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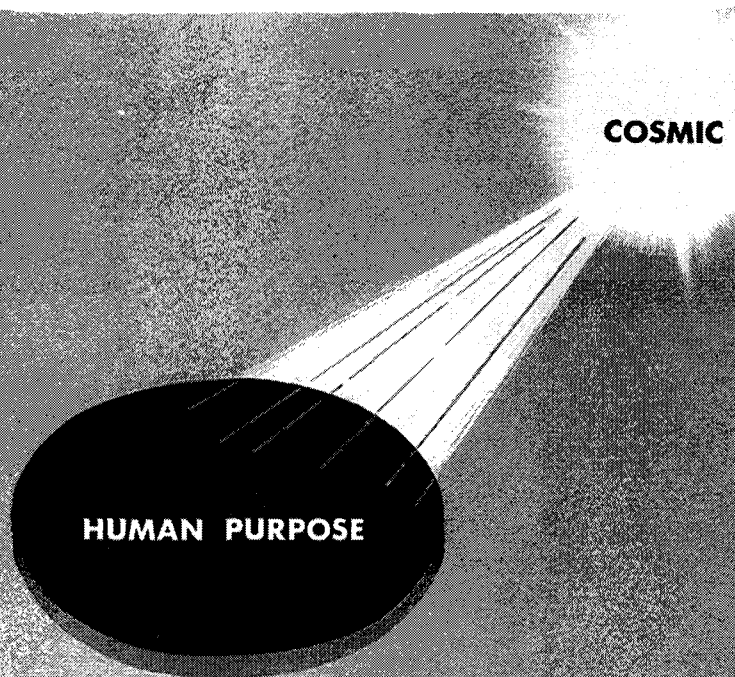
A VANISHING ART » » »

The workman in this photograph is putting the finishing touches on the thatched roof of a building in northern England. The thatched roof is not only reminiscent of past centuries but is very effective and long-lasting. Thatching is a skill which few people can accomplish today. If a craftsman capable of this ancient art can be found, fashionable modern homes in England often affect this type of roofing because of its aesthetic value.

(Photo by AMOI)

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The Great Concepts of Mankind

AS WE LOOK BACK through the centuries there appears to have been a rise and fall of knowledge. At times the great concepts of mankind have suddenly shown forth like a nova in the heavens. Then, like a fading nova, knowledge has seemed to gradually fade away.

But at no time in history has great knowledge ever been lost. What went before is eventually revived. It either attains permanency or becomes a stimulus for new and advanced knowledge. Consequently, the great concepts of mankind have constituted a ladder of learning. The centuries have been rungs on this ladder, providing an ascent to human enlightenment.

A distinction, however, must be made between original thought and the technological application of it. It is one thing to arrive at a basic new idea, and quite another to use it in various ways. For analogy, an engineer may use laws of physics, but the original discoveries of physicists are his essential tools.

What is this fundamental knowledge? What are some of these basic concepts which we have inherited? Most of them continue to influence our lives. Let us journey back three thousand years to when the pyramids were built in ancient Egypt. In mythology and legend Osiris is said to have been a god king. His sister-wife was Isis; his son was Horus. They comprise the first so-called Divine Trinity. The eminence of Osiris aroused the envy of his brother, Seth. Seth, using deception, had his brother slain.

Osiris' body was dismembered and scattered in the marshes. Isis, his wife, appealed to the god Thoth. Horus avenged his father by slaying Seth. The god Thoth resurrected Osiris, and Osiris

then became the Eternal God of the Dead. The event became a fundamental teaching of the Osirian Mystery School. This mystery school taught the first doctrine of *resurrection*, and it also showed in its rituals the weighing of the soul, that is, a judgment after death. These ideas have influenced theology, mysticism, and philosophy for centuries.

Egyptian Visionary

Pharaoh Amenhotep IV, born about 1394 B.C., became Pharaoh at the early age of sixteen years. He revolted against the prevailing priesthood and the worship of the god Amon. He was inspired with a monotheistic belief, that is, belief in a one, *a sole god*, whom he called *Aton*. Amenhotep changed his name to *Akhnaton*, meaning "living in truth." Akhnaton subsequently established a new city consecrated to this sole god.

What concerns us are the inspiring psalms which he left. We find in the Bible a psalm almost identical to one of his. The following is an example of Akhnaton's inspiring words:

*How manifold are thy works.
They are hidden from before us.
O thou sole god whose power no
other possesseth.*

Akhnaton's mystery school was one of the most enlightened. He taught that a universal divine power was the sole god. The creative force of this universal sole god flows to earth from the sun. The sun disc, Aton, was not a god to Akhnaton but a symbol of the *one* god.

Ptah Hotep was Grand Vizier to a Pharaoh in the 27th century, B.C. His famous maxims, which he left as a guide to his son, are the earliest literature con-



cerning right conduct. Here are a few examples, which are quite applicable today.

"Let thy mind be deep, and thy speech crafty [wise]."

"Be not proud of thy learning."

"Take counsel with the unlearned, as with the learned."

"It is an ornament of thy heart to hear kindly."

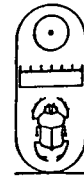
The ancient Babylonians about 3200 B.C. were aware of four planets—Mercury, Venus, Mars, and Jupiter. They thought these planets to be divinities, that they could influence human lives; from this belief astrology arose. The priests were the astrologers. Succeeding Babylonia was the Chaldean Empire. The Chaldeans made an intensive study of the heavens—the equator for the first time was divided into 360 degrees, and a group of twelve constellations was laid out as the Zodiac. Their observations were so accurate that they could foretell an eclipse. The Chaldeans established the science of astronomy, yet another heritage from the past.

About 2000 B.C. a seafaring people occupied what is now Lebanon and Syria. These people, the *Phoenicians*, changed

earlier scripts into a writing system of twenty-two alphabetical signs. They gave each letter a name; the first letter was *ox*, or *alef*. As traders, the Phoenicians introduced into Greece, the Western world, their alphabet, which they wrote on their cargo bills. Our alphabet is an adaptation of theirs.

The ancient *Hebrews* were a Semitic desert tribe. Their desert god was Yahweh (Jehovah). They did not pronounce the original vowels of this name, for they considered the name in its true form too sacred to utter. At first Yahweh was a desert war god, but about 750 B.C. Amos saw this god in a different light. He went about preaching that Yahweh was a paternal god, both fatherly and kind. There was then introduced a new and higher religion, one of brotherly kindness. The concept of God evolved in the human consciousness.

In the sixth century B.C. a transition took place in *Greece*. There was a gradual departure from theogony. Men began to doubt that gods were the sole cause of physical phenomena. They searched for a primary element to account for the unity of all nature. *Thales*, c. 587 B.C.,



was the first philosopher to declare a primary element as being the cause of all natural phenomena. In other words, he said that *water* was the ultimate substance. This seemed plausible to Thales, as water has several forms—ice, liquid, steam.

Other Greek philosophers in this same period thought that either earth, fire, or air was the primary substance. Then came the philosophers whom we call the first atomists. *Empedocles*, an atomist, stated that there are four primary elements: air, earth, fire, and water. He also said two opposites cause an intermixing of the elements, two basic, opposite forces he called *love* and *hate*. Today we might name them positive and negative forces.

With *Anaxagoras*, c. 5th century B.C., a new burst of wisdom came forth. He said that law and order persists in nature; and law and order are of *intelligence*. Therefore, there is a *mind* behind all movement in the universe. This was the first doctrine of teleology, that is, a mind-cause theory to explain *order* in the cosmos.

Concept of Change

Heraclitus, in the same period, denied the permanence of form. He said, "Change is the lord of the universe." Further, "Everything is in a state of becoming, of continual flux." He declared that there is an interplay between the elements. Everything is passing into something else. This, then, is the first statement of *relativity*, still another great concept of the past.

With *Socrates*, 470 B.C., we find man struggling with the nature of good. Socrates declared that knowledge is necessary for virtue. In other words, with knowledge man learns what is best for his whole being. This virtue, as knowledge, brings about a true *good*. This, then, was a new doctrine of morality. Socrates also proclaimed that there is an innate wisdom which all men possess. If men will reach into the depths of their minds this wisdom will then come forth. Socrates said we must go beyond the superficial knowledge of our peripheral, receptor senses. He taught the importance of intuition and reason.

Plato was a former follower of Socratic teachings. He declared the knowledge of the senses to be unreliable. He asked: Is

there nothing for man to rely upon? He answered himself, saying that there is the world of *ideas*. Such is the knowledge of the soul; it is a certain unlearned knowledge that all men have. Included are such universal ideas as *justice*, *beauty*, and *love*. These universal ideas, Plato said, are the real and the substance of truth. Such ideas started a chain of new thought for mankind.

Aristotle was a student of Plato's Academy. Aristotle, we may say, was an early father of science. He made a study of physical phenomena without reference to supernatural influences or causes. In opposing Plato's doctrine of ideas, he stated that an idea has no reality except as it is related to the world of things. Matter is not stable, however; it has only potential of becoming a form. Aristotle is also credited with classifying branches of knowledge, such as logic, biology, and physics. *Adronicus*, who lived on the island of Rhodes in the Aegean Sea, later classified Aristotle's teachings and coined the term *metaphysics*. To him, metaphysics referred to those subjects which were above and beyond the physical.

The great concepts the *Romans* left us are principally the laws of political science and systematic administration, plus some of the world's finest poetry. Their efficient organization of government left its effect upon later society. They also left another lesson for mankind: society's corruption comes from extreme power and wealth limited to a single class of society.

Arab Contributions

The *Arabs* of the seventh century made a great contribution to civilization. They acquired a profound appreciation of knowledge. In their conquest they swept across North Africa and Spain, absorbing much of the knowledge of the earlier classical civilization. They cherished the philosophy and learning of ancient Greece. Most importantly, the Arabs preserved much of what they had learned. They brought from Alexandria, a great seat of knowledge at that time, much of what was known of medicine, mathematics, and geography. To a Europe still in intellectual darkness, they introduced arithmetic, algebra, and alchemy as well.

The *alchemists* flourished in Europe at the close of the Middle Ages. The

alchemists searched principally for the Philosopher's Stone. This, in the physical sense, was the search for the primary element of matter. It was believed that if this were found, matter could be transmuted from one form into another at will. Most alchemists sought to transmute the base elements of matter into gold, but to the *transcendental* alchemist the Philosopher's Stone was the means of transmuting man's consciousness. It was a mystical and symbolical inquiry into the nature of the spiritual self. The alchemist's symbols also alluded to mystical principles. From material alchemy came the beginning of modern chemistry.

In the sixteenth century *Copernicus* revolutionized astronomy. He hypothesized a heliocentric universe. In other words, the sun, not the earth, is the center of the universe. All planets and the earth revolve about the sun. The earth, Copernicus declared, is but a minor body in the cosmos. Copernicus was severely censured by Lutheran theologians as a heretic. He had refuted a traditional, obsolete doctrine of the church by his presentation of astronomical fact.

Galileo, an Italian, proved the claims of Copernicus in the following century. Galileo had improved the telescope. At the Leaning Tower of Pisa he likewise demonstrated many laws of physics. For

example, he proved that objects unimpeded by air will fall at equal rates, whether one be a feather or a stone. Galileo was brought before the church Inquisition because of his challenging statements and demonstrations, but he was not executed. Today we profit by his courage.

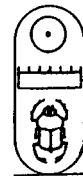
In the sixteenth and seventeenth centuries a period of *rationalism* arose. It was a period of enlightenment. In this period Sir Francis Bacon is noted for expounding the *inductive method* of science. Man, in his search for knowledge, he proposed, should begin by observing particulars. In other words, proceed from the particular to general underlying laws of the phenomenon, of that which is being observed. Bacon's literary work, *The New Atlantis*, was the incentive for the first Rosicrucians to come to America from Europe.

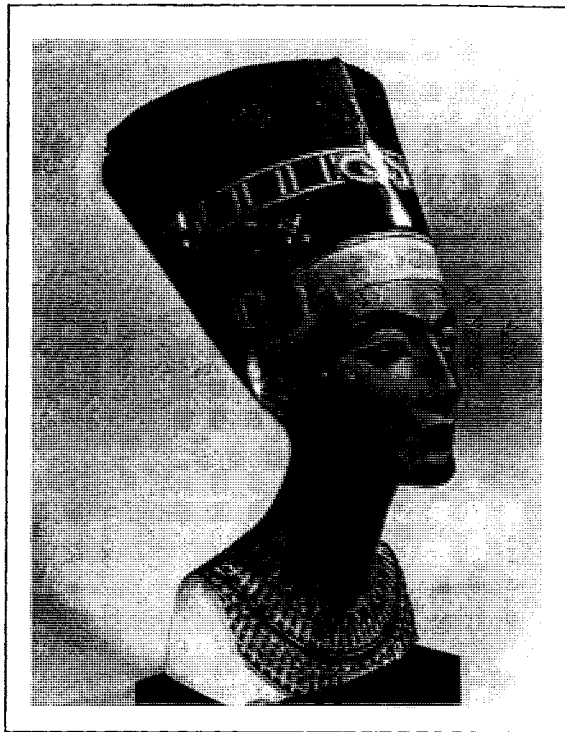
In this same period of enlightenment lived *René Descartes*, French philosopher. Descartes was also a Rosicrucian. He asked, "How do we know that we really are?" His answer: *Cogito, ergo sum*—I think, therefore I am. In other words, the fact that we are conscious is proof that we are. When we are not conscious, we do not exist to ourselves. This began an important analysis of the nature of self. (continued on page 32)

The Purpose of the Rosicrucian Order

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

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The Mystery of Nefertiti's Temple

— by Shane Peterson —

SINCE THE DISCOVERY of the bust of Queen Nefertiti in the ruins of an ancient Egyptian artist's studio, many people have wondered what the events of her life might have been. Her consummate beauty and regal bearing have made her name legend, yet little is known about Nefertiti.

Fourteen years ago a new study was begun, establishing Nefertiti as a powerful historical figure in her own right. She is now recognized as more than simply the beautiful wife of the world's first monotheist, Akhnaton, the "Heretic King." This is the story of a landmark project, and some of the fascinating new discoveries about Nefertiti—whose name in ancient Egyptian translates as "the beautiful one has come."

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In 1966, Ray Winfield Smith, a retired foreign service officer, was shown a large warehouse of strangely carved and colored blocks in Karnak, Egypt. Clearly, these

blocks were the work of artisans of Nefertiti's time, but their size—small enough for a man to carry—did not fit any known building style of ancient Egypt.

The *thalathat*,* as the sandstone blocks were called, were pulled from the inside of the second and ninth of the dilapidated pylons, the massive ceremonial archways of Karnak. A friend of Smith concluded they were from a temple built by Pharaoh Akhnaton 3500 years ago to worship his sole god, the Aton. "I was dumbfounded," Smith recalled. "That such a mine of historical lore should lie neglected seemed unthinkable."¹

Indeed, the *tens of thousands* of blocks which hinted much about Nefertiti and Akhnaton seemed the world's greatest and most complex jigsaw puzzle. How could even a large group of experts possibly piece together these temple fragments? It seemed that nothing would or could be done with the jumbled blocks to shed more light on the mysterious Egyptian couple. Smith concluded that only one way existed to make any sense of the blocks within his lifetime at an affordable cost: computer analysis.

Computer time and programming services were provided by IBM, Cairo. With the assistance of experts from around the world, a plan was created to match up the temple *thalathat* as the first step in their decoding. Each block had to be painstakingly photographed and numbered to record every bit of carving.

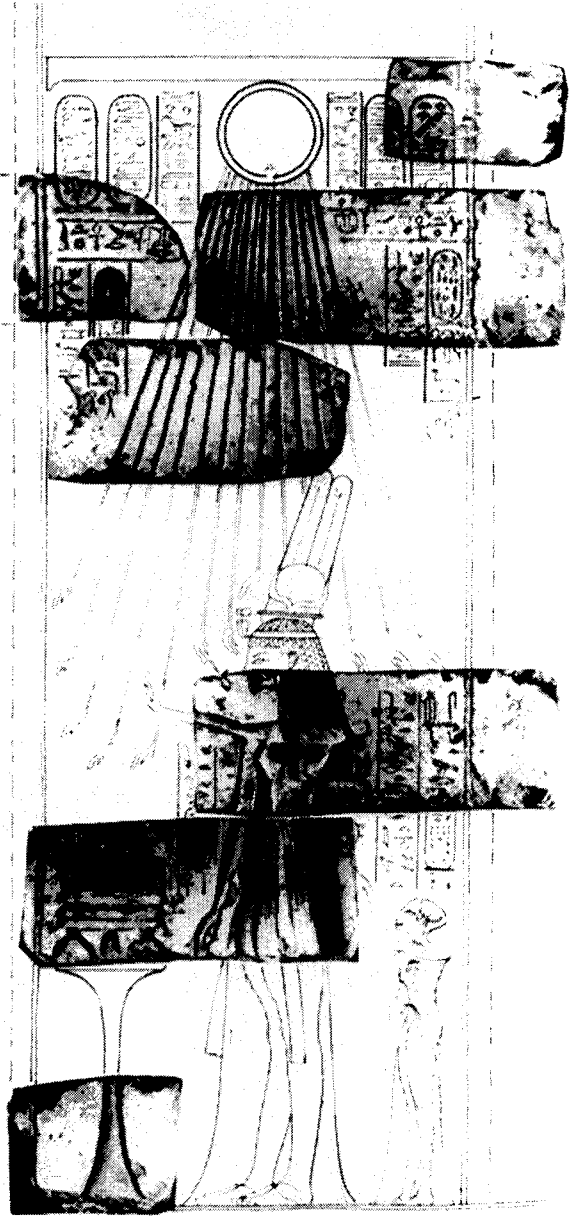
All of the blocks' markings were then compiled into groups—sunrays, court officers, etc.—for use by the Akhenaten Temple Project team.² For over twelve years, the team has labored to match up bits and pieces of temple scenes with only a few of the blocks from each scene to use as reference.

Smith writes, "None of us will ever forget the thrill when we achieved our first match of two blocks fitted to form part of a scene showing sunrays and a hieroglyph. . . . Most auspiciously, the inscription read: 'THE GOD'S HEART IS PLEASED.'"³

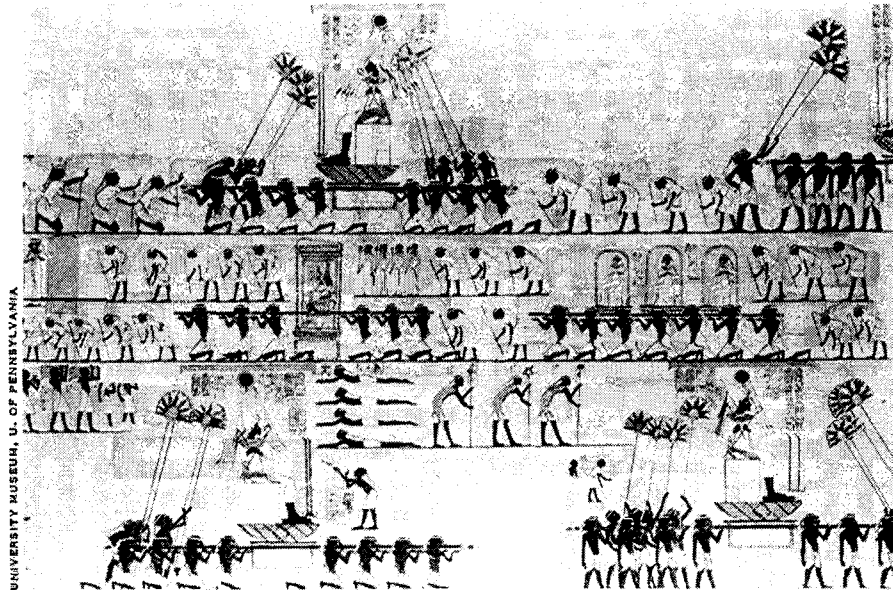
*An Arabic name, meaning "threes," perhaps based on a length three times that of the human hand.

Nefertiti making an offering to the Sun Disk in a position normally reserved for the Pharaoh. Meretaton, the oldest princess, accompanies the Queen. In other scenes Nefertiti is depicted making the offering alone, with no hint of Akhnaton's existence in the scene.

As Smith saw it, the tremendous amount of work finally was "putting flesh on the ghost of a great temple." The Aton Temple Complex was indeed great; one building was 200 meters (655 ft.) long and consisted of a series of pillared courtyards, chambers, and sacred en-



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The Sd Procession reconstructed from fragments of Akhnaton's Aton Temple at Karnak, Egypt. Pharaoh Akhnaton can be seen wearing the crown of Upper (Southern) Egypt—this scene having been in the south part of the temple. Nefertiti is shown being carried in a palanquin, with a small sphinx-like decoration. The sphinx seems to have a head like that of Nefertiti. Such depiction, normally reserved for a Pharaoh, is an early indication of Nefertiti's uniquely favored status.

closures. Called the *Gem-Po-Aten*, “[The] Sun Disk Is Found,” over a mile of its inside surface was covered with sculpted scenes. Most of the scenes depicted Nefertiti performing ritualistic acts.

Nefertiti's Temple

To the archeologists, Nefertiti's image changed drastically with the discovery that she had a temple of her own. Quite independently, two of the temple blocks confirmed the existence of a major temple sanctuary, the *Hwt-Ben-Ben*, as a temple in which only Nefertiti is shown.

Inside this pillared temple, within the larger “Sun Disk Is Found” Temple, no mention is made, nor are there any pictorial representations, of Akhnaton or any other male. Even images of male animals are conspicuous by their absence. “It is remarkable,” Smith notes, “that there is not even a hint of his [the Pharaoh's] existence on these pillars.”¹ Nefertiti's dominance was an unheard-of honor.

According to the current director of the project, Donald B. Redford, Nefertiti,

the temple's highest ritual officer, was apparently the only person who could make an offering to the sun disk god (the Aton) within the temple. “Why this should be,” Redford told me, “we just don't know.”

Akhnaton, Nefertiti, and Akhnaton's father, Amenophis III, excelled in splendor and ritual. Redford believes Amenophis III restored the practice of holding the *Sd*, or Jubilee, on a mammoth scale. Of this Redford notes, “The *Sd*, at the time of Amenophis III and Akhenaten, had achieved an importance in the life of the state that is rather striking.” More importantly, Redford believes “Amenophis III's celebrations were noted for their pristine purity . . . of the ritual.”² In the time of Amenophis III, the religious celebration that was the *Sd* was thought to be the remnant of still earlier days. Amenophis III restored this remnant, following a document ancient even to those Egyptians who were themselves ancient.

There was such pride in this “getting back” to the true ritual that an officer of Amenophis III's court, Kheruef, had this

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declaration recorded in his tomb: "It was his Majesty that performed these [acts] in conformity with the ancient documents; the ancestral generations of men since the time of Re had not performed [such] a Sd-festival."⁶

The *Sd* was the heritage of Akhnaton, a jubilee that he performed in his second or third year of power. Scenes from his first great festival make up the majority of the artwork in the "Sun Disk Is Found" Temple.

More light was shed on Nefertiti by her acts in the *Sd* and the accompanying inscriptions concerning her origin and relation to the royal family. Nefertiti's name, "the beautiful one has come," has been thought by some to be an indication she came from outside Egypt. Redford feels the temple blocks strongly suggest she was raised in circles related to the court, though not, as some think, as a daughter of Amenophis III.

Redford further believes Amenophis III picked Nefertiti as a wife for his son, Akhnaton, and that he lived long enough to witness the wedding. "It seems to me," writes Redford, "more likely that Akhenaten was united with Nefertiti late in his father's reign, when it was clear that the old man was ailing and the choice of a successor was pressing."⁷

In the century preceding Amenophis III, five warrior Pharaohs laid rich offerings at the feet of the god Amon, a rival god to Akhnaton's Aton, which made the priesthood of Amon so powerful that Amenophis III may very well have feared for the safety of his royal household.⁸

These offerings, as well as the dictates laid out in Amenophis III's mysterious ancient document, could have been some of the forces that drove his son, Akhnaton, to move against all but one of Egypt's gods. With Maat, a complex philosophical code, as his ultimate guide, Akhnaton became a pacifist. Consequently, he found himself at odds with Egypt's army—the largest that Egypt had ever assembled, and the most powerful of that age. The army eventually destroyed the cult of Aton.

Nefertiti's Death

Just as Nefertiti's wedding date is subject to debate, so too, is the time of her death. Again, Redford disagrees with his colleagues, believing Nefertiti to have outlived her husband. Once both Nefertiti and Akhnaton were dead, however, Horemheb, previously a general in Akhnaton's army, and later a self-made Pharaoh, dismantled the temple complex at Karnak. *(continued on page 33)*

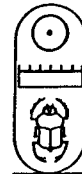
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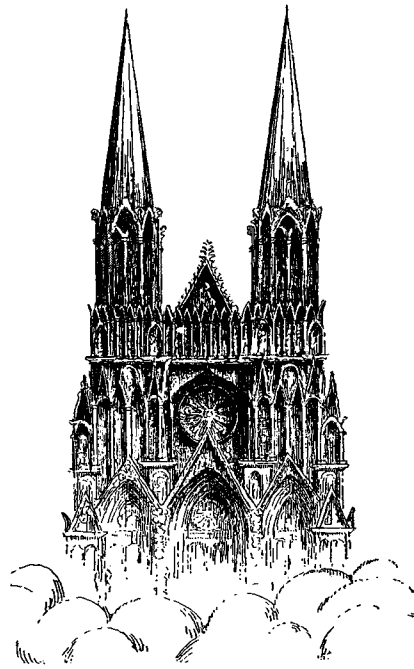


This month's cover features Queen Nefertiti, wife of Pharaoh Akhnaton of the Eighteenth Dynasty (1375-1357 B.C.). Akhnaton revolted against the polytheism of the time and its priesthood. He worshiped a sole god whom he proclaimed as Aton and established a new city devoted to the new religion, which he named Akhetaton—meaning "Horizon of Aton" (now known as Tel-el-Amarna).

In December, 1912, a German archaeological expedition excavating the ruins of the ancient city unearthed a studio and storeroom of a sculptor known as Thutmosis. On the floor with other things that had fallen from wooden shelves centuries earlier, was the bust of Queen Nefertiti. It is presumed to have been a model from which Thutmosis later made a stone bust. The damage to the head, partially restored in modern times, apparently occurred in antiquity. The head is considered to be one of the finest examples of the combination of the traditional art of Egypt and the new revolutionary realistic style sponsored by Akhnaton. The posture of the head is strikingly regal. The name Nefertiti, as translated from the hieroglyphic language, means "The beautiful one is come." The original head now resides in the Berlin Museum.

This large oil painting of Nefertiti posing for the artist Thutmosis in his studio was executed in 1930 by Dr. H. Spencer Lewis, former Imperator of the Rosicrucian Order, and hangs in a gallery of the Rosicrucian Egyptian Museum in Rosicrucian Park, San Jose, California. Dr. Lewis' painting is based upon the study of the actual artifacts, the historical account, and the conceptions of the event by earlier artists.





The Celestial Sanctum

Growth in Consciousness

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

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IT IS ONLY natural in our spiritual growth and development that we should pause from time to time in order to solidify the knowledge we have gained and assess our progress and its usefulness to ourselves and others. It is during these times that we can entertain doubts and reservations about the value and purpose of what we may have accomplished or the lack of progress we sometimes feel. Such pauses on the path are quite necessary. We cannot always

be led by the hand to the highest attainment of life, but must assess our own inner strengths and weaknesses in order to begin a new spiral of progress toward a goal we cannot always see.

Inwardly, we know and realize how much lies before us and what necessary sacrifices we will have to make to achieve the goal of the spiritual life. And so we pause to gather strength before moving onward, sometimes in a new direction for a period, only to return later, refreshed and encouraged in the good work we seek to achieve.

Life is the great teacher. Much lies within us awaiting recognition and expression, but this unfoldment must come in its own time and in its own way. Progress on the path is not always straight and uneventful. It consists of those experiences we all need to unfold the best that lies within, and reveals those traits of character needing to be improved and molded to a new and finer expression through the trials of life—to the point where we may say that the qualities of our character are worthy of emulation by others.

Daily Growth

Rosicrucians are students, forever growing step by step, becoming a little wiser each day. Development on the mystical path does not come by leaps and bounds, but in the hourly and daily progress we make and by viewing our experiences from the wiser insights of a spiritual consciousness.

We are all more spiritual than we realize. If we persist in the path we have chosen we will receive the help and guidance we need from the cosmic forces on the inner side of life. We must accept that the help we need awaits our loving and determined appeal.

If we believe that we are progressing toward a more spiritual life, we must accept that service to others is paramount to that progress. We will have the inspiration and encouragement of those who have gone before us on this same path as well as feel the association of thousands of our fellow members who are treading this path along with us.

Never let yourself be daunted or feel despair; the inner life may mean sacrifice of some things you would like to have or

achieve on the material plane, but the rewards of the spiritual life are so remarkable, so joyful and fulfilling, that no words can adequately describe their true beauty and significance. Therefore be resolved that no matter what the trial or tribulation or how hard the task, however heavy the burden, you will persist to the next level in your personal evolution, for there is but one path for you and the higher powers are watching and awaiting your arrival.

Our greatest progress is made when we consciously build towards the higher levels of consciousness, and in so doing our state of awareness is more greatly expanded. Consciousness is developed step by step through our daily experiences. The trials and difficulties we experience provide the opportunity for our growth in consciousness. Our reactions to happy and pleasurable events also have a marked effect upon us depending upon how we react to them.

Accepting adversity gracefully, and not allowing our thoughts and emotions to become negative when faced with criticism and annoying events, builds a higher consciousness. It is when things go wrong or against our wishes that we face the opportunity to achieve a growth of our consciousness by closing the door on any negative thoughts and being determined to hold a positive and constructive outlook upon the events of our daily life.

Life is a challenge to think and do the best we know how when faced with any event, and how we succeed determines whether we have grown a little wiser in dealing positively with these difficult circumstances. Of course, many of life's

difficulties will soon disappear once our attitude towards them undergoes a change.

The focus of our attention must be adjusted if we experience many trials and problems each day, for when we see ourselves and others as spiritual beings and that the purpose of life is to grow in spiritual consciousness, we become aware that the events and experiences making up our daily life are the results of our past negative thoughts and actions. If we want a better, more enjoyable life, and happiness and contentment, then we must change the focus of our attention and strive to correct any negative thoughts before they happen to become an accepted part of our belief.

The spiritual life, one where our minds are drawn more to higher things and less to the mundane, will result in a growth of consciousness which will allow us to deal more successfully and efficiently with all our material affairs, making for greater happiness and success in whatever we undertake.

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.

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Emblems— What Do They Mean?

by Mary Ann Fowler, F. R. C.

AS WE witness the election of a President of the United States and other high officials, we are frequently reminded of America's two major political parties. Seemingly everyone, through words or actions, is displaying an emblem of either a donkey or an elephant. In the midst of all this demand for attention by either the Democratic or Republican party candidates, where do we stand as Rosicrucians, *not* as a political party, but as a fraternity? What emblem do we display?

The dictionary defines an emblem as a visible symbol of a thing, idea, or class of people; an object or representation that stands for or suggests something else. Many readers of this article are members of the Rosicrucian Order, which uses the Rosy Cross emblem.

At an early stage in the history of the United States of America, George Washington said to the members of the Constitutional Convention, "Let us raise a standard to which the wise and honest can repair." It was a worthy challenge then; it is a worthy challenge to Rosicrucians now. Those of us who wear the Rosy Cross emblem, representative of the Rosicrucian Order, AMORC, must spell out some standards to which the wise and the honest can repair. We must live a life that says plainly, even boldly: This is what Rosicrucians stand for! Forget the public opinion polls. Put aside the surveys; ignore the percentages that say this or that; do not be concerned about who won the debate. We need to make known what we conceive to be truth, and what is right for our own great advancement: assuring the joy of our family and business associates, and bettering mankind generally.

In a practical sense, what does all this mean? It means that we should adopt a

code of life that sets an example of the benefits gained by applying Rosicrucian principles.

You have heard the politician proclaim as he displays his emblem that if elected, he will reduce the unemployment rolls, eliminate crime in the streets, and balance the national budget, while at the same time cutting your taxes, solving the foreign and domestic problems, and maintaining peace throughout the world. When asking for your vote the candidate leaves no doubt in your mind that he is a politician representing a certain party.

Important Questions

Are we Rosicrucians equally emphatic in identifying ourselves? Does the public know who we are and what we stand for? Are we ourselves truly convinced whether we are *Rosicrucians* or merely *Rosicrucian members*? Surely we can all agree that affiliation with the Rosicrucian Order, AMORC, makes one eligible for certain membership privileges, but does it designate one as a Rosicrucian?

A Rosicrucian member is simply one who has paid his dues and has in his possession a membership card. This does not mean that he knows or practices the principles taught by the Order, or that he has initiated himself into the work of serious study. He is no more than a card-carrying member. A Rosicrucian, however, is a human being who has learned to live by the Law of Love. The attainment of that goal does not come with AMORC credentials. It often comes after years of test, trials, and study; after he has raised his consciousness and evolved to the realization that he is an inseparable part of the Cosmos.

If someone were to ask how long you had been a Rosicrucian, would you proudly state the number of years? Or would you pause, knowing you have carried a card for many years but that

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you have not practiced the principles for as long?

One may carry a card for many years which identifies him as a pianist, and he may even read music very well, but unless he has spent many hours practicing the instrument, he cannot play the piano and is not truly a pianist. I understand William Rogers practices the piano eight hours a day even when he is not expecting to give a concert. How many hours a day do you practice Rosicrucianism? If you were challenged—arrested, if you will—and charged with being a Rosicrucian, would there be enough evidence to convict you? If you wish to be a true representative of the Rosicrucian Order, AMORC, you must practice the principles and let the evidence show plainly in your life.

Secret Signs

Many years ago, when Franz Hartmann published the famous *Secret Signs of the Rosicrucians*, he stated, "He who possesses only a few of those signs is not a member of a very high degree, for the true Rosicrucian possesses them all." According to Hartmann, a Rosicrucian has the following identifying signs:

1. *The Rosicrucian is patient.* He tries to overcome his enemies through kindness. He heaps no curses, but the fiery coals of Love upon their heads knowing that his first and most important victory is the conquest of himself.

2. *The Rosicrucian is kind.* He treats everyone kindly and courteously and is always ready to help others. Although different from most people, he tries to adapt himself to their habits and needs as far as his dignity permits. He carries himself in a manner so as to win esteem among all classes of society.

3. *The Rosicrucian knows no envy.* He is not troubled by the advantages and riches others enjoy. Instead of begging God for favors, he understands that ac-

ording to the Law, he must give more if he would receive more. He knows that according to the Law of Divine Justice, he shall receive everything he deserves.

4. *The Rosicrucian does not boast.* He knows that the human, being only a tool in God's hand, cannot accomplish anything useful through his own will. He does not long to show his possession of any spiritual gifts he might have acquired, or to brag about them. The greater his gifts, the greater his modesty, and the greater is his will to obey the Law.

5. *The Rosicrucian is not ambitious.* Let us look at the word "ambitious." Ambition is defined as "a strong desire to succeed or to achieve something, as fame, power, wealth." Rather than strive to achieve fame, power, and wealth for himself, the true Rosicrucian concerns himself more with the elevation of the consciousness of mankind.

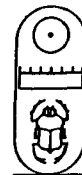
6. *The Rosicrucian does not think evil of others.* He is always ready to accept all that is recognized as good. If a matter appears ambiguous, he will withhold his judgment until he has examined its nature. His opinion is inclined to be favorable rather than unfavorable.

7. *The Rosicrucian loves righteousness and truth.* He always seeks the light of truth and prefers the company of those who know the value of truth to those who trample it under their feet.

8. *The Rosicrucian knows to be silent.* He keeps his wisdom locked in his heart, for in silence lies power.

9. *The Rosicrucian strives to maintain good health.* He is aware that the way to good health lies in obedience to Law. The basic ingredients of normal health are mental, not physical. In most cases where the inharmonious symptoms of illness manifest in the physical body, the fundamental cause is a destructive expression, such as jealousy, hatred, envy, injustice, suspicion, anger, and greed, which originate in the mind. (cont'd overleaf)

"The Rosicrucian always seeks the light of truth and prefers the company of those who know the value of truth to those who trample it under their feet."



10. *The Rosicrucian's faith is strong.* Yes, a Rosicrucian has spiritual faith. He knows that everything, no matter how evil it may appear, holds a good seed within, and he has faith that in the course of development this seed will grow.

There you have some of Hartmann's signs of a Rosicrucian. If each goal or virtue is considered seriously, one may recognize that to attain them will bring him nearer perfection. Attaining all of Hartmann's list of 10 would bring mastery, and one would indeed be a Rosicrucian. But even by attaining most of these standards of evolvment, one may be easily recognized as a Rosicrucian.

Helping Others

I think it's safe to say that most of you would like to *be* Rosicrucians. You have become aware of the mystical path and set your feet upon it. Perhaps one of your greatest desires is to share your findings with others. You see their needs and feel they could receive help as you have. You want to be able to help them and feel sure that if you could persuade them to join the Order and study the lessons, they too would be convinced of the value of your discovery. Like the politician, you are seeking their vote. But what emblem are you displaying? Does your life display a standard of living to which others can aspire?

I am reminded of the story about a woman who read a book she felt contained advice that her husband very much needed. She thought that if he would apply the principles therein they would make him a better person. She continually referred to the book and tried to get him to read it. Finally, annoyed with her insistence, he said, "Why should I read it? I can't see that it has done *you* any good."

Is that the attitude others take when you ask them to join the Rosicrucian Order, or to attend your affiliated body? We can help those whom we long to help. But let us remember that if we try to persuade someone else to follow our way of life because of the good we feel will be realized, he will look closely at us. What will he see? Have we improved the quality of our life? Does he see a kinder, more loving, more prosperous, more peaceful personality? What we *are*

makes a greater impression than what we say. Only as we show results in our own lives will others turn to us for help and seek our way of life so that they too may enjoy these things. Only then will we be able to share with them the joy and benefits of a Rosicrucian way of life.

Every individual professing a Rosicrucian life must lift a banner upon which a clear commitment to Rosicrucian principles is written in large letters for all to see. Your life and mine should be as poles set apart for the bearing of a banner upon which THE ROSICRUCIAN ORDER is inscribed.

How can we use this in our day-by-day lives? We should apply Rosicrucian principles and standards to our professional and personal life. We may be tempted to take the shortcut; to search out the legal loopholes; to learn the tricks of the skillful manipulator who can make the clever maneuvers using shady ways and unethical methods. But as Rosicrucians we should live by standards beyond the minimal demands of man-made laws.

A Way of Life

The real Rosicrucian is a representative of a way of life. He demonstrates that it is not necessary to lie, cheat, steal, or use magic or trickery in seeking a greater advantage over others. He knows that by attuning himself with the Cosmic and living in harmony with natural and spiritual laws he can invoke cosmic aid in whatever he wishes to accomplish. He lives so that others recognize his influence for good by the vibrations he radiates.

Let us therefore strive to become Rosicrucians. We must realize that we are neophytes of our chosen school for learning the mastery of life. We must accept the fact that we are not perfect, and that we have many faults in our personalities that may not be apparent to us but are obvious to our friends and neighbors. We must sincerely desire to strive for improvement, if not perfection, in the conduct of our lives. We must develop strength and courage to manifest only that which is "in tune with the Infinite."

If you are a true representative of the Rosicrucian Order, proudly wearing the emblem of the Rosy Cross, friends and acquaintances will judge the school you

follow as being good because it is so evidently leading you to greater goodness and happiness.

Even though you may be hardly known as a Rosicrucian, never lecturing, teaching, or conducting any specific branch of the work, you will nevertheless inspire and encourage others to seek the path through the manner in which you live and conduct your own life. You should show a degree of mastership, a high degree of understanding, and a still higher degree of sincerity. This in itself would be the greatest encouragement that you can give to others.

The optimist, the cheerful person, the one who successfully masters certain obstacles in life and goes about with an attitude of confidence, contentment, and understanding, is the one who attracts attention and inspires others to seek a similar path.

Returning to the language of political campaigns, the Rosicrucian Order is my

“party.” I wear the emblem of the Rosy Cross. I stand before you seeking your vote. I am not here to impress you with campaign rhetoric. I wish to make it clear that according to the Law of Compensation, you *cannot* get something for nothing. But if you will join with me, if you will apply the Rosicrucian principles in your life, I promise you that through prayer and meditation you will come to a realization of your oneness with the Universe, and have access to universal knowledge. I promise that you will become aware that the power that has held you in bondage is the same power that will free you when properly directed. I promise that as you learn to live in harmony with natural and spiritual laws, you will be more alive with the purifying, vitalizing, healing forces of the Cosmic. As your life becomes an expression of strength, serenity, prosperity, and health, your vision will become clearer, your heart will become happier, and you will become a richer person.

The Rosicrucian Forum . . .

fresh mystical thought for your reading enjoyment.

AMORC's Symbol Pendant



At last, a beautiful rendition of one of AMORC's sacred symbols is available as a pendant, incorporating the elements of the rose and the cross, the triangle and the eternal circle. Made of brass and heavily coated with 24K gold, a simulated ruby in the rose, this attractive 1½" (3.8cm) wide pendant comes on a 24" (60cm) gold-filled chain and may be worn by both men and women.

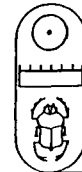
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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Thymus Gland* Guardian of the Temple

THE THYMUS is a small pyramid-shaped lymphoid organ that, in man, is situated immediately beneath the breastbone at the level of the heart. The derivation of the word *thymus* is of great interest to the student of metaphysics. Thymus is derived from the word *thumos*, the lower mind in Greek metaphysics. *Thumos*, in turn, is derived from the word *thuein*, meaning "to sacrifice." It is interesting to note that the shape of the thymus gland resembles a thyme leaf.

Medical science once assumed that the thymus played a role only in the developing human, and shrunk or involuted after the onset of puberty. This view has since been questioned. Before birth the thymus grows very rapidly. Following birth, the thymus continues to grow but now quite slowly, proportionately diminishing in size in relation to the greater growth of the rest of the body. We are now learning that this gland remains functional throughout life.

Although not yet isolated, a hormone may be released by the adult thymus in response to inharmonious conditions such as fright, shock, injury, or infection. This elusive hormone may be the same agent that signals certain lymphoid cells throughout the body to respond to stress or invasion of foreign materials, thus enabling the body to maintain a state of harmonium.

The thymus is a prime factor in immunological responses, especially during the fetal and early childhood stages. The thymus programs large numbers of lymphocytes. These lymphocytes are cells specialized in body defense. They respond to bacterial invasion, infection, injury, stress, and/or foreign materials. The type of cell programmed by the thymus is called a *T-lymphocyte*. Beginning with fetal life, T-lymphocytes circulate in the body, providing the earliest physical defense mechanisms manifesting the integrity of the field of self.

Mystical Tradition

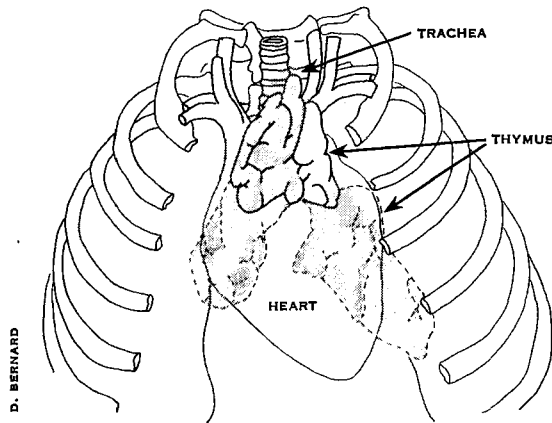
In mystical tradition the thymus is associated with the first concept of "self" for the individual. In the developing fetus, the thymus interacts with all other glands in establishing a physiological awareness of "self." At the cellular level, T-lymphocytes seem capable of distinguishing between those cells belonging to the "self" and those cells or foreign materials attacking the body harmony. Today, questions arise concerning why and how the T-lymphocytes of the thymus apparently "know" the difference between "self" cells and "non-self" cells.

We know that T-lymphocytes recognize foreign substances, be they parasites, microbes or someone else's heart. Once they recognize a "non-self" cell, T-lymphocytes cooperate with antibody-producing cells, called *B-lymphocytes*, to mount an effective defense against the invading cells.

The immunological system essentially consists of two cooperating "arms" or

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*This month's "Mindquest" about the thymus gland is an excerpt from a book about the psychic centers and glandular system to be published in 1981 by the Rosicrucian Order, AMORC.



Drawing illustrates the relative size and position of the thymus gland in the newborn (dotted line) and the adult (solid line).

agencies: the cellular arm and the humoral or antibody arm. The cellular arm includes *macrophages* (large cells that ingest and digest pathogens and other particulate matter) and other cells that send chemical signals for the macrophages to assemble where needed. The humoral or fluid arm secretes proteins (the antibodies found principally in blood serum) when confronted by an antigenic substance. The antibodies have specific configurations that allow them to combine with antigens, thereby rendering them harmless. The exact mechanism by which the cellular and humoral arms interact in maintaining the integrity of self is not known.

In Egyptian tradition the protective wisdom of the subconscious is exemplified by the goddess *Maat* in her role as daughter of the sun-god *Ra*. "Maat protects the sunboat," the vehicle of *Ra*. "Maat destroys the enemies of the sunboat both day and night."¹ We may say, through analogy, that both day and night the thymus protects the physical body, the vehicle or temple of the living Soul, from attack by its "enemies," the various foreign substances.

Maat has other correlations with the derivation of "thymus." *Maat* is the feminine counterpart of *Thoth* (the Greek *Hermes*), who is the Egyptian god of wisdom and a self-created associate of *Ra*. Furthermore, *Maat*, in her role as mother of *Ra*, supports the cosmic principle of sacrifice and renewal. On the highest level of abstract thought, "*Maat* means Cosmic Order."² Similarly, the

thymus is associated with the maintenance of physical order in the body.

There may be still other physiological and anatomical correlates between the thymus and the ancient Egyptian tradition. For example, the Egyptians considered the *seat* or vehicle of the Soul's wisdom to reside in the heart center, which includes the thymus. In contrast, many people today consider the left cortex of the brain to be the only seat of wisdom. Like the pyramid-shape it resembles, however, the thymus continues to offer us an intriguing potential for further research and mystical contemplation.

—Onslow Wilson, Ph.D., F. R. C.;
June Schaa, F. R. C.; & George
Buletza, Jr., Ph.D., F. R. C.

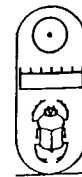
Footnotes:

¹Translations according to noted Egyptian Philologist, Dr. Constant de Wit, who cites plates #3 and #4 published in *Historische Inschriften* by J. Duemichen; plates #39, #5 and 15AIII:11 published in Naville's *Todtenbuch*.

²References are also made to *Le Rituel du culte divin journalier*, pp. 138-148, by A. Moret.

Further Selected Reading:

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Dennis the Menace Visits Rosicrucian Park

The cartoon strip *Dennis the Menace* appears in many newspapers throughout the English-speaking world, and is sold in book form in many bookshops and newsstands. The creator of this renowned comic strip is Hank Ketcham. He and his family recently visited Rosicrucian Park and the Rosicrucian Egyptian Museum. Impressed with what he saw, Ketcham drew a humorous comic book about Dennis and the Museum. It constitutes excellent publicity for AMORC. A quarter of a million bound copies of this popular comic book featuring the Museum at Rosicrucian Park are being sold throughout the world. All copies are in English.

Rosicrucians will find this comic book humorous and be pleased by the benefit to AMORC. Those who would like a copy, please send \$1.00*, to cover postage and handling, to the Rosicrucian Supply Bureau, San Jose CA 95191, U. S. A.

*Other Currencies:
 £ 50 A\$9.90 NZ\$1.00
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Fantasy and Reality

ON COLD winter evenings, when the last supper dish was wiped, Mama would sit close to the dwindling fire. Her tiny feet rested almost on the andirons as she became absorbed in the needle work she created with such a flourish. Papa had been settled for some time in his corner in the chair, a kingdom no one dared to transgress. He read on and on, completely oblivious to anything around him.

On these particular evenings my sister and I had the most convenient palettes that any budding artist could desire. There was a window on each side of the fireplace, just as if some good fairy had placed them there at the exact height for children's arms to reach. The windows were even divided into very small sections so that several pictures could be drawn without having to erase any others.

Since the windows were on the north, the temperature or the humidity or some element of the atmosphere that my unscientific mind cannot fathom made the panes precisely right for finger etching.

Our imaginations knew no bounds as we drew sturdy stick men, broad block houses, little runny paths, and wobbly haystacks.

One night my sister succeeded in the almost impossible task of forming clouds floating above her newly drawn house.

"Come quick! Come quick! Look at my clouds!" she shouted.

I raced across the hearth to view her accomplishment. Alas! She had inflated the pane as she drew too close while calling to me. The clouds and all of her painstaking work had been completely wiped out.

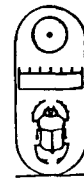
She was so disappointed that she was on the verge of tears. I consoled her by getting her to come to bed with me. Soon she was her giggly self again as she listened to my story of "Fe-fi-fo-fum, I smell the blood of an Englishman."

On that night so long ago this experience of the disappearing clouds was to two little country girls only a frustration soon forgotten.

Many years later the memory of that evening was to help me through the "empty nest syndrome." I had helped to rear a son, a fine specimen of manhood—a work of art, indeed. But if I had crowded in too close to him, breathing down his neck, the picture again would have been spoiled.

Perhaps in calling out, either in our words or attitude, we shout, "Look! see what I've done!"

We become so engrossed in self-satisfaction that we are unmindful that many other influences form the picture. The finished product is really a montage, the doing or undoing of which is not ours alone.
—*Faye Field*





MIME

the Art of Silence

—by Samuel Avital, F.R.C.—

SOMEWHERE IN THE UNCONSCIOUS of enlightened beings who don't know they are enlightened has come the realization that words are abused. There are so many books, so many words telling us how to talk, what to do, how to do it. Volumes of information! Facts! Methods! until we've had enough. At some point we turn to silence.

Anything we do is accomplished in silence. When you make a decision to do something, you don't say, "I decided to do that," you just do it. If you are afraid, you don't say, "I'm afraid, I'm afraid!" No, it happens in silence. The painter paints in silence. The sculptor sculpts in silence. The root of any art is silence.

It is known that words are just one of the ways to communicate, to become one

with another. We communicate better in silence. But communication is also more than just physical movement. The mime artist has to use the psychic abilities perfectly, not to work magic, but to create another kind of magic through communication without words.

But there is more to the silence of mime than not speaking. Mime impresses images on the visual level, and sound on the inner level. The audience is like a

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sensitive plate of consciousness. When the artist performs, he imprints visions, ideas, images on the plate of consciousness.

I think we have to impart some direction beyond the physical satisfaction of simple entertainment. A mime shouldn't concern himself with the reaction of the audience. Many audiences are educated by the mediocrity of television and cannot hear the silent communication of the artist. Educating an audience is not an easy task. Because audiences are collections of many different vibrations, assemblages of many units of consciousness, united, all sitting in an enclosed space, all are different. And for me, there is a reflection of myself in the consciousness of the many who are present. I don't see the faces of the audience, but I know I'm watched by many eyes. I know every day that I'm watched by the Great Eye, too. So when I perform I'm actually reflecting. You have your rendezvous with consciousness; you have to *be there*.

Moment of Communication

We reflect what we see. If I am in touch with the earth, I reflect it. If I am in touch with the injustice of bureaucracy, and I reflect that in my performance; everybody recognizes it from everyday life, and so they laugh. That laughter is a release; it relieves a block in people. When a person sees that I know the same thing he knows, there is an explosion—laughter! That is the moment when there is education, when there is communication. This is the language of the heart in action. If I touch only one human being's heart in an audience of five thousand, it's enough for me.

My performance is my religion, my prayer, because the real meaning of prayer is communication. That's what prayer means to me; communication with myself, with my higher self, with my friend, with everything. If we divide the word communication, we have *commune*, or *comme un*. *Comme* means "like" in French; *un* is "one"—to be like one, to be as one. When you're on stage, the eyes of the audience are focused on you; it's holy. As an artist, my eyes are the curtain of the stage. It's backstage, where everything that you don't see is happening. You don't know how I make up, you don't know how I pray, you don't know

how I feel. But when the eyes—the curtain—are open, what has been happening backstage is reflected through them.

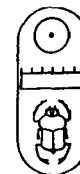
The mime observes life. I come to my inner laboratory and I *work it out*. When I perform this synthesis, the audience sees itself. For instance, I have performed some of the intimate things that everyone does, the things we hide because we don't want anyone to know we do them. If we observe what's going on, we see that many people today think they are unknowable. They don't *want* others to know them. When we see a little capsule of consciousness—the mime artist—reflecting this, we say, "Ah! How does he know that? That's me." Me! You! Who's me? Who's you? Right. That's what I call communion. That's what communication is about. That is what touches and opens the heart; that is what really makes a feeling of oneness.

I am interested in the maturity of the artist. Until one begins to harmonize with the paradoxes in life and not be panicked or puzzled by them, he can't approach life. An artist of mime has to have an inner conviction about the evolution of the world. When I speak of a good artist I mean the one who is concerned, the one who is able to see the whole picture, the one who wants to communicate, knows how to communicate, and will use his own resources for communication. When the mime artist or any artist matures to that degree, he can deal with all the frequencies of vibrations of energy in the audience to create a harmonious space.

Mime uses silence and the body as tools for communication.

When writing a book you take some consonants, some vowels, some commas, and other pieces of language and put

Samuel Avital is best known as an outstanding performer and teacher of mime and has been conducting mime workshops throughout the United States under the auspices of Le Centre du Silence, of which he is founder and director. Less known is his work in Kabbalah, which has guided and informed his life and work since his childhood in Morocco, where he first received training from his family.





them together in a certain way according to your understanding so they fully express your thought. Eventually you have a book. The same idea applies to the body. Mime is a tool for self-discovery. With mime, the body can express itself fully. Bodies are letters in constant motion. Start with one movement, add another, and another, and eventually you have a whole piece.

The techniques of mime help integrate mind and body. Harmony of mind develops through using imagination and becoming aware of the movements, actions, and reactions one uses in presenting himself. When the muscles and breathing are truly moving in tune with the mind, the psyche is free to experience the meaning of subject and object, time, space, and consciousness.

Bodies are like broken vessels; you must put them together. Before this can be done you must know the shape of every piece and its relation to the other pieces around it. Every area of the body has its own discrete being. In order for the whole body to do one perfect movement without "broken pieces," you must first take it apart piece by piece. See what each part is made of. Learn how each part moves and teach it new techniques of movement. Decompose in order to recompose later. When we say decompose, we mean it in its essential sense—to de-compose, to examine the particles forming the composition.

The key is *attention*, not *tension*. Teach the different body areas to relax before they act. Whenever you make a move-

ment, be occupied with it. Do it consciously. Concentrate, focus on it. Become pregnant with what you are learning. Then something will be born.

Concentration doesn't take any effort; it is effortless. Just *be* with whatever part of the body or whatever thought or project you are working with. You never need to *try* doing anything. Just *do* it! Express effort without effort. In mime, you can push a ten-ton truck uphill all by yourself. If you exert the energy it would really take, you would be exhausted by the time you were finished. Instead, when each body part knows its own individual movement, the whole action can take place easily and appear intensely real. *Give the place and time to every movement.*

Learning to Listen

Mistakes are fine as long as you correct them. As soon as you see a mistake, correct it immediately. When you notice that the pelvis is not in the right place, simply send a telegram to that body part. Mistakes are our teachers. Find out which areas of the body do not listen, and teach them to listen. Find out which areas of the psyche don't listen, and do the same thing. Every situation in life teaches something if we know how to listen for it.

Stay within your own capabilities. Do what *you* can do. If you're sloppy, so what? Know that you're sloppy and learn to be more precise. If you're precise, good. Learn more precision. In order to prevent accidents in any move-

ment, be lucid, awake, and alert. Awareness prevents accidents.

The movements open the doors to perfection and the unknown. After perfecting a technique, forget about it. After you give up a technique, you can *become* the technique. It will be embodied in all of your movements and actions.

It is not enough to learn decomposition in body parts, exploring them and mastering their movements. You must *remember* to do them once you know them. The word *remember* has two parts; *re* and *member*. That means putting the different *members* of the body back together after they have been taken apart. After dismembering comes the reassembling. All the pieces of the broken vessel come together, but now they are equipped to fulfill their purpose and potential as a

vessel. Assembling all the parts means looking at the whole picture.

There is more to creating a mime piece than knowing isolated movements. As was said before, they must be combined in a certain way according to your understanding so they fully express your thought. A nice body doing precise movements is not enough. But just as you learn grammar so thoroughly that you forget it by the time you write a fully expressive book, so do you discover physically all the laws of movement before the body can finally express itself fully. The scientific aspect of the artist is to put the fragments in a frame. When you have reached that place, you will be able to walk through the door marked "Unknown."

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Through A Prism

If the light is right, rainfall may treat you to billions of tiny prisms—in the form of a rainbow. In water droplets, or in a glass prism, light is bent, or refracted, into the colors of a beautiful spectrum.

Clear light is a mixture of colored lights, some vibrating more rapidly, having a shorter wavelength. The colors stay mixed as long as they travel through the fine atoms of air, but when they enter another medium, such as a glass prism, they are refracted to differing degrees.

Violet has the shortest wavelength; it is bent more than any other color by the prism. Red is refracted least, so it's at the opposite end of the visible spectrum.

Wavelengths are so small that you would need an amazing yardstick to measure them. Violet light has a wavelength of 14 millionths of an inch. Red light vibrates 28 million times as it travels the distance of an inch. Between violet and red are the other colors: orange, yellow, green, and blue.

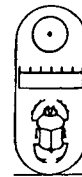
If a single color, like blue, is sent through a prism, it does not change, because it is all bent to the same degree. But if the entire spectrum is produced and sent through a second prism, the light comes out clear.

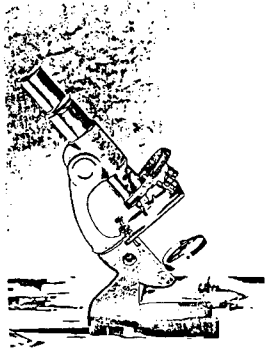
Just as a prism refracts pure white light into colors, there may be an unheard prime sound from which all detectable sounds emanate. Light and sound both exist as vibrations; perhaps physical sound is "translated" from a continuous, original vibration. It's something to think about.

Just as that idea emerged from an unseen world of thought, so do colors appear—through a prism—out of invisible worlds of pure light.

—James Stout

[25]





Life Through A Mike

by David Gunston

MY FATHER, a quiet and thoughtful man, had a long and useful career as an ophthalmic optician, only finally giving up work when he was turned eighty. Thus it was that my sister and I grew up in the mysterious world of astigmatism and myopes, hypermetropia and glaucoma, refractive errors, bifocals, retinas, corneas, and corrective lenses. But my father's lifelong interest in the wider world of optics led him to introduce us in our youth to lenses of other kinds; in cameras and photographic apparatus generally, in magic lanterns, slide and movie projectors, binoculars, and especially microscopes. He started his working life with the London firm of Watson's, probably the world's most famous microscopic manufacturers and dealers. Watson's earlier brass models in their mahogany cases are now valuable collectors' items which fetch high prices at auctions.

Almost from infancy, then, a "mike," to my sister and I, was not something used in recording or broadcasting, (though at one time our father was also a wireless fan, always building his own sets—all black bakelite, gold-glowing valves, finny condensers and endless wires; silver, red and black) but a microscope, not one in some far-off laboratory through which a white-coated scientist peered, but here in our home.

As children we were always looking at things through microscopes and soon became well-acquainted with the miraculous world that lies there for anyone to explore, even with a low-powered instrument, as my own were at first. I am always astonished that more people do not know, or seek to know, this quite amazing world that requires no traveling,

no passports, no air-tickets, and for the pleasure and interest it can give over the years, relatively little expense. When people think about the subject at all, they are content with hearsay accounts of the wonders of Mikeland, or else just gaze at still photographs in a book. Neither can equal the real live thing.

Microscopic World

Yet people often spend considerable sums on gadgets to enable them to see objects at a distance, be they horses, ships, steeples or stars, when even the simplest pocket microscope can reveal endless wonders, a whole animal kingdom in a thimbleful of pond water, trembling and quivering with life, hunting, eating, growing, reproducing, dying, often blossoming as we giants at the other end of the microscope watch in amazement. Beautifully geometric diatoms floating serenely in even the purest tap water, crystalline splendors of ordinary flower or tree pollen, strangely grotesque kingdoms of fern spores, coin-like regiments of butterfly wing scales, diaphanous rainbow delights of a dragonfly's wing, ropethick single hairs of various animals from which one can identify their individual species, the rugged grandeur in a grain of sugar, or rice, or coffee—these and many more are all fantastic realms literally under one's nose, waiting to be explored by the human eye.

When the modern microscope was invented in the seventeenth century, it created a sensation among the fortunate, scientific few who were able to use one to explore hitherto unsuspected worlds. Then, as the instruments developed from their original crudity and became objects

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of craftsmanship in the eighteenth century, more and more people who combined wealth and leisure with genuine curiosity about the world around them—women as well as men—wanted to own a microscope. They spent hours in their drawing rooms and studies gazing at fish cells, frogs' hearts, fleas, ticks, lice, and human blood corpuscles. Life in miniature became, for the first time, an absorbing study and topic for polite conversation.

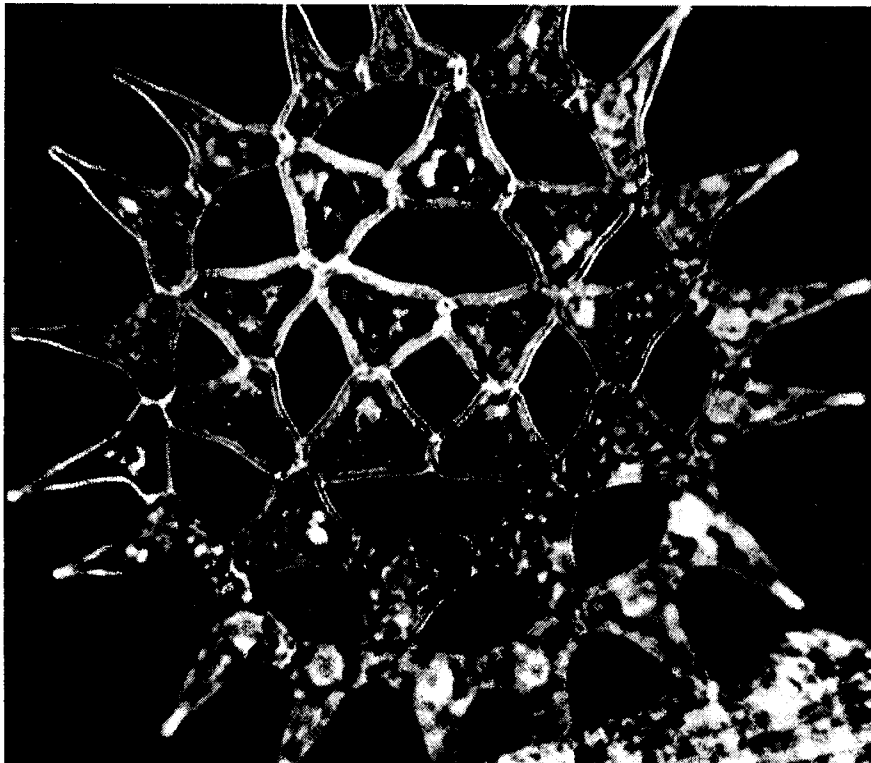
Thus it was that London became the center of manufacture for fine microscopes. The rage continued into the nineteenth century, and it was only the rise of other pastimes, notably photography, that led the magic of the microscope to fade in many educated households. The delights of Mikeland came to be known only to a devoted few; when in later years my father and a friend formed a

Microscopical Society in his home town, it was always a joke that the title could more correctly be applied to the size of its membership!

Today's models may lack the ornate mountings and cases of earlier apparatus, but scientific advances in grinding and blooming lenses, and in the manufacture of optical glass, ensure that their lenses are infinitely better. A single eyepiece microscope with a magnification of about x20 will bring enormous pleasure; for the real enthusiast, however, binocular mikes of anything up to a power of x500 or more will be the sought-after (and obviously much more expensive) ideal.

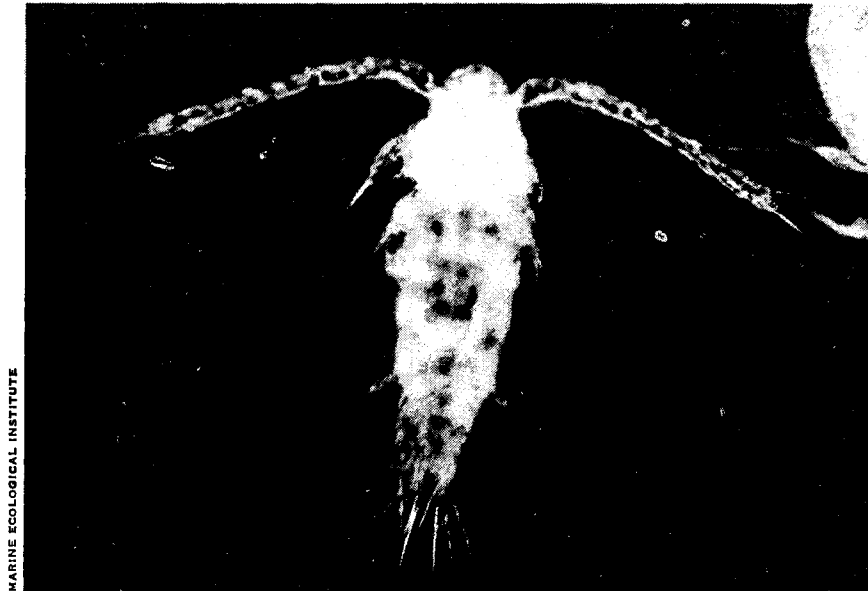
There are other benefits from the use of a microscope today, in a world not very keen to stare at and ponder the minutely beautiful. They provide peaceful relaxation for mind and spirit. Some

Colonial Green Algae (*Pediastrum*) as seen through a mike. Each unit is a separate cell with its own capabilities of producing food.



MARINE ECOLOGICAL INSTITUTE





Microscopic view of a copepod. These minute organisms are part of zooplankton, primary consumers near the base of the food chain, and of crucial importance to all life on earth.

lucky individuals derive even greater benefit.

The future distinguished composer and subsequent Master of the Queen's Musick, Sir Arthur Bliss, who had become enamored of this enthralling hobby of microscopy while still at school was a regular visitor as a young man to what he called my father's firm's "alluring" premises in High Holborn, London. In his autobiography *As I Remember*, he describes the "many rewarding but expensive visits" he made to Watson's "in search of stronger lenses and more slides. . . . I remember a prismatic lens that created wonderful beauties." He later much regretted "the abandoning of so entrancing a hobby," adding, "This miniature and magic world of beauty provided for me the perfect anodyne for the frustrations and failures of creative efforts."

Another writer with similar sentiments is David Fairchild, in his book, *The World Was My Garden*. He speaks of Mikeland as "a breath-taking world, filled with myriads of strange and fascinating objects which the naked eye could never see . . . but the human mind prefers something it can recognize to something for which it has no name. Anyone who has never looked thus into the heart of a flower has not fully lived." I agree.

Seeing things through a microscope gives us a much-needed sense of scale, and can only enhance our awareness of life and its riches. At its most rewarding, it can deepen one's reverence and feeling for life. I remain infinitely grateful to my father for introducing me to this strangely unknown world—and I confidently pass on the introduction to anyone interested. △

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Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.

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

Change and Illumination



THIS is a wonderful period of the year. We are always reminded of the beginning of life when the winter is at hand. Naturally we compare the winter months with the close of life, not because it suggests death but because it suggests change and transition. Of course where we are located now, in Florida [1926], we do not see so much of the effect of winter upon vegetation as most of you see throughout the rest of the country. Nevertheless, there is enough of the change taking place to make us realize that wintertime is change time, and that we are soon to come to that period of the year when all life renews itself.

It is not my purpose to direct your thought toward that event in our life known as transition, nor do I intend to make you feel very serious or sad by this little talk at this time. But I do want to bring to your mind the fact that the outstanding feature of life is *change*. In fact, were it not for the law of change, and if things did not continually change, life would not only be void of event but there would be no life, and, secondly, no interest in living. We must accustom ourselves to change. The much-talked-about theory of evolution is based upon this observed fact of nature. True, many scientists have taken such facts from observation and have set those things into long and complicated imaginings and evolved a theory and process of life that is without foundation in many of its elements, or secondary principles, at least. But there is no doubt about the fact that evolution is a fundamental law of nature and we see it about us everywhere.

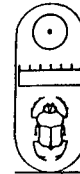
The old philosophers used to say that there is only one thing that is definite or



unchangeable about matter and that is its *changeableness*. In other words, life and all that composes it and of which it is composed, and by which elements it manifests, are constantly in a changeable state. One of the old philosophers said, lightly, that you could not put your finger on anything in the material world and say it is this or it is that because before you could speak the words it would have changed to something else. Does not that remind you of our own experiences in life? Can you not see that in your own life each day, if not each hour, has brought some change into the nature of your experiences, in the nature of your problems, the nature of your pleasures, your sorrows, your interests? And think for one moment what your life would be like if these changes suddenly stopped and if each day and each hour were exactly alike, and so much like unto those of the past that you could not readily and easily note the changes that are taking place.

Great Changes

These great changes are taking place in nature and, in fact, in the working of the Cosmic and its laws on earth. What changes there may be constantly going on above this plane or on a higher plane than this we do not know. But we do know that from the lowest form of cell



life up to the highest expression of such cell life, which is man, changes are taking place every year, every cycle, every great period of time. Man, in order to evolve and become what nature and God intended him to be, must attune himself with this process of constant change. He must become a part of the great parade of onward marchers which constitute the army of evolution throughout nature. The moment any man or woman ceases to be a part of that onward movement he does not stand still. He simply retrogrades because nature and all of mankind passes on and leaves him standing still, as it were, or moving backward until in a very short time he finds himself among the primitive ones, among the undeveloped, the unprogressive, the ignorant, and the sufferers.

How Do We Begin?

I have just said that it is necessary for each man and woman to attune himself or herself with the onward progression. The question is, how shall we do this? Can we just voluntarily proclaim ourselves a part of the progression? Can we simply stand up in the midst of all that surrounds us and say, "I too am moving forward!" No, something more than this is necessary and it is because certain things must be done, certain methods followed, certain definite steps taken one at a time that there is such an organization as AMORC and other ones like it, to point out and guide and direct the really progressive creatures to the right path where they may take the proper steps and truly become a part of the progression of the cosmic and material world.

First of all, we must become fundamentally sound in our understanding and in our reasoning. We cannot reason properly if we do not understand properly, and we cannot understand properly unless our reason has been trained to function in the right and logical manner.

You have heard much in the last few years about the establishment of world peace, world harmony; but you must understand that peace and harmony and cooperation among different peoples of different tongues and different minds can never truly come about until all of these

peoples, until all mankind, think alike. Not until all men think alike can they act alike and agree on certain necessary fundamentals. And all men cannot think alike until they understand alike. We know, then, that the first necessary steps in the development of man to the highest standard of cooperative thinking and acting is to educate him in those fundamental laws and principles, in those fundamental facts of nature about nature and of nature and of himself whereby he is able to comprehend, understand, and think properly.

This is what the Rosicrucian organization and the Rosicrucian Masters have been doing for hundreds of years. In our own times, in our own country, this organization has been leading the thoughts, directing the thinking, and promulgating the teachings which lead to a comprehensive understanding of nature, of God, and of man's relation to both of these great divine principles and powers. Incidentally, the teachings have also educated man in regard to many of the other laws and principles of this material world, which enable him to live better, more happily, more healthfully, and more successfully in his various spheres. This is the first step toward bringing man into the line of progression and attuning him with the onward march of nature.

The Great Work

We do not have to go back to the writings of the ancients nor do we have to refer to the writings and records of those of the Middle Ages to discover the fact that the Rosicrucians and many other similar organizations have had a great bearing upon the advancement of man and especially upon the freedom that it has brought about from those enslaving conditions of ignorance and superstition. We see daily, in our correspondence, we learn weekly from our contact with members, those who have been with us a long time, and those who have only recently joined, that the work which the Rosicrucians are doing is certainly manifesting in the greater development of man's comprehension and leading him onward to mastership. If you could see the results of such great work you would come to realize that the greatest blessing that can be given to man is

the blessing of understanding, of knowledge, of mental power.

We learn through the correspondence and through the contact with the members how they are overcoming problems, how they are meeting conditions, how they are removing obstacles, how they are throwing themselves forward and onward to a greater degree than ever before by simply knowing the laws and applying them in every instance whenever they understand that there is a contrast between them and those things that constitute the obstacles in life, the tests and trials of endurance. We read of the changed mental attitude on the part of thousands and we hear from their own lips the testimony of how they have conquered, how their vision has been broadened, how their outlook has been made keen and with greater perspective, and how their discouragement has been wiped away, and how power to do, power to dare, has come to them through knowledge, through hope, through *Life, Light, and Love*. This constitutes the reward that we have for the efforts we have put forward and for the ideals we hold in our hearts.

Quest for Knowledge

We trust none of our members believe any longer that in such mystical teachings as the Rosicrucians have will they find the great miracles of life reduced to commonplace and simple formulas. We hope that none of our members believe today, as did many in the Middle Ages, that the learned men of science and the adepts of mysticism can reveal to the inquiring mind some simple process where, by the snapping of the fingers or by the use of some magical word, the great laws of nature will hold back their powers or will exert themselves unduly to produce a miracle. We know today that the power to do comes from the power of understanding and we know that the power of understanding is the natural result of knowledge. And we know, furthermore, that knowledge that begets such power as this is not acquired quickly nor easily. Furthermore, we know that if the knowledge we seek is for the purpose of developing faculties and functions within us that we must proceed slowly with such knowledge and give time to

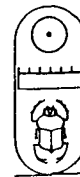
the faculties within our being to develop coordinately and systematically along with our comprehension.

What avail would it be to a musician or a student of music to study the profound and also the simple rules of music if he did not take a single lesson at a time and practice it well so that the faculty exercised through his fingers, through his eyes in reading, through his ears in hearing, might develop along with his comprehension of the laws and principles involved? And the same is true of the student of the laws of nature and of the laws of his own being. He must proceed slowly enough to allow every one of the dormant and the latent faculties within him to be awakened and developed and grow slowly, carefully, and to such strength and power as will be lasting and dependable. For this reason our lessons are graded, carefully arranged, and carefully given so that they will not unduly awaken or excite faculties that should be carefully guarded, carefully developed, and carefully matured.

An Awakening

There is a springtime of life coming to each one of us—not necessarily at the time of transition, when we cast off this physical body and the soul within us rises to go to other planes or perhaps return again and occupy another body. But there is that springtime of awakening and rebirth, when we suddenly realize that we are on the mountaintop of Illumination and face to face with the ineffable Light of understanding and realization of our true selves, our true being, our divinity, and our power. Such rebirth and such springtime of life may come at any moment to those who are on the Path.

It is as though we were journeying along the mountain between low hills that cut off our vision and suddenly, at the turn of the path, we find ourselves upon a great plateau of broad vision and broad beauty. It may not be the highest plateau of the mountain, it may not be the very height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the great perspective of nature, we are out in the open, perhaps alone with only God and our inner selves; but it is *springtime* there and all



of the winter of the past is left behind and we know how lovely it is to live, how wonderful is Light and Life and Love.

These are my thoughts at this winter-time of the year, and I pass them on to you that you may reflect upon them and see in them an inspiration at this time of your lives.

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

The Great Concepts of Mankind

(continued from page 7)

Sir Isaac Newton was a mathematician, physicist, and Rosicrucian. He is celebrated for his law of universal gravity. He declared that the attraction between any two objects is proportional to the amount of their matter. He also demonstrated that white light is composed of prismatic colors.

Charles Darwin, who lived in the nineteenth century, was a naturalist. His theory of natural selection denied the

fixity of the species. In other words, he accumulated evidence to show that higher animals evolved from lower ones. He therefore opposed the old theological theory of spontaneous creation. Simply, he refuted the idea that all life was created at one time in completed form.

Albert Einstein, a physicist and mathematician of our century, expounded a new concept regarding the unity of the cosmos. His theory of relativity propounds that energy is equivalent to mass and is interchangeable. His researches also revealed gravity's effect upon light. Einstein was the Copernicus of our age.

In conclusion, we should evaluate the original thought of today. What present concepts have a real value for the future? Let us be cautious, however, in establishing any new traditions. We should remember that tradition has only a temporary value; it is but a substitute for factual knowledge. △

No matter what else, we can be daily grateful we have been put in touch with knowledge, for its source is inexhaustible.

—Validivar

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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 4% sales tax

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The Mystery of Nefertiti's Temple

(from page 11)

The walls were torn asunder, the foundations uprooted, and thousands of decorated blocks were used as fill in the new buildings Horemheb erected. One of the new buildings was Karnak's great Second Pylon. Horemheb placed some scenes from Nefertiti's temple into this pylon. Because the mortared temple stones had to be forced apart, probably by hammering, many of the stones cracked. This left a trail of debris at the base of the walls. That trail would be found by a team digging, under Redford's direction, over 3000 years later.

Foundations Discovered

"The Sun Disc Is Found" proclaimed an archeological newsletter in 1976.⁹ Redford was determined to find the remaining foundations of the temple complex. He had been digging for over two years in East Karnak when a corner of the shattered foundations came to light.

To uncover the remainder will take more digging in 120°F heat before the exact floor plan of a main temple is known, yet Redford has already determined where many of the reconstructed scenes originally stood by matching the *thalathat* fragments with the scenes from which they were shattered so long ago. Yet to be found is Nefertiti's temple. Redford hopes that the mysterious temple's fractured foundations will be uncovered soon.

Redford told the *Rosicrucian Digest* that when Hwt-Ben-Ben is laid bare, the large part of unpublished material relating to Nefertiti's temple will then be released. The *Digest* will follow Redford's progress and keep its readers informed of the fascinating work of the Akhenaten Temple Project (ATP).

The findings of the ATP have suggested to this author that there is a high degree of planning in the design of massive buildings at Karnak. How could such extensive structures be built from scratch

in less than five years? It seems probable there existed not only a co-regency between Akhnaton and his father, but that there had been long-range planning to protect the royal household—of which the temple complex at Karnak was only a part.

Rosicrucians find the Akhenaten Temple Project particularly fascinating because of Akhnaton and Nefertiti's affiliation with and leadership roles in the Egyptian mystery schools of esoteric wisdom. Traditionally, the Rosicrucian Order traces its origin to these mystery schools. Therefore, we look forward to what future projects will reveal.

The author gratefully acknowledges the assistance of Donald B. Redford, University of Toronto; University Museum, University of Pennsylvania; and notes with great interest the presence of Rosicrucian students in the Akhenaten Temple Project.

Project director since 1972, Redford is on the staff of the Department of Near Eastern Studies at the University of Toronto and is a Research Associate of the Royal Ontario Museum's Egyptian Department.

Recommended Reading: "The Razed Temple of Akhenaten" by Donald B. Redford, *Scientific American*, Dec. 1978.

Footnotes:

¹Ray Winfield Smith, "Computer Helps Scholars Re-create An Egyptian Temple," *National Geographic*, Nov. 1970, p. 634.

²Sponsored by The University Museum, University of Pennsylvania & the University of Toronto. Funded by the Smithsonian Institution, Washington, D.C.; the Society for the Study of Egyptian Antiquities, Toronto; and the Killam Foundation, Canada.

³Smith, *op. cit.*, p. 638.

⁴Donald B. Redford & Ray Winfield Smith, *The Akhenaten Temple Project, Vol. 1. Initial Discoveries*, Airc & Phillips, Ltd., Warminster, England, 1976, p. 55.

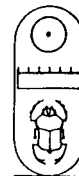
⁵*Ibid.*, p. 79.

⁶*Ibid.*, pp. 79-80.

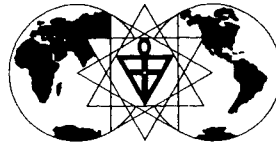
⁷*Ibid.*, p. 80.

⁸Constant de Wit, Ph D., member of AMORC International Research Council, "The Times and 'Mysteries' of Akhnaton," *Rosicrucian Digest*, July 1979, p. 18.

⁹Royal Ontario Museum's *Archaeological Newsletter*, No 139, Dec. 1976.



Rosicrucian Activities



Mrs. Pearl Rodgers, 76, shed tears of happiness when presented with the Rosicrucian Humanitarian Award by Frater William Cameron. Frater Cameron, who nominated Mrs. Rodgers for the Award, told us of her life-long humanitarian work. Over the years, Mrs. Rodgers supplied Chicago families uprooted by urban renewal with furniture and clothing. She has been a member of many service organizations, including the NAACP, the Human Rights Commission, and currently holds a post on the Board of Directors of her local church, helping anyone in need, regardless of their race or background. Besides her moral and material support of family and friends, she comes to the aid of any person, whether they are physically ill or in need of helpful advice. We concur with Frater Cameron in describing Pearl Rodgers as a "voice for that which is upright."



RECENTLY, the Grand Lodge of AMORC Brazil, located in Curitiba, not only conducted a National Convention, but also celebrated the 25th anniversary of its establishment. The Convention was attended by hundreds of members from all parts of that vast country. These members paid tribute to the Grand Master, Soror Maria A. Moura, and to the Grand Secretary Emeritus, Frater José de Oliveira Paulo, who laid the groundwork for the establishment of the Brazilian Grand Lodge, under the direction of the Imperator, who has visited Brazil on different occasions to offer suggestions. Frater Robert Daniels, Grand Master of AMORC, San Jose, was a guest speaker.

Today, the Grand Lodge of Brazil has many thousands of members, and its Lodges, Chapters, and Pronaoi are spread throughout that great country. The magnificent, Egyptian-style buildings of the Grand Lodge of Brazil consist of a large auditorium, two administration buildings, a Temple, and a printing plant.



Auditorium, Brazilian Grand Lodge Headquarters.



The surrounding park contains many beautiful trees and is known as *Rosicrucian Grove*.

The members of AMORC Brazil have labored loyally to build the Order in that country. The 25th anniversary reveals to all their accomplishment.

*The
Rosicrucian
Digest
November
1980*

RECENTLY our Grand Secretary Harry Bersok, and his wife, Soror Cherie Bersok, visited several cities to take part in Regional Conclaves. Their first stop was the Middle Atlantic Regional Conclave in Washington, D.C., the scene of much activity—from Degree initiations to Degree classes. The Bersoks renewed many old friendships and made new ones as well. An excellent ritual drama, lecture demonstrations, and a forum were the important affairs. A superb banquet and entertainment rounded out the activities, which everyone enjoyed. Conclave Chairman Frater Neal Pollack is to be commended on the high quality of this occasion.



Grand Secretary Harry Bersok and his wife Cherie enjoyed the inspiring Southeastern Regional Conclave in New Orleans. Shown (left to right) are Conclave Chairman Clara Webster, Past Grand Councilor Leo Toussaint, Fr. Bersok, Regional Monitor Frances Kennison, Sr. Bersok, Grand Councilor Juan Alvarez, and Sr. Carmen Alvarez.

The next stop of the itinerary was the Southeast Regional Conclave in New Orleans. Here Chairman Clara Webster and her efficient crew directed an outstanding program of workshops, demonstrations of fundamental principles and, again, an excellent forum. The banquet was splendid, with much camaraderie. The Bersoks also spent some time touring historical New Orleans after being presented with a certificate of honorary citizenship.

The Bersok's next stopping place was Columbus, Ohio, which hosted the Penn-Ohio Regional Conclave. Again, members realized a wonderful time by attending mystical Convocations, a ritual drama, and Degree initiations, as well as other exciting functions. An inspiring forum was held, and the Conclave's delicious banquet was also well attended. Soror Eva Arter, Conclave Secretary, should be applauded for the efficient manner in which she directed the functions.

The Bersoks' last stop was Detroit, Michigan, where Frater Bersok addressed Thebes Lodge in Convocation as well as directing the Artisan class. He also addressed the Wayne County Community College staff, where he was presented with a beautiful plaque. Soror Cassandra Lewis arranged this affair, which was sponsored by the People's Civic Club, to acquaint the college staff with Rosicrucian principles. Frater and Soror Bersok were originally from Detroit's Thebes Lodge, and thus they were happy to see and meet with old friends again.

Shortly after wrapping up their tour of the continental U.S., the Bersoks had the good fortune to visit Japan and Hawaii. In Japan, Frater Bersok represented AMORC's Emperor at the second National Japanese Convention, which proved to be a thoroughly successful event. Frater George Yorioka, Grand Master of the Japanese Grand Lodge, should be commended for producing many wonder-

Shown below, Rosicrucians attending the 2nd National Rosicrucian Convention in Fuchu City, Tokyo, Japan. Grand Master George Yorioka is seen seated between Frater and Soror Bersok (front row, center).





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says aged Lama

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Rosicrucian Activities (cont)

ful events which undoubtedly were of great benefit to those in attendance.

The Japanese Grand Lodge, although in existence for a short time, shows definite signs of becoming a sizable Grand Lodge of AMORC. Frater Fujisawa, Master of Validivar Pronaos, did an ex-

cellent job as master of ceremonies for the entire convention.

Hawaii was the last stop. Frater Bersok addressed the Honolulu Pronaos in Convocation, and also conducted a forum. A dinner followed, during which Hawaiian members created a warm environment for friendship.

ANCIENT HITTITE CARVING » » »

This bas-relief is carved on the walls of a narrow canyon in Hattusas, the capital of the ancient Hittite Empire. Part of the design shows an eagle, wings spread. The Hittites were an ancient people who inhabited Asia Minor from 1700 to 700 B.C. Their language, written in hieroglyphs, is not yet fully translated and is thought to be related to other Indo-European languages. The Hittites are noted for their influence on the early peoples of the West. For instance, they introduced iron to the Assyrians, who were the first to make weapons of that metal.

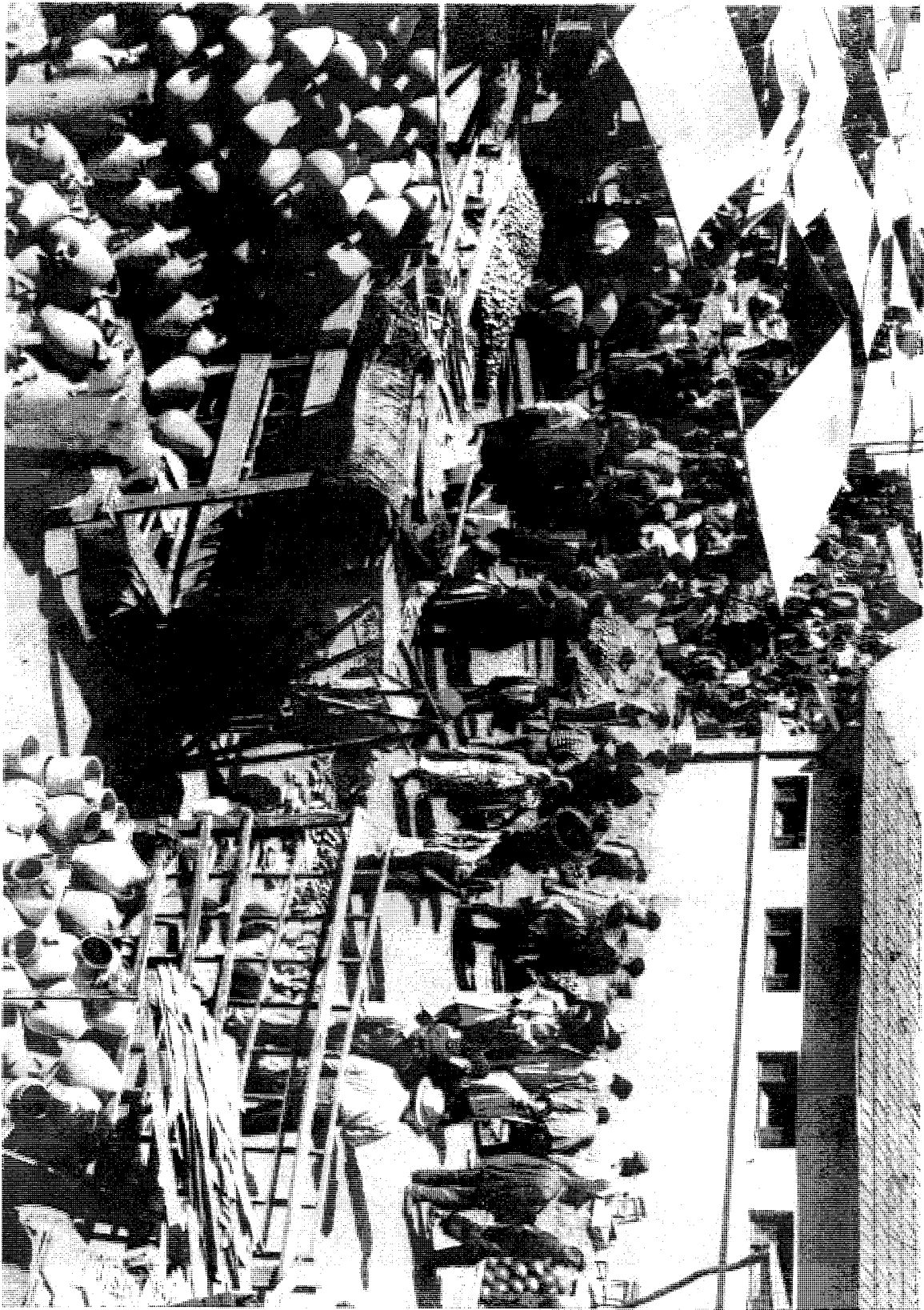
(Photo by AMORC)

TURKISH MARKET (overleaf)

In Ankara, the capital of Turkey, one finds an admixture of the traditional open market places and modern supermarkets. Here we see an attractive array of handmade pottery on display in one of the open markets. The method of producing this ware has changed little throughout the centuries. Markets like this are social gathering spots; market day is an occasion for friends and neighbors to meet and discuss personal and national affairs.

(Photo by AMORC)

**The
Rosicrucian
Digest
November
1980**





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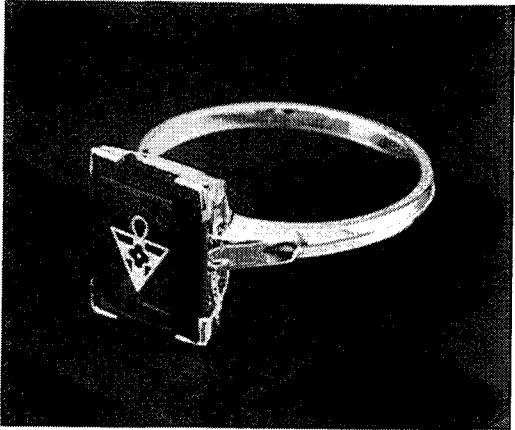
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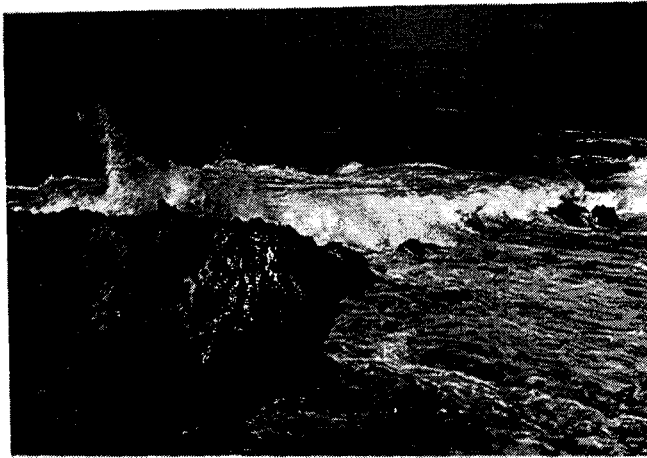


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ODYSSEY

Dr. Robert Fludd

"ALL THESE THINGS truly put to a test by us (kind reader) we have resolved to commit to writing and to place before your eyes, especially for this reason, that you may hold to a more positive faith in those propositions made popular in the world by the Fraternity R.C."

Dr. Robert Fludd's short book *Tractatus Apologeticus Integritatem Societatis De Rosea Cruce defendens . . .* (1617) was his second literary defense of the Rosicrucian Fraternity, attacked in print after the publication of the *Fama Fraternitatis* (1614) and the *Confessio Fraternitatis R.C.* (1615), books proclaiming the Fraternity's reactivation and intent. Critics charged them with sedition, exorcism, heresy, suspicion of necromancy, dangerous magic, wicked Cabala, and other "stains of infamy," as Fludd put it.

The Doctor (1574-1637) defended the Brotherhood's integrity "by means of arrows drawn from the Fraternity's own quiver"; quoting directly from the *Confessio*. He argued soberly and logically, basing his conclusions on appropriate Bible quotes and explanations of cosmic law.

Fludd was a devout mystic, occultist, inventor, and musician, his knowledge spanning every available subject in the true tradition of the Renaissance. In the Epilog of his *Tractatus*, an address to the Brotherhood R.C., Fludd describes himself as inexperienced and unworthy, his standing amongst the companions of the Order most humble. "I am, as to Nation, Class, Seat, and Name, as stated above; by birth, sufficiently renowned: my wife, love of wisdom: children, fruits growing out of that: body, a prison: pleasures of the world, vain and deadly to the mind."

History relates that Fludd was English-born, Oxford-educated, and worldly wise, spending six years touring France, Spain, Italy, and Germany. It is said he then became acquainted with the Rosicrucians, obtaining arcane knowledge from various sources along the way. Thrice rejected by the medical board at Oxford for his strong support of unusual healing techniques and his condemnation of current methods, Fludd finally gained admittance to the roll, but incurred criticism all his days. He was well respected by his patients, however, and was known for his peculiarly soothing bedside manner.

A prolific writer, Fludd produced six books defending the principles of which he wrote, his major works explaining "wonderful arcana of great importance" illustrated by curious engravings of his own design: God's creation of the universe and His presence therein; cosmic influences on man's life; the hierarchies of creation; the creative forces and harmonic rhythms of the universe. These fascinating books depict anything from the creative Word of God to the art of surveying, the perfect fortification of a city, and the diagram of a musical clock. The bulk of Fludd's work, however, discusses natural, cosmic law in a manner most fascinating to the Rosicrucian. Fludd himself was initiated into the Order by Michael Maier, German Grand Master.

Fludd zealously defended the Rosicrucian Order during its difficult period of reactivation, ensuring that ". . . the astonishing knowledge in secrets divine as well as natural of the Brotherhood of the Rosy Cross . . . be brought forth as from a bubbling spring."—DJB

