates a physical representation with a specific energy-field geometry in the brain. But exactly what shape this geometry takes and how it is consolidated into a thought is not explained by the ensemble-configuration theory. The hologram

model would suggest that the energy field geometry is similar to the hologram's swirling interference pattern of light energy. The focus of attention would produce a multi-dimensional thought-image—including sight, sound, smell, taste, and touch components—in the same manner as a three-dimensional image is projected from the hologram.

It may be that not only the mind but the entire universe operates like a hologram.⁵ The recent theories and publications of physicist David Bohm describe the nature of the universe as an enfolded order something like a hologram. The *enfolded order* consists of a realm of frequencies and potentialities underlying an illusion of concreteness. The concrete, *unfolded* aspect of things is a secondary manifestation. These appearances are abstracted from the intangible, invisible flux that is not comprised of parts, but of an inseparable interconnectedness. From the vantage point of this reality model, the universe itself begins to look very much like a *Thought*—a reality suggested by many Rosicrucians of old and by a number of Masterthought contributors. Neuroscientist Karl Pribram and physicist Itzhak Bentov add that the brain may be a hologram interpreting a holographic universe. In mystical terms, "man's thought interprets and experiences universal Thought."

This Masterthought model of the universe offers an explanation for experiences of illumination, transcendence, ESP, and altered states of consciousness



where there is an access to the energy and force field domain—the primary actuality. According to the model, all thought-images are a part of each other, interconnected by a universal hologram. Could this hologram be the direct result of the dual energy/force aspect that Rosicrucians call “Nous”?

All thoughts are thus affected by, and themselves effect, all other thoughts. Inner experiences of timeless space and unity may correspond to a neural attunement with the primary actuality, the primordial hologram, the universal Thought. Inner experiences of concreteness, of time and of space may correspond to the substantial images of the universe. These images point to the separate secondary manifestations of energy and force, and to our relationship to the separate parts of the outer world.

Everything Is Related

Thought enables man to see the reality of relationships and to assume the actuality of his experience. It carves the world into tiny pieces. The more relationships one can perceive among these pieces, the more one realizes how everything in the universe is related to everything else. Through thought man comes to appreciate both the unity and the diversity of all that exists. Since thought constitutes our inner and outer realities, then shared realities can bind people together, allowing them to live in harmony with each other. Minds attuned with other minds work *synergistically*; that is, the expressed energy of minds thinking together is greater than the sum of energy separately expressed by minds that are not in accord. In holographic terms, the intensity is greater because more of the total “negative” or total mind is being used to project the reality image.

Thought is the basis of language which permits the sharing of the variously perceived facets of truth. Thought binds people together in shared beliefs and opinions, or challenges them to clarify and identify their own ideas if opposed. Thinking becomes synergistic when individuals direct their thoughts to the same subject or idea. What is known as “group-thought” involves the combined mental energy of several people directed to a specific objective. It is in these ways that “*Rosicrucians Thinking To-*

gether” work to bring forth in the world the greater light of understanding. As a light in a darkened room, Rosicrucians bring to mankind their own love of knowledge and their knowledge of universal love.

Thought then becomes the innermost expression of human consciousness. Thought gives form to the totality of experience. Thought enables man to be aware of what he does, what he has done, and allows him to plan ahead. Universal Thought creates actuality. Our own individual thought creates our reality. Without thought, man would not exist to himself. As one contributor explained: “Our consciousness of thought superimposes on the existence of our inner and outer world the fact that thoughts are known. It is in this way that consciousness endows our thoughts with reality. The world becomes a demonstrable world as man confirms its existence for the Creator.”

What the hologram model does not explain is: Who does the actual looking? What is it that perceives the thought-image created out of the swirling energy patterns that make up the substance and force of thought? In the next edition of *Mindquest* we will seek the perceiver and we will address the third question: *Does thought have meaning and purpose?*

Footnotes

- 1Buletza G.F. Jr. (1977) Mindquest: Rosicrucians thinking together I. *Rosicrucian Digest* LV(2):15.
- 2Buletza, Bukay, & Schaa (1978) Mindquest: Rosicrucians thinking together II. What is thought? *Rosicrucian Digest* LVI(7):16.
- 3Ibid. Tables 1 & 2, p 17.
- 4Globus G., Maxwell G., & Savodnik I., eds. (1976) *Consciousness and the Brain*, Plenum Press, N.Y.; Ferguson M. (1978) Karl Pribram's changing reality. *Human Behavior* 7(5):28; Ferguson M. (1977) A new perspective on reality. *Brain/Mind Bulletin* 2(16):1-4; Lashley K.S. (1950) In search of the engram. In: *Physiological Mechanisms in Animal Behavior*, Academic Press, N.Y., p 454; Pribram K. (1971) *Languages of the Brain*, Brooks/Cole Publ. Co., Monterey, Ca., p 140; Shaw R.E. & Bransford J., eds. (1977) *Perceiving, Acting, and Knowing*, Erlbaum/John Wiley, N.Y.
- 5Bastin T., ed. (1971) *Quantum Theory and Beyond*, Cambridge University Press, Cambridge; Bentov I. (1977) *Stalking the Wild Pendulum*, E. P. Dutton, N.Y.; Bohm D., & Hiley B. (1975) On the intuitive understanding of nonlocality as implied by quantum theory. *Foundations of Physics* 5:93.



Thoughtless Words Can Hurt . . .

(continued from page 17)

not so much what is said, as how it is said, that counts. The right choice of words can make a big difference.

When I was very young, my family and I would visit a retired teacher who lived in a beautiful home. I thought she was the nicest hostess because she always took us to the most comfortable room of her house. "Let's go to the den where it is cool!" she said in summer—changing it in winter to "Let's go by the fire where it is cozy!" I understood much later, when my legs were long enough for me to sit on her white velvet couch without my feet touching it, that the teacher had tactfully kept us children out of her living room.

Everyday, life places us in a variety of uncomfortable situations. Some of these situations are minor, while others are quite annoying. We wonder, for example, how to inform the nearby smoker that his polluting our shared air is disturbing to us? Or, how to say "no" to the friend who keeps borrowing everything we own as if we lived on a commune? How does one confess to a child that his painting is colorful but no masterpiece? The list is endless.

We usually react to these situations either submissively, aggressively, or tactfully.

Submissive people give in easily to everyone's whims, convinced it is the best solution to remain on safe grounds. By doing so, they only resign themselves to face more of the same problems and eventually resent being treated like puppets.

Ron used to fit in this category. He didn't know how to say "no" gracefully and ended up saying "yes" instead. As a result, he had pledged his support to many different charities, even though he couldn't possibly fulfill his commitments. In talking about his turnabout, Ron ex-

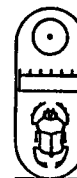
plained: "One day, I realized that I was not much help to any of those organizations and I was deceiving people who counted on me. I picked two favorite causes, resigned from the others, and I am still amazed how easy it was to settle the problem tactfully. I have never been so involved with the two charities I retained."

In contrast, aggressive people are overbearing. They impose their ideas on others, creating animosity wherever they go because they resort to insults, mockery, or shouts to make their point. They turn off everyone.

Brenda, a college student, is a victim of these conditions. Her divorced parents have both remarried and she now has two families. "Double trouble!" Brenda says. "I have begged my father and mother not to make defamatory remarks about my other parent when I am around but they persist in doing so. I am part of both parents and feel personally touched when one or the other is undermined, so I have come to the point that I don't enjoy visiting either one of them."

In between the two extremes—submissive and aggressive—tactful people come out as winners. They don't become intimidated; they know where they stand and say what is on their mind in a constructive way, careful not to offend anyone deliberately. Their praise or criticism is genuine, ruling out any misunderstanding, and they make reliable friends.

To be tactful is definitely an asset to everyone's advantage. And a good place to start is at home, because as Eugene Kennedy wrote: "It is in and through our families that we become human persons."



Rosicrucian Activities

Around the World

MAY was an important month for the Rosicrucian Order in Nigeria. The dedication of AMORC's new administration building in Calabar was attended by over 1000 members, including three officials of the Supreme and Grand Lodges. The accompanying photo shows Fratres Arthur Piepenbrink (left) and Alden Holloway, both members of the Supreme Council, cutting the ribbon heralding the opening of the new facility. In the background are members of the Nigerian National Police Band, AMORC Regional Monitors, Masters of AMORC subordinate bodies, Grand Councilor Iriah, Administrative Manager Idioidi, and a host of members.



Following this event by a week was a hugely successful seminar in Lagos, Nigeria, attended by a public audience of 3000 persons—mostly non-Rosicrucians. The day-long activity emphasized the literary, mystical, and cultural program of AMORC, and received nationwide publicity. Speakers at this event were

Grand Councilor Iriah, Grand Master Robert E. Daniels, Chief Chris Ogunbanjo, Alden Holloway, Kenneth Idioidi, and Regional Monitor Ladipo. The speakers were augmented by the noted Ogunde Theatre under the direction of Chief Ogunde.

During May AMORC's Grand Treasurer Edward L. Fisher, and his charming wife Shirley, represented Grand Lodge at three very successful and friendly Regional Conclaves. The Middle Atlantic Regional Conclave, held in Wilmington, Delaware, and attracting 165 Rosicrucians, featured inspiring mystical convocations, discourses, forums, musical recitals, and an exciting mystical drama. Fratres Duff, Fickenscher, Gutmaker, and Soror Dercole can be truly proud of their fine work in organizing this Conclave.

The Fishers next flew to Miami, Florida—site of the Southeastern Regional Conclave—where over 300 Rosicrucians convened from Florida and neighboring states, and from as far away as Jamaica and California. Conclave Chairperson Ellen Johnson opened the program by presenting the Fishers with the keys to the city, along with an official letter of welcome from Florida Governor Rubin Askew. This Conclave was dedicated to Grand Councilor Leo Toussaint in honor of his many years of service to the Rosicrucian Order. The weekend was

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August
1978*

filled with exciting events, including a color experiment, 7th Degree Initiation, laser demonstration by Leo Toussaint, and a musical program by Fratres Michael Braz and Alvin Batiste from Baton Rouge, Louisiana.

The next city on the Grand Treasurer's tour was Youngstown, Ohio—site of the Penn-Ohio Regional Conclave. Conclave Chairman Walter Young and committee put together an excellent program of events for this Conclave. Many Rosicrucians from several states joined together with a wonderful sense of fraternity enjoying convocations, discourses, discussion sessions, and a beautiful Rose Ball. Also, special gratitude was paid to retiring Grand Councilor George Meeker and his wife Louise for their many years of dedicated service to the Order. During his tour, Frater Fisher also paid a visit to Pyramid Pronaos in Stratford, Connecticut, making a guest appearance on television, and attended a mystical workshop in Colorado Springs, Colorado.



In Miami, receiving official welcoming letter from Florida Governor are (left to right) Conclave Secretary J. E. Nichols, Regional Monitors Frances Kennison and Haley Scurlock, AMORC Grand Treasurer Edward L. Fisher, Shirley Fisher, Grand Councilor Leo Toussaint. At far right is Ellen Johnson, Conclave Chairperson.



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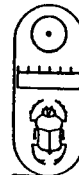
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Appearing semiannually—February and August

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ANY MEMBER of the Order in good standing, having planned a visit to a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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Montauban (Tarn et Garonne): Shambala
Chapter
Mont-de-Marsan (Landes): Karnak Pronaos
*Montpellier (Hérault): Via Nova Lodge
Montrouge (Hauts-de-Seine): Mykerinos
Chapter
*Mulhouse (Haut-Rhin): Robert Bangert Lodge
*Nancy (Meurthe-et-Moselle): Thoutmès III
Lodge
Nantes (Loire-Atlantique): Jacques de Molay
Chapter
Nice (Alpes-Maritimes): Héraclès Chapter
*Nîmes (Gard): Claude Debussy Lodge
Niort (Deux-Sèvres): Michel Faraday Pronaos
Orléans (Loiret): Orphée Chapter
Paris (Ville-de-Paris):
*Jeanne Guesdon Lodge
*H. Spencer Lewis Lodge
*Moriah El Lodge
***Pau** (Pyrénées-Atlantique): Pyrénées-Océan
Lodge
Perpignan (Pyrénées-Orientales): Aetas Nova
Pronaos
*Poitiers (Vienne): Horus RA Lodge
Puteaux (Hauts-de-Seine): Hotep Chapter
*Reims (Marne): Champagne Mystique Lodge
Rennes (Ille-et-Vilaine): Graal Chapter
Roanne (Loire): Jacques Coeur Pronaos
Rodez (Aveyron): Maurice Durand Pronaos
Roubaix (Nord): Descartes Chapter
Rouen (Seine-Maritime): Renaissance Pronaos
Saint-Amand-les-Eaux (Nord): Paix Profonde
Pronaos
Saint-Cloud (Hauts-de-Seine): Marcelle
Bellofiore Pronaos
Saint-Dizier (Haute-Marne): Kappa Pronaos
Saint-Etienne (Loire): Flamme Chapter
Saint-Germain-en-Laye (Yvelines): Raymond
Andrea Pronaos
Saint-Pourçain-sur-Sioule (Allier): Ta Noutri
Pronaos
Saint-Quentin (Aisne): Kut-Hu-Mi Pronaos
Saint-Rambert-d'Albon (Drôme): Tiyi Pronaos
*Strasbourg (Bas-Rhin): Galilée Lodge
Thalré d'Aunis (Charente-Maritime): Ostris
Chapter
Toulon (Var): Hermès Chapter
Toulouse (Haute-Garonne):
*Clemence Isaure Lodge
*Raymond VI Lodge
Touquin (Seine-et-Loire): Khepher Pronaos
Tours (Indre-et-Loire): Blaise Pascal Chapter
Troyes (Aube): Aurore Pronaos
Valence (Drome): Sapientia Pronaos
Vannes (Morbihan): Vérité Pronaos
*Versailles (Yvelines): Georges Morel Lodge
Vesoul (Haute-Saône): Lux Rosae Pronaos
Vienne (Isère): Cybèle Pronaos
- *Villeneuve-Saint-Georges (Val-de-Marne): Robert
Quillé Lodge
Vitry-sur-Seine (Val-de-Marne): Nout Pronaos
Viviers (Ardèche): Hugues de Payns Pronaos
- ‡ **FRENCH GUIANA**
Cayenne: Pythagore Chapter
- ‡ **GABON**
Lambaréné: Sossa Simawango Maurice Pronaos
Libreville: Anaxagore Chapter
Port Gentil: Amenhotep IV Pronaos
- GERMANY**
Grand Lodge of AMORC of Germany, 757 Baden-
Baden 2, Lessingstrasse 1, West Germany. Other
subordinate bodies of the Grand Lodge of Ger-
many will be indicated under other countries
by this symbol §.
Berlin: Echnaton Pronaos
Bielefeld: Nikolaus Kopernikus Pronaos
Bremen: Jakob Böhme Pronaos
*Dortmund: Heinrich Khunrath Lodge
Düsseldorf: Johannes Kepler Pronaos
*Frankfurt am Main: Michael Maier Lodge
*Hamburg: D.O.M.A. Chapter
Hannover: Leibniz Pronaos
Heidelberg: Nofretete Pronaos
Karlsruhe: Hermes Trismegistos Pronaos
Kassel: Meister Ekkehard Pronaos
Kiel: Saint Germain Pronaos
Köln: Empedokles Chapter
Lübeck: Der Holstentor Pronaos
Munich: Kut-Hu-Mi Chapter
Nürnberg: Johannes Kelpius Pronaos
Saarbrücken: René Descartes Pronaos
Stuttgart: Simon-Studion Chapter
Würzburg: Helios Pronaos
- GHANA**
Accra: Accra Chapter
Kumasi: Kumasi Chapter
Sekondi-Takoradi: Takoradi Pronaos
Sunyani: Sunyani Pronaos
Tamale: Tamale Pronaos
- GREECE**
Athens: Athens Pronaos
- GRENADA**
St. George's: St. George's Pronaos
- ‡ **GUADELOUPE**
Basse-Terre: Champollion Pronaos
Pointe-à-Pitre: Parménide Chapter
- GUATEMALA**
*Guatemala: Zama Lodge
Quezaltenango: Mahatma Gandhi Pronaos
- ‡ **HAITI**
*Cap-Haitien: Jeanne Guesdon Lodge
Gonaïves: Akhenaton Pronaos
Les Cayes: Les Incas Pronaos
*Port-au-Prince: Martinez de Pasqually Lodge
Saint Marc: Saint Marc Pronaos
- ‡ **HAUTE-VOLTA**
Bobo-Dioulasso: Platon Pronaos
Ouagadougou: Jeanne Guesdon Pronaos
- HONDURAS**
San Pedro Sula: San Pedro Sula Chapter
Tegucigalpa: Francisco Morazan Chapter
- † **ICELAND**
Reykjavik: Atlantic Pronaos
- ISRAEL**
Haifa: Haifa Pronaos
Tel Aviv: Sinai Pronaos
- ITALY**
Grand Lodge of AMORC of Italy,
7 Via Ximenes, Rome, Italy 00197
Bologna: Dante Alighieri Pronaos
Milan: Erba Pronaos
Rome: H. Spencer Lewis Pronaos
Venice: La Serenissima Pronaos
- ‡ **IVORY COAST**
Abengourou: Alban et Juliette Gueudet Chapter
*Abidjan: Albert Ahouné Lodge
Aboisso: Amour Pronaos
Adzope: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Bondoukou: Démocrite Pronaos
*Bongouanou: Lumière Lodge
*Bouaké: Robert Fludd Lodge
Dabou: Moria El Chapter
Daloa: Hieronymus Pronaos
Dimbokro: Robert Bangert Pronaos
*Divo: Socrate Lodge
Ferkéssédougou: Etoile du Nord Pronaos
Gagnoa: Aton Chapter
Grand Bassam: Adon-Ai Pronaos
Korhogo: Yves Nadaud Pronaos
Man: Harmonie Chapter
San Pedro: Félicité Chapter

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- Sassandra: Thalès Pronaos
 Séguela: Anaximandre Pronaos
 Tiassale: Vie Pronaos
 *Yamoussokro: Edith Lynn Lodge
 Yopougon: Empédocle Pronaos
- JAMAICA**
 *Kingston: Saint Christopher Lodge
- JAPAN**
 Grand Lodge of Japan, AMORC,
 49-16, Wakamiya 2-CHOME
 Nakano-Ku, Tokyo 165 Japan
- ‡ **LUXEMBOURG**
 Luxembourg: Aube Pronaos
- MALAYSIA**
 Kuala Lumpur: Kuala Lumpur Chapter
- ‡ **MALI**
 Bamako: Harmonie Pronaos
- ‡ **MARTINIQUE**
 *Fort-de-France: Amon-Râ Lodge
 La Trinité: Fraternité Pronaos
 Le Marin: Heliopolis Pronaos
 Saint Pierre: Mont Pelée Pronaos
- ‡ **MAURITIUS**
 Rose Hill: Mahé de Labourdonnais Pronaos
- MEXICO**
 Acapulco, Guerrero: Acapulco Chapter
 Chihuahua, Chih.: Iluminación Chapter
 Ensenada, B. C.: Alpha-Omega Chapter
 Guadalajara, Jalisco: Guadalajara Chapter
 Hermosillo, Sonora: Hermosillo Pronaos
 Juarez, Chih.: Juarez Chapter
 Matamoros, Tamps.: Aristóteles Chapter
 Mexicali, B. C.: Chichen-Itza Chapter
 Mexico, D. F.:
 *Quetzalcoatl Lodge
 Teotihuacan Pronaos
 Monclova, Coah.: Monclova Pronaos
 *Monterrey, N. L.: Monterrey Lodge
 Nueva Rosita, Coah.: Rosita Pronaos
 Nueva Laredo, Tamps.: Nuevo Laredo Chapter
 Pasa Rica, Ver.: El Tajin Pronaos
 Puebla, Pue.: Tonatiuh Chapter
 Reynosa, Tamps.: Reynosa Chapter
 Saltillo, Coah.: Saltillo Pronaos
 San Luis Potosi: Evolución Pronaos
 Tampico, Tamps.: Tampico Chapter
 *Tijuana, B.C.: Cosmos Lodge
 Veracruz, Ver.: Zoroastro Chapter
 Villahermosa, Tab.: Tabasco Pronaos
- NETHERLANDS**
 Grand Lodge of AMORC of the Netherlands,
 Postbus 53031, The Hague—2505 AA Holland.
 Other subordinate bodies of the Grand Lodge of
 the Netherlands will be indicated under other
 countries by this symbol ☉.
- Alkmaar: Aquarius Pronaos
 Amersfoort: Osiris Chapter
 Amsterdam: Jan Coops Chapter
 Arnhem: Cheops Pronaos
 Bijlmermeer: Ichnaton Pronaos
 Dordrecht: De Brug Pronaos
 Eindhoven: Horus Chapter
 Groningen: Cheops Pronaos
 Haarlem: Aton Pronaos
 Leeuwarden: It Ljocht Pronaos
 Leiden: Amon-Re Pronaos
 Maastricht: Maat Chapter
 Nijmegen: Thot Pronaos
 Rotterdam: Spinoza Chapter
 *The Hague: Isis Chapter
 Utrecht: Atlantis Chapter
- NETHERLANDS ANTILLES**
 St. Nicolas, Aruba: Aruba Chapter
 Willemstad, Curaçao: Curaçao Chapter
- ‡ **NEW CALEDONIA**
 Nouméa: Dokamo Pronaos
- NEW ZEALAND**
 *Auckland: Auckland Lodge
- NICARAGUA**
 Corinto: Corinto Pronaos
 León: León Pronaos
 Managua: Martha Lewis Chapter
- NIGERIA**
 Aba, Imo: Socrates Chapter
 Abeokuta, Ogun: Abeokuta Pronaos
 Abonnema, Rivers: Abonnema Pronaos
 Asaba, Bendel: Asaba Pronaos
 Auchl, Bendel: Auchl Pronaos
 *Benin City, Bendel: Benin City Lodge
 Bori, Rivers: Bori Pronaos
 *Calabar, Cross River: Apollonius Lodge
 Eket, Cross River: Eket Pronaos
- Enugu, Anambra: Kroomata Chapter
 Ibadan, Oyo: Alcuin Chapter
 Ihiala, Anambra: Ihiala Pronaos
 Ilorin, Kwara: Ilorin Pronaos
 Jos, Plateau: Star of Peace Chapter
 Kaduna, Kaduna: Morning Light Chapter
 Kano, Kano: Kano Chapter
 Kwale, Bendel: Ashaka Pronaos
 *Lagos, Lagos: Isis Lodge
 Maiduguri, Borno: Maiduguri Pronaos
 New Bussa, Kwara: New Bussa Pronaos
 Nsukka, Anambra: Nsukka Chapter
 Ogoja, Cross River: Ogoja Pronaos
 Ogwashi-Uku, Bendel: Aniocha Pronaos
 Okrika, Rivers, Okrika Pronaos
 Onitsha, Anambra: Onitsha Chapter
 Orerokpe, Bendel: Orerokpe Pronaos
 Orlu, Imo: Orlu Pronaos
 Owerri, Imo: Owerri Chapter
 *Port Harcourt, Rivers: Thales Lodge
 Sapele, Bendel: Nirvana Chapter
 Ughelli, Bendel: Ughelli Pronaos
 Umuahia, Imo: Umuahia Pronaos
 Umunede, Bendel: Umunede Pronaos
 Uromi, Bendel: Uromi Pronaos
 Uyo, Cross River: Uyo Chapter
 Warri, Bendel: Warri Chapter
 Zaria, Kaduna: Osiris Chapter
- † **NORWAY**
 Oslo: Marcello Haugen Chapter
 Trondheim: Nidaros Pronaos
- PANAMA**
 Changuinola: Changuinola Pronaos
 Colón: Amon Ra Pronaos
 David: David Chapter
 *Panama: Panama Lodge
 Puerto Armuelles: Puerto Armuelles Pronaos
- PERU**
 Arequipa: Arequipa Pronaos
 Chiclayo: Chiclayo Pronaos
 Iquitos: Iquitos Pronaos
 *Lima: AMORC Lodge of Lima
- PHILIPPINES**
 Manila: Philippine Pronaos
- ‡ **REUNION**
 *Saint-Denis: Maat Lodge
 Saint-Pierre: Croix du Sud Pronaos
- RHODESIA**
 Salisbury: Flame Lily Chapter
- SCOTLAND**
 Edinburgh: Edinburgh Pronaos
 Glasgow: Clydesdale Pronaos
- ‡ **SENEGAL**
 Dakar: Karnak Chapter
- SIERRA LEONE**
 Freetown: Freetown Pronaos
- SINGAPORE**
 Singapore: Singapore Chapter
- SOUTH AFRICA**
 Bloemfontein, O. F. S.: Bloemfontein Pronaos
 Cape Town, Cape Province: Good Hope Chapter
 Durban, Natal: Natalia Chapter
 *Johannesburg, Transvaal: Southern Cross Lodge
 Port Elizabeth, Cape Provlace: Port Elizabeth
 Pronaos
 Pretoria, Transvaal: Pretoria Pronaos
- SPAIN**
 Barcelona: Barcelona Pronaos
 Las Palmas de Gran Canaria: Las Palmas
 Pronaos
 Santa Cruz de Tenerife: Abora Pronaos
- ☉ **SURINAME**
 Moengo: Kandra-Faja Pronaos
 Paramaribo: Paramaribo Chapter
- SWEDEN**
 Nordic Grand Lodge, Box 7090 S-40232, Göte-
 borg 7, Sweden. Other subordinate bodies of the
 Nordic Grand Lodge will be indicated under
 other countries by this symbol †.
- Göteborg: Göteborg Chapter
 Malmö: Heliopolis Chapter
 Stockholm: Svithjod Pronaos
 Västerås: Västerås Pronaos
 Vetlanda: Smolandia Pronaos
- SWITZERLAND**
 †Basel: Dr. Franz Hartmann Pronaos
 †Bellinzona: Léonard de Vinci Pronaos
 †Bern: Ferdinand Hodler Pronaos
 †Bienne: Maître Kelpius Pronaos
 †Genève: H. Spencer Lewis Lodge
 †Grandson: Fax Cordis Lodge

(Directory Continued on Next Page)

‡La Chaux-de-Fonds: Tell-El-Amarna Pronaos
 ‡Lausanne: Renaissance Pronaos
 ‡St. Gallen: Pythagoras Pronaos
 ‡Sion: Gladys Lewis Pronaos
 ‡Zurich: El Moria Chapter
 ‡TAHITI
 Papeete: Lémurie Pronaos
 ‡TOGO
 Anecho: Hiéronymus Pronaos
 Atakpamé: Vintz Adama Chapter
 Dapaon: Mahoubezo Pronaos
 Hahotoe: El Moria Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé: Francis Bacon Lodge
 Mango: Veritas Pronaos
 Nuatja: Lumière Pronaos
 Palimé: Héraclite Pronaos
 Sokode: H. Spencer Lewis Pronaos
 Tsévié: Socrate Pronaos
TRINIDAD-TOBAGO
 Port-of-Spain: Port-of-Spain Chapter
UNITED STATES
ALABAMA
 Birmingham: Birmingham Pronaos
ALASKA
 Anchorage: Anchorage Pronaos
ARIZONA
 Phoenix: Phoenix Chapter
CALIFORNIA
 Bakersfield: Tremblor Pronaos
 Carmel: Monterey Pronaos
 Costa Mesa: Pronaos by the Sea
 Fresno: Fresno Pronaos
 *Long Beach: Abdlel Lodge
 *Los Angeles: Hermes Lodge
 *Oakland: Oakland Lodge
 Pasadena: Akhnaton Chapter
 Sacramento: Clement B. Le Brun Chapter
 San Carlos: Peninsula Chapter
 San Diego: San Diego Chapter
 *San Francisco: Francis Bacon Lodge
 San Luis Obispo: San Luis Obispo Pronaos
 Santa Cruz: Rose Chapter
 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter
COLORADO
 Colorado Springs: Pronaos of the Sun
 Denver: Rocky Mountain Chapter
CONNECTICUT
 Hartford: Hartford Pronaos
 Stratford: Pyramid Pronaos
DELAWARE
 Wilmington: Wilmington Pronaos
DISTRICT OF COLUMBIA
 Washington: Atlantis Chapter
FLORIDA
 Fort Lauderdale: Fort Lauderdale Chapter
 Fort Myers: Fort Myers Pronaos
 Jacksonville: Jacksonville Pronaos
 *Miami: Miami Lodge
 Orlando: Orlando Pronaos
 St. Petersburg: Aquarian Chapter
 West Palm Beach: West Palm Beach Pronaos
GEORGIA
 Atlanta: Atlanta Chapter
HAWAII
 Honolulu: Honolulu Pronaos
ILLINOIS
 *Chicago: Nefertiti Lodge
INDIANA
 Evansville: Evansville Pronaos
 Hammond: Calumet Chapter
 Terre Haute: Franz Hartmann Pronaos
KENTUCKY
 Louisville: Bluegrass Pronaos
LOUISIANA
 Baton Rouge: Baton Rouge Pronaos
 New Orleans: New Orleans Chapter
MARYLAND
 Baltimore: Chesapeake Pronaos
MASSACHUSETTS
 *Boston (Allston): Johannes Kelpius Lodge
MICHIGAN
 *Detroit: Thebes Lodge
 Flint: Moria El Chapter
 Grand Rapids: Grand Rapids Pronaos
 Kalamazoo: Kalamazoo Pronaos
 Lansing: Leonardo da Vinci Chapter
MINNESOTA
 Minneapolis: Essene Chapter
MISSOURI
 *Saint Louis: Saint Louis Lodge
NEVADA
 Las Vegas: Las Vegas Pronaos
 Reno: Reno Pronaos
NEW JERSEY
 Union City: H. Spencer Lewis Chapter
NEW MEXICO
 Albuquerque: Desert Rose Pronaos
NEW YORK
 Buffalo: Rama Chapter
 Latham: Albany Pronaos
 *New York: New York City Lodge
 Rochester: Cromaat Pronaos
 Staten Island: Staten Island Pronaos
 Westbury, Long Island: Sunrise Chapter
 White Plains: Thomas Faine Chapter
NORTH CAROLINA
 Charlotte: Charlotte Pronaos
 Raleigh: Triangle Rose Pronaos
OHIO
 Akron: Akron Pronaos
 Cincinnati: Cincinnati Chapter
 Cleveland: Aton-Ra Chapter
 Columbus: Helios Chapter
 Dayton: Elbert Hubbard Chapter
 Struthers: Youngstown Chapter
 Toledo: Toledo Pronaos
OKLAHOMA
 *Oklahoma City: Amenhotep Lodge
OREGON
 Eugene: Emerald Pronaos
 Medford: Rose Mountain Pronaos
 *Portland: Enneadic Star Lodge
PENNSYLVANIA
 Allentown: Allentown Chapter
 *Philadelphia: Benjamin Franklin Lodge
 *Pittsburgh: First Pennsylvania Lodge
PUERTO RICO
 Arecibo: Arecibo Chapter
 Caguas: Caguas Pronaos
 Guayama: Guayama Pronaos
 Mayaguez: Mayaguez Pronaos
 Ponce: Ponce Chapter
 *San Turce: Luz de AMORC Lodge
RHODE ISLAND
 Pawtucket: Roger Williams Chapter
TENNESSEE
 Knoxville: Knoxville Pronaos
 Memphis: Memphis Pronaos
 Nashville: Zoroaster Pronaos
TEXAS
 Austin: Sa Ankh Pronaos
 Corpus Christi: Corpus Christi Chapter
 *Dallas: Triangle Lodge
 *Houston: New Atlantis Lodge
 Odessa: Permian Basin Pronaos
 San Antonio:
 Mystical Rose Pronaos
 Universo Pronaos
UTAH
 Salt Lake City: Diana Chapter
VIRGINIA
 Norfolk: Tidewater Pronaos
 Richmond: Richmond Pronaos
WASHINGTON
 *Seattle: Michael Maier Lodge
 Spokane: Spokane Pronaos
WISCONSIN
 Madison: Madison Pronaos
 Milwaukee: Karnak Chapter
URUGUAY
 *Montevideo: Titurel Lodge
VENEZUELA
 Acarigua, Portuguesa: Luz de Portuguesa
 Pronaos
 *Barquisimeto, Lara: Barquisimeto Lodge
 Bolívar, Bolívar: Angostura Pronaos
 *Caracas, D.F.: Alden Lodge
 Cumana, Sucre: Luz de Oriente Pronaos
 El Venado, Zulia: El Venado Pronaos
 Maiquetía, D.F.: Plotino-Maiquetía Chapter
 *Maracaibo, Zulia: Cenit Lodge
 Maracay, Aragua: Lewis Chapter
 Mérida, Mérida: Dalmau Pronaos
 Puerto Cabello, Carabobo: Puerto Cabello
 Chapter
 Puerto La Cruz, Anzoátegui: Delta Pronaos
 Punto Fijo, Falcón: Punto Fijo Pronaos
 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
 San Felipe, Yaracuy: San Felipe Pronaos
 San Felix, Bolívar: Luz de Guayana Pronaos
 *Valencia, Carabobo: Valdivar Lodge
 Valera, Trujillo: Menes Pronaos
 Valle de la Pascua, Guárico: Valle de la Pascua
 Pronaos
WALES
 Cardiff: Cardiff Pronaos
 ‡ZAIRE
 *Kinshasa: H. Spencer Lewis Lodge
 Luhumbashi: St. Yves d'Alveydre Pronaos
 Matadi: Henri Kunrath Pronaos
 Mbanza-Ngungu: Grotte Dimba Pronaos

BRAVE NEW ERA

Astronomers at Kitt Peak National Observatory, in the United States, report that the number of stars in the Milky Way, our galaxy, that can have habitable planets circling them is much greater than previously calculated. They said their new finding could mean that life similar to that on Earth might be far more probable among nearby stars.

The astronomers, Dr. Helmut A. Abt and his assistant, Saul G. Levy, said they have discovered evidence against the long-standing notion that only moderately cool stars like the Sun can have planets, while stars classified as "hot" cannot.

"The evidence we have that hot stars, as well as cooler ones like our Sun, have companions orbiting them could mean that the number of stars which can have habitable planets is greatly increased," Abt said.

The Sun has a surface temperature of 5500° Celsius; a hot star is one whose surface temperature is between 11,000 to 55,000 degrees. It had been previously thought that since hot stars spin fast, they are unlikely—for complex physical reasons—to have companions.

The astronomers are trying to determine what fraction of different type stars have companions. In a 1976 study, they concentrated their efforts on stars that are like the Sun. Using the 214-centimeter telescope at Kitt Peak Observatory, the scientists surveyed 123 stars, looking for orbital motions, an indication that they are being affected by the gravitational force of an unseen companion or companions; that is, planets. They found that one tenth of the 123 stars had companions that were too small to be other stars, yet large or numerous enough to cause orbital fluctuations in what would have otherwise been an unaffected and perfectly predictable path. They concluded that these companions must be planets.

In their most recent survey, just completed, the scientists used the same technique to search for companions of hot stars, and determined that of forty-two star systems studied, seven—or about 16 percent—may have planets circling them.

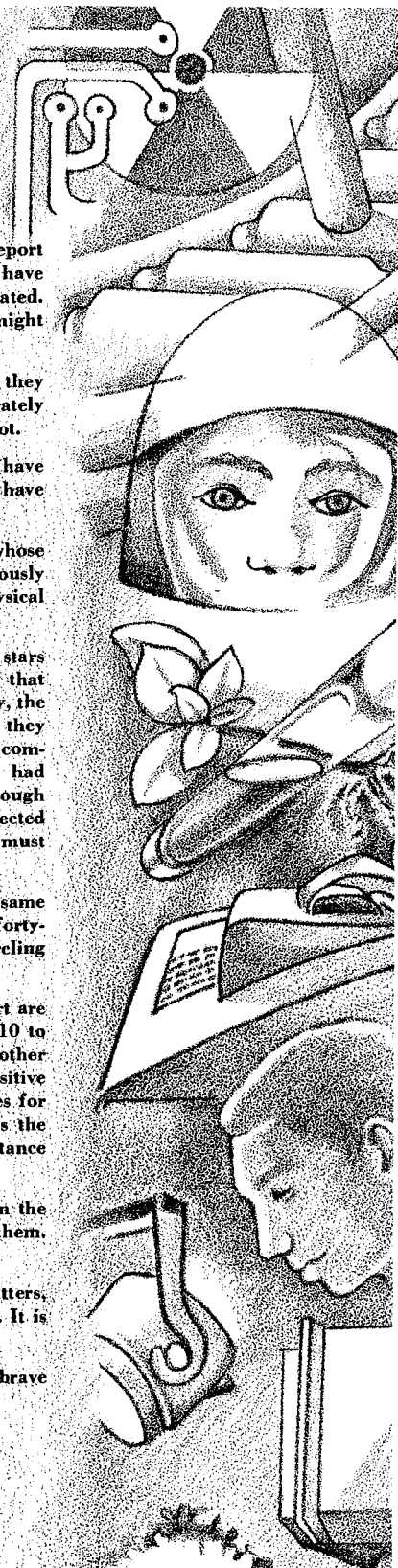
"These results imply that for most types of stars, companions of some sort are present in most or all cases and that these companions may be planets in 10 to 20 percent of the cases," Dr. Abt stated. "Other companions could be other stars. From here we need to conduct intensive searches with new, ultra-sensitive equipment to measure small Doppler shifts or to listen with radio telescopes for radio signals from planets around candidate stars." (The Doppler shift is the change in color—or wavelength—of light due to the rapid change in the distance between the source and the observer.)

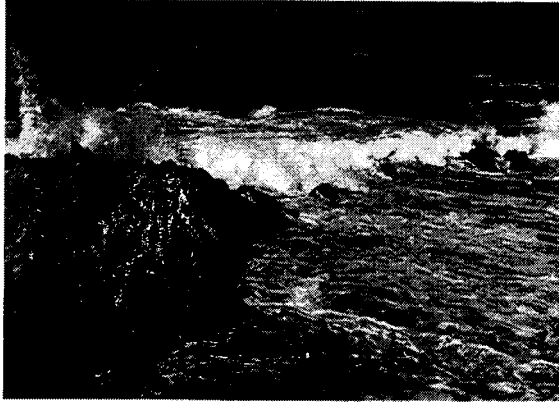
Dr. Abt has estimated that of the approximately 100,000 million stars in the Milky Way Galaxy, probably 10,000 million could have planets orbiting them. "But," he adds, "we don't know what fraction of these are habitable."

If events run true to what usually turns out to be the form in these matters, probably a very large fraction of these worlds will turn out to be habitable. It is not unlikely that a large portion of these turn out to be inhabited already.

A very comforting thought, especially during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)





ODYSSEY

Edgar Allan Poe

SINCE THE DEATH of Edgar Allan Poe in 1849 more books have been published on his life than on the life of any other American author. Unfortunately, during his lifetime, Poe, the father of modern mystery and detective fiction, was hounded by economic troubles and frustrations and failures in his personal life.

Born in Boston on January 19, 1809, Poe's early years were riddled by various family crises. His father deserted his family, and his mother died before young Edgar was three years old. John Allan, a tobacco exporter in Richmond, Virginia, and his wife Frances raised him as a foster child but never legally adopted him. Frances Allan raised him with all the attention and affection usually reserved for natural kin but John Allan barely tolerated the boy.

In 1826 Poe began studies at the University of Virginia. He was an excellent student, but due to the limited funds made available by his foster father, Edgar could barely sustain his expenses for books and clothing. In a desperate attempt to supplement his income Poe gambled and lost. The resulting debts caused John Allan to withdraw him from the University.

After a particularly violent argument with his foster father in March of 1827, Poe left home for Boston where he later enlisted in the Army as Edgar A. Perry. When he was honorably discharged in 1829 he had attained the rank of Sergeant Major but still failed to gain the affection and approval of John Allan.

After a series of minor literary successes, Poe's "MS Found in a Bottle" won a fifty-dollar prize and helped him get a job with the *Southern Literary Messenger*, whose subscription increased from 500 to 3500 under his editorship.

In May of 1836 Edgar Allan Poe married his cousin Virginia Clemm who was then not quite fourteen years old. With her pale complexion and long black flowing hair she was perhaps the model for the physical attributes of his characters Morella and Ligeia. From this time until his death Poe enjoyed a minor literary success as a short story writer, poet, and critic.

The last years of Poe's life were particularly marked by personal tragedy. His young wife died of tuberculosis in 1847 after five years of excruciating illness. His sorrow at her loss led him to occasional drinking which often spoiled his chances to get or hold a job. But contrary to rumor, Edgar Allan Poe was neither a habitual drunkard nor a drug addict. His drinking troubles were largely due to exceptionally low tolerance for any kind of alcohol.

In 1849 Poe became engaged to marry his boyhood sweetheart, the now widowed Mrs. Sarah Royster Shelton, but fate intervened. He was found in Baltimore, Maryland, unconscious and suffering from exposure on October 3rd. He died three days later without regaining consciousness and the cause of his death remains unknown. Only the legacy of his stories and poems give us insight into the troubled character of this greatly un-

