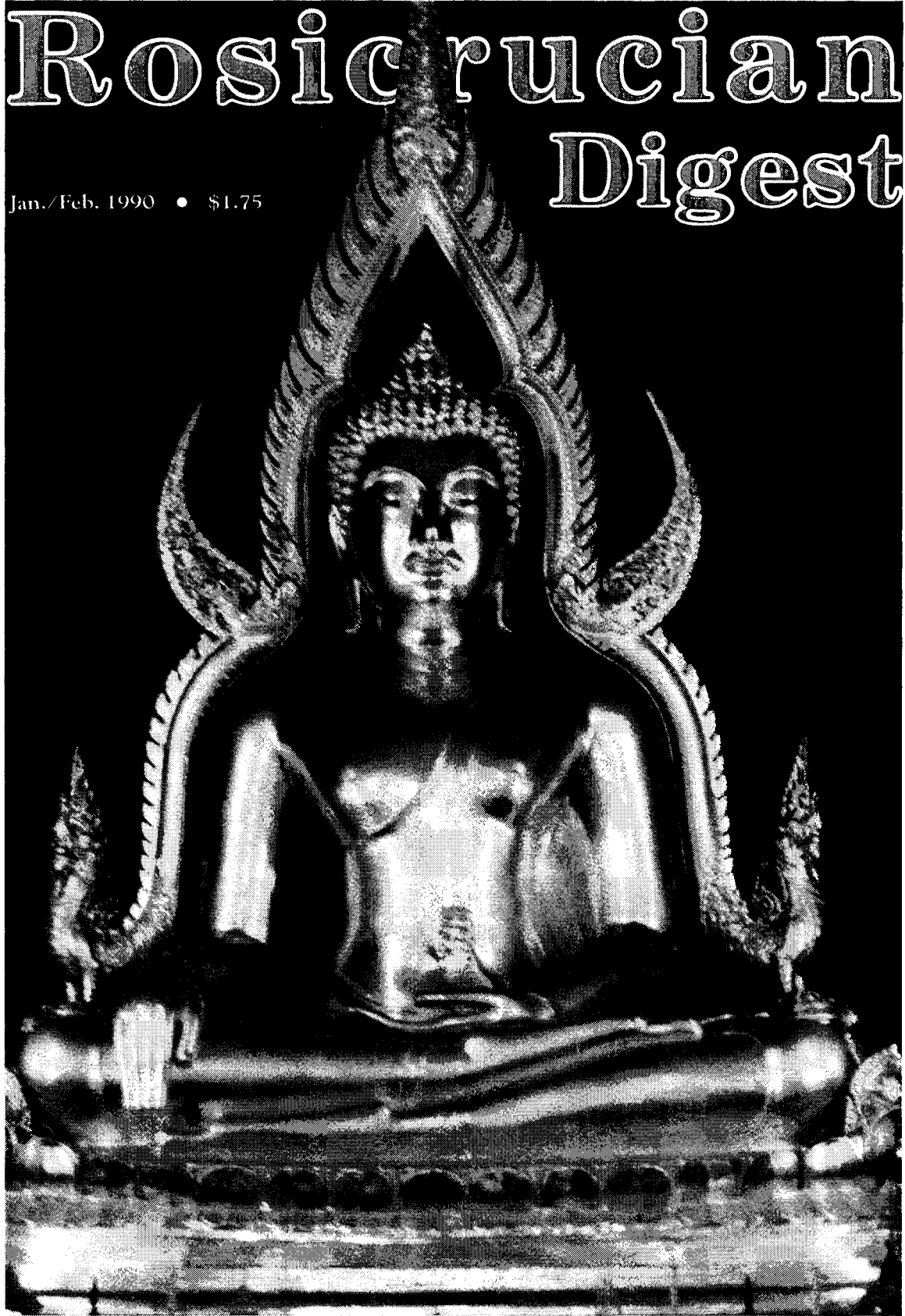
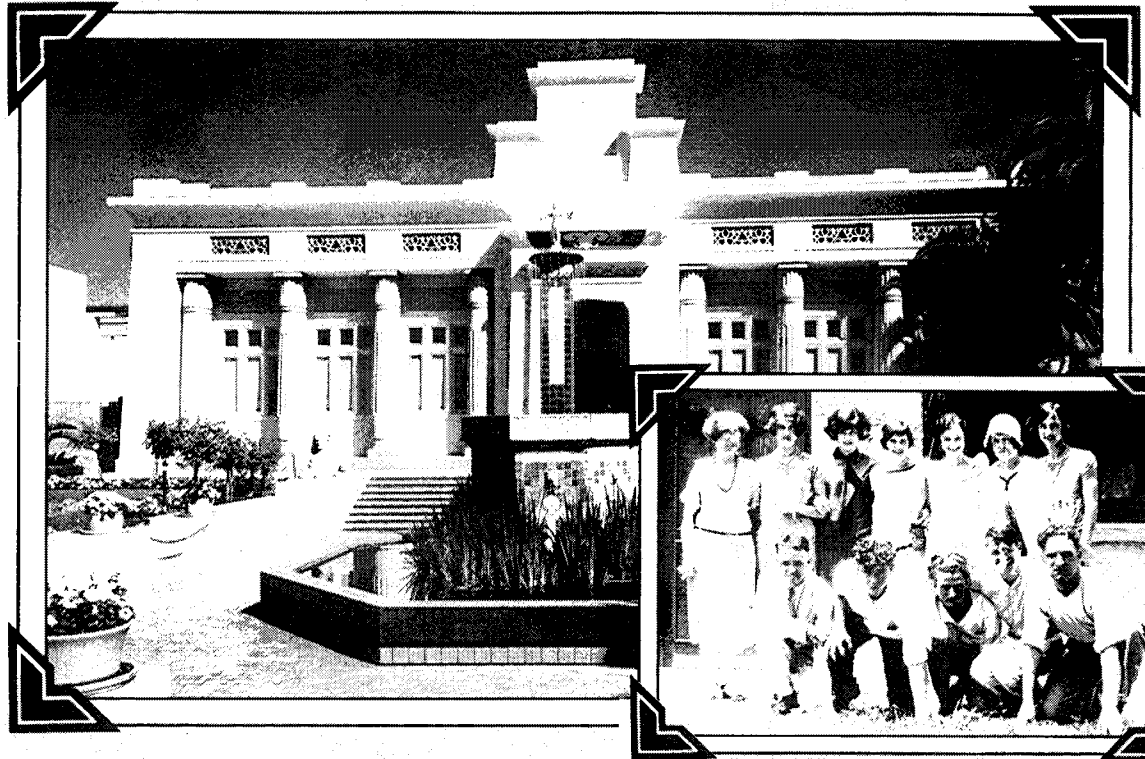


Rosicrucian Digest

Jan./Feb. 1990 • \$1.75



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$$\left(\frac{m^*}{T} \right)^{1/2} \int_{v_{x0}}^{\infty} v_x e^{-m^* v_x^2 / 2kT} dv_x$$

$$- R_{gd}^2 [|\psi_a(0)|^2 - |\psi_c(0)|^2]$$

$$\left(\frac{2|m^*|}{\hbar^2} \right)^{3/2} (E_t - E)^{1/2}$$

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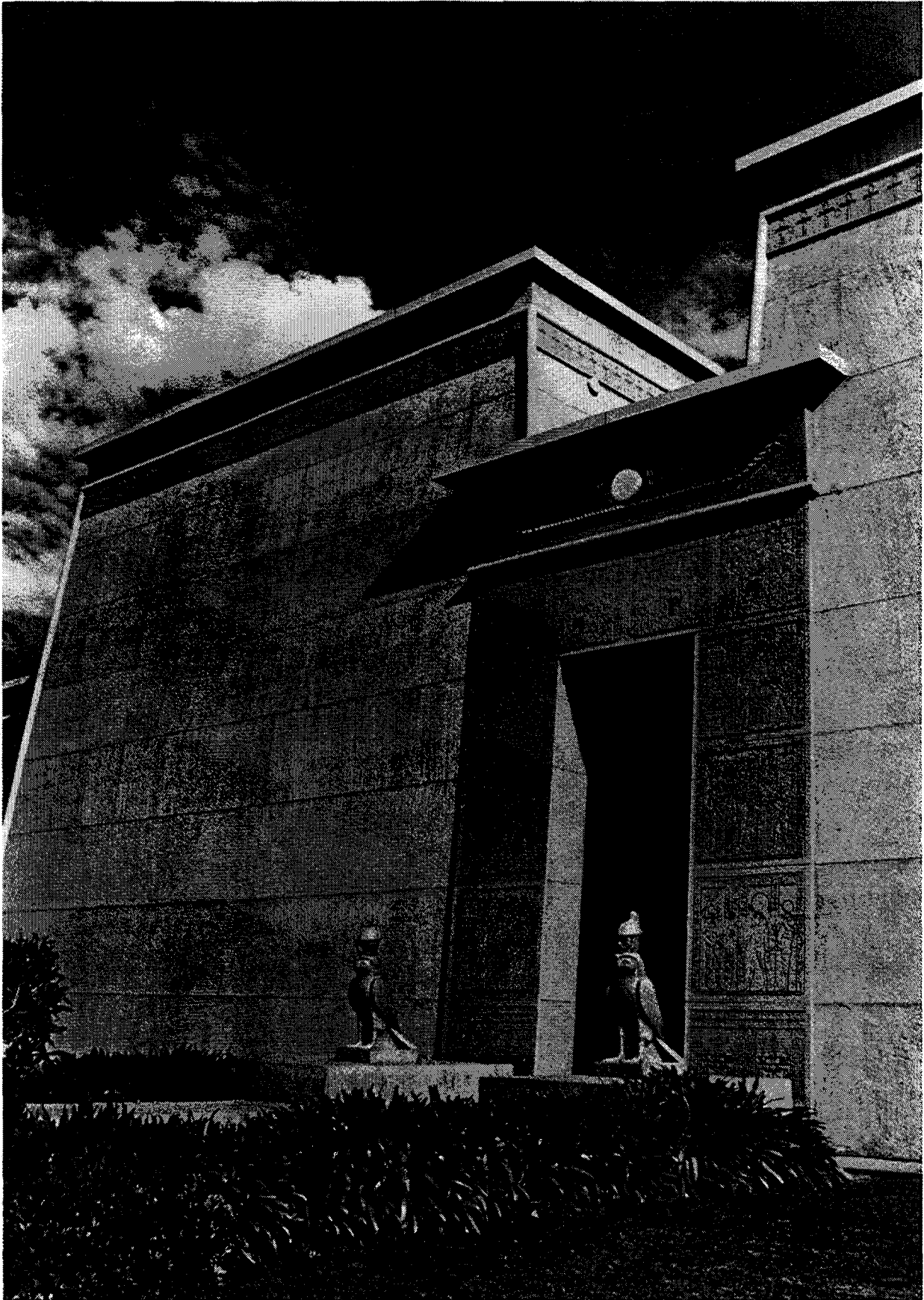
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AMORC Administration Building ⇨

In a setting reminiscent of ancient Egypt, this building reflects the traditional history of the ancient mystery and philosophical schools in which the Rosicrucian Order has its roots. The interior of this modern building houses the administrative offices for the worldwide activities of AMORC.

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Interview With Imperator Gary L. Stewart

by Robin M. Thompson, F.R.C.

In late October 1989, I interviewed our Imperator on a series of relevant and timely subjects. We take this opportunity to bring to our readers the first part of this interview.
—Editor

RMT: How did you first hear of the Rosicrucian Order, AMORC, and then become a member?

GLS: I was working in Belgium and a good friend of mine was over there visiting on Christmas, 1974. He subscribed to a Dutch magazine called *Bres*, in which there were articles about mysticism, psychic phenomena, etc. I had been interested in such subjects since I was about twelve years old, and in philosophy much prior to that. My friend and I got to talking about these types of things, and he mentioned that his brother, an airline steward with Lufthansa Airlines, was on a flight to Israel, and a member there gave him a *Mastery of Life* in Dutch, and he had brought that magazine with him. We talked about it, and my friend said, "This is very interesting, but I wonder if the Order is any good?" And I replied, "There is only one way to find out: let's join it and see!" It was good logic, so he joined the Order's Dutch jurisdiction, and I went on a long search for information about the English jurisdiction. It took me about three or four months, but I finally found an ad for the Order in an English copy of *Psychology Today*.

RMT: Were you studying in Belgium at the time?

GLS: No, I was working in a kennel. I did most of my studying on my own. At the time, I was reading a lot of books on mysticism. So anyway, when I decided to join the Rosicrucian Order, a kind of humorous situation occurred. I sent a postal order—that was the only way I could transfer money from Belgium to the United States [4]

—along with a letter and application. The money had to go separately. Three or four weeks later I received a letter from AMORC's Registration Department saying that they had received my application and to please remit \$10, which was the registration fee at the time. I figured, "Well, they probably did not receive the postal order."

So I went out and bought \$10 from the bank exchange, stuck it into an envelope, and sent it off. The next day I received a letter stating: "We have received your money. Where is your application?" At that time, I figured I might just as well ignore it for a while, and a few days later I received another letter saying: "We have received your money and application, put them together, and you are now a member of the Order. Your introductory kit will be sent later." Then, about three or four days after that, I received a letter stating: "We received your \$10. Please do not send cash through the mail!" Anyway, after a while I ended up receiving everything. I think there was a period of three or four months before I received my first introductory kit.

RMT: Were you disappointed in this obvious little glitch?

GLS: No, not at all. I figured it probably was not easy receiving and handling monetary exchanges—you know, with members all over the world—and I realized it must sometimes be difficult and frustrating on their end to administratively pull everything together. I figured they probably received a lot of mail every day and I was just a name in a ton of letters.

RMT: You were obviously aware that we are a worldwide organization. Had you ever heard of the Rosicrucians before that?

GLS: Actually, no. Although when I heard the name "Rosicrucian," I felt something deep within. There was a familiarity about it. So that's why when I was speaking with my friend I kind of felt: "This is what I'm looking for; this is where I am going." So it was almost an immediate decision. I heard the name *Rosicrucian*, and that was it. I had my mind made up.

RMT: Had you investigated other avenues earlier, other organizations?

GLS: No. I am not really interested in joining organizations. In Washington, D.C., I was once accosted by scientologists about attending a free meeting. When I asked a few questions at the meeting, I ended up being passed from one level of authority to the next. I got to the highest level, which happened to be on the top floor of the building, and then, just because of the questions I was asking, I was escorted out of the building by a couple of people a little bit bigger than me. Other organizations also tried to recruit me as a member. I just gave them a hard time with questions. So I always ask a lot of penetrating questions, and as a result I usually end up not joining organizations.

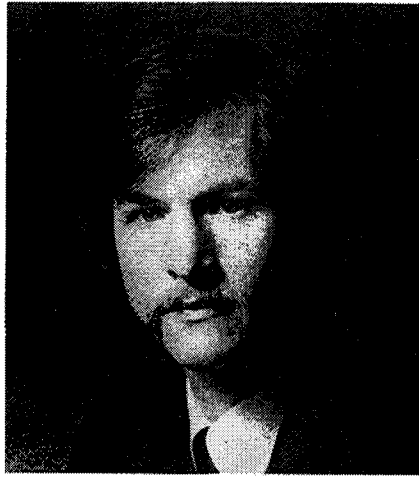
RMT: When you joined the Rosicrucian Order, did you ask penetrating questions?

GLS: Most of my questions were generally answered. I noticed immediately that the Rosicrucian Order had a more open attitude about questions. *Free thinking* was the emphasis behind the teachings. And there was really no need to ask a lot of penetrating questions because the answers I was receiving in the monographs were all-encompassing.

Role of Rosicrucians in Society

RMT: Which brings me to my next question: How is our organization different in its approach in comparison with similar types of organizations?

GLS: We are not looking for followers. We are looking for leaders. Consequently, our basic attitude is that we are not trying to bring in members just to have a large mem-



bership. We are trying to assist people to better their own lives, to take direction over their own lives; and we are not telling them: "This is what you must believe to be able to do this."

RMT: When you say "leaders," are you talking about each person being responsible for their life, leading their own life?

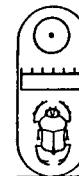
GLS: Leading their own life as well as being leaders in whatever environment they are in. Everybody is in a different environment.

RMT: Leaders of what?

GLS: You don't have to be a leader of a country or an organization to be considered a leader. You can be a leader of your own life, a leader of your family, a leader in your community, a leader of a thought system. Leadership has a very broad definition.

RMT: Traditionally, the Rosicrucians have always been accused of having some grand scheme for the betterment and the freedom of mankind. Can you talk about this? Is it true?

GLS: The grand scheme for the betterment of man. . . . When you say "grand scheme" it seems that there is some hidden motive behind the "betterment," which is just a question of definition in this context. But I'd say directly yes, we do have a system by which to improve the condition of humanity, and it is not something that we are imposing upon humanity in the same way as did Alexander the Great, Genghis Khan, or Hitler—each of whom actually thought that their way was the best way.



Our way is the *humane* way. The humane way is the best way. But through the humane way, we must be fully aware of what we are both inside and out to be able to understand our relationship to nature and the Cosmic. Otherwise, we are just approaching everything as a one-sided system.

So yes, I think the purpose behind the movement of the Order for centuries has been to improve the lot of humanity. I would not exactly call it a "grand scheme," but I'd say that there is a definite direction in this movement, and that it is a systematic way by which we can better ourselves. It is not a chaotic method. It is a very systematic method.

Cause and Effect in the Modern World

RMT: *Today's society seems to be very much out of touch with nature and natural rhythms, and it has even been called "left-brain sick." Would you care to comment on that and the Rosicrucian role in changing that aspect of our society?*

GLS: I don't think it's something that is unique to our era. What is unique to all societies and all humanity is that we don't really have a great appreciation of what we are or where we live. This is indicative of the way that we manage our civilization. Usually civilizations are at the expense of nature in some way or another. For example, in Brazil, people are settling the outback—the tropical forests—and they need farm land. You can't farm with trees there, so they cut the trees down.

We need to learn to use nature *responsibly*. And I think this has been one of the problems regarding civilization, to irresponsibly destroy nature in the process of creating a man-made objective. And yes, this is going to have detrimental effects on us in the future. I think some of these effects are manifesting now.

We need to approach our lives, our societies, and our civilization with much more awareness of what we are doing and learn to handle a lot more responsibility. After all, people have been on this planet for a very long time, and people are still here; and relatively speaking, we have only [6]

recently developed much of the industry that has created pollution in the atmosphere and resulted in health problems. What we *do* is the Law of Karma at work, and it is going to come back in some way or another. So wouldn't it be better for us to approach nature a little more responsibly?

RMT: *Can the Rosicrucians have a role in teaching humanity more about responsibility?*

GLS: Most definitely, but I think our role is getting at the source of the problem instead of treating the effects of the problem. Whereas various organizations are saying: Don't kill the whales, don't cut down the trees, or let's clean up pollution; the real problem is not the act of killing a whale, or cutting down the trees, or even polluting the atmosphere. The problem is the *ignorance* of humanity. This is where the Order does its best work, I think, in trying to bring about the enlightenment to rid man of that ignorance; and if people truly understood—not intellectually, but *from within*—the simple Law of Karma, I believe it would be very easy for them to say: "Okay, we need to approach this type of thing with more responsibility." After all, societies and cultures of the past have actually lived their lives in such a fashion.

RMT: *But we live in such an intellectually oriented society! An example is the scientist, here in the Bay Area, who predicted the recent earthquake about a week or a couple of weeks before it occurred. But he used both scientific and non-scientific ways of making the prediction, and now, I understand, he has been fired from his governmental post because he was using "unscientific" methods. I use that as an example of the highly intellectually biased society that we live in. Can the Rosicrucian Order help us to balance ourselves?*

GLS: Let me take a stab at this. Anybody can predict an earthquake, and a lot of people do. It's a hit-and-miss method.

RMT: *Yes, but see, he used scientific ways along with other methods of prediction. . . .*

GLS: There was another guy who predicted the earthquake, based upon the number of missing cats advertised in the newspaper. That method was quite effective too. Cats have an instinct to say, "There's going to be a little bit of a problem. I'm going to find

myself a safe place." And the way we advertise to get our pets back, this is how he predicted the earthquake.

We need to look at prophecy in a form of cause and effect. For every cause, there is always going to be some effect. Now, what a prophet is trying to do is make that relationship to say: "This is the most probable effect that is going to result from this cause." And this is simply an observation of history—observation of what people do under certain circumstances. We've always heard the phrase, "History repeats itself." It is not difficult to become a prophet and predict what's going to happen if we do this, and this, and this. I can make a prediction that if we continue cutting down the trees in Brazil or in the Amazon area, then we are going to have a serious problem with the atmosphere sometime in the future. Such predictions are safe because it's going to happen, although perhaps beyond our lifetime.

Rosicrucian Renaissance

RMT: Soror Stewart recently delivered an insightful discourse in the Supreme Temple on the subject of the Rosicrucian Renaissance.¹ Would you care to comment on some of the ideas she discussed or your feelings on the concept of the Rosicrucian Renaissance.

GLS: "Rosicrucian Renaissance"—I don't want people to take that phrase incorrectly. It's almost as if some people have come up with the idea that we are now in a Rosicrucian Renaissance—in fact, that we are just now doing something new. This is not the case. We have always been in a Rosicrucian Renaissance in one form or the other. What we mean by this phrase more specifically is that we are at a crucial moment in world history, the history of human beings, and

¹Please see page 22.

what we do now, based upon this cause and effect, and what we are doing to nature and the planet, is going to determine our future—whether we are going to sink or swim.

So we are using the term *Renaissance* to try to awaken individuals into realizing: "Now is the time that we must take action to determine the future of *all* life on this planet." And this is a guiding concept behind the activities of our organization. We must realize that we are a world community. Humanity has access to worldwide communication and transportation. Everything points to a global village, and we need to think in terms of this new concept to be able to create a successful future for humanity.

So the Rosicrucian Order is taking new strides toward the development of this global unity, realizing that what we do in San Jose is going to have a big effect on what's going to happen in, for example, Ethiopia, in one way or another—the way the law of cause and effect works.

RMT: In some ways we have come full circle, through technology, from our original tribal village back to the global village.

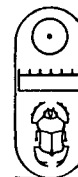
GLS: We need to realize these things, and we are using the Rosicrucian Renaissance to try to educate all peoples to understand our necessity for looking at the world as a global unit, as opposed to concentrating on natural and cultural boundaries.

Early Interest in Philosophy

RMT: Throughout most of your life you have been very interested in philosophy. Can you trace this interest to your early years? When did you first become interested in the big questions about life?

GLS: Probably at about eleven years of age. I was always asking questions about differ-

"We need to approach our lives, our societies, and our civilization with much more awareness of what we are doing and learn to handle a lot more responsibility. . . . What we do is the Law of Karma at work. . . ."



ent things. You know, I was around the animals a lot, and animals taught me a lot about life. I was training horses, and I have always been around dogs and cats.

RMT: *What have they taught you?*

GLS: They taught me a naturalness about life, that life is a natural thing; it is something that you can be in harmony with or out of harmony with. I have noticed that animals generally are in harmony; they accept and they work with nature, as opposed to fighting it. There are very few animals that will do something to attempt to change the course of nature. Human beings are basically unique in this regard, and a lot of my understanding comes from training horses and knowing that there is a symmetry in movement with the horse, the animal, and that if you are working with the natural system, if you are in balance with the horse, you move with the horse as you are riding.

But if you are out of balance, you will experience all sorts of problems with bouncing up and down in the saddle, falling off here and there, pulling on the reins which may turn the horse's head out of alignment, causing an imbalance which would result in the horse being in the wrong gait, etc. If you are in a canter or a gallop, you can feel the effects in your own body, and if you are sitting improperly on a horse you have problems, while if you are sitting properly and in tune with the horse everything is fine.

I noticed the same thing with dogs, if you work with them. And I think these types of data correspond to athletics. For example, in running there is a symmetry involved, there is a beauty, an art form, a balance and harmony. And this is what brought me to philosophy, I think, a sense of knowing what is harmonious and what is inharmonious.

RMT: *So you can trace this interest in philosophy back to your early relationship with animals. Also, were you an athlete? What was your sport? In your high-school years, were you in athletics?*

GLS: Yes, I was. And I'm an athlete now, but I don't necessarily define an athlete as a person who excels in some sports. I think of athletes as being people who are in harmony [8]

with their bodies, with nature, in some way or the other. And in that respect I say yes, I am striving to be an athlete. I have a physical handicap which creates a lot of problems. I have a type of hemophilia, so if I end up getting hurt in some sort of sport I could be seriously injured—bleeding in the joints, etc. But I don't see this as being a handicap. I see it as being a challenge. It has never really affected my life, except when I slammed a door on my finger, which I happened to do a lot when I was thirteen or fourteen years of age. I have actually used that as a guide to help me keep in harmony with my environment, whether it be in sports or some other endeavor. Subsequently, when I was in high school, I played basketball for three years and I was on a track team for four years. During my senior year of high school I even played football. I was actually a running back.

RMT: *Varsity?*

GLS: Yes, varsity, and people at the school decided: "Well, he may get hurt. We'd rather have him running track." So they more or less threw me off the team.

RMT: *What kind of a teenager were you?*

GLS: A normal teenager, I would say. I did not get into a lot of trouble. I was somewhat solitary.

RMT: *Were you active in school activities?*

GLS: Yes and no. I got involved in activities that I enjoyed. I like photography and developing pictures, so I worked on the school yearbook.

The Role of the Martial Arts

RMT: *As a teenager were you interested in Aikido and martial arts?*

GLS: Oh, I've always been interested in martial arts.

RMT: *When did that interest begin?*

GLS: Probably at about eleven years of age. I think eleven was my year of awakening, so to speak.

RMT: *You participate in the Chinese system of healing and life force known as Qi Gong. Is Qi Gong a sport? Is it an athletic pursuit?*

GLS: Yes, Qi Gong is many things, and just like anything else, Qi Gong is what you

make it. It is one of the highest forms of Kung fu. It's dealing with Qi, the internal energy of the body, and can be extended outside of the body. A parallel concept in the teachings of the Order is the Vital Life Force. What I found is that Qi Gong is a very physically demanding exercise, depending on to what depth you are studying it. I am studying it very deeply, and it is very strenuous. In a sense, Qi Gong is a sport. But I am looking at it not so much as a martial art, although that is a large part of it, but more in the directing of energies and healing.

RMT: *Has it changed you as a person in any way?*

GLS: Oh yes!

RMT: *Physically and also spiritually?*

GLS: Physically, I think it has given me more strength. Some of the positions are very strenuous. When you start letting the Qi direct the movement of your body, you will find that you can get into very interesting positions that you normally would not be able to get into easily. For example, sitting as though you are in a chair, but without the chair—your back straight, perfectly balanced. You learn a lot about what your body can do as a result of balance and harmony.

RMT: *So Qi Gong is really a physical and spiritual—or inner—type of thing?*

GLS: It's an inner type of thing—primarily working with the internal energies and applying them in ways that civilization does not generally accept within the modern concepts of medicine and physiology.

RMT: *I think that one of your strengths is seeing systems parallel with the Rosicrucian Order and realizing how much these systems in many ways fit in with the age-old Rosicrucian teachings. Can you talk about parallels between Qi Gong and what we study in the monographs?*

GLS: Oh definitely! The Order is eclectic. It draws upon the spiritual traditions of civilization, going back into the dawn of human memory. You can say that there was a form of Rosicrucian consciousness among the Neanderthal or Cro-Magnon man, and perhaps even before that. As long as there has been a thinking being interested in balance and harmony with the environment, nature, and with the Cosmic—denoting some form of spiritual awakening—the Order has existed, let us say, in ethereal form. It was not called the Rosicrucian Order, but this stream of consciousness certainly directed the formation of the Order in a much later century.

RMT: *You're talking of a Rosicrucian outlook.*

GLS: Yes, it is a Rosicrucian outlook, and this is really what we are. We draw from these traditions and from these memories—both from the genetic memory, as well as from the mystical, or spiritual, memory. And this leads to only one thing—the oneness of the universe, the unity of all living things within the environment. This consciousness brings about a unique perspective, and this is where Cosmic Consciousness is leading us—to this realization of the Oneness pervading all Being. And it takes us to the highest levels of conscious awareness, even though conscious awareness is very limited in comparison to the Cosmic.

(Continued on page 31)

This Month's Cover

Our cover features a dazzling golden buddha photographed in Bangkok, Thailand, by AMORC Supreme Archivist Warren Russeff while traveling through that nation on an AMORC tour of the mystic Far East. About 90% of Thailand's population is Buddhist, while Muslims, Confucianists, Christians, and Sikhs are minority religious groups. The AMORC Tour also visited Japan, India, and Nepal. For a fascinating article on the tour, please see page 12.

(Photo: Warren Russeff, F.R.C.)



THE IMPERATOR PROCLAIMS

Tuesday, March 20

*Beginning of the Traditional
Rosicrucian New Year 3343*

PHILOSOPHY has long declared that man's conception of time is the measurement of the duration in his consciousness of an event. Modern science relates that space and time constitute a fourth dimension. However, since antiquity, man has been aware of the cyclical changes of natural phenomena. The moon passes through certain phases with regularity, and so do the tides and seasons. It therefore became a custom for man to imagine or to actually observe certain events occurring with these changes in nature.

One of the great cyclical events which was noted by man particularly in the Northern Hemisphere was the vernal equinox when the sun enters the sign of Aries on its celestial journey. In parts of the world, that was the time when nature seemed to be reborn after the moribund period of winter. Plants seemed to come alive, to blossom again. This phenomenon suggested to early man that his own death was not eternal, that he too might be reborn.

Consequently, great ceremonies were held in which plants were used in rituals to depict the birth, death, and rebirth of man. One of the greatest mystery schools, the Eleusinian in Greece, initiated some 30,000 candidates a year into its secret teachings, portraying the immortality of man. Even today in the ruins of Eleusis are found huge stones with bas-relief sculpture showing stalks of grain which were used as symbols to illustrate the mysteries being imparted to the neophytes.

This practice of recognizing the vernal equinox which occurs on or about March 20 to signify the beginning of the true New Year spread to Europe. It was perpetuated [10]

by the early mystery schools and esoteric orders of Europe. This date for the celebration of nature's New Year became a tradition in the Rosicrucian Order as well. All Rosicrucian Lodges, Chapters, and Pronaoi in existence hold on or about March 20 a great ceremonial feast consisting of certain elements to represent the true nature of man and his immortal essence.

Today throughout the world in all Rosicrucian Lodges, Chapters, and Pronaoi, this historical and important esoteric event is solemnly conducted. All active Rosicrucian members are cordially invited to attend any Rosicrucian affiliated body and participate in this illustrious and meaningful ceremony. There are no fees, but credentials of active membership must be presented.

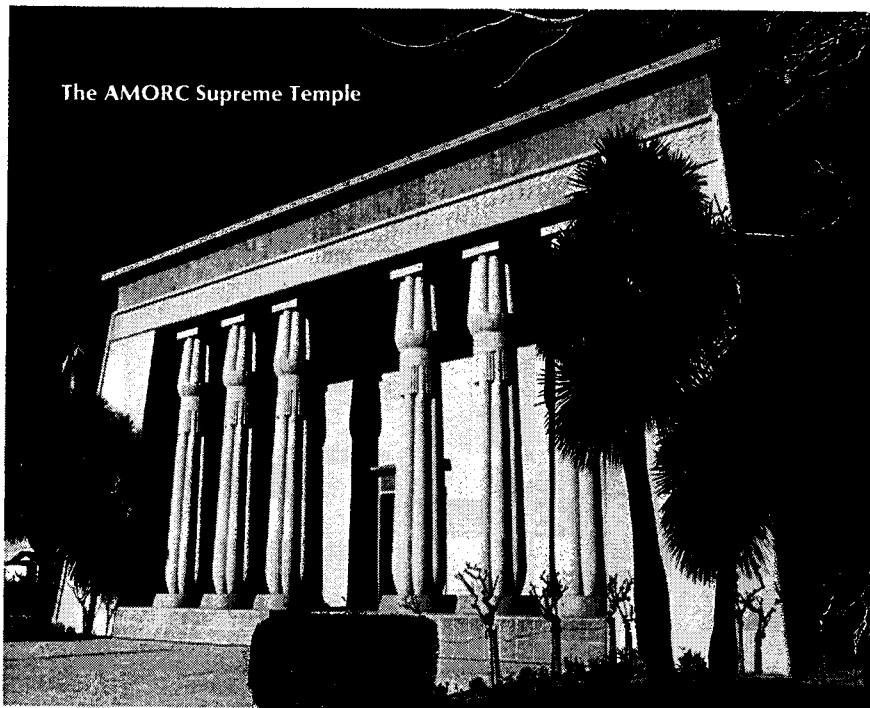
Please note the following:

- (1) Please consult our Worldwide Directory appearing in the March 1989 issue of the *Rosicrucian Digest*. From this list, select the affiliated body nearest you, where you would like to attend.
- (2) Then write to the Grand Master's Department, Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, CA 95191-0001, U.S.A., and ask for the *complete address* of the affiliated body.
- (3) Upon receipt of same, address a letter to the Secretary of the body you selected and ask for the *date and time* at which the Rosicrucian New Year Ceremony will be held.

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of AMORC in Rosicrucian Park, San Jose,

*The
Rosicrucian
Digest
January
1990*

The AMORC Supreme Temple



California, on *Friday, March 23*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All active members are cordially invited to attend.

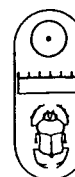
Those who cannot attend an affiliated body for the ceremony because of distance or some other reason may participate in their own *home sanctum*. For this purpose, a

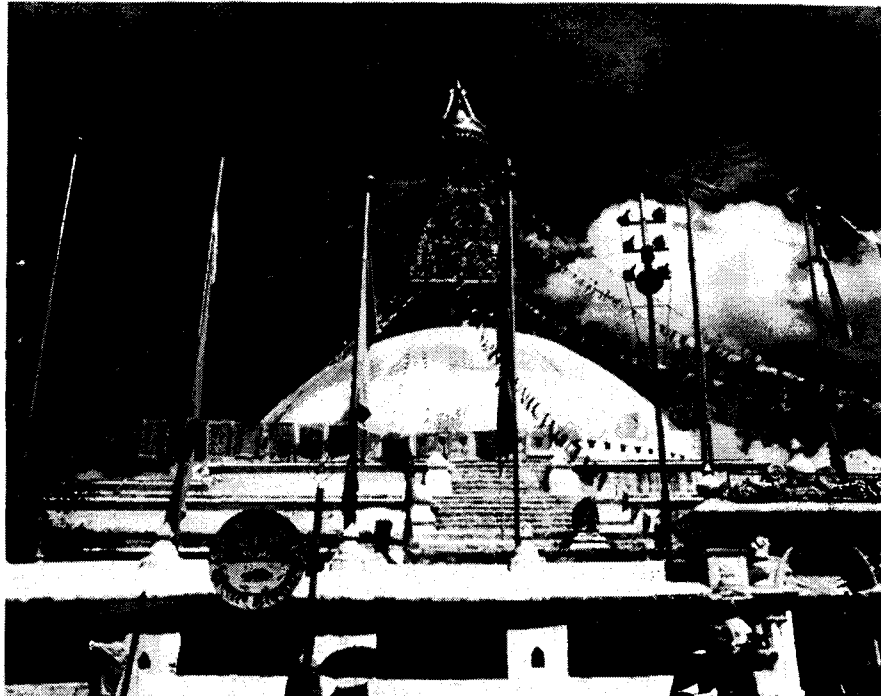
Sanctum New Year Ceremony is available to Rosicrucian members for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples. Please use the order form on the *last page* of this magazine to obtain a copy of the "Rosicrucian New Year Ritual for Home Sanctum Members."

The Purpose of the Rosicrucian Order

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

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





Two thousand-year-old Swayambhunath Stupa, Kathmandu, Nepal. At the base are prayer wheels, beggars, and merchants. We walked around the Stupa three times, and in a nearby monastery we were treated to hot buttered tea.

The 1989 AMORC Asian Tour

by Ven. Ngawang Kunga Gyaltzen, F.R.C.

“AUSPICIOUS” is a simple but somehow elegant adjective meaning “favorable sign” or “fortunate and propitious event”—words adequately summing up the good feeling experienced by most of the travelers taking part in the 1989 AMORC Asian Tour.

Originally billed as AMORC’s “1989 China-Tibet Tour,” inauspicious events in Tienanmen Square in the spring of 1989 made the tour of China, if not impossible, at least inadvisable. However with characteristic virtuosity and diplomacy, Francis Fernandes and his staff at Distant Horizons fashioned an optional tour which would take us to a number of exciting countries—Thailand, Nepal, and India—along with an option to visit Japan. While in India we intended to visit Ladakh (often referred to as Western Tibet), Srinagar, and Kashmir [12]

in particular. Just before the tour departed, an unfortunate outbreak of violence in Ladakh prevented our visiting there. But Frater Fernandes, undaunted by the unexpected, quickly negotiated a special tour into the restricted areas of West Bengal and Sikkim—home of many of the finest high lamas of Tibetan Buddhism, along with thousands of Tibetans who settled in this area after China took over Tibet in 1959.

Such a turn of events could only be regarded by those of us initially desiring to visit Tibet itself, as . . . *auspicious!*

Our tour began in Bangkok, Thailand, following the flight from the United States with a refueling stopover in Japan. Led through fascinating Thailand for three days by Pong, our favorite tour guide, we visited elegant temples, shrines, and palaces. In the balmy Thai evening we enjoyed supremely

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sumptuous food and gracious service at our hotel and in splendid riverside restaurants.

Highlights of our Thailand visit included visits to the Golden Buddha (*see cover of this month's magazine*), the Temple of the Reclining Buddha, and the Grand Palace—splendors beyond words! In the incredible Temple of the Emerald Buddha, many of us meditated for a while in this most inspiring Buddhist setting.

An intriguing story about the Emerald Buddha relates that in 1434 lightning struck a *chedi* in Northern Thailand, and a Buddha statue covered with stucco was found inside. The rather ordinary image was brought into the abbot's residence, and one day he noticed that some of the stucco on Buddha's nose had flaked off, revealing a distinct green color underneath. Removing all the stucco, the surprised abbot found a treasure—the Emerald Buddha! Both this Buddha and the Golden Buddha were at one time covered with stucco to protect them from the greedy eyes of marauding invaders—a richness of exquisite inner beauty beneath an ordinary surface.

One Bangkok evening we held a forum on Buddhism focusing on the Four Noble Truths and the Eight-Fold Path of Theravada Buddhism as practiced in Thailand—a thought-provoking and fitting summation of our tour of this fervently Buddhist country.

On to Nepal

Our immersion into Tibetan Buddhism really began among the sacred sites of Kathmandu, Nepal. A high point of our days in Kathmandu occurred on the first morning when we journeyed up the hills to the spectacular Swayambhunath Stupa—the oldest Buddhist shrine in Nepal. The sight of this massive stupa, its great white dome seeming to radiate its own luminous power, is truly incredible. The golden finial atop the dome gleams magnificently in the sunlight. From atop the Stupa the eyes of Buddha gaze serenely out across Kathmandu Valley, oblivious to the din and clutter in the city below.

Swayambhunath has been a sacred site since time immemorial, and one intensely feels this on climbing to the temple com-



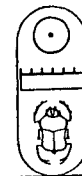
The exterior of the Marble Temple and Monastery in Bangkok, Thailand. Inside the complex 52 Buddha statues are housed. Each one is different—representing a different time period, gesture, or district of Thailand.

plex. Destroyed by Moslem invaders in the 14th century, Swayambhunath was quickly rebuilt. It remains today a most important and powerful Buddhist shrine. Pilgrims from throughout the world arrive continuously, circling clockwise around Swayambhunath and spinning their prayer wheels.

Continuing our journey, we arrived at the sacred pilgrimage site of Boudanath Stupa—location of many Tibetan Buddhist monasteries and, because of the large number of Tibetan refugees, an area rich in Tibetan culture.

At another site, Jamchen Lhakhang Monastery, twenty-six members of our group accepted Buddhist refuge from H.E. Chogy Trichen Rinpoche, head of the Tsarpa subsect of the Sakya Order of Tibetan (Vajrayana) Buddhism, one of the most highly respected living scholars and high lamas from Tibet. I was especially inspired by this *auspicious* meeting because this particular lama had given me Gelong or Bhikshu vows (full ordination in Tibetan Buddhism) when touring the United States in 1988.

But Nepal is not sacred to Buddhists alone. We also visited two sacred Hindu sites: a group of temples in Bhatgaon and the temple at Pashupatinath alongside the Bagmati River. Here, beneath the largest temple erected to the Hindu god Shiva—Lord of the Animals and god of both destruction and creation—we observed cre-



mation ceremonies in preparation and in progress.

Before leaving the mountain kingdom of Nepal we took part in a very special event, one to be long remembered and cherished by each of us. On the evening of September 14, 1989, in the Soaltee Oberoi Hotel, Kathmandu, we conducted the first Rosicrucian Convocation in Nepal with AMORC Supreme Archivist Warren Russeff acting as Master. Among the wonders of mystic Nepal our consciousness was raised in the ever-enlightening and refreshing experience of Rosicrucian Convocation. This was a first step of many that would take us further into the mysteries of the East.

Into India

From Nepal we journeyed into India—specifically Srinagar in the southern part of beautiful Kashmir—where we rested in the fabled Moghul garden of Shalimar and meditated in a 17th century mystic Sufi school. And later we visited the famous Taj Mahal and other exotic monuments of this fascinating and ancient civilization. But our adventures in India, and later among the Shinto and Buddhist shrines of Japan, will have to wait for Part II of this article, which will appear in the upcoming March issue of the *Rosicrucian Digest*.



The author, Ven. Kunga Gyaltsen, greeting a fellow Buddhist monk outside the Temple of the Emerald Buddha, Bangkok, Thailand.

In closing, I just want to add that Rosicrucian tours, excellently produced and led by the Distant Horizon's team of Francis and Benita Fernandes, are always mind and soul expanding. Such a tour is one of life's most enriching experiences—especially such a well-coordinated tour in the company of fellow Rosicrucians. We all felt that special connection during the inspiring evening Convocation in Kathmandu, Nepal—the first Rosicrucian Convention in that ancient land—and that wonderful feeling carried through the entire tour. Journeys of significance—metaphysical and otherwise—always begin with one step. △

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.

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Attachments As Obstacles to Growth

*Attaching to the Process of Personal
Development Through Objects of
Attachment*

by *James H. Baker, Ph.D.*

There are two phases of personal development. The first phase is the formation of ideas, which are then attached to objects. The second phase is the transformation of these ideas into action, which is accompanied by the appropriate mental and physical actions.

These two phases are inseparable only in a technical sense. Most of the time they operate concurrently—even when the are not fully aware of them. It is useful to remember that creative activities need not be conscious; truly, the human mind is

capable of operating in a state of unconsciousness, and in this state it is able to create work.

One thing is certain, however: if the skilled direction of forces in the first phase is seriously impeded, the second phase is blocked. Concentration, which blocks out distraction, or control, which oscillates or splits the energies, that they will become a barrier to creativity, rendering us less powerful, if not totally unproductive, in our personal attainments.

Students of mysticism are involved in work of great import. Incidental to that work, they find it necessary to create new situations and new circumstances for both self-preparation and service to others. It is precisely because of the importance of their work and its requirements

for creativity that, sooner or later, they encounter an admonition to free themselves from attachments.

Now, this can prove to be quite annoying. Having become more sensitive and capable of emotional response by virtue of serious study, trial, test, and attainment, this advice seems peculiarly ill timed, as though it were intended to deprive them of exactly those things that should now be enjoyed even more. Counsel regarding the lessening of attachment appears to many as a request that they become aloof, isolate themselves from human companions, and in reality forego the enjoyment of a significant aspect of human living.

However, removing or lessening attachments does not equate to becoming estranged from human living. Neither does it mean being emotionally cold or inhuman in dealings with other people. Rather, it has to do with *freeing the consciousness*. Simply stated, removal of attachments permits advancement to a higher level of awareness. From this elevated vantage point, the student of life can view life's events with more perception; and, because of a more encompassing perspective, direct energies more adeptly.

The Meaning of Attachment

To understand how this can be, we must further explore the concept of attachments. Just what does "attachment" mean? One might define attachment as a feeling that binds one to a person, thing, cause, or ideal. There are also related connotations of being fastened. Thus, two things stand out in this definition: a binding and an emotional mechanism.

Commonly, in terms of the individual, the word *attachment* connotes something that one is trying to keep or hold on to, to the degree that one is seemingly fastened to it. Therefore, let us begin exploring this idea of attachment by considering the cause of this desire to hold on.

Evidently, people hold on to things so tenaciously because they feel that letting go of, or losing, such things would somehow diminish self or lessen its importance. This notion arises through our habit of associating objects in our environment with our-

selves in such a way that these objects or possessions seem to be a part of us. In the terms of social psychology, objects become a part of our extended self, that immediate environment or zone outside of ourselves over which we exercise control. Cognitively and emotionally, this extended self is incorporated into a person's self-image, leading to behaviors that will defend and help retain the objects in question.

Furthermore, we are culturally conditioned to gauge our own worth as well as the worth of other human beings by quantities; that is, by accumulations of this or that. In effect, the measure of possessions becomes the measure of the person. Given this conditioning, it is a natural tendency to hold on to one's possessions.

Possessions, as that word is being used here, can include such intangible things as titles, degrees, occupations, and even concepts or theories. However, please understand that possessions alone are not the point of this discussion. If they were, we would only be addressing acquisitiveness or greed. In fact, we must avoid any narrow concentration on possessions, because objects of attachment can also be persons, groups, causes, localities, or periods of time. Again, the nature of the thing is unimportant.

Attachment As A Process

Let us move beyond this focus on objects. It is vital to realize that objects are not attachments. Attachment is a *process* and objects are only a focal point for that process. That is why the character of the object has so little significance. Whether or not an object is perceived as good or bad, it can easily become the focus of attachment. At issue, then, is not the object, but rather a more encompassing phenomenon that transcends mere objects. Attachment is the net result of a sequence of actions that includes acquiring, possessing, and holding on. Therefore, it is the process of attachment with which we must concern ourselves.

What, then, is that process? In other words, just how are attachments formed? Quite easily, it seems. As an object is identified in the awareness, energy is invested in

it. If this process is continued, a point is reached where there exists a somewhat permanent investment of the energies of consciousness. With this permanence, there exists an attachment. This is why anything in which the energies of consciousness may be invested can become an object of attachment.

Attachment frequently results from consciously directed energies. Oftentimes we knowingly form attachments; that is, we make a decision to commit our personal energies. However, we are also creatures of habit. Things we do often enough become habitual. This mechanism of habit formation is in reality no less than the relatively permanent investment of energy that constitutes attachment.

that they are flowing of their own momentum.

That attachments need not be the result of conscious direction is a point worthy of emphasis. Many attachments can exist quite unknown, even unsuspected, and our personal energies can be surrendered without decision. Indeed, the very simplicity of the process of attachment formation constitutes a large part of the problem.

Inhibiting Attachments

Let us approach the subject of attachment from another angle. Is an object of attachment something we are holding on to; or, conversely, is it something to which we are bound? Actually, it is both. Attachment has less to do with what we have than with

“It is an essential of mystical development to learn to see oneself as Self; not as encrustations, attributes, ascriptions, or possessions. It is a mistake, mystically speaking, to attach much importance to anything external, no matter how emotionally satisfying or seemingly significant.”

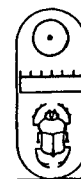
Drains upon our energies can also slip in through connection with consciously approved attachments. Things associated, rightly or wrongly, with the focus of attachment, can themselves become new foci. This can easily occur if the link between them and the original object is not questioned, or if their own merit goes unexamined. Into this category fall such things as cultural givens; that is, prescriptions and proscriptions, definitions of reality, and so forth. Also included are peer pressures, beliefs, and superstitions, a great number of which are commonly accepted by the individual, *in toto*, and without question.

To reiterate, then, attachment is nothing more than a process in which we consistently invest our energies through wilful direction—or in which we allow energies to be drawn away from us through habit or lack of awareness. Once established, attachments continue to drain our energies. These are now lost energies, in the sense

what has us. However, it is important to emphasize that attachments are not objects that cling to us. Objects do not have the power or ability to do that. Rather, we attach ourselves to them.

Quite simply, be they material possessions, persons, ideas, or whatever, objects of attachment become such because we place energy in them. Feeling a need to hold on to them, as though fearing their loss, we invest consciousness in these things external to us, and in ways to keep them or retain control over them. It is we who fasten our energies to objects and that is how we come to be bound by attachments. Consciously or unconsciously, the fastening is done by ourselves.

Even so, what real harm is there in attachment? Just this: it is inimical to progress on the mystical path because it detracts from self-knowledge, blinds one to inner vision, inhibits decision-making, and saps creative energies. Now that rather powerful statement demands explanation. ⇨



Investment of energies in an object of attachment gives that object a life of its own, so to speak. It becomes reified; that is, a thing in itself. Because it takes on an existence of its own, it tends to become frozen in image, an unchanging reality. And because it is accepted as an unalterable reality, it reacts in an inhibiting fashion upon everything associated with it.

Attachment to extended-self objects inhibits true self-knowledge. It is an essential of mystical development to learn to see oneself as Self; not as encrustations, attributes, ascriptions, or possessions. It is a mistake, mystically speaking, to attach much importance to anything external, no matter how emotionally satisfying or seemingly significant.

Let us look once again at possessions. Material objects may be amassed as a hedge against deprivation of life's necessities. Another reason to acquire and keep material possessions is to have power over others. And still another reason is for self-esteem, i.e., as evidence of success.

However, individuals impart too much meaning to these things. On the one hand, they become sentimental as to the origin of their possessions. On the other, they become very defensive as to the retention or loss of these valued things in the future. Tremendous energies are required to acquire, maintain, and defend possessions.

Creating False Self-Images

The dual problem, then, is that energies are locked in; and, they are tied up in realities which serve only to give to the person an illusion of strength and a false security in this ephemeral material world.

Individuals allow too much of their self-image to become dependent upon these material possessions. While the miser is often used as an example of attachment to material things, most people are just as strongly attached to their few or many possessions, if not because of intrinsic value, then out of sentiment. Focused on these objects, they are tied to material realities and not free to move unfettered in the world. Furthermore, other people can manipulate them by controlling, providing, or threatening these possessions.

[18]

Surely, though, one might object, there can be noble attachments. For example, is there anything wrong with a "feeling that binds one" to a person, group, or idea? Perhaps not—so long as that binding is conscious and voluntary, in the sense of an examined commitment. However, habit intervenes and conscious direction is transformed into the habitual. And this automaticity is dangerous. While it is true that heroism frequently results because of profound emotional bonding to an ideal or even a person, we have all witnessed the tragedies that can result from people being uncritically loyal to an individual, a group, or an idea.

With attachment to people, groups, or relationships, comes a dependency of the self-concept upon externals. These people can manipulate and control. The individual knows little of self apart from relationships with others. The more significant these other people are, the more they can control, the more they influence. To accommodate them, the person must often violate self's counsel, or refuse to hear the voice of self at all. In the quest for external validation, a terrible need for approval at any personal cost is common.

The Illusions of Thought

Attachment to ideas or concepts is no better. No concept does full justice to what is. All ideas are but useful or harmful illusions, anyway. Vision is occluded by attachment because one cannot see the new unless the possibility of a new vision is admitted. Attachment keeps people from seeing new or different things, or from seeing old things in new ways. Moreover, not only do they not see; they do not even search. Thus, their reality is markedly fixed. Only catastrophe can shake their set beliefs. In the personal sphere, this fixedness equates to non-adaptability; in the social sphere, it is a cause of revolution.

Perhaps the most powerful attachment in the realm of ideas is to personal creations. More progress has been stalled by this than by any other cause. More perversion of science and research occurs because of this than can be measured. The force of this type of attachment even impelled a renowned

(continued on page 36)

ROSE-CROIX UNIVERSITY INTERNATIONAL

	KEY	UNITS	CLASS	INSTRUCTOR	LOCATION	DATES
SPRING SEMESTER 1990	+++	2	SATURN'S MILL: THE MYTH	Terry Alden	Rosicrucian Park	Feb. 14 - Mar. 14 Wed. 7 - 9 p.m.
	*+	3	INTRODUCTION TO MYSTICISM	Jennifer Rycenga	Rosicrucian Park	Feb. 1 - Apr. 12 Thu. 6 - 9 p.m.
	+++ +	2	ILLUMINATI/HIERARCHY REVIEW	Warren Russeff	Rosicrucian Park	Feb. 12 - Apr. 23 Mon. 7 - 9 p.m.
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	New York City	Nov. 13 - Dec. 18
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	Vancouver, B.C.	Jan. 26 - Feb. 3
	*+	3	ALCHEMY OF THOUGHT	Alberto LaCava	Sydney, Aust.	Jan. 29 - Feb. 2
	+++	2	LIVING THE DREAMING	Peter Bindon	Auckland, N.Z.	Feb. 2 - Feb. 6
	+++	2	INITIATIONS OF THE MIND	Robin Thompson	Los Angeles	Feb. 23 - Feb. 25
	*+	3	ROTA MUNDI: THE COSMIC CLOCKS	Alberto LaCava	New York City	to be announced
	*+	3	ALQUIMIA DEL PENSAMIENTO	Alberto LaCava	New York City	to be announced
SUMMER SEMESTER 1990	*+	3	COSMIC POWER OF MUSIC	Nelson Harrison	Rosicrucian Park	to be announced
	*+	3	COMPARATIVE MYTH	Elisabeth Stein	Rosicrucian Park	Jun. 18 - Jun. 22
	λ***+	3	ALCHEMY II-a	Fenzke & Glass	Rosicrucian Park	Jun. 18 - Jun. 22
	λ***+	3	ALCHEMY II-b	Fenzke & Glass	Rosicrucian Park	Jun. 25 - Jun. 29
	+++	2	INITIATIONS OF THE MIND	Robin Thompson	Rosicrucian Park	Jun. 25 - Jun. 29
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	Rosicrucian Park	Jul. 2 - Jul. 6
	+++	2	CREATIVE WRITING	Louise Vernon	Rosicrucian Park	Jul. 2 - Jul. 6
	+++	2	SALUD FISICA Y MENTAL	Pedro Morales	Rosicrucian Park	Jul. 30 - Aug. 4
	+++	2	LA REALIZACION ROSACRUZ	George Graham	Rosicrucian Park	Jul. 30 - Aug. 4
	*+	3	COSMIC POWER OF MUSIC	Nelson Harrison	Baltimore	Jul. 22 - 27
	*+	3	ALCHEMY & KABBALAH	Maltimore Smith	Baltimore	Jul. 22 - 27
	*+	3	COMPARATIVE MYTH	Elisabeth Stein	Pennsylvania	to be announced
	*+	3	COSMIC POWER OF MUSIC	Nelson Harrison	Pennsylvania	to be announced

KEY:
 * open to members & non-members
 ** open to members
 *** members 10th degree & higher
 λ prerequisite: Alchemy I
 + regular RCU
 ++ continuing education RCU

Tuition & Fees:

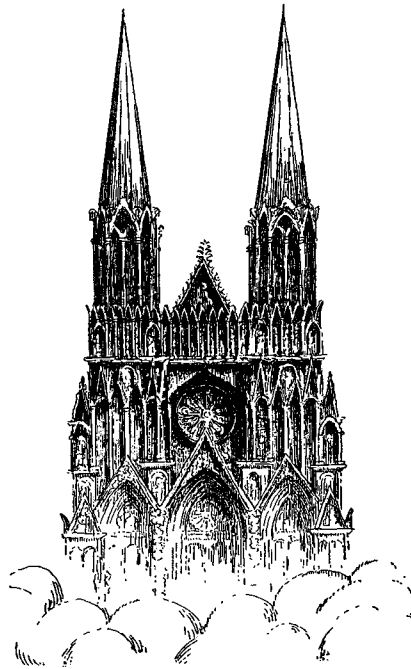
Regular RCU:
 Continuing Education RCU:

CREDITS	NON-MEMBERS	MEMBERS
3 units	\$175	\$150
2 units	\$125	\$105
3 units	\$125	\$105
2 units	\$ 90	\$ 75

1 unit = 10 hrs. of instruction

A \$25 non-refundable registration fee is included in the above.

For more information, call 408/287-9171, ext. 264, or write: The Registrar, Rose-Croix University International, 1342 Naglee Avenue, San Jose, CA 95191-0001, U.S.A.



The Celestial Sanctum

Worthiness

by Donna G. O'Neill, F.R.C.

AM I WORTHY? How often we ask ourselves this question as we walk the path of the seeker! But, what do we really mean when we ask if we are worthy? And who determines our worthiness?

When we feel discouraged or lacking in some way, these questions plague us. We may even feel that we do not deserve to receive mystical teachings and wonder if we should continue the Rosicrucian studies. It is common for a student on the Path to experience such self-doubt from time to time because, as students of mysticism, we invest a lot of energy formulating and thinking about our highest ideals. In contrast, our shortcomings seem all the more worrisome. We may even feel that overcoming our faults is a hopeless task.

Therefore, we often feel unworthy because of the sincerity of our strong inner desire to achieve our highest ideals. At these times of discouragement, we do not see the

distance we have traveled on the Path. We do not see the inner changes which have already taken place. Instead, we judge ourselves in terms of what we have yet to accomplish or overcome, and not in terms of what we have achieved.

Our Original Motive

A feeling of unworthiness can occur when we compare ourselves to others who appear to be progressing faster than ourselves. For instance, perhaps a student feels that someone else is more successful in developing psychic abilities. Indeed, one of the most common reasons reported by our students for feelings of unworthiness is due to this supposed lack of success with the psychic exercises. But, psychic abilities do not necessarily indicate spiritual unfolding. True, the Rosicrucian exercises do deal with psychic development, as this helps the student become more sensitive to the subtle inner urging of the Master Within. However, we must remember that what is important is this *relationship* with the Master Within, and not one's psychic ability.

In fact, if the student becomes obsessed with showing off his or her psychic abilities and uses them to control or impress others so as to feel important, the student can fall into a trap which inhibits true spiritual growth. To put this in context, psychic development can be readily compared to physical development. Just as the body can be developed with exercise and proper nurturing, so can our psychic abilities be developed. But, this development—be it physical or psychic—does not determine our spiritual advancement; rather, our motives and goals do. Psychic development is only a tool we can use to achieve these ends.

Even though Rosicrucian students may seemingly fail to get results when practicing the monograph exercises, they are surely benefiting on many levels, although they may not be aware of it at the time. However, in time of great need we can be assured that the understanding we are gaining will serve us.

When assessing our progress it is important to keep in perspective the different motives and priorities we all have which affect the way we advance. Thinking back to

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the motive we gave for joining the Order, we may find a key. For instance, if our motive for membership was to bring harmony into our life or to serve others, it may be that some other aspect of the teachings is not as vitally important to us. We will see the most progress in those areas of our studies upon which we place our highest priority. Thus, it is more helpful for us to look to our own priorities when judging our progress. Such progress is entirely an *individual* matter, as our unique character determines where each of us begins and the rate of development we each exhibit.

Change in Our Lives

Another reason for feelings of unworthiness may be brought about by disruptions in our lives. Indeed, such changes may even be brought about by our mystical pursuits. This is because anyone engaging in the real inner work of mystical studies will be promoting inner transformation, and this will necessarily, after a period of time, create change in our outer lives.

Changes in our lives, even the good ones, can be stressful. However, if we do not understand that change is inevitable, we may feel that the turmoil in our lives must mean we are doing something wrong, and hence we must be unworthy. However, such difficulties may herald an inner transformation and an important period of growth wherein an outer change in our life is necessary. These changes are an example of devolution and evolution. The old must disintegrate before the new can be built. Although we may feel unworthy during the disintegration, later, when we realize our renewal, we can rejoice.

To Be Worthy

As we can see, it seems that feelings of unworthiness may actually indicate true worthiness. This is because the desire for worthiness is so strong we may falsely judge ourselves. But what is worthiness, and how can we know if we are worthy of mystical teachings?

To be worthy we must first have the aspiration for spiritual ideals, a desire for spiritual knowledge. This desire will motivate us to pursue our spiritual goals.

To be worthy we must be objective, maintaining an open mind to new ideas. In learning anything new we must be willing to change our thinking in some way. But this is never more vital than in mystical studies.

To be worthy we must have the courage to face the changes which are inevitable in our lives. To change our thinking is to change our lives. Therefore, we must be courageous in our willingness to accept the necessary transformations brought about by spiritual advancement.

To be worthy we must have the willingness to accept the personal responsibility which comes with greater understanding. Responsibility for ourselves and for everything we do is necessary for our learning process.

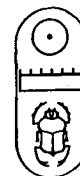
These four attributes of aspiration, objectivity, courage, and responsibility are based upon attitude, not attainment. An attitude consisting of these attributes displays a readiness to learn which is necessary to mystical studies.

A dear friend of mine, when beginning his training as a minister, said to his teacher: "I feel embarrassed, I don't know if I am worthy." His teacher answered, "The solution to your problem is simple. You must make the admission that you are not perfect. Thereby, you will set yourself free to learn."

This, indeed, is a good definition of worthiness. What we should seek is not perfection, but a desire to learn—an aspiration to reach our highest ideals.

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.



Self-Mastery

Path to A World Renaissance

by Dorothy Stewart, F.R.C.
Grand Regional Administrator, AMORC

THE IDEA of becoming acquainted with one's Self is not new. This has long been the quest of humanity—be it accomplished through internal searching or through the study of Nature's works, or both. And the Rosicrucian Order teaches us of the Macrocosm's reflection upon the Microcosm—helping us to recognize that what occurs on a small scale simply reflects the larger, awe-inspiring activities of the Universe. This empowers us with a great responsibility.

How great is our smallest thought, let alone that which mind assigns dimension and is uttered through speech or written form. Indeed, then, how can we not recognize the Divinity within each of us and the great contributions every individual is privileged to make during his or her span of existence?

Many members of society are at a loss as to how they can use the great tools provided each of us—mind, consciousness, soul, soul personality, and the human form. Yet they are eager to learn, and so there is a great search underway in the world for answers. For many reading this article, their individual search has led to the Rosicrucian Order, AMORC. As the student will recognize after beginning a study of the Rosicrucian teachings, the search does not end simply by affiliating; rather, it is another beginning.

As an ever-evolving organization, AMORC is attempting to meet the needs of awakening consciousness within the individual student and society at large. At present, AMORC is in the midst of a renaissance, an awakening. What is taking place is a rebirth of Rosicrucian traditions and truths on all levels—physical, mundane, psychic, and spiritual. These traditions remain unchanged, but are expressed through a new

vehicle. We create our realities and must ever keep them moving forward and advancing.

A Tool for Growth

The early Rosicrucian lessons provide us with an essential tool capable of bridging the distance between our objective thinking and an awakened state of being. This tool is the *overall exercise*. In performing this exercise, the student projects his consciousness to the various parts of the body, becoming aware of each individual part. This awareness is the first aspect of the exercise, and the second is the bringing together and the finding of true unity between the various parts of one's body. There is a gradual progression of consciousness from the feet to the top of the head, resulting in invigoration and renewed energy.

Those of you who have taken part in this exercise have undoubtedly experienced an awakening of your entire being and performed an exercise in concentration, which can provide a bridge supporting the more demanding tasks which lie ahead.

Applying AMORC's Teachings

As a cultural organization, AMORC touches upon the very essence of society—the family structure, education, and of course, the spiritual essence of a people—all that makes up a culture. In a world environment, a conscious flexibility is mandatory for success and, if you will, survival. We must open so much more than our eyes to achieve this end.

Can each of us learn to *utilize* the tools such as the overall exercise with which we are provided through the teachings? Can we attempt the projection of thought to world communities, resulting in renewed vigor in

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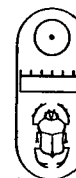
these areas, an uplifting of spirit, and then visualize the unity of all cultures? Knowing others is a Path to knowing Self.

Our Order, with its traditions, rituals, and principles, has long stood for progressive ideas, being always on the leading edge of education and enlightenment. If we are to continue in this vein, we must take the next steps in our mystical training, that is, the practical *application* of what our lessons provide in dealing with everyday situations. We are training to be leaders in thought and action. This is in contrast to what many popular groups may offer in the way of a Path.

Our members are entrusted with a sacred knowledge. The contribution of each

member to the Greater Light is by the application of this knowledge to daily situations and, through meditation and Convocations, the application of this knowledge to the world at large. This is our "AMRA." This is the *service* providing the practical application of what is given to us through the medium of the monographs. We give back what was imparted to us through our actions.

The AMORC Supreme Temple and the affiliated bodies are ideal places in which to enact various forms of Service. You who support and attend the activities of these groups are participating in the Great Work. The attitude with which you approach this Service is also very important—another important aspect of self-mastery. ⇒



All of us are given opportunities to serve, to give our best efforts to the Order, and to give in our own way. Some are also provided with great opportunities and challenges, and are called upon to serve as officers. Those who serve as officers of our Order may be the visible symbols of its ideals and purposes; however, every Rosicrucian is also a living symbol of the perpetuation and future of the Order. Each member, through individual pursuit of self-knowledge and self-mastery, is a credit to our Ancient, Mystical Order of the Rose Cross.

Visualizing AMORC's World Role

For the next few moments I would like the reader to join me in a constructive visualization. Focus, if you will, on the concept of a "renaissance" and those images and connotations the concept brings to your mind. Visualize an international, fraternal, traditional, and mystical Order, holding no political or religious affiliations, functioning in every part of the world. An Order with an international university, striving to provide an education to all sincere seekers—an education of the intellect, spirit, and heart. Affiliated groups of dedicated Rosicrucian members sponsor this vital education on campuses around the world. This education also takes place through the examples of the lives and actions of the Order's members.

Continue to visualize this international, fraternal, traditional, and mystical Order as one of love, which by its very nature is a vehicle to raise the consciousness of every individual who will simply recall the sacred Light with which we are all entrusted. Our visualization truly illustrates the path to a renaissance of world thought and conduct.

Reflect for a moment on the personal renaissance the Rosicrucian Order has brought into your own life. How may each one of us utilize the Order's gifts and tools to benefit and awaken the consciousness of all humanity? In recalling the visions of your personal renaissance, how have you applied the Order's teachings in your life? Each of us needs to manifest in a practical manner that which mystical awareness has brought into our conscious realization. We [24]

will surely be provided with many opportunities to use our personal applications.

In further exploring the concept of a Rosicrucian Renaissance, I would like to acknowledge the great contribution—possibly *the* greatest contribution—to the physical organization of AMORC made by our beloved past Emperor, Ralph M. Lewis. He is responsible for bringing our Order into the world community.

As a reflection of his work, there are now ten AMORC Grand Lodges representing nations speaking Spanish, Portuguese, German, French, Dutch, Japanese, Greek, Italian, English, Danish, Swedish, Norwegian, and Finnish. Each Grand Lodge has a functioning Grand Council consisting of a Grand Master and Grand Councilors, and some also include a Grand Secretary, Grand Treasurer, and Directors, as their respective needs require. The Grand Master's Council, which was established three years ago, meets annually to discuss ways and means to implement the international goals of the Supreme Grand Lodge and establish international standards for our members and affiliated bodies.

Rosicrucians who have participated in our Convocations can personally attest to the collective energy of so many fratres and sorores coming together for a common purpose. The incredible power of several nations or a world community of Rosicrucians meeting for the same purpose is mind boggling.

Fulfilling Our Mission

I think we are all aware of our potential to fulfill the great cosmic mission which Frater H. Spencer Lewis advanced in the United States and which Frater Ralph Lewis disseminated internationally. We stand on the shoulders of those who came before us with this awesome *responsibility* to fulfill our potential.

Presently our Rosicrucian affiliated bodies are meeting in certain areas of the world where there are government restrictions, areas where assemblies or meetings are prohibited by the government. But because of what we are and what we represent, our Order is permitted to organize and function.

For example, at the present time, through research into the Chinese healing art of Qi-Gong which makes use of internal energy or "Qi" (what Rosicrucians commonly refer to as "Vital Life Force"), the Order is establishing an educational tie with China. Even the Great Wall is not a barrier to the ideals and purposes of our beloved Order.

These are but a few examples of the Work the Order is already accomplishing. Your own lives and your own acts of personal Service provide many more examples.

When we speak of our goal of self-mastery, we recognize that once achieved, this too is not an end. Our Work is truly to benefit all peoples and all nations, *beginning* with self-mastery. Through self-mastery, we develop an understanding among all peoples of our true mystical unity. This will truly initiate a renaissance—an awakening of world consciousness and the enlightenment of humanity. Δ

ROSICRUCIAN CONCLAVES

San Antonio, Texas

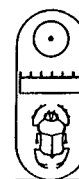
Southwest Regional Conclave—May 4-6, 1990. Grand Lodge will be represented by Soror Pamela Johnson, Director of AMORC's Department of Instruction. For more information, please contact Maria Martinez, Chairperson, c/o Mystical Rose Chapter, AMORC, P.O. Box 29386, San Antonio, TX 78229.

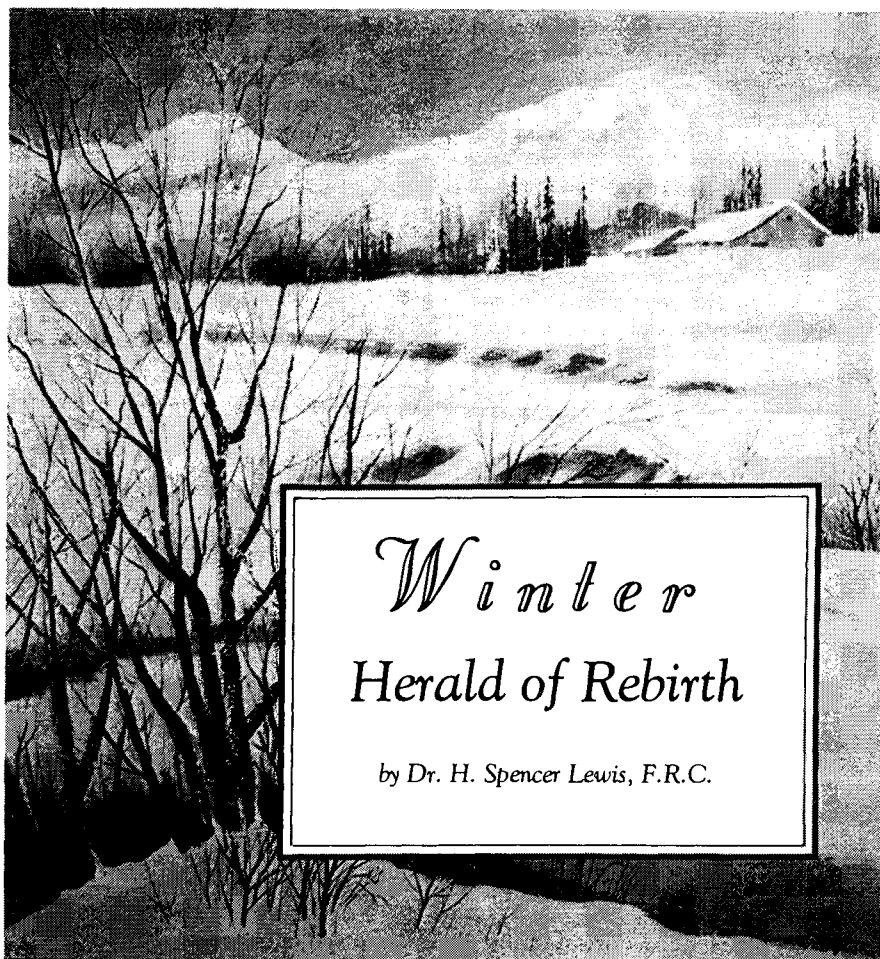
Port-of-Spain, Trinidad

Caribbean Regional Conclave—May 18-20, 1990, The Trinidad Hilton Hotel, Lady Young Road, Port-of-Spain. Grand Lodge will be represented by Frater Gary L. Stewart, Imperator of AMORC, and Dorothy Stewart, AMORC's Grand Regional Administrator. For more information, please contact Soror Tara Durham, Conclave Secretary, c/o Trinidad Chapter, AMORC, P.O. Box 1269, Port-of-Spain, Trinidad, West Indies.

Liverpool, England

United Kingdom Convention—August 10-12, 1990, University of Liverpool, The Greenbank House, Greenbank Lane, Liverpool. Grand Lodge will be represented by Soror Donna O'Neill, English Grand Master of AMORC, and Frater Ken O'Neill, Director of MIS. For more information, please contact Freddie Almond, Chairperson, c/o Pythagoras Chapter, 19 Dovedale Road, Liverpool L18 1DN, England.





Winter Herald of Rebirth

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

**The
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January
1990**

THIS IS a wonderful period of the year. We are always reminded of the beginning of life when winter is at hand. Naturally, we compare the winter months with the close of life not because it suggests death but because it suggests change and transition.

It is not my purpose to direct your thought toward that event in life, nor do I intend to make you feel very serious or sad, but I do want to bring to your mind that the outstanding feature of life is *change*. In fact, were it not for the law of change, and if things did not continually change, life would not only be void of events, but there would be no life and, moreover, no interest in living. We must accustom ourselves to

change. The much-talked-about theory of evolution is based upon this observed fact of nature.

True, many scientists, having learned such facts from observation, have set them into long and complicated imaginings and evolved a theory and process of life that is without foundation in many of its elements or secondary principles at least. But there is no doubt that evolution is a fundamental law of nature, and we see it everywhere.

The old philosophers used to say that only one thing is definite or unchangeable about matter, and that is its *changeableness*. In other words, life and that which composes it and of which it is composed, as well

as the elements manifesting it, all are constantly in a changeable state. One of the old philosophers lightly stated that you could not put your finger on anything in the material world and say it is this or that because before you could speak the words, it would have changed to something else.

Does not that remind you of your own experiences in life? Can you not see that each day, if not each hour, has brought some change in the nature of your problems and pleasures, in your sorrows and interests? And think for one moment what living would be like if these changes suddenly stopped and if each day and hour were exactly the same—so much so that you could not readily and easily note what is taking place.

The Law of Change

These great changes are taking place in nature and, in fact, in the working of the Cosmic and its laws on Earth. What may be constantly going on above this plane or on a higher plane than this one we do not know. But we do know that from the lowest form of cell life up to the highest expression of such cell life, which is man, changes are occurring every year, every cycle, every great period of time.

Man, in order to evolve and become what nature and God intended him to be, must attune himself with this process of constant change. He must become a part of the great parade of onward marchers which constitutes the army of evolution throughout nature. The moment any man or woman ceases to be of that onward movement, he does not stand still. He simply retrogrades, because nature and all of mankind pass on and leave him standing, as it were, or moving backward until in a very short time he finds himself among the undeveloped, the

unprogressive, the ignorant, and the sufferers.

I have just said that it is necessary for us to attune with the onward progression. The question is, How shall we do this? Can we just voluntarily proclaim ourselves a part of the progression? Can we simply stand up in the midst of all that surrounds us and say, "I, too, am moving forward"? No, something more than this is necessary.

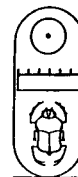
First of all, we must become fundamentally sound in our understanding and in our reasoning. We cannot reason properly if we do not understand properly, and we cannot understand properly unless our reason has been trained to function in the right and logical manner.

Fundamental Principles

You have heard much in the last few years about the establishment of world peace and harmony, but you must understand that peace and harmony and cooperation among different peoples of different tongues and minds can never truly come about until all mankind thinks and understands alike—not until then can they all agree on certain necessary fundamentals. We know, then, that the first necessary step in the development of man to the highest standard of cooperative thinking and acting is to educate him in those fundamental laws, principles, and facts about nature and himself, whereby he is able to comprehend, understand, and think properly.

This is what the Rosicrucian Order has been doing for hundreds of years. In our own times this organization has been leading the thoughts, directing the thinking, and promulgating the teachings which lead to a comprehensive understanding of nature, of God, and of man's relation to both of these

"These great changes are taking place in nature and, in fact, in the working of the Cosmic and its laws on Earth. . . . from the lowest form of cell life up to the highest expression of such cell life. . . . changes are occurring every year, every cycle, every great period of time."



divine principles and powers. Incidentally, the teachings have also educated man in regard to many of the other laws and principles of this material world that enable him to live better, more happily and healthfully, and be more successful in his various spheres. This is the first step toward bringing man into the line of progression and attuning him with the onward march of nature.

We do not have to go back to the writings of the ancients nor do we have to refer to the writings and records of those of the Middle Ages to discover that the Rosicrucians and many other similar organizations have had a great bearing upon the advancement of man and especially upon the freedom that it has brought about from those enslaving conditions of ignorance and superstition.

The Returning Light

We read of the changed mental attitude on the part of thousands, and we hear from their own lips the testimony of how they have conquered, how their visions have been broadened, their outlook made keen, and how they have gained greater perspective and wiped away their discouragement; also how power to do and to dare has come to them through knowledge, hope, and through *Light, Life, and Love*. This constitutes the reward that comes for efforts put forward and for the ideals we hold in our hearts.

We hope that none of our readers believes today, as did many in the Middle Ages, that the learned men of science and adepts of mysticism can reveal to the inquiring mind some simple process where, by snapping of the fingers or by the use of some magical word, the great laws of nature will hold back their powers or will exert themselves unduly to produce a miracle. We know today that the power to do comes from the power of understanding, and that such is the natural result of knowledge. We know, furthermore, that knowledge that begets such understanding is not acquired quickly or easily.

Furthermore, we know that if the knowledge we seek is for the purpose of developing faculties and functions within us, we must proceed slowly in order to give time to

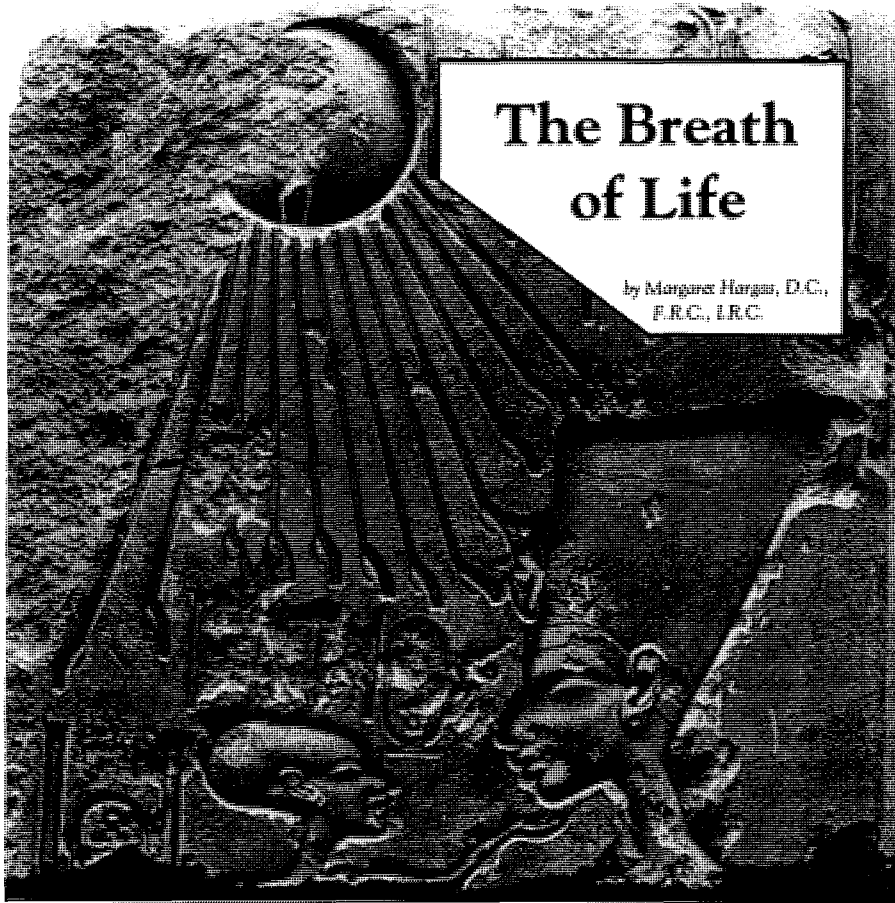
the faculties within our being to develop coordinately and systematically along with our comprehension. A musician or a student of music takes a single lesson at a time and practices it well so that the faculty exercised through his fingers, through his eyes in reading, his ears in hearing, develops along with his comprehension of the laws and principles involved.

And the same is true of the student who studies nature and the laws of his own being. He must proceed slowly enough to allow each one of the dormant faculties within him to be awakened and developed. It must slowly and carefully grow, and to such strength and power as will be lasting and dependable.

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

It is as though we were journeying along the mountain between hills that cut off our vision and suddenly, at a turn, we find ourselves upon a great plateau of broad vision and beauty. It may not be the highest plateau of that mountain, it may not be of the height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the great perspective of nature. We are out in the open, perhaps alone with God and our inner selves, but it is *springtime* there and all of the winter of the past is left behind. We know how lovely it is to live, how wonderful are *Light and Life and Love*.

These are my thoughts at this wintertime. I pass them on for your reflection so that you too may find in them an inspiration.



The Breath of Life

by Margaret Hargus, D.C.,
P.R.C., I.R.C.

EACH OF US is aware that the function of breathing is vital to the body and to the sustaining of life. It is the source of precious energy—the life essence—we use to sustain ourselves and grow within our physical and psychic environments. Breathing provides the cells with oxygen and permits the cells' waste product—carbon dioxide—to be eliminated by the body. In fact, the lungs actually expell twenty-five percent of all bodily waste—a very high percentage when you consider that we do not usually think of the lungs as an excretory organ.

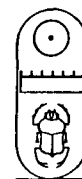
Breathing also affects our immune function, mental clarity and alertness, vitality, and energy levels.

The author, a Chiropractor, and Rosicrucian, is a member of the Order's International Research Council.

The breath, for obvious reasons, has long been associated in the human mind as the life essence which is drawn into man with his first breath and departs from man with his dying breath. Indeed, the classics of Oriental medicine describe the vital life force, or universal energy, as being taken into the body with the breath, and then the lungs extract this vital substance from the air, making it available for use by the body.

The ancient Chinese were not the only civilization to associate the breath with the vital life force. From the ancient Greek we have the word *pneuma*, meaning both spirit and breath. In English, we borrow this word intact and define it as the vital life force.

From Latin comes the word *spiritus*. This one word was used to express breathing, the breath of life, soul, mind, spirit, and—the association here is quite interesting—courage. From *spiritus* we have the words inspire,



aspire, and expire; words not only relating to physical processes but also to the heart and soul of man.

The ancient Egyptians, predating both the Greek and Roman civilizations, referred to this connection of man with the divine and eternal, and the intertwining of these with or through the breath, as *sahu*. This word was variously used to denote the breath, the soul, or the higher self. *Sa* was the term for the "divine fluid," the substance which gives life to man.

The Vedic tradition of ancient India, flourishing at roughly the same time as the Egyptian culture, refers to *atma*, meaning both the breath and the soul. This ancient word, related to the ancient Greek word *atmos* ("breath"), survives virtually intact in the modern German language as the verb *atmen*, meaning "to breathe."

Also from the Sanskrit comes the word *prana*, meaning both the breath and the life force which is common to all living things. Pranayama is a system of breathing techniques used in many of the yoga disciplines. The practice of pranayama is also used to awaken kundalini, which is the divine fire and the feminine aspect of the divine principle. Kundalini is usually represented as a coiled snake, residing at the base of the human spine.

Of course, breathing techniques are used in many disciplines for healing work and even for astral projection.

It is therefore interesting to note that there is a mechanism in the skeletal system of the body which is called the cranial-sacral pump. Cranial, of course, refers to the bones that make up the skull, and sacral refers to the sacrum, the triangular bone at the base of the spinal column. The word sacrum, incidentally, comes from the Latin *sacer*, "sacred," which is an intriguing cross reference to the seat of the kundalini energy. This pump mechanism creates the circulation of the cerebral spinal fluid which bathes the nervous system structures with nourishment, carries away waste, and provides a cushion for these precious organs.

It is none other than the steady rhythm of inhalation and exhalation that causes the

pumping of the cerebral spinal fluid to occur. The subtle motion of the breath rocks the sacrum and the temples of the skull gently and minutely, causing the flow to occur. The temples are actually two sides of the same bone which passes through the entire width of the skull.

The Huna tradition, which is preserved in the Polynesian culture and familiar to us as the doctrine of the Kahuna, the legendary masters of the elements, uses the breath to accomplish miracles and to move creation. The indrawing of the breath takes in the vital life force known as *mana*.

The word *mana* is also defined as to sacrifice, empower, revere, love, and desire greatly. Mana also refers to authority, skill, and capability. Mana is the root for the words truth, worship, ideas, meditation, confidence, and time. It is mana which opens communication between, and then integrates, the emotions, the intellect, and the higher self. It is, then, through the breath that the expression of life is begun, sustained, and refined.

Breathing More Efficiently

Approaching breathing from a more practical and physical point of view, we find that our breathing habits are generally less than efficient. Usually, the physical act of breathing is taken completely for granted. It is assumed—if it is thought of at all—that by virtue of the intake and outgo of air occurring, the breathing is correct. Unfortunately, with time, tension, poor postural habits, and restrictive clothing, we lose the natural breathing patterns that are spontaneous during early childhood.

The breath should be taken in and let out efficiently. To do this we must use the entire lung. The lungs are fairly large and fill the chest all the way from the collarbones down to the bottom of the rib cage.

If you place your hands over your chest and breathe normally, you should feel the rise and fall of the chest. Usually, however, only the upper chest and shoulders move with the breathing. Instead you should feel the expansion and contraction over the entire chest, along the sides, and over a portion of the back. The fuller the expansion of the lungs, the correspondingly greater

the amount of vital oxygen is taken in and the greater the amount of debris is removed from the lungs with the exhalation.

The deep, prolonged inhalation of a yawn is the automatic response of the body to the build-up of carbon dioxide waste in the bloodstream, caused by shallow breathing.

Breathing also affects our visual acuity, as anyone holding the breath until he or she sees spots can testify!

Breathing is also related to our emotional well-being. Our emotional state has an impact on our breathing rate and volume. Imagine for a moment the quick, ragged

breathing of anger. Obviously emotion affects breathing. Conversely, if you mimic this or any other emotion's breathing pattern, you can begin to create the physical and psychological changes that occur with that emotion.

Breathing in a natural unrestricted manner is an important and easy means to improve many facets of the physical, psychological, and spiritual makeup of the human being. It is our choice to use this understanding to our fullest capacity to improve our health, increase our mental clarity, and structure our physical and emotional well-being. Δ

Imperator Interview

(From page 9)

I think that what really started to awaken my awareness of such omneity were discussions with Ralph Lewis over a period of many years. He had a very intense interest in archeology. In fact, he once told me that if he were not Imperator of the Order, he would either be an archeologist or be in the advertising business; although I personally think he would have chosen archeology over advertising. He spent many years in the fifties and sixties primarily traveling around the world, collecting information on ancient cultures. Although his interest was more archeologically oriented, mine is more culturally oriented in the sense that I am looking at spiritual traditions. Ralph Lewis was interested in that as well, but he thought in terms of archeology, as opposed to culture.

I look at culture in a spiritual sense, not in an anthropological sense. I have no real interest in anthropology, but if there was a discipline called spiritual anthropology, I would have an extreme interest in it. I am looking at the unity, or the common denominator, behind all living beings as

making up culture, and the bond of culture has its source in a spiritual awareness or awakening. Sometimes it is disguised as a myth; sometimes it is much more apparent. We need to recognize that in our Order itself—that we have drawn from all those environments. Just as the Rosicrucian Order is as much of a Western esoteric tradition as it is of an Eastern esoteric tradition.

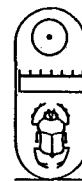
Qi Gong is obvious in our teachings. Qi Gong is maybe a 2000- or 3000-year-old traditional system, and its primary emphasis is on their spiritual roots applied in a different way. But we have borrowed from all of these systems throughout history and have developed a uniquely Rosicrucian perspective which I think transcends all other systems. But we also need to recognize where our roots are, where they come from, and be able to work just as effectively within those roots as we are within the Rosicrucian system. Δ

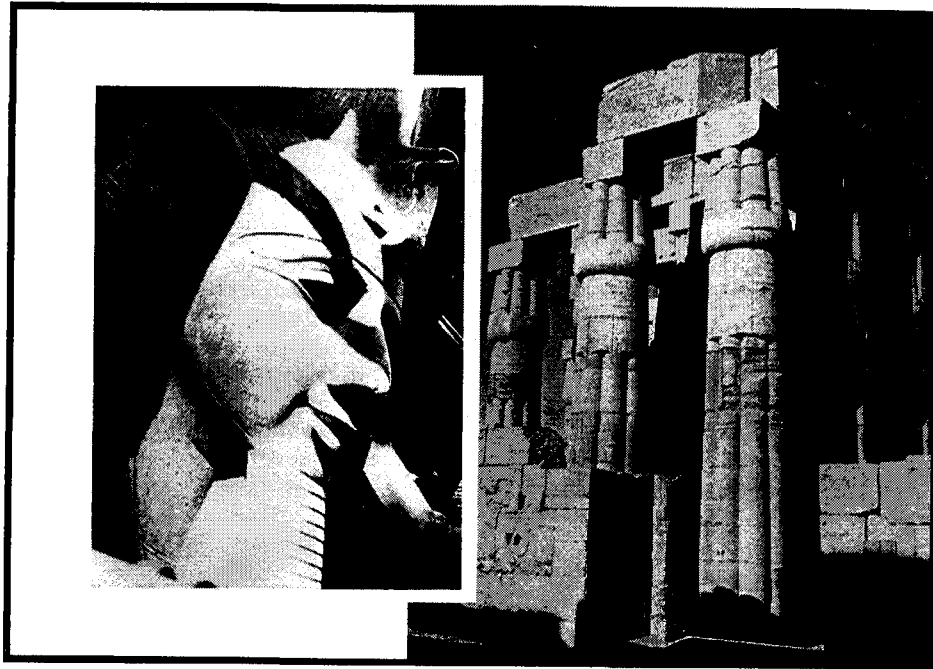
The second part of this interview will appear in the next issue.
—Editor

WE THANK YOU

The Imperator, Supreme and Grand Lodge officers take this means of thanking our Fratres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.

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Egyptian Tour

March 4 - 18, 1990

Down Ancient Trails

Again Rosicrucian members and their friends have the opportunity to walk the trails of Pharaohs and philosophers. From ancient Memphis to modern Cairo, to Abu Simbel, the traveler will witness the stunning achievements of early civilizations.

Sunrise on the Nile

No travel experience can compare to the five days on a Nile riverboat, cruising the liquid highway of Egypt against the fascinating backdrop of Egyptian countryside.

Initiation at Gizeh

The most enthralling experience of all is an initiatory rite in the solemn quarters of the King's Chamber in the Great Pyramid; an experience you will never forget.

Akhnaton's Tell el-Amarna

The city that Akhnaton and Nefertiti built to commemorate their special ideals and concepts, where a special ceremony will be performed.

Meditation at Lake Moeris (Fayoum)

This area, rich in the history of the mystery schools, includes the ruins of a Greco-Roman city, ancient water wheels still used for agriculture, and pyramids attributed to Amenemhet III. On the shore of Lake Moeris, a special Ritual will be performed.

A passport is required. The tour departs New York. Members residing outside the Americas may join the tour in Cairo or New York. *Limited reservations for this special tour require prompt response.* To ensure your participation, write *now* for full information and booking form to:

Aquarius Tours — Distant Horizons
1625 The Alameda, Suite 207
San Jose, CA 95126, U.S.A.

In announcing this tour, the Rosicrucian Order, AMORC, is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a nominal fee per tour member to cover the costs involved in promoting this tour for members. All payments must be in U.S. dollars.

Rosicrucian Activities



AMORC Grand Councilor Elizabeth Anderton (left) presents the Rosicrucian Humanitarian Award to Wally Barnes in recognition of his charity and social work to the community of Warrington. Frater Les Allen, who nominated Mr. Barnes, stands to the right.

THE HUMANITARIAN work of Mr. Wally Barnes has had its impact throughout the United Kingdom, and most notably in his home town of Warrington, Cheshire, where he received the Rosicrucian Humanitarian Award last year. Mr. Barnes was presented this award by AMORC Grand Councilor Elizabeth Anderton at a public meeting held in Warrington by Pythagoras Chapter of Liverpool. This gathering was attended by local personalities active in charity, sport, commerce, service veteran organizations, and interested members of the public.

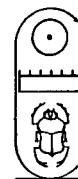
Mr. Barnes has organized social and fund-raising events for charity and sports clubs, the aged and infirm, victims of violence, and many other deserving causes in fifty years of unselfish service to the community

and people of Warrington. His efforts have earned him nationwide and international recognition and awards, as well as the full support of his many friends and followers.

Mr. Barnes, himself, recognizes the valuable work of others with his own "Citizens' Award" which receives extensive publicity coverage. He also encourages the youth in schools with his lectures on good citizenship. In all his activities, Wally Barnes sets a fine example to all by highlighting those in the community in need, and then involving and motivating his supporters in their worthwhile contribution.

Mr. Barnes felt most honored to receive the Rosicrucian Humanitarian Award, and it has served to inspire him to even greater accomplishment in his humanitarian work.

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IMPERATOR Gary L. Stewart and his lovely wife, Dorothy Stewart, AMORC's Grand Regional Administrator, were honored guests at the eleventh Middle Atlantic Regional Conclave in Pittsburgh, Pennsylvania, on the weekend of October 14, 1989. First Pennsylvania Lodge was pleased to host this special occasion which drew 243 participants. Rosicrucians in attendance represented the thirteen AMORC affiliated bodies in the Middle Atlantic Region, as well as surrounding regions, and visitors came from as far away as Denver and California. Among those present were Grand Councilor Dorothy Pinkett and nine Regional Monitors from the Middle Atlantic Region, three visiting Regional Monitors from Ohio and New Jersey, Grand Councilor Daniel Navin from the Great Lakes Region, and ten lovely Colombes.

The presence of our beloved Emperor made this inspiring weekend even more special—one to be long remembered. Frater Stewart's inspiring addresses, his spontaneous and informative answers in the give-and-take of a Rosicrucian forum, and particularly his enlightening Convocation discourse "The Quest To Know," moved many to rededicate themselves to the purposes of our beloved Order and strive to give even greater service.

Built around the theme "Rosicrucian Renaissance," the Conclave program featured many other inspiring events. These included an ancient sunrise ceremony; the AMORC slide presentation "Fire"; two symposiums on "Rosicrucian Principles" moderated by Regional Monitors Carl Sarver and William R. Bacher, who were assisted by members of First Pennsylvania Lodge and Atlantis Lodge; "Rosicrucians and the Frontiers of Space" by Regional Monitor Alan Holt; and "Music of the Early Rosicrucian Settlements in Pennsylvania" by Soror Lucy Carroll, D.M.A. A special highlight was the "Rosicrucian Memorial" and installation of Regional Monitors Jay Ess, Emma White, and Carl Sarver by Grand Councilor Dorothy Pinkett.

On November 25, 1989, First Pennsylvania Lodge was proud to begin its seventy-fifth year of service to our beloved Order. At this time we rededicate ourselves to the Order, its Emperor, and the Great Work that lies ahead of us. It has been an honor and privilege to serve Rosicrucians of the Pittsburgh area for these many years and to recently host a Conclave which touched so many hearts and contributed to the fulfillment of the Great Work.

"RADIATING THE LIGHT" was the inspirational theme for the Fourth Great Lakes Regional Conclave in Cleveland, Ohio, on the last weekend of September 1989. A packed program of events attracted Rosicrucians from several states and from as far away as western Michigan and Ontario, Canada. Grand Lodge was represented by *Rosicrucian Digest* Editor Robin M. Thompson and his charming wife, Evelyn. The program included lectures—including a fascinating discourse on Francis Bacon by Frater Fred Titsch—degree forums, a question-and-answer forum, and Rosicrucian and Traditional Martinist Order initiations.

Guest speaker Nelson Harrison, Ph.D., a member of the Order's International Research Council, delivered two highly insightful lectures: "The Consciousness of

Wealth" and "Creativity." Dr. Harrison, a professional musician who has accompanied Dionne Warwick, The Supremes, The Temptations, Little Stevie Wonder, and toured Japan with the Count Basie Orchestra, is presently pursuing his avid interest in the philosophy and therapeutic application of music. His lectures were particularly interesting and meaningful to Rosicrucians.

Frater Thompson delivered an informative lecture on the transmission of esoteric and exoteric knowledge from the Arabic Civilization to the European Renaissance, and presented a discourse with slides on the inventions of Rosicrucian master mystic Leonardo da Vinci. Frater Thompson's Convocation discourse, "Path of Light," drew parallels between the Knights Templar, Troubadour, and Rosicrucian traditions. ⇔

The wonderful weekend was rounded off with a sumptuous banquet with piano accompaniment. A great time was enjoyed by all. Our thanks goes to Grand Councilor

Daniel Navin and Conclave Chairman Roland Arter, and their team of hard-working experts, who put this well-planned Conclave together.

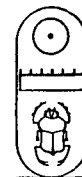
MEMBERS of the Traditional Martinist Order from throughout Europe convened last year in Owens Park, Manchester University, England, for the *first ever* Traditional Martinist Order Convention held in the United Kingdom. The Convention was a huge success, and included exciting, instructive, and inspiring activities, such as an original play, *The Folds of the Cloak*, by Regional Monitor Alan Glasper; historical and informative lectures, some

with music; and Martinist initiations. Much credit for this successful event goes to AMORC Grand Councilor Elizabeth Anderson for her dedication, enthusiasm, and just plain hard work. A team of devoted Martinists also assisted to make this a weekend to remember. All who took part in the T.M.O. Convention felt honored to be part of this historic occasion. Accolades for a job well done, and best wishes for future success!



As part of its Service to the community, the Morning Light Lodge of Kaduna, Nigeria, recently visited an orphanage. Led by the Master, Frater P. A. Okogu, some officers and members of this Rosicrucian affiliated body went to the Jamiyyar Matan Arewa Motherless Babies Home, located on Dendo Road in Kaduna. During the visit, various useful items such as blankets, toiletries, beverages, baby lotion, etc., were given to the home. Upon receiving the items, the supervisor Mrs. Mary Salami, on behalf of herself and the home, expressed gratitude and appreciation for the gesture.

EARTHQUAKE '89 UPDATE: All Is Well at Rosicrucian Park. We survived the recent major earthquake unscathed. Thank you for your concern, kind thoughts, and well wishes. They are much appreciated. —The AMORC Staff



Attachments

(From page 18)

scientist to alter reality to fit his ideas. He was discovered filing down a protruding stone in the Great Pyramid of Cheops as its measurements were slightly out of accord with his theory!

Quite often, it is the present self-image to which a person becomes attached. For whatever reasons, that self-image has been carefully constructed, bolstered by external symbolic accouterments. Fixation in methods and modes of acting is the result. In order to thwart change, there is an urgent need to control. This kind of person is always intent upon having his or her personal, ego-driven way. Other manifestations of attachment to established self-image are strong fixations on the physical body, or upon its adornments. Still other manifestations of this attachment are fear, lack of courage, and reliance solely on familiar or established procedures or methods.

Attachment detracts from living fully in the present because it is characteristically related to the past and future. We hang on to the things from the past, trying to relive the times of which they are a symbol. Conversely, there are things we hope to attain in the future, and in a way, we spend time and energy mentally possessing them already.

There is also such a thing as a generalized attachment to past and future; that is, to recent or remote or projected epochs. One manifestation is preoccupation with memories, in the sense of continuous recollection. This serves as a powerful defense against the realities of the present. On the other hand, those attached to the future engage in planning, incessant planning without any follow-through. This is another defense against living fully in the present.

Heretofore we have been dealing with attachments largely in the sense of conscious decision. Energies may be continually directed to a multitude of external objects, wisely or unwisely. Consciously directed, they can be consciously withdrawn. It is the automaticity of attachment that endangers. Energies flowing of their own accord are lost for other uses. The

result is dissipation and waste, all the worse because they go largely unsuspected.

However, many attachments may be formed without much awareness at all of the process or its results. Many are the result of cultural conditioning. These are attachments laid on by society: shoulds, should nots, oughts, ought nots, musts, must nots, and so forth.

The Self and Reality

The mystic must not make gods of such external objects as possessions, people, or even goals. It must not be done consciously, nor through an insidious unconscious process. One's reality must be anchored only in Self and to this Self one must turn for the meaning and fullness of living.

Attachment is not any number of valuables, or valued objects. Attachment is a valuation, a fixed and rigid value placement by the individual. And, creative energies are not merely held by the objects of attachment; they are continuously drawn to them, away from that supply available for immediate use. Feeding these many attachments is an active process, even if it goes on unawares. It is a process which consumes energy and consciousness. Directive power, therefore, is severely decreased by attachments, because the available energies are already in use, committed.

The reason, then, for the injunction to rid oneself of attachments lies in their constituting serious blocks to the creative process, to both the envisioning and the manifestation of things new. Therefore, the admonition to be rid of attachments is an invitation to increased personal power. Less uncumbered by attachments, the worker can create what is needed and do so at the most propitious moment.

At this point it must be stressed that attachment and enjoyment are not synonymous. That is, material objects and immaterial expressions and persons can rightfully be enjoyed. People provide the setting in which the mystic performs useful service. Material supply, too, is in no way inimical to the attainment of higher consciousness unless there is attachment. Material goods, monies, property are but forms of energy. Rightly, they flow to the

mystic in adequate amount, to be rightly employed; but the mystic does not invest too much energy in them to the point of attachment.

A Need for Renunciation?

History provides examples of individuals who apparently were able to renounce worldly goods, human relationships, or both. Undoubtedly, this still occurs today. However, for those who must live the life of their times in the open society, such renunciation seems inordinately difficult, if not impossible. But the fact is that this great renunciation is unnecessary. Not the objects, not the people, not the ideas are inimical to attainment. The harmful element is the attachment to these things.

Some examples of typical objects of attachment have been given. A comprehensive listing, of course, would be endless. It is better to understand attachment's general nature, as a process. In reality, we each have our own personal attachments, hidden or exposed. So, having examined the general nature and significance of attachment, let us consider a more crucial question: What can be done about attachments in our personal lives?

Quite a bit, actually, given the courage to act. Attachment to things and persons is more under our direction than we often wish to admit. Therefore, it is wise to examine our personal attachments periodically, for the nature of our attachments reveals much about us. Specifically, their nature shows where we feel weak about ourselves, such that we must bolster our self-image by means of holding on to these externals.

Attachment is evident in the way we defend our possessions, ideas, creations and concepts—out of pride—regardless of their validity or usefulness. How much energy is wasted on these pursuits by those who know better! Most attachments are fed and permitted to build up, often in awareness of increasing emotional commitment, and very frequently against the voice of conscience.

The Rosicrucian student enjoys many things not enjoyed by those not on the path. But two things he or she does not have are the luxuries of carelessness and dissipation

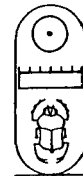
of energies. As was said before, the mystic has important work to do and that work consists of directing forces, this directive activity requiring energies. Mystical practice is indeed joyful and rewarding; and it also involves definite preparation, discipline, and service. Consequently, the behaviors of the average person are often unsupportable in the mystical life. What can safely be done depends upon the work one has to do.

The Mystic's Role in Life

Wasted energies are a tragedy to the aware person. The true student is always busy properly directing energies for personal development and for service to others, having, therefore, no energy to squander nor time to waste. Also, he or she depends not upon apparently fixed things or conditions but adapts fully to the world of change—the world of now. This means not being bound by attachments to past or future, objects or places, nor held by their false security. The mystic is free to move and change and be all he or she can be. The aware student decides consciously what is of value, accepting not the prescriptions of another, or valuing a thing only because it is had, or not had, or because it was lost.

Attachments of which we are aware are one thing. After all, we know about them and have evidently made a decision to devote our energies in that way. This, at least, is a conscious decision, if not always a wise one. But, what about those we are not aware of? Here is the sad source of much wasted energy; energy drained away without our knowledge. For months, years, lifetimes, these attachments continually draw on our energies, holding in check our creativity and barring the way to more effective personal accomplishment and service to others.

Attachments are the more easily given up by the strong, the confident. Weak persons, those most hurt by holding on, are least able to give them up and often must be deprived of the objects of attachment so as to see their true position. Reevaluation, forced upon us by the traumas of life, will periodically lay us bare, and disclose attachments that need to have energies withdrawn from them. ⇨





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(continued from previous page)

However, we can discover attachments somewhat less painfully. How? By meditating with that purpose, which is the surest way. Also, we can be aware of certain subtle, habitual behaviors which, in themselves, are, or result from, attachment. Truly, many attachments exist only because they go undiscovered. Upon examination, therefore, we will make self-discovery of attachments. Some we may then confront and eliminate; others, we may find so ridiculous that they will disappear in the first light of scrutiny.

We must not become victims of needless energy loss. We should not surrender our true directive power of mastership by letting energies be drawn through unwise attachments. When attachments are dissolved, energies are freed for a more noble employment. Freed from attachments, the Rosicrucian mystic is a more powerful creator, with more energies freely at command to be readily employed for service in the only real time, *now*. Discovery, examination, and removal of attachments are important elements of the mastery of life. Let us look to our attachments, for we must be directed.

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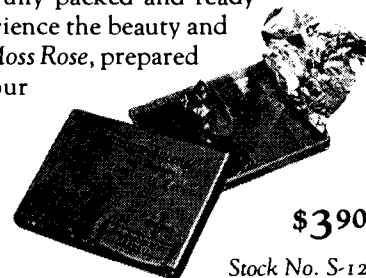
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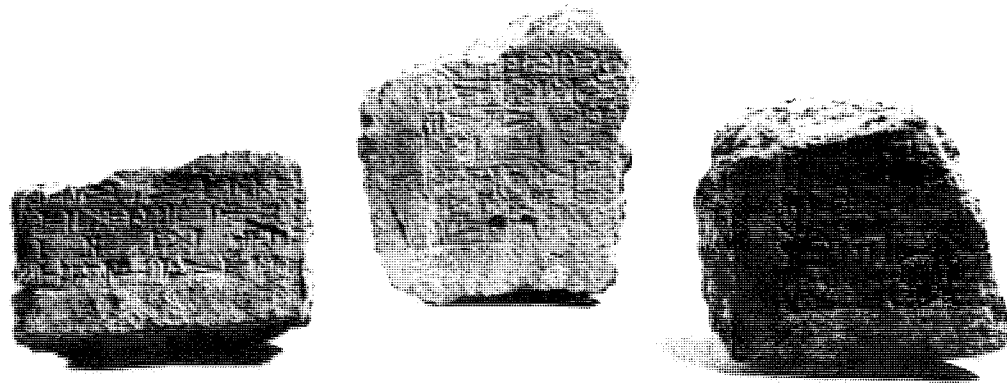
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TREASURES FROM OUR MUSEUM



Babylonian Bricks

These brick fragments in the collection of the Rosicrucian Egyptian Museum are all inscribed in cuneiform writing with variations or portions of the declaration: "Nebuchadnezzar, King of Babylon, provider of the Esagil Temple and the Ezida Temple, first born son of Nabopolassar, King of Babylon." These pieces were found by members of the Rosicrucian Camera Expedition of 1936 in the ruins of the Hanging Gardens of Babylon, built by Nebuchadnezzar II who ruled between 604 and 562 B.C.

Cuneiform writing usually was formed by inscribing patterns of wedge shapes into moist clay with a sharpened reed or stylus. For the production of inscribed bricks, this time-consuming process was frequently replaced by stamping. The inscription was carved in reverse on wood or clay and pressed into the face of the bricks. It is clear that these inscriptions were made by this method. The pressure of the stamp caused the faces of the inscriptions to be lower than the margins of the bricks. In addition, the strokes are smoother and not as well defined as stylus strokes made directly in clay.

Most buildings in Mesopotamia were built of sun-dried brick. The facades of some buildings, particularly temples, were sometimes constructed of baked bricks. As early as 2254 B.C. kings had their names inscribed or stamped onto some of the bricks used for public buildings. Some structures contained thousands of inscribed bricks. These inscriptions provided a permanent record of the king's works, and served as a reminder to the gods of the ruler's esteem. With bricks such as these, the still-famous Nebuchadnezzar II assured his exploits and piety would be remembered throughout history.

—The Museum Staff

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.



D. French

Yellowstone Park burnout. Fireweed is one of the first plants to appear after a fire.

World Of Wonder

A Changing Yellowstone

The towering flames were quiet and only glowing embers remained, with the crackling of the fire, everything else was very still. Death was there . . . burning. Amidst all those motionless people and the living flames there was infinite space, a measureless distance, a vast aloneness. It was not something apart, separate and divided from life. The beginning was there and ever the beginning. . . .

—J. Krishnamurti

Commentaries on Living, 1960

IN 1988 Wyoming's Yellowstone National Park and its neighbors experienced a summer fire like no other in local memory. The Yellowstone fires are already being described as the most extensive ecological event in the history of the national parks, and the huge fires were also the cause of the most massive fire-fighting effort in all history. Those people who live in this part of the Rockies, and the many visitors who came to the park last summer received a lesson in the power of nature that they will never forget. It was a time of human drama, intense media attention, and most of all, awe-inspiring natural changes in the Yellowstone landscape.

Yellowstone is still the magnificent place it has always been; fires are a part of the ongoing life process here, and the land will heal its natural wounds and regenerate as it has countless times before. We now have the rare opportunity to witness wilderness regeneration on a scale rarely seen anywhere on earth. Nature is not always a gentle hostess, but never fails to be an inspiring teacher.

Best known for its Old Faithful geyser, the Yellowstone—oldest and largest of the U.S. national parks—comprises the greatest concentration of geysers (over 200) in the world. And thousands of hot springs, boiling mud-holes, and other active thermal features dot the landscape. Born of natural fire and fumeroles, the Yellowstone has always been a land of great changes.

The features that have attracted tens of millions of visitors in the past—the geysers and thermal basins, abundant wildlife, clear-running trout streams, beautiful vistas, and peaceful moments—all these are as available as ever. But to these magnificent features has been added a new attraction, a memorable lesson in the regenerative processes of the wilderness that in their own way are as beautiful as a solitary elk or a pristine mountain lake. The land called Yellowstone has never offered more than it does right now.

Deborah A. French, FRC



A mosaic of burned and unburned forest on the banks of the Little Firehole River.