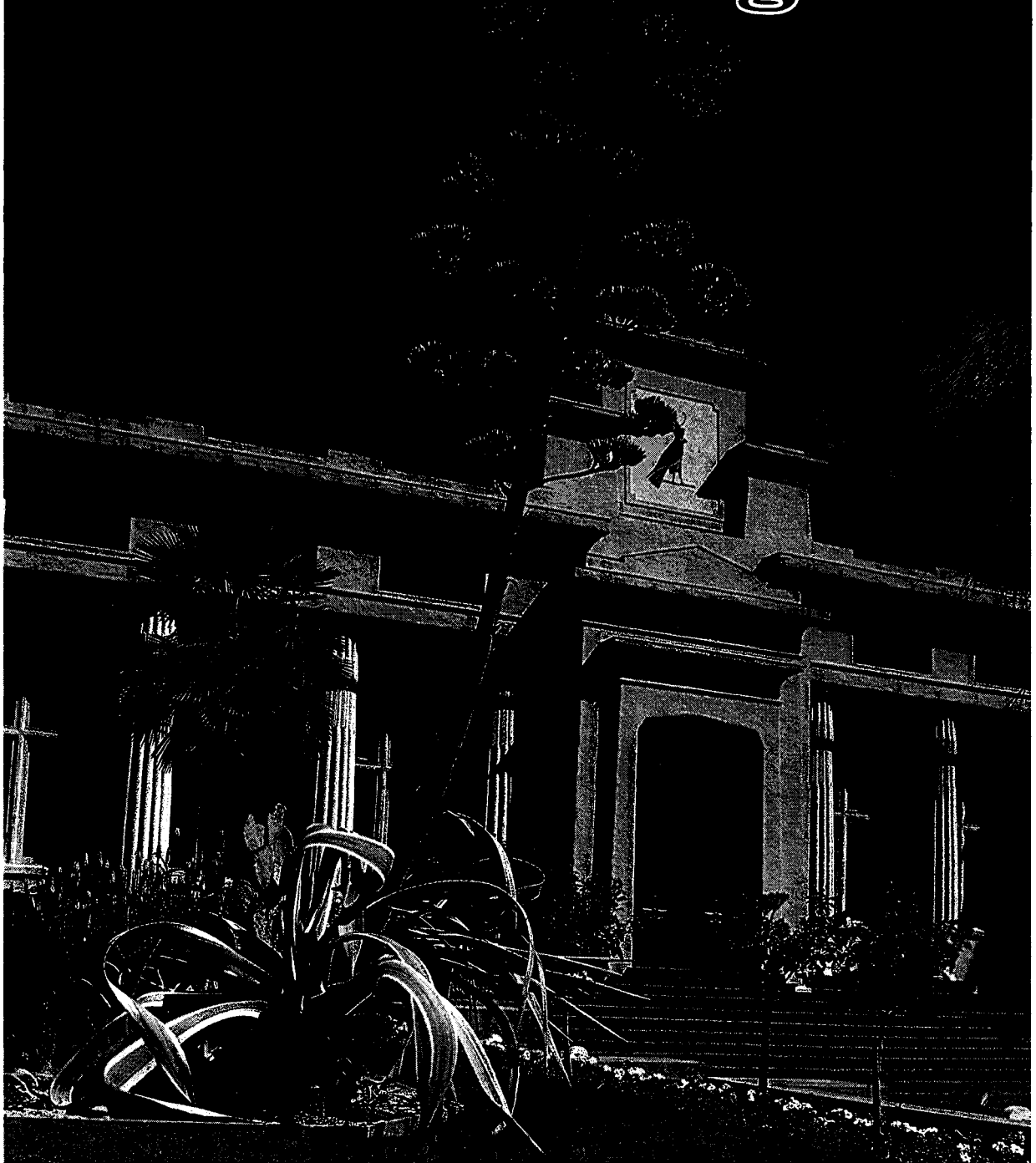
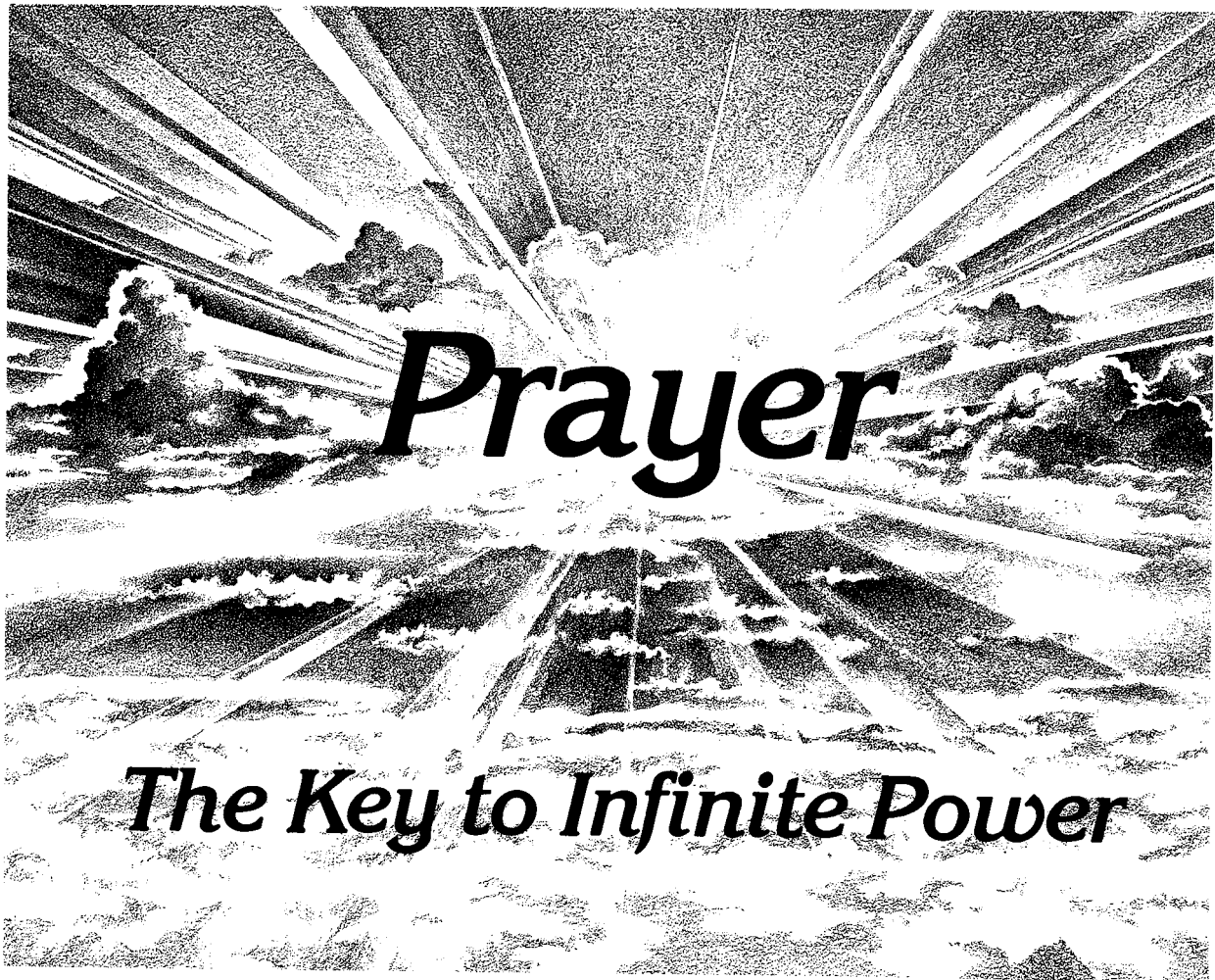


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Egyptian Mural

AMORC Supreme Temple

One of the exquisite and colorful murals which adorn the walls of the inner temple—the lodge proper of the AMORC Supreme Temple in Rosicrucian Park. Reproduced from an ancient work, it depicts the conferring of authority and the transmitting of curative powers.

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Thought of the Month

by the Emperor



Three Great Factors Shaping Tomorrow

THREE GREAT FACTORS shape our world, our times, and our culture. The first of these factors, *environment*, includes geographical locale and climate. Several great civilizations have been favored by these conditions. The Nile, Euphrates, Tigris, and Indus river valleys were conducive to human culture in that they provided a constant water supply, rich arable soil, and a favorable warm climate. Agriculture was possible in these valleys, and this eventually led to settled communities. The relative security which these conditions provided encouraged the development of crafts and arts.

The second great factor to influence human advancement is *heredity*. Until recently not much was known about the transmitting of hereditary characteristics. Today we know a great deal more about what we might term "the mechanics of the genes"—the way in which gene patterns are transmitted. We know that certain environmental conditions can cause mutations. These mutations are violent changes that take place. Not only individuals but a group of people may, under catastrophic conditions, suffer these mutations. Their offspring, then, may exhibit the resultant changes. Subsequent generations may be obliged to adjust to life differently because of these mutations.

The third great factor that can shape our world and our times is *insight*. This insight consists of analytical appraisal that begins with the careful observation of natural phenomena. It is the intelligent inquiry into what men have called "the mysteries of existence." This search for the causes of natural phenomena forms the beginning of the scientific approach. It has resulted in man's eventually divesting himself of many superstitions and fears that come from ignorance.

Insight

Many examples of insight changed world history. For example, the Babylonians in their scrutiny of the heavens eventually developed the science of astronomy. In their attempt to calculate and record the movement of the heavenly bodies they made further great contributions to mathematics. The ancient Egyptians in trying to understand the human emotions developed the first system of morals and ethics. Aristotle, in turning to nature for knowledge and away from theocracy and mythology, created many new branches of knowledge. Gautama Buddha became the world's first psychologist by making a study of the self and of human desires. He found the basic cause of both human suffering and happiness through a personally applied *insight*.

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Man's mastery comes in the surmounting of the first two factors—environment and heredity. Whenever a people have risen from ignorance it has been by applying insight; they have converted environment and geographical conditions to their advantage. During the last Ice Age neolithic man constructed piles in the Swiss lakes on top of which they erected their homes. In this way they overcame rising waters caused by the melting ice. The ancient Babylonians made new channels for the Tigris and the Euphrates Rivers. They channelized a river near Babylon so as to make it a water thoroughfare. In numerous other ways early man pitted his *insight* against the blind forces of nature.

Insight has also used heredity to advantage. The first man did so instinctively; then later, intelligently. Charles Darwin's works concerning the ascent of man first related how this was accomplished. Man's natural selection of beauty, of strength, and of the fittest has helped advance the human race physically and intellectually. The further development of the science of biology and genetics will make for still greater improvement of mankind.

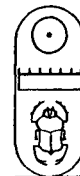
But how do we apply *insight* to our times? How can we directly relate insight to progress? Progress is always a movement toward a certain ideal. For something to be an ideal it must be that which does not now exist. Therefore, to form an ideal for the society of tomorrow, it is first essential to realize and admit the deficiencies that now exist in our society.

Let us presume to begin with man himself. The thread of life by which man lives is tenuous. He is like a straw in a maelstrom. Disease, famine, strife, and natural catastrophes can suddenly snap the most vibrant thread of life. As man looks out upon Nature he finds no encouragement in her phenomena. In other words, Nature proffers man no assurance of his well-being. She performs her functions quite indifferent to human need and purpose.

Fatalism

Yet, in spite of these circumstances, this indifference of Nature, man defies her adverse effects upon him. Man's courage to do these things arises principally from two sources. First is his belief that the course in life has been predetermined for him. Man conceives that a transcendent providence or power guides his destiny, and he puts his trust in this power. Obviously, this is sheer *fatalism*. It is a blind faith and a transference of the individual's personal power and responsibility to another assumed cause.

In this fatalism man regards himself as if he were a manufactured product. In other words, whatever made him, it is assumed, must have a place for him. It is up to the manufacturer, the maker, to make the best use of him. This attitude is a resignation to the crosswinds of events. Happiness is not cultivated by such fatalistic believers; it is rather left to *chance*. If happiness is had by such fatalists, it is strictly a matter of chance circumstances. It is not the result of personal, creative achievement. ⇨



Man's belief in his supremacy, as a form of creation, is the other source of his courage in confronting life. He generally believes that he is a specially chosen and endowed being. Most of his religions convey that attitude. Such believers—and there are millions of them—think that existence is a sort of a game, and man has been made the principal player in it. They think that the good in life is a hidden treasure. However, these persons think that this goodness in life is their right.

Is Man Omnipotent?

The falsity of this kind of reasoning should also be obvious. For something to be superior, as man often assumes himself to be, it must have attained a higher status above all else. In the first place man does not have knowledge of all else that exists in the cosmos. Second, such superiority that man does exhibit is only in certain capacities. He still evidences in himself many of the lower, uncontrolled qualities of other living things.

There is however, another approach which man can make to life which provides for his greater and lasting satisfaction. First, it is necessary to realize that there is no distinction in life itself, that is, in the simple fact of living. Myriads of things are imbued with this same essence of life. Moreover, life itself is probably not just confined to Earth—as we are now beginning to suspect. Man's distinction, therefore, is in his *realization* that there is an existence. To know that other things exist man first had to become conscious of *self*. It is by this consciousness of self that man can make his heaven, or hell, here on Earth.

Constructive Values

The good in life is not a hidden treasure to which man is entitled. The real good is a personal value which begins with man himself. Man then converts and shapes things of the world to conform to this conception of good which he has. Consequently, the goodness of life depends first upon the quickening and developing of one's profound awareness of self. A shallow, limited conception of self produces false values. Consequently, from such values nothing of the true worth of life can be formed.

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Gautama Buddha, over two thousand years ago, told how wrong values create suffering. They are evils which are not inflicted upon us by supernatural beings but by things we impose upon ourselves. Buddha said that to be separated from the things we think we need is suffering. To not get what we want is suffering. To consider this life as only preparatory for another one is suffering. It places the wrong value on life and its importance *here*. Such a conception downgrades the real happiness which is possible in this life by assuming that the greater one only comes after death.

The greatest problem with which man has to contend is that of *human relationships*. By nature man is gregarious. He desires mostly to be with his own kind. The basic unit of human association is that of the family. Common adversities, pleasures, and similarities bind the members of a family together. Groups of families eventually become clans, and clans become tribes. Customs and common welfare is the thread that runs through these larger social units.

What Is A Society?

A society, then, is a body of people bound by customs and rules to which they voluntarily subscribe. A true society cannot result where a majority of people are *compelled* to submit to a way of life. A social order is one where the individual conforms to the social order by preference. Of course, no society can have the unanimous support of its members because of two simple factors. First, not every individual agrees on the manner in which his personal welfare is to be obtained; and second, the self-discipline of individuals varies.

Two conditions are continuously in conflict in society: *individual aggression* versus the *social standard*. Personal aggression stems from the primitive, instinctive urge to gain a personal advantage. It is the will to live and to gratify the ego in every respect.

Opposed to individual aggression is the social standard. The social standard consists of the ideals and the objectives which the true society sets for itself. However, this is often like a person setting a New Year's resolution for himself. It can often be counter to what he ordinarily does and enjoys.

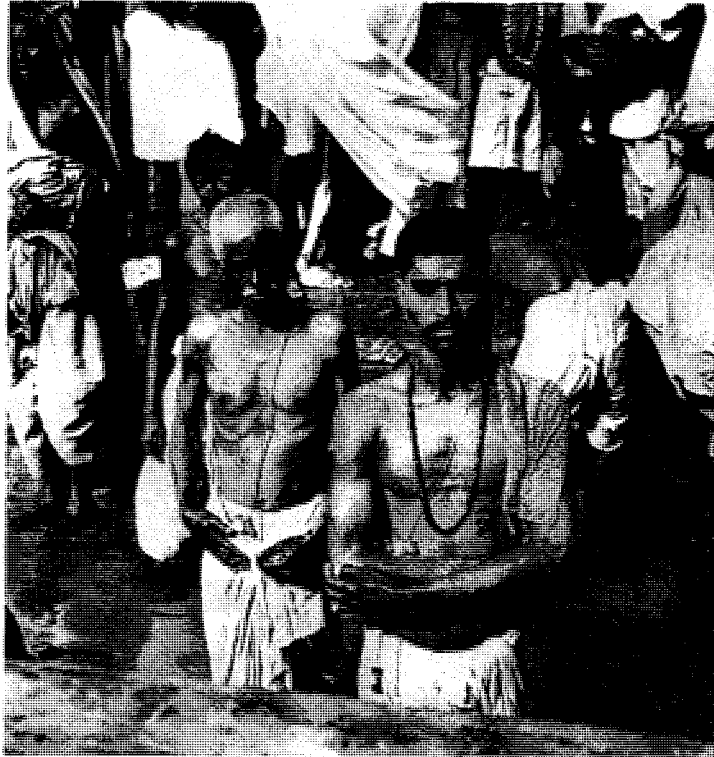


Photo by AMORC

This young Hindu, ritualistic beads about his neck, stands in the water of his sacred Ganges, in India. He reflects pride in his faith—the world's oldest living religion and one of the largest. In many ways he represents millions throughout the world. Man is like a straw in a maelstrom. Disease, famine, strife, and natural catastrophes can suddenly snap the most vibrant thread of life. As man looks out upon Nature, he finds no encouragement in her phenomena. In other words, Nature proffers man no assurance of his well-being. Nevertheless, to this young Hindu, and to millions of his countrymen, Brahma, a divine omnipresence, is the universal essence which imbues all reality.



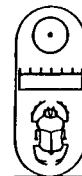
Nevertheless, it is what his conscience may tell him he ought to do. *Peace* can never be attained by a society unless some understandable reconciliation takes place between these two extremes of individual aggression on the one hand, and the ideal of social standards on the other.

Personal Variety in A Social System

Self-assertion can and should be dynamic. It should never be suppressed. It is, after all, the motivating force behind humanity. However, there must be a qualification of it

in society. The opportunity for other men to exert themselves must also be preserved. Not all men will exert themselves alike. Some individuals are more intelligent, ambitious, and industrious than others. Such personal variations should not be withheld. But they should *not* deny the right of the self-expression of others.

The social standard of a true society should attempt to provide equal opportunity for each of its members. But, men are not equal in their capacity. Some are bril-



liant or strong; others are weak or handicapped. Equal opportunity, then, means to be able to exact from life certain basic benefits. These are the enjoyment of health, the acquisition of knowledge, security, comfort, and the freedom of thought. Further, the fact that some individuals acquire more of these is not necessarily a fault in a society. If such acquisition has been done within the bounds of equal opportunity, it actually makes for the advancement of the whole society.

For thousands of years morals have been principally attached to religious codes and theology. Morals were generally considered to have originated as divine fiats or divine revelations. Men were constantly compelled to obey them principally through fear of divine punishment. The reasons given for such codes were often religious rather than practical. Most of our religious customs, carried over from the Middle Ages or earlier periods, are now being challenged. The advance of general knowledge brings into question many of the previous religious concepts and doctrines. Today, morals are

often considered to be religious bigotry and ignorance of man's nature and his responsibilities and obligations in society.

Consequently, it is necessary today that moral systems be judged on their *practical value*. Their behavioral importance to society must be established. For example, deceit, theft, murder, and rape are wrong not because of any religious proscriptions against them. Man must understand that such things are basically an attack upon society. Centuries ago Socrates said that virtue is knowledge. Only as we know ourselves and our world and our society can we be truly virtuous. Morals thus have as much psychological and philosophical importance as any religious significance. Moral instruction should not be left alone to churches or to religious sects. Rather, it should be made a rational teaching without any religious connection.

Morals are not a matter of faith alone. They are not exclusively a golden key to the next life. Rather, morals should be shown as a necessary and sane adjustment to the activity of this life. △

This Month's Cover: Visitors to Rosicrucian Park late last Summer were treated to the spectacular bloom of a Century Plant (Agave americana) in front of the Rose-Croix University Building. After 10-15 years of growth the plant produces its beautiful yellow flower spike, then dies, leaving smaller plants around its base.

(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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April
1986**

Effectiveness of AMORC Teachings in Law Making

by Michael A. Akpabio, F.R.C.

The following is a speech presented by the Hon. Michael A. Akpabio at Kaduna, Nigeria, on the occasion of the Golden Jubilee of the Rosicrucian Order, AMORC, in Nigeria (1983). This inspiring speech beautifully illustrates the universality of the Rosicrucian Order's teachings as applied to the lives of people throughout the world, and demonstrates the positive effects of our growing membership in Nigeria and Africa. At the time Frater Akpabio was an elected member of the Federal House of Representatives, Federal Republic of Nigeria.

I COUNT IT AN HONOR to be called upon to relate AMORC teachings with law making. I would like to discuss this subject under the following headings, namely: a) AMORC teachings and their general application; b) AMORC teachings and their application in law making in particular.

I want to say at once that if AMORC teachings did not mold the whole person—that is, construct, rejuvenate, and vitalize the outer self; sharpen, strengthen, and make curious the intellect; embolden, re-shape, and illuminate the mind; and finally try to realign, bring together, and harmonize the outer and the inner selves—then I would not have remained for so long in the organization.

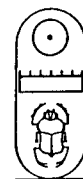
This great Order shows clearly that there is absolutely no discrimination on grounds of race, religion, or sex, for the Divine Mind does not operate on the stated artificial, man-made boundaries but on the readiness of the student, the degree of the development of the soul personality, all of which will be revealed by our life style and the services we are privileged to render to others. Indeed, the Order has shown us that the degree of our relationship to our fellow

man determines the degree of our relationship to the Divine.

I submit that the Rosicrucian Order, AMORC, has aptly conformed to the Fundamental Objectives and Directive Principles of State Policy as may be seen in Section 15, Subsection 3 (d)*: "For the purpose of promoting national integration, it shall be the duty of the state to promote or encourage the formation of associations that cut across ethnic, linguistic, religious, or other sectional barriers." The Rosicrucian Order, AMORC, has within its fold people of all races, of all faiths, and of both sexes. Its aims are noble, its teachings progressive, and its practices constructive and peace producing. This organization deserves government encouragement and protection.

We have opportunities to apply AMORC teachings in all aspects of human endeavor. Employer is taught to be just and fair; employee is reminded to give a good day's service for a day's pay; husbands and wives are taught to be kind, loving, and sympathetic, to bring to bear on the family their contagious smiles, open and loving heart,

*Nigerian Constitution.



and together with the children's cooperation, to foster peace and harmony at home. If through the application of AMORC teachings a happy home is made, then AMORC has succeeded immensely, for the family is the foundation of society. There is no area of activity where we cannot apply AMORC teachings.

Regarding AMORC teachings and their application in law making: Through the ages AMORC teachings have been applied in formulating laws and governmental principles. Amenhotep IV (Akhnaton) of Egypt, from whom the Order originated traditionally, was a renowned potentate. Sir Francis Bacon, the Emperor of AMORC in the 17th century, was a statesman of no mean order. Abraham Lincoln, a president of the United States of America, to name only a few, successfully applied the Rosicrucian teachings on state issues.

The making of law demands reasonableness, open-mindedness, a fair amount of detachment, and a viewpoint that is both wide and non-discriminatory. When making a law the Rosicrucian Code of Life No. 28 rings loud and clear in the ears of the students of Rosicrucianism. "Attempt no radical or sudden changes in the natural scheme of things; remember the Rosicrucian injunction: Not by revolution but, through evolution, are all things accomplished in permanency." No. 9 of the same Code states: "Attempt no direct reforms in the lives of others. Discover in yourself what needs correction and improve yourself, that by the Light of your Life you may point the way to others." Again, No. 27 advises: "Avoid all extremes in thought and act; be moderate in all desires, and subdue your passions in all directions."

Thus AMORC teachings direct us when making law to emphasize evolutionary rather than revolutionary methods; improve ourselves that our light may reach out to others; avoid extremes in thought or act.

The AMORC always maintains an attitude of broad-mindedness and tolerance toward every person or group of persons seeking to contribute to the uplift of man. A Rosicrucian legislator must therefore show

tolerance, sympathy, and empathy with others. He should examine with care every motion or bill brought to the House for deliberation. He should use the reasoning methods of inductive (reasoning from the particular to general) and deductive (reasoning from the general to the particular); he should find out implications and veiled suggestions embedded in them. These forms of analysis are given him in AMORC teachings. Armed with these and mindful of the fact that as you sow so shall you reap, the Rosicrucian legislator will be placed in an enviable position and indeed be privileged to apply the teachings of AMORC in his legislative business.

With malice towards none and with charity and goodwill for all, a Rosicrucian legislator goes about his duties quietly and efficiently. He can and should be an asset to his country and a worthy ambassador to the Order.

The making of law is an essential ingredient in nation building. The execution of the law and the observance of it are the other areas of building a nation. I have already indicated that the Rosicrucian Order, AMORC, is committed to the principle of peace by welding together peoples of diverse faiths, races, or colors by emphasizing our common origin and our common goal. This organization places due stress on the need for individuals to evolve with a broadened view of life. It is then that we can appreciate and respect the views of others and so be tolerant to one another. Each member is repeatedly informed that the basis of advancement towards our divine destiny is love. We are also taught that goodwill, good thoughts, and selfless services make our spiritual journey faster and create harmony in society.

Thus, with love in our right hand, and tolerance in our left, with peace in front of us and goodwill following behind, with loyalty as our watchword and the Divine Presence leading us, who doubts that the Rosicrucian Order, AMORC, has provided through its teachings a solid foundation for nation building? △

BAIKAL

Mystic Sea



V. Shidlovsky/Novosm Press

by Esther Talbot

GRAY-GREEN WATER glitters in the bottom of a deep-sided ravine as pines and larches seem to flee up its canyon walls. Beauty and eeriness blend on the shores of Siberia's mysterious inland sea—Baikal.

Siberians don't speak of *Lake Baikal*, but of the "Glorious Sea," "The Baikal," "Sacred Baikal."

Boxed in by mountains, the largest, oldest, deepest, and clearest body of fresh water on Earth lies like a watery comma curling northward across Siberia toward the distant Arctic Ocean, its southern shore just eighty miles north of the Republic of Mongolia. Three hundred thirty-six rivers feed the lake, while only one, the wild Angara, carries Baikal's water to the Yenesei and on to the Arctic Ocean.

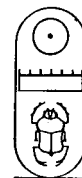
Early settlers around the lake, the Buryat people, believed Baikal to be controlled by supernatural beings. According to folklore, Burkhan, Baikal's Neptune, sits on the lake bottom, his long green beard streaming in the water. If angered, he asks his friends—Wind, Storm, and Steam—to bring the culprits to the bottom for trial. Should a fisherman escape and reach shore, Burkhan raises waves, smashes his house, and drags it into the lake. Today, Burkhan's friends remain. Steam is constant; Wind and Storm sudden and predictable.

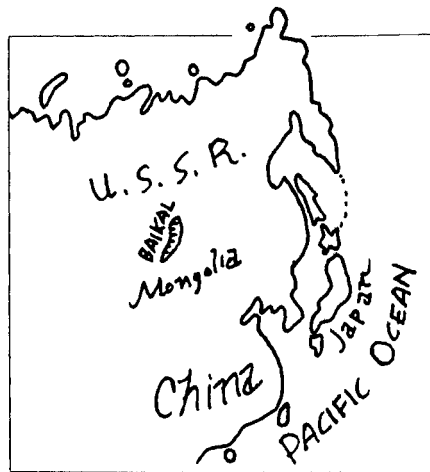
Thus speak Buryat legends, explaining Baikal's mirages, sudden fogs, singing sands, and grumbling earthquakes. Today, Lake Baikal and its environs awe, puzzle, and challenge men.

Awesome Size

Baikal's size is awesome. Three hundred ninety-five miles long, an average of thirty miles wide, and over a mile deep, if dropped into the United States, it would reach from San Francisco to Los Angeles, and all the waters of the Great Lakes wouldn't fill it. The lake contains approximately one fifth of the fresh water on the Earth's surface. Place New York's Empire State building on the bottom, add Paris' Eiffel Tower with Rome's St. Peter's Cathedral on top, and 3000 feet of water would cover the cathedral's dome.

A core drilled into the lake's bottom uncovered a 20,000 foot depth of sedimentary and magmatic rock 500 million years old. Lake Baikal is at least 23 million years of age. And throughout much of the lake, its 39°F temperature remains constant. ⇔





On the lake's shore, backdropped by fragrant forests of pine, cedar, and larch sits Listvyanka (larch town) near Baikal's only outlet—the Angara River. In Listvyanka the Siberian Academy of Sciences staffs the Limnological Institute (*limne* = Greek for pond, lake). More than a hundred specialists and the crew of a large exploration boat are engaged in the task of studying all 700,000 Siberian lakes. But the Institute is so busy with the complexities and puzzles of Baikal that other lakes wait. Because of the complex and monumental qualities of the Glorious Sea, the strange creatures in its depths, and the activities of the lake itself, when the scientists solve one puzzle, others are created.

A Land in Transition

Baikal's unusual behavior is partially explained by water's molecular composition. As water cools, it becomes heavier and sinks. In late fall, bottom waters rise to replace the frozen surface, so large sections of the lake freeze from the bottom up. During the process Baikal groans and grinds, its explosions often accompanied by volcanic grumblings. Earthquakes are frequent, and in some areas hot mineral springs pour from the ground.

Baikal's three, narrowly terraced basins are separated by a drowned mountain range whose tops form twenty-seven islands. The largest island, Olkhon, has little rainfall although storms rage around it. Siberians say this is caused because there is a hole in the clouds.

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Four counterclockwise water currents constantly move through the lake's basins, even under ice. One circles at each end; one ovals through the center; and the fourth dodges between islands—a puzzle to scientists. But Baikal's bottom is never roiled.

Another puzzling question is why Baikal's deep waters are oxygenated. Sophisticated underwater television cameras filming the lake bottom, ravines, and side canyons have found no springs. No other known lake is so oxygenated.

Unusual Life Forms

With low salt and mineral content, Baikal is the clearest lake in the world. Scientists peer into transparent depths for 130 feet to stare at multicolored crustacea, warm-water sponges with 25-foot branches, and tiny fish resembling butterflies—semi-tropical life forms flourishing in warmer waters below the lake's cold surface. Finding such unusual life forms in various parts of the lake raises further questions: How did such warm-water plants and animals get there? How did salt-water animals, such as arctic seals, get into and thrive in fresh water? Why do some species in the lake's tributaries die when spewed into Baikal?

Underwater exploration indicates that Baikal's creatures enjoy apartment-like living where each species stays in its own section bound by area, depth, and temperature. As researchers catalogue species of plant and animal life, the lists grow longer, and the lake bottom is not yet fully explored. At present, we know that at least 1200 species are found only in Baikal. At least forty varieties of food fish, twenty peculiar to Baikal, make Baikal a fisherman's paradise.

An important fish, the omul salmon, about a foot long and weighing a pound or so, doesn't die after spawning, and is fished the year around. In winter, nets are dropped into the depths through holes cut into the ice. When pulled from the water, the omul gives a sharp cry. Among Siberians a common expression for a complainer is, "He cries like an omul." Of great value commercially, omuls are called the "living gold of Baikal."

Another fish found only in Baikal, the golomyanka, lives a solitary existence in



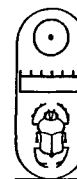
extremely cold, deep water. The golomyanka gives birth to live fish, 2000 at a time. When the female dies, she floats to the surface, washes onto the beach, and melts in the sun, leaving bones and head. Three ounces of golomyanka supply a day's ration of vitamin A. Her oil serves industry, lighting, and medicine.

Climate

The more temperate waters of Lake Baikal have a moderating influence on the harsh Siberian climate in the immediate environment of the lake. Winters are not so cold, and in the summer the lake's surface temperature varies from 55°F to 68°F in shallow protected bays. Therefore, various plants not found in other regions of vast Siberia thrive in the immediate vicinity of the lake. In the nearby Khabar-Daban Mountains are found unusual plants and herbs

used for miraculous cures by native Buryat shamans and also the modern Sanatorium at Irkutsk (the largest city in the area). Construction workers on the new BAM (Baikal-Amur Mainline railroad) and nearby hydroelectric dams praise the health-restoring qualities of these unusual herbs—along with the invigorating climate, the clear air, and the beautiful wilderness surrounding the lake.

In canyons and valleys fanning out from Baikal, alpine and temperate flora and fauna flourish in 2584 hours (107 days) of sunshine a year. Hydrofoils carry lumbermen, fishermen, and young people to work on log booms, in pulp mills, in fisheries, and to harvest the Baikal area's herbs, flowers, vegetables, and fruits—such as ginseng, gladiolas, cabbages, and huge strawberries.



The hydrofoils scoot over the lake on a cushion of air, their wakes blending into the steamy mists which rise to become castles, animals, and supernatural beings.

Contours of Lake Baikal's shore together with converging climate zones cause sudden, savage winds often accompanied by violent storms. The popular Russian folk song "Baikal" is a musical expression of the lake. Sung by Siberian workmen, the cadences of deep, rolling bass tones, eerie and haunting like the lake, raise goose bumps to accompany shivers.

Lake Baikal's harnessed power via the Angara River braceleted with dams and

hydroelectric plants speeds development in the surrounding area. The Trans-Siberian Railway rounds the southern rim of Baikal, while the new Baikal-Amur Mainline (BAM) bounds the northern shore, carrying tea, cedar nuts, wool, soda, furs, salt, grains, and foods from the Baikal region east to the Pacific and westward to Europe.

After seeing the lake, meeting its friends—Steam, Wind, and Storm—and receiving their final send-off, Lake Baikal leaves a legacy of mystery, unbelievable power, and haunting beauty. Its knowns are impressive, its unknowns challenging, its potentials enormous. △


**1985
YEAR-END STATISTICS
OF THE GRAND LODGE SERVING
THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP**

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here are intended to help bring about a better understanding of the administrative functioning, size, and scope of the Order.

| | |
|---|--------------|
| Staff payroll, taxes, insurance, and pension | \$ 3,551,461 |
| Property taxes, utilities, maintenance, and insurance | \$ 434,850 |
| Printing costs (not including books) | \$ 605,303 |
| Envelopes, office supplies, and stationery..... | \$ 177,882 |
| Postage for the year | \$ 1,035,201 |

AMORC's financial records are audited by the internationally known accounting and auditing firm of Arthur Andersen & Company.

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.

The
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Reaching Out



△ for Brotherhood △

IT is strange how some people go through life introverted, timid, and fearful of exposing their inner thoughts to others. Such persons miss the richness of experience and companionship that comes from the sharing of ideas and feelings. Until they are able to reach out, they will remain in a restricted world of their own making.

A basic in human life is that people need people. Mental or emotional isolation, created through ignorance or bad judgment, often gives rise to loneliness, depression, self-pity, rejection, and even suicide. To deprive oneself of sharing experiences is to deny an important growth principle—that of the Brotherhood of Man. Participation in active brotherhood is a vital mainspring for developing a more mature and outgoing personality.

Brotherhoods have existed since ancient times. In early Greece and medieval Europe, men formed themselves into guilds to foster and protect a particular trade or profession, and to shut out competition. Today many such professional groups and unions are formed for the purpose of protecting their interests and livelihood. A kind of fraternal

feeling exists within these groups, although the basic motive for their formation is self-protection.

There is, however, a higher and more altruistic form of brotherhood which fosters man's finer instincts for philanthropy, devotion, unselfishness, brotherly love, and friendship. This is the type of fellowship exemplified in fraternal organizations such as the Rosicrucian Order. The mystical fraternity, for example, is concerned with the developing awareness of the member and his advancement towards becoming a self-directed, integrated, principled, and loving human being, ready and willing to accept other similarly motivated individuals with an open heart and an open mind.

The mystic, in his or her fraternal association, does not seek material gain, but endeavors to establish a common ground through mutual effort and understanding. To the mystic all men are similar in origin and structure, being dual in nature, a union of soul and body, recognizing that it is on the level of soul where everlasting unity is based.

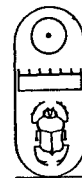
To be brotherly suggests affection, cordiality, companionship, kinship, and love. Its very essence is love. It causes one to bring the very best out of himself, and to seek the best from another. Doing something spontaneously, such as bringing someone a cup of coffee, creating a piece of jewelry for a friend, or writing a helpful letter to one in trying circumstances, causes one to feel the beneficial effect at once.

Man is the only intelligent living fountain for the outpouring of love on the face of this planet, touching others in familial love. He must realize this. He is the Creator's point of contact in a mundane world. He is the reservoir from which spiritual forces may pour forth.

A life of enlightenment and sharing with others leads to contentment and harmony. Emerson said, "The secret of success in society is a certain heartiness and sympathy—love is the basis of courtesy—living blood and a passion of kindness does at last distinguish God's gentlemen from Fashion's." He also said, ". . . the only way to have a friend is to be one."

—Kenneth V. Harrold, F.R.C.

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Purpose Profound

THE WORD PURPOSE has deep mystical significance. The word arises from two Latin words meaning "what is pure, unmixed, actual" and "to pose, to stand upon." In other words, it indicates standing upon what is actual in ourselves. The ancient Egyptians dramatized the importance of this quality by standing each of the *netters* (cosmic or psychological forces, often erroneously translated as gods) upon a pedestal—the pedestal of Maat or truth. If the netter did not stand upon this pedestal, he or she no longer manifested the power of purpose.

Even in our mundane world, most people value purposeful living. Yet, what do we mean by the word *purpose*? Do we intuitively sense the deeper mystery in our purpose? Do we feel our connection with actuality and being when we are "on purpose"? Or, do we merely use the word interchangeably with our more mundane goals and immediate objectives?

In our daily world of family and business is it possible for us to experience such philosophical abstractions as "actuality" and "being"? If so, is the experience only subjective and abstract, or does the experience relate to our daily lives? Does it have practical value? Can it contribute to our sense of fulfillment and well-being?

Using processes such as clustering¹, life purpose was explored in RCU classes, workshops, and in AMORC's laboratory. During these exercises, a range of qualities associated with the Inner Self² spontaneously arose as participants explored their

own life purpose. Qualities people want in their lives include the following states of being:

1. *Aware, alert, perceptive, visionary*
2. *Dynamic, energetic, enthusiastic, powerful*
3. *A channel, giving, service*
4. *Creative*
5. *Unfolding, opening, flowering*
6. *Love*
7. *Freedom, independence*
8. *Confidence, trust*
9. *Whole, one, unity, integration*
10. *Peace, Inner Peace, Peace Profound*
11. *Happy, joyous*
12. *Be myself*

Writes one participant, "To be in my purpose is to allow my Inner Self to express itself." Writes another, "Purpose is all-encompassing Cosmic Attunement." Others share, "With purpose, my expression and path is of the heart." "My ultimate purpose is union with the divine, but I never achieve this, and then I feel frustrated."

Dealing With Frustration

Many people feel frustrated when their interpretation of their purpose is unfulfilled. "My ideals and visions are beautiful, but what good are they if I'm not good enough to manifest them?" One person dealt with this frustration by eliminating goals and objectives. "I don't have a purpose in life. I go from day to day with some planning, but mostly each day comes and goes and I do not know why I am here or what I am here to do. I do as I see each day. I work because I need to eat and have a roof over my head. I enjoy my work for the most

AMORC Research Lab tours are conducted every Wednesday at 11:30 A.M.

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part as it challenges my brain cells most of the time. Yet, there is a repetitiveness to it without seeming to go anywhere. Oh, to be free to do and be . . . free.”

Apparently, even when we try to eliminate purpose, it is still there. Our purpose is a hunger, a drive, an unfulfilled desire. As the member above shared, “Oh, to be free to do and be . . . free.” We then may come to realize, as some participants did, that “purpose is as a rudder on a ship.” Even when denied, ridiculed, or rationalized away, purpose is still there, quiet, unobtrusive, and ready at the least opportunity to return us “to the heart” and “to the center of our being.” But, is this desirable? Is there practical benefit in being so guided and centered?

Anger, frustration, and dissatisfaction with life and ourselves is not new or uncommon. A frater reported to us a problem he experienced. He is a truck driver. A year ago he was required to get a government hauling permit. For a number of “unfair” reasons he was unable to obtain one. Consequently, he was cited by police authorities, and threatened with fines and worse. To argue the case, he hired a team of lawyers. He also called in television, radio, and newspapers to do an exposé on the unfairness of the political system. He adds, “Everyone I knew agreed that I was right and they were wrong.”

As he poured his energies into confrontation and conflict, he became more and more tired and depleted of energy. He began to feel heavy. The situation became more and more hopeless. He couldn’t change the system and felt impotent.

Reaching for Peace Profound

When reminded that his life purpose was peace, he began to feel lighter and energetic. Enthusiastically, he began to enumerate ways in which he could approach the upcoming court case from the standpoint of experiencing inner peace. No matter what occurred in the outside world, he could choose to experience inner peace. He reported, “I did not always succeed in maintaining my peace, but I always recognized (after the fact) when I had reverted back to my old attitudes of war and anger. I would

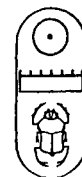


If we are willing, purpose can be the rudder that guides us to the presence of Light, to the unfoldment of Life, and to the sharing of Love. If these are desired qualities, then their realization is of the greatest practical benefit.

then resolve to get back into peace and harmony.”

The inner battle went on for months but slowly the desire for inner peace and harmony took precedence over his desire for power and control of the outer world. From that time on he looked at his legal problems as an opportunity to manifest his purpose. He adds, “These problems were now my tools instead of my enemies.”

Regarding the final outcome he comments, “Of the four trucking companies that protested my application, two withdrew after I explained exactly what it was I was hauling and exactly what territory I would be covering. The other two did not show up for the hearing. The case was heard as an unprotested application. I was congratulated by everyone, but for the wrong reasons. I couldn’t clearly explain to them that winning the case wasn’t the important thing. They couldn’t understand how the inner peace was what was important. They merely saw that we gave a war and nobody came.”



"I see now that my life purpose really is my purpose and that I have free will to practice obtaining it in just about any way I want. I chose to drive a truck and, therefore, brought myself to this situation. I could have chosen to be a kindergarten teacher and then the situation would be 5-year-olds. It really is a completely different way of looking at life. I remember I felt really heavy and out of control a year ago, but I can't bring back the feelings, just the memory. Right now I am centered and at peace. I'm sure that down the road something will pull my chain and I will react in the old form, but I'm equally certain that my recovery time will be very short."

Looked at from the standpoint of purpose, life is the perfect opportunity to dis-

cover the genuine spiritual qualities of Self. Life also allows us to radiate these qualities into a world that perceives itself as dark and torn by strife. Indeed, if we are willing, purpose can be the rudder that guides us to the presence of Light, to the unfoldment of Life, and to the sharing of Love. If these are desired qualities, then their realization is of the greatest practical benefit.

—George F. Buletza, Ph.D., F.R.C.
Director of Research, AMORC

Footnotes:

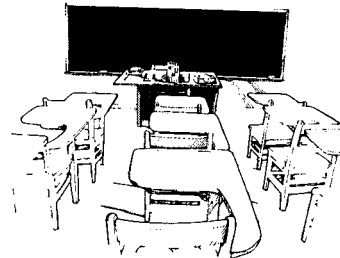
¹Buletza, George F. "Evoking Your Creative Power." *Rosicrucian Digest* 61 (November 1983) :22-24, 33.

²Buletza, George F. "Immortality." *Rosicrucian Digest* 64 (March 1986) :22-23.



Comfort Beckons!

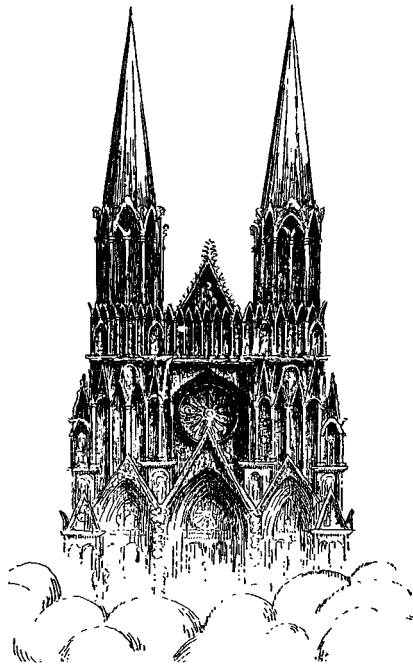
MOST STUDENTS who have attended Rose-Croix University will agree that finding comfortable seating in some of the classrooms is a problem.



Now, through the generosity of Dr. Albert Doss, RCU instructor for "Rosicrucian Principles in Life and Healing," a fund has been created for the purpose of acquiring new, more comfortable seats in the RCU Amphitheater. Think of the wonderfully instructive classes offered in the RCU Amphitheater and the pleasure of attending these classes in new, comfortable seats!

To make a contribution to this fund, please make your check or money order payable to AMORC Funds, and send it along with a note explaining that your donation is for *The Amphitheater Seating Fund*.

*The
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Digest
April
1986*



The Celestial Sanctum

Legend

by Gary L. Stewart, F.R.C.

THE LOST CONTINENT of Atlantis, the subterranean cities of Agharti, and the Kingdom of Shambhala invoke a peculiar type of concept—or even, perhaps, a memory in the minds of people who hear of such places. It is difficult to describe the feelings that one experiences when contemplating the legends that surround these mysterious areas. But if we think about it, we may note that the impressions we have are distinctly different from those of, let us say, 17th-century France or 19th-century England. Why?

Consider the differences between what we know about 17th-century France and the

Kingdom of Shambhala. France is a country that exists today and we can chronologically document its history for a number of centuries. We have access to facts which are academically acceptable to historians and other professionals. There is nothing so mysterious about French history, nor anything readily accessible concerning 17th century France, which will incite the imagination to the same degree as does the mysterious and legendary Kingdom of Shambhala.

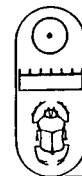
However, in the case of Shambhala, we have an entirely different situation. Here we have a mysterious place that some people say exists, but nobody really agrees as to where, or even if, it actually exists. As a result, there are many different interpretations of Shambhala, ranging from a non-corporeal myth to an actual physical abode of highly evolved beings.

In the example of Shambhala we have a distinctively different thought process employed in its study than we do in the study of French history. Since many people think that there is no documented evidence of the existence of Shambhala, then our normal research patterns cannot be effectively employed in attempting to determine its reality. But, upon further serious consideration, we will find that this is not necessarily the case.

The problem in researching allegedly “mythical” places and in the conclusions drawn by “authorities” lies in the limited information available for research purposes. Consider, for example, the legendary city of Troy. Before it was unearthed, it was a myth simply because there was not enough *acceptable* proof to prove otherwise! But, what about the myth of Shambhala? Is there any *evidence* to prove otherwise?

Tibet

In the West there is very scanty reference to Shambhala, but we do find *occasional* reference dating back several hundred years. Usually, the reference tells of some individual retreating for a time in the remote areas around Tibet. However, if we turn to Eastern sources, we will find a wealth of additional material that could be utilized to assist us in forming an unbiased conclusion.



But, there still exists one major problem in trying to discover the truth using the assistance of available Eastern sources. Namely, there is no real agreement as to *where*, and more importantly, *how* Shambhala exists.

As to *where* Shambhala is located, we will find varying opinions. Some people feel that its location is in a remote area of Tibet. Others think that it is in the mountains around the Takla Makan Desert of far western China. Other locations include Ladakh, Mongolia, and even Siberia.

How Shambhala exists is also an interesting subject. Some say that it is a city; others, a kingdom or a hidden valley on the physical plane of manifestation. In addition, some beliefs state that Shambhala is not a physical reality, but, rather, that it has a non-corporeal existence on one of the higher planes of manifestation. And, in some instances, some people feel that Shambhala's reality is both corporeal and non-corporeal at the same time!

However, the fact remains that Shambhala plays an integral part in the belief system of several cultures—basically in the East and particularly, at present, in Tibet. In truth, the importance of Shambhala should be considered *not* on how, or where, or even if it exists, but, rather, upon the role that it plays in relation to its effect on human learning. In this regard, if we are able to shift our emphasis from legendary speculation to something of actual pragmatic and beneficial value, we would be in a better position to arrive at some meaningful knowledge that can be applied to our lives and which can help us to better understand the legendary importance of its existence. In other words, if we emphasize the *reason* of its importance or existence, then the *how* and *where* will assume a *secondary*, and in some cases, a non-essential role.

Kalachakra Teachings

Many centuries ago there appeared in India the Kalachakra teachings which are said to have originated in Shambhala. More recently in history, several hundred years later, the Kalachakra was reintroduced into Tibetan Buddhism and has become an integral part of its teachings. The original idea that it originated in Shambhala is still

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intact. It is interesting to note that between its first appearance in India and its second appearance in Tibet, there were a few additions to the teachings that possibly lend credence to a place of common origin. If we look at these additions philosophically, we will discover that elements of Persian and pre-Christian Gnosticism were introduced into the already existing system. If nothing else, this introduction demonstrates interaction between ancient civilizations.

Developing around the Tibetan form of the Kalachakra teachings we will find that the existence of Shambhala evolved in more detail. We have a lineage of kings, and a description of the city and the surrounding terrain. We have all of the elements necessary to produce a physical reality, except for *where* it is.

Why the Legend?

But, the problem of Shambhala is far more complex than just finding its location, simply because until we discover the real *reason* for its existence, the *where* and *how* aspects will remain speculation and uncertain. Without attempting to understand the *reason why* it plays such an important role, we run the risk of becoming too emotionally involved in the imagining and fantasy elements, thereby slowing our search for its truth and reality.

Such is true with *all* legends. The farther back in time and the more remote the area, the greater the probability that fantastic myths are created, thereby obscuring the real truth. We must never forget that legend has truth in its foundation. But, the more exaggerated a truth becomes, the more the elements of sensationalism and fantasy manifest—adversely influencing people's beliefs. Perhaps if the *real* truth were known, the interest in such places would not be as great, thus making the real *reasons* behind the legends less effective.

Truth is simple and is only obscured by people who want to make more out of it than is actually there. Ironically, however, if such people really *understood* the truth in its simplicity, it could be far more interesting than any forced belief. As an example, the mystery surrounding California's Mt. Shasta and Lemuria is exemplified by mys-

terious tunnels hidden beneath the earth. But, for those people who live near Mt. Shasta, such tunnels are not mysterious, or even interesting, simply because Mt. Shasta is a volcano, complete with a network of tunnels formed by previous volcanic activity. These tunnels can be explored by anyone who so desires.

In summation, we can see that legends can have diametrically opposed effects upon people, depending upon individual concerns. Legends can be merely entertaining; they can lead people on fantastical trips of sensationalistic speculation; they can close people off to a belief in any real existence; or they can be used as a viable source to find real meaning and intent in the discovery of Truth. In our examples of France and Shambhala (regardless of a belief in a physical or superphysical existence), an interest

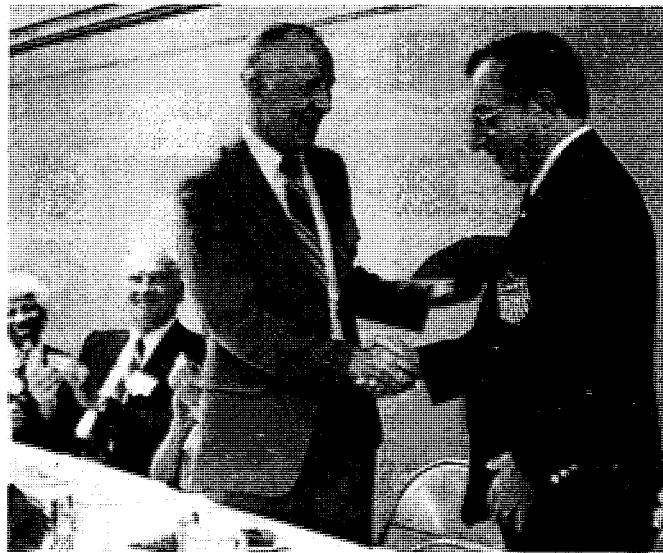
in France will take us to the history books, and an interest in Shambhala and the reasons for its existence can take us to the mysteries deep within ourselves to assist in our quest for the acquisition of mystical knowledge.

The Celestial Sanctum

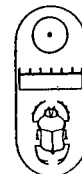
is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate 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.



Keys to the City



As part of the activities of last year's Middle Atlantic Regional Conclave in Allentown, Pennsylvania, Frater Arthur Piepenbrink, AMORC's Supreme Secretary, was presented the keys to the City of Allentown. He is shown receiving the keys from Allentown's mayor, Joseph S. Daddona (right), who was a most entertaining and enlightening speaker at the banquet held on this special occasion.



I CHING

A Chinese Concept of Change

by Larry J. Wright, F.R.C.

ROSICRUCIANS and other mystics have continuously attempted to understand the multitude of changes that surround us without and within. In every age, the changes of the seasons, changes in the cycles of the moon, changes in matter from one form to another, and changes of mind and mood have incited the human imagination to seek an explanation of these and other changes. Change is a dominant theme permeating the Rosicrucian teachings, as illustrated by principles of vibration and the Rosicrucian Cosmic Keyboard. Another interesting concept of change in the history of recorded human thought is the concept developed by the ancient Chinese as recorded in the I CHING.

What is the *I Ching*? For those not already familiar with it, let us begin by noting that it is one of the classics of ancient Chinese literature. In a sense, the *I Ching* is to the Chinese culture what the Kabala is to Western mysticism. It is a part of the traditional wisdom of China. Like most such traditional knowledge, the *I Ching* has been variously interpreted as being everything from a collection of superstitious magic spells, to an intelligent and profound philosophy. This article will attempt to illustrate that this classic of Chinese literature is an intelligent and systematic approach to an understanding of mankind and our relationship to the changing conditions that surround us.

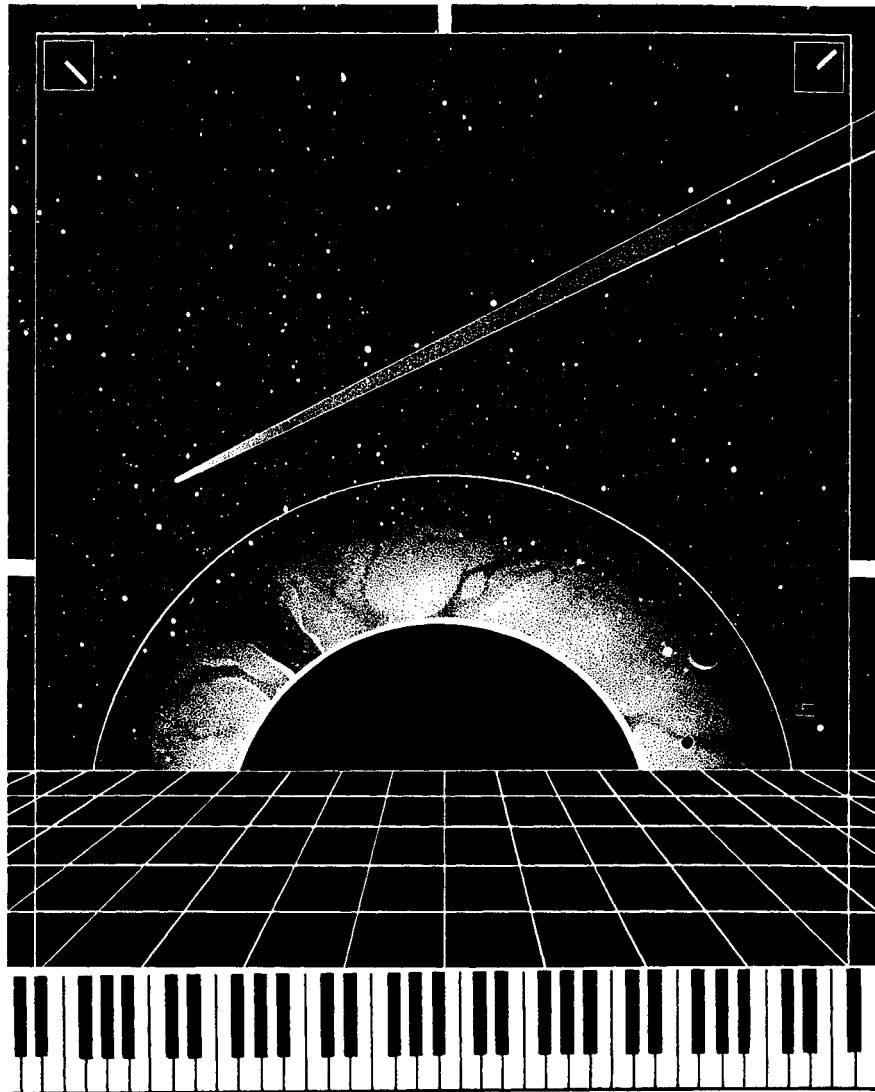
The English translation of *I Ching* is *Book of Changes*.¹ The title describes the essence of what the book is about. It is an abstract, mathematically derived consideration of cyclic stages of change. In general it appears that these stages of change can be applied to changes of a physical, psychological, or spiritual nature. Like the Rosicrucian teachings, the *I Ching* integrates all three levels of change in its comprehensive view of human consciousness and its relationship to the physical and spiritual worlds. By emphasizing psychological changes, the system applies its concept of change primarily to directing the evolution of human consciousness from self-consciousness into the more exalted state of Cosmic Consciousness.

The advantage of the *I Ching* for the mystic is that it can show the harmony or inharmony of our individual consciousness with the greater Cosmic Consciousness of which we are a part. Its original use as a book of oracles was to provide guidance for decision and action that would bring the individual's attitudes and behavior into harmony with cosmic processes. In essence, then, the *I Ching* is a guide to greater self-knowledge and the development of character and personality. This article will not attempt to illustrate the use of the book as

This article is being presented for its informational value, describing a system of philosophy used by a large segment of the world's population in Asia. It presents a fascinating concept of change developed by the ancient Chinese, and relates this system to Rosicrucian teachings. The reader may wish to follow the author's mathematical procedure by using 50 small pebbles, matchsticks, buttons, or even pennies.

—Editor

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1986

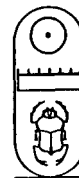


an oracle. The primary objective will be an examination of the mathematical concepts of change in this old classic. The cyclic stages of change in the *I Ching* will be compared to the changing notes of the piano and/or Cosmic Keyboard.

Cyclic Nature of Change

The periodic and cyclic nature of change is represented in the *I Ching* by the eight primary trigrams. A trigram is a three-lined

figure composed of solid *yang* lines and broken *yin* lines (see *Figure 1*). Any one of the eight trigrams can combine with any other trigram to form a hexagram of six lines. There is a possibility of 8 x 8 or 64 hexagrams. Eight of the sixty-four hexagrams are illustrated in *Figure 1* (turn page to see *Figures*). Turning our attention to *Figure 2*, we note that the six lines of a hexagram are associated with different notes of the piano scale. The lines of the hexagram cor-



This correspondence is a symbolic illustration of the interaction of the Creative Heaven and the Receptive Earth in the creation of a third condition which is their union. This third condition is called Man, the Law of the Triangle, and, in Kabala, the Shekinah. In the lines of correspondence we see the symbolic representation of the universal concept of the trinity. The trinity is a concept found in most major religions. In addition, the idea of duality in triune manifestation illustrates the threefold concept of consciousness as objective consciousness (physical), subjective consciousness (mental), and Cosmic Consciousness.

Constructing A Hexagram

Now that we have a general idea of what a hexagram represents, let us examine in closer detail the mathematical procedure by which a hexagram is derived. The hexagram is constructed by a statistical manipulation of fifty stalks cut from a yarrow plant. In the beginning of this process, one stalk is set aside, and only the remaining forty-nine are used to compute the numerical value of a hexagram. The forty-nine stalks are first randomly divided into two heaps—a right-hand heap and a left-hand heap. One stalk is removed from the right-hand heap and set aside. Following this, the left-hand heap is counted through by groups of four stalks. The stalks that remain (four or less) are set aside with the one previously removed from the right-hand heap.

Next, the right-hand heap is counted through by groups of four stalks. Again, the remainder of stalks (four or less) is set aside with the stalks already removed.

At this point, either nine or five stalks will have been set aside from the original

forty-nine. The stalks remaining in the left- and right-hand heaps are now collected together, redivided, and the above procedure of counting through the stalks by groups of four is repeated. The number of stalks set aside in this counting will be either four or eight.

Finally, this process of collecting, redividing, and counting through the stalks is repeated one more time as above. Again, the number of stalks set aside is either four or eight. After this third counting of the stalks, the total number of stalks set aside will be one of four possible values. These values are either 13, 17, 21, or 25. To derive the numerical value for one line of a hexagram, this number is subtracted from forty-nine. For example, $49 - 13 = 36$; $49 - 17 = 32$; $49 - 21 = 28$; or $49 - 25 = 24$. To derive the numerical value for a hexagram of six lines, this whole procedure is repeated six times.

The results of this process can be easily visualized as a set of eight trigrams (see Figure 3). It is important to note here that the trigrams in Figure 3 are intended as a visual aid only. Although their structure is the same as the eight primary trigrams (half of a hexagram), the trigrams in Figure 3 serve to illustrate the inner structure of one line of a hexagram. To avoid confusion, the trigrams in Figure 3 (which also appear in the bottom of Figure 2) will be referred to as elementary trigrams. Depending upon how one divides the stalks (a chance event), any one of the eight combinations of values illustrated in Figure 3 could result. This gives us the four possible line values of 36 (old yang), 32 (young yin), 28 (young yang), or 24 (old yin).

(continued on page 31)

| | | | | | | | |
|--|---------------|---------------|---------------|--------------|---------------|--------------|----------------------|
| A BROKEN LINE = 8 AS $\underline{4} + \underline{4}$ | | | | | | | |
| A SOLID LINE = 12 AS $\underline{4} + \underline{4} + \underline{4}$ | | | | | | | |
| THE TOTAL VALUE FOR ONE LINE OF A HEXAGRAM. → | $\frac{8}{8}$ | --- | --- | --- | --- | --- | $\frac{12}{12}$ |
| | $\frac{8}{8}$ | --- | --- | --- | --- | --- | $\frac{12}{12}$ |
| | 24 | 28 | 28 | 32 | 28 | 32 | 36 |
| | ---x--- | --- | --- | --- | --- | --- | ---o--- |
| | OLD YIN | YOUNG YANG | YOUNG YANG | YOUNG YIN | YOUNG YANG | YOUNG YIN | YOUNG OLD YANG |

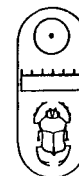


Figure 3: The eight trigrams as a visual aid of the results of counting through the forty-nine stalks in groups of four. (Referred to as "elementary trigrams" in the text.)

The Healing Power of Music

A PATIENT lay desperately ill in a hospital. She had a dangerously high fever and a large growth had been found by the CAT scan and the specialists. Into her arms were IV's dripping antibiotics and sustenance into her bloodstream. Healing prayer and meditation had been requested by her family, and two metaphysical groups in the Denver, Colorado, area were working on her case. One could feel high vibrations directed to her by these groups, and those around her knew it was helping, yet it was, nevertheless, a touch-and-go situation.

Whenever she had periods of waking consciousness, her family would talk to her and ask if she would like to hear some music. She did. The family brought in a small battery-operated cassette player and began to play some of Mozart's great piano concerts for her. As she lay in her hospital bed, they would put the small speaker right up against her ear, and she would listen to Mozart, letting it sink into her deeper mind, whether waking, delirious, or sleeping. When the time came for the major operation to remove the tumor, the surgeons were astounded because nothing was there. The tumor had been completely dissolved. The doctor admitted to her when she was discharged later that she "was a mystery to them." That patient is very close to this writer. She is my own mother.

Regardless of how one may desire to explain such a metaphysical healing, no one can tell anyone in my family that the divine vibrations of Mozart's music did not substantially contribute to her recovery. The music not only helped her keep her mind attuned to beauty and peace in the midst of hospital surroundings, but helped the very

vibratory rate of her body cells to be raised for a healing and eventual return of strength.

Much is being written and said these days about the power of music to heal, but how many so-called concert, "serious" composers really apply any knowledge, if they have any, in this direction? When an avant-garde premiere of some kind takes place in New York City and is written up in the *New York Times*, does it ever occur to anyone to ask: "Is this really spiritual music? What is music really supposed to do? Will this music uplift or *heal anyone?*" The writer has read of healings occurring with J.S. Bach's music, especially his *Mass in B Minor*. How much, if any, of our contemporary music would help to heal anyone? I would shudder to think what might have happened to my mother if we, for example, had played discordant, atonal, intellectually serialized or minimal music for her. What might have happened if she had been filled with the inharmonious vibrations of some monstrosity such as is often commissioned today by symphony orchestras who have lost their *hearing* and no longer have any comprehension of what the mission of music is?

We in the West need to remind ourselves, especially the professional musicians, that music is not just a vehicle to display empty virtuosity. Ideally, music should be approached in the spirit of many of the great performers of Indian classical music; that is, before one plays a single note, one thinks of oneself and one's music as a *channel* for divine forces. The audience will then be uplifted and aided in their spiritual attunement and evolution in this present life. These masters recognize, as did Bach and Mozart, that great music is the *divine art*, the highest of the arts . . . the bridge between the mundane and the Divine.

Let us beware: much of the new music presently being heard in our concert halls may be hazardous to one's mental, physical, and spiritual health! Brilliant and experimental technique cannot fill the spiritual void of such works.

—Delton L. Hudson, F.R.C.

The author, a noted composer and long-time Rosicrucian, works to compose "New Age" music with a message of hope, faith, love, and beauty. His major symphonic work, Ode to the Rockies, premiered in 1984 by the Casper Symphony Orchestra (Wyoming). Frater Hudson has founded a music society to further express his ideals.

The
Rosicrucian
Digest
April
1986

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

Wisdom of the Sages

SHALL WE say to some men by selection has come the Wisdom of the ages—that a *few men* are possessors of knowledge not common to all nor even comprehensible by all?

Not without modification can such a statement be made. By whom selected? would be the logical question—and why?

Comprehensible knowledge! Comprehension presupposes a basis of understanding and then a complete conscious realization. But the *basis of understanding* is dependent upon *relativity*, and this upon the presentment of facts.

We are told that knowledge is “the state of being or having become aware of fact or truth.” The possession of fact and truth—essentially one—constitutes knowledge. Education is “the imparting or acquisition of knowledge”—consisting of fact and truth.

Knowledge

“Knowledge,” says the Mystic, “is the sum of facts and truths gleaned from experience, education or comprehension, without prejudice as to the channel through which the influx of knowledge may come, the source of the education, its nature, or the objectivity of the comprehension.”

To the Mystic each phenomenon deserves careful observation so that it may be properly classified and related to other causes or to the great primary cause. No longer is such a one considered to be “one who holds to the possibility of direct conscious and unmistakable intercourse with



God by a *species of ecstasy*,” unless such ecstasy includes every sane method of reasoning.

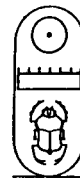
The mystic feels no strangeness in his communion with God through the medium of all phenomena. To him intercourse with God is not only possible but a constant reality through the study of the most minute form of cell life.

To him *comprehension* is fundamental; he comprehends where others *do not*; he understands where others *cannot*. If the basis of understanding is relativity, the mystic is perfect in his understanding only because he has discovered the true relation of all things and all laws.

Essentially, then, the mystic is one whose comprehension is based upon a divine understanding of things fundamentally; all that he analyzes must reveal true facts which associate themselves with the fundamentals well established in his consciousness.

Mere abstractions can find no place in true knowledge. Each law must be *demonstrable* and must fit into the perfect scheme of things, as revealed to him through his unique comprehension and knowledge.

Can we not say, then, that unto a few men comes the wisdom which is not common to



all? and is not the law of selection as logical and just as are all other laws of nature?

The Selective Law

The very first command in the decalogue of the law of selection is: "Thou shalt desire wisdom with a heart free from doubt!"

Doubt is the poisoned spear of the Evil One, with which he prods us on in our inquiries and searches, but also tortures us so greatly that naught is finally more desired than relief from the poison of the *specific anxiety*. Doubt leads us through a long, dark passageway toward that door where we anticipate finding light, and rejoices in the fact that it keeps us in darkness and prevents us from perceiving the many doorways which we pass unnoticed.

The second command is: "Thou shalt not be credulous."

Credulity is defined as "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded . . . in general, a disposition, arising from weakness or ignorance, to believe too readily—especially impossible or absurd things."

Wherein do *doubt* and *credulity* essentially differ? In doubting do we not disregard offered evidence? do we not show a disposition to believe? do we not substitute one belief—often our precious credulity—for that which someone else possesses?

Necessity of Proof

The Mystic neither doubts, nor is he credulous. He demands proof *and seeks it*. He believes nothing, but either knows or does not know.

The third command is: "Thou shalt seek with an open mind."

How simple this seems. But we venture to say that the average businessman does not open his morning paper without a certain determination to find therein that which he must find to verify his predetermined ideas, or strengthen his doubts and credulity.

An open mind? The shifting of membership in the average church is due to the determination of the seeker for Biblical truth to have only such revelations made to [28]

him as coincide with his predetermined ideas or meet the changing beliefs of his vacillating mind.

Truth must first establish her ability to resemble the character of things within the seeker's mind, or the inquirer will not enter the chamber and learn!

The fourth command is: "Thou shalt ask with humility and sincerity."

To the humble all things are possible. This is not an abstraction with the mystic; for he *knows* it to be so.

Humbleness is not meekness in the sense that meekness precludes the existence of character and personal magnetism; it rather directs these into the most efficient channels and gives freer expression to the personality within while the outer cloak is silently dropped.

One must learn that the soul is but a part of the infinite, temporarily resident within a mortal body; and that perfect comprehension and attunement are dependent upon the realization of the soul's humility and divine association, free from material powers of any kind.

Enthusiasm for the Quest

Sincerity seems an obvious qualification; yet, like an open mind, it seldom exists to that degree necessary to fulfill the dictum of this command. Lord Lytton, an eminent Rosicrucian, said, "Enthusiasm is the genius of sincerity." Unless one's sincerity manifests itself in enthusiasm—and a willingness to make sacrifices for the quest—the search for Wisdom, which revealeth itself only to the humble and sincere, is without fruition.

The fifth command of the decalogue is: "Approach with reverence that which is Holy!"

In the sense that what is sanctified is Holy, we can agree with the Mystic's statement: "I sanctify that which is made free from moral, physical, and spiritual error; that which is elevated in character, pure, inviolable, and proves to be an efficient means for soul happiness and spiritual blessing, is *truly sanctified*."

The Mystic is ever conscious of the *fact* that in God and through God are all things.

In the working of every law throughout all natural phenomena, he sees the mind of God and recognizes *divinity*. To him, all is *sacred* by its very nature and because it exists at all.

To approach the *threshold* of mystic knowledge with reverence is like unto approaching the presence of God with holiness of heart and mind.

The sixth command is: "Not by right but by privilege shalt thou enjoy knowledge!"

It is so easy to believe that knowledge should be the common property of all men by *right*. It is true that God hath given us eyes to see, ears to hear, and a brain with which to understand and remember. But these gifts are privileges, and all that is retained in the consciousness, as a result of the functioning of the sensory faculties, is a privilege and not a right. So says the Mystic.

The acceptance of a gift carries with it no greater obligation of appreciation and reciprocity than the use of a privilege obligates us to realize the unselfishness of our benefactor. Therefore, with logic and reasoning, the Mystic finds agreement with the next command of the decalogue, the seventh: "With an unselfish heart shalt thou drink of the wine and partake of the bread at the feast of the Mystic Sages!"

The Wine and the Bread . . .

The wine which fills the body with the spirit of life, and the bread which strengthens the tissues of mortal being: of these the Mystic partakes with an unselfish heart.

Is it unselfish to seek knowledge that one might boast of the power thus attained, or to use such knowledge solely for self-advancement, or to withhold from others whatever service might be rendered through the advantages such knowledge gives one? This constitutes that *selfishness* which must be purged from the heart and mind before the illumination from the divine may manifest itself in comprehension of the greater truths.

The eighth command is: "Thou shalt love thy fellow being for the love that God hath given!"

It may seem purely philosophical to say that all *love* is of God. If we qualify the term

love, interpret it as being the principle of sympathetic or pleasurable attraction in sentient and thinking beings that is pure, noble, and kind, then we may safely agree that love is of God and is God in manifestation to us on earth.

The Inspiration of Love

Because God hath inspired love in us, we should love our fellow beings. The Mystic realizes how seemingly impossible it is to love his neighbor as himself. But as every act and thought of the true Mystic proves, he finds it possible to love his fellow man with that inspiration to be kind and tolerant, fair and considerate, tender and helpful, which every man expects God to manifest toward him, because of the love that abides in God.

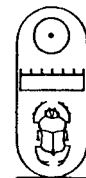
There is no need for the establishment of a universal brotherhood other than to express the love of God which is, potentially, in the heart of all humans. As the dawning of mystic consciousness comes to the neophyte, there comes with it the realization that all mankind is divinely united by an infinite bond.

Mission in Life

The ninth command is: "Thou shalt prepare thyself for the mission of thine existence."

Born to fulfill a mission in life! It is not necessary to believe that each soul personality born into a physical body on earth is so placed because of a predetermined mission it must fulfill. We come into this life ignorant and without power or abilities, except those which God has given us. With these gifts we acquire, through privileges, other abilities and knowledge; and these gifts obligate us to use them for the purpose that God has in mind when they are given—and this becomes our mission in life: to do that which will benefit others and bring the light of knowledge and the peace of understanding to those who have them not.

We are to prepare ourselves for this mission—to learn to see well, for the better our sight and the more accurate our interpretation, the better will be our comprehension. We are to increase our storehouse of memory so that we may avail ourselves of the faculty of recalling that which will



serve us or others when most desired. We are to make ourselves acquainted with the laws of nature that we may avail ourselves of the potent possibilities which are ever about us awaiting our application. We are to prepare ourselves so that when the opportunity or command comes for the fulfillment of *the mission* we will be ready in knowledge and experience to do that which our preparation inspires us to do as *our mission*.

The tenth command of the decalogue is: "Thou shalt abide by the Trinity—Consecration, Cooperation, and Organization!"

This last command reveals the purpose of this article. It is to offer you an opportunity to abide by the commands of the decalogue and, with that preparation which can come only to the few, fulfill your mission in life; and with consecration to ideals, cooperation with others similarly inspired, assist in an organized way to spread the Great Light in the darkened valleys of our country.

Consider this an invitation to obey the third and fourth commandments herein. And having digested this message, you shall, in accordance with the seventh commandment, pass it on to those who should share the opportunity which has come to you. In this way this message will come to many and not remain in the heart of but one. You shall pass it on to others. In silence, and without name or personality, it will reach some who are seeking; and thereby the mission of a simple printed paper is fulfilled.

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.

Three New RCU Courses

Music of the Spheres

Exploring the Creative Process Through Portraiture

Probing the Elements of Self



In addition to the above, fifteen other courses, also of outstanding quality, are available at Rosicrucian Park this summer, June 16 to July 5. For course descriptions, application, and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U.S.A.

The
Rosicrucian
Digest
April
1986

ROSICRUCIAN DIRECTORY

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

I CHING

(from page 25)

Before proceeding further, it would be instructive to ask an important question. Why were the forty-nine stalks counted through by groups of four? Since the *I Ching* does not answer this question directly, we will have to rely on our imagination for an answer. It is known from experiments in contemporary physics that any form of energy such as sound, radio frequencies, light, or x-rays, can be conceived of as waves of energy.² It does not take a far stretch of the imagination to assume that the ancient Chinese also arrived at their concepts of change by studying changing waveforms.

Waves of Energy

Let us assume that one waveform can be conceived of as a unit with four different phases. (See illustration in *Figure 4*.) Now, let us take this basic waveform of four units as a foundation or basic building block of energy. Next, we will multiply this unit of four, times the two basic rhythms of the Creative (3), and the Receptive (2). This will increase the complexity of the basic

waveform in a systematic and proportional way. The results are $3 \times 4 = 12$, and $2 \times 4 = 8$ (see *Figure 4*). Twelve and eight are the values that were illustrated previously in *Figure 3* as the values that in triune combinations form one line of a hexagram.

Returning to *Figure 4*, the graphic illustration of twelve, four unit waveforms, represents the use of the forty-nine stalks in deriving the line values of a hexagram. The total number of units depicted in the illustration is fifty. Of these fifty, one was set aside and only forty-nine used in the computational process. When we count through the forty-nine stalks by groups of four, and count nine complete groups of four (nine waveforms), we note that thirteen individual units remain. ($4 \times 9 = 36$ and $49 - 36 = 13$.) Similarly, counting six groups of four (six waveforms), leaves a remainder of twenty-five individual units. ($4 \times 6 = 24$ and $49 - 24 = 25$.) The old yang value of thirty-six represents a full and complete cycle of nine waveforms. This complete cycle is creative and capable of giving up units of four. The old yin value of twenty-four

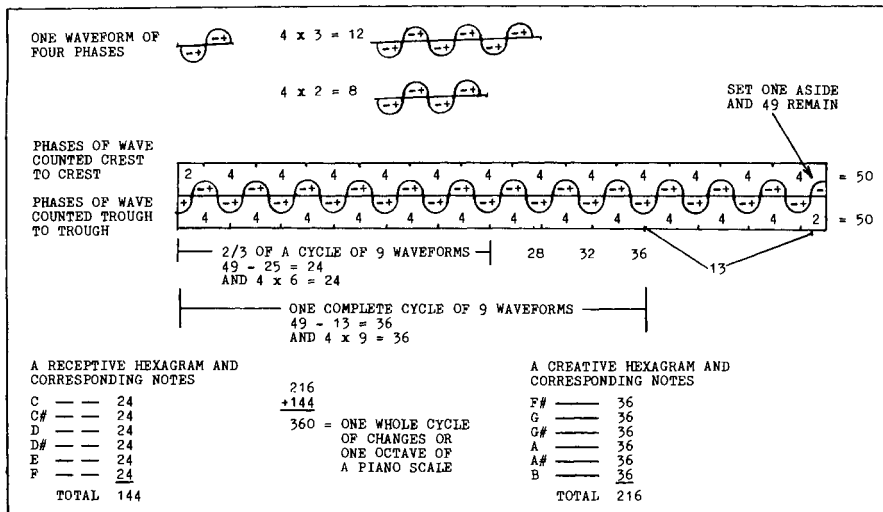
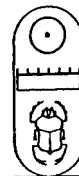


Figure 4: Illustrates wave as a unit of four phases, and use of waveforms to represent the forty-nine stalks. The total value of a completely receptive and a completely creative hexagram is also illustrated.



represents an as yet incomplete cycle of nine. The old yin line is therefore capable of receiving additional units of four to complete its cycle. The young yang and young yin values of twenty-eight and thirty-two represent partially empty and partially full cycles.

Completing A Circle

From the values of the old yin line (24), and the old yang line (36), we can determine the value of a completely receptive and a completely creative hexagram. If, when we divide and count the stalks, all six lines of a hexagram are old yin lines, the total value of the hexagram will be $24 \times 6 = 144$. However, if all six lines are old yang lines, the total value of the hexagram will be $36 \times 6 = 216$. Adding the value of both hexagrams we obtain $144 + 216 = 360$. Notice that this value is obtained from a total of twelve lines. If both whole notes and half tones are counted, there are also twelve notes within an octave of the piano scale. (Lines and corresponding notes are illustrated in *Figure 4*.) In the twelve lines, or the twelve notes, we have a linear representation of a circle of 360 degrees. Of course it need not be pointed out to any student of mysticism that a circle is the traditional symbol of eternity, unity, wholeness, and completeness. In addition, Rosicrucian students of the higher degrees will find the numbers 144, 216, and 360 of particular significance.

Notice that in our analysis so far we have changed our basic waveform into a *scale* of increasingly complex waveforms. By taking as our foundation the basic unit of four, and multiplying it times the rhythms of three and two, we have described a series of increasingly complex changes in sound vibrations without using actual rates of vibration in the computational process. Even though we have not used actual rates of vibration in the derivation of a hexagram's line value, the actual rate of vibration of any note can be computed from information in the structure of the elementary trigrams. Remember, these were the trigrams that were constructed as a visual representation of possible line values.

The procedure for determining actual rates of vibration is illustrated in *Figure 2*. [32]

Knowing the rate of vibration of C and/or B, we can determine the rate of vibration of the other notes. This is accomplished by doubling the value assigned to each successive line of the elementary trigram that represents a line or note. (See key for determining actual rate of vibration in *Figure 2*.) For the six receptive notes, C through F, these values are *added* to 16 as yin lines change to yang lines. For the six creative notes, F# through B, these values are *subtracted* from 30 as yang lines change to yin lines. In the next octave up the scale, all of these values would be doubled. For example, C one octave above the C illustrated in *Figure 2* would vibrate at 32 vibrations per second. The values added to 32 for successive receptive notes would be $32 + 2$, $32 + 4$, $32 + 6$, and so on.

The *I Ching* considers everything in nature to be in constant change or motion. The strong yang lines are continuously giving to the yielding yin lines. One is constantly being transformed into the other. It is easy to visualize this process of transformation mathematically by using the yang value of 12 and the yin value of 8. If we assume that the waveform of four units is the basic unit of exchange, we can conceptualize the process with simple addition and subtraction. Yang gives four units to become yin, and yin takes four units to become yang. Mathematically, $12 - 4 = 8$, and $8 + 4 = 12$. This exchange of units of four would constantly change the value of the lines of a hexagram from one level of vibration to another and back again. This constant exchange of energy would keep the lines (or what they represent) in a perpetual state of oscillation between the positive yang and the negative yin polarities. Consequently, all the various phenomena of nature, represented by the hexagrams, would radiate and receive a greater or lesser number of vibrations per second depending upon the rate of exchange.

Summary

It should be noted that the comparison of a hexagram, or hexagrams, to the notes of the piano scale is purely an abstraction deduced by the author of this article. Such comparisons and speculations about waveforms as those suggested in this article do not form a part of the material in the *I Ching*

itself. However, it seems apparent that the description of change in the *I Ching* can be applied to an understanding of change in any medium—physical, mental or spiritual. This assumption is based on the fact that the underlying mathematical laws of relationship can be applied to changes of energy at any point in the electromagnetic spectrum of energy. For example, the same mathematical laws that describe the relationship of notes in the music scale can be applied to an understanding of the rainbow of colors in the spectrum of light. The ancient Chinese applied these laws of change to an understanding of the human mind, and its relationship to whatever is beyond it as a source.

Perhaps we have something to learn from this ancient Chinese wisdom. Since the laws of change in the *I Ching* provide an adequate description of changes in the electromagnetic spectrum, perhaps if we follow the lead of this ancient Chinese classic we would not be far wrong in assuming that the phenomena we attribute to the mind also lie within an extension of the electromagnetic spectrum of energy into higher octaves of manifestation.

Obviously, the limited scope of this article does not address some of the questions raised by its subject matter. However, some mention should be made of the psychological and spiritual use of the *I Ching*. Briefly, the student asks questions of the *I Ching* concerning the nature of Self and the relationship of Self to its Source. Let us call this Source the *Cosmic*. An answer is received by manipulating the stalks, and deriving a hexagram. The interpretation of the hexa-

gram given in the *I Ching* gives advice for bringing the consciousness of the student into harmony with the greater Cosmic Consciousness of which the student is an integral part. *There is no power* in the stalks themselves. They are but a tool for the expression of the Inner Self.

The *I Ching* is a process which enables the student to commune with his or her self. Attunement with the Cosmic Consciousness within the student results in constructive changes in character and personality. In this way the student can anticipate future developments and avoid many of the obstacles in the path of an evolving consciousness.

Does the *I Ching* work? This question can only be answered by the student who is willing to put it to the test of experience. However, many other questions remain as well. For example: Why use forty-nine stalks? How can lawful, meaningful answers be attained in the chance process of dividing and counting the stalks? Is it possible to determine how many octaves of vibration would constitute a scale of matter, life, and mind using the *I Ching* as a guide? These and many other questions await the serious student. These questions will undoubtedly be answered with the continuous joy of self-discovery. Self-discovery is the changeless goal of this classic concept of change.

Footnotes:

¹Wilhelm / Baynes, *The I Ching or Book of Changes* (Princeton, New Jersey: Princeton University Press, 1979).

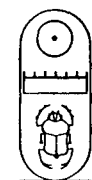
²Fritjof Capra, *The Tao of Physics* (Berkeley, Calif.: Shambhala Publications, Inc., 1975).

When You Change Your Address . . .

Please send only *one* notice, and send it to:
 The Rosicrucian Order, AMORC
 Data Processing Center
 Rosicrucian Park
 San Jose, California 95191, U. S. A.

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

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



Rosicrucian Activities

THE ROSICRUCIAN Humanitarian Award was recently presented to Dr. Donald Laub at Children's Hospital, Stanford University, Palo Alto, California. Dr. Laub is the founder of INTERPLAST, a non-profit group of volunteer plastic surgeons, anesthesiologists, technicians, pediatricians, and nurses, who freely give of their own time, skills, and resources, so that children who would otherwise have no hope may not live normal, happy lives.

The group specializes in correcting the tragic deformities suffered by children through accidents or congenital maladies. Over 11,000 free operations have been provided for needy children who otherwise would have suffered the life of outcasts.

Imagine how a person whose body has been deformed by accident or birth may view his or her self. Now, try to imagine how this life can be changed for the better by someone who is capable of visualizing a different, better, improved body, and who possesses the skills and dedication to "bring out" that person through manipulation of the existing tissues. A true creator in the Rosicrucian viewpoint! Realize for a moment the joy of a child who gets her first thumb (lacking since birth), or his first human-looking face, or the first functional mouth! And think of the future potential of such a child and how the rest of his life has been changed for the better.

Most of the work has been done in developing nations, such as in South America, where public funds for reconstructive or



Dr. Donald Laub, founder of Interplast, is presented the Rosicrucian Humanitarian Award by Gabriel Moliere, Master, Peninsula Chapter, AMORC, accompanied by Chapter Secretary Burt Smith (left) and Soror Tina Smith. Interplast is a volunteer organization bringing the benefits of plastic reconstructive surgery to children and adults of the Third World.

plastic surgery are not available. In areas where there are no plastic reconstructive skills, local surgeons are trained to carry on this much-needed work.

Dr. Laub's love and dedication has made a better life possible for many in Latin America, Asia, and Africa by founding Interplast—an organization unprecedented in history in the nature of its specialty and reach of its beneficial work. When the surgeon-members of Interplast were asked (on an individual basis) who among them would be truly worthy of recognition, they unanimously referred to Dr. Laub. We heartily concur.

THE ROSICRUCIAN Order has made great strides in the last decades in bringing its special kind of philosophical and mystical teachings to the continent of Africa. In December of last year, Grand Master Christian Bernard of the French Jurisdiction met with President Abdou Diouf of Senegal on the occasion of the Order's first Conclave in that country in many years. Much publicity was given to the event, with [34]

many interviews on radio and television. It was another milestone in the growth of the French Grand Lodge, and a significant encounter in an area where the positive ideals of mysticism will take further root.

About the same time, Grand Master Gary Stewart of the English-speaking Grand Lodge took part in the Nigerian AMORC Convention in Lagos, Nigeria. The large



Grand Master Christian Bernard of the French Jurisdiction (AMORC) meets President Abdou Diouf of Senegal.

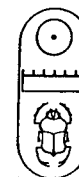
convention attracted Rosicrucians from throughout Nigeria, and featured many inspiring and illuminating events in its three-day program. While in Nigeria Frater Stewart also attended Convocations in Calabar and Port Harcourt.

Grand Master Stewart then flew to Accra to attend the Ghanaian National Conclave held at the University of Cape Coast. It was

a happy multilingual (English-French) occasion which brought together Rosicrucians from all over Ghana as well as a large delegation, including Regional Monitors, from the neighboring nation of Togo. On this trip Frater Stewart also visited Grand Lodges in the Netherlands and France, and attended a Regional Conclave in New York.



A banquet rounded off the Ghanaian National Conclave. Shown above Grand Master Stewart is flanked by the two Ghanaian Regional Monitors Frater J.H.K. Folson and John Yeboah, who drink a toast to the further success of the Rosicrucian Order in Africa.





Free Discourse

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says aged Lama

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Muhammad Ali Mosque ➡

Arising from the famed citadel, overlooking the city of Cairo, is the Muhammad Ali Mosque, known also as the Alabaster Mosque. Its interior is resplendent with alabaster walls, beaten gold designs, hanging crystal lamps, and rich colors. The mosque and its courtyard are a quiet retreat from the crush of people and noisy, dusty streets of Egypt's metropolis.

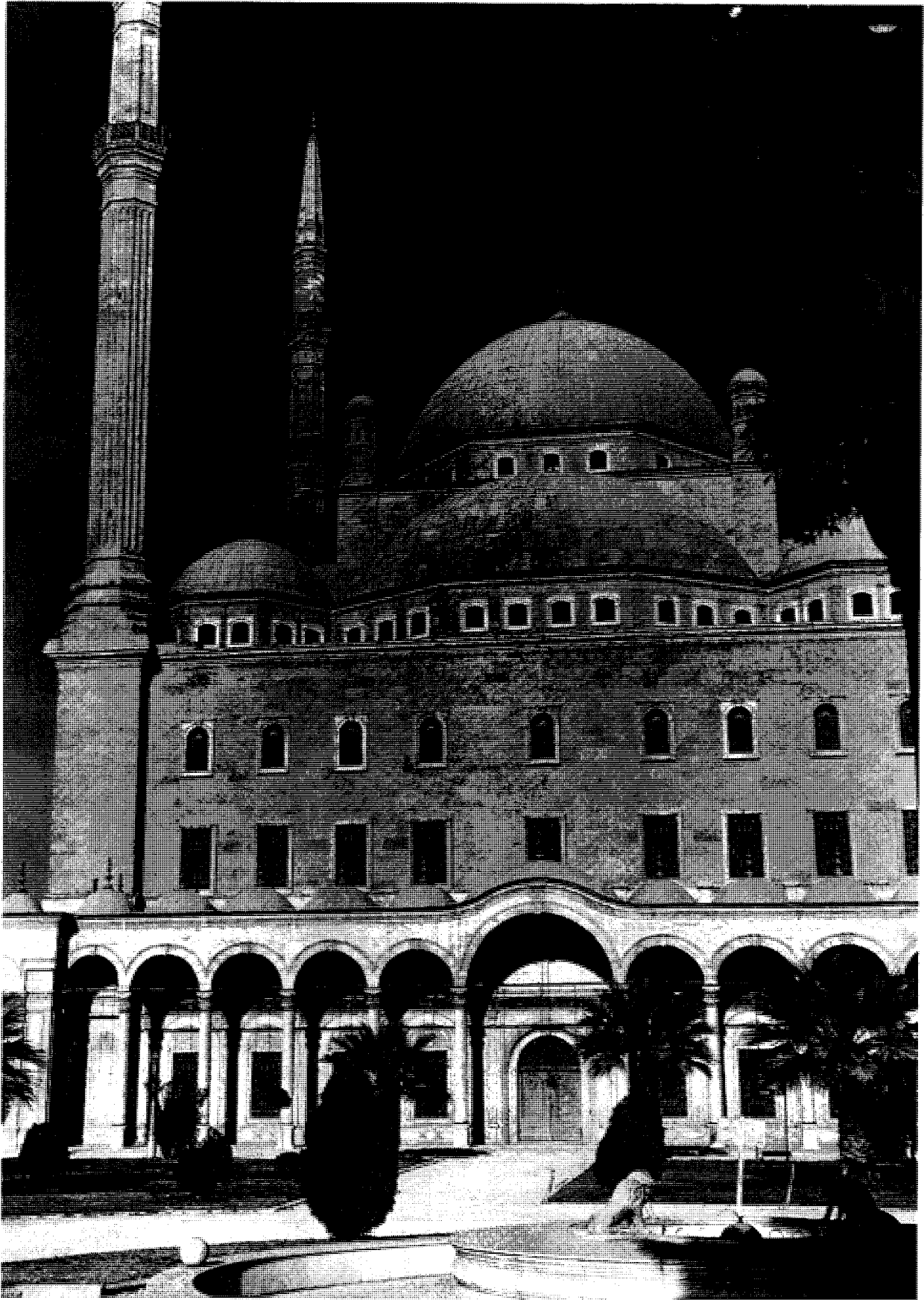
(Photo by AMORC)

Great Wall of China (overleaf)

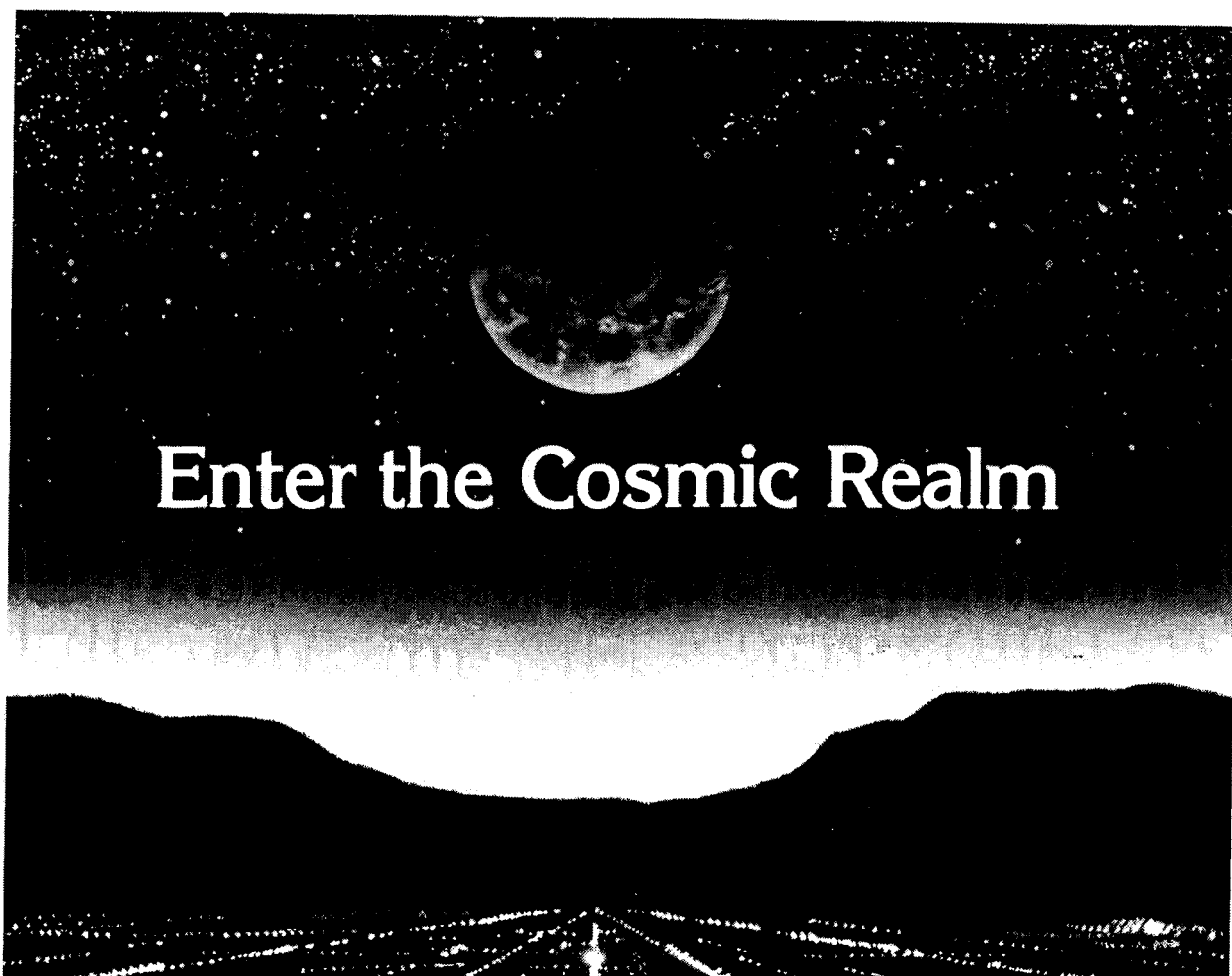
**The
Rosicrucian
Digest
April
1986**

Most likely the largest construction project ever carried out by man, the Great Wall of China stretches across some 3000 miles of the North China landscape, from the Yellow Sea westward into the Gobi Desert and Central Asia. Originally constructed by legendary Emperor Shih Huang Ti (c. 214 B.C.) to keep northern invaders out of China, the wall was later substantially rebuilt during the 15th and 16th centuries.

(Photo by Jerry Chapman)







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TREASURES FROM OUR MUSEUM

KHONSU

Moon God of Egypt

Khonsu was a moon god who was brought into Theban mythology as the son of Amon and Mut. This ancient god of healing and regeneration, whose name means "navigator" or "he who crosses the sky in a boat," was identified as a form of the moon god Thoth.

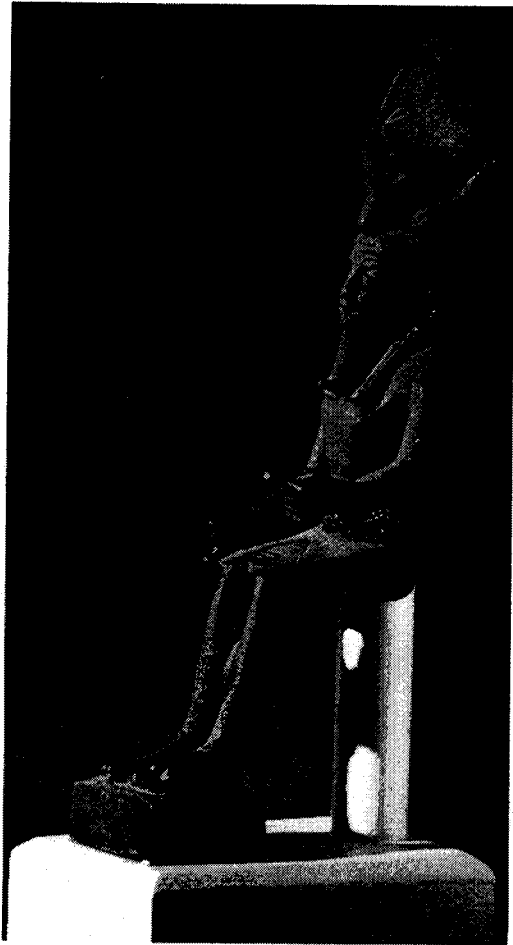
Khonsu aided women and cattle in fertility and conception, but he was best known as Khonsu Nefer-Hetep, a god of healing who possessed absolute power over the evil spirits that infested the earth, sea, and sky.

One story tells of the King of Thebes praying to the statue of Khonsu on behalf of the daughter of the Prince of Bekhten. The god listened to the king's plea and nodded his head. (The statue of the god was provided with a movable head which the high priests manipulated.) Khonsu then promised to imbue his divine power in the statue which was then sent to Bekhten. After the statue's arrival, the princess was "exorcised of the demon" through the statue's magical powers. The demon then spoke to Khonsu, acknowledging the superior power of the god and the Prince of Bekhten. At night the demon returned to his own dwelling place, and Khonsu left for his home in Thebes in the form of a hawk.

In Egyptian art this moon god is usually portrayed with the body of a man and the head of either a hawk or a man. He is shown standing or seated on a throne. His headdress is either the lunar disk with a uraeus, or the solar disk with a uraeus, or plumes and uraeus. Sometimes he holds the ankh, symbol of life.

Our photograph shows an amazingly well preserved bronze statuette of Khonsu, from the collection of the Rosicrucian Egyptian Museum, which dates from the Ptolemaic period (332-30 B.C.)

—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 250,000 persons visit the museum annually.



Upper Yosemite Falls

Rick Lawler

World Of Wonder

Yosemite

The Battle to Save It

But no temple made with hands can compare with Yosemite. Every rock in its walls seems to glow with life.

—John Muir
The Yosemite

CUT BY GLACIERS into the west wall of California's Sierra Nevada is Yosemite Valley—a wonderland of massive rock walls, granite domes, spectacular waterfalls, giant sequoias, and beautiful meadows. The battle to save Yosemite is legendary! Lumber companies, mining interests, railroads, water and power companies, and other moneyed cartels early on turned rapacious eyes toward the Yosemite Country, realizing the instant profits and investment potentials to be hacked and carved out from such a gem.

Naturalist philosopher John Muir and the Sierra Club (founded by Muir) led the battle to save the Yosemite. A successful inventor and orchardist in California, Muir also spent much of his time tramping through the American wilderness. He devoted much of his time and energy awakening the American public to the rampant destruction of that wilderness. Through speaking and writing, Muir made the public more aware of what was going on, and the wilderness beauty they were about to lose *forever* if action was not taken soon. He spearheaded the conservationist movement.

In 1903, when his beloved Yosemite was threatened with logging and further development, John Muir went camping in this beautiful area with President Theodore Roosevelt—personally guiding him through the beauty of Yosemite's mountains, domes, waterfalls, meadows, and giant sequoias. Among Roosevelt's comments:

"Yesterday I saw for the first time a grove of your great trees, a grove which it has taken the ages several thousands of years to build up; and I feel most emphatically that we should not turn into shingles a tree that was old when the first Egyptian conqueror penetrated to the valley of the Euphrates. . . . That you may say is not looking at the matter from the practical standpoint. There is nothing more practical in the end than the preservation of beauty, than the preservation of anything that appeals to the higher emotions of mankind. . . ."

The Roughrider was impressed, and later designated over one million acres of wilderness as National Parks and Forests.

—Robin M. Thompson, F.R.C.