

# Rosicrucian Digest

July 1979 • 75c

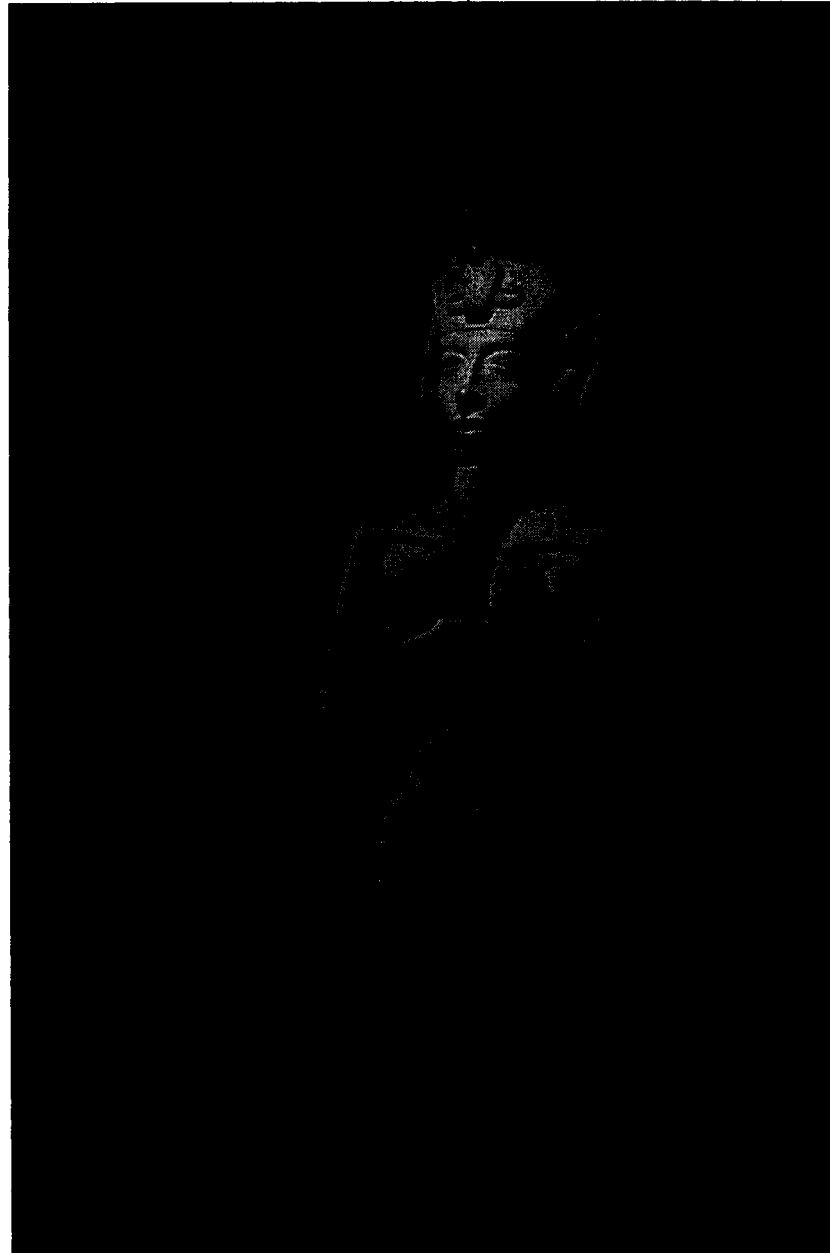
## *Featuring:*

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**The Times  
and "Mysteries"  
of Akhnaton**

**The  
Consciousness  
of Love**

**Dreams:  
And What You  
Need To Know  
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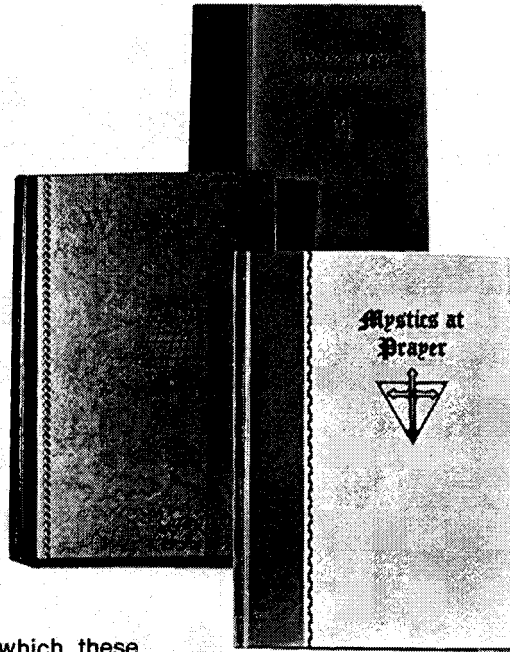


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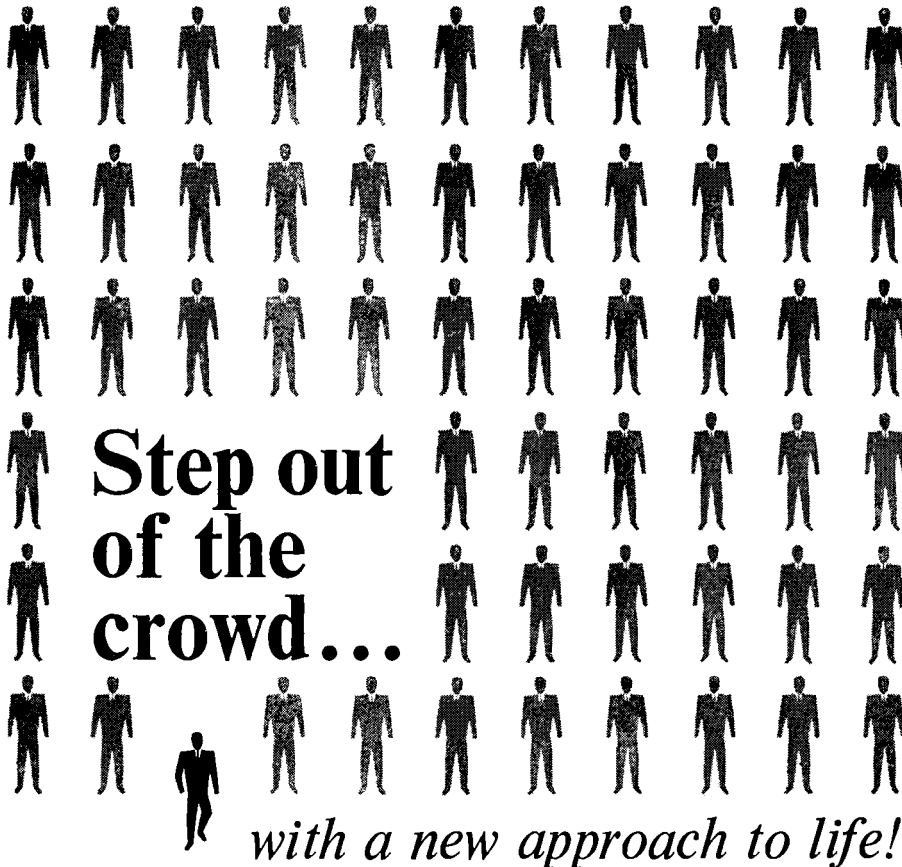
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# Rosicrucian Digest

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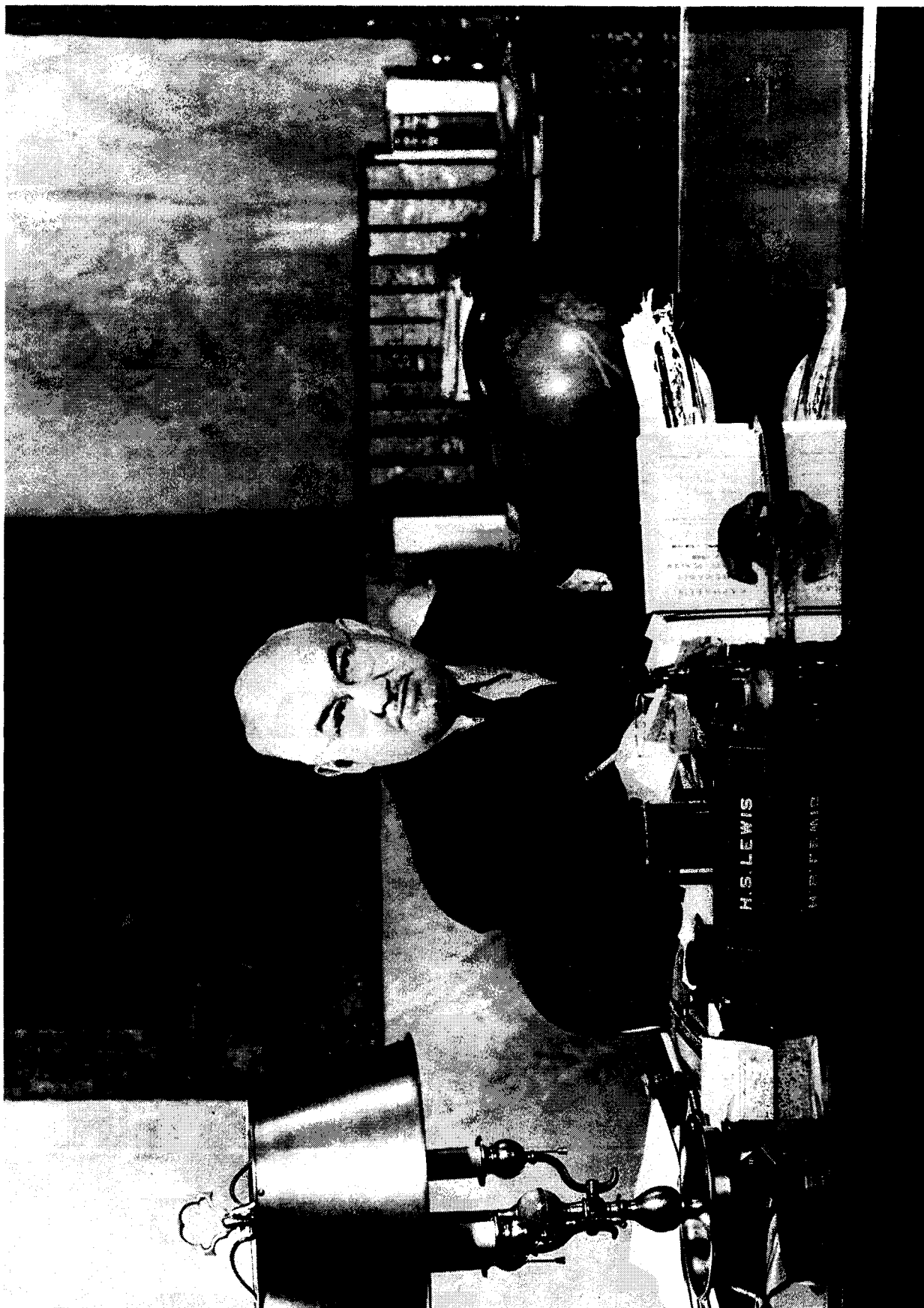
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## DR. H. SPENCER LEWIS

Dr. H. Spencer Lewis was the first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. He passed through transition on August 2, 1939. For a Memoriam article with further details, see page 30.

(Photo by AMORC)

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## Is Earth Essential to Reincarnation?

THE CONCEPT of reincarnation did not arise just from a sophisticated theology. The ideas regarding reincarnation came from an archaic culture dating back at least as far as Neolithic times (approximately 10,000 years ago). These first concepts were centered around a belief in *immortality*. This is indicated by articles buried with the dead. Alongside the skeleton in a crude interment, usually consisting of a shallow grave over which stones had been placed, are found various stone implements apparently used as either a knife, a hand ax, or an awl. Also found in these graves are clay jars which had apparently contained food. These items were evidently intended to serve the deceased in an *afterlife*.

Archeologists and anthropologists cannot know with certainty just what first engendered the idea of an afterlife. It was most likely and necessarily the belief in the *duality* of the human—that is, that man has a physical being and an ethereal one as well.

It is speculated that *breath* was related to the immaterial and immortal attributes of man. At birth, breath is the vital factor causing the human to be a conscious living entity. At death this immaterial “something,” or breath, departs from the body.

Dreams were also undoubtedly a contributing factor to the idea of man’s duality. In the dream state, one could be performing such acts as hunting, fishing, or entering into combat—all at a distance from his habitat. When man awoke he found himself in his customary shelter. Therefore, it would be assumed by the primitive mind that the dream was an actual experience, an activity of the intangible other element of his being.

Breath and air are related. If breath is the other aspect of man’s nature, then it could be assumed to survive because at death it would be released into the air from whence it came. The air has always existed, so the breath, the other self, that returned to it from the deceased would be believed to be *immortal*.

### *Egyptian Beliefs*

*Reincarnation* as part of an established theology began with the Egyptians. It existed in an elementary form as far back in antiquity as the pre-dynastic period, that is, from over six thousand years ago. It has been related by Egyptologists that the priesthood of the nomes (villages) developed the idea that the life of man resembled the course of the sun during the day. The setting of the sun was like death is to man. However, the sun reappears in a new bright body each day.

From this natural phenomenon the early Egyptian theologians formed a theology in which “the souls of the blessed dead,” that is, those who had been buried with all the traditional ceremonies of the religion of that period, would accompany the sun in its boat as it passed through portions of *Tuat*, the underworld.

These blessed ones were under the sovereignty of Osiris, the god of the dead. These souls were then brought forth at length to “receive life and light” as the sun boat passed from *Tuat* to the light of day again.

A word must be said about *Tuat*. It is referred to as the underworld, but there is the possibility held by Egyptologists that it did not necessarily refer to a location beneath the earth. Rather, it referred to a place somewhat analogous

to purgatory and hell. At night the sun went through the darkness of Tuat, but this could mean something other than underneath the earth.

In Egyptian mythology and theology, Tuat was a great valley. On one side was the *earth*, and on the other *Heaven*. In this valley permanently dwelt the damned. On the other hand, those who led a devout life, adhering to the religious requirements, were permitted to remain in the boat with the sun. They were then protected from the monsters that dwelt in Tuat, and they would return to earth again with the rising sun.

A somewhat similar idea was held by the ancient Hebrews. The blessed were separated from the damned by a great wall. The Moslems divided heaven from earth by a mountain. It is reasonable to presume that both religions were influenced by the early Egyptian theology, which still existed in their time.

With *Osiris*, the doctrine of resurrection became a highly formalized ritual drama. Osiris, now known as an Egyptian god, although it is also thought that he may have been a king in the archaic period, was murdered by his brother Seth. The Osirian *mysteries* dramatized this event in a series of acts. Osiris' wife, the goddess Isis, appealed to the God of Wisdom, Thoth, to locate Osiris' body. Subsequently *Horus*, who was the son of Osiris and Isis—forming a divine trinity—avenged his father's death in a battle with Seth. The last act in the *mysteries* was a triumphant portrayal of the resurrection of Osiris. Although he was a god after the resurrection, he could also live again and act *upon earth* if he so chose.

The Osirian mystery rites were occasions of festivity, and were held in the autumn and the spring. Birth, death, and resurrection were dramatically portrayed at such times. The enactment was accompanied by symbolism, music, singing, and pageantry. Dr. Max Guilmo, noted Egyptologist and consultant of the Rosicrucian Egyptian Museum, in his latest book published by AMORC, *The Initiatory Process in Ancient Egypt*, speaks of the Osireion of Abydos. This ancient tomb was said to be the burial place of Osiris and the site where his resurrection occurred. There are thick bushes surrounding the sepulcher which, because of their verdant appearance, symbolized

eternal life and rebirth. Dr. Guilmo quotes from the ancient mystery rites one of the many phrases uttered during the annual ceremony and initiatory rites: "The living plant grows green." This can be construed as meaning that as the plant rejuvenates itself, so man is also reborn.

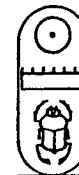
Plato, in his dialogue *Phaedo*, tells that those who failed to emancipate themselves from a wholly sensuous and material life cannot rise to the pure life above. The dialogue also states that the most sensual humans return to earth as animals. Those who live a respectful life, but not of the higher philosophy, return as bees or even men. In their next incarnation such souls were said to then prove themselves as just and moderate.

However, those who in this life had devoted themselves to philosophy were exempted from reincarnating, and they passed on to an ethereal divine state.

#### *A Persistent Idea*

A remarkable aspect of the doctrine of reincarnation is the persistent idea, lasting through thousands of years, that reincarnation takes place only *on earth*. Most all the traditional concepts of reincarnation have the soul reborn on the planet Earth. In past centuries before Copernicus and Galileo when the earth was thought to be the center of the universe, it was considered of primary importance in creation. Long before Christianity, such ancient civilizations as the Sumerians thought of the earth as the divine chosen area for mortals. The Hebrews gained their early concepts of creation from the syncretism of these early civilizations with which they were in close contact, often as a conquered people. The Book of Genesis in the Bible also makes the earth appear to be the place chosen by the Deity for mankind. This, of course, reflects the views of earlier cultures and their limited understanding of the universe.

But why would such archaic ideas persist with the knowledge we now have available? Our earth is a small planet in our solar system. In our galaxy, the Milky Way, there are many millions of stars and their solar systems. Many of these stars are of far greater magnitude than our own sun, and probably have one or more planets. In our galaxy alone there are, therefore, millions of



planets that have the *potential* of life, that is, they could have beings whose intelligence exceeds that of man. It is also known to astronomers that some of these universes far exceed in age our solar system and its planets.

Why, it may be asked, if reincarnation is not merely speculation, must humans incarnate back to this minute cosmic speck called Earth? Is it not more reasonable to presume, if one accepts reincarnation, that the human soul is not to be confined forever after to Earth just because primitive minds once could not think otherwise? If the doctrine of reincarnation is veridical, in that the purpose of rebirth is for man to make compensation and adjustment for errors in a past life, must such be made just

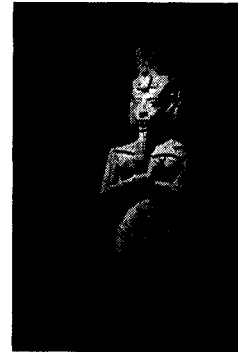
on Earth? If man is to be reborn so as to advance himself by the added span of existence, is it not more probable that this could be better accomplished by being reborn among people far advanced beyond mankind?

Further, why must we assume that the body we have, our physical attributes and faculties, are of the highest order in the Cosmos and therefore that we must reside again in a similar body?

Why should we, if we accept reincarnation—and it is at least as plausible as many other doctrines of the afterlife—not correlate it with the modern knowledge which we have of the Cosmos? Certainly limiting the soul's rebirth to Earth is not in accord with the divinity we attribute to it. △

## Cover

Featured on this month's cover is a unique sculpture of one of Egypt's most famous and mysterious rulers—Pharaoh Akhnaton (1364-1347 B.C.). Known to history as the heretic king, Akhnaton is credited with the early establishment of a monotheistic religion—the belief in a sole god. This pharaoh made a break with Egypt's traditional polytheistic religion and taught that the solar disk (the Sun), called Aton, was the universal creative power which pervades all things.



The sculpture featured on our cover is on permanent display in the Rosicrucian Egyptian Museum in San Jose, California. Copied by authority of the Egyptian government from one of the Osirian pillar statues of Akhnaton, this art object was especially commissioned by Dr. Etienne Drioton, Cairo Museum, for the Emperor of the Rosicrucian Order, Ralph M. Lewis. This impressive work represents the exaggerated or caricature style found in early Amarna art. According to the renowned French Egyptologist, Mme. Desroches-Noblecourt, the sculptor Bak (or Bek) was probably commissioned to carve the original Osirian pillar statues for the Sun temple east of Karnak at the beginning of Akhnaton's reign.

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For more information on this fascinating pharaoh, please see this month's feature article, "The Times and 'Mysteries' of Akhnaton," beginning on page 18.

(Photo by AMORC)



# A Reason To Be

by M. Eve Morgan

THROUGHOUT THE AGES many have looked for a reason to be. Perhaps the best known orator of the eternal question was the Shakespearean character, Hamlet. The answer is offered by philosophers, religionists, sociologists—yet the question is still asked. We each must supply our own answer.

To me, the reason for life is to experience consciousness and to evolve consciousness. We came into this incarnation to gain experience which will enable us to learn and move forward. We must make a choice at some point in each incarnation to evolve or remain static—unchanging.

To those who have suffered experiences which were almost unbearable, it may be of comfort to recall that Charles Dickens said the strongest steel has been through the fire. Our inner mettle must be tested and tried. However, once our lessons are learned, there is no more need to confront the painful events in our memory. For a happier life, we must try to avoid confrontations with such an unchangeable adversary as the past.

With each lesson learned, there should be a more fervent push forward. There should be a desire to work our way into a more enlightened path, that we may comprehend what has happened and why. We have experiences in this incarnation which afford us the opportunity to learn those things we lack within our soul personality. But as infants and growing children, we had no control of events that shaped themselves around us. When we accept this, then we can accept the fact that as adults we do have the ability to open our minds to enlightenment of the mortal world and the inner spiritual world as well.

To know that we can lift ourselves upward through personal effort should lighten our load as we traverse the mortal

plane. There is reward in every expansion of awareness, for some of the shadows of ignorance are stripped away. We become more aware of the beauties of life and more adept at avoiding the pitfalls.

As we evolve, love is all the more meaningful; hate is delegated to the ignorance from which it stems. Harmony of mind and body is ever desired, as we come to know how inharmony brings pain. The search for peace is within us. Knowledge of truth is the great comfort that faith and hope never were.

If we are content with trying to live life second hand, through someone else's struggle then we cannot know the challenge of transmutation of self. We will not know the joy of being many steps further along the path of enlightenment today than we were yesterday.

The voice of freedom comes from within—in quiet times of truth. We lose the shackles of yesterday's unknown in moments of opening our consciousness to the natural stream of all-positive consciousness.

How beautiful is the unfoldment of the individual within the realm of all-encompassing love. How sad that so few seek such unfoldment through the only way it can be obtained—on the inner path. This difficult inner path leads us to those truths that we only glimpsed before. When we can weave such truths into the fabric of everyday living, we will find our own reason to be. △



J. DEWRANCE

# The Consciousness of Love

## Learning How to Love and Give

— by B. J. Graves —

WITHIN EACH OF US *there is considerably more than complex chemistry. There is more than mechanistic existence, more than the need, wish, or "instinct" to survive. No one desires to merely exist in a psychic vacuum. We wish to survive for something. What person would be happy spending the rest of his days, secure in every physical sense of the word, in a room filled with all the necessary needs for survival, but deprived of other beings whom he may love?*

Man must not only venture out of his "room" to explore the vastness of God's creation, but he also must learn to satisfy this inner drive to give forth of himself toward nature and toward fellow man. To rob one's self of this inner consciousness of giving and receiving love is to distort the human personality in the context of one's journey through time.

The concept of *being* loved is not adequate. To be loved is only a preparation to love others. Being loved is *passive*, while loving others is *active*. Where dual love is concerned, the inner dynamics of fulfillment are not so much a give-and-take situation as a *give-and-give* intertwining.

We may react to the surrounding environment with indifference or with love. If we are "tuned in" to love, we can truly partake of nature as we give in return. Walking in the country, we listen, look, touch. A mystic something within our being arises and our steps spring with new life. We react to the call of the wild. Our breathing becomes more energetic. Nature is demonstrating its beauty by heightening our awareness, but is it not just a passive inbreathing that happens to us. We are aware of life's impulse all around, and we sense that we want to be a part of the great stream of life. We wish to make life even more enriching. How do we give impetus to the thought?

Perhaps this can be furthered by being aware of the inner person in much the

same way as we recognize and enjoy the beauty of nature. If we pay attention, it is not difficult to see the beauty of the woods, creeks, and bird life. In like manner, if we employ an affirmation of the self and its psychic potential—if we *pay attention*—we may just see a positive giving power from within that has a beauty of its own.

In this hurry-worry world many of us are not fully aware of our own identity, much less the affirmative power that can come forth from that identity. Instead of reacting to this inner power from *within*, we tend to react to the stresses from *without* in spontaneous reflexes. Sadly, these reflexes tend to be negative—they are reminders of hurry, bitterness, or apathy. How do we react to our fellow man—someone close to us? What comes forth? Do we see a person in whom we can exercise our ability to love, the ability to give?

### *Giving to Others*

In many cases, "giving" is listening with a different mind—a patient, understanding, sympathetic mind directed toward the problems of others. In so doing, a strange thing happens. No matter how minute, this greater attention toward the needs of others breeds a change in us. The energy goes out to others, yet it has this wonderful quality of boomeranging back to us, and we begin to know

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just a little more who we are in the universe. We feel more fulfilled. The concept of survival takes on a little more significance. We become more aware that survival is just the basis of a greater unfolding existence.

There are many things in the spiritual realm of existence that have conscious reality only if we make ourselves aware of them. We may choose a totally materialistic way of life—the road to apathy. Or we may choose to cultivate the consciousness of love which is the road to abundant living. We are governed psychically by how we think, or rather, how we *choose* to think. The more that we can be aware of in the way of *positive living*, the more enriching is our existence.

### Satisfaction

Rather than shrugging off that feeling of satisfaction which comes when we plant a sapling in the earth, we should reflect a little deeper upon this feeling. Why do we feel the satisfaction? Isn't it because we have given forth of ourselves to nature, contributed to life? Nature has given to us, and we give in return. To a degree, the inner consciousness of love has been satisfied. Need we stop there?

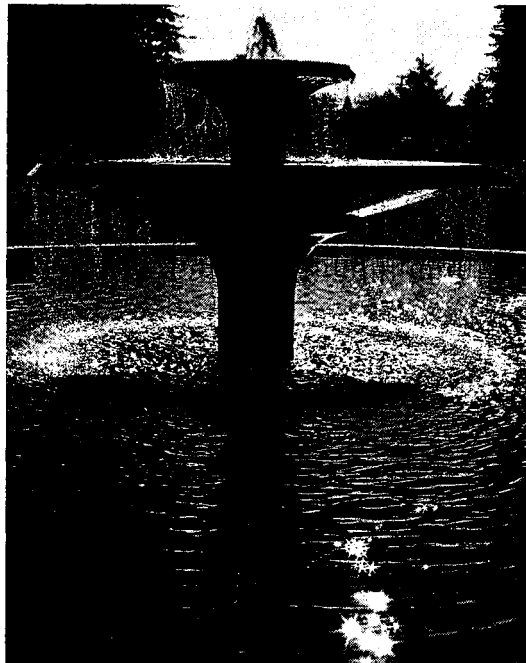
When we ignore the consciousness of love, the impetus to support life, we destroy ourselves bit by bit. When we go into states of revenge, jealousy, anger, we are promoting deterioration of conscious life, a disintegration of meaningful involvement toward psychic fulfillment. To be sure, many have reached the stage where they not only have difficulty visualizing that they exist *for* something, but question inwardly why they should have this urge to exist at all. Some become suicidal. This trend can be reversed if the individual chooses to adopt a new thinking pattern, and to start reflecting on this latent power deep within.

A person who suffers recurrent attacks of "anxieties" is surely not a contented person. One of the paramount symptoms of neuroses, as defined by various psychologists, is the ever-present feeling of anxiety *without apparent cause*. Apart from some forgotten trauma of years gone by, could it not be probable that this anxiety is due to loss of affinity with the Cosmos—hence, with one's self?

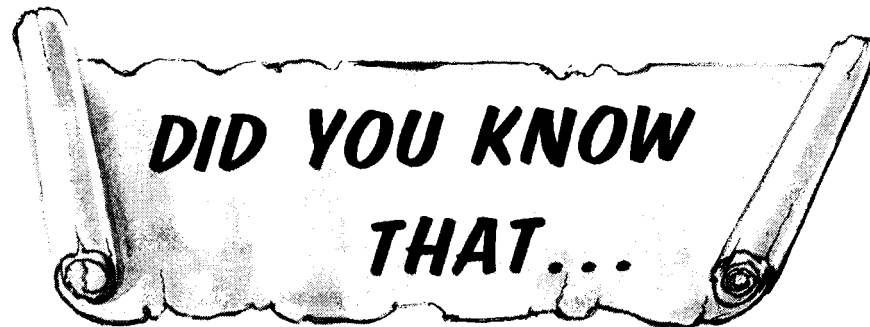
The way in which we choose to use this power to love is individual—depending on each individual personality. However, the ultimate reservoir of love is one and the same: the Cosmic. Everything that exists is a manifestation of the giving power of the Supreme Sustainer. The more we incorporate the dynamics of love toward others, the more we become aware of an inner quietude coupled with a meaningful existence.

The power of love and the ability to love exists for each individual who is aware of this consciousness within himself. If a person can see how the power of love is working in any sphere of his activity—physical or spiritual—he need reflect only a little further to understand that the true opposite of love is *not* hate, but *apathy*. In other words, love is behind all the positive, constructive, creative activity going on in the universe. Love is creative. Apathy—lack of concern, lack of caring—is behind the destructive things we see going on around us. The creative power of love goes far beyond this physical existence because it is spiritual and comes through man's spiritual nature.

(continued on page 13)



CHAPMAN



the legendary continent of *Lemuria* was named after a group of small primates closely related to apes and monkeys? Also that the ancient Romans named a festival *Lemuria*?

Among the Romans of historic times, the souls of departed ancestors were thought to hover about during the night, imbued with a hostile spirit. The Romans resorted to various means to appease these malevolent souls and cause them to be favorably inclined toward the living.

A principal means of appeasement to which the Romans resorted was the festival which they named *Lemuria*. It was held on May 9, 11, and 13. At midnight of each day, the father of the family first went through a ritual of purification. This consisted of washing the feet and hands thoroughly according to traditional ceremony. This act was followed by the father spitting black beans out of his mouth nine times. As he walked about the house performing this rite, he would look the opposite way. The whole ceremony was intended to banish the ghost from the house for another year. Ovid, the Roman poet (43 B.C.-A.D. ?17), described this ancient Lemurian festival.

The Lemuroids differ from the other primates in certain peculiarities of their skull, hands, and feet, and the simple structure of the brain. "They are harmless, but their big eyes, weird actions, and often loud and strange nocturnal noises have led to them being regarded with superstition." This accounts for much folklore gathered about them.

But how was the legendary continent named Lemuria? Ernest Hackel (1834-1919), a renowned naturalist, was conducting research in Madagascar, an island in the Indian Ocean. Hypothetically, it was assumed that beneath the Indian Ocean there once existed a vast land. Hackel gave credence to this hypothesis on the grounds that *lemurs* inhabit the widely separated regions of Madagascar and the Malayan islands. The land between the islands, it was further assumed, had sunk, leaving only remnants of the lemur population on Madagascar and the Malayan islands. Hackel therefore gave this legendary land beneath the sea the name *Lemuria*, after these primates he thought had survived.

Later discoveries have shown that Lemuroids, or lemurs, had long inhabited America, a land far distant from the islands in the Indian Ocean.

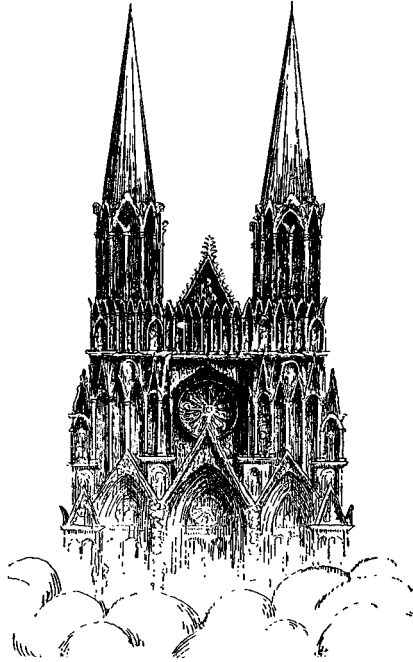
That there are submerged beneath the oceans lands that were once great islands or even continents is accepted as most probable by modern geologists and oceanographers. In fact, we have various historical accounts of catastrophic seismological disturbances caused by volcanic eruptions in which islands have sunk beneath the seas while others have been thrust to the surface.

Though the probability of submerged lands having once existed above the sea is gaining scientific support in recent exploration, there is not yet any factual confirmation on the legends that they were the habitat at one time of great civilizations. —Armel

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## The Celestial Sanctum

# The Pursuit of Knowledge

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

THE PROCESS of learning is an extremely interesting and fascinating one, but it has often been said that we remember or retain only a small portion of the impressions and information we receive each day. In addition, most of that which we remember will have little or no effect upon our consciousness, because we automatically evaluate all impressions of which we become aware. Some we will retain because we feel they are important to us, but most impressions will be forgotten because they do not arrest our attention strongly enough to impress our subconscious mind.

The information and knowledge we receive from moment to moment must be evaluated very discerningly. It is amazing how much useless information we can store in our consciousness because it attracts our attention, while some valuable knowledge will be ignored or forgotten because we lack a discerning mind and outlook.

We are all aware that today, more than ever before, all kinds of information are so easily and readily available to those who seek it, but we need to be selective and know how to evaluate this information. If we are not selective, we can waste valuable time in pursuing a course of study which can be of little practical value to us. Our time should be used wisely in order to accumulate that knowledge which will prepare us for a fuller and more useful life.

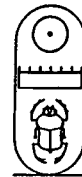
### *Value of Knowledge*

Many people go through life merely frittering their time away, living only from day to day. Rosicrucians, however, have a set purpose to life and know that lost opportunities are never regained—all the more reason for us to direct our attention to that knowledge which will fulfill a real need in our lives. Our evaluation and understanding of life should direct us to seek that knowledge and practical experience which will bring about a relaxation of our innermost hopes and desires.

In seeking knowledge, however, we have to realize that we can often learn more, and understand more, by entering into silent contemplation than by reading and studying, for it is through contemplation that we verify the knowledge and information we have acquired. Contemplation, in a sense, synthesizes our accumulated knowledge and fits it together into an orderly pattern.

Goethe, the German philosopher, once said: "One can be instructed in society, but one is inspired only in solitude." It is not too difficult to be well-informed today, but to be truly wise is quite a rare achievement, and, as students, we know that it is better to be wise and understanding in a little knowledge than to be impractical in the use of some amassed information.

The value of knowledge is in its application, and it is in our meditations and



contemplations that we learn to understand how we may apply and use wisely the knowledge we have.

To paraphrase a very apt quotation from Francis Bacon on the purpose of knowledge and the errors we can make in the use of it: The greatest error of many is in mistaking the ultimate end of knowledge, some seek it for the sake of curiosity, some for entertainment; others seek it for the sake of reputation, some for triumph in contention, others for money, and lastly, those who we should acknowledge ourselves to be, seek it for the use and benefit of mankind.

This last thought may seem like a lofty ideal. Most people will find it difficult to see why the knowledge they acquire should be primarily used for the benefit of others, being accustomed, as they are, to thinking mainly of themselves. However, when we enter into practical and mystical studies, we are going beyond the accepted standards of thought and action.

We are entering into a whole new world of thought and revelation. We know that the creations of art and discoveries of science originate in the minds of exceptional men and women, and we are aspiring gradually to that same sphere of inspirational thinking. It is these inspired ideas and our creative thinking which will have the greatest effect upon the future welfare of mankind. Thus, we should constantly have in mind the reason for all our efforts in studying and practicing the principles of our teachings. When we think in this unselfish way, we attract to ourselves the inspiration and guidance we need. If our motives are selfish, we will experience little results of an inspirational nature. We might become well-informed, but not inspired.

As I mentioned earlier, the arts of meditation and contemplation, which are used extensively throughout the Rosicrucian teachings, are often misunderstood. It is not usually realized that it can sometimes take many years to attain a high degree of success in either of these practices. Meditation is the means by which we can make direct contact with the Cosmic. It is a process of attunement where the outer self, the inner self, and the Cosmic Mind are connected together like a bridge. As we mentally build this bridge to the inner self, we

will momentarily make contacts with the Cosmic, and as the bridge gets stronger, so will our cosmic contacts become more important. However, it is not a short process easily attained; only diligent practice will perfect the art of meditation.

The same is true of contemplation. It is a very important aspect of the learning process. Whether knowledge and information come to our awareness from within or without, it is through the process of contemplation that we assess these impressions, and pass our judgments upon them.

In the case of many people, a hasty decision is made upon most impressions they receive, and even when any length of time is given to a particular impression, a poor or unsatisfactory judgment is very often made.

### *Contemplation*

The mystic, however, endeavors to be far more selective. He knows what impressions and thoughts he should dismiss from his mind and which thoughts and ideas warrant careful attention. This is where he uses the process of contemplation to evaluate his thoughts. He uses all the knowledge he can acquire and evaluates it for its practical use. It might be said that the mystic is a contemplative thinker. He frequently retreats mentally, *not physically*, into a world of solitude.

It is in solitude that we reach into the Cosmic to receive the inspiration and illumination we need to live life wisely and well. It is the goal of every mystically inclined student for, without the divine guidance that comes from these inspirational contacts, the knowledge he has remains mainly academic. However, through his cosmic contacts and the practical use of his knowledge in daily life, he learns to be a real influence for the creative welfare of man.

While meditation and contemplation are the means whereby we can make conscious contact with the Divine Intelligence within, it is the art of concentration which makes it possible to meditate and contemplate. Concentration, in a sense, is the key to success in our mystical studies and practices. The mastery of this art alone makes all the others possible.

Mystical development has never been a simple and easy technique, but mastery

of the arts of concentration, meditation, and contemplation will bring the richest rewards that life has to offer, and will initiate us into a new way of thinking beyond the commonplace experiences of the majority.

It is an interesting thought that we influence other people as much by our character and behavior as by our ideas. But character, in today's world, seems to be on the decline. It is not only the youth but also many adults of today who are unconcerned about their conduct, and it is amazing how many are so easily influenced by the general trend to a lower standard of ethics and morality.

However, for those who are committed to the mystical life there can be no compromise with the high standards of thought and behavior which are needed for advancement and the development of

a mystical character. As you journey along this path, the harmony and peace radiating from you will prove to be a great blessing and inspiration to many.

### ***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.*

**Though we travel the world over to find the  
beautiful, we must carry it with us or we will  
find it not.**

**—Ralph Waldo Emerson**

## **The Consciousness of Love**

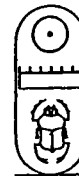
*(continued from page 9)*

We are part of the Cosmic. The Cosmic is creative; the thought of God is creative. We have this creative power *within* and we can use it to strengthen our lives and the lives of others.

If we do not tune into this power, we shall in direct degree dwindle toward an apathetic state. We were born out of creative life, and we spend our life searching for meanings and ways to strengthen our ties with this cosmic love. It is no coincidence that he who uses his inner power to love—his will-to-give—has an exact proportionate vision of eternal consciousness. The power to love

others will extend far beyond what we now know as time.

So we ought not deprive ourselves of this power that can spring forth from the consciousness to love. Much depends upon the utilization of this power if we are to live a life of contentment and fulfillment. We need to change our thinking pattern and become more fully aware of ourselves, our identity with life. We need to look again at nature, at friends, at family, and then reflect and act on this power to give just a little more of ourselves, even if it's nothing more than an extra smile. If you should be so inclined to tune in to this consciousness of love, observe what happens and develop it until that mystic power behind all creation in the Cosmic begins to move in your being and you begin to realize that you are a creature of worth, a person with a toe-hold in eternal consciousness.



# Dreams— And What You Need to Know About Them

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by George R. Parulski, Jr.

**M**ANY CONSIDER themselves light sleepers, their consciousness never totally extinguished, warily monitoring the minutest sound like a spider in its web, alive to the slightest tremor of any strand. Or so most believe, until they are asked to spend a night snoozing under a net of electrodes at the University of Rochester, one of several universities around the country trying to solve the riddle of dreams.

Some electrodes are glued to the scalp and transmit the changing electrical state of the brain on an EEG (electroencephalogram). Others are taped to either side of the eyes to pick up their movement. Still others are attached to the muscle just below the chin to register loss of tone. An elastic band across the chest and a small temperature sensor placed under the nose monitor breathing. All these devices in turn are hooked up to a computer to register results.

In clinics such as this, researchers have recorded the brain waves and muscle responses of sleepers over thousands of nights, seeking clues to the nature of sleep and cures for its disorders. Most important is that such research has begun to unlock the mystery of dreams.

Socrates looked on dreams as representatives of the voice of conscience while Voltaire dismissed them as random products of physical indispositions. Yet, however one defines them, dreams are a source of fascination. Although there is still much disagreement about it, the bare outline to a general dream theory is being formed. As Dr. Fincher of the University

of Rochester Dream Research Center says, "Much simplified, the theory sees human beings as information processors equipped with two ways of dealing with an infinitely complicated world.

"The first, which involves the left half of the brain, is the one we use during our normal waking hours. It deals with the continual flux of facts that must be sorted as meaningful or discarded as unnecessary.

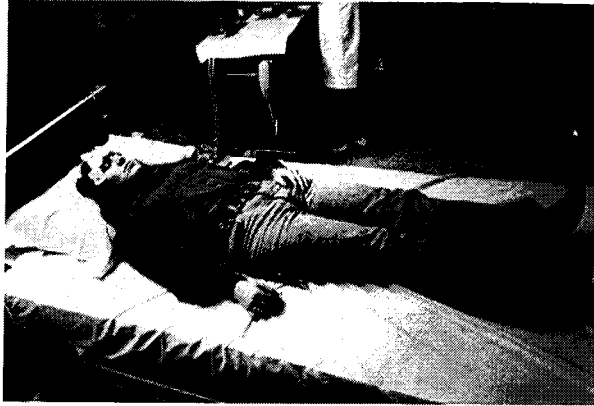
"The second, which involves the right half of the brain, is concerned more with



**Figure 1: Hooking up to the EEG machine. Dr. Geri begins attaching electrodes to volunteer Audrey Iachetta's scalp. This is accomplished by a sticky medium between gauze pads.**

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**Figure 2: Allowed to rest under dim lights, Ms. Iachetta takes a cat nap under the watchful eye of the EEG machine. During the time she sleeps, her brain waves are constantly being monitored. Unlocking the riddle of dreams will ultimately lead to increased understanding of the unconscious.**

perceived feeling than objective fact and seems the mode of the dreaming mind.”

The stray bits of information and pieces of emotion that are recorded but go unrecognized and unexamined during the day must be dealt with during sleep to see how they fit in with our innermost concepts of self.

“This kind of processing of information is our regular night labor,” states Dr. Fincher. “Generally it concerns the personally relevant information that has to do with what we are. At night we present this information to our old self to sort out and handle so we can psychologically face the stress of another day.”

Dreams make up about 25% of our sleeping time—a trait we share with dogs and cats. Thus, with 25% of sleep being dreams, the general idea of sleep as a restful sort of thing hardly exists. Instead, sleep must be looked upon as hard mental and psychological work.

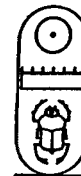
Even the gentleness associated with “falling asleep” is untrue. At the research center experimenters taped open the eyelids of subjects. One minute the subjects were awake, the next—despite the open eyelids—they were functionally blind.

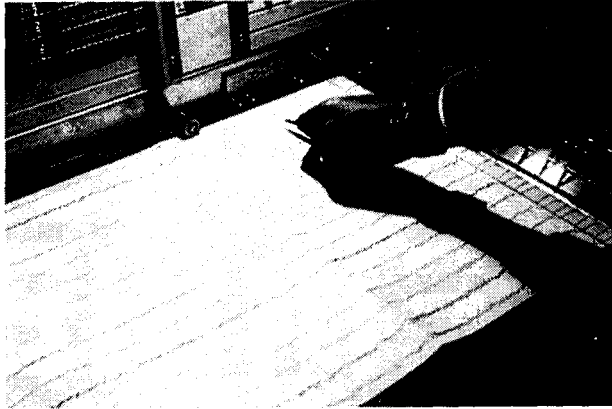
About fifteen minutes after falling asleep, the mind goes through four stages into deep sleep for the first half hour—each stage distinct in its EEG pattern. Trying to awaken sleepers becomes in-

creasingly difficult as sleep becomes increasingly deeper. At the end of the final stage, the process is reversed upward through the lighter stages of sleep,



**Figure 3: View of Dr. Gerl and EEG. Dr. Gerl sets machine to begin registering dreams. Each movement of the volunteer is monitored from the bat of an eyelash, to the sensitive Alpha brain wave patterns.**





**Figure 4: Close-up of machine and its readings. Each line being recorded represents a different wire attached to volunteer's scalp. Sixteen wires in all are attached to the head, along with special wires connected to the eyes and ears.**

lasting about twenty minutes. This period is distinguished as the time of nightmares, night "terrors," sleep talking, and sleep walking. However, instead of awakening after this ascending experience, the mind slips into a stage referred to as REM.

Rapid-eye movement or REM sleep is so radically different from non-REM (NREM) sleep that it cannot be classified as either light or deep. The REM-NREM cycle averages about ninety minutes and sometimes as long as two hours. During this stage, which has been associated with vivid dreaming, sleepers suddenly stop tossing and turning, and breathing becomes irregular, sometimes stopping for as long as one minute.

REM sleep has been found to cause blood temperature to rise and cause the body to go completely limp—paralyzing leg, arm, and trunk muscles. Eye muscles begin to flinch rapidly. Eyelids at times are pulled slightly back as if the sleeper is observing something.

It was found that if sleepers were awakened during REM sleep, the dreams they reported were very different from the realistic thoughts they recalled on awakening from NREM sleep.

If questioned about a dream, for example, upon awakening from NREM sleep, a sleeper might say something to this effect: "I was dreaming of sun-

bathing on a quiet beach." If awakened from REM sleep, he might say, "Wow! I was roasting under a hot sun!" (He might even touch his skin to feel its warmth.) After the REM cycle the sleeper descends again through the stages of NREM sleep. Four to six times a night at intervals of about an hour-and-a-half, a sleeper enters REM sleep. This basic cycle is the pulse of human life since more than several hundred bodily functions take place; from stomach secretions to muscular activities.

#### *Why Do We Dream?*

All human beings need their dreams, and the younger we are, the more we need them. Babies and small children spend over half of their sleep in REM. Using drugs to eliminate REM sleep, researchers found that sleepers go through personality changes: they are unable to concentrate and become abrasive and anxious.

Several test subjects began to develop cases of paranoia after just a few nights without dreams. When they were taken off the drug and allowed to return to REM sleep, all subjects went on a "dream wagon": REM periods occurred more often and lasted longer, sometimes taking up (depending on how long the subject was deprived of REM) the whole night.

*(continued on page 31)*



For Worldwide  
Attention!

**NOW...**

A New Schedule of  
year-round activities  
at Rosicrucian Park!

With the growth of the Order comes the reality that all our members cannot be in one place at the same time and still have the meaningful contacts with the officers, staff, and the facilities at Rosicrucian Park.

During the most recently held Convention members missed what most indicated they wanted—time at the Park—time to visit with the staff—time for Supreme Temple Convocations—time for studying in the Library—time to drink in the beauty and serenity of the grounds.

We have a solution to this, a solution we hope will be welcomed by members, a solution that will bring all activities back to Rosicrucian Park, a solution that will maximize the utilization of our facilities. That is, to spread our activities out during the course of the year rather than try to concentrate them all in one week. With vacation periods now more flexible for most members, this new plan should be more than welcome to most.

Briefly, it is this: The first week of most months of the year, beginning September 3-7, 1979, we will have an **Activities Week** at Rosicrucian Park. Each week will have a slightly different program so that you can enjoy one or as many of these weeks as you wish—as many as eleven. They will then repeat with the next Activity year.

*A typical week (Monday through Friday) would include:*

1. A full 20 hour course at Rose-Croix University (a choice of 2 or 3 different courses)
2. Supreme Temple Convocations
3. One Initiation (different initiations each month)
4. Review Classes in Rosicrucian Degrees (different degrees each month)
5. Showings of AMORC sound-color instruction films
6. Full library hours
7. Planetarium lectures and demonstrations, and Museum visits
8. Access to Staff and Administration facilities
9. A Rosicrucian Forum by officers and staff

Full details with complete 1979-1980 program will be sent on request. **All registrations must be made in advance.**

Does this mean no more conventions? No. Biennial world conventions will continue to be held. But these only in large metropolitan areas throughout the world where simultaneous translations and one-site activity centers are available. Advance information on these will appear regularly in the Rosicrucian Digest.

# The Times and "Mysteries" of Akhnaton

by Constant de Wit, Ph.D.  
International Research Council

AKHNATON IS ONE of the strangest and most fascinating individuals of the ancient world. For half a century his life has been discussed in various languages and in numerous books and articles. In recent years it has been fashionable for popular histories such as those written by Francis Giles and Immanuel Velikovsky to present the case *against* the "romantic idealism" of earlier Egyptologists such as E. A. W. Budge and James Breasted. Often the more exaggerated opinions of modern Egyptologists such as Alan Gardiner and Cyril Aldred are perpetuated, although in some cases the scientist himself may have changed his opinions. These many conflicting stories or controversies create many of the "mysteries" surrounding Akhnaton and his times. What do we really know about Akhnaton, what is controversial, and what is his connection with the Osiris mysteries?

Our story begins fourteen centuries before Christ in an Egypt both rich and powerful. The successful wars of the New Kingdom had assured the domination of Egypt over the then known world.

*Dr. Constant de Wit received his Ph.D. in Philology and Oriental History from the University of Brussels, Belgium. He has specialized in ancient Egyptian language, literature, and history, and is a recognized authority in the field of Amarna art. For many years Professor of Egyptology at the University of Louvain, Dr. de Wit has now retired and is living on the West Bank at Luxor, Egypt.*

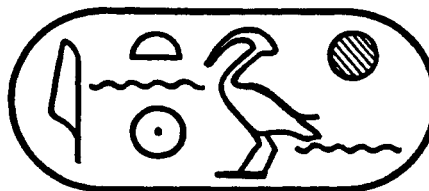


Figure 1: There is little about Akhnaton that is not subject to argument. Even the name "Akhnaton" has not escaped differences of opinion. Giles, and others, translate "Akhnaton" as "the spirit of Aton." However, it might better be translated as "he who is useful to the Disk (Aton)." The name "Akhnaton" can be written in so many various ways because we do not know the vocalization of the ancient words. Therefore, as a result, we find differing spellings, such as Akhnaton, Ikhnaton, Akhenaten, etc. Some older Egyptologists read the name even more variously.

With commerce all the wealth of the world flowed into Egypt. "In Egypt, gold is as common as dust" wrote Tush-ratta, King of Mitanni. Perhaps the extravagant pharaonic endowments made to the god Amon and the obscuration of the powerful Theban priesthood led Amenhotep III to understand that the growing power of the priesthood represented a danger for the royal house. This would explain why Amenhotep III favored other gods than Amon, and especially Horakhty (Horus of the horizon). Under Amenhotep III we find the art becoming less rigid and new art experiments being tried. His statue, now in the British Museum, is an example. Thus the scene is set for the remarkable appearance of the son Amenhotep IV, born to Amenhotep III and his great royal wife, Tiy.

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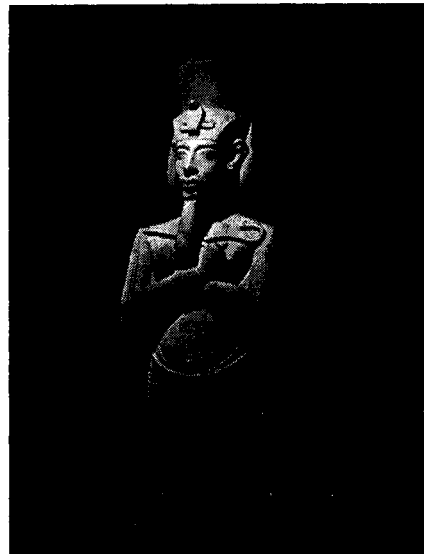
**Figure 2:** The finely boned features of this portrait of Akhnaton have the unusual delicacy of his royal mother Queen Tiy. But the face bears a striking family resemblance to Tutankhamon. The clearly defined eyebrows, nose, and slightly drooping lips, so characteristic of Akhnaton, heighten his dreaminess as a contemplative dressed in the ceremonial Kat (bag wig). From the royal tomb, Tell el Amarna, and now in the London Museum.

Amenhotep IV would soon change his name to Akhnaton. (See *Figure 1*.) His reign of seventeen years (1364-1347 B.C.) falls near the end of the 18th Dynasty, a period also renowned for its fine idealistic art. His city, Akhetaton, although left to crumble to pieces, has received intense archeological investigation. Beginning in 1891, the city and nearby tombs of what is today known as Tell el Amarna have undergone thorough investigation, first by Sir Flinders Petrie and then continued by the Deutsche Orient Gesellschaft and the Egyptian Exploration Society. Their excavations came as a thunderbolt to the art historians. Some of these wonders have been brought together in one of my books, *La Statuaire de Tell el Amarna*.<sup>1</sup>

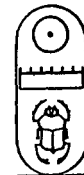
As a young man Akhnaton appears to us with dreaming eyes, a sensual mouth and hanging lip and chin. (See *Figure 2*.) The most caricatural of his statues appear in the beginning of his reign. (See *Figure 3*.) Later, the art is softened down

and becomes nearly classical under Smenkhkare and Tutankhamon. (*Figure 4*.)

Scholars have written hundreds of pages describing what they call Akhnaton's ailment, and attempting to explain his abdomen which resembles more that of a woman than that of a man. One statue, probably unfinished, is typical of this controversy because the body is shown naked, displaying a formidable abdomen without genitals. Writers have gone so far as to speculate that Akhnaton was a eunuch, which is impossible. Akhnaton is everywhere represented with his daughters. We shall not give the names of the maladies which have been put forward to explain the phenomenon of this statue.<sup>2</sup> But perhaps the explanation is to be thought of *in a symbolic way*. A text says that Akhnaton is "the father and mother of all things," which makes of him a primeval force of cosmic power. It is not surprising then that as such a



**Figure 3:** This statue of Akhnaton represents the exaggerated or caricature style found in early Amarna art. This particular sculpture, on permanent display in the Rosicrucian Egyptian Museum and featured on this month's cover, was prepared from the original in the Cairo Museum by special authority of the Egyptian Government. For further information about this fascinating sculpture, see page 6.



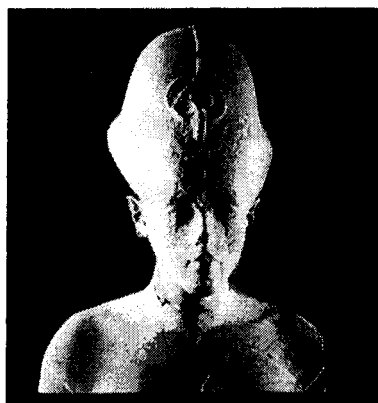


Figure 4: Bust of Akhnaton, Musée du Louvre, Paris.

cosmic power he would be represented as asexual.

Akhnaton was apparently raised in Thebes and was extremely interested in religious matters. Following his own accession as co-ruler, Akhnaton was given a royal wife, Nefertiti, and a harem. The translation of Nefertiti's name as "the beautiful one has come" caused some to suggest that she might be a Mitannian princess or even Tadukhipa, daughter of Tushratta.<sup>3</sup> Nevertheless, this does not seem to be the case. A royal connection with Mitanni has also been said of Tiy, Akhnaton's mother. However, Tiy's parents are Egyptians of non-noble origin, Iouiya and Thouiyou. Most Egyptologists agree that Ay and Tey were the parents of Nefertiti.

#### *Smenkhkare*

By the time he had ruled nine years, Akhnaton and Nefertiti had six daughters. The eldest of the royal princesses, Meritaton, married Smenkhkare; the second, Meketaton, died young; and a third, Akhesenpaaton, married Tutankhamon.

We do not know for certain the parentage of Smenkhkare, the co-ruler, or Tutankhamon, the immediate successor of Akhnaton. For F. Giles they might be the sons of Akhnaton by a woman other than Nefertiti.<sup>4</sup> Royal sons were never represented on the reliefs of Tell el Amarna (Amarna). A king of Mitanni, however, writes Akhnaton asking about the health of "your sons." This may imply that the two inheritors were really the natural sons of Akhnaton. On a

statue, the lion of Soleb, in Sudanese Nubia, Tutankhamon calls Amenhotep III "his father"; however, this may simply imply "forefather," as it does in other related instances. Found in the tomb of Tutankhamon were personal articles belonging to Akhnaton as well as a lock of Tiy's hair. But if Tiy had really been Tutankhamon's mother, as some claim, she would have been 54 years old when he was born. It is rather incredible to think that such a medical miracle could have taken place.

There are many misconceptions that have grown up around the unique character of Akhnaton. For example, it has been argued in the past that Akhnaton was a monogamist. However, this lacks confirmation because Akhnaton is known to have had another wife called Kia.

At his accession the young king was known as "Nefer-kheperu-re" "Amenhotep," translated "beautiful are the transformations of Re; Content is Amon (the hidden One)." But by his fifth regnal year he had changed the last part of his name to "Uan-re Akhnaton," or "the unique one of Re, he who is useful to the Aton." At the time he changed his name, Akhnaton was already building his city *Akhetaton*, "horizon of the Sun Disk (Aton)."

#### *Aton*

Contrary to some opinion, Akhnaton did not establish a *new* cult of Aton. The Aton is the Disk of the Sun and has been known as Aton or Aten since the 5th Dynasty in lower Egypt. In the pyramid of Unas at Sakkara, near Memphis, Aton had already appeared with hands, typical of the representations for the Disk with hands found at Amarna. However, the name of the Aton shows changes in Akhnaton's time. In the beginning of Akhaton's reign Aton was named: "Live Re-Horakhty rejoicing in the horizon," "in his name of Shu which is in the Aton." Later this name was changed to read: "May Re who rules in the two horizons, live, rejoicing in the horizon; In his name of the father who comes as Aton." These titularies or titles

may be used to establish the times of the Amarna period.<sup>1</sup>

When Akhnaton decided to settle in his new residence, known today as Tell el Amarna, or Amarna, it probably came as a relief to his father, who was busy at the time building a new temple to Amon in Luxor near Thebes. In the new site far from Luxor, his co-ruler Akhnaton could continue his religious and mystical experiences, while the rest of Egyptian life was carried on as usual. We know that Akhnaton's reign lasted no longer than seventeen years, of which scarcely half could have been in Amarna.

Several Aton temples were erected there and a whole city created. In the hills of Amarna are to be found the tombs of the nobles, which are very interesting for the study of the art of Amarna and for the historical points which are to be obtained from the Amarna texts. All this will be found in N. de G. Davies' six volumes on *The Rock Tombs of el Amarna*.<sup>5</sup>

The problem of whether or not there was a co-regency between Akhnaton and his father has been strongly denied and affirmed by the most serious of Egyptologists and historians. Gardiner bases his arguments that Akhnaton only acceded following the death of his father from his interpretation of the Tell el Amarna letters.<sup>6</sup> In 1958 H. Helck gave more extensive arguments against co-regency;<sup>7</sup> however, even these lack conviction. I believe that the case for the co-regency is the stronger one,<sup>1</sup> and a theory that may gain even more supporting evidence as the Akhnaton shrine at Karnak is reconstructed.

Akhnaton's father reigned for approximately four decades in all. We do not know where he died. The mummy ascribed to him may be that of a much later king. From the time of his father's demise, the restraint on Akhnaton's religious fanaticism lapsed, and we find the mutilations of the names of Amon, Mut, and Khonsu on hundreds of monuments. Evidence of this defacing seemed to cease around the same time that Pharaoh Akhnaton in turn appointed his son-in-law Smenkhkare as co-regent.

**Figure 5: Akhnaton, Nefertiti, and a daughter shown offering to the Sun Disk. A relief in the exaggerated style, Cairo Museum.**

However, Smenkhkare was buried without apparent ceremony in an unfinished tomb in Thebes after only 15 months co-regency. Giles believes that Akhnaton and Smenkhkare were murdered at the same time. Nevertheless, as in other unsubstantiated comments, we do not have the confirming evidence of Akhnaton's body. But we are ahead of our narrative.

One of the most extraordinary controversies over the pathology of Akhnaton occurred when what was thought to be the mummy of Queen Tiy turned out to be that of a man.<sup>2</sup> The unfinished tomb, said to be that of Tiy, now appears to be a dump for ritual objects such as the four magic bricks from the early reign of Akhnaton, calling him an Osiris; seals bearing the name of Tutankhamon; and the funerary shrine of Tiy. On this shrine the name of Aton is in the late

*(continued on page 32)*





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## The Psychic Power of Will

ROSICRUCIANS believe that willpower can be directed both within and outside the human body. Today the directing of willpower within the body is called *self-regulation*, while if directed outside the body it is referred to by a variety of terms such as *psychokinesis*, *metaphysical healing*, and *thought projection*. By performing simple experiments and applying them to daily life, the Rosicrucian comes to realize, through experience, that he has the willpower to regulate and direct the conditions of his life.

Self-regulatory exercises provide the perceptive student an opportunity to attune with the forces that motivate willpower. Such Rosicrucians often discover for themselves the inner feeling of that subtle force of mental desire preceding the application of willpower. Desire, tempered by reason, enables the Rosicrucian to establish a picture of the goal he wishes to accomplish. The picture, vividly experienced in consciousness, suggests the possibility that great satisfaction or pleasure may be derived from its actualization. This automatically increases mental desire which in turn motivates the will.

Whatever the mind can visualize or reason into a mental picture can become a tremendous desire. To satisfy such desire people will even defy the instinct of self-preservation. They will deliberately walk into the face of death to further an ideal, good or evil, which has become an intense inner desire. What the Rosicrucian discovers for himself is that he can allow his willpower to follow the creative inner desires arising out of his moral or psychic impulses, rather than act as a slave to his bodily desires.

One way we can develop our willpower is by learning how to direct the "involun-

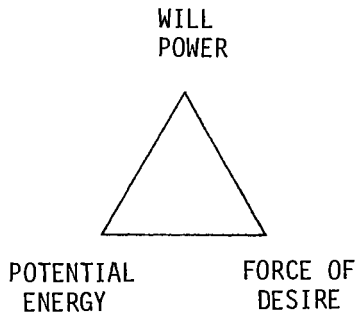
tary" actions of our body such as blood pressure, heart rate, sleep duration, or skin temperature. One advantage in doing such self-regulatory exercises is that they help us become more aware of the various steps involved in employing willpower. For instance, in using willpower to warm the hands, we learn that it helps to visualize what it might feel like if our hands were warm. We learn to "let go"—that is, we let the desire and force of the visualization bring about the warmth, rather than trying to objectively force the warmth to come about. If we hold a one-inch square piece of onionskin (air mail writing paper) in our palms while closing our eyes and visualizing, pretty soon the increased heat causes the paper to curl, and we receive feedback about the power of our visualization. With practice, the palms warm up quicker and quicker.

Studies in the Rosicrucian Laboratories have shown that a one-inch square piece of onionskin paper will curl at a palm temperature of 92°F. Since hands come in two basic temperatures, hot and cold, with only a few in-betweens, some subjects have an easier time than others. Research suggests that about forty percent of the population have hand temperatures that range from the low to middle 70s, while the rest have temperatures from the low to middle 90s. To curl the paper, those in the latter group do not need to change the palm temperature nearly as much as those in the low temperature group. Many people can alter the hand temperature by 10° or more up to a limit of 98.6°F. No matter how well we visualize, the temperature of our hands cannot exceed the internal body temperature.

This exercise can also be reversed. After the paper has curled, one can

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**Figure 1: To exercise the power of will one must direct action by the force of desire.**

visualize and feel the palms as if they were cool. As the palms cool, the paper flattens out.

In cooling the hands many people find it helpful to concentrate on more stressful sensations. Stress activates the sympathetic nerves, causing the blood vessels in the extremities to constrict, thereby reducing the warmth of the hands and feet. Conversely, in relaxation, as when Rosicrucians systematically pass consciousness through the body, intone vowels, or meditate, blood vessels in the extremities open wider. The increased blood flow warms the hands and the feet. Since body heat is lost through the warmer hands and feet, many people eventually become chilled when concentrating on warming the hands or when meditating and relaxing. The chill can be prevented by wrapping the body in a warm blanket before beginning the exercise.

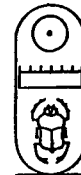
The secret of voluntary handwarming is thus the development of a relaxed, passive attitude of body and mind, and the creative use of visualization. The force of the relaxed, peaceful visualization will of itself direct the autonomic

nerves and the warming of the hands. In some cases too much concentration on the paper actually makes the process more difficult, for the paper poses a test or challenge that, like other stresses, can produce a decrease in hand temperature. Passive relaxation and creative visualization with eyes closed, allows the subject to "let go" of trying to produce a specific result. The force of the unhampered imagination and subconscious mind has produced warmer hands more consistently in the course of laboratory experiments. With repetition and further practice subjects feel it is easier to use the powers of imagination and will to self-regulate the body and to become more aware of their own inner feelings. With continued practice and application, these Rosicrucians are well on the way to attaining the freedom of self-mastery and the mysteries experienced through self-awareness.



**Who knows the first cause of all?  
We can only conceive it as we feel it.**

—Valdivar



# A Butterfly Safari

by Robert Neulieb, Ph.D., &  
Marilyn Neulieb, M. S.

**H**OW ABOUT embarking on a wildlife safari—perhaps this afternoon? Areas of weeds and wildflowers are the habitats for butterflies. The life cycle of butterflies depends on flowers and weeds with favorite adult foods obtained from the blossoms of milkweed, thistles, daisies, dandelions, clover, and asters. The larvae feed from the weeds on which the eggs were laid.

Stalking these alert species is a challenge requiring patience. To observe butterflies effectively you must become part of their environment. Stay in one area until the initially disturbed butterflies have again settled down on the plants. Butterflies that were frightened

away by your movements may return to the very same flower. As you sit and watch, a marvelous world will unfold.

The spectrum of the rainbow is manifested in the world of butterflies. The autumnal display of trees only surpasses butterfly colors and patterns in magnitude, not in brightness or variety. The diversity of sizes, patterns, and shapes provides endless stimulation of artistic thought.

Yet survival, not art, is of paramount importance for butterflies. Each artistic composition may be just one ingredient interplaying in the intricate strategy evolved for survival. Butterflies are confronted with numerous predators. In



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particular, visual tactics provide warning to or concealment from birds. For example, the monarch butterfly's bright coloration deters birds who have previously encountered its foul-tasting body fluids. Birds who have dealt with a monarch will avoid anything that even looks like one. The tasty viceroy butterfly mimics the monarch, thus confusing many of its enemies. On the other hand, what looks like a dead leaf may, on careful inspection, actually be a butterfly with its wings held above its body. The colors, shape, and patterns of the underwing conceal its presence when alighted. Yet, while in flight the brilliant, dazzling colors of the upperwing flash in contrast to the duller underwing—another camouflage and confusion mechanism in action.

Flying is a means of survival. It enables butterflies to feed, court, mate, lay eggs, flee from danger, defend territory,

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**Photos: (Above) Milkweed not only provides food for adult monarch butterflies, but also supplies the larval food. This larval diet is responsible for the bitter body fluids protecting both larva and adult. (Left) An alert American Copper butterfly is smelling the Queen Anne's Lace with its antennae and tasting the petals with its feet. (Next Page) One need not dip a finger in sugar water to attract a Hackberry butterfly. It's a people lover!**

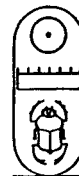
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migrate seasonally, and locate places suitable for sleep and hibernation. It is feeding that provides the energy requirements for flight and body maintenance. Butterflies smell the blossoms with their probing antennae while tasting the petals with the soles of their feet. When the stimuli are suitable, the hollow tongue-like proboscis uncoils into the sweet, energy-rich nectar.

However, a butterfly that is tasting and smelling need not be in search of food. Females may similarly taste and smell plants to determine appropriate locations for egg laying. You will see her flying low as she searches and tests plants.

During your visit you may be charged by a small, gentle-looking butterfly, the American copper. In defense of its territory, this bold buzzer will charge and even chase a comparatively gigantic monarch. It will also take on dogs and birds. In contrast, the welcome from the hackberry butterfly is more cordial. It may land on your finger, nose, shoulder, or camera. It's a people lover!

A deeper look unravels a broader understanding. Butterflies not only use the weeds and wildflowers for nectar, larval food, and protection, but also help propagate the many plant species. More than nectar is taken from the blossom. Pollen, picked up on the butterfly's body



during feeding, is spread among the other flowers on subsequent visits. This is cross-pollination, the beginning of a new generation of plants. These plants, in turn, will sustain the life cycle of a new generation of butterflies. This interdependence provides species survival for both the plants and butterflies alike.

A love of butterflies, and an avid interest in the complex interactions between butterflies and the plants they live among, has led many to establish areas for butterflies, commonly called butterfly gardens. They study the year-round needs of both the local adult and larval forms. Special gardens are then developed and maintained as small wildlife refuges. The butterfly gardening movement is popular in England and is spreading fast across North America. You may even want to start your own butterfly garden.

A butterfly safari provides color and drama rivaling Africa, yet the cost is nominal. The insights gained extend well beyond butterflies. It can reveal some of the intricate workings of the universe.



### ROSICRUCIAN DIRECTORY

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

### *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*.

Address Scribe S.P.C.  
Rosicrucian Order, AMORC  
San Jose, California 95191, U.S.A.  
(Cable Address: "AMORCO")

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

# How Thoughts Project

**I**N THESE DAYS, when so much is being written about the transmission of thought and the effect of it upon persons and conditions, it would seem that thought projection would be generally accepted as a fact and that arguments would not be necessary to prove the metaphysical laws involved. However, there are many persons who are skeptical, and there are many more who believe that such a demonstration of metaphysical laws is occasional or accidental and not the result of a scientific process which all may study, practice, and master.

Not many years ago, I recall, a large group of men and women met each month in New York City for the purpose of investigating and testing this and other metaphysical ideas. The phenomenon of thought projection was then defined as the sending forth of a thought held in the mind of a person or a group of persons.

It was claimed that by the use of some newly discovered mystical law, the person in whose mind the thought originated could wilfully and successfully send that thought through space to a given point. Of hundreds of experiments conducted by the members of this special investigating society, only about 20 per cent were successful. When the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments. Also, there seemed an element of chance that involved the operation of some unknown law that controlled both the transmission and the reception of such thoughts.

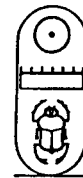


There are certain principles involved in the projection of thought that are easily demonstrated. They show that the process is due to certain laws not heretofore publicly explained. The Rosicrucians have been successful in the practice of this art for many centuries, and I believe that such success is due as much to knowledge of the physical laws of the universe as to the metaphysical ones.

The attempt by psychologists, mystics, and so-called occultists to explain thought projection on purely metaphysical grounds has led to idle experimentation with the same low percentage of definite results as under test conditions. It is no wonder that scientific men of a materialistic trend and a large portion of the rational public have refused to accept the mystical explanations. The tendency of students of mysticism and metaphysics to write and talk glibly about scientific things while being unfamiliar with even the most elementary principles of metaphysics and chemistry, cosmology, and ontology has led scientific minds to cast all metaphysical and mystical postulations into the scrap basket.

## *Energy and Thoughts*

The Rosicrucians contend that a thought is the result of certain mental processes involving mental energies brought to a concentration or circular-



ization where these energies are focalized and embodied in one unit of expression. It might be said that a thought is like a spark produced by bringing two wires with electric energies in them to a given point where they contact for a moment, focalize the energy in them, and produce the momentary entity or manifestation of their energy, which we call an electric spark.

A thought held for a certain length of time is like a spark that is prolonged by keeping the wires so related that the current in them meets and exchanges polarity rapidly and freely enough to maintain the spark. The only difference is that a thought—complete, perfect, and lacking nothing in its composition to be a perfect expression of a rational idea—probably has many streams of energy focalizing themselves at one point rather than merely two as with the electric wires.

Modern scientists have found that the nerve energy and impulses in the human body are truly comparable to the electrical energy with which we are familiar. The brain energy, then, and the energy used in thinking are drawn from the nerve energy of the body and is unquestionably of some frequency or phase of the vital energy that exists in the human system.

We are tempted, therefore, to compare a thought with the spark created in the transmission equipment of a radio station. Before the days of radio, the wireless transmission of signals was limited almost exclusively to the making of such sparks by the pressing of a key. Such electric impulses were supposed to set up waves which floated on and through the suppositional ether in all directions, thus making an impress upon sensitive receptors identical in nature with the original spark. This tendency, then, to think of a thought as analogous to a higher spark has led us to explanations which involve not only the suppositional ether but also other hypothetical elements.

From the Rosicrucian viewpoint, a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. The thought does not constitute a disturbance of the tranquility and static condition of the ether and produce waves which radiate in undulations in all directions.

The old analogy for this idea was that a stone dropped into a body of smooth water would produce waves that would radiate in all directions and cause an impulsive movement of some object floating on the surface of the water at a distant point. Such analogy necessitated the substitution of an imaginary ether for the body of water, for if a thought traveled in waves like the waves on the surface of the water, there had to be something invented to take the place of the water.

### *Cosmic Mind Inflexible*

It is now known that the Cosmic Consciousness, or Cosmic Mind, is an inflexible consistent mass or energy of a very high rate of cosmic vibrations, pervading all space and making continuous and definite contact with the consciousness of all living creatures. It is not intangible in the sense that its existence cannot be definitely established or sensed by the faculties of man; but it is invisible and superior to any of the limitations of material elements of lower vibrations.

You may have noticed that on entering a room where all the doors and windows were closed, opening and closing one door would cause the windows to rattle lightly in their frames. Rapidly moving a door or swinging it two or three inches one way or the other would cause a movement in other parts of the room. This was due to the invisible atmosphere of the room, which like a solid composition of some kind filled all the space of the room so that pressing at one side by opening the door against it would cause a pressure against the windows at the opposite side of the room.

Indians could listen to the approach of distant horsemen by pressing an ear to the earth and hearing the tapping of the horses' feet on the ground. In isolated places in the United States when I have wanted to know whether a train were approaching the station, I have pressed my ear to the rails and heard the thumping of the engine two or three miles distant when it could not be seen or heard otherwise. In these cases, sound or contact impressions have been submitted through solid bodies, not in the form of waves floating on the surface but

in the nature of pressure upon the solid matter, which transmits itself automatically from one end to the other without loss of its identity. Likewise, every living consciousness on earth is in contact in some manner or to some degree with the Cosmic Mind, for the Cosmic Consciousness is simply the sum total of the consciousness of every living creature.

We might compare this universal consciousness to a large checkerboard with its red and black squares. If we were to put a pencil dot in the center of each square and call the dot the consciousness of a living creature and the rest of the square around it the aura or the consciousness of each person, we would see that because all of these squares touch each other, the consciousness of all and the checkerboard itself actually constitute the universal consciousness. If one of the minds in the center of one of the squares caused a thought impulse in its own square, the impulse would be felt by all the other squares on the board, just as a tapping at one end of a board would be felt at any one of the other points along it.

In the first experiments years ago, it was recognized that some persons were more receptive to transmitted impressions than were others. This would not mean that they had more contact with the Cosmic Consciousness but that they had quickened, awakened, and thereby developed a greater degree of sensitivity to the impressions being received.

The student of music gradually develops a greater sensitivity to tone values and, after a time, is able to detect very slight variations in the tone of any given

note. The artist is able to develop a greater degree of appreciation of tones in color. The architect and draftsman develop a sensitivity to straight and curved lines and have a keen appreciation of the horizontal or vertical correctness of a line.

The Rosicrucians learned centuries ago what exercises and principles could be used by the average person to develop the faculties of the inner self so that impressions might be received and instantly recognized. Such development is always accompanied by the increased functioning of the faculties for transmitting ideas and impressions.

Even those who are not interested in metaphysical laws discover that certain definite results manifest when they apply certain principles. This should make plain that the Rosicrucian teachings deal with the development and application of the faculties and functionings of the inner self and are based upon scientific principles. They are easily demonstrated and are used effectively for furthering one's best interests and for overcoming unfortunate conditions.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator 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.

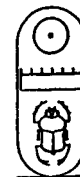
### When You Change Your Address . . .

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

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

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.

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



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## In Memoriam

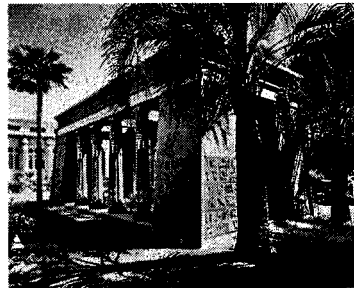
Many founders of religions or what we term fathers of philosophical systems have inadvertently arrested the minds of their followers. The thoughts which they expounded were perhaps illuminating and in advance of their times. However, the subsequent adherents or devotees in a display of loyalty and devotion made the teachings of their exponent a dogmatic creed. In other words, they refused to alter, modify, or augment their original teachings even when new knowledge passed such by. In this practice, then, they actually did a disservice to their Master or founder.

Dr. H. Spencer Lewis, who re-established the Rosicrucian Order, AMORC, for its second cycle, continuously inveighed against such inhibiting of the minds of Rosicrucians. The teachings which he was authorized to introduce laid down certain basic precepts which in themselves encouraged investigation and further elaboration. A renowned axiom of Dr. Lewis, which represents his opposition to any traditional dogmatism, is the following:

“No business, no movement, no activity on the part of men or a group of men can become any greater than the *thinking* minds and *consciousness* of the people who are back of the movement.”

Perhaps this axiom, *put into practice* by him, was one of his greatest contributions to the Rosicrucian movement of this cycle.

Dr. H. Spencer Lewis, first Imperator of the second cycle of AMORC, passed through transition at 3:15 P.M., on Wednesday, August 2, 1939. His cremated earthly remains are interred in the *Akhnaton Shrine* in Rosicrucian Park, San Jose, California. It has been the custom of the Order to hold a brief memorial ceremony in this shrine each year on the anniversary of his transition. This ceremony will again be held on Thursday, August 2, at 4:15 p.m., *Pacific Daylight Savings Time*. All members adjacent to San Jose are invited to be present. Those who cannot attend this ceremony are asked, if possible, to hold a minute of silent tribute either at a corresponding hour for their locality, or at any other convenient time during the day.



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# Dreams

(continued from page 16)

However, dream researchers found that too much dreaming, like too little, is just as harmful. If you sleep for twelve hours and wake up, you will find that you are still tired. This is because the longer you sleep, the longer you dream, and dreaming is hard work.

*Why do we dream?* Most likely because the act of dreaming helps us to cope with problems. People who find themselves in difficult situations, such as a new job or a rough assignment, are likely to need more REM sleep.

The ability of the dreaming mind to pose solutions to unresolved problems has intrigued researchers for decades. H. P. Lovecraft, Edgar Allan Poe, J. R. R. Tolkien, as well as several others, relied on dreams for new insights.

Most dreams follow a standard, organized pattern. The first, and shortest, dream of the night usually sets the pattern, like a kind of overture. It often revolves around a problem occupying our mind before we fall asleep, and sets the basic theme for the dreams to come.

When the next couple of dreams come along, they incorporate feelings from the present, usually dealt with in the past.

The third or fourth dream is almost always set in the future and concerns wish fulfillment.

The final dream of the night ties in all material from the last three or four dreams, forming a conclusion always set in the present.

Although we consciously forget our dreams (most of them) the moment we awaken, researchers believe they are remembered on different planes of consciousness.

University of Rochester scientists have found that the daytime moods of subjects are directly affected by the dreams they have had the night before. In fact, Friedrich Kekule, a famous German scientist, owes his very fame to dreams. After he had spent many unsuccessful years trying to discover the structure of the benzene molecule, Kekule had a dream about a snake writhing in a circle. Upon awakening, he realized that the formation made by the snake was a hexagon, and he saw the molecule's actual structure as a hexagon—a flash of intuition considered one of the most important finds in organic chemistry.

Thus, although all the facts are not in, one cannot escape the sneaking suspicion that sleep and dreams, for all their ephemerality, must do something. Allan Rechtschaffen, director of the University of Chicago Sleep Laboratory, notes that dreams preclude most useful activities, from hunting and eating to procreation and self-defense. He continues to say what for the moment must be considered the final word on the riddle of dreaming: "If dreaming does not serve an absolutely vital function, then it is the biggest mistake the evolutionary process has ever made."

#### SOURCES AND FURTHER READING

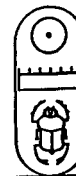
Laurence Cherry "Why You Need to Dream," from *The New York Times Magazine* (July 3, 1977).

Jack Fincher "Sleepers Are Given Polygraph Tests to Solve A Riddle," from *Smithsonian Magazine* (Sept. 1976).

James Harris *The Mystery of Sleep*, New York: New American Library, 1978.

#### IN MEMORIAM

Soror Frances Vejtasa, former Editor of the *Rosicrucian Digest*, passed through transition on May 10, 1979, in Seattle, Washington. Born in North Dakota in 1895, Soror Vejtasa was a member of the Rosicrucian Order for 50 years. From 1944 until 1960 she served as Editor of the *Rosicrucian Digest*, bringing honors to the Order's magazine. In 1956 the National League of American Pen Women recognized the *Digest* as an outstandingly unique publication and awarded Miss Vejtasa first place among women magazine editors. Soror Vejtasa's service, work, and dedication to the ideals of the Rosicrucian Order will be long remembered.



# The Times and "Mysteries" of Akhnaton

(continued from page 21)

titulary (title), and both Amenhotep III and Akhnaton are named. Therefore, we can be certain that Amenhotep III was still alive when Akhnaton presented the shrine to Tiy. Had his father been dead, the words *ma kheru* "true of voice" (deceased) would have been used. The body thought to be Tiy, and then Akhnaton, has been identified as Smenkhkare.<sup>8</sup> Everywhere Smenkhkare's name is erased, but it has been proven that the blood group is the same as that of his brother Tutankhamon.<sup>9</sup>

The controversy surrounding Akhnaton does not rest here. The suggestion has been put forward that Akhnaton may have been homosexual.<sup>2,6</sup> This seems to be sheer nonsense. The only proof that has been put forward is a stele upon which Akhnaton and Smenkhkare are shown seated together on a throne. Akhnaton is shown holding Smenkhkare by the chin. However, if Smenkhkare was Akhnaton's son, which is possible, this would be only a parental gesture. Another stele shows Smenkhkare pouring wine into a cup held by Akhnaton. The scene may mean nothing more than other familiar domestic scenes which abound in the Amarna style.

Acceding Akhnaton to the throne of Egypt was the eleven-year-old Tutankhaton, most certainly another near relative, and possibly a son. After several years of rule from Tell el Amarna, Tutankhaton finally abandoned the "horizon of Aton" and moved the seat of power back to Thebes. However, his reign there was of short duration because Tutankhaton, who had to change his name to Tutankhamon, died approximately seven years following his accession. Although he embraced the cult of Amon, some of the funereal pieces of furniture found in his tomb are from Amarna and still carry both his names.

Many of the arguments which lead to controversy over Akhnaton's character might be unnecessary if we were to look more closely at Akhnaton in relation to the mysteries of an Osiris who personifies, instead of death, the *principle of eternal reward* and *Cosmic Order*.

Texts at times affirm that Akhnaton lived on *Maat* or truth, thus confirming for some the belief that the early caricature style of Amarna art, especially those pieces that depict him as *an Osiris*, truly show the Atonist king's appearance in real life.<sup>6</sup> Refer to the cover story on page 6.

In a study of R. Anthes, *Die Maat des Echnaton's*, Maat has been generally translated by the words "truth and justice."<sup>10</sup> But Maat is more than that. *Maat is Cosmic Order*. The conception of Maat as Cosmic Order has been proven by C. Bleeker in a study in Dutch: "De Beteekenis van de Egyptische Godin Maat."<sup>11</sup> This book deserves wider circulation. Briefly, Maat is the highest offering which the king or high priest can make in the temple. In Edfu and Dendera temples, Maat is found in the sanctuary as the last offering which the king makes to the god. The hieroglyph for Maat is an oblong patch of arable ground. Later, this hieroglyph acquired cosmic significance as it became used as a pedestal for cosmic gods such as *Min* and *Osiris*. Gods or thrones are said to "stand" on Cosmic Order.

### *Eternal Renewal*

The depicted "maleness" of the cosmic god *Min* represents the *principle of fertility*.<sup>12</sup> *Osiris*, commonly thought of as the god of the dead, is more than that. Few people are aware that *Osiris* represents the *principle of eternal renewal*. Some authors take *Osiris* to be a vegetation god—one that dies and is resurrected as in the mythological story of *Osiris*, *Isis*, and *Horus*. However, *Osiris* is not the corn god *Nepri*, but as the principle of eternal renewal he is related to the resurrection of the grain. Also, *Osiris* is not the Nile. The god of the inundation is *Hápy*. However, *Osiris* is related to the inundation of the Nile because he is the principle of eternal renewal.

In aligning himself with the principle of eternal renewal Akhnaton adds the immortality of nature to the abstract

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religion of the Sun Disk. Perhaps for Akhnaton the hideousness of death in life was transformed into life everlasting. We can only conclude that a half-century of investigation, opinion, and controversy has not dimmed the mystery or attraction of the visionary Akhnaton. If anything, our modern attraction to the dream, the tragedy, and the mystery has deepened. If anything, the earlier romantic idealism has grown within the heart of each seeker who yearns to fathom the artistic, religious, and mystic depths of Akhnaton's time. After all, within each of us lies the need to understand the mystery and poignancy of our own dreams that await fulfillment and eternal renewal in another age.

#### ACKNOWLEDGMENTS

The author wishes to express his appreciation for the assistance of J. Schaa and the AMORC Research Department for the bibliographical research and preparation of this manuscript for an English-reading public.

#### Footnotes:

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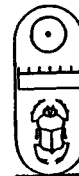
### ROSICRUCIAN CONCLAVES

**SOUTH AFRICA, JOHANNESBURG**—Southern Cross Lodge Conclave—September 1-2, Southern Cross Lodge, 7 Natal Street, Bellevue, Johannesburg. They will be honored by the presence of the Grand Master of the Netherlands, Frater E. van Drenthem Soesman. For more information, please contact Eva Hyman, Conclave Secretary, P.O. Box 194, Boksburg 1460, South Africa.

**MICHIGAN, FLINT**—East Central States Regional Conclave—September 7-9, Sheraton Motor Inn, 4300 W. Pierson Road, Flint. Grand Lodge will be represented by Curt Schild, Curator, Rosicrucian Egyptian Museum; and Barbara Schild, from AMORC's Department of Instruction. For more information, please contact Floyd Moore, 917 Cedar, Flint, MI 48503.

**CANADA, ONTARIO, TORONTO**—Northeastern Regional Conclave—September 15-16, King Edward Hotel, 37 King Street East, Toronto. Grand Lodge will be represented by Curt Schild, Curator, Rosicrucian Egyptian Museum; and Barbara Schild, from AMORC's Department of Instruction. For more information, please contact Conclave Registrars, c/o Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto, Canada M4K 2P9.

**MINNESOTA, MINNEAPOLIS**—West Central Regional Conclave—September 22-23, Leamington Hotel, 10th St. & 3rd Ave. S., Minneapolis. Grand Lodge will be represented by Curt Schild, Curator, Rosicrucian Egyptian Museum; and Barbara Schild, from AMORC's Department of Instruction. For more information, please contact David Albrecht, Conclave Chairman, P.O. Box 826, Minneapolis, MN 55440.



# 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.)

**August:** Henck Arron, Prime Minister, Surinam, is the personality for the month of August.  
The code word is SCALE.



HENCK ARRON

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



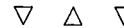
SAMORA MACHEL

**October:** Samora Machel, President, Mozambique, will be the personality for October.  
The code word will be SCALE.



MOTA PINTO

**November:** Mota Pinto, Premier, Portugal, will be the personality for November.  
The code word will be POLL.



## CONSTITUTIONAL GUARANTEES

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

California residents, please add 6% sales tax

\*Other Currencies:  
£.65 A\$1.13 NZ\$1.25  
¥.83 R1.08

The  
Rosicrucian  
Digest  
July  
1979

# Rosicrucian Activities

## Around the World

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**M**R. BARNEY SWIERENGA was presented the Rosicrucian Humanitarian Award at a banquet following the 1979 Workshop held by Phoenix Chapter. Former Grand Councilor Mrs. Frances R. Holland made the presentation. Mr. Swierenga was honored for his work with the disabled, the aged, and alcoholics. He is blind, 77 years old, and a former alcoholic.

Fifteen years ago, Mr. Swierenga founded the Calvary Rehabilitation Center for adult male alcoholics. The center, a nationally recognized halfway house, is still operating and Mr. Swierenga serves as a member of the advisory board. In addition, he established the Alpha Omega Association in 1975, an outreach program for the elderly and the disabled living in the Phoenix area. Mr. Swierenga donates his Social Security and retirement pay to Alpha Omega and works every day at the agency.

Upon presentation of the Award, Mr. Swierenga expressed a feeling of fellowship with the members of Phoenix Chapter—a sharing of common goals. He said he picked up a good feeling from the Rosicrucians and was interested in obtaining information about the Order that could be presented to the blind.

The membership was deeply impressed by Mr. Swierenga's humility, spirituality, and exceptional courage. We extend our deepest respect to this man who has overcome so much to help so many.



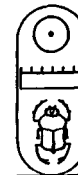
*Mr. Barney Swierenga of Phoenix, Arizona, expressed his thanks to Phoenix Chapter (AMORC) for the Rosicrucian Humanitarian Award. His motivation to help mankind has caused him to overlook his disabilities to achieve that goal.*

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The 1979 Colorado area Mystical Workshop was held in Colorado Springs on Saturday, May 5, 1979. The Grand Lodge was represented by Edward Lee of AMORC's Instruction Department and his lovely wife, Lilo. Sixty-five members from the general area enjoyed the demonstrations, lectures, forum, and Convocation. The inspiring and informa-

tive day was capped by a delicious buffet dinner. Committee Chairman Dale Pond, Secretary Dorothy Boone, Regional Monitor Elizabeth Angell, and subordinate body Masters Ray Stokes and Robert Haynes, among many other diligent workers, are to be congratulated for producing this fine Workshop.

▽ △ ▽



**WILL SPACE  
TRAVELERS FIND  
CIVILIZATIONS  
BEYOND OUR OWN?**

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

What will be the philosophical and theological consequences of interplanetary travel — when man finds other worlds and peoples in the vast universe beyond?

\*Other Currencies:  
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These challenging questions have been met with striking clarity in a special manuscript entitled "Life Beyond Earth," which is yours if you subscribe —or resubscribe—to the *Rosicrucian Digest* for one year at the regular rate of \$7.00\*. When writing, ask for the manuscript by name.\*\*



**The ROSICRUCIAN DIGEST  
San Jose, California 95191, U. S. A.**

\*\*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

**Attention Australia:**

**Tickets** for "Mysteries of the Mind" seminars to be held in Sydney (Oct. 27) and Melbourne (Oct. 28) are **A\$10.00**. (Not A\$9.09 as reported in earlier advertisement.) For more detailed information, see advertisement in the June, 1979, *Rosicrucian Digest*, page 28.

**A MASAI FAMILY**

This Masai family of East Africa is standing in a *boma*, an enclosure constructed of briar to protect their hut from predatory animals. The hut, built with mud and cow dung, has a small opening through which the occupants must crawl. Though plagued by numerous flies that infest the area, these people appear impervious to the insects, intelligence and pride reflected in their expressions. A love of beauty is seen in the elaborate necklaces, bracelets, and earrings.

(Photo by AMORC)

**The  
Rosicrucian  
Digest  
July  
1979**

**AFRICAN VELD (overleaf)**

The lone tree, wind-blown and naked of foliage, is symbolic of sections of the often arid brushland of East Africa where frequent droughts are experienced. Heavy clouds hanging low retain the needed rain while thousands of wild animals in their desperate search for water holes retreat to the foothills of Mt. Kilimanjaro in the distance.

(Photo by AMORC)









## The Seeds of Truth Must be Planted Early

### Prepare Your Child's Mind

THE FORMATIVE YEARS—those years when fears, prejudice, misconceptions may creep into the child mind. Notions, like parasites, may cling to the consciousness later to warp the personality. Establish in the young, inquiring mind the proper *positive thoughts* that will grow in breadth—and be a source of right direction all through life.

Love for your child is not enough—intelligent suggestion and guidance are also required. Now, through this *vocal guidance* recording, you can have your child's thoughts directed toward the inner self—and toward wondering about the greatness of the natural world around him.

This double-sided recording has little exercises that the child—boy or girl—will enjoy listening to and *doing daily*. There are also thoughts to be given just before sleep—thoughts to be carried on by the subconscious during sleep.

Here is a simple, economical, and wonderful way of assuring the future welfare of your child. Ask for "Child Guidance" Recording.



### VOCAL GUIDANCE

For The Critical Years - -  
Between 3 and 6

- A 10-inch double-sided recording. Hi-fidelity. 33-1/3 RPM.
- Of equal benefit to parents who are not Rosicrucians. Makes a splendid gift. Nonsectarian in subject matter.
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## Student's Correspondence Tablet

Large 8½ x 11-inch sheets

Special stationery assures that personal attention which makes the

pursuit of knowledge an enjoyable venture. The cover of the tablet is a useful blotter and upon it are printed all essential instructions as TO WHOM, WHERE, and WHEN TO WRITE. This tablet contains 50 sheets of strong, light bond paper. At the top of each sheet is printed information for the proper direction of your letters.

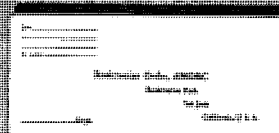
Correspondence Tablet ..... **\$3.25**

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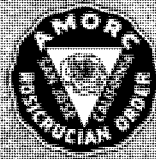


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## Rosicrucian Seals

These Rosicrucian seals are about one inch in diameter. They are beautifully printed in red and embossed with gold. If you would like to bring the name of the organization to your friends and at the same time have attractive seals for your stationery, we would suggest that you secure them.

Package of 100 for ..... **\$1.95**

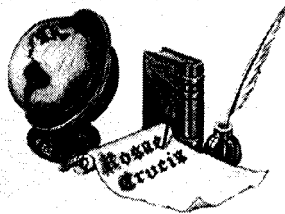
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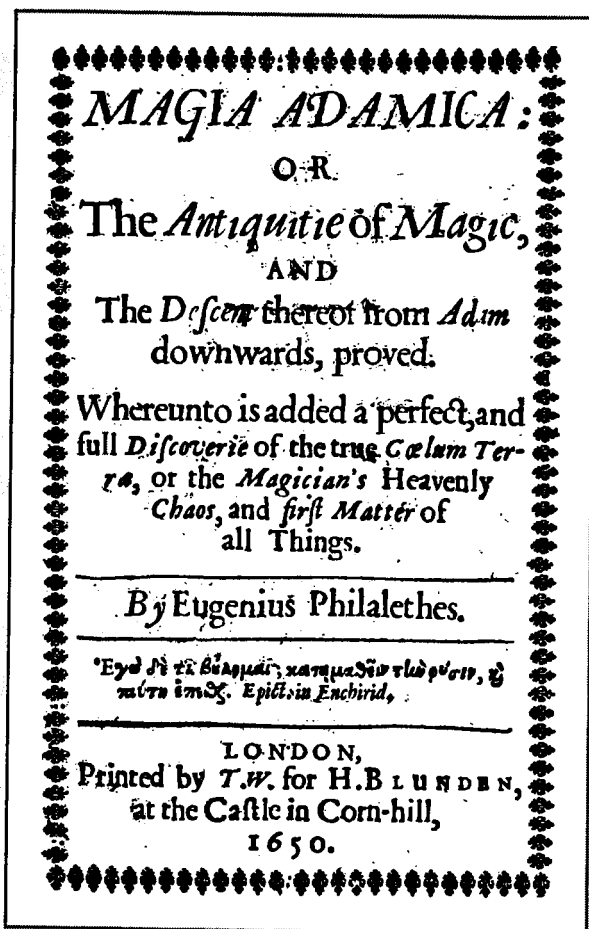
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# From the Archives



Shown here is the title page of Thomas Vaughan's *Magia Adamica: or The Antiquitie of Magic* . . . published in London in 1650. For further details see the accompanying text.

This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

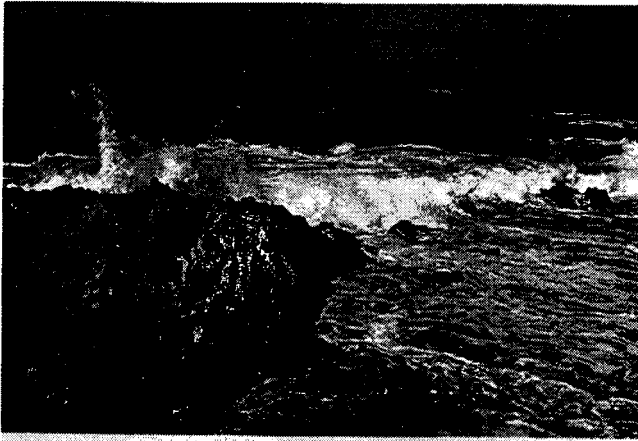
THOMAS VAUGHAN, who used the pseudonym Eugenius Philalethes, was the twin brother of the poet Henry Vaughan. They were born in 1621 or 1622. Thomas also published the English edition of the *Fama and Confessio Fraternitatis* with his own preface in 1652.

In the *Magia Adamica* he combines a mystical interpretation of magic, hermetic philosophy, and the kabala. He writes, "God, when he first made *Man*, planted in him a *spirit* of that *Capacity*, that he might *know All*, adding thereto a most *servent Desire* to know, lest that *Capacity* should be *useless*." He further says, "*Magic* is nothing else but the *Wisdom* of the *Creator* revealed and planted in the *Creature*."

We should, Vaughan says, look for the expansion or opening of the Divine Mind so that we may be admitted to this Communion of Light. Magic must be animated with the word of God. He tries to demonstrate the antiquity of magic—that it goes back to the Magi of the Bible, to ancient Egypt, Greece, and Rome. He mentions the Egyptian god Ptah, and Hermes Trismegistus.

He brings up the concept of inferiors and superiors, the doctrine of signatures, and in one marginal note he mentions Jacob Boehme. He also quotes one of the "*Rosicrucians*, whose *Testimony* is Equivalent to the *Best of These*, but his *Instruction* is far more *Excellent*." The discourse is too long to quote, but it is on the *First Matter* of the alchemists, giving five gates to Paradise, which are five steps in the alchemical transmutation. Vaughan, however, is considering these as steps in the development of the individual and mystical union.

The quotations in the above have been modernized from the seventeenth century English.—RP



# ODYSSEY

## Brother Sun, Sister Moon

**F**RANCES OF ASSISI (c. 1180-1226), was christened Giovanni Bernardone, son of a rich cloth merchant. His mother, a devoutly religious woman, called him Francesco because of her love for France. Frances spent much of his youth in idle pastimes until he was inspired to renounce his wealthy life style and serve his God. His father disowned him and so his mission of poverty began.

Patterning his life after Jesus, Frances walked from village to village preaching the virtues of humility and respect for God's creations. He soon developed a large following. At first, he and his brothers and sisters suffered scorn and rejection but soon their fame preceded them. Frances aided the poor and lepers as best he could, as well as raising money to rebuild old churches. He and his disciples handled money as infrequently as possible and they did not carry food on their journeys.

Frances could not be classified as a nature-lover in the typical, nebulous sense of that term. Rather, he viewed each manifestation of nature as a tribute of God's love, as worthy of respect as man himself. Many legends have been told through the ages dealing with the special attunement Frances had with animals, as well as other unique abilities. These are recorded in the **Fioretti (The Little Flowers)**.

As a poet and musician, Frances composed hymns of praise to his God, set in the secular forms of the time such as the songs sung by minstrels or troubadors. These were usually dictated to one of his close followers, as his education was sparse. Rich in mystical symbolism, these hymns, or canticles, have a beautiful simplicity in their form and meaning. These few verses from "The Canticle of Brother Sun" exemplify Frances' love of God, man, and nature.

*Most High, omnipotent, good Lord  
To you alone belong praise and glory,  
Honor, and blessing,  
No man is worthy to breathe thy name.*

*Be praised, my Lord, for all your creatures.*

*In the first place for the blessed Brother Sun,  
who gives us the day and enlightens us through you.  
He is beautiful and radiant with his great splendor,  
Giving witness of thee, Most Omnipotent One.*

*Be praised, my Lord, for Sister Moon and the stars  
Formed by you so bright, precious, and beautiful. . .*

It has been said that Frances was a revolutionary, but he never preached against any church officials or political figures. He seemed to realize that each person had a special function in life to fulfill—that one could serve God in many capacities.

Frances' life ended prematurely in 1226, after years of self-denial and illness. He was canonized two years later.—LBS

