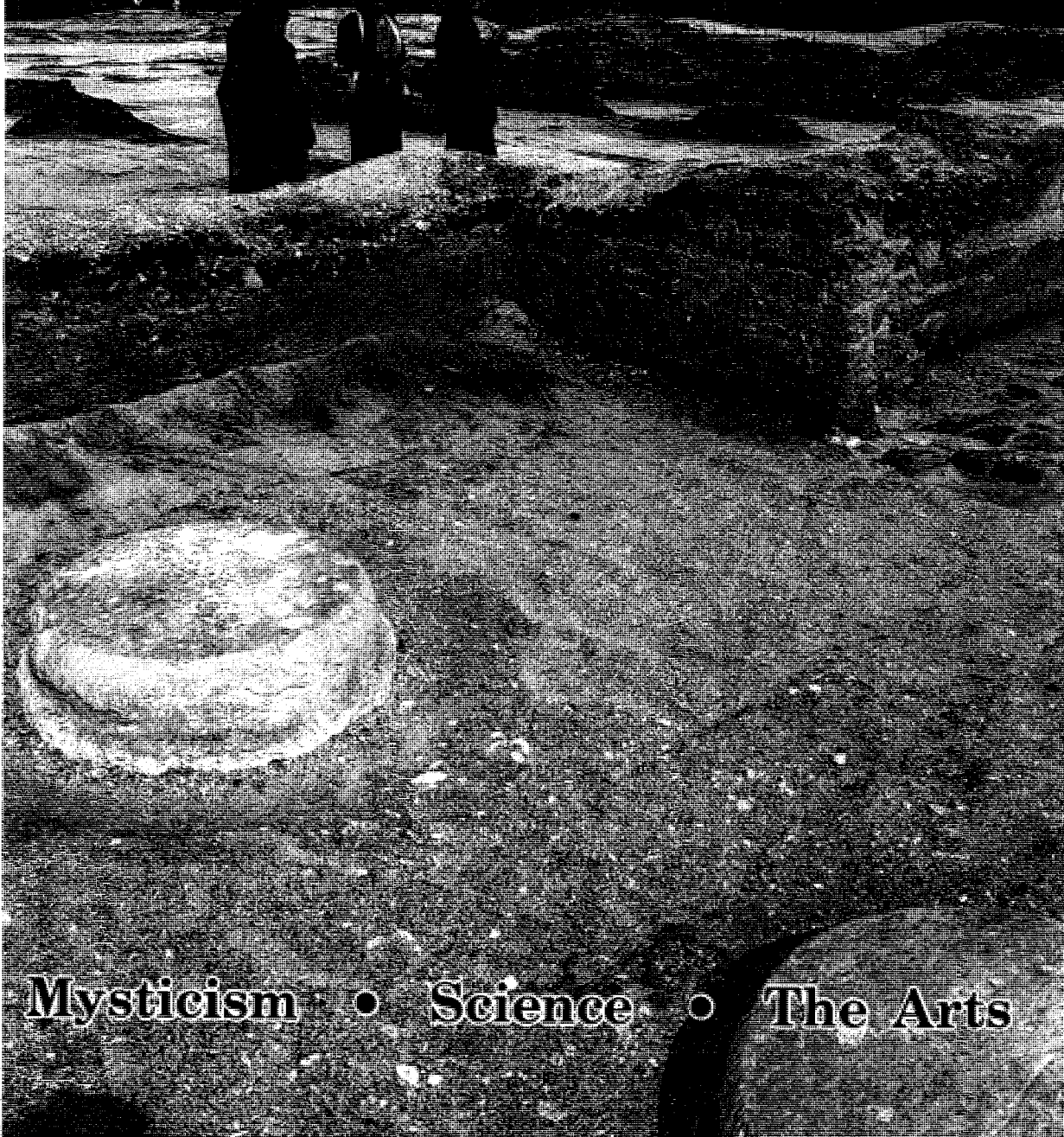


Rosicrucian Digest

September 1984 • \$1.25



Mysticism • Science • The Arts

Yesterday Has Much To Tell

by RALPH M. LEWIS

An Intimate Glimpse Into Ancient Places, Teachings, and Rites

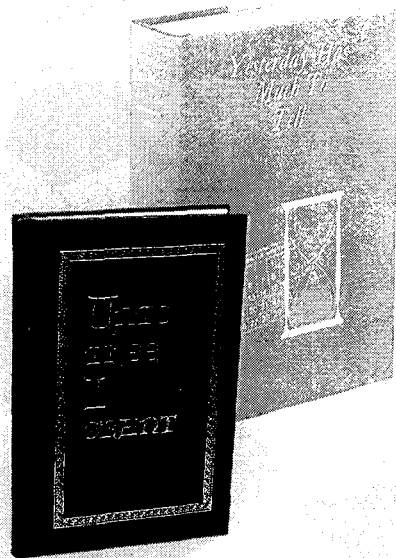
This new book constitutes a personal witnessing and account of primitive ceremonies, conversations with mystical teachers and austere high priests of the Near and Far East. It takes you into the interior of Africa to see the performance of a witch doctor and to temples in Peru, India, Egypt, and other exotic lands. The author was privileged because of his Rosicrucian affiliation to see and to learn that which is not ordinarily revealed.

In this book you will find profound explanations of the mystical philosophies and religious beliefs of the people in the lands you will visit. But nevertheless, the style of the author is of an interesting **conversational** nature. It is neither formal nor pedantic. It is similar to the manner in which he has related his experiences when addressing public audiences. Therefore this is not a textbook but a **series of experiences** you are invited to share in and to benefit from.

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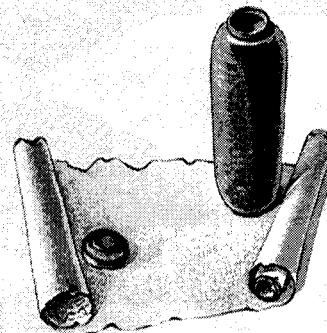
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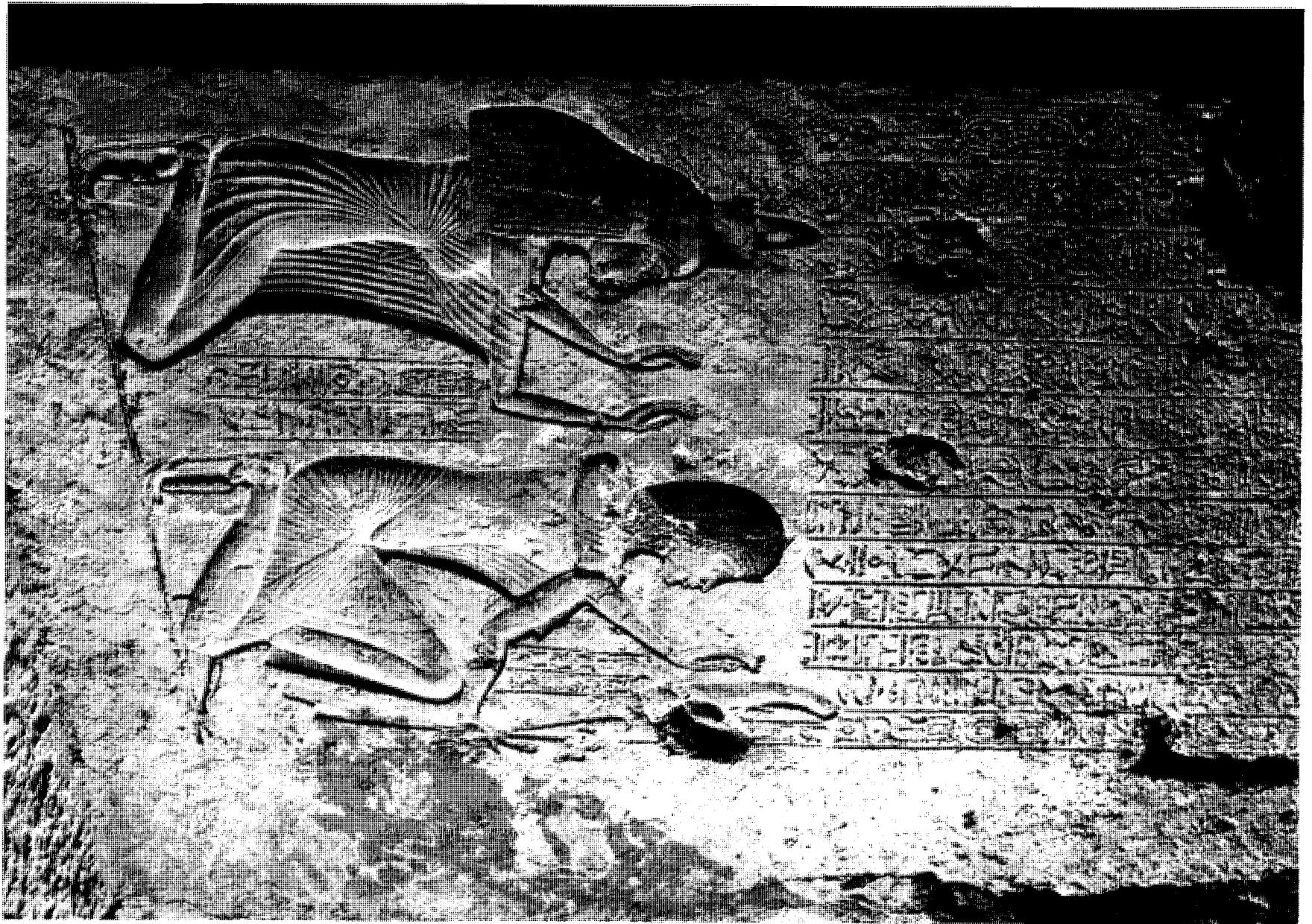
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Scene From Tell el-Amarna ⇨

The Rosicrucian Order, AMORC, in conjunction with The Egypt Exploration Society, recently participated in a dig at Tell el-Amarna, site of Pharaoh Akhnaton's new capital city, Akhetaton (18th dynasty). Shown here is a scene from the wall of Tomb #25 at Tell el-Amarna. This cavo-relievo (incised wall relief) depicts Ay, a high-ranking official, and his wife, Tiy, purported to be the mother of Akhnaton. These figures are representative of El-Amarna art at its best. The relief is also decorated with 13 columns of text, said to be a poetic and lofty hymn to the sun disk Aton. For more information on the dig, please see page 22.

(Photo by Jerry Chapman)

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The Golden Thread of Civilization

IS THERE AN ascending element in every culture and civilization that perpetuates itself? Is this element present even when a culture is on the decline? No great state or civilization has ever been entirely retrogressive insofar as the influence of its individuals is concerned. In the broad collective sense, mankind has acquired an innate self-discipline.

If we arbitrarily were to make two general classifications of human nature, we might say that they are the *sensual* and the *emotional*, and, furthermore, that the intellect has a varied influence on both classifications. The sensual side of human nature is the instinctive gratification of the appetites and other related desires. Though all such sensual drives are common to man, their intensity varies organically. The compulsion of some results in an excess in comparison with others.

As to the other classification of human nature, the *emotional*, it consists of varied impulses. The most common are love, hate, fear, anger, awe, grief, and joy. They cause an impulse toward a definite form of behavior. A predominance of any one of the emotions can result from several causes—nervous disorders, stress, or particular environmental influences.

Love is the desire for that which *pleases*. But there is a *gradation* of that which pleases. Some loves are related solely to the sensual—satisfying the sensual appetites. Basically, these are appetites, essential biologically, but of a lower order than certain other loves which man experiences. These “higher” loves can be categorized as the *aesthetic*, the *moral*, and the *inquisitive* impulses.

These loves are referred to as *higher* loves because their results are more extensive; in other words, they are less egocentric and

more inclusive of others, even if not intended to be so. To the *aesthetic*, we attribute such arts as music, painting, and sculpture. Aesthetic love involves a consciousness of the harmony and rhythm in nature. It causes the individual to experience a greater affinity with life; simply, this aesthetic love embraces reality more fully than the lower loves.

The Ideals

Another of the higher loves is the *moral*. From our point of view we do not restrict the meaning of moral to the explicit decrees or dogma of a religious creed. Rather, by “moral” we refer to the immanent sense of righteousness inherent within man. This righteousness is deep within the psychic self, the *subconscious*. Though such moral impulses, or *conscience*, are not universal in their expression or interpretation, all humans are still aware of them.

Every person has an awareness of two fundamental values of his behavior: the *right* and the *wrong*. The conquest by the moral impulses means subjugating the lesser loves—the sensual desires. Sensual desires have an essential value, but not at the disregard of the *higher* loves. The truly moral person interprets his sense of the right in terms of his behavioral relationship to other individuals; or, more succinctly put, “Do unto others as you would have them do unto you.”

Man's Inquisitiveness

Inquisitiveness is yet another of the higher order of loves. It is related to the instinct of *curiosity*. It is the love of adventure, the thrill of tearing aside the veil of the *unknown*. Inquisitiveness calls upon the intellect to know, to comprehend, and to identify. This is the love expressed by *mystics*, *philosophers*, and *scientists*.



The love of inquisitiveness does not serve the personal self alone. Since it commonly expresses itself in *creativity*, its products eventually have a value to others in society. For example, one does not write a book exclusively for himself; neither does an engineer develop a device that has no application to the needs of others. Certainly the enlightenment of mystics and philosophers has added to the accumulated knowledge of mankind. Is there any greater love for humanity, and of a higher order, than one that destroys the chains of superstition and fear that enslave mankind?

The lower order of man, the sensual and its desires, is primarily individually oriented. Such actions and the results of them are beneficial to the individual alone and to those he relates intimately to the self, as members of his family. Such actions leave little behind that will inspire others to transcend *their* way of life.

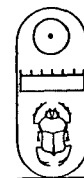
Hate, greed, lust—and the ashes which they produce of a once great culture—may arouse the emotion of sorrow within the

one who observes them, or to feel anger for those men of the past who allowed their lives to be imprisoned in such a lower order of the self.

The Ascent of Civilization

To look upon the devastation of a past culture does not engender in the imagination a vision of the future filled with improvements; especially is this so if one only views such ruins in their entirety. But, those observers who possess the sensitivity and sentiment brought forth by the higher loves can detect in the ruins of a great civilization some one thing—simple perhaps, and inconspicuous to others—which is realized as *symbolic* of the dramas and aspirations of those men in the past who were motivated by the loves of aesthetics, morality, and inquisitiveness.

The brilliance of this golden thread, by which man and his society have slowly risen, has never completely diminished, for it is ever preserved in the sensitivity of the higher loves of men who follow. Cultures may come and go, or they may seem to stagnate as in the so-called Dark Ages. But



there will always be individuals who have within them a strand of the golden thread. They will envision a further ascent of mankind. They will have the love, the exalted desire and ability to manifest this ascent.

Thus, phoenixlike, a more enlightened

culture will arise out of the ashes of the past. The accelerated advancement of society in a humanitarian sense, that is, in the discipline of self, will depend upon which aspect of life man places the greatest emphasis: the sensual or the finer impulses of his psychic self. △

While there is life, there is hope. Life is the greatest gift we have. With life we have that consciousness and ability to realize the magnitude of the Cosmic.

—Validivar

This Month's Cover

Recently AMORC, in conjunction with the Egypt Exploration Society, participated in a dig at Tell el-Amarna, site of Akhnaton's new capital City, Akhetaton. Shown in our cover photo (from right) are Barry J. Kemp, Director of the Tell el-Amarna Archaeological Mission of The Egypt Exploration Society; Curt Schild, Curator of the Rosicrucian Egyptian Museum; and a local guide. The three are shown examining the archaeological dig at Tell el-Amarna.

(Photo by Jerry Chapman)

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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September
1984*

She Serves Mankind

A COUPLE of years ago a very unusual individual, Helen Montgomery of Fort Dodge, Iowa, was awarded the Rosicrucian Humanitarian Award in recognition of her lifelong dedication to helping people from all over the world. A retired teacher and school counselor who often took refugees into her home in Evanston, Illinois, Miss Montgomery served in the Peace Corps in Malaysia for two years, taught English in a mission school near Beijing, China, and also taught in a South African mission school for Zulu girls. She has travelled throughout the world—including the Soviet Union and China—and has helped people wherever she found the need.

In 1970, at 73, Miss Montgomery moved to Friendship Haven in Fort Dodge, Iowa, in order to "retire." She subsequently became very active and involved in community work in the Fort Dodge area, and continues to dedicate her time to volunteer work today. The Rosicrucian Order, AMORC, was honored to present its international service award—the Rosicrucian Humanitarian Award—to such a deserving individual in February 1982.

Now, we have just learned that Miss Montgomery, at 87, has received further recognition for her continuing efforts in the service of mankind. In 1982 she received the Sertoma Club's Service to Mankind Award, and in 1983 Helen Montgomery won the Kiwanis Club's Volunteerism Award. Just recently Miss Montgomery was named "Citizen of the Year 1984" in Fort Dodge, and in a special ceremony, she was inducted into the Order of Dragoons as a Colonel in the Ambassador Corps. She has also been named the Grand Marshal of the 1984 Frontier Days parade in Fort Dodge.

Since moving to Friendship Haven in 1970, Miss Montgomery has taken an



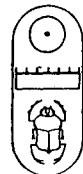
A surprised and delighted Helen Montgomery of Fort Dodge, Iowa, receives the Rosicrucian Humanitarian Award in recognition of her service to mankind. At 87 Miss Montgomery continues in her dedication to community service.

exceptionally active role in community service. She has tutored in the Urban Ministry, a ghetto mission in Fort Dodge; served as a foster grandparent teacher's aide, volunteered as a tutor-counselor for boys from Vietnam and Laos. She has been active in the American Red Cross, various church service organizations, the League of Women Voters, Friends of the Library, United Way, Iowa Civil Liberties Union, and the Iowa Central Community College advisor committee on community education programs.

We congratulate Helen Montgomery on her ever-ready hand and heart for those in need, and send best wishes for her continuing good work. Thanks for being there!

ROSICRUCIAN DIRECTORY

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



The Journey From Thought to Action

by Samuel Avital, F.R.C.

IT IS SAID that there are three kinds of people: ones who ask *what* is happening, ones who ask *how* it is happening, and ones who *make* things happen.

The first two are the same in the sense that these people are mostly unconscious of life—they just ask, without going further. They are curious but do not act, and they are amazed at how things happen, but it stops there. They are mostly interested in the material level of living and therefore are limited in their thoughts.

The third kind of people—the ones who *make* things happen—are more interesting. They have graduated from curiosity seeking. They know how to “ask” and “answer” and to act upon the results according to their level of evolution.

Among those who make things happen there are two categories, the positive and the negative. The negative ones guide their know-how toward their own selfish and greedy ends only. The others, who guide themselves toward the *positive* side of life, know the law of cause and effect, and use their knowledge for the benefit of mankind. They are called the “friends of humanity” and “men and women of good will.” Both of these groups use the same law—one for the negative and the other for the positive. Since the law is impersonal, it works both ways. But one is lasting and eternal, and the other is just passing and ephemeral.

To make things happen—that is, to *create*—we must follow certain rules of the law diligently and faithfully. To make use of creative ability, we must fully explore the power of thought.

What is a thought? Thought is a force, a vibration, like light, heat, sound, etc., but without any definite physical manifestation. Nothing is ever produced in life without first being a thought. As the Kabbalist would say, “*sof ma’aseh be-ma’hashava tehilla*,” meaning “the accomplishment of an action or a creation occurs first in the thought.”

Even the “first act of creation” of the “verb” has been first formed in the thought; we can say “in the beginning was the thought.” It vibrates in the invisible, makes the image of the verb (the action), and then manifests it by creating it.

Therefore, thought is always creative. If it is not acted upon, it still exists in the invisible realm of being as potential until its time comes. If it is not expressed immediately, it may not be the right time, right place, or right people for its expression.

Thought is rarely personal, and when the unconscious registers it, even when we are unaware, it retains its influence until the time is ripe for its activation.

In spite of its immateriality, thought is of a more lasting reality than material, tangible realizations. For example, let us take an architect who wishes to build a house. Before he can make it happen he must use his thought to plan the exact design he perceives. Only after the image is clear, precise, and planned to the last detail, can he begin to realize it with material and form. Therefore, a finished house is the result of a thought. As the Buddhist master would say, “Man is the result of his thought.”

According to mystical theories, when a human being emanates a thought, he creates an “entity,” and according to the intensity of the cerebral action, this spiritual creature will have a long and lasting life.

We have positive and negative thoughts according to our degree of perception. Entities of the same nature will group them-

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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

[8]

selves together by the law of attraction, and thus bring about the creation of those thoughts focused together for a purpose. The Sufi wisdom describes this as: "Souls that recognize one another congregate together; those that do not, argue with one another."

The Use of Thought

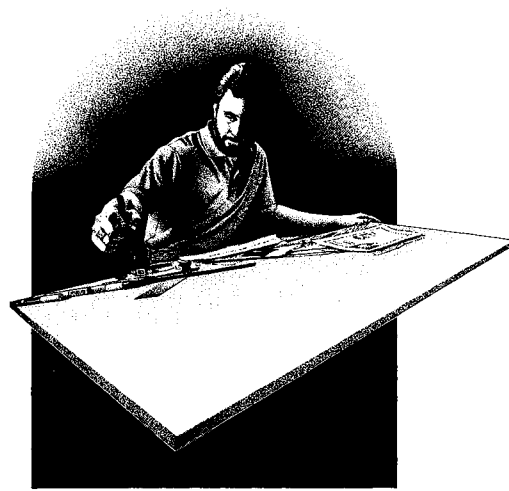
The thoughts we carry within ourselves are living forces present in the auras around us, like little birds flying to find a fertile ground, to be manifested, and be born to action as long as there is a conscious or unconscious entity to bring them to the plane of realization.

According to our evolution, in whatever way we use thought, for positive or negative, the same law is at work. Here is shown the impersonality of thought. We have been given the freedom of choice and according to that we act, consciously using the process of thought properly to create reality.

As students of mystical work, guided by the aphorism "Know Thyself," we choose the positive side of work, while not denying the existence of the negative we encounter. Our choice is a result of experience and experiments; this is a genuine knowledge based on sound and healthy perceptions.

To understand the proper use of thought, let us use the analogy of the seed planted in earth. The technique is the same. When we plant a seed in the earth, we must care for it in many ways: by maintaining it with a focused attention, by watering it, weeding the area around the seed, and nurturing it to its natural fruition.

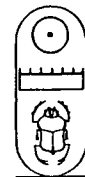
The same is true for a thought. The intensity of focus of that thought, the maintaining of the inner image, understanding of the creative potential of its use, the purpose and conscious attention given it, and the intention to use it for the benefit of all, allows it to grow into conscious realization. Thus, the journey from thought to action is fulfilled and realized, and once this journey has been mastered, we can go on and on in creating multiple projects for the purpose of being of service to others, thus fulfilling our mission in this incarnation.



By using the above technique toward improving our well-being and health we could actually replace medicine, since the source of illness is in the thought of the person, conscious or unconscious. It is sufficient to direct our thought in a relaxed way toward that area of illness, as it is known that the cells have their own consciousness to absorb thought and act upon it. By nurturing the mental image of harmony and well-being in the whole organism, by feeling the creative light surround the body, and by perseverance and good faith, in time we will be awed and overwhelmed by the results of this magnificent law at work. For those who experiment with it, it is a fact and the results are astonishing. Here doubt is an enemy, and therefore we need to be certain, in spite of all negative aspects, during the practice of this law.

Thought as A Healing Power

The thought force works by self-suggestion to heal. The unconscious adopts the suggestion very easily and acts upon it. If we do not interfere, the result is what we call the state of harmonium. This, of course, could be effective in physical illness as well as in mental illness. In brief, to use our thoughts properly we must learn to control them patiently. That is, to be aware, very consciously, of the choices taken. Using positive thoughts, of course, is an asset for success, and thus shortens the time involved



between the thought and the action. With experience, confidence, and a certain way of acting and thinking, this path is condensed and we have the sense of transcending time and space as a result of the focus of the work. This will occur only by cultivating the garden of our thoughts consciously and with a noble purpose of being happy and useful to humanity and oneself.

This is emphasized here for the purpose of turning our attention to this: as the thoughts are used and acted upon in the conscious level, so they are used and acted upon in the unconscious state; here lies the difference between living consciously or living automatically.

To make things happen, or just to ask why and how . . . the choice is ours to make.

This is only one of many aspects of the practice of the famous adage "Know Thyself." The practice of the laws mentioned here brings beneficial results to all concerned. Experience, perseverance, and silence will prove this to be a successful endeavor, and becoming an active being on the stage of individual and human evolution is the result.

One other "trick" to success and self-transformation is that thoughts must be directed and guided toward the benefit of all humanity. The worker of light must have a keen and sincere attitude, total faith in the law at work without any doubt, and above all a genuine love for humanity and for the "other"—thy neighbor—to become a real friend to uplift the human condition.

Therefore, my friend, do not overlook the obvious situations. Be not fooled by appearances. Stay alert and awake, calm in the midst of tumult. Be silent and know the power of the Supreme Creator whom we have in our being, and who has instilled in us, in our very cellular organism and our consciousness, the power of thought so that we may create, in our turn, a constructive civilization for the great purpose of being and bringing good to all creation.

The thought is given to you to act upon it. Now it is up to you, friend. Work beyond personal gain, try it diligently for enough time, and you will be greatly surprised.

The following are a few thoughts from Kabbalistic and Sufi sources to ponder on in the privacy of the sanctuary of your heart:

"The day is short, and the work is great, and the workers are lazy, and the reward is much, and the master is urgent."—*Pirke Avoth 2.20*

"Everything is forseen, yet freedom of choice is given; for the world is judged by grace, and all is according to the amount of work."—*Pirke Avoth 3.19*

"My existence is through you, and your appearance is through me; but if I had not appeared, you would not have been."—Ibn-Arabi (A.D. 1165-1240)

"I was a hidden treasure, and I longed to be known. So I created the world, that I might be known."—Ibn-Arabi △

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Running as A Tool for Living

RUNNING intensifies my consciousness, making life itself more vivid and comprehensible. It acts as a lens through which I see my microcosmic place in the macrocosmos; it magnifies all the colors and phases of consciousness. Running contains for me a meditative quality not to be denied.

Most frequently my consciousness is bound to physical impressions. My senses exult in their acute awareness of vibrations discerned from the surrounding environment. Wildflowers parade their colors and fragrance through forest and field. A great blue heron rises slowly, gracefully, from its watery repose. Calves frolic happily beside their mothers. Canadian geese, on their way south for the winter, browse in a meadow among cows. Wisps of smoke drift lazily from chimneys, filling the air with an unmistakable aroma, signaling the beginning of another day.

Sometimes my consciousness is mentally oriented, usually due to a perplexing problem on my mind. This constitutes my "problem-solving" mode, allowing me to think through life and resolve life's problems and questions: what to fix for dinner that night, how to handle a difficult interpersonal relationship, why certain world situations have developed. Having arrived at satisfactory conclusions to my ponderings, I feel a refreshing feeling of accomplishment as though I had worked through to a worthy end.

Once in a great while my whole body vibrates with an inner awareness of my integral part in nature and, indeed, the Cosmic. Physical and mental awareness gives way to intuitive guidance. A superb exhilaration guides my untiring steps; I could run "forever." Before I know it, I have arrived at some point and am stunned to realize that I have missed everything along the way.

Justice is noblest, health is best, to gain one's end is pleasantest.

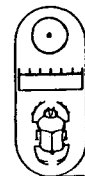
—Epigram at Delos, Greek Island



Behind these pleasant states of consciousness, however, is always my will, stiffened with patience and tenacity. Often I begin a run with fatigue, follow through with faith, and finish only with relief. These times, surprisingly, are the stuff from which my expanded states of awareness arise. They temper me as fire does fine steel. My will power is strengthened; my faith, challenged; and my foresight, honed, during these runs.

From a purely intuitive state, the "runner's high" that is so touted, in which I "touch" the Cosmic, through states of intense mental play and of finest physical awareness, to the times of sheer drudgery, I behold in retrospect a veritable rainbow of consciousness encompassed in running. What a fine tool with which to illuminate the nuances of life's greatest possibilities!

—Tanya Braumiller



Teilhard de Chardin

Scientist and Mystic

by Joseph Parko, F.R.C.

PIERRE TEILHARD DE CHARDIN (1881-1955) the world-famous geologist and paleontologist, theologian, and philosopher, was one of the most original mystical thinkers of this century. He was born at Sarcenat in southern France, the fourth child among eleven in a devout, well-to-do family. Teilhard entered the Jesuit Order when he was eighteen and because of his life-long fascination with rocks, he combined the study of theology with a passion for geology. Upon completion of his studies, interspersed with numerous geological field trips, he was ordained a priest in 1912. After service in World War I as a stretcher-bearer (where he received the Legion of Honor for his courage), he completed his studies for a doctorate in geology.

In 1923, Teilhard made the first of his many paleontological expeditions to China. He was involved in the famous discovery of Peking man's skull and greatly enlarged our knowledge of Paleolithic cultures in China. During this period Teilhard's scientific training and mystical insights into the processes of evolution combined to produce his magnum opus, *The Phenomenon of Man*, in which he unveiled a new "hyperphysics" which bridges the gap between physical evolution and the evolution of the spirit.

Teilhard's study of evolution had convinced him that underlying the process was a mechanism designed to increase and collect the psychic energy of the universe. In his book, he contends that evolution is not a random physical process arising out of the probabilities of large numbers but is, instead, an intentional *psychical* process which is converging toward an eventual cosmic apotheosis. The aim of evolution, according to Teilhard, is to generate increasingly complex forms of consciousness which ultimately converge upon an "Omega point" which fuses and consumes them within itself. The Omega point represents the unity toward which all levels of existence converge through the design of "a distinct Centre radiating at the core of a system of centres."* Human consciousness is thus seen as "gravitating against the tide of probability towards a divine focus of mind [12]

which draws it onward . . . Thus something in the cosmos escapes from entropy, and does so more and more."

Cosmic Evolution

In Teilhard's concept of cosmic evolution we are not simply face to face with change in the world, but with *genesis*, which is something quite different. From now on, he contends, the evolutionary process continues its development not so much in the sphere of life, the "biosphere," as in the sphere of mind and spirit, the "noosphere" or "thinking layer," which since its germination in the Tertiary period has spread over and above the physical world. Mankind, he says, is now in the "psychozoic" era. To extraterrestrial beings "capable of analyzing sidereal radiations psychically no less than physically, the first characteristic of our planet would be, not the blue of the sky or the green of the forests, but the phosphorescence of thought."

According to Teilhard, evolution to this point is seen as essentially an ascent towards man and reflective consciousness. The formation of the noosphere continues this advance toward Omega, the ultimate manifestation of the Divine Mind's tendency to gather consciousness into itself. But, warns

*Quotes in this article taken from *The Phenomenon of Man*, by Pierre Teilhard de Chardin, Harper & Row, New York, 1959

Teilhard, this process of cosmic evolution is not deterministic. The rise of consciousness also creates the freedom to choose between either convergence with or divergence from the psychic energy flow moving towards Omega.

The Power of Love

For Teilhard, love is the only form of psychic energy capable of moving mankind forward toward convergence with the Supreme Consciousness. Love alone unites human beings in such a way as to complete and fulfill them, for it alone joins them to what is deepest in themselves. In order, therefore, for humanity to continue to evolve towards that psychic unity which is its highest destiny, the power of love must gradually develop until it is capable of embracing the whole of mankind.

A common objection against such an idea is that man's capacity to love does not carry beyond the radius of a select few, that to love all is contradictory, a false gesture which will lead in the end to loving no one. "To this I would answer," responds Teilhard, "that if, as you claim, a universal love is impossible, how can we account for that irresistible instinct in our hearts which leads us to unity whenever and in whatever direction our passions are stirred? A sense of the universe, a sense of the *all* . . . these seem to be an expectation of a Great Presence. A universal love is not only psychologically possible, it is the only complete and final way in which we are able to love."

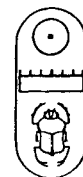
Love, contends Teilhard, is thus the key to the whole cosmic order; it is the fundamental energy which binds the universe together. In a universe undergoing spiritual evolution, the supreme law of morality is that evil consists of a limitation of this love energy. "Love in all its subtleties is nothing more, and nothing less, than the . . . direct trace marked on the heart of the element by the psychical convergence of the universe upon itself."



When Teilhard speaks of "the planetary maturation of mankind," he means the psychic growth resulting from the pressure of man's tighter contraction around the surface of the earth. What the pessimist perceives as increasing international tension and an approaching apocalypse, Teilhard sees as the necessary crisis of growth in the evolution of mankind. What we have been experiencing for some time now, without being aware of it, is in reality the beginning of a new phase of noogenesis, the phase of contraction in which humanity is coiling itself up around the globe into a single interthinking group in which man will so far transcend himself as to demand some new appellation. Physical interdependence is the necessary first step towards psychic interpenetration.

Through technology we are impelled toward a more complex exterior organization of humanity, a kind of "mega-synthesis," while at the same time producing a correlative intensification of the psychic temperature of the noosphere. "Are we not experiencing the first symptoms of an aggregation of a still higher order, the birth of some single centre from the convergent beams of millions of elementary centres dispersed over the surface of the thinking earth?"

"The aim of evolution . . . is to generate increasingly complex forms of consciousness which ultimately converge upon an 'Omega point' which fuses and consumes them within itself."

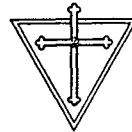


Teilhard's assurance to modern man is to point to the pattern he has uncovered through his generalized physics of evolution. Time, space, matter, and mind are terrifying only if they are thought to be random and blind; they immediately become understandable as soon as a definite movement appears which shows them to be part of a developing whole. "Man is not the centre of the universe as we once thought in our simplicity, but something much more wonderful—the arrow pointing the way to the final unification of the world in terms of life." The entire ascent towards life, that of life towards spirit and of spirit towards Omega, this whole movement is not due to some mindless mechanical thrust from below, but to an attraction from above. It is, according to Teilhard, an inverse form of gravitation.

For Teilhard, then, the ultimate explanation of evolution is that the universe is con-

verging upon a pre-existent cosmic center. The Divine Mind is thus to be found at both the beginning and end of the universe as well as interpenetrating all that lies between. But each man must still exercise his freedom to align himself with the Divine Mind. "Universal love would only vivify and detach finally a fraction of the noosphere so as to consummate it—the part which decided to 'cross the threshold,' to get outside itself into the other."

Ultimately, then, the end of the world is to come about not through some cataclysm in the physical realm but through a paroxysm of joy in the psychic realm. In the end, concludes Teilhard, Being shall engulf beings. In the midst of a becalmed Ocean whose every drop of consciousness shall be aware of both itself and the Infinite Other, the extraordinary adventure of the world shall reach its climax. The dream of every mystic shall have become the final reality.



Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS:
Mon.-Fri., 9:00 A.M.-Noon
12:45 P.M.-4:00 P.M.

EGYPTIAN MUSEUM:
Tues -Fri , 9:00 A.M -4:45 P.M.
Sat.-Mon., Noon-4:45 P.M.

PLANETARIUM:
June-Aug., daily, Noon-4:45 P.M.
Sept.-May, weekends, Noon-4:45 P.M.
Sept -May, weekdays, 1:00 - 4:45 P.M

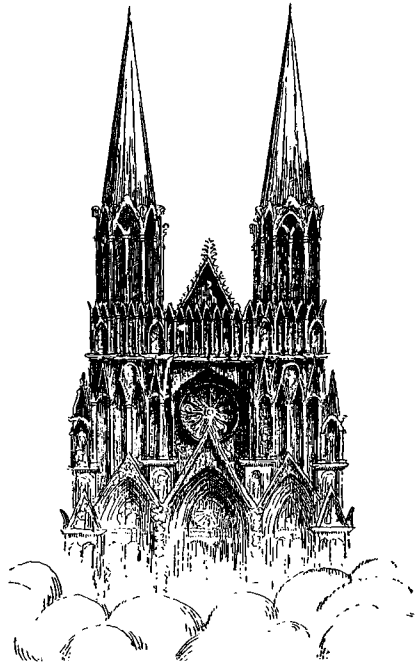
RESEARCH LAB TOURS:
Wednesdays, 11:30 A.M

RESEARCH LIBRARY:
Tues , Thurs , Fri., Sat., 1:45-4:45 P.M.
(for members only)

SUPREME TEMPLE:
Convocation every Tuesday, 8:00 P.M.
Sept. 18—May 14
(for members only)

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



The Celestial Sanctum Our Daily Thoughts

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

WHEN WE let our thoughts reflect the natural goodness that resides within all of life, we will be at peace. But when we let our thoughts be influenced by our fears, anxieties, and distrust, our lives will be filled with turmoil and distress.

Peace and harmony are the results of a calm and relaxed attitude we develop towards every situation in life. If we view the events of each moment from a quiet, impersonal perspective, we are not mentally and emotionally aroused and disturbed. However, when we are not at peace within our own inner consciousness, we react in ways which are not always a credit to the ideal we hold as a personal code of conduct. We then become upset with ourselves for our own poor behavior, because we realize we could have done so much better.

A positive, constructive attitude means that we will only allow positive thoughts to occupy our attention. When a negative thought enters the mind, it must be dismissed by the will. We must not allow or accept negative or unwanted thoughts in our consciousness, because if we accept and entertain such negative thoughts, our emotions and conduct will be affected. Only through the discipline of mind and the act of willing them to be removed do we take control of our lives and allow positive thoughts and constructive feelings to dominate our consciousness. This results in a more peaceful frame of mind which brings real satisfaction and joy of living.

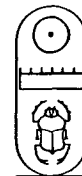
Positive thoughts and feelings of love, joy, and compassion give strength and purpose to the inner self. The more constructive our mental attitude and the more uplifting our feelings and emotions which should radiate an all-persuasive universal love, the more our inner self grows and blossoms into its divine image.

Great Expectations

We should begin each day resolved to think only thoughts which are compatible with our highest ideals and purposes in life and hold in mind that our day will be constructive and creative. We should start each morning with great expectations for a beautiful day of lessons to learn and services to render. We should invite only good and useful thoughts into our lives, and each and every day will be greater and more productive than the last. Each day we will find ourselves the greater master of our own thoughts, because we will have learned how, through the use of will, we no longer attract negative and destructive thinking into each day.

We should always hold fast to our highest aspirations and never be deterred by unfortunate events. It is by having great ambitions, great enthusiasm, and lofty goals that we draw upon the forces of the inner self to make them possible, especially when accompanied by a great faith and trust in the higher forces of the Cosmic.

We should remember that each experience in life, whether we react to it with feelings of pleasure or displeasure, is teaching us valuable lessons, and we should strive



to see what we can learn from the events of each day. We can lose much valuable time in life because we are inclined to ignore what our daily life really means in the way of teaching lessons for daily growth. Mystical development is the result of an ever-persistent striving to learn from each experience we have, not in the occasional traumatic experience that confronts us from time to time. By examining our daily experiences we can gain much valuable insight into what life really means to us, rather than waiting for this adjustment to be forced upon us.

Life is a perplexing experience for the majority of people who give no thought to the mystical life. But for Rosicrucians, we seek ever to throw more light upon all the

events which confront us in life so that we may find our true purpose and mission for each day. Life should be a beautiful and happy experience, and it will be so when we listen more to the still small voice within with its prompting to live a more exemplary life.

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.

ROSICRUCIAN CONCLAVES

Tarrytown, New York

North Atlantic Regional Conclave—September 28-30, Westchester Marriott Hotel, 670 White Plains Road, Tarrytown. Grand Lodge will be represented by Frater Arthur C. Piepenbrink, AMORC's Supreme Secretary. For more information, please contact Frater Charlie Ford, 9 Washington Place, White Plains, NY 10603.

Portland, Oregon

Pacific Northwest Conclave—October 5-7, Portland Marriott Hotel, 1401 SW Front, Portland. Grand Lodge will be represented by Frater Edward Lee, AMORC's Grand Chaplain and Advertising Director. For more information, please contact Soror Kim Spray, Registrar, 7370 SW 92nd, Portland, OR 97223; phone: (503) 244-8046.

Denver, Colorado

Rocky Mountain Regional Conclave—October 5-7, Landmark Inn, 455 South Colorado Blvd., Denver. Grand Lodge will be represented by Soror Mary Bourdon, Class Master from AMORC's Department of Instruction. For more information, please contact: Soror Linda Tyler, Conclave Chairman, c/o Rocky Mountain Lodge, AMORC, P O Box 9486, Denver, CO 80209.

Montreal, Quebec

Northeastern Regional Conclave—October 19-21, Masonic Building, 2295 St. Marc Street, Montreal. Grand Lodge will be represented by Frater Lamar Kilgore, AMORC's Grand Treasurer. For more information, please contact: Frater Jean-Rene Van Becelaere, 364, Querbes Street, Montreal, Quebec, H2V 3W3, Canada.

Detroit, Michigan

East Central States Regional Conclave—October 26-28, Sheraton-Southfield Hotel, 17017 W. Nine Mile Road, Southfield, Michigan. Grand Lodge will be represented by Frater Edward Lee, AMORC's Grand Chaplain and Advertising Director. For more information, please contact Linda D. Bankston, 18123 Lahser, Apt. 304, Detroit, MI 48219.

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Mystical Anguish

by Martha S. Folin, F.R.C.

SOME EXPERIENCES in life are meant to be held close, and some, I think, are meant to be released and shared with others. The other night, sitting on my porch, I had such an experience, one of those sharing experiences.

As I watched little fireflies merrily dodging falling leaves, I contemplated my lovely home, my children snuggled in bed, and my faithful canine friend, with wagging tail, seated comfortably beside me. Here I was, surrounded by beauty, love, and the glorious abundance of God. Yet, I felt so sad. Little tears began to trickle softly down my cheek. What is this, I thought? I have nothing to be sad about. There is no crisis in my life, no pain, no lost loved one.

So I decided to meditate on this "sadness." After a moment of silence, the word *culminate* came to me. It came so intensely that it was like a searing in my brain, an imprinting on my soul. I could almost hear a voice whispering, "culminate . . . to culminate . . . culmination is the key."

I stood up, went into the house and pulled out a dictionary. I would like to share the meaning with you.

- Culminate (1) Of a celestial body, to crown, to reach its highest altitude, to be directly overhead.
(2a) To rise to or form a summit.
(2b) To reach to the highest or a climactic or decisive point, to bring to a head or to the highest point.

As I read and re-read the dictionary definition, I began to understand both the word and the tears. I realized that I had been reviewing the past three days. In my mental

meanderings, I had recalled various news broadcasts that told of increased violence throughout the world: wars and bloodshed; outrageous child abuse; rising fear and desperation over unemployment; talk of newer, more sophisticated weapons to kill each other with; starvation, crime, prejudice. I read how a fourteen-year-old boy shot his father and uncle, then hacked their bodies with an ax. I watched a television program that was supposed to be a satirical comedy, but was cruel instead. I had seen a young pup lying dead in the street, his mother crouched beside him, howling for help as the speeding motorist continued on his way. I wish I could say that I had heard lots of laughter and seen lots of loving—but I hadn't. Instead, I felt inwardly sick, angry, and so, so, sad.

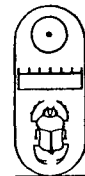
Oneness With Creation

I have been a member of AMORC for a long time. But, I've been a Rosicrucian in my heart since the day I was born. Fellow Rosicrucians will understand when I say I've been a mystic all my life.

For the mystic, there is not one life; there is *all life*. There is not one creator; we are all creators. When life is lost, a great wrenching is felt deep in the soul of the mystic. For it was not *just* life, it was a part of his life. It makes no difference what form that life was in . . . it was life. Pain, sorrow, hunger, or fear are not felt by just one person. They are universal. No one hurts alone, hungers alone, or dies alone. Somewhere there is a mystic who hurts a little, hungers a little, sorrows and dies a little, with others. Because of his knowledge, the mystic is aware of all things in his world, be they positive or negative. For the mystic, all are one and the same. There is no division, no separation, from all life.

The loving mystic Jesus gave us the wisest of words to live by. Everyone has heard them. Not everyone lives them or even truly understands them. The true mystic knows the power behind these simple words. At times, he becomes frustrated and saddened because it is really so simple, yet for some so very difficult, *to love one another*.

If mankind could just grasp those simple little words and their *true import*, our chil-



dren would not have to grow up with the fear of nuclear annihilation, and all our brilliant minds and talents could be directed towards human welfare, not warfare. There wouldn't be any starving people, unless we were all starving. Our humane societies wouldn't have to plead for the end of senseless abuse to innocent animals. Not one child would be battered and bruised by human hands, nor one woman raped. No man would ever need fear another man. No cheating, no lying, no greed, no hate. Just stop and think about it! Can you believe it—I mean really believe it? Can you begin to imagine what it would be like to live this way? Personally, I stand in speechless awe at the possibilities implied by such humble and simple little words—to love one another.

The Battle With Darkness

It is my sincere belief that any true mystic, having reached a spiritual culmination, would agree that the burden is often heavy. The mystic battles constantly with the Darkness. He is not immune to the emotions of anger and resentment towards the human species. The actions of others can cause him great depression and hopelessness. It often takes every ounce of vitality offered him to keep the flame burning. Why some choose not to take the spiritual path or falter along the way is understandable. In this physical environment, it can sometimes seem easier to survive if we don't know and don't care.

Some would ask, "If it's so painful, is it even worth it? Is it necessary? Moreover, what's my reward—what do I get out of it?"

The mystic is aware of his "role in the play" and plays it willingly. He knows that somewhere, at some moment, he will have awakened a soul, lightened a burden, brought a smile to a sad face, encouraged the faltering, or maybe gladdened a heart. Isn't that what it's all about? Doesn't a verse in the Bible use the phrase "on the arm of a brother"? Doesn't that really mean to give of ourselves? If not one soul consciously chose to walk the Mystical Path, all life would stagnate and be pointless. That makes the act of giving necessary in my book!

The rewards are numerous, the greatest being the indescribable love and unity with the Cosmic. But, seeing a big smile on a little cherub face isn't a bad reward. Or seeing a crippled body healed. Or seeing people "walking tall" in the face of adversity. How about seeing kindness in times of sorrow, help when people are in pain? Or seeing the absolute joy that radiates from a healthy, happy animal? These are rewards to the mystic. They are the "spirit" of God in action, channeled through our higher selves, to our physical world. The mystic's greatest desire is to see the spirit of our higher selves in action all the time, not just some of the time.

The mystic knows that through some act of kindness, an understanding word, or perhaps a show of spiritual courage, another Light will be born out of the Darkness. Each Light born brings mankind just one step closer to the ultimate culmination of loving one another . . . the end of mystical anguish . . . the beginning of mystical reward. △



CONSTITUTIONAL GUARANTEES

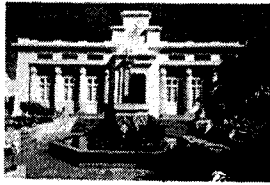
The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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Digest
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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

CONFIDENCE

The Experience

MANY PEOPLE TODAY *have lost confidence in life. Life does not meet our expectations of what we think life should be. If people today have lost confidence in the world in which we live, this is a reflection of a greater loss of confidence in ourselves.*

When we lose our job, when we cannot afford a home or the home we should have and deserve to have, when we become seriously ill, when there appears to be little security and little hope for a better life in the future, we may have difficulty feeling confident. In a chaotic world, in a world of strife, psychological studies appear to show that feelings of self-esteem and self-confidence follow experiences of success. If life is working out well—the way we want it to—then most people say they feel confident. Sometimes, this confidence promotes more success. Yet when life persistently becomes difficult and does not meet expectations, then suicide rates go up, and depression, cynicism, worry, and fear become the dominant emotional context of our lives.

Loss of confidence in ourselves and the world is not new. The ancient world too was plagued by such cyclic loss of confidence. For this reason, a confidence solely based on outer-world success was not held by the ancient mystics to be sufficient for people's true needs. Then, as now, such confidence was known to be an ephemeral mask, cloaking a basic insecurity and a hunger for a genuine confidence that could be an unshakeable foundation throughout life.

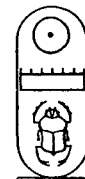
Today many people still feel that if we could just learn more, read more books,

and attend more lectures, we would finally succeed in overcoming the problems that life offers us. If we were just more successful, had more successful experiences, then we could be confident. Then we could rely on the ordered predictability of this world. However, the ancients observed that such a view often produced an illusion of self-esteem and confidence that rises to the heights of overweening pride or hubris, and sinks to the depths of despair, depending on the temper of the times. Conversely, they observed that some people avoid some of the ups and downs as well as avoiding opportunities for personal growth by developing an inflated self-confidence that might say, "If only people would listen to me, we would all be better off. I'm confident in my ability. It's other people who are messing up the world. It's other people you can't have confidence in."

A Powerful Word

Many self-help books would have us adopt such a cloak of self-confidence. Rosicrucian monographs suggest that such a method does not work. As our Emperor Ralph M. Lewis says, "To have merely a feeling of assumed confidence when we want to do anything is to fool ourselves and gain nothing."

The word confidence, made up of the Latin prefix *con-* "with" and *fidere* "to



trust," means "with intense trust." Tracing the origins of this word we find associations with reliability, fidelity, commitment, help, support, consolation, truth. The word *confidence* is a powerful word. This is the foundation upon which people base their ability to fulfill their function in life and manifest their innermost desires. As Dr. H. Spencer Lewis put it, "The secret of success in all things having a mental or psychic foundation is genuine confidence, not blind faith or the cloak of mere belief. By genuine confidence we are led to the attainment of self-mastery."

People often think that confidence or trust is the result of learning. Actually, the practice of Rosicrucian exercises can demonstrate for us that it is our perceptions and realities that are the result of learning. In fact, perception is learning, reality is learning, because cause and effect are never separated. Rosicrucian students can attune with an inherent confidence because we come to know the world is not governed by man-made laws. By practicing the Rosicrucian experiments and exercises we experience that the world is governed by a cosmic order or power. The power is *in* us but not *of* us. It is the power that keeps all things in a state of being, orderly yet creatively evolving. It is through this power that the initiate looks upon the world with confidence or intense trust.

An Experiment

To explore the genuine nature of confidence, an experiment was designed and presented in the Mindquest article appearing in the *Rosicrucian Digest* of August 1983. Participants compared their recollections of past successes and failures to a visualized experience of being an unfolding seed whose growth and development flowed out of inherent forces Rosicrucians refer to as Vital Life Force. Participants obtained insight into their experiences by using the Thought Process of Concentration-Contemplation-Meditation.

Of the 46 respondents, 56.5% discovered from their experience that confidence for them is based on an intense trust of the Vital Life Force represented by the seed, 13% agree with the psychology books that

Table 1
Source of Confidence

Confidence based on Seed	56.5%
Confidence based on past success	13.0%
Unclear response	30.4%

Total respondents (46)

state confidence is based on past successes. These results appear in *Table 1*.

Responses to the Experiment

One participant reports that she discovered "Confidence is . . . it exists . . . it's always there, actual. Success and failure is the reality." A participant in Nigeria adds, "Confidence is the acceptance of oneself with the Source and how we let it express."

Another participant clearly compares her experience to her expectations. "During the exercise I came to the realization that confidence came from within, deep within. I always thought that confidence is something we gain from experience. I saw myself as having confidence in one area, but not another. I always thought I would gain more confidence in weak areas as I had more and more experience in that area. As a result of the exercise I see that that is the hard way . . . the long way." Another respondent continues this thought. "Confidence now has a capital 'C' in my realization. Once I allow the Inner Self to come through, confidence comes with it. I am confident I can achieve all the things I want to achieve by tuning in with the Inner Self. The abilities are all there. I can now go into areas in which I lacked confidence and now have confidence."

That genuine confidence promotes growth by means of experiences of both success and failure is also indicated in reports. For instance, a non-member writes, "With confidence I can afford to make mistakes, to learn from my failures as well as my successes. I now see success and failure as two crutches propping me up. With confi-

dence I will eventually outgrow my dependence on them.”

Excitement and Enthusiasm

As shown in *Table 2*, a majority (95.8%) found the recollection of failure unpleasant. Success was found to be pleasant by 53.3%. Pleasant and unpleasant, success and failure, these are judgmental dualities. Excitement, however, is more likely to be a feeling that spontaneously arises from within. Participants find the most exciting experience is that of the Vital Life Force (85.2%). As a participant in New Zealand puts it, “Imagining my being an unfolding seed gives me a great delightful experience, always worth looking forward to. Not knowing how life will unfold, and watching my potential reveal itself, is simply too wonderful to express in words, as it will all turn out even better than I can imagine (despite my personal reservations).”

The enthusiasm of a frater in Canada reflects the Rosicrucian position on genuine confidence. “This experience has given me the realization that confidence is not a facade or cover under which we shelter, but is a condition of life, even a privilege of life, always there to be realized.”

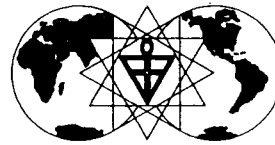
Table 2
Evaluations of Confidence Experiences

Experience	Success (%)	Failure (%)	Seed (%)	Number participants responding to question
Pleasant	53.3	0	46.7	30
Unpleasant	0	95.8	4.2	24
Exciting	7.4	7.4	85.2	27

The practical benefits a genuine confidence can afford is summed up by an English Rosicrucian. “I always felt I lacked the confidence to interact with people . . . to express my feelings. Since participating in this exercise there have been some subtle changes in my approach to life. It has been easier to communicate with others, in particular, strangers. Also, greater understanding for others and ways in which I can be of service to them is growing within my being.”

—George F. Buletza Ph.D., F.R.C.,
Sandra W. Huff F.R.C.

**Take Advantage
of this Benefit!**

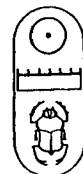


As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

All you need to do is address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number, and ask for the:

- Name and address of the nearest Lodge, Chapter, or Pronaos.
- Day and time that they meet.

When visiting, please present your *active membership credentials*.



AMORC Takes Part In Egyptian Dig Akhnaton's New Capital Akhetaton

by Jerry Chapman, F.R.C.

TELL EL-AMARNA, site of Pharaoh Akhnaton's new capital city, Akhetaton, lies on a sandy plain between the Nile on the west and the cliffs of the high desert on the east. The cliffs touch the river at Shekh Said, forming a vast curve, and approach the river once more six miles further to the south near el-Hawateh.

The district encompassed by the cliffs and the Nile is known as el-Amarnah, a name taken from the tribe of Beni Amran who settled this area in the early eighteenth century A.D. There are now four villages in this area, and any one village could, for the

Photo A



The
Rosicrucian
Digest
September
1984

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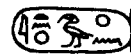


Photo B

purpose of distinction, be followed by the district name; in other words, the village of et-Til may be called Til el-Amarneh.

Early visitors to the site may have assumed that the word "Til" referred to *Tell*, meaning "mound," and so they identified the city of Akhetaton as Tell el-Amarna. But Tell el-Amarna, as a name, is actually ill-suited to describe the site and its suburbs, of which only a small portion lies near the village of et-Til.

The boundary stelae of the city of Akhetaton lie within a semicircle of hills which surround the plain of Amarna on the east and west. There are fifteen known stelae marking the boundary of Akhetaton City. Stele U (*Photo A*) measures 7.62 meters (25 feet) from top to bottom, and is found in the eastern mountain range just to the north of the mouth of the Great Ravine in which the royal tombs lie. Stele U was discovered by Harris and Gliddon in 1840. On lines 9



Akhnaton



Nefertiti

and 10, in the center of *Photo A*, are found the cartouches of Akhnaton and Nefertiti.

The length of the ruined city of Akhetaton is perhaps 9 kilometers (or 5.59 miles) with a width of seldom more than a kilometer. The fertile ground along the Nile bank is itself much too valuable to have been used for buildings. Nevertheless, the lack of water kept the city boundaries as close as possible to the Nile and within easy access to water. Generally speaking, any village in the desert area must have encountered great problems with an adequate water supply. However, in *Photo B* one can see the low hills which hide from view the

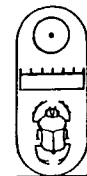




Photo C

remote village of the workers. Perhaps daily caravans were sent to the Nile to supply water for the distant homes of these workers. Nonetheless, the workers' homes were in close proximity to the south tombs that were connected with Akhetaton.

Tomb #6 in the north is the Tomb of Panehesy, a High Priest who was second in rank, superseded only by Meryra. In *Photo C*, on the west thickness of Panehesy's tomb, is a scene reminiscent of everyday life, as the dweller in the village comes to the doorway at dawn to see the sun rise in fresh brightness or in the evening to see the sun set in splendor. Here it is that the tomb occupant greets the appearing and departing deity. But here the Pharaoh and his

household are shown engaging in worship while the figure of Panehesy and the text of his prayer is relegated to the lower part of the wall.

The Pharaoh and his Queen are shown extending their sceptres toward the Sun Deity, as though in acknowledgment of their delegated power. Before them stands an offering table piled with jars, flat round loaves, and other offerings, and crowned with flowers and bowls of burning spices. Three princesses shake their sistrums behind their parents. Unfortunately, the ravages of time and possible vandalism by the Amon priesthood have forever scarred this incised wall relief.

Located to the south of Akhetaton is Tomb #25. This tomb is devoted to Ay and his wife Tiy, who is purported to be the royal mother of Akhnaton. In *Photo D* the west thickness is decorated with 13 columns

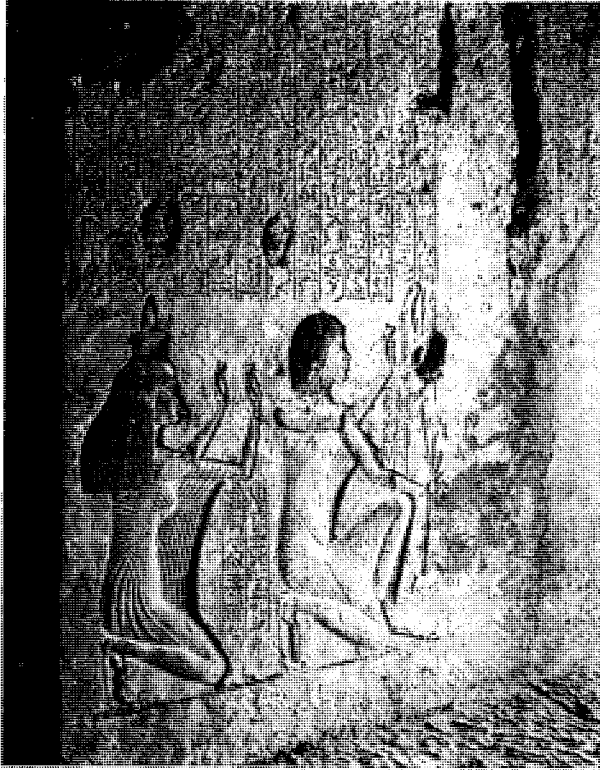


Photo D

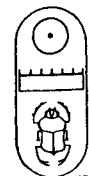
of text and the figures of Ay—with his insignias of office in his outstretched hand—and Tiy, his wife. Both are shown in a kneeling attitude. The text is said to be a poetic and lofty hymn to the sun disk Aton. The figures are distinguished by the artist's remarkable precision of modeling and indicate the elegance of el-Amarna art at its very best.

The "dig house" in *Photo E* is located in the southern part of the city of Akhetaton and is currently being used by The Egyptian Exploration Society, headed by Mr. Barry J. Kemp from Cambridge University, Director of the Society's current Tell el-Amarna Archaeological Mission. This particular "dig house" was built on the foundations of an ancient building, but still illustrates the most striking feature of the city of Akhetaton; that is, the uniformity of plan around which its houses were built. Further, to know one large house is—in a manner of speaking—to know all large

houses in Akhetaton. This uniformity of plan is true also of small houses with the difference that in small houses the non-essential is omitted and the plan is simplified.

All the houses in the city of Akhetaton were constructed of unbaked, sun-dried mud bricks. Stone and wood were sparingly

Photo E



used. Due to the fragile condition of the building material, and the gradually changing climate of Egypt, there is a sense of

urgency for today's archeologists to glean what information they can from the remains of a once energetic and unique civilization.

THE ROSICRUCIAN EGYPTIAN MUSEUM contains the largest collection of Egyptian, Babylonian, and Assyrian antiquities on exhibit on the West Coast of the United States. The Rosicrucian Order, AMORC, a cultural nonsectarian organization, has always been interested in the contribution which ancient civilizations have made to the enlightenment of mankind. Ancient Egypt was foremost in this early search and preservation of knowledge. Such philosophers of the ancient world as Thales, Pythagoras, and Plato journeyed to Egypt to learn of this age-old wisdom preserved and taught by the priests of the Egyptian mystery schools. This wisdom, even of natural phenomena, was intermingled with the religious concepts of the priesthood.

The Rosicrucian Order, AMORC, traces its tradition to the teachings of these mystery schools, just as for example the origin of astronomy can be traced to the early beliefs and observations of the Chaldean astrologers. Of course, the Rosicrucian Order as such was not known in ancient Egypt, but the idealism of the Rosicrucians in seeking ways and means for the enlightenment of man and the freedom of thought can be traced to such early beginnings.

As a result, the Rosicrucian Order has always admired the researches and explorations of such archaeological ventures as those of the famed *Egypt Exploration Society*. This society has brought to light, through its explorations, much knowledge about the life, times, and accomplishments of ancient Egypt.

In the early part of this century, Dr. H. Spencer Lewis, former Imperator of AMORC, was presented with a stele of the renowned Pharaoh Akhnaton, shown making a salutation to the sun disk Aton, symbolic of the sole god. The presentation was made to Dr. Lewis by The Egypt Exploration Society, and this stele became, along with several other original Egyptian artifacts, the foundation for the renowned Egyptian Museum at Rosicrucian Park, San Jose, California.

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In the latter part of 1983, AMORC received a letter from Mr. Barry Kemp, Director of The Egypt Exploration Society's current excavations and researches at Tell el-Amarna, the site of the capital city founded by Akhnaton. The letter stated that the Committee of The Egypt Exploration Society invited the Curator of the Rosicrucian Egyptian Museum, Mr. Curt Schild, and our staff photographer, Mr. Jerry Chapman, to officially take part in the exploration activities in the months of March and April of 1984. These activities consisted of photographing the sites and work being done by Egyptologists. The official documents submitted to the Egyptian government, and approved by the government, stated that Mr. Schild and Mr. Chapman were "members of the expedition permitted by Antiquities Service."

The photographs accompanying this article are just a few of the many taken by the Rosicrucian Egyptian Museum's photographer, Mr. Chapman. Some are being presented to The Egypt Exploration Society, while others will appear, both in color and in black and white, in the Rosicrucian Egyptian Museum.

We are particularly indebted to Professor Barry Kemp for his kind assistance in making it possible for AMORC to participate as a member in the mission of The Egypt Exploration Society at Tell el-Amarna. —RML



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

Psychic Power

What Is It?

IT MAY seem strange to discuss a subject such as this in a magazine of which the readers are very largely students of psychic principles and the laws relating thereto. But I sometimes wonder whether those students who are becoming highly evolved through diligent and sincere studies and who are making some progress in their evolution ever stop long enough in their search for new knowledge to meditate and ponder over the very nature of the fundamental principles which were revealed to them in any of their simple experiments and exercises.

Students of courses that lead to psychic unfoldment and spiritual development are apt to speak of spiritual powers, psychic powers, and divine powers with too little concern as to the real meaning of these terms and with too little analytical interest in the magnificent principles involved. I have seen artists developing in art schools and under special teachers and attaining a high degree of efficiency in the awakening and quickening of natural talents, but I have realized through my conversations with them that they had given little thought to a careful study of the abilities which they were actually developing through their practices and studies and their inner unfoldment. The same is true of musicians and writers and those who are dealing with the objective expressions of the emotional side of life.

We listen to a student advanced in mystical training describe with proper modesty and conservatism the things he has been

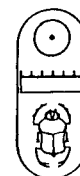


able to accomplish as a result of his studies and exercises. Take, for instance his experience relating to the giving of absent healing treatments. The results of his work may appear to the casual person as miracles. To the mystics and students, they are not miracles but magnificent manifestations of divine power and divine law.

The adept tells us that he has momentarily concentrated upon the individual he wishes to contact, has sent forth thoughts of healing and of a creative nature, and has visualized the curative process that should immediately enter into the body of the patient, and at once knows that he has given the unfortunate person a truly psychic treatment that will produce certain definite results as surely as the sun rises and sets in accordance with divine and cosmic laws.

We agree that what is accomplished by this adept is accomplished through psychic power. But what is this psychic power? With what can we compare it and how can we analyze it?

Viewing the matter from the mental aspect of the neophyte or the uninitiated, it would seem that the adept, in giving one of his marvelous treatments, is doing little more than any other person might do in attempting to send "good thoughts" to the one who is ill. It would seem that the mother or father or some loved one in the



family of the patient would naturally send the same sort of thoughts, the same sort of visualized impressions to the patient and that, therefore, if the secret of the treatment process consisted only of wilfully directing one's concentrated thoughts toward another in a constructive manner or with a constructive attitude, all of the patient's well-wishers and loved ones would become potential healers immediately and the patient would be overwhelmed with treatments and would surely become well and normal in a very short time.

We must realize that the deep concern of a mother for her ailing child or the grave interest of the father for the unfortunate son or the prayers of the parent and the good thoughts of close friends are essentially similar to the thoughts and visualized ideas that the efficient adept sends forth to his patient in giving him a powerful and mighty psychic treatment.

But why is it that the treatment from the efficient adept and the good thoughts and prayers of loved ones untrained in these principles do not produce the same results? What is there about the work of the adept that is more efficient and more effective? Why is it that the adept proceeds with his treatment with such sureness and with such absolute confidence? What has he learned that gives him such assurance that his brief mental contact with the patient will produce certain definite reactions?

Application

If we attempt to answer these questions by saying that the mystic is applying some psychic power that the others are unacquainted with and that it is this psychic power that produces the very efficient results in the one case and not in the other, we are not answering our original question but merely resorting to terms and terminology and making the matter even more complex.

In the first place, if we are to assume that the results produced are due to some psychic power transmitted by one individual to another we must admit that this psychic power is resident in all human beings of a normal type and is available to all human beings alike. If we speak of it as a divine

power that is universal and always creative and always useful in the doing of good deeds, we still have left unanswered the question as to why this psychic power or divine power does not manifest when loved ones, in a prayerful and deeply devoted attitude, seek to aid the one who is ill.

If psychic power is truly a divine power or essence of some invisible kind that is resident in all of us and available to all of us, then certainly a divine attitude of mind and a holy purpose in our hearts should enable each and every one of us, as human beings, to exert or direct that divine power efficiently. Certainly there is no closer divine and human contact between two persons or any more divine attunement between two individuals than that which exists when a mother or father, in prayerful attitude, kneels at the side of one who is ill, especially a child or dearly beloved one.

A Divine Power

I am not unmindful of the fact that some of the most remarkable cures have been made under such circumstances. There probably is no more inspiring, soothing, helpful, and constructive thought power in the world than that which is transmitted by loving parents to a child or by one who is deeply devoted to another. But there are sufficient evidences to warrant us in realizing that in a large majority of the cases, the mystic who has been well trained in this strange art can, as a stranger to the one who is ill, render quickly more efficient service and more effective treatments than those which are rendered by the closest of kin. Therefore, granting that the so-called psychic power is a divine power that is resident within all of us and is available to all, we still have the problem of discovering what this power is and why it works more efficiently in the hands of the trained mystic than anyone else's.

I think the better way to understand this power is to compare it in a simple way to other abilities which most of us humans possess to some degree. Let us take, for example, the ability to play or produce music. If we have an instrument such as a piano we may find many individuals who can sit before this piano without any training and produce harmonious chords or

simple melodies by a method that is known as "playing by ear." The result may be pleasing and in many cases is seemingly very excellent, but the results cannot equal those produced by the trained musician who knows precisely what he is doing when he groups certain notes beneath his fingers in composing a chord or selects certain notes in each octave to strike in certain alternate positions to produce a melody.

To the untrained ear his results may not be greatly different from those produced by the long experienced player who is guided only by his ear, but if the result of the playing is to produce efficiently and correctly some definite result, the trained musician has the advantage.

Control and Direction

From a careful examination of the results of working with the so-called psychic power, not only in the giving of treatments but in the production of other definite results, it becomes very apparent that the mystic is using the unknown creative power of the universe in an intelligent and understanding manner, whereas others who occasionally secure certain results are proceeding in their efforts more or less blindly and without the proper understanding.

In the same way in which we see that this divine psychic power is ever available, we can see that music, as sound produced by vibrations, is always available in a piano or other musical instrument. But it takes intelligence to control and make manifest that sound in such a manner as to produce certain definite results. The keys of the piano may be struck at random and sound produced, but it would not be music. The keys may be struck or played by one guided by his ear alone or with only a very meager knowledge of music and the result will be more or less pleasant; nevertheless, it would not be perfect music or an efficient demonstration of the possibilities of the musical instrument. Thus it is with the trained and developed mystic. He may study and prepare himself for the proper and understanding control and direction of the energy that is always available.

The trained musician learns not only how to play upon the instrument correctly and get the utmost out of the possibilities

that are in the instrument, but through his study and development in the field of music he lifts up his own consciousness to a higher attunement with the principles of music. He thereby makes himself receptive to inspiration and cosmic direction in applying his musical knowledge.

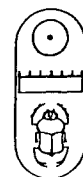
Analyzing the masterful work of the greatest musicians, we find a complex relationship of many fundamental principles. First, there is the piano, for instance, with all of the combinations arranged so that a multiplicity of units of vibrations may be played upon it and many groups of notes produced in any manner that will cause the vibrations to produce pleasing and inspiring tones. Then there is the musician with his duality of functioning.

First, there is the one half of him which has been objectively trained to understand and interpret the principles of music. Along with this training, through practice, he has made his objective abilities capable of quickly responding to the themes within his consciousness and of correctly manipulating keys of the piano so as to produce through them the themes which are in his objective mind. All of this has required long study and much practice.

Spiritual Development

But then there is the second half of him which is attuned with the Cosmic and with the fundamental laws of cosmic harmony and universal music. This half, through the development of the spiritual and divine side of his consciousness, is capable of receiving and being aware of the inspiring musical themes that are transmitted to him by and through the psychic consciousness. These in turn are transferred to the objective consciousness where they are seized upon by his musical understanding and training and reproduced in proper manner upon the keyboard.

So we see we have in this combination of conditions first the cosmic, or inner, awareness of music; second, the objective translation of it into musical themes; and third, the training and practice for mental reaction to this translation whereby the fingers automatically respond to the impulse created in the objective mind. The entire



result of this combination of conditions is a beautiful piece of music produced by sound vibrations and interpreting an inaudible theme that has arisen in the psychic consciousness.

The efficient mystic who is using psychic powers of any kind or the universal powers of divine essence to produce certain beneficial conditions is just like the musician at the keyboard. When he is asked to give a treatment to some person absent or in his immediate presence he must first feel the inspiration of the contact and be inspired to administer the correct impulse. Then his training and practice enable him to translate that impulse into the right procedure so that the efficient forces and powers available to him may be properly used and applied to the treatment of the patient or to produce whatever results he seeks to produce.

Knowledge and Practice

We see, therefore, that the secret of psychic power lies in knowledge and practice. There was a time when the work of magicians was looked upon as a highly secret work because it was commonly believed that the professional magician had some secret knowledge or some secret powers or possessed some secret influence exclusively which he could use and which others could not use. Today we understand that the only secret power which these magicians possess is the uncommon knowledge of certain fundamental laws and through this knowledge of the laws they are able to use such powers as anyone and everyone possesses and may use but which the average person does not use because he does not know how to use them.

To acquire such knowledge and to prepare oneself for the application of it means careful study, careful training, and careful practice. The teacher cannot give to the pupil any specific powers, which he can use blindly or indifferently, and the teacher cannot give to the pupil the efficiency and expertness necessary to properly apply the power that is available. The teacher can only reveal the laws and principles to the student and guide him carefully in the process of practicing those laws until he

becomes not only familiar with them but efficient in the use of them.

To study the laws without practice is equivalent to attempting to study music and merely reading every technical book on the subject and yet never sitting before any kind of musical instrument and attempting to apply the principles and practice them. It is possible to study the laws of harmony in music and to become intellectually familiar with every fundamental principle back of the creation of harmony, but the most expert in such knowledge would not be a creator nor a producer of harmony until he used some musical instrument of some kind whereby the principles he had been studying could be applied in a practical manner and certain definite results produced.

Confidence and Efficiency

Reading books on the demonstration and theories of divine and psychic power, and reading and studying the lives of the great mystics and philosophers and becoming intellectually familiar with the fundamental laws of nature will not make an adept or even a highly developed neophyte. The study must be carefully graded so that it tends toward one objective—namely, the application of that knowledge. Along with each new phase of study must be a certain amount of practice. Each new law and principle must be tested and applied and demonstrated. This is the only way in which efficiency and confidence in the knowledge can be created.

This is why the better students and the most correctly trained and developed adepts have studied and worked under eminent teachers and masters and have associated themselves with a definite organization and school devoted to the perfection of such knowledge and practices. Then the student, the adept, the Master, can correctly and confidently proceed with his knowledge in a definite manner and produce the unusual results that we have been considering.

We see, therefore, that psychic power is not a thing in and of itself that is efficient and demonstrable, but is dependent upon direction and control to make manifest its possibilities. He is the greatest demonstra-

tor of psychic power who is the best trained and the best practitioner of its principles. The Rosicrucians have always possessed certain knowledge regarding the use and application of psychic power that is not commonly understood. That is why the Rosicrucian system of metaphysical, spiritual, and psychic development has always been the superior or the *ne plus ultra* in

these fields of human research and investigation.

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.

A Quiet Place For A Still Mind

IN THE CITY where I live there's a secluded spot that I visit whenever I'm in the area. In fact, sometimes I go there specially when I feel in need of its comforts. From the outside its entrance looks similar to the neighboring buildings except, perhaps, for its arched wooden door, polished and old, which opens into a short corridor that leads down several steps. When I descend these steps I emerge, a few yards further on, into a simple yet beautiful garden.

It's a large garden with only the one entrance, and at its heart is a church almost as ancient as the ground beneath it. A daisy

speckled lawn is graced by three old elms and a flowering cherry, and it's here, on a bench at the side of the church, amidst the songs of the birds and in the shade of the trees, that I come to sit when the din of the city oppresses me.

It's a quiet place for a still mind where concrete yields to nature and tranquillity flourishes as if the cares of the world beyond were just a dream. A cobbled path around the lawn invites me to walk slowly; this is no place to hurry. It's a place of peacefulness that forbids all haste, a place where the soul speaks and is heard.

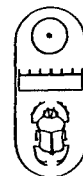
—Alan Shore, F.R.C.

Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.



Vim, Vigor, Vitality

Live up to your full potential

by Leslie E. Dunkin

IF YOU'RE really that old, why don't you act your age?" I have been told a number of times by my friends and acquaintances. "Not with that limitless vim, vigor, and vitality you have all the time! You just can't be!"

My reply invariably is, "That is just the reason for all my life and energy—I have tapped and make continual use of the available limitless supply of VIM, VIGOR, and VITALITY. What's more, it is also all yours for the asking and using!"

Really, what is vim? It is energy, spirit, and enthusiasm. A limitless supply of this is yours once you get a clear view of the life for you and then make continual use of it. Fill your life with helpful love and understanding, then channel this through your daily living to everybody about you. The apparent miracles this will produce in others and for you will set off a continual spring of vim and enthusiasm within you.

You will see how much joy is in life and also how other people need and will welcome still more joy. You will see the beauty all about you and will detect that others are not enjoying this same beauty. You will see the opportunities for living everywhere, and will notice that others have not discovered and made use of them. These will start you forth on a mission of sharing and helping. This calls for and produces growing enthusiasm, or vim.

When your eyes open to another day, be thankful that you have another enthusiastic period for taking joy, beauty, and opportunities to others. You will see so much you can and want to do that you will fairly fly into it. You will not permit any delay and will not even think of dragging your feet wearily. Life is so worthwhile and presents so many challenging opportunities that there is little reason to be bored or lazy. "V-I-M"

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has an important "I" in the heart of it. Put your "i" wholeheartedly into every experience and opportunity, and you will be filled to overflowing with the desired vim.

Eager Strength

What is "vigor"? It is eager strength. The vim provides the eagerness for that strength. My father had a motto on the wall of his study, which challenged, "Ask Not For Tasks Equal To Your Strength, But Rather Ask For Strength Equal To Your Tasks!" What is waiting to be done? Start immediately and do it! What obstacle seems to be standing in the way of your progress? Tackle it at once and get it out of your way. You do not know the strength that is yours until you make use of it.

A college football team was approaching the season's key game with their strongest opponent. Many questioned the wisdom of getting a game with such a strong team. Less than a week before the game, their senior center fell and broke his leg. He was the heaviest, strongest, and best player. They all depended upon him to win games. "What chance have we now?" many of the players mumbled hopelessly.

Their center came to the dressing room on crutches. He faced the team and spoke forcefully, "I want you to go out and play this game for me and our school. I want you to win it! Show me and the school you really can do it!"

The spectators were left almost speechless. That seriously handicapped team played so well they defeated their stronger opponent. They had an added strength that was theirs, which they did not realize before was in them.

Use all your immediate strength vigorously and you will find added strength will be yours for accomplishing that immediate

task. When others see you are using your strength to the full, they will gladly and voluntarily add their strength to yours and help to complete your task. Also you will discover other added strength nearby awaiting your use of it. Vigor for you includes harnessing of the strength from all of these sources when you face the present and the immediate future.

What is "vitality"? It is sustained strength and persistence. Vim is your enthusiastic vision of what might or awaits to be done. Vigor is the immediate strength you use to begin what is before you. Vitality is the continued vim and vigor until success or full accomplishment is yours. It is the fiber of bulldog persistence.

You do not complete a long journey in one leap. Instead, you do it a step at a time. You do not complete a job worthwhile in one quick effort. Rather, you start where you are and do it bit by bit. Most important of all, you keep at this until the whole job is done.

This calls for vitality on your part. When you see the whole job to be done, you may be tempted to sigh, "How can I do all of that?" This is not necessary all at once. You are to do it bit by bit. You will have strength for each such bit when it comes.

The Reward

In like manner you may think of the hours, days, and months which will be required for the doing of this job. You may then sigh, "How can I keep at this for such a long time?" This is not necessary now. Take it a minute, an hour, or a day at a time. Do not make this mistake of trying to do three days of work with one day's strength. Do today's part with today's strength, and then, when tomorrow comes, you will have

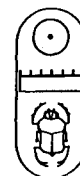


tomorrow's new strength for doing that part of it.

You will find a production of miracles continually in your personal experiences and efforts. Your inner vim from that life filled to overflowing with helpful love and understanding will help to produce the necessary vigor. Then these two combine triumphantly to produce and maintain the necessary vitality. You will even wonder yourself at what you have done, what you can do, and what more you are eager to do. This continued vim, vigor, and vitality produce confidence and determination for you.

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 18, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 p.m. We look forward to seeing you there.



Rosicrucian Activities

IN late April members of the newly established Grand Lodge of Greece took part in the jurisdiction's first Convention. The Supreme Legate of Europe, Frater Raymond Bernard, and his wife Yvonne were in attendance, as were officers and members from all around Greece and Cyprus.

The Convention began with audio-visual messages of greeting from officers of the Supreme Grand Lodge: Fratres Ralph M. Lewis, Arthur Piepenbrink, and Burnam Schaa. These were followed by Frater Bernard's message on the mystical meaning of the first Convention of the jurisdiction.

The Grand Secretary/Treasurer of the Greek Lodge, Frater Triantafyllos Kotzamanis, afterward held a general forum to answer members' questions, and then gave a lecture on "Love and Death." Soror Alice Ouzounian, Grand Councilor for Cyprus, also presented a slide show of her mystical paintings while explaining her own artistic approach to the mystical path of illumination.

Various lectures were presented to members and the general public on both days of the Convention. The speeches included "The Adventure of Personality" by John Carnessiotis, "Eleusinian Mysteries" by Thalia Alexaki, "Beyond Judgment" by Efthimios Gartaganis, as well as a chronicle on the history of the Rosicrucian Order written by Faedo Kyrimis. Dr. Lewis' books, *The Mystical Life of Jesus* and *The Secret Doctrines of Jesus*, were also explained and discussed.

Members had the opportunity to participate in various activities, such as several

forums and a Convocation presided over by Frater Bernard. Nonmembers also took part in a psychometry experiment conducted by the Grand Councilor of Southern Greece, Frater Pavlos Lovati, as well as the first appellation rite ever performed in Greece.

Several other activities were especially noteworthy. Shortly before the Convention began, the First Temple Degree initiation was performed for the first time in the Greek language. A special ceremony also took place at the Temple of Amphiaraios (an ancient Greek god), in commemoration of the glory of ancient Greece. Moreover, the "Liturgy of Mithras," the only authentic text of worship of Mithras known to exist, was presented for the first time ever in Modern Greek by Frater Kotzamanis. (The ritual was originally in Ancient Greek.)

The highlight of the Convention took place at the banquet concluding the first day's activities when Frater Bernard presented to the Greek members, on behalf of Emperor Ralph M. Lewis, the Charter of the Grand Lodge. Frater Kotzamanis afterwards presented Charters of Recognition to representatives of the Greek affiliated bodies of AMORC and extended greetings of the Emperor to them.

All the participants were pleased with the Convention and looked forward to participating in future activities presented by the new Grand Lodge of Greece. All Rosicrucians throughout the world send best wishes for the further success and growth of this new Grand Lodge.

*The
Rosicrucian
Digest
September
1984*

BEAUTIFUL MIAMI BEACH, Florida, was the site in May of the 1984 Florida Regional Convention. The Convention was preceded by a three-day Rose-Croix University course entitled "The Laws of Real Success and Happiness" that was taught by

AMORC's Grand Master, Robert E. Daniels. Frater Daniels demonstrated how Cosmic Laws could be used to ensure success, happiness, and fulfillment in life once a person understands the nature of the Cosmic and the workings of Cosmic Law.

The Convention, hosted by Miami Lodge and under the able leadership of Chairman Lynn Armstrong Daniels, attracted 178 Rosicrucians. Grand Master Daniels conducted a moving ritual ceremony especially prepared for the occasion and gave a talk on "The Science of Rosicrucianism." Other features of the program were a ritual presented by Miami Lodge that illustrated the theme of the Convention, "Rosicrucians on the Path," and a beautiful Colombe drama, "The Voice of Thy Conscience."

Grand Councilor Juan Alvarez gave an introductory seminar on astronomy which included a view of the planet Saturn through his telescope placed on the sundeck overlooking the ocean. Other presentations included "The Mystery of Numbers" presented by West Palm Beach Pronaos, and a "Health and Harmony" talk by the Fort Lauderdale Chapter.

Frazer Michael Braz enriched the Convention by presenting two delightful piano

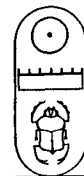
programs and entertaining at the final banquet, as well as providing live organ music for all of the Convocations.

During a social reception Grand Master Daniels, representing the Grand Lodge, awarded Certificates of Appreciation to members in the State of Florida who contributed significantly to the work of the Order over a period of many years. In turn, Frater Daniels was honored by being presented the Key to Dade County by Grand Councilor Alvarez, on behalf of Metro Mayor Steve Clark.

The combination of the Rose-Croix University course with the Regional Convention was a great success. Those participating in the week's activities had the benefit of Rosicrucian fellowship as well as education and mystic inspiration. The members in attendance understood more fully what it is to be "Rosicrucians on the Path," who each seek the Greater Light in earnest.



Pictured above are the many Colombes who served in the Florida Regional Conclave in Miami. The word Colombe means dove. The Rosicrucian Colombe serves in the Order's ritualistic work and mystical exercises as a symbol of fire, light, life, and love, and the dove of consciousness.





We Live Again

says aged Lama

Can we recollect our past lives?

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Where Philosophers Trod



This peristyle is a colonnaded side of the renowned Parthenon in Athens. This Doric-styled temple, whose architects were Ictinus and Callicrates and whose whole design was supervised by the famous sculptor Phidias, is said to be one of the finest architectural structures in the world. Its construction began in 447 B.C. Many of the great philosophers were in the ancient ceremonial processions along this walk.

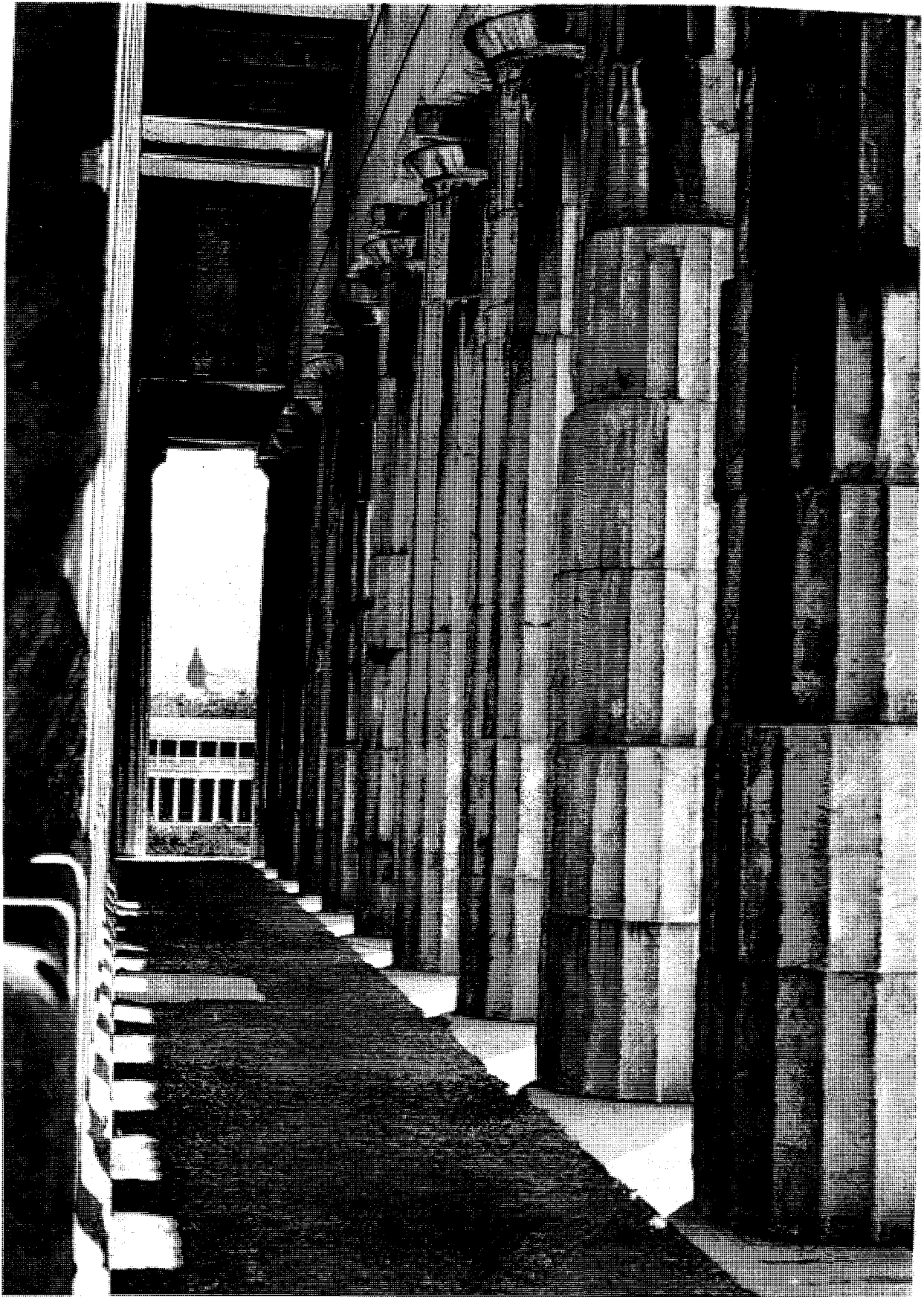
(Photo by AMORC)

Entry Into Eternity (overleaf)

**The
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Digest
September
1984**

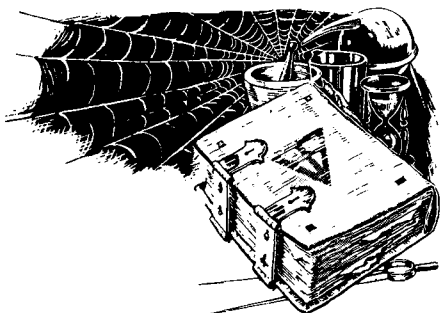
A familiar cremation scene on the burning ghats (steps) of the Baghmati River in Katmandu, Nepal. The river is sacred to the Nepalese Hindus and is said to flow into the Ganges of India. The body being cremated by this common method is that of a young woman.

(Photo by AMORC)





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

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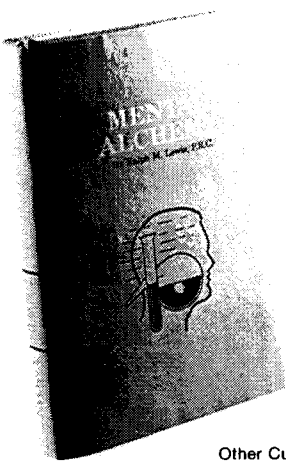
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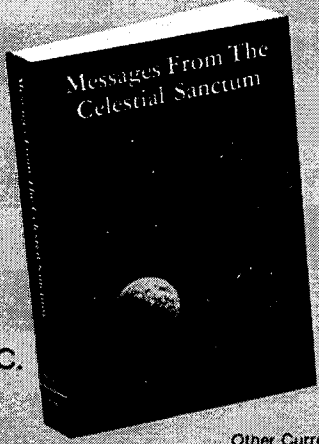
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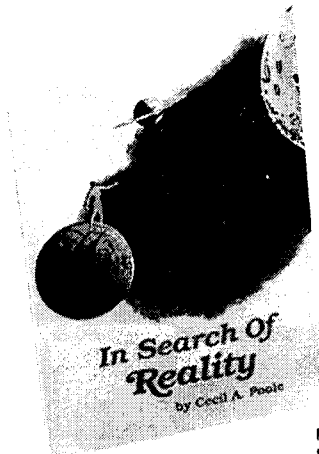
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TREASURES FROM OUR MUSEUM

Lamps of Ancient Egypt

The introduction of man-made lights marked one of the first stages of mankind's advancement toward civilization, as light may be considered a symbol of intellectual awakening, the expansion of consciousness, and the age of reason. When or where the first lamps were made cannot be determined. However, there is evidence that oil lamps were commonly used between 7000 to 8000 B.C. The first lamps were primitive devices made from naturally concave stones or sea shells.

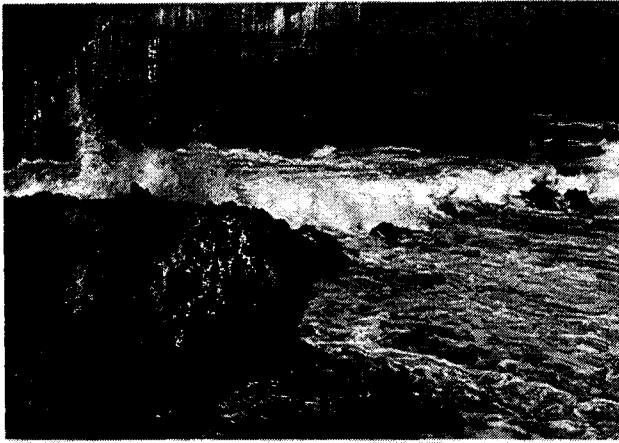
Artificial light was a necessity for some groups of Ancient Egyptians, such as miners, workmen who hewed out royal tombs, priests in charge of crypts, and scribes who worked on papyri at night. During the Old Kingdom lamps took the form of a stone or clay cup filled with oil in which a wick made of cloth was placed. Although the shapes changed with time, the principle remained the same. Torches, in the form of a wooden stick with a rhomboidal lump of grease placed on it, were also used.

From the Rosicrucian Egyptian Museum's extensive collection of lamps from many periods of history, we have selected a terra cotta from the Middle Kingdom (1800 B.C.) as an example of the oldest lamp (seen below). A more sophisticated style from the Coptic period (A.D. 400) is the bronze lamp and stand with the handle in the form of a vine leaf (to left).

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.



The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually.



ODYSSEY

Poet of the Universe

WALT WHITMAN (1819-1892), though he lived during some of the most turbulent years of American history, had a deep respect for the people and land of the United States. Even during the grim days of Civil War strife, Whitman saw promise and vitality in a land he felt could never be permanently divided. He saw beauty in the variety of the American people and never lost his belief that they would heal their differences and unite as one nation again.

His collection of poems, *Leaves of Grass*, is now considered one of the world's greatest literary works. Whitman began work on this collection in 1848 but the form and content of his poems was so unusual that no commercial publisher would publish it. In 1855, Whitman published the first edition at his own expense. It contained only twelve poems and the preface read "The United States themselves are essentially the greatest poem."

Each revised and enlarged edition of *Leaves of Grass* reflected Whitman's own emotional and intellectual development. In "Song of Myself" the narrator, called simply "I," chants the poem's fifty-two sections. In this, the longest poem of the work, "I" can be the poet, the human race, the universe, or a specific character being dramatized. In the autobiographical "Out of the Cradle Endlessly Rocking," a young boy observes a mockingbird which has lost its mate during a storm at sea. This death is seen as part of the cycle of birth, life, death, and rebirth.

To the sensitive poet the assassination of President Lincoln was a great loss. Whitman wrote his most famous poem "Oh Captain! My Captain!" soon after Lincoln's death. The poem "When Lilacs Last in the Dooryard Bloom'd" explains that because Lincoln's death came in April (a time of rebirth in nature) each spring and the blooming of the lilacs would remind Whitman not only of the fallen President, but also of the eternal return of nature to life.

Whitman wrote in a form similar to that found in the Old Testament of the *Bible* and the sacred book of India, the *Bhagavad-Gita*. He was doubtlessly familiar with the former and knew the latter in translation. In contrast to the idealistic and romantic tone of his poetry, Whitman's prose is almost always realistic. His 1871 essay "Democratic Vistas" deals with the weighty subjects of democracy and the creation of a democratic literature. *Specimen Days*, a book of autobiographical essays, was published in 1882.

Although he is known primarily for his poetry (and specifically for those poems included in *Leaves of Grass*) Walt Whitman also spent much time working as a journalist and a printer in the New York City area. He loved crowds and constantly attended debates, concerts, lectures, and the theatre. He rode on stagecoaches and ferryboats just to talk to the people.

During the Civil War, Walt Whitman was a volunteer assistant in military hospitals in Washington D.C. His "Drum Taps" poems describe battle scenes and Whitman's emotions during the conflict. After the war Whitman worked for several government departments until a stroke forced his retirement in 1873. The remainder of his life was spent in Camden, New Jersey, where he continued to observe, reflect, and write until his death in 1892.—NRS

