

Rosicrucian Digest

September 1978 • 75c



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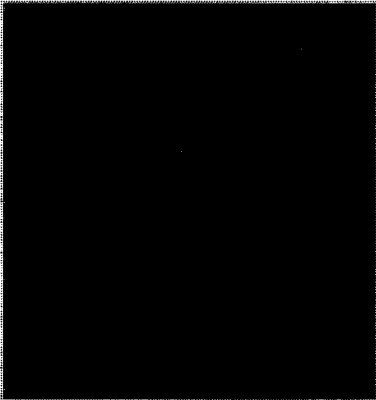
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Mindquest: Hidden Meaning Within Thought

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- | | |
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| I Worry | VIII Current and Future Events |
| II Poverty and Wealth | IX Possessions and Crisis |
| III Health and Suffering | X Superstition |
| IV Fear | XI Religion and Dogma |
| V Loneliness | XII Facing Transition |
| VI Inertia | XIII Coping with the Unknown |
| VII Uncertainties | XIV Epilogue |

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Robin M. Thompson, Editor

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THE PALACE OF DARIUS

Standing stark and yet imposing are these ruins of Persepolis. Our photo shows only a portion of the once many colossal buildings of gray marble that grace this area in what is now Iran. Persepolis, the capital of the ancient Persian Empire, was begun by Darius I (521-486 B.C.). Three sides of the capital were formed by a huge retaining wall. The city of Persepolis is located in a bleak, arid region about 30 miles (48 km) northeast of Shiraz. The city was plundered by Alexander the Great in his conquest of Persia.

(Photo by AMORC)

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THE VALUE OF RITUAL

IS RITUALISM simply a carry-over from the theology of archaic priesthoods? Is it only a dramatic ceremonial display to lend impressiveness to special occasions? In an approach to the subject of ritualism, we may offer the definition that "ritual is the preservation of thought in action." Man has certain ideas that cannot be significantly communicated by words alone. They require gesticulation and a certain enactment to express them fully. How does one honor the friendship of another? Is it not by some act that portrays an emotion? It may be the extending of a gift, an embrace, or the rendering of a service.

Certain forms of human behavior, certain intentional acts, come to represent specific ideas and emotions. Often these acts become so universal that they have the same meaning in every language. For example, a genuflection, bending on the knees before certain personages or things, conveys *humility* in symbolism. It depicts one's recognition of a superior power, human or otherwise. Raising the arms overhead with palms outstretched in the direction of some object or skyward is generally accepted as a gesture of a plea or as the adoration of a transcendent power.

Today we see the popular revival of the ancient sign of might and defiance, that is, the upraised clenched fist. There is also the common act of the right hand placed over the heart, a pledge of loyalty and courage; and a forefinger pressed against the closed lips symbolizes silence and secrecy.

Such ideas and the actions which have been assigned to them become traditional. They are easily adapted to the customs of the succeeding generations. However, not all signs for the expression of thought are universal. Various groups of people in society, such as the military, clubs, fraternities, schools, and religious sects, have common interests and design their own communicating actions and symbols. These people may invent signs consisting of two or more geometrical figures to convey some particular principle, belief, or historic incident.

Symbols

There is a certain emotional attachment associated with such established symbols and the ideas which they represent. These symbols have become traditional elements of the particular society or organization creating them. They are meant to convey simply the fundamental spirit and purpose of the organization or society which has designed them. Or they may be intended to concisely convey reminders of several concepts. For further example, the symbol of the balanced scales depicts justice; the skull, death; the dove, peace. The imagination, however, could easily engender other symbols that would have equal efficacy in conveying the same ideas. But the ones in existence have the persuasion of tradition and long usage behind them.

A whole tale, a legend, the portrayal of an epoch in history, or a profound lesson may be communicated in a combination of a few symbols. The symbols

may not all be written. They may also consist of gestures and certain bodily actions of persons. The laying of a wreath at a monument to the war dead is such an example. This usually consists of walking up to the monument and ceremoniously laying a wreath at its base. Then the person steps backward a few steps and stands erect with his right hand over the heart for a few moments, looking straight ahead at the monument. Here we have symbolism in action.

The entirety of such acts depicts respect for those who sacrificed their lives for their nation. Such a continuity of traditional symbolic acts and signs is a *ritual*. A ritual, then, is truly "symbolism in action." A ritual has no value if it does not communicate a meaning to the observer. If its thought is submerged in action and if the symbolism is not known to the observer, it can appear as being void of sense.

A ritual can be very aesthetic, colorful, and visually gratifying; but such characteristics have only a secondary purpose. Many impressive rituals, hoary with age, especially those of long-established religions, often fail in their purpose. In some instances, there is no attempt to explain the rituals in their complexity to the layman. In other instances, the attempted explanation *assumes* an understanding by the observer of the terminology related and, therefore, the ritual may still remain ambiguous to the observer.

It is an erroneous conception to think that a ritual is intended to mystify and that its significance must remain obscure to the one witnessing it. A ritual can induce an emotional state, and many rituals are intended to do that. Rituals can cause a sense of reverence, adoration, and loy-

alty. But the purpose for arousing such emotions must be explicit in the symbolism of the ritual.

One who is to observe a ritual or participate in a ritual should, if he is to benefit by it, be told of its significance prior to or after the ritual's performance. *Initiations* are *ritual dramas*. They tell a story or dramatize certain moral principles or laws of nature. The initiate should become an integral part of the ritual. In this way the ritual's lessons and ideas are more intimately impressed upon him. Intellectually, through reason, the initiation conveys its purpose; and through the emotional impact of its dramatic aspect it conveys the spirit of the initiation.

Everyday Rituals

All of us are performing rituals in our everyday activities, no matter how prosaic they may be. If one habitually follows a specific procedure, a step-by-step process, to always attain a certain desired end, that is a *ritual*. True, such actions may not always be with the intention of communicating ideas to others. Nevertheless, there is ritual in the performing of them when there is a habitual continuity of thought and action so as to attain a desired accomplishment.

Permit the citing of another analogy. A writer may perform a habitual personal ritual before beginning to write, though he may not think of it as a ritual. He must have the accustomed atmosphere of his surroundings, seeing that there is no interior or exterior disturbance. The articles used by the writer in connection with his work must not be moved out of place on his desk or writing table. The arrangement of these articles may not look orderly to others, but to the writer



they are orderly. Then again, there is a certain type of paper and pen or pencil he prefers to use. There are also the familiar reference books which must be in the accustomed place.

Each one of us likes to perpetuate our organized thoughts and actions. If we think these worthy and, through a systematic arrangement permit others to share them, that, then, is *ritual*. △

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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Who Are Masters?

There never was, and there is not at present, and there never will be a "Master Saint" or great person born as such. The great ones must first live through a material life and have the many experiences, both negative and positive, which engender that mental and spiritual development elevating them to the higher level of consciousness by which they become the "great." No teacher or alleged Master is actually the greatest. In principle, the greatest has never existed, no matter how great the personal attainment, because spiritual greatness never reaches a point of inertia. There is always the development beyond. Even the Vital Life Force of the cosmos in its continuous, dynamic movement is forever ascending to higher forms and expressions.

M. J. Jessie, F. R. C.

Cover Our cover depicts a marketplace in Accra, Ghana, West Africa. There is something stimulating about the display of produce done in a simple manner. In this marketplace there is less artificiality than in the display of the same produce in modern supermarkets with their conglomerate of mechanisms. Furthermore, there is an intimacy between the consumer and seller which is appreciated by both.



(Photo by AMORC)

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“Know Thyself”

The Path Toward Inner Development

by Mac Claffin, F.R.C.

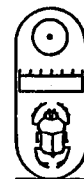
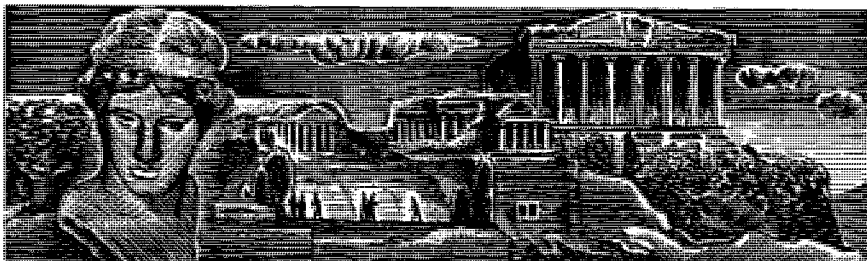
SINCE THE BEGINNING of reflective thought the command *Know Thyself* has been the unyielding prerequisite for all those who seek to understand life, oneself, and the mysteries of the universe. Most of us, especially in our earlier years, possess only a superficial or merely an intellectual grasp of this unrelenting concept. Rarely, if ever, does a true understanding of this concept, *Know Thyself*, reach into the firm foundation of personal experience. Only recently have I myself experienced the slightest understanding of the depth and truth of this life-saving principle. The profound depth and range of insight in the command *Know Thyself* can be further brought from the depth of obscurity by the following analogy.

Try to imagine a person who has never developed an inner awareness—an awareness of his true self. Through the years this person's objective or material self has been influenced and molded by the ideas and conceptions of those around him—at first by his parents and relatives, and later through the various methods and means of society at large. Of course, each one of us has been so influenced since childhood. However, this particular

person, lacking in inner awareness, may seldom question or think independently about ideas or influences operating in his life. He comes to accept other people's views of the world. His objective or material self is fed with these external perceptions which he accepts; and thus is finally formed a living internal personality in accordance with the external training of his parental and social conditioning.

Whenever a stimulus from the external world is perceived, this person will probably respond as a machine—the correct response being determined by his social conditioning. When this individual is asked about his thoughts and feelings concerning the diversified things of life, he will merely regurgitate what has been fed him. He fears that any questioning of the accepted projections of society will be met with punishment and reprimand; such deviation will be considered a malfunction and will be dealt with in the appropriate manner.

Such is not a pretty picture, but let us seek for truth and continue the illustration. Now, let's say that at some particular point in this individual's life the barrier between his objective self and his inner self disintegrates and the waters of the subconscious come raging through. Perhaps this is brought on by a sudden



happening, a crisis, or a great change in his life style. Within this individual there is an inner world—a repressed inner world—full of staggering emotions and perceptions. The inner world of the unconscious explodes through the barrier and will no longer be denied or reasoned out of existence.

In panic and fear this person tries in vain to renounce and suppress this raging current but its strength is overpowering. In utter futility he tries to define the undefinable within his limited objective conditioning and view of the world. Any attempt at manifesting these subconscious emotions and impressions is met with firm and unrelenting opposition by the externally conditioned material self. There are then two elements at war within. Needless to say, without help, further understanding, or a seeking for answers, the ultimate outcome of this condition will be great inner suffering and severe depression—possibly leading to insanity and/or self-imposed death.

How many of us have followed the ancient masters' injunction *Know Thyself*? How many of us have even approached the experience of this understanding? Is it not true that many among us actually fear to know the inner self? The objective side of our nature may prompt us to fear, deny, and repress the subconscious self within. It is as if we wish to destroy that which is most real within us. How much longer must we labor under this delusion?

If you have ever intimately known anyone who was suffering within, or if you have been intimately connected with the first-hand experience of suicide, the truth of the statement *Know Thyself* will strike deep within your heart. There is a common element in all suffering of the mind and soul: The person concerned is suffering under someone else's conceptions of himself—he did not *know* himself.

"The ego has built mighty defenses against the forbidden impulses that drive and push to gain some measure of expression. They are pressed into oblivion, into the dark abyss of rejected and condemned emotions and thoughts. They are disavowed, banned, and outlawed, and live in the netherworld, never to be mentioned. In panic fear of this power, man has rolled obstacles as strong as the rock of Gibraltar before the door to prevent their return."

Listening with the Third Ear
Dr. Theodor Reik

Since childhood most of us have been taught by parents, peer group, and society in general that we are ugly or beautiful, smart or not so smart, kind or unkind, selfish or giving, athletic or non-athletic, or a host of any other such opinions. But these opinions have come from outside oneself. What *do you* really think about yourself? I remember once trying an experiment—examining during one week all my thoughts and actions to see if they truly came from within myself or if they were suggested by someone else. The result was fearful! We labor under

"From my childhood, I have been familiar with letters: and as I was given to believe that by their help a clear and certain knowledge of all that is useful in life might be acquired, I was ardently desirous of instruction. But as soon as I had finished the entire course of study, at the close of which it is customary to be admitted into the order of the learned, I completely changed my opinion. For I found myself involved in so many doubts and errors, that I was convinced I had advanced no further in all my attempts at learning, than the discovery at every turn of my own ignorance.

"... For these reasons, as soon as my age permitted me to pass from under the control of my instructors, I entirely abandoned the study of letters, and resolved no longer to seek any other science than the knowledge of myself, or of the great book of the world. I spent the remainder of my youth in traveling, in visiting courts and armies, in holding intercourse with men of different dispositions and ranks, in collecting varied experience, in proving myself in the different situations into which fortune threw me, and, above all, in making reflection on the matter of my experience as to secure my improvement."

—Discourse on the Method of Rightly Conducting the Reason,
and Seeking Truth in the Sciences

René Descartes

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wishes and desires which are not our own. We are fearful to act or think contrary to these conceptions because we believe them to be our own.

To depict most graphically how much we are influenced by this illusion: Many individuals seldom feel truly proud or happy about themselves, but rather mostly embarrassed or ashamed. Are your thoughts and actions truly reflecting your inner self—your true self—or do they tend to reflect what others want you to think?

Many are still suffering under the illusion and torment of original sin—the belief that man is sinful by nature and doomed to destruction in “Hell.” How seldom we compliment or accept ourself!

Of course, each of us has faults, but likewise even the least among us has his virtues. The emotions and feelings that you have are real—do not try to deny them because they may not nicely fit into the pretty or ugly picture someone else has created for you. In the words of an ancient master: “Condemn not thyself, nor condemn others.”

“Behind those two words, ‘Know thyself,’ hides another idea. They impose the most difficult task imaginable—a task which something in human nature resists. To fulfill it a man must fight against heavy odds. If to know oneself were so easy, it need not have been put as a demand.”

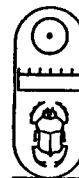
Listening with the Third Ear
Dr. Theodor Reik

Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

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RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday 2:00 P.M. to 5:00 P.M.
SUPREME TEMPLE (for members only)	Convocation every Tuesday 8:00 P.M. September 19 through May 8

APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



SUPERBRAIN

What scientists are now learning about what goes on in your head.

by Lee Edson

AN EXTRAORDINARY PRODUCT OF THE HUMAN MIND, THE COMPUTER can do things no brain can do. A million or more times faster, it can count the stars or the particles in an atomic explosion; and in seconds, it can deliver answers that would take even the most facile human brain years to do.

But it is no match for the brain in flexibility. No matter how sophisticated, a computer cannot look at a Picasso and tell whether it is real or fake. It cannot create a King Lear or Anna Karenina.

All this the human brain can do. What's more, it can spin its miracles through a compact, relatively tiny three-and-a-half pound container of neuronal tissue. New discoveries about the brain and its chemistry, as the following article shows, may open up a new era of cerebral potential. Among the possible payoffs may be the brain's ability to create new and superior computers as well.

In a classic science fiction tale of the Thirties called "Vision of Hydra," a professor named Alanson Willenborg dedicates his life to tapping the latent power of his brain. Through heavy concentration, the professor forces his laggard brain cells to work on three complex subjects at once. With his right and left hands he writes different treatises, while at the same time discussing a technical subject with a colleague.

Eventually, Professor Willenborg adds two other tasks—reading and chess playing—to his simultaneous mental repertoire. But he remains unsatisfied. He wants all 10 billion neurons of his mind to be so productive he can focus them all like an intense laser beam on a single great problem of the cosmos.

Finally, he achieves his ambition and notifies his colleague, who excitedly arrives at the professor's home to see the hydra mind in action and describes the scene: "I looked in and saw Alanson seated at his horseshoe desk . . . writing rapidly on sheets of paper with both hands. What was happening? Then I

leaned over and understood. . . . The pads of paper were scribbled with a senseless jumble of words. And a vapid face turned up to me grinningly. . . ."

The moral of this horror tale, of course, is that it is dangerous to tamper with the work of Mother Nature—especially with something as intricate as the brain. Real-life stories of psychologists who tried to raise their children to become mental giants have often ended in disaster. But now, thanks to recent discoveries about the human brain, we may have found a way to enhance the power of this three-and-a-half pound organ.

The major find is that the brain can make its own drugs—a family of proteins known as peptides—which can act directly on the organ to change aspects of mental activity hitherto thought to be unchangeable by chemistry. Do you want a fresh burst of creativity? There is a peptide from the brain that may provide it. How about a boost of intelligence? Believe it or not, scientists have recently found that the brain manufactures a protein substance that seems to help the

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mentally retarded and may provide a few extra I.Q. points for the rest of us. What about imagination, good memory and all the other desirable traits of mind? They, too, are attainable to some degree, thanks to the new chemical discoveries that are expanding our understanding of the mechanics of the brain. "In the future," speculates one psychologist, "we may all go to a psychopharmacy to pick up brain pills that give us whatever mental or emotional traits we may want at a given time."

This is not as farfetched as it may seem. In a recent experiment, Dr. Abba Kastin, head of endocrinology at the Veterans Administration Hospital in New Orleans, gave a brain substance known as melanocyte stimulating hormone (MSH) to one group of volunteers and a neutral sugar pill (placebo) to another. The brain substance was known to create a change in the nervous system of animals that made the animals learn faster. When both groups of human subjects were tested on a variety of tasks, Dr. Kastin found a significant difference in the group injected with the brain extract over those given the placebo. The former group showed increased attention and learning ability, while the second group remained virtually the same. In another experiment, Dr. David de Wied of the Netherlands gave the same substance to a group of mentally retarded subjects and found that it enhanced memory as well as learning ability.

Changing Moods

Until recently, only a few chemicals were ever obtained from the brain and linked to behavior; these became known as neurotransmitters because they carried messages from neuron to neuron across a minuscule gap—the synapse—between the neurons.

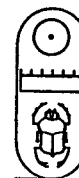
In the last few years, scientists have been able to penetrate deeper into this chemical makeup of the mind and to pinpoint the actual substances that are related to mood, memory and other mental events, and to track these substances and their paths in a fairly precise way through the brain. It has now been found that there is an unexpectedly large range of neurotransmitters—some 25 have been turned up so far—and that each one is



secreted by its own neuron and has its own path. This knowledge has given scientists a new perspective of the brain and opened up a way to determine how pain is perceived and transmitted to the brain, how eating and drinking, mood, and even sex are regulated deep within the cortical structure.

The three key figures in this breakthrough are Ph.D.'s Roger Guillemin, a physiologist of the Salk Institute in La Jolla, Calif. (and a former French Resistance fighter in World War II); his colleague, biochemist Andrew Schally of the University of Texas; and Rosalyn Yalow, a physicist at the Veterans Administration Hospital in the Bronx, N.Y. In the 1950s, Dr. Guillemin—an intense, scholarly man—became interested in the cherry-sized pituitary gland, because of its role in controlling the thyroid, pancreas, sex, and other endocrine glands. Textbooks described it as the master gland of the body.

Dr. Guillemin thought, however—as did Dr. Schally and others—that the pituitary might take its orders directly from the hypothalamus, a cluster of cells



in the middle of the brain long known as a kind of relay point for messages that tell the body when to eat and drink. Hints of the supervisory role of the hypothalamus had come from several experimenters who extirpated the tissue from animals and found that the pituitary failed to secrete its normal load of hormones. Dr. Guillemin felt that a triggering chemical was somehow involved in this reaction. He knew that if such a chemical existed, it had to be in tiny traces or it would not have escaped the chemists' notice over the years.

Fortunately, in the Bronx, Dr. Yalow had developed a sophisticated radioactive technique that enabled scientists to tag and measure exceedingly tiny amounts of trace chemicals as they moved through the bloodstream. With the help of this technique, Dr. Guillemin and his associates began a long search for a trace of hormone in the pulverized brains of nearly two million sheep, arduously collected from slaughterhouses. At the same time, Dr. Schally started looking for the elusive chemical in an equal tonnage of pigs' brains.

Useful Hormones

After years of grinding, straining, filtering, and tracking their prey, Drs. Guillemin and Schally simultaneously found what they were after—a fragment of hormone made in the brain that released another hormone from the pituitary. They named the trigger chemical TRH, for thyrotropin releasing hormone. It proved to be so potent that a milligram could affect hormonal output throughout the human body; this fragment could stimulate the flow of milk in all mammals and boost the mental power of cretins.

The discovery of TRH was only the beginning of a spate of useful hormones found in the brain, many of them subsequently isolated and purified by Dr. Guillemin. One of them, LRH (lutetizing releasing hormone) controls reproduction—useful in resolving infertility problems. This hormone also appears to have an aphrodisiac effect on the brain, causing impotent males to become virile. Still another hormone plays a role in stopping involuntary muscle tremors. It has been used with an oral dose of L-Dopa (the famous drug now in use

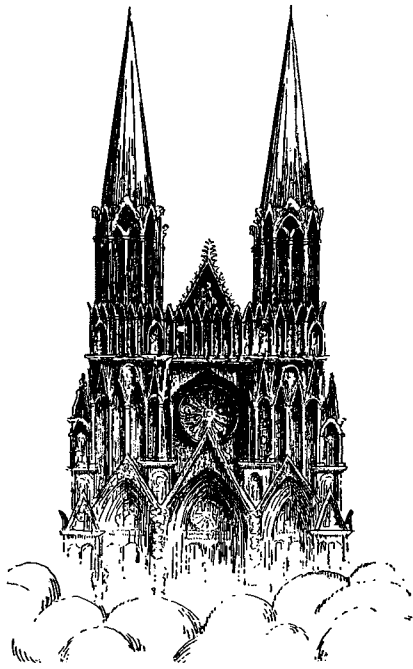
against Parkinson's disease) in treating tardive dyskinesia, an uncontrollable movement of head and tongue. These hormonal fragments proved to be part of a newly discovered body message system that provides a rapid-fire linkage between the great but slow acting endocrine system and the faster acting nervous system. One scientist describes it as the Mailgram of the body.

In 1977 the Nobel Prize in Medicine was awarded to Drs. Guillemin, Schally, and Yalow for their work in shedding light on the connection between the nervous and endocrine systems and for putting the pituitary in its proper place. The pituitary, explains Dr. Floyd Bloom, an associate of Dr. Guillemin, "used to be the conductor of the endocrine symphony. Now it is only the concert master."

Today the role of neuropeptides in human behavior continues to open up new vistas in medicine and research. At the University of Basel in Switzerland, Marcel Monnier and Guido Schoenenberger discovered that injecting blood from sleeping rabbits into awake rabbits put the latter to sleep. The scientists isolated a chemical, which proved to be a peptide, and synthesized a chemical of the same structure. This is now being clinically tested for severe cases of insomnia. The advantage of the peptides over some conventional sleeping pills is that they allow dreaming to occur during sleep. Dreaming is an important mechanism for relieving the individual of psychic tensions and is also related to creativity. It is thought that a peptide taken from a dreaming stage and given to a sleeping individual might actually induce "creative dreams."

If peptides can bring on dreaming, can they also be used to transmit memories? George Ungar, a Hungarian-born biochemist says yes. In 1970, he announced that he had taught a rat to fear the dark and then transferred this fear to another animal by injecting it with peptide from the brain of the first animal. Before his death last year, Ungar announced that he had been able to extract other memory peptides from the brains of rats. One was obtained from the brains of animals trained to ignore a repeated sound. When the chemical was injected into other animals, they too ignored the same sound.

(continued on page 29)



The Celestial Sanctum

THE SPIRITUAL WILL

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

WE ARE ALL aware that we are living in a difficult period of time. Communications today make us swiftly aware of the turmoil and strife which exist in many parts of the world, and it is natural that we, as Rosicrucians—who have ideals for a better society, one where people can live in peace and harmony—should be deeply concerned with the present problems of mankind and the obvious drift and decline of our present and valued way of life.

People are beginning to question whether or not society is moving in the right direction. There is a growing interest in the occult on the part of an increasing number of people. However,

the world still regards those who are interested in mysticism and the occult as dreamers with an unrealistic outlook on life. It is a part of the price we must pay for our ideals, to be criticized by those who have little or no understanding of our studies or philosophy.

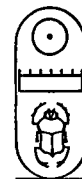
To many misinformed or uninformed people, we are dreamers, seeking an escape from the normal responsibilities of life. But those who have been Rosicrucian students for some time will know that the study of mysticism is not an escape from life. Rather, the Rosicrucian student is confronted with many obstacles which he realizes stand in his way in reaching his ideals. But by meeting these obstacles—which in the main are our own shortcomings and deficiencies—we will have the opportunity to ascend the spiral of our own personal development.

People today strive unsuccessfully to find leaders of character who will show the way to greater and more meaningful values. There are few great men today, but in looking through history, we will see how the times produced men of remarkable insight and genius who have been an everlasting inspiration to mankind. They were writers, artists, philosophers, and mystics of the first magnitude. They taught the world how to think and they have moved mankind by the unselfish power which they demonstrated.

The Highest Ideals

If there is anything that we need today to give us a proper perspective of the mystical life, it is the inspiration of those whose lives exemplified the highest ideals of human attainment. There is nothing so helpful for acquiring a true perspective of life and of our place in it, than the study and review of the works of the great thinkers of the past. Knowledge and experience alone lead to a proper perspective of life, and knowledge and experience alone will bring that peace of mind which is so necessary in these conflicting and disturbing times.

When we, as students, are dedicated to our best conduct and when we strive to achieve a greater degree of mystical development, we come into harmony and cooperation on the psychic plane with the many other students of like thoughts and interests. There is a companionship



on the higher planes of consciousness that we are not always aware of. Another thought we should consider is that when we study the works of these great men of the past—whether they were mystics or not—by our own devotion to their work, a bond is formed between us, which is productive of much insight and inspiration. The works of many writers and artists reveal this fact. By devoting ourselves to the inspired works of these great thinkers and innovators, we will experience an intuitive understanding of their thoughts and ideals.

It is only natural that, under the pressures of modern daily life, we sometimes feel out of harmony with our present way of life. There is a conflict between the ideal way envisaged by our studies and the environment in which we live. Our lesson here is to adjust to all the circumstances which confront us. We must not avoid, but penetrate these problems more deeply and endeavor to view them from an impersonal point of view. We thereby gain insight and strength from such experiences, for this is the way of advancement. We so often cut off the very experiences or opportunities for advancement, under the misconception that these antagonisms have nothing to do with mystical or spiritual evolution. The truth is, however, that from such experiences our character is developed, resulting in a greater understanding of life and all its meaning.

It is the association with others that creates our difficulties and these problems can teach us much. By standing detached and apart from others periodically, we will come to understand what these obstacles really mean, and we should learn to adjust to them. For, in our service to others, it is imperative that we understand the problems of life before we attempt to serve the needs of others.

When one first enters on the path of spiritual enlightenment, there is usually no great difficulty in accumulating a great deal of knowledge about our principles and beliefs. The assimilation of facts usually proceeds at a fairly rapid pace; but there comes a time, in the mystical and spiritual development of each of us, when we have to reflect upon what such knowledge can do for us and how it can be used in our daily affairs for the benefit of ourselves and others. This is where

we meet an important test, because our consciousness has begun to expand and attune itself with the higher levels of inner consciousness. It is at this time that we begin to feel the need to exercise the spiritual will and to find the best method to express all we know in achieving some really useful purpose. At this stage of our development we really begin to think and act for ourselves. Up to this time, we have been privileged to receive guidance and instruction from others in a purely intellectual sense, but the use of that knowledge now becomes our own responsibility.

Through this knowledge we have gained, we begin to realize that there is a deeper fount of knowledge which lies within the inner self. We discover that knowledge and truth are always present in the higher reaches of consciousness and that all we need to do is to become aware of it. This is where our greatest difficulty lies, for one of the most important laws we have to realize is that the light and life of the soul within us will only reveal itself through a concentrated and determined effort. We have to learn to acquire a relentlessness in the will and compassion in the heart in order to draw forth from within ourselves the greater light of truth which we desire.

Frustration

Those whose hearts and minds are set upon the highest accomplishments of the mystical life will accept the condition that frustration and strife are necessary elements for the most rapid development and highest mystical attainment. Most of our difficulties and the problems of the world at the present time are not problems of the mind, but of the emotional nature of man. The spiritual suffering of the world has not decreased with the advent of science—quite the opposite. It is more prevalent today than ever before—all the more reason for us to gain knowledge and understanding so that we may render practical service for the benefit of humanity. We need practical and inspired thinking to carry us through life so that we may attain the lofty ideals which we have envisaged. That is why we should seek knowledge and experience which will give us a deeper understanding of the meaning of life. Life is a test and a challenge and we have to meet

that challenge with all the insight we have gained.

Within each one of us there is a great fount of wisdom and knowledge, but we have to draw upon this source with persistent effort in all our endeavors. If we demand little from ourselves, little will be given. This is only saying that we should try to rise to the occasion when we are faced with problems and difficulties and we can often be surprised at what we can accomplish by a little more effort on our part. It should be a constant practice of ours to demand more from ourselves and a little less from others, for in this lies one of the secrets of our advancement. By interrogating ourselves as to what we know and what we believe, we will reveal the extent of our knowledge and understanding in all aspects of life. By seeking the guidance of the inner self and applying ourselves to study and meditation on the important issues of life with a relentlessness of will, the way will be revealed as to how, with a compassionate heart, we may best serve the cosmic powers to which we have pledged our hearts and minds.

When we study the lives and works of the great thinkers of the past, we see in their works the inspiration for the gradual enlightenment of mankind. It is with pride that we see how many notable Rosicrucians are to be found in the ranks of

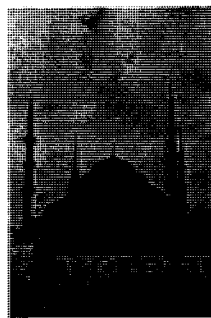
these great men who pledged themselves to seek the truth, and found inspiration by undertaking a voyage of discovery into the realms of the inner spiritual self.

Mankind today awaits the guidance of those who, with vision and understanding for the real needs of man, will come to the fore and reveal the way to the accomplishments of man's innermost ideals. This is what we are pledged to: By the light of our own understanding, we will work with others to help guide mankind to a sane, practical, and more spiritual way of life that is in harmony with the Cosmic and which will prove to be a blessing to all mankind.

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.

Erratum The structure depicted on the front cover of the June 1978 **Rosicrucian Digest** is not the Hagia Sophia as stated, but is rather the Mosque of Ahmet I. Popularly known as the "Blue Mosque," it is one of the most beautiful and well-known mosques in Istanbul, Turkey—"the city of 500 mosques." Sultan Ahmet built this edifice in the early 17th century on the southeast side of the Hippodrome, on the site of the Hagia Sophia palaces. The Blue Mosque was meant by Ahmet to rival the ancient Hagia Sophia, and because of its distinguished exterior, featuring a higher dome and many semi-domes, it succeeds in doing so.



SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 19, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.



Teacher on Her Knees...

A Different Way of Teaching

Encourages Children's Creativity

by Emily J. Horswill

IN AN OLD HOUSE high above Seattle, Mihoko Hirata, a Japanese specialist in the Suzuki method of teaching violin, kneels in front of a small child. The three-year-old is holding a violin the size of a cigar box.

Although the Suzuki method is a household phrase in the United States, a teacher who spends her day on her knees is an unusual sight. "Japanese custom?" Mihoko laughs. "You've been seeing too many old movies? I kneel because Professor Suzuki feels that children are more comfortable with people their own size." Professor Suzuki feels that equal stature promotes communication.

Mihoko explains further: "The Professor says all children have creative ideas. Give them a chance to relax and you'll get some helpful hints."

Now Mihoko smiles at her pupil. Encouraging a break, she points to the view framed by the open window. Far below, sunlight splashes a rain-washed city. To the west, Seattle's famous Space Needle sparkles. The air tastes of salt, and the water stretching to the Olympic Mountains looks as if it had been spilled there this morning. A sign on the lawn reads "Talent Education." Here, six years earlier, Mihoko Hirata had been persuaded by a group of parents to organize this unique school. Years have passed—now teachers come from distant states to watch Mihoko guide and teach children.

Mihoko directs attention back to the classroom. A child with blond hair drift-

ing down the back of her dress stands before Mihoko, looking like a tinsel angel designed to trim a Christmas tree. She bows to "Teacher," and gives her the violin. Teacher returns the bow and offers the tot a furry toy mouse. "Hold your fingers on the strings, like this, but leave room for Mousy to walk through your hand," she demonstrates. In the background, four mothers and their children sit observing.

Soon, Mihoko exchanges bows with her angel and says, "Go show Mother." The child bows to her mother and performs proudly. She repeats this skit for each of the watching families, then returns to her teacher. Mihoko asks the mother to join in her daughter's lesson. "A violinist's position is difficult to hold because it is unnatural," Mihoko says. "It helps to think, 'the weight of my arm is underside' or, 'my arm is heavy' while practicing." She addresses the toddler: "Your hands aren't as stiff as ours. Show your mother the right position." She excuses them and asks for a volunteer. Eager hands reach high.

Only once in the following hour does a tot respond negatively. Mihoko Hirata dismisses him saying, "Go sit by the window," and ignores him. Shortly, he slips back to claim a spot near "Teacher." The magic spell this fragile-looking young woman weaves reflects a special quality she brings to Suzuki's concepts.

Professor Suzuki, as a youthful concert violinist, looked at a world that seemed about to disintegrate for lack of discipline. He found that if a student scheduled time for studies, he mastered lessons quickly, but that this planning was rare.

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With this realization the seeds for the Suzuki method were planted.

Today, his books are internationally known. They recommend playing music in the nursery to make it part of daily life and to develop appreciation. The books also recommend early lessons by ear. Professor Suzuki says, "This is the natural way. Children learn to talk before they learn to read."

Parents Get Involved

In addition, at his school for instructors, in Matsumoto, Japan, Suzuki emphasizes parental involvement. Mihoko emphasizes this also: One or both parents must attend lessons with their children at the Seattle Talent School. "We started with one hundred children six years ago, and now we have two hundred fifty," she said. "When the parents get involved, some get out neglected instruments; some take their first lessons."

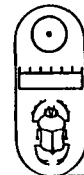
Yoshihiko Hirata, Mihoko's husband, takes an active role in supporting Mihoko's endeavors. Besides being trained in the Suzuki method of teaching, Yoshihiko is a master instructor of Shin Shin Toitsu Aikido, which teaches coordinating mind and body for self-control. In

addition to substitute teaching, his genius at repairing and rebuilding instruments makes it possible for the Talent School to rent violins reasonably, and he and Mrs. Hirata lecture annually as a team at the Colleges of Music at the Universities of Wisconsin and Tennessee.

According to Yoshihiko, Mihoko "is the only one who ever rated as Suzuki's personal protege." Why did she attract Suzuki's attention? Yoshihiko answers: "Because Professor Suzuki thinks that a person must learn self-control to be of much use at anything, and the sooner each starts, the better. He saw Mihoko's pupils demonstrate these abilities in their primary grades. Besides, her five-year-olds can play those violins!" He chuckled. "The biggest 'kick' is watching their faces. They're so impressed with their own music."

But what is her secret strength? It's her belief in the Ki Philosophy: the Power of inner calm. The children at the Talent School see themselves positively in Mihoko's own inner pool.

Still, while membership climbs one step at a time, rent takes off by jet. With the School in financial difficulty, Mihoko made a trip home to visit Professor



Suzuki. She found him comparing drawings with an air of satisfaction. "Sometimes, I think I should have been an artist, instead of a teacher of little noise makers," he greeted her with a twinkle. "But how is the School?"

"I need all the training you gave me in patience."

The old man smiled. "If a little one needs to be told twice, tell him twice; if he needs to be told one hundred times, tell him one hundred times. Remember all children are talented."

"One of our problems is equipment. We have only two upright pianos for seventy-five pairs of hands."

"Oh, that will never do. I'll help you." As they visited, the Professor bustled about gathering materials for his project. On a table he placed rice paper, sumi brushes, and ink. That night he didn't go to bed. When Mihoko boarded the return plane, she carried an armful of his drawings lettered with advice for parents and teachers. She sold them at

the Japanese Community Festival and bought a battered baby grand piano which required all of her husband's skills to renew.

Now the piano forms a backdrop for Mihoko Hirata kneeling beside a little fellow. Parents' faces soften, as she says, "Let me help you," to the youngster. "Ah-h, that is *good*. Go show Mother the *right* way." The child's face glows. Suddenly, understanding has arrived: Mihoko Hirata stars each pupil while she plays the minor role. The triumph of the child violinist claims attention, as Mihoko blends into the background to project the performing child.

"These little ones; so cute," Mihoko enunciates in correct, careful English. "They learn to love beauty so quickly, then they develop the desire to make music, and find they must work hard to achieve. Concentration brings success, and a good life lies before them." A glance at Mihoko's face shows that her "good life" has arrived. △

For the Prospective Mother

DURING the Golden Age of Pericles in ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense.

It was affirmed that such indulgence had a definite influence upon the unborn child and tended to fashion its personality. If a prospective mother is continually distraught, depressed, agitated, or harrassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child.

Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child.



CHILD CULTURE INSTITUTE

Rosicrucian Park, San Jose, California 95191, U. S. A.

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Developing A World View

Seeing the world in its true nature

by Thomas Parker, Ph.D.

EACH OF US tends to perceive the world in our own image. We select certain parts to see, choosing not to see other parts. We block ourselves in a little corner of the created world and think we see the whole thing, when in fact we experience only a small part. We are often unable to see that those things which seem most real and permanent are actually the most transitory and impermanent.

It isn't that the world is unreal. It's just that the world is not what it appears to be. Our senses turn things inside out—perhaps *backwards* is the word. Causes appear to be effects, and effects appear to be causes. For example, we see the image of a movie on the screen. If we turn around and look at the projection booth we see that all those images are coming from somewhere else and not the screen.

Some scientists have said that the basis of life is organic carbon chemistry and that the basis of consciousness is bio-electro-chemical processes in the brain. It would be more accurate to say that the life force is behind the carbon chemistry and that consciousness is behind the brain processes. As we look at the physical world we tend to see it as being the cause, and then we have the effect—consciousness. However, just the opposite is true. *Consciousness* is the cause and creator of the physical world.

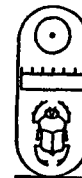
Our view of the world is based on the information we receive from the senses, but the senses give us information that is inaccurate or that we incorrectly interpret. Moreover, we confuse the informa-

tion from the senses with our imagination. For example, seeing a flower and appreciating its beauty is perceiving correctly. If we see a rope coiled up in the road and leap away fearing it is a snake, then we are perceiving incorrectly. Our conception is not an accurate one.

Although the senses sometimes permit us to have correct perception on a certain level, it is difficult for us to distinguish between accurate and inaccurate perceptions. Therefore, our view of the world is often confused. This confusion may even be accepted socially. Several hundred years ago people were convinced that the world was flat. Now we laugh and ask how they could have been so foolish; yet with the same sort of smugness we are convinced today that the world is as we see it—a three-dimensional world composed of objects.

If we look at the physical world our senses tell us it is permanent and solid, yet science has shown us that it is largely empty space with tiny particles grouped together and whirling around other particles associated with certain energy fields. By discovering these particles and energy fields modern physics has pierced the first veil of delusion in the world. Scientists have subsequently found that these particles are composed of yet smaller and smaller particles. What science is now working with and discovering is another layer of the delusion. Behind that physical energy there is something more.

Matter does exist, but it is not what it appears to be. Our realization is stopped by those forces of energy and particles just as our ancestors' realization was stopped by the gross appearance of matter. We acknowledged only the phenomena of matter and energy. Those



phenomena and ideas that do not fit our views are unseen.

Since our point of view determines what we are going to see, we now live in a pseudo-world that *seems* real with its sights, smells, sounds, and so on, not realizing it may be something quite different from what our senses tell us. Although the instruments and theories of science help us to see through the darkness into the nature of reality that escapes our bare senses, to see even more deeply we must make use of consciousness as a tool.

Inner Experience

Consciousness is the basic building block of the universe. Deep mental concentration makes perception of its source directly available. There is a method for doing this—a method uncommon in the West. Following this method, one takes a certain truth and concentrates on it until one experiences it, that is, becomes *at one* with it. The ability of the mind to do this is unknown to most Westerners. We have developed a tremendous ability to stand back and look at things from every point of view, but we have not developed the ability to become at one with it so that we have the experience of it.

Such experience is *inner*. One is able to experience the world directly rather than through the senses. But most of the time we live in a pseudo-world and think of it as the real world. We may think we know how to run ourselves in this world. All seems to go well. We think, "How happy I am," and then suddenly something goes wrong—the machinery breaks down, everything is awful, and so we are unhappy. If we can live accurately, we do not suffer as much pain. To do so, we must be able to control our state of consciousness.

There are mechanisms hidden within the human body for gaining that control. These mechanisms reside within the central nervous system. Often it is referred to as the "ladder of the spine." One can learn to concentrate and wilfully control the energy that flows in the spine. Already we have biofeedback methods for controlling autonomic nervous functions, such as control of the heartbeat, vasoconstriction, or temperature control in various parts of the body. The key to that control, as well as the key to con-

trolling life forces within and without the body, is concentration.

If one concentrates on the energy in the spine and learns to feel and experience the flow, increasing amounts of energy can be withdrawn from the body to the spine, and higher states of consciousness become possible. This energy can be used to pierce the veils of delusion and lead to a perception of truth. To expand consciousness beyond the confines of one's physical body, one must withdraw a great deal of energy from the running of that body. The breathing and heartbeat must slow down as the energy is withdrawn to allow that energy to go into the spine and cerebrum. Only by accumulating a great force of energy in the cerebrum can these perceptions be made.

In deep concentration, by bringing the energy to the cerebrum we actually change the structure of this organ's cells. This energy also radiates through the rest of the body and changes its structure. The spine particularly has to change so that it can handle larger and larger amounts of energy. As it does this and becomes aligned, tremendous energy can then flow through it. If our energy is directed to the outside world, then that is all we are able to perceive, but when we are able to reverse the energy we have then taken the step that will allow us to perceive the source of all energy.

Developing a world view includes the goal of expanding consciousness to the point where we become at one with all consciousness, allowing the creative force of the universe to work through us. Behind all of our needs, desires, and obsessions, the qualities of the soul are trying to express themselves. If we try to express these qualities through the physical world they become distorted and cause us pain. For example, one quality of the soul is bliss, but if we try to express it on the physical level, it often results in the use of drugs and alcohol. It is a delusion to think we can express that quality in a physical way.

The more deeply we can see the world in its true nature, the more adequately we can live. The universe goes to unlimited trouble to provide us with experiences needed to understand the world. Our task in this life is to discover the source of truth. The world is like a gigantic

school and we are its students. Delusion is ignorance. Ignorance means lack of knowledge. The school of life corrects that ignorance. The simplest lessons teach us how to move our bodies—walking, running, playing games. Then we learn to run our minds.

There are subtler lessons: The thoughts we have in mind run our life. Everything we do comes back to us. Kindness is

always returned, even if not by the person to whom we were kind. Angry thoughts or actions will come back to us from someone. Ultimately we have to learn that everything we do, we do to ourselves.

If we approach truth, we find joy. If we understand the world, we can enjoy living. To attain such understanding, we must change our view of the world and learn to perceive the world as it really is.

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.)

October: Menahem Begin, Prime Minister, Israel, is the personality for the month of October.

The code word is GRANT.



MENAHEM BEGIN

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



SIR HASSANAL

December:

Sir Hassanal, the Sultan of Brunei, will be the personality for December.

The code word will be ANKH.

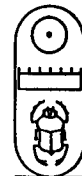


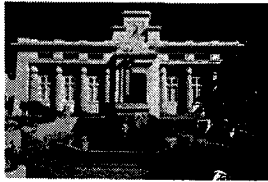
FIDEL CASTRO

January:

Fidel Castro, Premier, Cuba, will be the personality for January.

The code word will be POLL.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Hidden Meaning Within Thought

Rosicrucians Thinking Together — Part IV

Prepared by Research Staff

ROSICRUCIANS from around the world recently participated in an intuitive experiment that is shedding new light on the meaning of *thought*.¹ Using the process of concentration-contemplation-meditation, participants shared their insights regarding the questions: *What is thought? How does thought relate to man? Does thought have a universal purpose?* Shared insights were tabulated and synthesized into a three-part *Mindquest* report.

As discussed in the first two reports, *thoughts* are the images from which realities are created in man. Thought images are the ever-living, self-renewing building blocks in imagination, in reason, and in perception. Thought is useful to man because the movement of images in the mind can correspond with changes taking place in the external world. The reason that a correspondence exists between mind and universe may be that both operate in analogous ways. From the vantage of a hologram model, the universe itself looks much like "*a thought*".²

Some participants felt that thought does not have a universal purpose. According to this view, *purpose* is a philosophical concept invented by human thought. Therefore, the idea of purpose can only be expressed in relationship to human participation and intelligence. Several participants suggested that "thought

creates purpose, but thought itself has no purpose."

The majority of participants felt that a purpose could be ascribed to thought. As summarized and tabulated in *Table 1*, the purpose of thought may be that of creative evolution, transcendence, self-realization, culture formation, meaningful knowledge, insight, and reintegration. These ideas might be summarized by the statement: *The purpose of thought is the creative evolution of Being*. For man, the statement might read: *The purpose of thought is the creative evolution of mankind's realization of Being*.

According to the Rosicrucian ontological model, the two basic components of Being are energy (Spirit Energy) and force (Vital Life Force). Force is the organizing principle or intelligence of Being; and energy is the "substance" that is organized (see *Fig. 1*). The structure of the universe and thought are related in that both consist of energy and force. The forces of Being organize energy into subatomic particles, atoms, stars, planets, and living organisms. In the human mind, the forces of Being organize energy into archetypes, images, ideas, symbols, realities, and initiatory experiences.

Even the behavior of mind and universe is similar. In the universe, energy patterns are continually transformed. Stars and planets are continuously created and destroyed in the metamorphosis of matter. Thoughts, too, melt and coalesce in continuous cycles of transformation and rebirth as old realizations grow and

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TABLE 1

THE PURPOSE OF THOUGHT IS: to allow for the creative evolution of Being, the creative evolution as a process of BECOMING. Thought is universal imagery in an ongoing process of becoming. The many ideas which contributed to the formulation of this "purpose" are summarized and outlined below.

A. CREATION:

- "Thought is necessary to the manifestation of the universe."
- "Thoughts require action to have purpose."
- "Thoughts are needed to bring creative forces into usable form."
- "The universe is sustained and ordered by thought. On the personal level, thought can be said to be the crucible in which human desires are transmuted into realities."

B. EVOLUTION:

- "The purpose of thought is to change man from a passive-responding animal into an active participant of creation."
- "The purpose of thought is to advance life forms."
- "The purpose of thought is survival. Living things will die without an ongoing fulfillment of purpose and thought."
- "Man may be an approach to an ultimate thought form."

1. Transcendence:

- "Elevation to higher planes of awareness."
- "Elevation to a state beyond thought—to a state of absolute unity, beauty, light, harmony."

2. Self-Realization:

- "Realizations of unity, essence, and meaning."
- "Self-realization in order to achieve goals."

3. Culture Formation:

- "The purpose behind the elementary ideas or germinal ideas from which the social structure has been developed."
- "Thought is the primary image leading to the manifestation of certain patterns of associated ideas that may be recognized in all types of culture."

4. Communication:

- "Communication allows new opportunity to live virtuous lives in harmony and at peace with other men."
- "Communication teaches man to assume self-responsibility."

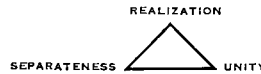
C. UNIFICATION, SYNTHESIS, AND MEANING:

1. Unity:

- "The power of thought is increased as thoughts are combined."
- "A single thought in harmony with 'universal' thought will be strengthened."
- "The sum of thought is greater than the separate thoughts making it up."
- "To bridge the gap between material energy and force."
- "To think together—to realize the brotherhood of man."
- "To bring order out of chaos."
- "To bring oneness with God."
- "To bring about a marriage of mind."

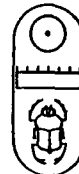
2. Knowledge and Insight:

- "To achieve goals."
- "To explore possibilities."
- "To assign probabilities."
- "To provide light on man's path."
- "To provide the illusion of understanding."
- "To discover natural law and invention."
- "To gain understanding of what brings about thought."
- "To allow man's reflected view to mirror the image of the creative force."
- "To reach a satisfactory conclusion to any situation."
- "To create realities." (see diagram)



3. Meaning and Significance:

- "The universal purpose of thought lies in its very essentiality; in its essence lies the means for its expression, execution, and fulfillment."
- "Thought illumines the meaning, purpose, and significance in man's universe. This is because thought gives visible form to the invisible."
- "Thought is a formative, elemental symbol. Its purpose is to be."
- "Divine Mind does not have purpose. It is purpose."



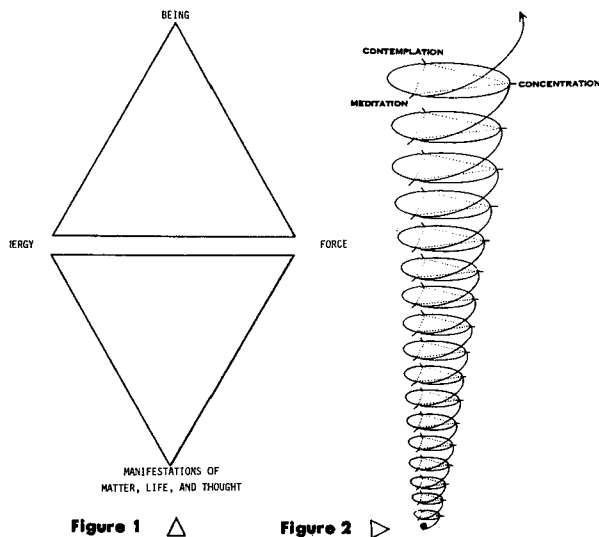


Fig. 1: A Rosicrucian model of Mind and its manifestations. **Fig. 2:** A model of spiraling planes of consciousness in which realities are continually transformed. See text for explanation.

change into new and more useful realities.³ In the universe, matter and energy are interchangeable under appropriate conditions. In the mind, thought-images and energy are also interchangeable. This may be experienced in moments of insight, cosmic illumination, telepathy, or psychokinesis.

One of the most serious challenges facing the neophyte is to move toward an intelligent open-mindedness. This does not mean that we must reject or abandon the knowledge or experience we have already gained. What it does mean is that, as creative imagination permits us to do, we must tolerate ambiguities without anxiety, integrate concepts in our thinking that seem to be diametrically opposed on the surface, rely as much on our intuition as our intellectual analysis, validate, investigate, and learn about new discoveries relevant to our Rosicrucian work and do so without fear. This is no easy task, for it requires us to commit ourselves to our work with the certainty that competence requires, while realizing that what we are now sure of may be

proved "untrue" tomorrow and that every answer is but the parent to a host of new questions. The more we can understand and practice the art and science of creative thinking, the more we will be able to do just this.

Each neophyte, called by that still, quiet voice of conscience, eventually comes to the state of Being-at-One (of Being-in-Love) with what had previously seemed to be another outside himself. In such an *assumption** experience, there is a realization of the greater Self. Being then becomes realized as indivisible. As we forsake the thoughts of separate being, we become more universal. We witness the universe *imaged* within ourself.

The three important questions—*What is thought? What is the universe? and How are the two related?*—are resolved in the realization that Man is Mind and contains images of a universe as a reflection of Himself, Being. Separate desires for knowledge, happiness, and immortality can then be "imaged" as a single force—to be. The Self then realizes what it is to be Self-conscious. With Self-consciousness, Being can become the perceiver of Being. The initiate then drinks from his own sacred stream and therein quenches his thirst for higher evolution. He is fulfilled. He is returned to his beginning. As expressed by T. S. Eliot:

*We shall not cease from exploration
And the end of all exploring
Will be to arrive where we started
And know the place for the first time.*

As symbolized in *Figure 2*, our thoughts move through spiraling planes of consciousness in which our realities of Being are continually transformed. Each turn of the spiral returns us to a beginning which holds a greater potential for unfoldment.

Having realized that "a thought" is not an independent entity, but an imaged representation of subconscious energies and forces, and having also realized that a "person," too, is not an independent entity, but a symbolic representation of

**Assumption*: Changing places, persons, and power. You assume you have exchanged places with the other person, assuming the other's personality. In Divine Assumption, you assume you are exchanging your limited self-consciousness for the Consciousness of God. From *Rosicrucian Manual*, 25th Ed., AMORC, San Jose, CA, 1978, pp. 66-68.

cosmic energies and forces, there are no thoughts, no entities which are constant and self-contained. A man is a being through which universal forces work. A thought is an imaged idea through which human forces work. These forces are both constructive and destructive. Both are essential in the universal cycles of energy exchange, the formation and disintegration of ideas and forms.

The concept of duality arises, for example, when it is believed that there is a "me" writing and "another" reading, or when it is believed that there is a "me" speaking and "another" listening. In our reality we perceive separate images that give rise to differences in experience and meaning. Perception involves both physically distinct sensations and our interpretation and re-creation of them in our mind, so that the elements are often rearranged into new forms. It also involves understanding the mutability or changeableness of these, their transformation into each other, their transmutability

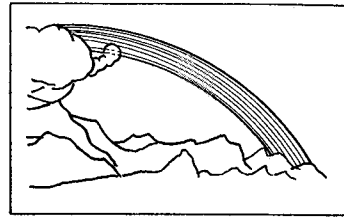


Figure 3

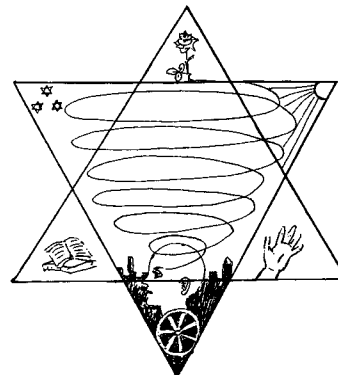


Figure 4

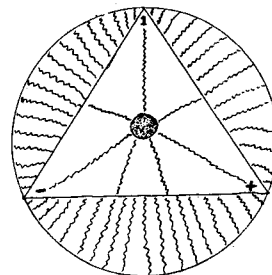
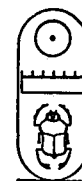


Figure 5



Figure 6



Figures 3-6: Symbols and accompanying quotations were submitted by participants in the "Rosicrucians Thinking Together" experiment. For related details, see footnote #4.

Fig. 3: "I imagine the rainbow in color as a universal symbol of thought for the following reasons: 1. It appears to be a connecting link or bridge from one point to another. 2. It has no beginning and no end. 3. It is intangible and elusive. 4. It can be weak or strong, clear or hazy. 5. It makes something where there was nothing. 6. It is colored by atmospheric conditions as thought is colored by emotion. 7. To go beyond the rainbow to the proverbial 'pot of gold' has been man's dream. To go beyond thought is to transcend into light and perfect beauty, to achieve Cosmic Consciousness." Fig. 4: "Thought is the vehicle by which the universal consciousness progresses to its highest spiritual state." Fig. 5: "Being does not state a purpose; it just is. The existence of natural laws indicates that repetition of cycles, disappearance of one form and emergence of another—anything necessary will be done to insure the ongoing of Being. And it is going to fill the circle of all that is. Differentiation, the focalization of Being into personality, results in purpose. The personal mind, because of limitation, sees direction and value in thought and therefore assigns it a purpose. Therefore, purpose would be the reality for individuals and groups. If there is universal purpose in actuality, we can never get closer to it than reality. But were we created to give purpose to Being?" Fig. 6: "Thought is awareness. It is Being. It is a state of experiencing the now. Thought gives man a conscious realization of himself and his surroundings. If this were not so, he would not exist to himself."

in the alchemical sense. In other words, the essence—the totality—of “perception,” which produces the *key* to wholeness and self-mastery, is its impermanence and illusory characteristics on the physical plane and its timeless, spaceless infinity on the higher levels.

The human is formed as a vehicle for Being, but it is through words as appearances of learning and separation that he falls into ignorance. Through words and images as an expression of knowledge (directly felt experience) the initiate is raised again and again so that the One Self, the One Being, realizes more of its actual Self. Thought which recollects knowledge of the actual is not merely learned. As a seed it is already there within. The purpose of Rosicrucian philosophy is to provide a mental atmosphere where the initiate may harmoniously participate in the unfolding experience of the flowering of Being.

Footnotes

- 1 Buletza G., (1977) Mindquest: Rosicrucians thinking together I. *Rosicrucian Digest* LV(2):15; Buletza G., Bukay, M., & Schaa, J., (1978) Mindquest: Rosicrucians thinking together II. What is thought? *Rosicrucian Digest* LVI(7):16.
- 2 Buletza G., Bukay M., & Schaa J., (1978) Mindquest: Rosicrucians thinking together III. The images of man. *Rosicrucian Digest* LVI(8):22.
- 3 Buletza G., Allen M., Bukay M. & Schaa J., (1978) Mindquest: The science of intuition. *Rosicrucian Digest* LVI(6):18; Bukay M., Buletza G., (1977) The insight experience. Create your own symbols of transformation. *Rosicrucian Digest* LV(11):31.
- 4 AMORC (1978) *Rosicrucian Manual*, 25th Edition, Revised. Kingsport Press, Tenn. pp 66-68.

The Officers and Research Staff are most appreciative of the response to *Rosicrucians Thinking Together—A New Experiment*. Many excellent ideas were contributed which had to be condensed or summarized because of space. We hope to publish more responses in the first volume of the upcoming *Mindquest* Symposia.

Education does not necessarily make for profundity of thought.

Intelligence, observation, meditation, and reason do.

—Valdivar

ROSICRUCIAN CONCLAVE

CALIFORNIA—Central California Conclave—November 10-12, Oakland Masonic Temple, 3903 Broadway, Oakland. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For more information, please contact Karl H. Goesele, 210 W. Eaglewood Ave., Sunnyvale, CA 94086.

CONVENTION '79

Prepare now for this great event! Reserve these dates in 1979: July 19, 20, 21, and 22. Full details in next issue.

*The
Rosicrucian
Digest
September
1978*

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

Mystical Thought of Two Presidents



MY MOST intimate talk with William Howard Taft was during an hour's ride on a boat in the East River when we stood together at the rail on the deck and looked out over the water and discussed some of the higher things of life. I wish that I had the privilege of telling all that I might about the inner personal life of this man.

This much, however, is known. He was essentially a mystic in every thought and in every act. This point we discussed while on the boat. I remember his saying that he presumed that he would some day be severely criticized for his rather broad and unique viewpoint of the higher things of life, and especially of religious and spiritual principles, much as Thomas Jefferson had been criticized in his day.

I cannot help recalling how much alike Taft and Jefferson were in the high ideals they held and the attitude they took toward religious matters. In the case of Mr. Taft, he found many thousands holding similar ideas and thus enjoyed a wide companionship in his religious worship. In fact, he found this companionship rapidly increasing in numbers during the last few years. With Mr. Jefferson, however, the case was quite different. He was lonely for such companionship except as he found it among the few who constituted the early Rosicrucian body with its headquarters in or near Philadelphia.

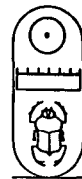
Mr. Jefferson has been very generally classified as an atheist, and there are

many books and historical writings extant which definitely classify him as a disbeliever—an opinion thoroughly established in the minds of those not broad enough to investigate and determine the real facts. Yet, I can turn to books here in my library containing the official messages and papers of the Presidents of the United States and find that Thomas Jefferson, as President and as an individual, was neither an atheist nor a disbeliever.

He was an original thinker, undoubtedly. He was not given to the use of pet phrases and terms and formulas. If he disbelieved anything very strongly, it was this: It was necessary for anyone to prove or manifest his religious convictions by the use of orthodox phrases. This very belief, or rather disbelief, however, was responsible for the charge made against him that he was not a godly man.

To him, the thought of a personal God, almost a duplicate of man, was not only inconsistent but impossible to accept. Therefore, he refused to adopt the general theological idea of God and likewise refused to use the standard theological phrases in his official writings and speeches. But he did use in place of this term such words as Providence, Divine Mind, Omnipotent Intelligence and other similar terms.

Certainly, the use of such phrases excludes the idea that he had no belief in the existence of a Supreme Architect,



Supreme Ruler, or Supreme Intelligence, governing and directing the affairs of all beings. In his official reply to his notification of election to the Presidency, dated February 20, 1801, he found a typical example of his religious phraseology in the following sentence:

But whatsoever of understanding, whatsoever of diligence, whatsoever of justice or of affectionate concern for the happiness of man it has pleased Providence to place within the compass of my faculties shall be called forth for the discharge of the duties confided in me.

He, himself, gave the very best explanation of his attitude in these matters when in his first Inaugural Address, on March 4, 1801, he explained that since America had been founded for the purpose of giving everyone religious liberty and a freedom from religious intolerance, we should not permit political intolerance to become the cause for further wars. Then he expressed this jewel of a thought: "But every difference of opinion is not a difference of principle."

The Jefferson Bible

Mr. Jefferson had original ideas and an original interpretation regarding passages in the Holy Bible. There were sufficient persons interested in his viewpoint to warrant the writing of his version of the Bible and having it published. We regret that copies of the Jefferson Bible are not available at the present time. But to those of us who have seen this great work by this man, there is no question left as to his absolute conviction of the existence of a Supreme Being.

His difference of opinion in regard to that Being and of other religious principles did not constitute a difference in principle. He was, nevertheless, considered an atheist by the intolerant orthodox persons of his day and is still so considered by the same class of persons.

With Mr. Taft, the case is slightly different inasmuch as his opinions centered not around the terminology that should be used in attempting to describe the person or character, nature, or attributes of God but around the sectarian doctrines and creeds of denominationalism. Even this is sufficient in these days

to bring upon the head of any man or woman the condemnation of Christian bodies and to label such a person a disbeliever.

Both Jefferson and Taft found in the broader mystical principles of religion an attunement with the human side of all beings as well as with the spiritual side. Both of them believed that the divine rights of men and women were to live and be happy in accordance with their individual rights. Both of them believed that a smile and a kind word had more power to save than a stereotyped religious formula.

Both of them became living examples of right thinking and right living, and both of them have left monuments of character and personality that will not only remain for hundreds of years but also will keep their memories ever green in the hearts as well as the minds of the masses.

Mr. Taft's last days were typical of those anticipated by all mystics and all persons who have lived according to certain laws and principles that bring Peace Profound. He knew that his days and even his hours were numbered. He knew that transition was not only an inevitable law of the Divine Scheme of things, but close at hand in his own life.

In the face of such knowledge, he was yet able to move about or to rest peacefully without pain or suffering. Without regret or sorrow, he awaited with anticipation the coming of the great change into the newer life which, he realized, lay just across the borderline.

Transition

In our Rosicrucian teachings, we hold that *any* modern or ancient doctrine is false and unfounded that attempts to claim that transition, or so-called death, can be avoided by proper living and thinking. We teach that transition is inevitable and in fact a joy and a blessing. We also teach that by proper living and proper thinking, we may attain that highly desirable condition wherein we may remain free from disease, pain, and suffering and pass to the ultimate change in peace.

It is notable in the case of both Taft and Jefferson that there was a complete

absence of the fear of death. Only the mystic who knows what death or transition really is can have this peace of mind and be free from this fear. Modern sectarian teachings do not tend to free man from the fear of an unknown change that leads him into an unknown existence for an unknown time.

When one knows that he has tried to do the best that is possible and has benefited by each experience and lesson, he can face the great event of transition

with joy and with sublime peace knowing that the future is not to be cut short and the inner self plunged into prolonged oblivion.

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.

SUPERBRAIN

(continued from page 12)

Perhaps the most intriguing peptide usage is in the understanding and control of pain. A few years ago, Avram Goldstein of Stanford University stirred more scientific curiosity by announcing that the brain had natural receptors for opiates. Why would nature provide such a thing? One possibility was that the brain made its own opiates.

In 1975 two scientists, Dr. Lars Terrenius of the University of Uppsala in Sweden and Dr. John Hughes of the University of Aberdeen in Scotland, independently found an opiate-like substance. It was labeled endorphin, for endogenous morphine (the morphine within). Goldstein also found the opiate in the pituitary gland.

What is the function of the brain's own morphine? To find out, Goldstein placed a number of normal people into stressful situations and then gave them naloxone, a drug that antagonizes morphine and prevents its action, while others were given a placebo. Those receiving the placebo relaxed when the stress was removed; those on naloxone remained keyed up, indicating that the morphine within is needed to keep us on an even keel. "Maybe we all carry our own dope in our heads," says Goldstein, "so we don't get uptight—or at least to help us overcome our being uptight."

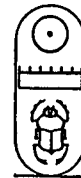
Peptides may also be the key to the chemistry of mental illness. Dr. Guillemin, for instance, found an endorphin called somatostatin that turned a rat stiff as a board for three hours. Nothing could make the animal move a muscle. Some scientists became interested because the immobile state suggested that endorphins may be the key to catatonic schizophrenia, a form of the disease in which the patient remains rigid and silent.

It is too early to tell what it means, but Dr. Terrenius and his colleagues have found that this endorphin does appear in unusual amounts in the urine of schizophrenics.

Dr. Frank Ervin at the University of California at Los Angeles tracked down another endorphin, called leu-endorphin in the dialysis waste fluid of schizophrenics treated for kidney disease. These patients all lost their hallucinatory symptoms after dialysis.

In still another study, Dr. Nathan Kline, director of the Rockland Research Institute of Orangeburg, N.Y., gave endorphins to several schizophrenic and depressed patients and found positive effects in all of them. The depressives had a mood lift, and the schizophrenics felt a sense of euphoria that lasted for hours.

Only a few years old, peptide research is already drawing scientific workers from many disciplines from all over the world. Peptides have shown an extraordinary capacity to stimulate brain cells to overcome deficiencies and to enhance qualities of memory and learning already there. They hold the secret to mood and



emotion and to pain perception. If their promise continues to be borne out by subsequent research, the peptides may indeed create through chemistry the era of the superbrain.

If, as the author suggests, a new era of cerebral potential may lead to new and superior computers, who can say that the reverse may not also be true as computers probe the secret workings of the human mind?

Not surprisingly, IBM's Thomas J. Watson Research Center in Yorktown Heights has several brain projects on the boards. There, Drs. Roger D. Traub and Frederick A. Dodge, Jr., are using computer models to explore the wonders of that mass of nerve tissue that lies within the head. Their research has dealt with such things as the integration, or fitting together, of neurons or nerve cells, and the signalling properties of those microscopic cells that function as tiny transmitters.

Bewildering? Yes. But, as Dr. Traub explains, "There's a good deal of electrical activity going on in a neuron or a nerve cell, and by constructing a computer model of a single cell, we can get a better understanding of that activity."

Meanwhile, Dr. Traub has also been working with Dr. Rodolfo Llinás of the New York University School of Medicine to study the oddly named hippocampus, a Greek word once used to describe a mythological creature with the head and forequarters of a horse and the tail of a dolphin or fish. This is an area of the brain where epileptic seizures can occur, and further research may show new ways of treating such seizures.

What's it all going to mean to us? That's hard to say. But of all the mysteries of creation, none is more elusive than the workings of our mind.

Possibly, out of our urge to know, and the ability we now have to probe in ways we never knew before, there may come a time when we shall actually be able to improve healthy minds and help those that are troubled.

—Reprinted from *Think Magazine*

Rose-Croix University Extension

Europe and Africa

Next year, two courses will be offered in England and Nigeria:
"Your Personal Cosmic Bridge," and "Mirror of the Mind."

The dates are as follows:

Isis Lodge, Nigeria March 5 through March 17, 1979
Greenwood Gate, England March 26 through April 7, 1979

More information will be made available to members of these countries by the usual monograph mailing method.

ROSIKRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.

When You Change Your Address . . .

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

The Rosicrucian Order, AMORC
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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.

*The
Rosicrucian
Digest
September
1978*

The Ocean's Precious Web of Life

by Ernie Holyer

HAVE YOU EVER WANDERED along a rocky seashore and observed the many forms of marine life found in tidepools or among the rocks and kelp beds? Along the seacoast many marine plants and animals are visible. However, from the deck of a cruising ship you will probably not see much evidence of life. Although the ocean's surface may appear empty, it is actually covered with tiny plants and animals—just like a grassy meadow. These minute life forms, called plankton, are the basis of the ocean's precious web of life.

Marine plankton is the floating community of plant and animal life found in the world's oceans. The word "plankton" comes from the Greek word *planktos*, which means "floating." Plankton drifts with the ocean's currents.

Plankton plants, known as *phytoplankton*, use the Sun's energy to convert the nutrients, minerals, and salts of the sea into sugars, starches, vitamins, and proteins—food for marine animal life. A very small portion of the Sun's energy—the fuel of life—is captured in the surface levels of the world's oceans and utilized there by phytoplankton—the primary producer in the food chain. This ability

makes phytoplankton the basis of life in the ocean. Like pastures, gardens, and orchards, phytoplankton sets a rich table for plant eaters. Plant eaters, in turn, change phytoplankton into meat—to be consumed by other carnivorous marine animals higher on the food chain.

Plankton plants (phytoplankton) cannot swim. They cling to each other for support. Joined together, they float in sunlit surface waters like a gauzy web. You can observe phytoplankton under a microscope. Diatoms, the simplest and most abundant life form in our colder oceans, look like glittering glass boxes with jewels inside and spikes outside. The



Microscopic marine phytoplankton—basic food of the sea.



exquisite shapes of diatoms may remind you of Christmas tree ornaments and other beautiful objects.

Phytoplankton growth depends on adequate amounts of nutrients and sunlight. In spring, as sunlight increases, phytoplankton increases dramatically as the plants start to split in two. Other population explosions soon follow—an increase in the basic food of the sea is echoed throughout the ocean environment.

Zooplankton

Floating in the plankton community are countless small animals—zooplankton—consisting of tiny nonmotile (floating and drifting) animals and the larvae of countless other marine animal species (baby fish, small shelled creatures, etc.). As phytoplankton increases with spring, there follows an increase in zooplankton. These tiny plankton animals feed off the nutrient-rich plankton plants. The larvae of sea floor animals rise to the plankton web and enjoy their food-filled cradle. Tiny shrimp graze and grow on the web. Baby fish nibble on diatoms and feed on shrimp. Jellyfish dine on larvae, shrimp, and young fish alike.

At this point, a miracle has happened. Plant eaters have converted plants into meat. Now meat eaters can exist and survive. This is the bottom of the food chain. Life abounds and food is plenty. Schools of herring and mackerel feed on billions of shrimp and small fish. Tuna and tarpon feed on millions of herring and mackerel. Marine animals, sea birds, and human beings take their share of everything. They are at the top of the food chain.

The ocean's food supply is wide at the base and narrow at the top, like a pyramid. More small creatures exist than do large ones. The ocean is an environment. If all baby animals would grow to adulthood, this environment would become overcrowded. Starvation would follow and all creatures would die.

Nature checks overpopulation and insures survival of the species. Strong and healthy animals carry on for the benefit of all. Usually, nature checks population explosions through the next larger animal.

Where creatures overpopulate in enormous numbers, nature lets the larger

creatures do the job. The earth's largest animal, the blue whale (and other baleen whales), feeds on shrimp no bigger than your thumb. Baleen whales swim through the food-rich cold currents and polar waters scooping up plankton webs. Whalebone fringes inside their giant mouths trap shrimp and let everything else gush back out. Whales have grown larger than dinosaurs on a diet of tiny shrimp. Man in turn has hunted whales for their whalebone, oil, and meat. Now few whales are left and the great blue whale is nearly extinct.

Farther Down . . .

Not all sea creatures live in surface waters where they can be hunted. Several hundred feet below the ocean's surface waters there is dark, cold water. Because they need sunlight, plankton plants cannot live and reproduce here. As you go farther down, the water pressure increases. Colors change with the fading light.

In this twilight area, you find creatures with huge, bulging eyes. Blind prawns and fishes grope through the darkness, using delicate feelers and fins. Some fishes glow like fireflies. Others possess button-like lights and seem to carry torches beaming ahead of them.

Bottom Dwellers

If you could descend to the bottom, you would find that even the ocean's basement is occupied. Creatures such as barnacles and sea squirts cement themselves to rocks and filter foodstuff from the currents. On shell and gravel deposits, you would find thick-shelled oysters, jet-propelled scallops, and their enemy, the prowling starfish. Also found here are predators such as sea snails and brittle stars. There are clean-up scavengers, such as hermit crabs and lobsters, and camouflage artists such as sole and halibut that lie flat in the mud and show both eyes on the topside of their heads. Worm-like creatures such as synapta and elephant's tusk burrow through organic mud, eating as they go. And wide-finned fishes like rays and skates hover in search of prey.

Way below, you would encounter dragon-like fishes with fearsome toothy jaws. You might get ensnared in the

tentacles of the giant squid, a streamlined mollusk so powerful it can scar the mighty sperm whale with sucker marks. If you could dive with the fur seals, you might even detect the mysterious sealfish that no human being has ever seen alive!

These deep-sea creatures live thanks to dead plankton plants and animal remains that pass through the twilight zone and feed the hungry bottom dwellers of the world's oceans.

Organic matter collects on the ocean floor. Bacteria changes this matter into mineral salts. Wind and currents stir up these valuable nutrients and return them to the surface, where plankton plants start the ocean's life cycle anew.

The ocean environment is well designed. But sometimes disaster strikes in the shape of man. Overhunting of a particular species can ruin an entire habitat and destroy its occupants.

In the ocean environment each habitat houses a special community of animals. Each occupant is equipped for special chores. When one animal species is removed, another species overpopulates and threatens the community.

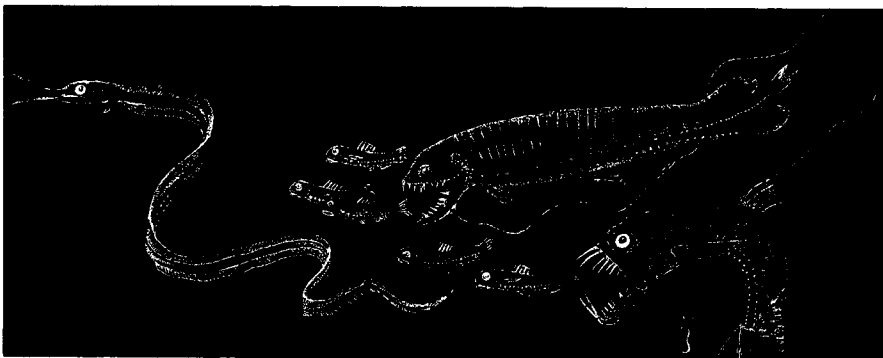
A coral reef houses a large variety of animals among which are the giant triton, a form of shellfish, and the crown-of-thorns starfish. Coral reefs flourish in the Coral Sea near Australia. People have collected the giant triton for its prized shell. However, the giant triton preys on the crown-of-thorns starfish, and

this starfish in turn devours living coral polyps. With its natural predator gone, the starfish overpopulated and has been destroying the central portion of Australia's Great Barrier Reef—thus threatening the many varieties of plants and animals it shelters.

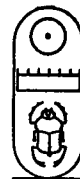
A kelp bed houses among other animals the sea otter, a fur-bearing marine mammal; and the sea urchin, a spiny relative of the starfish. Kelp beds flourish along the Pacific Coast from California to Alaska. However, they have been threatened in the past. People collected the sea otter for its fur. Sea otters prey on the sea urchin, and sea urchins devour the holdfasts of the kelp. With the natural predator gone, sea urchins overpopulated and destroyed many kelp beds—along with the animals they sheltered. Today, the sea otter is making a comeback, and kelp beds are flourishing along many parts of the West Coast.

Oil spills, atomic explosions, pesticides, and industrial pollutants can ruin ocean habitats in the same way that fire, flood, or earthquake can ruin the home you live in.

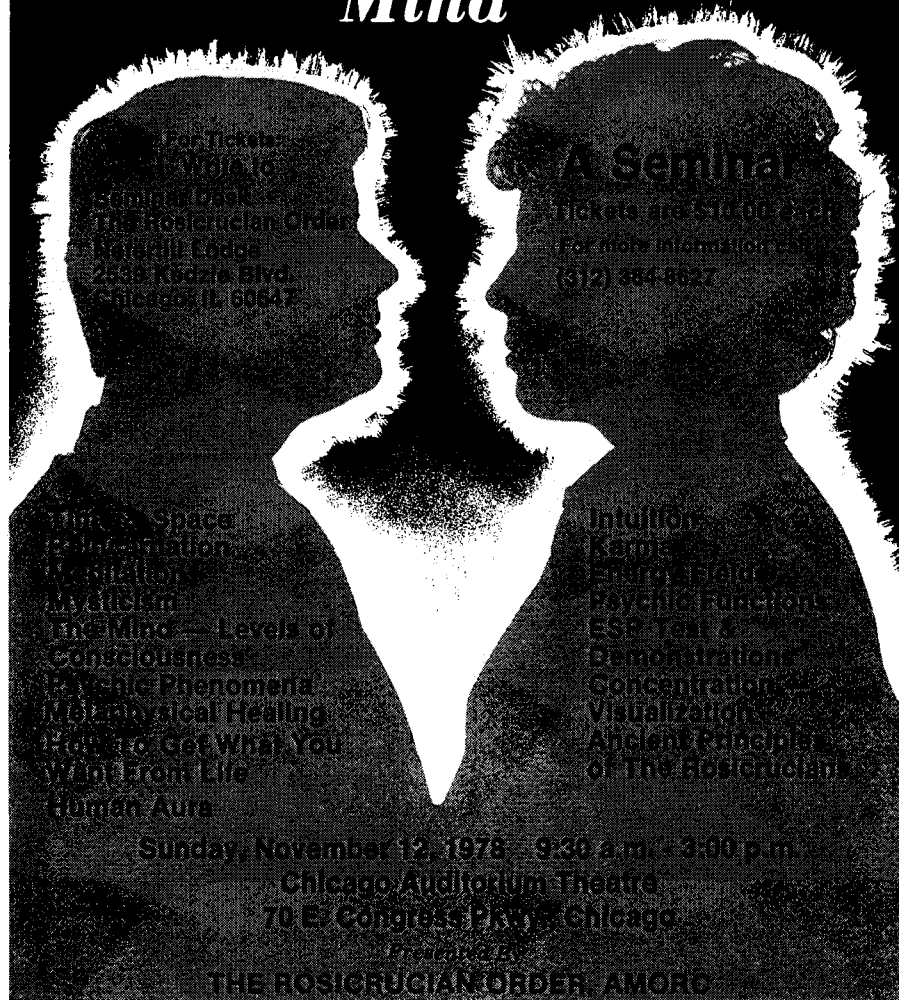
Once animals become extinct, they are gone forever. Not even the fabulously rich phytoplankton can bring them back. Oceanographers and divers, such as Captain Jacques Cousteau, who have studied the ocean first-hand, and many individuals around the world are fighting to save the ocean with its precious web of life. △



In the depths—some species utilize luminescent organs to attract prey.



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Rosicrucian Activities

Around the World

THE ROSICRUCIAN HUMANITARIAN AWARD was recently presented to Mr. George Myette, Director of the Seven Step Society in Edmonton, Alberta, Canada. The Seven Step Society helps ex-convicts to reform their character and lead useful and productive lives in the community. Their experiences are then useful in helping others who might become involved in a life of crime. Through practical help and teaching the Society helps ex-convicts who really want to change their lives. Years ago Mr. Myette saw the need for this kind of work. He realized the difficulty in gaining public recognition and community support for ex-convicts who want to change. As Director of the Seven Step Society since 1973, he has devoted countless hours in helping others to help themselves.

The Rosicrucian Humanitarian Award was presented in conjunction with an AMORC Public Lecture attracting over 100 persons. Both events were part of the highly successful Alberta Conclave—during which Rosicrucians from throughout Alberta convened for a weekend in Edmonton.

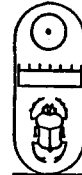


The month of June marked the twenty-fifth anniversary of the Joseph Priestley Chapter, AMORC, in Leeds, England. In early June the Chapter was honored with the visit of Frater Robert E. Daniels, Grand Master of the Rosicrucian Order, AMORC. Frater Daniels was a founding member of the Chapter, and the members were especially pleased to welcome him to Leeds during the Chapter's 25th anniversary.

Eighty Rosicrucians were present on this auspicious occasion, including Frater Harry Daniels, Manager of AMORC's United Kingdom Administration Office at Crowborough; his wife Soror Ruth Daniels; Soror E. Rosa Hards, retiring AMORC Grand Councilor for the North of England and Midlands; representatives of several subordinate bodies in the United Kingdom; and many Rosicrucians from throughout the area. During a special convocation, Frater Daniels delivered an inspiring discourse, sharing with those present his own memories of the Chapter's early days. He also spoke of the great progress being made by enthusiastic Rosicrucians in other parts of the world, and was optimistic about new AMORC subordinate bodies being formed in the United Kingdom in the near future.

During his trip to England, Frater Daniels also visited London, where he delivered a discourse and met with members at a convocation in Francis Bacon Lodge, AMORC.

On June 17, a full day of celebration was held at the Dragonara Hotel, Leeds, marking the 25th anniversary of the Joseph Priestley Chapter. A highlight of the anniversary celebration was a discourse presented by retiring Grand Councilor E. Rosa Hards, who has given many years of devoted service to the Rosicrucian Order.



What Happens Beyond This Portal?

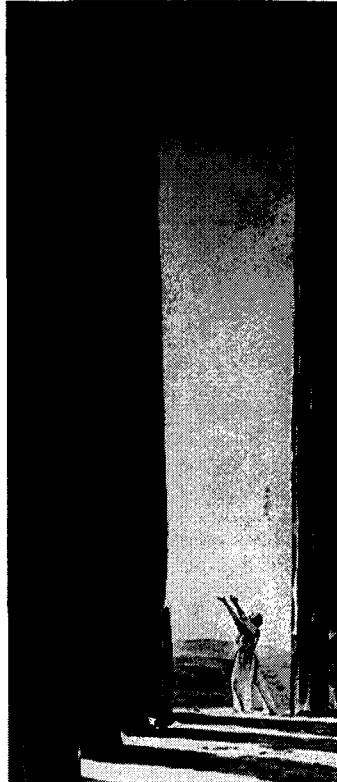
The Ancient Mystery Initiations

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THE ROMAN FORUM

Here is where decisions were once made that altered the political structure of the ancient world during the time of the Roman Empire. Originally the Forum Romanum in Rome was a proper name denoting the flat marshy spaces between the Palatine and Capitoline Hills. In early times the Forum was used for athletic games. With subsequent growth of the city and the erection of temples and other edifices, the Forum was used principally for political and religious functions.

(Photo by AMORC)

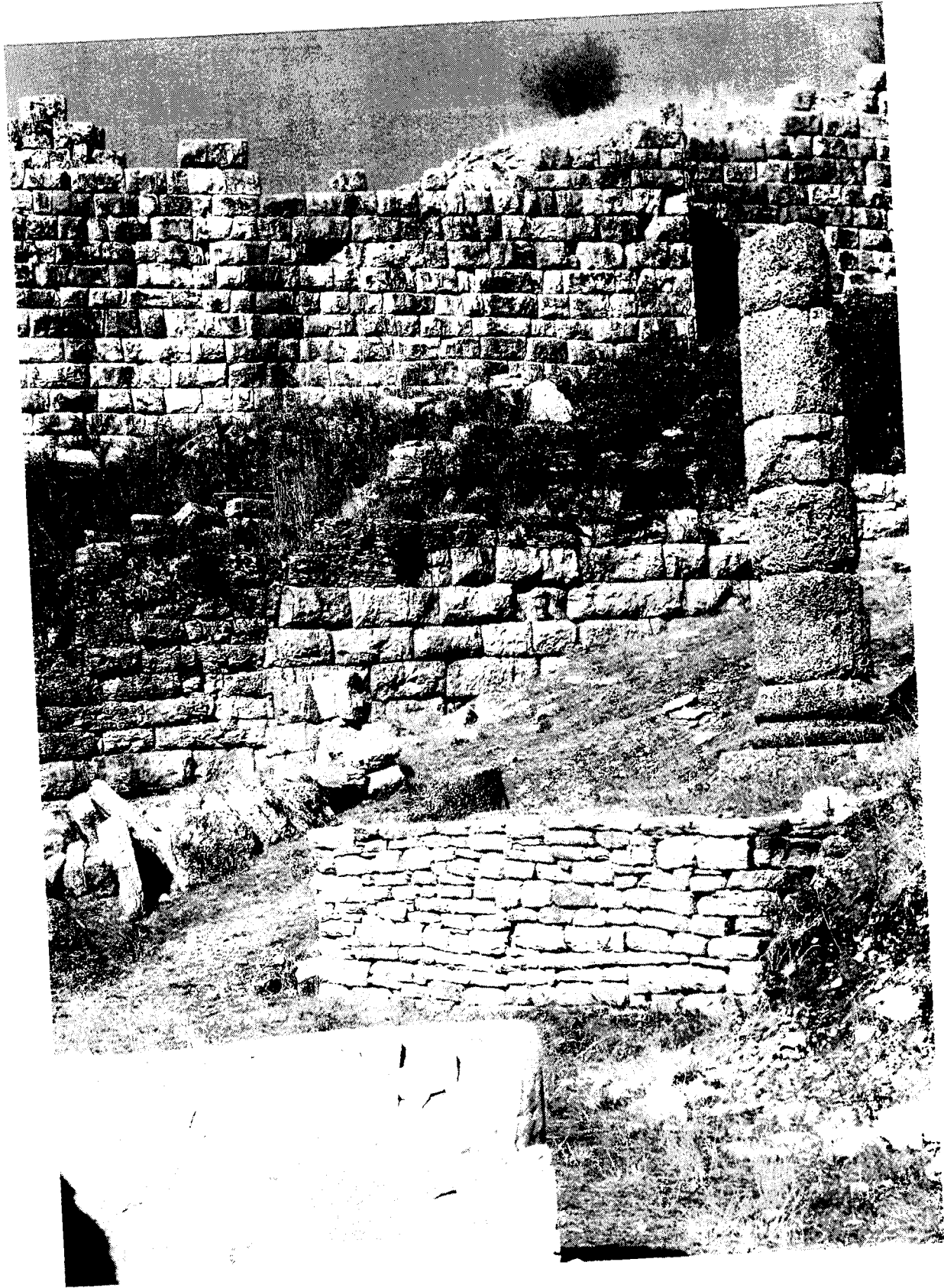
ANCIENT HELLENIC SANCTUARY (overleaf)

Shown here are the partial ruins of Dodona, the most ancient and venerable of Hellenic sanctuaries. Dodona is located in the rugged northwestern part of Greece. The Temple of Dodona was dedicated to the god Zeus. In the foreground may be seen a stone of white marble, originally part of an altar. The principal oracle in Dodona answered questions submitted to her by listening to the rustle of an old oak tree and to the murmuring of a brook. These were said to be her principal means of divination. Dodona is mentioned in Homer's *Iliad*.

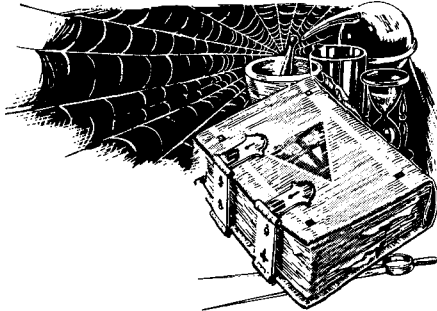
(Photo by AMORC)

**The
Rosicrucian
Digest
September
1978**





**THINGS YOU OUGHT
TO KNOW**



**A READING
TREAT**

Uncommon Knowledge

There is much unusual knowledge which is not easily available, especially in the realm of *mysticism, metaphysics, and esotericism*. Some of this knowledge is from ancient archives which today can be found only after extensive search in special libraries. In a sense many such truths are veiled by time and circumstance. The Rosicrucian Order has gathered a great deal of such material and reduced it to simple, everyday reading. The following list contains some of these *special discourses* which are available. You will find these discourses informative and interesting. They are offered at the following economical prices, and postpaid to you.

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Esoteric Essays

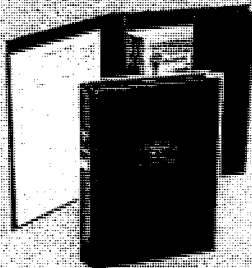
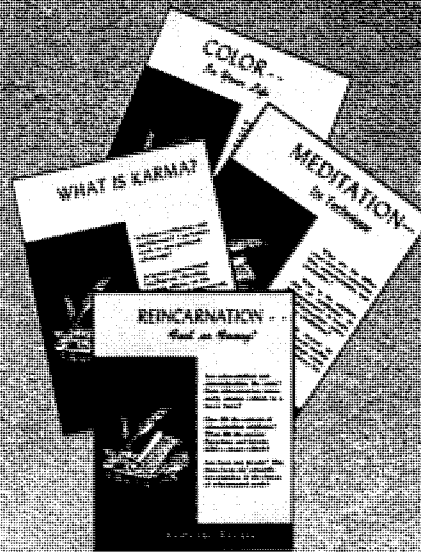
Esoteric Essays consist of a simple presentation of particularly interesting subjects in the realm of metaphysics and mysticism. The essence of these age-old subjects is introduced for brevity, and yet they are prepared in a manner which, it is hoped, will stimulate the reader to a more extensive inquiry and study of such channels of knowledge.

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BRAVE NEW ERA

A technique that could bring closer the day when plastics can be recycled has been reported by scientists at the Polytechnic Institute of New York, in the United States.

The scientists said they have developed a simple and reliable method which uses light analysis to determine when different plastics are mixing at the molecular level. A principal reason why used plastic products cannot now be recycled is that they must be separated by type of plastic—a necessary step in recycling which is not economically feasible.

Development of the new technique was reported by Dr. Herbert Morawetz, professor of chemistry, and Farauk Amrani, a graduate student at the Institute.

Plastics and other materials that are related to them, such as synthetic fibers and different types of rubber products, are made up of molecules with very long chains of linked atoms. These are generally referred to as polymers. A peculiarity of polymers is that two kinds will only rarely mix with each other to form a homogeneous alloy. As a result of this, mixtures of plastics commonly found in household wastes cannot be reused to form new plastic objects, unlike the case with glass or aluminum.

Scientists have had a hard time trying to determine how polymers mix—or why they fail to mix—with each other because there was no way to measure the penetration, at the molecular level, of one type of polymer into another.

The solution to this was to attach light-sensitive chemicals to each of the two polymers to be mixed. These chemicals emit light of different colors when exposed to ultraviolet light. If the chemicals attached to the two polymers come close together, the energy absorbed by one polymer transfers to the other. In this way, light absorbed by one polymer will lead to emission of a color characteristic of the other. This is an indication that molecular mixing has occurred.

"The method will not only give a 'yes' or 'no' answer to the question of whether the two polymers will mix, but by analyzing the emitted light, we can get an indication of how much the polymer chains are entangled with each other," Dr. Morawetz said. "This doesn't mean we have found a way to recycle plastics, but it clears away one of the big obstacles to accomplishing this."

When one considers how nowadays a sizable source of materials for the aluminum industry comes from recycled aluminum cans, a source until relatively recently wasted, the new research gives a very promising outlook to a system which might enable us to reuse material in short demand, thus conserving one of the many limited natural resources 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

Akhnaton—The Sun King

“A PROFOUNDLY REVEALING portrait-bust of him, discovered at Tell-el-Amarna, shows a profile of incredible delicacy, a face feminine in softness and poetic in its sensitivity. Large eyelids like a dreamer’s, a long, misshapen skull, a frame slender and weak; here was a Shelley called to be a king.” Thus Will and Ariel Durant have described Amenhotep IV, King of Egypt, who has widely come to be called Akhnaton.

From the beginning of his reign (1379-1362 B.C.), Akhnaton began a religious reformation which has held influence down to modern times. He decried the mercenary activities of the priests of Amon and felt that their pagan worship of idolatry opposed the Divine in both spirit and example. Instead, Akhnaton looked to the Sun as the source of light and life, a natural epitomization of divinity. He called the Sun Aton, making it the focal point for a radical change in Egyptian history—the movement toward monotheism. Aton was depicted as a golden orb, its rays extending hands to the Earth in a transfer of spiritual and physical power from the Deity to earthly creation. In an adoring hymn to the Sun, Akhnaton wrote:

“Thy dawning is beautiful in the horizon of the sky,
O living Aton, Beginning of life.
When thou risest in the eastern horizon,
Thou fillest every land with thy beauty.”

During the sixth year of his reign, the king formally declared his religious beliefs by changing his name from Amenhotep (“Amon is Satisfied”) to Akhnaton (“He who serves Aton”). Simultaneously, he moved the Egyptian capital from Thebes to Tell-el-Amarna, building a new city called Akhetaton (“the Place of Aton’s Effective Power”). The location of the new capital—midway between Memphis and the city of Thebes—served as a unifying force between upper and lower Egypt. Akhnaton marked the boundaries of Akhetaton according to the four cardinal points, some claiming that he chose this site because of a forceful, geographical “power” in the landscape. Within these boundaries were built many beautiful residences and temples—one of the most outstanding being an open-air temple to the Sun. His religion was a religion of nature, as modern archeologists have found even ancient pavements of Akhetaton artistically decorated with delicate and exquisite paintings of fish, birds, and many other forms of animal life.

Akhnaton, with his beautiful wife Nefertiti and their seven daughters, reformed Egyptian life more in a short period than any previous Pharaoh. He forbade the worship of Amon, but because he believed so strongly in the pacifist way of life, fell prey to his enemies who sought to restore old ways and reopen the capital at Thebes. Economically, the grandeur of the Egyptian state began to falter, and this ultimately brought his downfall. But for historians and Rosicrucians alike, Akhnaton remains one of the most remarkable figures in Oriental history—an idealist—and perhaps the world’s **first individual.**—EPT

