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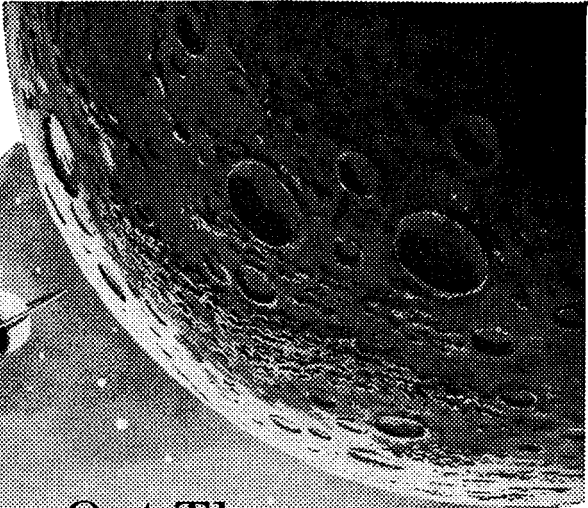
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Chinese Dragon

Ancient Symbol of Good and Evil

The dragon has led a double life in its symbology. Here shown is a bas-relief sculpture of the dragon on a building in Beijing, China. Through the centuries and in various lands, the dragon has commonly depicted a malevolent, satanic force. In China, however, the dragon is considered a benevolent beast, the bringer of rain, a protector, a symbol of strength. It is a universal symbol in the arts of China.

(Photo by AMORC)

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An Inquiry Into Consciousness

WHAT DO WE MEAN when we say, "I am conscious"? Ordinarily, we mean that we are aware. But this is an insufficient explanation, as we are principally substituting one word for another. There is a duality in every state of consciousness—first, that which is *conscious*, and second, that of which it is *aware*.

Consciousness is not an isolated state, a separate condition. In other words, we cannot be conscious without being conscious of something. Simply, consciousness is not a thing in itself. Consciousness is not causal; rather, it is a function which arises out of other conditions. Arthur Schopenhauer, a nineteenth-century philosopher, said, "The world is my idea." The sun, the earth, the world around us, he said, are but ideas. And the ideas are related to consciousness, which is *man himself*. If we had different organs of perception, our ideas of the world would be quite different. In the words of a prominent neurologist, "Where even the simplest ideas are not, there can be no consciousness."

This statement would seem to limit consciousness only to the ideas which we have. What of sensations such as pain and various forms of pleasure? Why, for example, is an idea different from the feeling of hot and cold? It is because an idea is a *point of knowledge*, and has such attributes as time, space, and quality.

Every one of our ideas exists to us in a period of time. It is either a recollection of a *past*, or an apparent *now*, or an imagined *future*. Every idea also has to us the attribute of space. It has either *dimension* and *form*, or has an apparent non-existence of space. Thus, with an abstract idea such as justice, we admit the existence of space by not relating justice to it. Every idea, as a point of

knowledge, also has the attribute of *quality*. This quality is the impact, the intensity, that the idea has upon us.

Let us use an example to understand these attributes of an idea. We see what appears to be a tree. The experience has the time factor of *now*, the *present*. But the idea also has *dimension*; it suggests space, in which it has form, color, and texture. Further, the idea of a tree has the attribute of quality; it is an intensity which relates it to other ideas. The idea, then, the experience of perceiving the tree, is *consciousness*. It is consciousness because it is a *point of knowledge*.

What Is Consciousness?

Can we be aware and yet have no idea, no ideation? Awareness is consciousness. There can be no consciousness without it manifesting as an idea. It is necessary that we distinguish between *true consciousness* and nerve energy response. Consciousness is the identity which is conferred on the sensations experienced. On the other hand, the energy of nerve response is of a lower order of phenomena. The nervous systems and organs are conditioned to respond in a specific way to certain stimuli. For instance, a nervous system is the equivalent of an electrical device, having been constructed to respond to particular impulses. Most of the energy responses produce no sensations. Since we have no personal consciousness of what is sensed, we have no intimate idea of them.

But why do these biological processes function in this way? What causes them to be activated by stimuli? We know that every mechanical device built to perform a certain function is responding to a Mind Cause. Even when such devices are con-

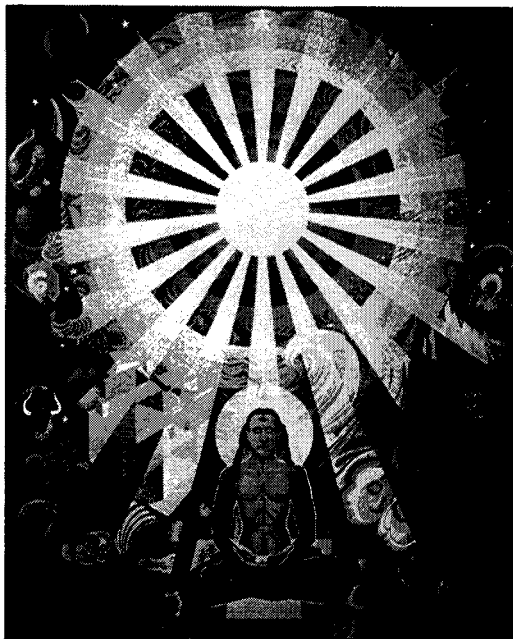
structed to respond to the forces of nature, it was Mind that established the relationship between them.

Therefore, every cell of an organism has its Vital Life Force, the seed of an implanted intelligence. This intelligence is the nature of its function. It is an innate sensitivity, but *not* consciousness; it is not self-realization. Certain insects are conditioned by their nature to turn and move toward light. But these insects have neither the *idea* of themselves nor of the light to which they respond. Therefore, since they have no ideation, they have no true consciousness. Such *unconscious* responses are but the elementary beginnings of consciousness.

We commonly refer to consciousness as a stream. But such is not consciousness as we are now considering it. Rather, it is a stream of energy, cosmically motivated by an impelling drive. This drive is *to be*, to be what it is. It is the persistence of the phenomenon of life. When this vital energy impregnates matter, it builds a structure for itself. This structure is the living organism. The different systems and organs are but mechanisms, and are only necessary for the functioning of the vital energy.

In the process of evolution, the mechanism becomes more complex. This complexity then makes possible other manifestations of life force. This vital energy, the life force, does not evolve; rather, it is the physical organism, the body, which evolves. In doing so, the body is then able to give greater expression to the phenomenon of life.

Let us use a simple example to explain this point. Imagine a lamp being inside a box. Its light, we shall say, depicts the *vital energy*. The light, as vital energy, is *changeless*. The box represents a living organism. The box has a small hole in it. Only a little light is emitted from that small hole, but with time and changing conditions the hole in the box becomes larger. Then, the light emitted from the hole becomes greater. Only the aperture, the hole, of the box has



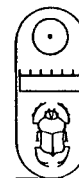
Nicomedeas Corner

changed in that it has allowed more of the unchanging light to be emitted. So too, our Vital Life Force has the potential of creating ever more complex organisms to express itself.

Each system and organ of a living entity responds in a particular way to the requirements of the Vital Life Force. The system's activity is limited to a specific function. It has no realization of the other parts with which it works in harmony. There is, however, one grand exception to this process. In one area of the brain a dichotomy, a state of duality, exists. In this portion of the brain the Vital Life Force realizes itself, as well as realizing the sense impressions. Simply, there is both an awareness of self and of that which seems not-self. This mental phenomenon is an *idea*, a point of knowledge. It is *true* consciousness, the highest manifestation of the life energy. This consciousness, however, can only exist, as we explained, where the Vital Life Force has developed an organism capable of expressing it.

Cosmic Consciousness

But is this consciousness limited to just realizing itself and externality? What relation has *Cosmic Consciousness* to it? Is *Cosmic Consciousness* a "split off" from the



consciousness of man? Being, the Cosmos, cannot be other than it is. It is ubiquitous, existing everywhere, for it is all there is. It is universal in essence and varies only in its manifestations. The vital energy in all animate things is but *one* of the infinite actions of the universal essence. Therefore, this Vital Life Force is a human link with the whole of the Absolute, the Cosmos.

However, only that phase of consciousness which is capable of ideas, of self-realization, can be aware of the Cosmos. This consciousness of the Great Oneness is Cosmic Consciousness. Only a part of the brain and certain glands engender this higher response, this *true consciousness*. For better understanding, we can symbolize this phe-

nomenon. Think of a dot being the totality of the Cosmos. Now think of that dot extending itself in a circular motion. This extension of the Cosmos, as it moves on, creates the various phenomena of the universe; animate matter being but one phase. The human consciousness, with its faculty of reflection, is yet a higher phase, as this extension of the dot moves on. The dot continues its circular motion, returning to its source.

When, in man, a consciousness of the Cosmic, the One, is produced, the cycle is then complete. The Cosmic is then conscious of Itself. Consciousness is man's greatest possession because it is the mirror of all experience. △

This Month's Cover

THIS fascinating painting first appeared in the *Rosicrucian Digest* for August, 1933. Former Emperor Dr. H. Spencer Lewis' representation of a vestal virgin tending the sacred fire brought forth many comments—as we hope it will today. Dr. Lewis suggested at the time that those greatly interested in symbolism study the painting:

“Looking at it casually it is merely a picture of a ruined building with somebody sitting in the foreground being sheltered by the ruins. I purposely added in a number of points and arranged the architecture of the building in its lighting so that it would bring out certain points and interpret certain ideas. I have received a great many letters explaining the symbolism of this new cover, but the most interesting one I have received is from one of our sorores now living in Hamburg, Germany. Let me read to you what she says:

“ ‘ The new cover of the *Rosicrucian Digest* is very beautiful and full of meaning for me. We must first tear down all our old ideas, old habits and beliefs before we can have the Virgin Flame burning in our hearts. Out of the tomb of the past will the new incarnation arise. Or rather let us say, first comes the tomb in all of its old architecture, musty form; the old dress and form

of the past must be laid aside before we can be reincarnated. The old temple was once a temple of the mystics, this is indicated by the various ornaments and engravings in the architecture of the ruined temple and it means that only under the shade of mystical teachings or as an outgrowth of the mystical teachings of the past will we discover the new Virgin Flame still burning and illuminating the shadows of the past with a warm and comforting fire. But it needs also the rhythm of life as is shown by the musical instrument in the picture as well as the basket of flowers which symbolizes the rhythm of nature. The obelisk in the background lifts the triangle toward the Cosmic from which our inspirations come and toward which our aspirations should rise making a monument to lift our thoughts upward.’

“This soror has discovered many of the real mystical points in that picture. The old ruined temple of mysticism still affords comfort and a protection from the worldly elements and the sufferings of earthly life for in the corner of these ruins this Vestal Virgin representing the psychic self within us has built a place of protection with old leaves and branches of trees under which she can dwell in peace and safety, and to dispel the deep shadows of the ruins her

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vestal fire has been lighted as in ancient times showing that the ancient form of illumination kindled by the psychic self or the Vestal Virgin is still adequate to dispel the shadows, to give warmth and a sense of joy and protection. The setting sun shown in the sky represents the close of life and brings out in bold relief the obelisk pointing to the Cosmic and lifting high the sacred triangle as its apex. The basket of fruit represents the idea that the psychic self still needs some of the earthly blessings to support it in its worldly manifestations and the musical instrument symbolizes the rhythm and harmony of life which consoles and uplifts the nature of the inner being and brings peace and contentment in the restful hours. The carvings on the stone represent

the fundamental truths which will remain indelibly fixed in the hearts and minds of the mystics even though the temples of which the stones are a part crumble into dust or lose their form.

“Many other interesting facts may be discovered in the picture through a careful study and analysis of it and I am sure that all of you will look at the picture with great interest hereafter.”

As years go by, we find mystical art of this type all too rare. And, as Dr. Lewis said, “. . . our intent in making such pictures and using them is to be consistent in whatever we design or print and have all of our work in harmony with the ideas back of the organization.” We hope to present more art of this quality as time goes on.



Intend To Visit Rosicrucian Park?

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

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

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

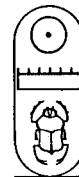
PLANETARIUM:
June-Aug., daily, Noon-4:45 P.M.
Sept.-May, weekends, Noon-4:45 P.M.
Sept.-May, weekdays, 1:00 - 4:45 P.M.

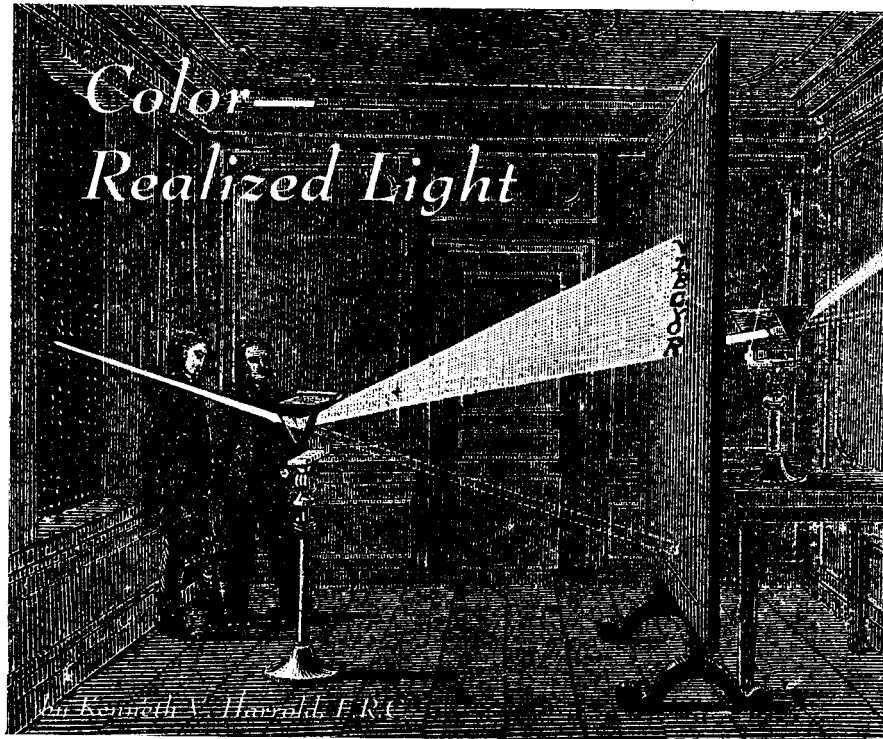
RESEARCH LAB TOURS:
Wednesdays, 11:30 A.M.

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

SUPREME TEMPLE:
Convocation every Tuesday, 8:00 P.M.
Sept. 14-May 10
(for members only)

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





WHAT IS COLOR? How does it arise? Is it an integral part of the objects and things that surround us in our environment? Or is it, as mystics say, an inner experience of the human consciousness as a result of reflected light rays?

It is said that early man first appreciated the color of red, followed by green, black, and then yellow. Certainly the ancient Egyptians, according to Sir Gardner Wilkinson, a noted Egyptologist, used these colors principally in their tombs and temple decorations. Color was a gradual development in the human consciousness and continues to be, for there is yet more to know about color in our world. We can choose a vantage point almost anywhere on earth and see color manifested about us . . . from the hard ground at our feet upwards to the great expanse of sun and sky. Above us are multicolored sunsets and sunrises. Before us is the green foliage of spring, the many-hued flowers of summer, and the red and yellow and brown leaves of autumn. Below are the gems and stones of Mother Earth,

which reveal such exquisite reflections and sparkling depth of color. Almost without exception, color is associated in varying degrees with the life and being about us.

Color in Higher Realms

We are told by great minds and great mystics, who have had a glimpse or a vision of yet higher cosmic realms, that the colors there are even more brilliant and enthralling than any experienced on this mundane level. Be that as it may, many people will admit that upon seeing the beautiful colors of a rose or an orchid or even a common petunia, that the ultimate seems to be before their eyes. And perhaps it is . . . that is, to the extent that a person can emotionally respond to its beauty of form and color. Even the most hardened soul will respond to some degree, and in so doing move a little towards the beauty inherent within himself.

In considering color, we soon realize its value in our everyday life—both in natural phenomena about us and in our man-made environment, such as in our homes and in

the very clothing we wear. Color, in the latter case, depends upon arbitrary decisions we make. Our attempts at interior decoration are mostly successful, although on some occasions a total disaster can occur through inharmonious color choices. It is obvious, therefore, that we should take a critical look at color and at the harmony or lack of harmony with which one may surround himself.

Light Through A Prism

Color comes from light. Put a prism in the pathway of a beam of light and it will split into the color spectrum. The science of physics recognizes only these seven colors in the color spectrum—red, orange, yellow, green, indigo, and violet—since it deals only with the frequencies of the color waves. A given color is thus a vibration of a specific wavelength. Speaking in terms of color pigments, the artist recognizes three primary colors, each of a different wavelength. The artist combines these colors to form secondary and tertiary colors and even further combinations and shadings ad infinitum. Red, yellow, and blue are primaries; orange, green, and purple are secondaries.

When white light (which contains all the colors) strikes an object, some of the vibrations (colors) are absorbed, while one or more color vibrations are reflected, which are then picked up by the retina of the eye and forwarded to the brain for translation. The translation that takes place results in an inward realization of a specific color or colors. What may be interpreted as orange in one person's center of consciousness may differ somewhat as a realization in another person. What makes a wall in your living room at home appear as a pale yellow is simply that the atomic and molecular structure of the paint on the wall is such that the pale yellow vibrations of white light are not absorbed but reflected back to the retina of your eye and thus passed into the center of consciousness for translation and meaningful experience. The wall only *appears* yellow. Should the object upon which the light falls absorb all the light, it will then appear black. Black indicates the absence of reflected light.

Color is derived from light. The material

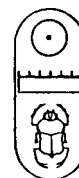
world has no color until light strikes it. Even then color is not part of the material world, but of the light vibration that is reflected to the human eye. If there is no eye there is no color.

Light, and the color vibrations contained therein, have a life-giving function in addition to color value. They stimulate growth in plants, the very things upon which we humans depend for life. Without light, no growth could take place. Without light, life could not exist and the meaning of life would be unmanifest.

Let us also consider how creation is a balanced system made to appeal to the higher nature of man. For a moment or two give free rein to your imagination. Suppose that an orange were so chemically constituted that it absorbed all the rays of light striking it. Then the orange would appear black to you, would it not? It would also lose something by comparison. Suppose also that all flowers were molecularly constituted to reflect all rays of light in proper proportion. All the blossoms in the world would thus appear white. Again we would have lost something. So it is in the great variety of colors that we receive from the gift of light and in the variety of vibrational atomic structures that our world is made so beautiful for us, even though, as has been emphasized, the experience is an inward and personal one. We need to know everything we possibly can about light and color since they have such a profound effect upon us.

Colors' Effects on Us

Color has two effects on us: the symbolic and the emotional. We can explain its symbolism quite readily, but the emotional impact is in the process of greater appreciation. Think first of the colors to which we symbolically ascribe a meaning. Typical examples are: having a yellow streak, feeling blue, seeing red, and being green with envy. In Western cultures, baby girls are clad in pink and boys in blue, brides wear white, and widows wear black. White, a symbol of purity, took much longer to develop in the human consciousness. It was not until bleaching agents were created that could whiten and remove foreign elements from linen that a consciousness and appreciation for white became significant. The rare and



expensive whitened cloth was used in the beginning almost entirely by the early potentates of the mystery temples, and later by their initiates, as a symbol of purity.

Dr. H. Spencer Lewis was a great investigator of color and how it might be used to benefit mankind. He stated that the vibratory rates of a certain color affect our sympathetic nervous system in such a manner as to engender various emotional responses or attitudes of mind which we always consciously or unconsciously associate with that particular color thereafter. Different colors affect each one of us differently. For instance, if a shade of red were flashed upon a screen before fifty people, there could very well be fifty different interpretations of that red in the minds back of the fifty pairs of eyes viewing it. Thus it follows that each one must assess the effect of the basic colors upon himself. However, some general hints can be given and the following are listed for your consideration. We will consider the case of worldly colors of objects as seen daily through the physical function of sight, and some of the effects these colors or shadings might have upon our being.

Red

Red is lowest in the vibratory rate of the color scale. It has been used successfully in therapy for the emotionally ill, especially in severe cases of melancholia. It stimulates, because red is an exciting color. Generally, though, for the good of an individual's health and emotions, too much red or a heavy red may not be as beneficial as blue, green, or even yellow. It is a very aggressive color, earthy and sometimes warlike.

Yellow

Yellow is the second primary color and is generally considered to be a mental color, stimulating the mind and heightening awareness on the intellectual plane. However, as with all colors, there are various shades to consider. If you are the poet, the mystic, the dreamer, the seer (and each of us is to some degree), you will find delicate shades of yellow pleasing because they enhance this expression from yourself. Are you interested in the study of natural law and spiritual things? Then choose a room in your home, a sanctum if you will, decorated in delicate yellow for contemplation. But

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keep the shades delicate. Mustard yellow is out, as it is more representative of lesser ideals.

Blue

Blue, vibrating at a higher rate than red or yellow, is the third primary color. More research needs to be carried out on the emotional impact of blue. Pastel blues are of the spiritual level of our being. Yet such shades can have a puritanical influence for some people. If this is a problem simply avoid an overindulgence in blue surroundings. Of course, a proper balance would need to be ascertained. Blue is often considered a cold color, which might negate its use in living rooms where warmth, relaxation, or gaiety are of prime concern. However, whenever you would like a peace-producing effect, such as in meditation or in searching for spiritual knowledge, do not overlook the use of blue.

Orange

The secondary color orange is a combination of red and yellow. It contains some of the nature and vibrations of both, but on another level. The aggressiveness of red combined with yellow in its mental aspect gives a wearer of this shade a little stimulus of each. At those moments when you felt right with the world, when you realized that somehow you had found a bit more of your true nature than you expected was there, were you by any chance wearing something orange? Orange is a happy color. Use it to stimulate self-confidence where hesitation or timidity might prevail. Try it especially in social areas, such as a living room or den, where you want to stimulate good feeling and comradeship and free flow of ideas. Perhaps a picture of a brilliant orange sunset would suffice, or several judiciously placed objects of similar hues. Experiment!

Green

The secondary color green is a combination of blue and yellow. It is spiritually elevating and mentally stimulating and brings excitement and anticipation. Green suggests springtime and new opportunity, and is associated with hope and aspiration, compassion, sympathy, and understanding. Delicate pastel greens are sure to be found somewhere in the environment of aspiring adepts. Sea-green or sea-foam greens, shot

with silver, should not be overlooked. Lime green is thought to have a sedative effect, but keep away from dark, drab greens which are flat and lack life.

Purple

The secondary color purple is the combination of red and blue. Present-day feelings of purple are in the areas of exaltation, victory, royalty, and success. It is the color of kings and queens and potentates. It is a positive color that stimulates dedication, fairness, honor, honesty, and earnestness of

spirit. If we allow it to be part of our life and environment, its magnetic quality is sure to raise our spirits in times of stress.

In conclusion, we should make a consistent effort to feel the effects of color on our emotional and mental being and choose those colors that seem to enhance the higher states we desire. Color is not a part of the material objects in our environment; it is rather a constituent of light and is reflected to our consciousness, where realization takes place. △

Can You Render This Service?

OUR beloved Emperor, Ralph M. Lewis, has announced the formation of the International Communications Council (ICC). It is the privilege of the members of the ICC to provide the Supreme Grand Lodge with advice, research and service in the areas of public relations, advertising, broadcast and print communications. As a result, the ICC members are actively involved in new and challenging projects of local, national and international impact—projects which are demanding innovative approaches and creative blends of professional and mystical expertise.

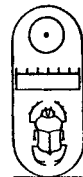
Among the many current projects, ICC members are writing and producing several public service announcement series for television broadcast. Other ICC members are developing a “how-to” public relations manual for use by affiliated bodies throughout the English speaking world. And others are writing content and designing marketing techniques for public seminars suitable for international use. Punctuating these projects, requests are also made of ICC members for specialized articles and scripts for placement in specific media, as well as feedback on market trends in specific target areas.

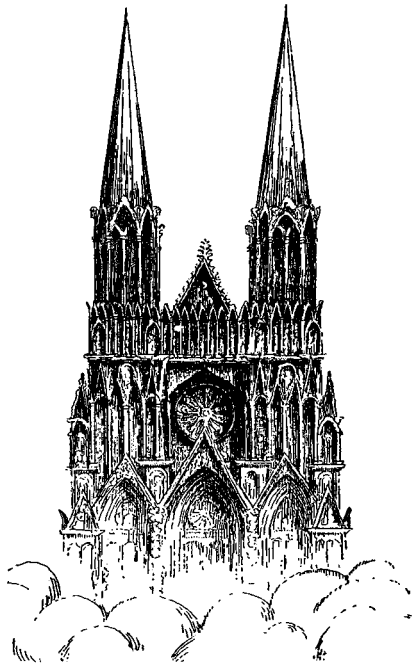
Appointments to the International Communications Council are currently being made by the Emperor. Members with professional experience in communications related fields are being considered for appointment. These fields include:

Public Relations
Advertising
Journalism
Free Lance Writing
Marketing
Direct Mail

Radio Production
TV/Film Production
Radio/TV Broadcasting
Audio-Visual Production
Graphic Arts

Qualified members who wish to be considered for appointment to the International Communications Council should send their *curriculum vitae* and other pertinent material to: Ms. Kristie Knutson, Public Relations Director, Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A.





The Celestial Sanctum The Challenge of Today

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

THERE IS a divinity within us that always seeks recognition and expression in all we think and do. This divinity has its own identity and source of knowledge which is universal and pervades all things.

Once we begin to accept the thoughts and impressions of the divine self and appreciate its wise decrees, we find we possess a power to change things in our lives for the better. It seems as if our thoughts have been raised to a new level of understanding as well as greater effectiveness to bring results into our lives which we were unable to achieve in the past.

We can draw upon the forces of the inner self, for today more than ever before we need to reflect on what we can individually contribute to the benefit of the world,
[12]

steeped as it is in turmoil' and strife. The greatest thing we can do is to let our thoughts unite in a conscious effort with others of like mind, to send our concentrated thoughts and particularly our feelings of confidence and support to those in need of help and guidance. We little realize the great value of good thoughts directed to those in need, especially when accompanied with thoughts of compassion, love, and sympathy.

This is the work of the divine self within us, that through objective realization we may direct the infinite powers of the inner self to do good work in many spheres of special need. Objectively, there is often little we can do in many troubled situations, but by a willful effort of mind we can draw upon the unlimited abilities of the inner self to achieve remarkable results in world affairs that will be of benefit to many.

Changing World Conditions

Concentrated thoughts arising from within have a potency seldom realized even by students of mysticism, yet we must be confident that by exerting an effort of mind the Cosmic can respond and enable us to bring about great improvements in world affairs. The key to success in this endeavor is realizing that in order to bring about changes in world conditions we must first bring about a change in the cosmic conditions, for world problems result from conditions created in the Cosmic through the law of cause and effect by those whose thoughts and actions in the past and present have created many deplorable conditions for the present day. But with a strong and determined resolve we can seek that inspiration, and by cooperating with the constructive forces of the Cosmic bring about changes in world affairs which are in harmony with cosmic ideals.

When we are involved mentally and emotionally in the problems which affect mankind we are inwardly attuned and have the opportunity to be effective in bringing help to the situation. Then, by a willful resolve, we may send thoughts of peace, harmony, and strength to the problem and release it to the Cosmic for fulfillment at the appropriate time. In so doing, we will have exercised the age-old Rosicrucian method

of bringing constructive and creative influences to bear in situations which can change our world for the better. Knowledge thus applied always attracts the attention and assistance of the Cosmic in ways often unrealized, and this cosmic influence will become more evident once we set our minds and hearts upon the task to do something helpful and constructive in world affairs, as well as to become channels for goodness and love in the lives of others with whom we come in contact each day. As we acquire greater empathy for other people, our sensitivity of soul consciousness enables us to discern what we may give in comforting words and healing thoughts to render special assistance when needed.

The world is moving rapidly forward towards new discoveries and greater technical achievements in many fields of science and academic study; and in the fields of electronics and medicine, many advancements have been made during the past few years, with even greater discoveries to be made in the near future, which will prove to be of great value to mankind. However, for many people science has cast over humanity an atmosphere of fear and distrust; for while there has been great progress in many areas of human concern, there has also been a proportionate increase in the numerous ways to annihilate the entire human race.

What is needed today is the mystical individual who has a fine grasp of science, art, and commerce, and has also been trained in the mystical life to be prepared for selfless service in every field of human endeavor. This individual is needed far more than the clever person whose mundane training makes him think that he has the answer to all things. The many souls

who are facing the stress and complexities of modern life, which is often devoid of compassion and real sympathy, need the help of a spiritually centered, sensitive soul who has trodden the path, has attained an insight into life's true values, and can minister and counsel them to a return to greater harmony and inner peace.

In the mystical life we still have much progress to make. While there is a new awakening in the affairs of the mind and in the realms of mental development and psychic phenomena, we are very much in the neophyte stage from the mystical and spiritual point of view. Because of our attainments in every branch of study and inner thought, Rosicrucians should form the vanguard of those dedicated souls who will advance the progress of mankind, so that the world will recognize that it is the soul that matters first and foremost in our lives. Then the spiritual life will be revealed to be an integral part of the movement toward a life of higher achievements in every field of human activity, thus bringing about a more enlightened society. We Rosicrucians must heed that inner call so that our lives in this incarnation will count for greater accomplishments in the history of mankind.

The Celestial Sanctum

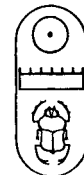
is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate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

CONSTITUTIONAL GUARANTEES

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

California residents, please
add 6% sales tax

*Other Currencies
£.75 A\$1.30 NZ\$1.76
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Socrates

“The unexamined life is not worth Living”

by Jean Ewing

“DO NOT trouble yourself too much about the light on your statue,” said Michelangelo to the young sculptor, “the light of the public square will test its value.” Truth comes forth to speak for herself; finding no audience in the masses, she stands eternally—waiting to be recognized by the few. So stands the truth of Socrates.

Most of what we know about Socrates comes from the dialogues of Plato. These dialogues resemble plays, with Socrates featured as the main character. Through his conversations with others, Socrates comes to life, a mystic engaged in a mission given to him by Apollo, god of the sun.

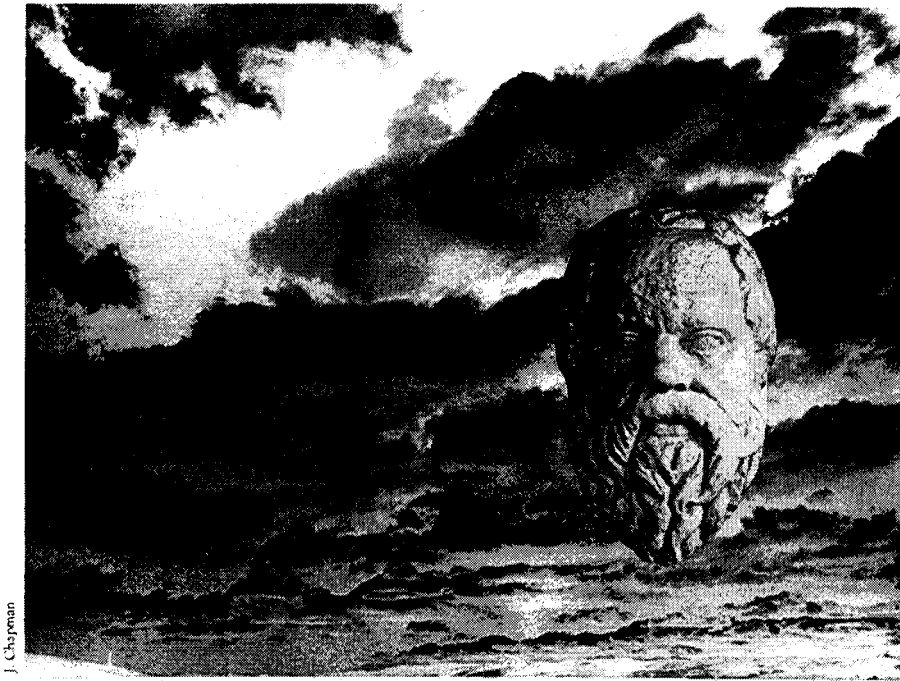
In the dialogue entitled *Apology*, Socrates tells the court that at first he was puzzled because the oracle at Delphi said that no one was wiser than he. “What can the god mean, for I know I have no wisdom,” he said. “Yet he is a god, and cannot lie.” Socrates set out to find a man wiser than he, but finding none concluded about each one he talked with, “I am better off than he is—for he knows nothing, and thinks that he knows; I neither know nor think that I know.” The truth of the riddle, he decided, is that “God only is wise The god is only using my name by way of illustration, as if he said, ‘He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so, I go about the world, obedient to the god, and search and make inquiry into the wisdom of anyone . . . who appears to be wise; and if he is not wise, then in vindication of the oracle, I show him he is not wise.’”

[14]

Socrates showed men that they were not wise through his dialectic method of teaching. Dialectic is defined as the art or practice of examining statements logically, as by question and answer, to establish validity, but in the dialectic of Socrates much more can be seen. He comes across as a man with a good sense of humor who knows much, pretends to know nothing, and uses wit and irony to their fullest. When someone inquires as to the nature of something, Socrates pretends to know nothing about it; he replies with a question. Thus he continues until with his clever inquiries he has led the other person to answer his own question. When Socrates sees someone showing off, pretending wisdom, he points out the folly of his words—again, using questions. He blatantly leads the pretender to what is true by showing him what is not true. He called himself an intellectual midwife, and said that anxieties are labor pains. He did not have the ideas, he said, he helped others have them—or find them.

To Know Truth

Socrates believed absolute truth, knowledge, beauty, and goodness exist eternally, and that man knows and recognizes these qualities on Earth because he remembers them from a previous existence in which he dwelt with them. In another dialogue, *Phaedo*, he says, “After descent to earth, soul has its reminders of the world of true being Our learning is often remembering what we once knew in another life.” With his questions, Socrates helped the inquirer remember his answers.



J. Chapman

The two most famous quotes of Socrates are probably "Know thyself," and "The unexamined life is not worth living." His major concern was "the good life." Before him, philosophers had been mainly concerned with the nature of the heavens and earth, but Socrates said that he was not concerned with how or of what the universe was made, but why it was made as it was. He focused his attention on the inner man and on the acquisition of happiness.

He believed that true goodness and happiness are one and the same, that man can become rational, and that through a process of *arete* (becoming expert at something) man can find fulfillment. Everyone, he thought, should live up to his full potential.

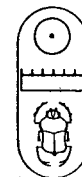
The absolutes spoken of by Socrates are essences, forms, or ideas remaining after the thing that represents them has gone away. He believed that we are able to partake of these absolutes because we remember them. An example is the idea of beauty that remains after the flower we thought beautiful has wilted. This idea of beauty is also the flower's true nature, and knowing its nature, one can also know its purpose. It is no

accident that there is such variety in the universe, thought Socrates; everything has its purpose in relation to the whole. There is one function that each person or thing performs better than any other person or thing; that function is its purpose.

Seeker of Knowledge

If a man seeks knowledge and learns what is truly good, he will act in his own best interest. Knowledge breeds understanding which leads to goodness and good life, Socrates believed. Mistakes are made because of a lack of information. If one knows what is best, he will do what is best. No man harms himself intentionally. Consider the man who steals. He must believe that the acquisition of the thing he steals will bring him happiness. Does the man who kills not believe that either he or the world will somehow be better off without his victim? "Knowledge is virtue," said Socrates.

Man's true nature is good. He has a built-in safety mechanism that gets him back in the flow when he leaves it. No man or group can continue indefinitely in behavior that is harmful to himself or his fellow man. When



he tries, things do not turn out right for him; thus to find true happiness, one must find true goodness.

As with many of our great teachers, Socrates was unpopular with the masses. His life ended in Athens in 399 B.C., the same place it had begun in 469 B.C. He was ordered by the court to drink the poison hemlock after being found guilty of not worshipping the gods that the state worshiped, but introducing new and unfamiliar religious practices, and of corrupting the youth.

At his trial, he was given the opportunity to change his ways, but he would not. He said he believed his trial and its results were in his best interest. Speaking of his *daimon* (inner companion), he says: This sign, which is a kind of voice, first began to come to me when I was a child; it always forbids but never commands me to do anything which I am going to do Hitherto the divine faculty of which the internal oracle is the source has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error in any matter; and now as you see there has come upon me that which may be thought, and is generally believed to be the last and worst evil. But the oracle made no sign of opposition. . . . It is an intimation that what has happened to me is good, and that those of us who think death is an evil are in error. For the customary sign would surely have opposed me had I been going to evil and not to good.

The concept that life necessarily follows death because opposites spring from opposites is believed to be Plato's, though Plato

attributes it to Socrates. It is believed by many that it is impossible to truly separate Plato's philosophy from the philosophy of Socrates in the dialogues. In many instances, it is believed that Plato used Socrates as a mouthpiece through which he expressed his own views. What does it matter? Is the message not the important thing? How often do you hear a quote that you think wise, and in time remember the quote but not who said it? Truth does indeed speak for herself.

Perhaps Plato had a purpose for mixing his ideas with those of Socrates so as to render them undistinguishable. Somehow this seems to reinforce the philosophy of Socrates, that it is a waste of time to argue over things all wise men disagree about, in search for a knowledge that would do one no good if he had it. What good would it do us if we knew? It also protects us from the trap of respecting the teacher, but not the message. After all, if Plato wanted the credit, all he had to do was claim it. The dialogues were written after the death of Socrates. Plato loved Socrates like a father, who had been his teacher for twenty years.

Could it be that Plato merely recognized truth standing, and wished to preserve her because Socrates, his beloved teacher, never wrote a line? Preserve her he did; she stands—still waiting. The light of the public square has not found her wanting.

—————
Note: All references to the dialogues, as well as the quotes, came from Plato, *Five Great Dialogues*, Translated by B. Jowett of Oxford and edited by Louise Ropes Loomis. (Roslyn, N.Y.: Walter J. Black, Inc., 1942.)

Please See AMORC's Directory

Our readers, members, and friends will be interested in AMORC's *Worldwide Directory* in the center section of this issue. The Directory clearly points out that AMORC is *one* international organization with members of all races and with affiliated bodies all over the world. The *Rosicrucian Digest* is published in English, French, Spanish, Portuguese, German, Swedish, Danish, Italian, and Dutch; and there are Grand Lodges helping to facilitate the spreading of Rosicrucian teachings in various areas of the world. All Rosicrucians are affiliated with a Grand Lodge, but more importantly they are members of the International Organization—presided over by the Supreme Grand Lodge. To all Rosicrucians, the brotherhood of man is real and tangible. We hope the Directory will help bring about this realization.

The
Rosicrucian
Digest
February
1983

Being A Woman and A Mystic Today

by Judy Child, Ph.D., F.R.C., I.R.C.

A WOMAN TODAY lives with change, uncertainty, and high adventure. A woman who is also a mystic can meet these challenges with confidence and enthusiasm. The old realities that used to define women's lives are fading away, and the new realities are only gradually coming into focus. The old images were accepted as universal truths by both women and men for aeons of time. They structured consciousness at all levels of human experience: cosmology and myth, the social order, intimate relationships, and intra-psychic phenomena. Only an occasional voice questioned the assumptions underlying those images for most of our history. Today, however, our consciousness of the feminine is changing fundamentally. As a result, women's choices are no longer defined by specific images of what it means to be a woman.

Women often describe their change of consciousness in terms of choice, of waking up to a whole new realization of themselves and the world around them. The process of change seems to work gradually, below the surface of awareness, until a moment when some personal event focuses the process in consciousness. Choice means responsibility, and particularly responsibility for self. The ramifications affect every area of a woman's life and the lives of those around her. The old images no longer resonate with her experience or guide her to self-understanding.

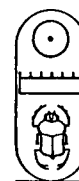
For whatever reasons, this change in consciousness has begun with women, and women are searching for the new images in the depths of their own experience. For women, the issues are not abstractions, but the very essence of their everyday realities.

Women are risking the journey into consciousness with new daring and resolve. They are willing to experiment with their lives, to try unconventional solutions to complex problems in living, to speak out where they have been silent before. The common thread uniting the diversity of women's experience is the realization of choice and responsibility for choice. The new images are being created out of the choices that women are making. Paradoxically, those choices have been made possible by the disintegration of the old images.

A fundamental part of women's search for new images is the search for knowledge, for ways to understand and explain their experience. Knowledge evolves through creative processes of imagination and discovery, but always in continuity with the past. As human beings, we build on what has gone before even though we may change direction, expand the limits of what we see, or accept a new idea that radically alters our perspective. As women search through history for the foundations of their identity as human beings, they find history recorded almost exclusively by men, about men, for men. This arrangement is simply the natural consequence of the old images of masculinity and femininity and the resulting socio-cultural norms.

Finding Her Own Perspective

However, in order to build on what is known and take her place in the ongoing evolutionary process, a woman has to translate what she learns from the past into her own perspective. A man's experience of becoming an individuated personality, a whole human being, is not an adequate



model for a woman in her own quest for identity. Instead, as more and more women commit themselves to the ideal of wholeness, a model of feminine individuation will gradually emerge from their experience.

Many women are drawn to the mystical Path in their search for self-knowledge and self-understanding. The experience of self-transcendence releases their potential to see beyond appearances. A woman who chooses the mystical Path chooses to align herself with powerful forces for good in their search for the conscious realization of truth. She commits herself to strength of purpose in service to the ideals of Light, Life, and Love. But most of all, she learns to value what she knows, and to be willing to share that knowledge. In times past, women have nurtured others primarily with physical care and emotional support. Today, women are learning to nurture consciousness, both in themselves and others.

The Mystical Approach

Rosicrucian teachings emphasize the practical application of mystical principles. For a woman facing the complexities and ambiguities of life today, these principles can be of inestimable value. For instance, the development of a strong relationship with one's inner self accelerates personal growth as well as bringing gifts of illumination and guidance. The ideal of self-mastery extends one's sense of responsibility to a truly inclusive and compassionate level of experience. Visualization, concentration, contemplation, and meditation are powerful tools for achieving clarity of understanding and purpose. Self-examination provides the inner discipline that frees the creative imagination. Perhaps most important, mysticism honors both emotional sensitivity and clarity of consciousness. Mysticism is a conceptual and experiential framework that enhances and supports a woman's journey into individuation, toward wholeness.

The author, a member of AMORC's International Research Council, earned her Doctorate in educational policy studies at the University of Oregon. Soror Child has worked as an elementary school teacher and administrator, university instructor, personnel manager, and a consultant. She has a deep interest in the evolution of consciousness, Eastern philosophies, cognitive processes, symbol systems, the history of ideas, and Jungian psychology

[18]

A typically recurring dilemma for women is in deciding how to stand up for themselves in a difficult situation, such as a fundamental difference of opinion between a woman and her husband about disciplining their child. How can a woman be true to herself, act with integrity, and still do her best to resolve the situation to everyone's benefit? Mystical principles can be applied to this kind of dilemma, and to many others, with confidence in the outcome. First, mysticism teaches a woman to value her own experience. What she knows to be true for herself is the basis of her knowledge, as it is for everyone. Of course, the broader her range of experience and education, the greater her confidence in what she knows. Mysticism teaches her to learn from every aspect of her life, to value the challenges her life has brought her. Mystical principles help a woman build a solid foundation of knowledge she can rely on, for it is based on inner authority.

Knowledge Brings Responsibility

Second, mysticism teaches a woman that she is responsible for what she knows, that knowledge brings responsibility. If she simply gives in to a difficult situation, she denies the truth both to herself and the others involved. Mysticism teaches her to accept responsibility for herself and her actions. For a woman, this is often a double-edged sword. As she learns self-mastery, she also learns the boundaries of choice. If she denies self, she denies the other. Her responsibility is to the truth of the situation as she sees it.

Third, mystical principles orient a woman's life to service, not in the sense of denying her own life for others, but in the sense of developing her highest potentials in the service of humanity. However she understands the ideals that guide her life, they give her the strength to rise above her own personal involvement and see the situation with clarity and compassion, so that she can actively participate in finding the best possible solution to the problem. Thus, mysticism teaches a woman to stand up for herself in a difficult situation by valuing her own experience, expressing her views

(Continued on p 28)



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Lunar Cycles and Growth

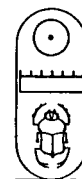
ACCORDING to Rosicrucian tradition, every progressive action in the universe is expressed in cyclical patterns. The evolution of the Macrocosmic Universe, the tiny worlds of the Microcosm and the Middle Earth of man, all exhibit cyclical behavior. Likewise, the twenty four hours constituting a day are based on cyclical movements of Earth and celestial bodies. In all realms of vibratory being cycles form a significant method of measuring time and progress.

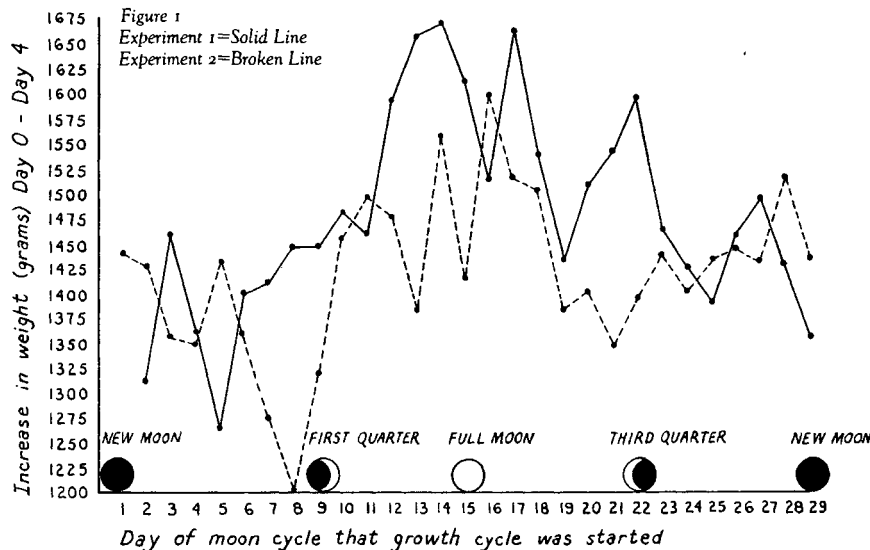
We tend to realize cycles as discrete and individual entities. However, cycles of various things are not separate from each other, but are interdependent. Everything in the universe affects everything else. We may isolate one aspect, such as studying the cycles of the Moon and its effect on tides or plant growth, but we do this knowing it is only a small part of a greater whole.

Since ancient times man has planted crops according to phases of the Moon. Even with the revelations of modern agriculture, one may still purchase a farmer's almanac which will give advice on planting crops by phases of the Moon for optimum yield. Our monographs also teach us to take cycles into account when planting lawns, vegetables, or flowers. We are asked to prove for ourselves that planting during the first two weeks of the Moon's cycle results in the enhancement of vital forces and growth processes.

We know that the Moon has an effect on the Earth's tides. The rising and falling of the surface of the oceans is caused mostly by the gravitational pull of the Moon and Sun. But can an effect on plant growth also be demonstrated? We undertook the following experiments to answer this question. We decided to grow plants exhibiting a rapid development process throughout a complete lunar cycle in order to observe any pattern that may be evident. We used alfalfa seeds since they can be readily grown in a laboratory setting.

Having no light of its own, the Moon shines by the light it reflects from the Sun.





The Moon passes through definite stages during a cycle of approximately 29½ days. The cycle begins with the dark of the Moon, (New Moon), passes through First Quarter, and then Full Moon on approximately the fifteenth day. After the Moon has become full, it appears to wane, going through the reverse process until it is again invisible to us. (See Figure 1) This complete cycle was covered twice in the experiments.

In each of the two experiments with alfalfa seeds, we had ten groups of one hundred seeds each for a total of one thousand seeds grown daily throughout the 29½ day cycle. Each of the ten groups of one hundred seeds was separately weighed and placed in a covered petri dish. One milliliter of tap water was added to the dish. The dishes were placed in bright, natural light, but without direct sunlight. Each day for four days the previous water was removed and one milliliter of fresh water was added. On Day Four the sprouts were weighed. The four-day weight gain for one thousand seeds was recorded and plotted on the graph shown in Figure 1. Experiment One, designated by the solid line, took place in October and November. Experiment Two, designated by the broken line, occurred in May and June.

From the graph shown in Figure 1, we see that in both experiments the seeds followed a pattern of overall increasing growth from

New Moon to Full Moon, and decreasing growth, on the average, from Full Moon to New Moon. Also, note that there is a rapid increase and decrease in growth rate approximately 3½ days immediately before and after the Full Moon. This supports the contentions of Dr. H. Spencer Lewis in his book *Self-Mastery and Fate With the Cycles of Life*¹, which state that the greatest growth occurs in plants germinated as seeds during this positive phase of the lunar cycle. (See

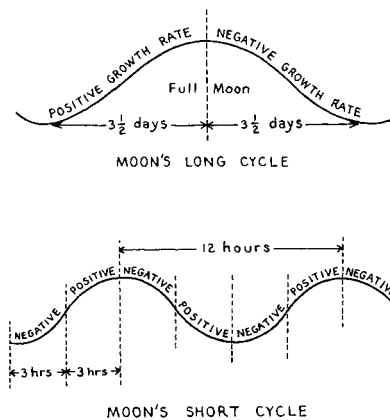


Figure 2: The Moon's Long and Short Cycles may be divided into regular intervals of alternating positive and negative influences on growth rate. After H. Spencer Lewis (1929)!

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC, as of December 1, 1982

CHARTERED LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. IN THE VARIOUS NATIONS OF THE WORLD AS INDICATED

ANY MEMBER of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of the body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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Tandil, Buenos Aires: Tandil Pronaos
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Blacktown (Sydney), N.S.W.: Ra-y-Ma Chapter
Brisbane, Queensland: Brisbane Chapter
Canberra, A.C.T.: Canberra Pronaos
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Corumbá: Corumbá Pronaos

Dourados: Dourados Pronaos

Jardim: Jardim Pronaos

Nova Andradina: Nova Andradina Pronaos

Ponta Porã: Ponta Porã Pronaos

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Vila Rica Chapter

Divinópolis: Divinópolis Pronaos

Governador Valadares: Governador Valadares
Pronaos

*Initiations are performed.

‡French-speaking, under the Grand Lodge of France.

§German-speaking, under the Grand Lodge of Germany.

*Dutch-speaking, under the Grand Lodge of the Netherlands.

†Under the Nordic Grand Lodge (See Scandinavia)

Ipatinga: Vale do Aço Pronaos
Itajubá: Itajubá Pronaos
Ituiutaba: Ituiutaba Pronaos
Juiz de Fora: Juiz de Fora Chapter
Montes Claros: Montes Claros Pronaos
Nanuque: Nanuque Pronaos
Poços de Caldas: Poços de Caldas Pronaos
Pirapora: Pirapora Pronaos
Sete Lagoas: Sete Lagoas Pronaos
Uberaba: Uberaba Pronaos
Uberlândia: Uberlândia Pronaos
Pará
***Belém:** Belém Lodge
Marabá: Marabá Chapter
Paraíba
Campina Grande: Campina Grande Pronaos
João Pessoa: João Pessoa Chapter
Paraná
Apucarana: Apucarana Pronaos
Cascavel: Cascavel R+C Pronaos
Cornélio Procopio: Cornélio Procopio Pronaos
***Curitiba:** Curitiba Lodge
Fóz do Iguaçu: Fóz do Iguaçu Chapter
***Londrina:** Londrina Lodge
Maringá: Maringá Chapter
Ponta Grossa: Ponta Grossa Pronaos
Santo Antônio da Platina: Santo Antônio da Platina Pronaos
Umuarama: Umuarama Pronaos
União da Vitória: União da Vitória Pronaos
Pernambuco
Jaboatão: Jaboatão Pronaos
Olinda: Olinda-Paulista Pronaos
Petrolina: Petrolina Pronaos
***Recife:** Recife Lodge
Piauí
Teresina: Teresina Chapter
Rio de Janeiro
Barra Mansa: Barra Mansa Chapter
Barra do Pirai: Barra do Pirai Pronaos
Cabo Frio: Cabo Frio Chapter
Campos: Campos Chapter
Duque de Caxias: Duque de Caxias Chapter
Macaé: Macaé Chapter
***Nilópolis:** Nilópolis Lodge
***Niterói:** Niterói Lodge
Nova Friburgo: Nova Friburgo Chapter
***Nova Iguaçu:** Nova Iguaçu Lodge
***Petrópolis:** Petrópolis Lodge
Rio de Janeiro:
Bangu Chapter
***Campo Grande RJ** Lodge
***Guanabara** Lodge
***Ilha do Governador** Lodge
***Jacarepaguá** Lodge
Leblon Chapter
***Leopoldinense** Lodge
Madureira Chapter
***Méier** Lodge
***Rio de Janeiro** Lodge
***São Gonçalo:** São Gonçalo Lodge
São João de Meriti: São João de Meriti Chapter
Teresópolis: Teresópolis Pronaos
Valença: Valença Pronaos
Volta Redonda: Volta Redonda Chapter
Rio Grande do Norte
Natal: Natal Chapter
Rio Grande do Sul
Bento Gonçalves: Bento Gonçalves Pronaos
Canoas: Canoas Pronaos
Caxias do Sul: Caxias do Sul Pronaos
Erechim: Erechim Pronaos
Ijuí: Ijuí Pronaos
Novo Hamburgo: Vale do Sinos Pronaos
***Passo Fundo:** Passo Fundo Lodge
Pelotas: Pelotas Chapter
***Porto Alegre:** Porto Alegre Lodge
Rio Grande: Rio Grande Pronaos
Santa Maria: Santa Maria Chapter
Santa Rosa: Santa Rosa Pronaos
São Gabriel: São Gabriel Pronaos

Rondônia
Porto Velho: Porto Velho Pronaos
Santa Catarina
Blumenau: Vale do Itajaí Chapter
Florianópolis: Florianópolis Chapter
Itajaí: Itajaí Pronaos
Joinville: Joinville Pronaos
Lages: Lages Pronaos
Tubarão: Tubarão Pronaos
São Paulo
Americana: Americana Pronaos
Araçatuba: Araçatuba Pronaos
Barretos: Barretos Pronaos
***Baurú:** Baurú R+C Lodge
***Campinas:** Campinas Lodge
Catanduva: Catanduva Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Chapter
Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: Guarulhos Chapter
Itapetininga: Itapetininga Pronaos
Jacareí: Jacareí R+C Chapter
Jauú: Jauú Pronaos
Jundiaí: Jundiaí Chapter
Limeira: Limeira Pronaos
Lorena: Lorena Pronaos
Marília: Marília Pronaos
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Ourinhos: Ourinhos Pronaos
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Presidente Prudente: Presidente Prudente Chapter
Presidente Venceslau: Presidente Venceslau Pronaos
***Ribeirão Preto:** Ribeirão Preto R+C Lodge
Rio Claro: Rio Claro Pronaos
Salto: Salto Pronaos
***Santos:** Santos Lodge
São Bernardo do Campo: São Bernardo do Campo Chapter
São Caetano do Sul: ABC Chapter
São Carlos: São Carlos Chapter
São Joaquim da Barra: São Joaquim da Barra Pronaos
***São José do Rio Preto:** São José do Rio Preto R+C Lodge
São José dos Campos: São José dos Campos Chapter
São Miguel Paulista: São Miguel Paulista Chapter
São Paulo:
Santana Chapter
***São Paulo** Lodge
Tatuapé Chapter
Tucuruvi Chapter
São Vicente: São Vicente Chapter
Sorocaba: Sorocaba Chapter
Taubaté: Taubaté Chapter
Sergipe
Aracaju: Aracaju Pronaos
CAMEROUN
‡Bafoussam: Philadelphia Pronaos
‡Bertoua: Le Sentier Pronaos
Buea: Fako Pronaos
‡*Douala: Moria-El Lodge
Douala: Wouri Pronaos
‡Ebolowa: Reflexion Pronaos
‡Edéa: Salomon Chapter
‡Eseka: Mont Carmel Pronaos
‡Garoua: Ra Ma Pronaos
‡Kribi: Océan de Lumière Pronaos
Kumba: Kumba Pronaos
‡Makak: Aum Pronaos
‡Ngaoundéré: Mont Sinai Pronaos
‡Nkongsamba: Essoa Pronaos
‡Yaoundé: Aristote Chapter
CANADA
‡Alma, P.Q.: Jeannois Pronaos
Barrie, Ont.: Barrie Pronaos

‡Beauharnois, P.Q.: Soleil Levant Pronaos
 ‡Cabano, P.Q.: Wissick Pronaos
 Calgary, Alta.: Calgary Chapter
 ‡Chicoutimi, P.Q.: Saguenay du Mont Verdone Lodge
 ‡Disraeli, P.Q.: Isis Pronaos
 ‡Donnacona, P.Q.: Oasis Pronaos
 ‡Drummondville, P.Q.: Nirvana Pronaos
 Edmonton, Alta.: Fort Edmonton Chapter
 ‡Granby, P.Q.: Nefertiti Pronaos
 Guelph, Ont.: Golden Triangle Pronaos
 Halifax, N.S.: Halifax Pronaos
 Hamilton, Ont.: Hamilton Pronaos
 ‡Hauterive, P.Q.: Manicouagan Lodge
 ‡Hull, P.Q.: Rose de l'Est Chapter
 ‡Joliette, P.Q.: Ptah Pronaos
 Kelowna, B.C.: Okanagan Pronaos
 ‡La Tuque, P.Q.: Saturne Pronaos
 ‡Laval, P.Q.: Maat Chapter
 London, Ont.: Cosmos Chapter
 ‡Longueuil, P.Q.: Poséidon Chapter
 *Montréal, P.Q.:
 ‡Atlas Lodge
 Mount Royal Lodge
 ‡Nouvelle Atlantide Lodge
 Ottawa, Ont.: Trillium Chapter
 Peterborough, Ont.: Peterborough Pronaos
 Prince George, B.C.: Hope of the North Pronaos
 ‡Québec, P.Q.: Pyramide Lodge
 ‡Rimouski, P.Q.: Grand Soleil Chapter
 ‡Roberval, P.Q.: Ouatichouan Pronaos
 ‡Saint-Georges-de-Beauce, P.Q.: Bennou Pronaos
 ‡Saint-Jérôme, P.Q.: Alban et Juliette Guedet Pronaos
 Saskatoon, Sask.: Saskatoon Pronaos
 ‡Sept-Iles, P.Q.: Rose du Nord Pronaos
 ‡Shawinigan, P.Q.: Du Verseau Chapter
 ‡Sherbrooke, P.Q.: Lumière de l'Est Lodge
 Sudbury, Ont.: Northern Lights Pronaos
 *Toronto, Ont.: Toronto Lodge
 ‡Tracy, P.Q.: Le Goeland Pronaos
 ‡Val d'Or, P.Q.: Ka Pronaos
 *Vancouver, B.C.: Vancouver Lodge
 Victoria, B.C.: Victoria Chapter
 ‡Victoriaville, P.Q.: Soleil des Appalaches Pronaos
 Welland, Ont.: Niagara Pronaos
 Windsor, Ont.: Windsor Pronaos
 Winnipeg, Man.: Charles Dana Dean Chapter

‡CENTRAL AFRICAN REPUBLIC

Bangui: Maître Eckhart Pronaos

CHILE

Chillán: Aton Pronaos
 Concepción: Concepción Pronaos
 Punta Arenas: Punta Arenas Pronaos
 San Carlos: San Carlos Pronaos
 *Santiago: Tell-El-Amarna Lodge
 Valparaíso: Akhetaton Chapter

COLOMBIA

*Barranquilla, Atlantico: Barranquilla Lodge
 *Bogotá, Cundinamarca: Nuevo Mundo Lodge
 Cali, Valle: Menfis Chapter
 Medellín, Antioquia: Medellín Pronaos

‡CONGO

*Brazzaville:
 Karnak Lodge
 Sylvestre Moutondia Lodge
 Jacob-Nkayi: Rose Dorée Pronaos
 Loubomo: Jeanne Guesdon Pronaos
 Loutete: Astro Pronaos
 Makabana: Aton Pronaos
 *Pointe Noire: Paul Taty Lodge

COSTA RICA

San José: San José Pronaos

CUBA

Camagüey: Camagüey Chapter
 *Havana: Lago Moeris Lodge
 Holguin: Oriente Chapter
 Santa Clara: Santa Clara Chapter

CYPRUS:

Nicosia: Aleethia Pronaos

‡DENMARK

Aarhus: Aarhus Pronaos
 *Copenhagen: H. Spencer Lewis Chapter
 Odense: Odense Pronaos

DOMINICAN REPUBLIC

Santiago do los Caballeros: Luz del Cibao Pronaos
 *Santo Domingo de Guzman: Santo Domingo Lodge

ECUADOR

Guayaquil: Guayaquil Pronaos
 Quito: Quito Chapter

EL SALVADOR

San Miguel: San Miguel Pronaos
 *San Salvador: San Salvador Lodge
 Santa Ana: Santa Ana Pronaos
 Usulután: Oxelotlan Pronaos

‡FINLAND

Helsingfors: Finlandia Pronaos

FRANCE

Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Other affiliated bodies of the Grand Lodge of France will be indicated under other countries by this symbol ‡.

Agen: Jollivet Castelot Chapter
 *Aix-en-Provence: Rose du Sud Lodge
 Ajaccio: Atlantide Pronaos
 Albi: Edith Lynn Chapter
 Alès: Nicolas Roerich Pronaos
 Amiens: Samarobrive Pronaos
 *Angers: Alden Lodge
 Angoulême: Isis Chapter
 *Annecy: Amatu Lodge
 Annonay: Tiyi Pronaos
 Antony: Udjat Chapter
 Arpajon: Sirius Pronaos
 Auch: Shakti Pronaos
 Auxerre: Melchisedech Chapter
 Avignon: Plutarque Chapter
 Avranches: Fiat Lux Chapter
 *Bagnole: Lux Aeterna Lodge
 Bastia: U Libecciu Pronaos
 Bayonne: Amaya Pronaos
 Beauvais: Lumen Chapter
 Belfort: Eric Satie Pronaos
 Bergerac: Francis Bacon Pronaos
 Besançon: Akhnaton Chapter
 *Bessancourt: Niels Jensen Lodge
 *Béziers: De l'Epi Lodge
 Biarritz: Thalès Chapter
 Blois: Eurydice Pronaos
 Bonneval: Franklin Chapter
 *Bordeaux: Léonard de Vinci Lodge
 Boulogne-Billancourt: Khépra Chapter
 Bourg-en-Bresse: Horus Pronaos
 Bourges: Nicolas Flamel Pronaos
 Bourgoin: Iris Pronaos
 Brest: Amentet Chapter
 Brive-la-Gaillarde: Charles Dana Dean Pronaos
 *Caen: Sérénité Lodge
 Cahors: Harmakhis Pronaos
 Cannes: Amon-Râ Chapter
 Carcassonne: Imhotep Pronaos
 Castres: Arnaud Pronaos
 Chalons-sur-Saône: Le Verseau Chapter
 *Chambéry: Thot Hermès Lodge
 Charenton-le-Pont: Ankh Chapter
 Charleville-Mézières: Espoir Pronaos
 Châteauroux: Paracelse Pronaos
 Chaumont: Demeter Pronaos
 *Clermont-Ferrand: Gergovia Lodge
 Colmar: Fidélite Chapter
 Colombes: Anubis Chapter
 *Dijon: Bernard de Clairvaux Lodge
 Douai: L'Eveil Pronaos
 Dunkerque: Martha Lewis Chapter
 Epinal: Lu-Vi-Am Pronaos
 Epinay-sur-Seine: Sphinx Pronaos
 Fetigny: L'Eau Vive Pronaos

Foix: Esclarmonde de Foix Pronaos
Fougères: Nefer Pronaos
***Gagny:** Marie Le Roux Lodge
Gap: Beauseant Pronaos
***Grenoble:** Louis-Claude de Saint-Martin Lodge
Guingamp: Kher-Cheta Pronaos
La Roche-sur-Yon: Rose Vendée Chapter
Le Havre: Michael Maier Chapter
Le Mans: Jacob Boehme Chapter
***Le Neubourg:** Zanonî Lodge
Le Puy: Air Pronaos
***Limoges:** Cornelius Agrippa Lodge
***Lyon:**
 El Fayoum Lodge
 Moeris Lodge
Mâcon: Abraham Pronaos
Mantes-la-Jolie: Apollonius de Tyane Pronaos
***Marseille:** Denderah Lodge
Melun: Albert Le Grand Pronaos
***Metz:** Frees Lodge
Miramas: Nostradamus Pronaos
Montauban: Shambala Pronaos
Mont-de-Marsan: Karnak Pronaos
Montbéliard: Humilitas Pronaos
***Montpellier:** Via Nova Lodge
Montrouge: Mykerinos Chapter
***Mulhouse:** Robert Bangert Lodge
***Nancy:** Thoutmès III Lodge
***Nantes:** Jacques de Molay Lodge
Nevers: Athanor Pronaos
***Nice:** Héraclès Lodge
***Nîmes:** Claude Debussy Lodge
Niort: Michel Faraday Pronaos
Nogent-sur-Seine: Eben Shatigals Pronaos
***Orléans:** Orphée Lodge
***Paris:**
 Jeanne Guesdon Lodge
 H. Spencer Lewis Lodge
 Moriah El Lodge
***Pau:** Pyrénées-Océan Lodge
Périgueux: Zoroastre Pronaos
Perpignan: Sol Invictus Pronaos
***Poitiers:** Horus Râ Lodge
Pontoise: Maitreya Pronaos
Puteaux: Hotep Chapter
***Reims:** Champagne Mystique Lodge
Rennes: Graal Chapter
Roanne: Jacques Coeur Pronaos
Rodez: Maurice Durand Chapter
***Roubaix-Lille:** Descartes Lodge
***Rouen:** Renaissance Lodge
Saint-Amand-les-Eaux: Paix Profonde Pronaos
Saint-Cloud: Marcelle Bellofiore Pronaos
Saint-Dizier: Kappa Pronaos
***Saint-Etienne:** Flamme Lodge
Saint-Gaudens: Hapi Pronaos
Saint-Germain-en-Laye: Raymund Andrea Pronaos
Saint Pourçain-sur-Sioule: Ta Noutri Pronaos
Saint-Quentin: Kut-Hu-Mi Pronaos
Sees: Sakkarah Pronaos
Sète: Thau Pronaos
***Strasbourg:** Galilée Lodge
Thaire d'Aunis: Osiris Chapter
Thonon-les-Bains: Ad Rosam Pronaos
Toulon: Hermès Chapter
***Toulouse:**
 Clemence Isaure Lodge
 Raymond VI Lodge
Touquin: Kheper Pronaos
Tours: Blaise Pascal Pronaos
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Pronaos
Varennes: Edith Piaf Chapter
***Versailles:** Georges Morel Lodge
Vesoul: Lux Rosae Pronaos
Vienne: Cybèle Pronaos
***Villeneuve-Saint-Georges:** Robert Quillé Lodge
Vitry-sur-Seine: Nout Pronaos
Viviers: Hugues de Payns Chapter
†FRENCH GUIANA
***Cayenne:** Pythagore Lodge

†GABON

Lambaréné: Sossa Simawango Maurice Pronaos
Libreville: Anaxagore Chapter
Port Gentil: Amenhotep IV Pronaos

GERMANY

Grand Lodge of AMORC of Germany, D-7570 Baden-Baden, Lessingstrasse 1, West Germany. Other affiliated bodies of the Grand Lodge of Germany will be indicated under other countries by this symbol §.
Berlin: Echnaton Pronaos
Bielefeld: Nikolaus Kopernikus Chapter & Pronaos
Bonn: Empedokles Chapter & Pronaos
Bremen: Jakob Böhme Pronaos
***Dortmund:** Heinrich Khunrath Lodge & Pronaos
Düsseldorf: Johannes Kepler Chapter & Pronaos
***Frankfurt am Main:** Michael Maier Lodge & Pronaos
Freiburg im Breisgau: Johannes Amos Comenius Pronaos
***Hamburg:** D.O.M.A. Chapter & Pronaos
Hannover: Leibniz Pronaos
Heidelberg: Nofretete Pronaos
Karlsruhe: Hermes Trismegistos Pronaos
Kiel: Saint Germain Pronaos
Köln: Ara Ubiorum Pronaos
Lübeck: Der Holstentor Pronaos
Munich: Kut-Hu-Mi Chapter & Pronaos
Nürnberg: Johannes Kelpius Chapter & Pronaos
Saarbrücken: René Descartes Pronaos
Stuttgart: Simon-Studion Chapter & Pronaos
Ulm: Donau-Iller Pronaos
Würzburg: Helios Pronaos

GHANA

Accra: Accra Chapter
Agona-Swedru: Agona-Swedru Pronaos
Akuse: Akuse Pronaos
Bolgatanga: Bolgatanga Pronaos
Cape Coast: Cape Coast Pronaos
Kumasi: Kumasi Chapter
Sekondi-Takoradi: Takoradi Pronaos
Sunyani: Sunyani Pronaos
Tamale: Tamale Pronaos
Tema: Tema Pronaos

GREECE

Grand Lodge of AMORC of Greece, P.O. Box 134, Psychico, Athens.
***Athens:** Athens Lodge

GRENADA

St. George's: St. George's Pronaos

†GUADELOUPE

Basse-Terre: Champollion Chapter
Pointe-à-Pitre: Parménide Chapter

GUATEMALA

***Guatemala:** Zama Lodge
Mazatenango: 3333 Pronaos
Quezaltenango: Mahatma Gandhi Pronaos

GUYANA

Georgetown: Roraima Pronaos

†HAITI

***Cap-Haitien:** Jeanne Guesdon Lodge
Gonaives: Akhenaton Pronaos
Les Cayes: Les Incas Chapter
***Port-au-Prince:**
 Gladys Lewis Lodge
 Martinez de Pasqually Lodge
Saint Marc: Saint Marc Pronaos

HONDURAS

San Pedro Sula: San Pedro Sula Chapter
Tegucigalpa: Francisco Morazán Chapter

HONG KONG

Hong Kong: Hong Kong Pronaos

†ICELAND

Reykjavik: Atlantis Pronaos

IRELAND

Dublin: Dublin Pronaos

ISRAEL

Tel Aviv: Sinai Pronaos

ITALY

Grand Lodge of AMORC of Italy, 7 Via Ximenes, Rome, Italy 00197

Bologna: Dante Alighieri Pronaos
Milan: Gladys Lewis Chapter
Palermo: Plotino Pronaos
Rome: H. Spencer Lewis Pronaos
Venice: La Serenissima Pronaos

IVORY COAST

Abengourou: Alban et Juliette Gueudet Chapter

***Abidjan:**

Albert Ahouné Lodge
 Cheops Lodge
 Jeanne Guesdon Lodge

Abobo Garé: Sènèque Chapter

Aboisso: Amour Pronaos

Adzopé: Jean-Jacques Rousseau Chapter

Agboville: Jacob Boehme Chapter

Agnibilékrou: Rose Mystique Pronaos

Anyama: Hator Pronaos

Béoumi: Isaac Newton Chapter

Biankouma: Atlantide Pronaos

Bingerville: Epicure Pronaos

***Bondoukou:** Démocrite Lodge

***Bongouanou:** Lumière Lodge

Bouaflé: Paracelse Chapter

***Bouaké:**

Joseph N'Guessan Bongo Lodge
 Louis Koblan Diessy Hudson Lodge

Boundiali: Flambeau de la Bagoé Pronaos

Buyo: Terre d'Eburnie Pronaos

Dabou: Moria El Chapter

Daloa: Hieronymus Chapter

Dimbokro: Robert Bangert Chapter

***Divo:** Socrate Lodge

Duékoué: Ra Pronaos

Ferkéssédougou: Etoile du Nord Chapter

***Gagnoa:** Aton Lodge

Grand-Bassam: Adon Ai Chapter

Guiberoua: Thèbes Pronaos

Guiglo: Lumière de l'Ouest Pronaos

Issia: Céleste Noyrey Pronaos

Katiola: Plotin Pronaos

Korhogo: Yves Nadaud Chapter

Lakota: Ta Meri Pronaos

***Man:** Harmonie Lodge

M'bahiakro: Héraclite Pronaos

Odienné: René Descartes Pronaos

Oumé: Le Verseau Pronaos

San Pedro: Félicité Chapter

Sassandra: Thalès Pronaos

Séguéla: Anaximandre Pronaos

Sérébou: Athéna Pronaos

Tiassalé: Vie Pronaos

Touba: Hermès Pronaos

Toumodi: Roger Bacon Pronaos

***Yamousso:** Edith Lynn Lodge

***Yopougon:**

Empédocle Lodge
 Mont Pico Lodge

Zuénoula: Chou Pronaos

JAMAICA

***Kingston:** Saint Christopher Lodge

JAPAN

Grand Lodge of Japan, AMORC, 49-16 Wakamiya 2-Chome Nakano-Ku, Tokyo 165 Japan.

Nagoya: Tel el-Amarna Chapter

Okayama: Ankh Chapter

Osaka: Ankh Chapter

Shizuoka: Nefertiti Pronaos

Tokyo: Validivar Chapter

LUXEMBOURG

Luxembourg: Aube Pronaos

MALAYSIA

Kuala Lumpur: Kuala Lumpur Pronaos

MALI

Bamako: Harmonie Pronaos

MARTINIQUE

***Fort-de-France:** Amon-Râ Lodge

***La Trinité:** Fraternité Lodge

Le Marin: Heliopolis Pronaos

Saint Pierre: Mont Pelée Pronaos

MAURITIUS

Rose Hill: Mahé de Labourdonnais Pronaos

MEXICO

Acapulco, Gro.: Acapulco Chapter

Aguascalientes, Ags.: Aguascalientes Pronaos

Chihuahua, Chih.: Iluminación Chapter

Ciudad Juárez, Chih.: Juárez Chapter

Ciudad Victoria, Tamps.: Victoria Pronaos

Cuernavaca, Mor.: Xochicalco Chapter

Culiacán, Sin.: Culiacán Pronaos

Durango, Dgo.: Durango Pronaos

***Ensenada, B.C.:** Alpha-Omega Lodge

Guadalajara, Jal.: Guadalajara Chapter

Hermosillo, Son.: Hermosillo Pronaos

Matamoros, Tamps.: Aristóteles Chapter

Mazatlán, Sin.: Mazatlán Pronaos

Mexicali, B.C.: Chichen-Itza Chapter

México, D.F.:

*Quetzalcóatl Lodge

Teotihuacan Pronaos

Monclova, Coah.: Monclova Chapter

***Monterrey, N.L.:** Monterrey Lodge

Morelia, Mich.: Tzintzun Pronaos

Nueva Rosita, Coah.: Rosita Pronaos

Nuevo Laredo, Tamps.: Nuevo Laredo Chapter

Poza Rica, Ver.: El Tajin Pronaos

Puebla, Pue.: Tonatiuh Chapter

Queretaro, Qro.: Queretaro Pronaos

Reynosa, Tamps.: Reynosa Chapter

Saltillo, Coah.: Saltillo Pronaos

San Luis Potosí, S.L.P.: Evolución Pronaos

***Tampico, Tamps.:** Tampico Chapter

***Tijuana, B.C.:** Cosmos Lodge

Valle Hermoso, Tamps.: Valle Hermoso Pronaos

Veracruz, Ver.: Zoroastro Chapter

Villahermosa, Tab.: Tabasco Pronaos

Xicoténcatl, Tamps.: Xicoténcatl Pronaos

NETHERLANDS

Grand Lodge of AMORC of the Netherlands, Postbus 53031, The Hague, 2505 AA Holland; street address: Groot Hertoginnelaan 36, 2517 EH The Hague. Other affiliated bodies of the Grand Lodge of the Netherlands will be indicated under other countries by this symbol. *

Alkmaar: Aquarius Pronaos

Amersfoort: Osiris Chapter

Amstelveen: Jan Coops Chapter

Amsterdam: Ichnaton Pronaos

Arnhem: Chepera Pronaos

Bijlmermeer: Ichnaton Pronaos

Dordrecht: De Brug Pronaos

Drachten: It Ljocht Pronaos

Eindhoven: Horus Chapter

Groningen: Cheops Chapter

Haarlem: Aton Pronaos

Hengelo: Ankh Pronaos

Leiden: Amon-Re Pronaos

Maastricht: Maat Chapter

Nijmegen: Thot Chapter

Rotterdam: Spinoza Chapter

***The Hague:** Isis Chapter

Utrecht: Atlantis Chapter

NETHERLANDS ANTILLES

Philipsburg: Ishtar Pronaos

St. Nicolas: Aruba Chapter

Willemstad: Curaçao Chapter

NEW CALEDONIA

Nouméa: Dokamo Chapter

NEW ZEALAND

***Auckland:** Auckland Lodge

NICARAGUA

Corinto: Corinto Pronaos

León: León Pronaos

Managua: Martha Lewis Chapter

NIGER

Niamey: Sahel Mystique Pronaos

NIGERIA

*Aba, Imo: Socrates Lodge
Abak, Cross River: Abak Pronaos
Abakaliki, Anambra: Abakaliki Pronaos
Abeokuta, Ogun: Abeokuta Chapter
Abonnema, Rivers: Abonnema Pronaos
Abraka, Bendel: Abraka Pronaos
Afikpo, Imo: Afikpo Pronaos
Agbor, Bendel: Divine Pronaos
Ahoada, Rivers: Alga Pronaos
Akure, Ondo: Akure Pronaos
*Apapa, Lagos: Apapa Lodge
Arochukwu, Imo: Arochukwu Pronaos
Asaba, Bendel: Asaba Pronaos
Auchi, Bendel: Auchi Pronaos
Awka, Anambra: Awka Pronaos
Bauchi, Bauchi: Bauchi Pronaos
Benin City, Bendel:
*Benin City Lodge
Roger Bacon Pronaos
Bori, Rivers: Bori Chapter
Burutu, Bendel: Burutu Pronaos
*Calabar, Cross River: Apollonius Lodge
Eket, Cross River: Eket Chapter
Enugu, Anambra:
*Kroomata Lodge
Nkalagu Pronaos
*Ibadan, Oyo: Alcuin Lodge
Ibasa, Bendel: Ibasa Pronaos
Ife, Oyo: Ife Chapter
Ihiala, Anambra: Isaac Newton Chapter
Ikeja, Lagos: Harmonium Chapter
Ikom, Cross River: Elijah Pronaos
Ikot Abasi, Cross River: Ikot Abasi Pronaos
Ikot Ekpene, Cross River: Ikot Ekpene Pronaos
Ilorin, Kwara: Ilorin Pronaos
Jos, Plateau: Star of Peace Chapter
*Kaduna, Kaduna: Morning Light Lodge
Kano, Kano: Kano Chapter
Koko, Bendel: Koko Pronaos
Kwale, Bendel: Illuminati Pronaos
*Lagos, Lagos:
Isis Lodge
Memphis Lodge
Maiduguri, Borno: Maiduguri Pronaos
Makurdi, Benue: Makurdi Chapter
Mbaise, Imo: Mbaise Pronaos
Mbaitoli, Imo: Mbaitoli Pronaos
Mgbidi, Imo: Mgbidi Pronaos
Minna, Niger: Minna Pronaos
New Bussa, Kwara: New Bussa Pronaos
Nnewi, Anambra: Nnewi Pronaos
Nsukka, Anambra: Nsukka Chapter
Oghara, Bendel: Oghara Pronaos
Ogoja, Cross River: Amatu Chapter
Ogwashi-Uku, Bendel: Aniocha Pronaos
Ohafia, Imo: Ohafia Pronaos
Okigwe, Imo: Solar Pronaos
Okrika, Rivers: Okrika Pronaos
Onitsha, Anambra: Onitsha Chapter
Orerokpe, Bendel: Orerokpe Pronaos
Orlu, Imo: Orlu Chapter
Oron, Cross River: Oron Pronaos
*Owerri, Imo: Plato Lodge
Oyo, Oyo: Oyo Chapter
Ozoro, Bendel: Ozoro Chapter
*Port Harcourt, Rivers: Thales Lodge
*Sapele, Bendel: Nirvana Lodge
Sokoto, Sokoto: Sokoto Pronaos
Suleja, Niger: Suleja Pronaos
Ubijaja, Bendel: Ubijaja Pronaos
Ughelli, Bendel: Ughelli Chapter
Umuahia, Imo: Cagliostro Chapter
Umunede, Bendel: Umunede Pronaos
Uromi, Bendel: Uromi Pronaos
*Uyo, Cross River: Aton Lodge
*Warri, Bendel: Kut-Hu-Mi Lodge
Yenagoa, Rivers: Yenagoa Pronaos
Yola, Gongola: Yola Pronaos
Zaria, Kaduna: Osiris Chapter

†NORWAY

Brumunddal: Mjøsa Chapter

*Oslo: Oslo Chapter
Stavanger: Rogaland Pronaos
Tønsberg: Jarlsberg Pronaos
*Trondheim: Nidaros Chapter

PANAMA

Changuinola: Changuinola Pronaos
Chitré: Centrales Pronaos
Colón: Amon Ra Chapter
David: David Chapter
La Chorrera: La Chorrera Pronaos
La Concepción: La Concepción Pronaos
*Panama: Panama Lodge
Puerto Armuelles: Puerto Armuelles Pronaos

PARAGUAY

Asunción: Asunción Pronaos

PERU

Arequipa: Arequipa Chapter
Chiclayo: Chiclayo Chapter
Iquitos: Iquitos Pronaos
*Lima: AMORC Lodge of Lima
Piura: Piura Pronaos
Trujillo: Trujillo Chapter

PHILIPPINES

Manila: Philippine Chapter

PORTUGAL (under Grand Lodge of Brazil)

Lisbon: Lisbon Chapter
Porto: Porto Chapter

‡REUNION

*Saint-Denis: Maat Lodge
Saint-Pierre: Croix du Sud Pronaos

SCANDINAVIA

Nordic Grand Lodge, Box 7090 S-40232. Göteborg 7, Sweden. Affiliated bodies of the Nordic Grand Lodge in Denmark, Finland, Iceland, Norway and Sweden will be indicated by this symbol †.

‡SENEGAL

Dakar: Karnak Chapter

SIERRA LEONE

Freetown: Freetown Pronaos

SINGAPORE

Singapore: Singapore Chapter

SOUTH AFRICA

Bloemfontein, O.F.S.: Bloemfontein Pronaos
Cape Town, Cape Province: Good Hope Chapter
Durban, Natal: Natalia Chapter
*Johannesburg, Transvaal: Southern Cross Lodge
Pretoria, Transvaal: Pretoria Pronaos

SPAIN

Albacete: Albor Pronaos
Badajoz: Angel Pronaos
Baracaldo: Acuario Pronaos
Barcelona: Ramon Llull Chapter
Cartagena: Mastia Pronaos
Ibiza: Ibiza Pronaos
Las Palmas de Gran Canaria: Alcorac Chapter
*Madrid: Columbus Lodge
Málaga: Hathor Pronaos
Palma de Mallorca: Ankh Pronaos
San Sebastián: San Sebastián Pronaos
Santa Cruz de Tenerife: Abora Chapter
Valencia: Sirio Pronaos
Villajoyosa: Isis Pronaos
Zaragoza: Zaragoza Pronaos

+SURINAME

Moengo: Kandra-Faja Pronaos
Paramaribo: Paramaribo Chapter

†SWEDEN

*Göteborg: Göteborg Chapter
Malmö: Heliopolis Chapter
Stockholm: Svithjod Chapter
Västera: Västera Pronaos
Vetlanda: Smolandia Pronaos

SWITZERLAND

§Basel: Dr. Franz Hartmann Pronaos
§Bern: Ferdinand Hodler Pronaos
‡Bienne: Maitre Kelpius Pronaos

‡Delémont: Crux Ansata Pronaos
‡Fribourg: Khnoum Pronaos
‡*Genève: H. Spencer Lewis Lodge
‡La Chaux-de-Fonds: Tell-El-Amarna Pronaos
‡Lausanne: Renaissance Pronaos
‡*Lugano: Leonardo da Vinci Lodge
‡Neuchâtel: Khepera Chapter
‡Nyon: Pyra Pronaos
§St. Gallen: Pythagoras Pronaos
‡Sion: Gladys Lewis Pronaos
‡Vevey-Montreux: Neith Pronaos
§Zurich: El Moria Chapter & Pronaos

‡TAHITI

Papeete: Lémurie Pronaos

‡TOGO

Anecho: Hiéronymus Pronaos
Atakpamé: Vintz Adama Chapter
Dapaong: Mahoubezo Pronaos
Hahotoe: El Moria Pronaos
Lama-Kara: Le Verseau Pronaos
*Lomé: Francis Bacon Lodge
Mango: Veritas Pronaos
Nuatja: Lumière Pronaos
Palimé: Héraclite Pronaos
Sokode: H. Spencer Lewis Pronaos
Tabligbo: Kemit Pronaos
Tsévié: Socrate Pronaos

TRINIDAD-TOBAGO

Port-of-Spain: Port-of-Spain Chapter

UNITED KINGDOM

England

Birmingham: Birmingham Pronaos
Bournemouth: Bournemouth Pronaos
Brighton: Raymund Andrea Chapter
Bristol: Bristol Pronaos
Chester: Chester Pronaos
Colchester: William Gilbert Pronaos
Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter
London:
*Francis Bacon Lodge
Highbury Pronaos
London Chapter
Michael Faraday Pronaos
Robert Browning Pronaos
Wanstead Springs Pronaos
Wembley Chapter
Luton: Luton Pronaos
Maidstone: Maidstone Pronaos
Manchester: John Dalton Chapter
Newcastle upon Tyne: Tyneside Pronaos
Newquay: Cornish Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Pronaos
Preston: Preston Pronaos
Reading: Lucis Pronaos
Sheffield: Sheffield Pronaos

Northern Ireland

Belfast: Belfast Pronaos

Scotland

Edinburgh: Edinburgh Pronaos
Glasgow: Clydesdale Pronaos

Wales

Cardiff: Cardiff Pronaos

UNITED STATES

Alabama

Birmingham: Birmingham Pronaos
Huntsville: Huntsville Pronaos
Mobile: Gulf Coast Pronaos
Montgomery: Montgomery Pronaos

Arizona

Phoenix: Phoenix Chapter
Prescott: Prescott Pronaos

Arkansas

Little Rock: Evolving Rose Pronaos

California

Bakersfield: Temblor Pronaos
Costa Mesa: Pronaos by the Sea
Fresno: Amen-Ra Pronaos

*Long Beach: Abdiel Lodge

Los Angeles:

*Hermes Lodge

Pythagoras Chapter

Modesto: Modesto Pronaos

Monterey: Monterey Pronaos

*Oakland: Oakland Lodge

Pasadena: Akhnaton Chapter

Sacramento: Clement B. Le Brun Chapter

San Bernardino: San Bernardino Pronaos

San Carlos: Peninsula Chapter

*San Diego: San Diego Lodge

*San Francisco: Francis Bacon Lodge

San Luis Obispo: San Luis Obispo Pronaos

Santa Barbara: Santa Barbara Pronaos

Santa Cruz: Rose Chapter

Santa Rosa: Santa Rosa Pronaos

*Sepulveda: San Fernando Valley Lodge

Torrance: New Pyramid Pronaos

Vallejo: Vallejo Chapter

Whittier: Whittier Chapter

Colorado

Boulder: Columbine Pronaos

Colorado Springs: Chapter of the Sun

*Denver: Rocky Mountain Lodge

Connecticut

Hartford (Old Wethersfield): Hartford Chapter

Stratford: Pyramid Pronaos

Delaware

Newark: Wilmington Pronaos

District of Columbia

*Washington: Atlantis Lodge

Florida

Coral Gables: Westchester Pronaos

Fort Lauderdale: Fort Lauderdale Chapter

Holly Hill: Sunshine Pronaos

Jacksonville: Jacksonville Pronaos

Jupiter: West Palm Beach Pronaos

Miami:

Hialeah Pronaos

*Miami Lodge

*Miami Beach: Mistes Lodge

Orlando: Orlando Pronaos

Pensacola: Pensacola Pronaos

St. Petersburg: Aquarian Chapter

Tampa: Peace Pronaos

Georgia

Atlanta: Atlanta Chapter

Hawaii

Honolulu: Honolulu Pronaos

Idaho

Boise: Boise Pronaos

Illinois

Carbondale: Little Egypt Pronaos

Chicago:

Chicago Chapter

*Nefertiti Lodge

South Chicago Pronaos

La Grange: Mystic Flame Pronaos

Indiana

Evansville: Evansville Pronaos

Hammond: Calumet Chapter

Indianapolis: The Rising Sun Pronaos

New Albany: Bluegrass Pronaos

Terre Haute: Franz Hartmann Pronaos

Iowa

Des Moines (Ankeny): Des Moines Pronaos

Louisiana

Baton Rouge: Acadian Pronaos

New Orleans: New Orleans Chapter

Maine

Freeport: Eastern Dawn Pronaos

Maryland

Baltimore (Towson): Chesapeake Pronaos

Massachusetts

*Boston: (Allston): Johannes Kelpius Lodge

Brockton: South Shore Pronaos

Springfield (Agawam): John Dee Pronaos

West Townsend: Emerson Pronaos

Michigan

Ann Arbor: Ann Arbor Pronaos

*Detroit: Thebes Lodge

Flint: Moria El Chapter
Grand Rapids: Grand Rapids Pronaos
Lansing: Leonardo da Vinci Chapter
Minnesota
Minneapolis: Essene Chapter
Missouri
Kansas City: Kansas City Pronaos
***Saint Louis:** Saint Louis Lodge
Nevada
Las Vegas: Las Vegas Pronaos
New Jersey
Jersey City:
***H. Spencer Lewis Lodge**
 New Jersey Chapter
Metuchen: Marquis de Lafayette Chapter
Ridgewood: Garden State Pronaos
New Mexico
Albuquerque: Desert Rose Pronaos
Belen: Belen Pronaos
***New York**
Brentwood: Dove Pronaos
Bronx: Jakob Boehme Pronaos
***Brooklyn:** Kings Rosy Cross Lodge
Buffalo: Rama Chapter
Latham: Albany Pronaos
Mayville: Chautauqua Lake Pronaos
***New York:**
 New York City Lodge
 New York Spanish Lodge
Poughkeepsie: Poughkeepsie Pronaos
Rochester (Pittsford): Cromaat Pronaos
Staten Island: Staten Island Equinox Pronaos
Westbury, Long Island: Sunrise Chapter
White Plains: Thomas Paine Chapter
North Carolina
Charlotte: Charlotte Pronaos
Raleigh: Triangle Rose Chapter
Winston-Salem: Piedmont Rose Pronaos
Ohio
Akron: Radiant Rose Pronaos
Cincinnati: Cincinnati Chapter
Cleveland: Aton-Ra Chapter
Columbus: Helios Chapter
Dayton: Elbert Hubbard Chapter
Struthers: Youngstown Chapter
Toledo: Toledo Pronaos
Oklahoma
***Oklahoma City:** Amenhotep Lodge
Tulsa: Tulsa Pronaos
Oregon
Eugene: Emerald Pronaos
Medford: Rose Mountain Pronaos
Portland: Enneadic Star Chapter
Pennsylvania
Allentown: Allentown Chapter
Altoona: Gladys Lewis Pronaos
***Philadelphia:** Benjamin Franklin Lodge
***Pittsburgh:** First Pennsylvania Lodge
Villanova (Ardmore): Villanova Pronaos
Puerto Rico
Arecibo: Arecibo Chapter
Caguas: Caguas Pronaos
Guayama: Guayama Pronaos
Mayaguez: Mayaguez Chapter
Ponce: Ponce Chapter
Rio Grande: Rio Grande Pronaos
***Santurce:** Luz de AMORC Lodge
Rhode Island
Cranston: Ocean State Pronaos
North Cumberland: Roger Williams Chapter
South Carolina
Columbia: Palmetto Pronaos
Tennessee
Chattanooga: Chattanooga Pronaos
Knoxville: Knoxville Pronaos
Memphis: Memphis Pronaos
Nashville: Zoroaster Pronaos
Texas
Austin: Sa Ankh Pronaos
College Station: Alpha Draconis Pronaos
***Dallas:** Triangle Lodge
Del Rio: Amanecer Pronaos

Fort Worth: Solering Pronaos
Houston:
 Armonia Pronaos
***New Atlantis Lodge**
League City: Apollo Pronaos
Odessa: Permian Basin Pronaos
San Antonio:
 Mystical Rose Chapter
 Universo Chapter
Utah
***Salt Lake City:** Utah Wasatch Lodge
Virginia
Falls Church: Thomas Jefferson Pronaos
Norfolk: Tidewater Pronaos
Washington
***Seattle:** Michael Maier Lodge
Spokane: Spokane Pronaos
Tacoma: Tacoma Pronaos
West Virginia
Morgantown: Nile Pronaos
Wisconsin
Milwaukee: Karnak Chapter

‡UPPER VOLTA

Bobo-Dioulasso: Platon Pronaos
Ouagadougou: Charles Coulibaly Pronaos

URUGUAY

***Montevideo:** Titirel Lodge

VENEZUELA

Acarigua, Portuguesa: Luz de Portuguesa Pronaos
Bachaquero, Zulia: La Rosa Mistica Pronaos
Barinas, Barinas: Barinas Pronaos
***Barquisimeto, Lara:** Barquisimeto Lodge
Bolivar, Bolivar: Angostura Pronaos
***Caracas, D.F.:**
 Alden Lodge
 Caracas Chapter
Carora, Lara: Carora Pronaos
Coro, Falcón: Coro Pronaos
Cumaná, Sucre: Luz de Oriente Chapter
El Tigre, Anzoátegui: Luz del Manaña Pronaos
Guatire, Miranda: Calcaño Pronaos
La Victoria, Aragua: Luz y Armonia Pronaos
Los Teques, Miranda: Los Teques Pronaos
Maiquetia, D.F.: Plotino Chapter
***Maracaibo, Zulia:** Cenit Lodge
***Maracay, Aragua:** Lewis Lodge
Maturín, Monagas: Maturín Pronaos
Mérida, Mérida: Dalmáu Pronaos
Ocumare del Tuy, Miranda: Saralden Pronaos
Puerto Cabello, Carabobo: Puerto Cabello Chapter
Puerto La Cruz, Anzoátegui: Delta Pronaos
Punto Fijo, Falcón: Punto Fijo Pronaos
San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
San Felipe, Yaracuy: Yaracuy Pronaos
San Felix, Bolivar: Luz de Guayana Chapter
***Valencia, Carabobo:** Valdivar Lodge
Valera, Trujillo: Menes Chapter
Valle de la Pascua, Guárico: La Pascua Pronaos
Yaritagua, Yaracuy: Yaritgua Pronaos

‡ZAIRE

Bukavu: Mapendo Chapter
Butembo: Sekmet Pronaos
Kalemie: Mwanganza Pronaos
***Kinshasa:**
 H. Spencer Lewis Lodge
 Tii Lodge
Kisangani: Honoré de Balzac Pronaos
Kolwezi: Tef Nout Pronaos
Lemba: Uranus Pronaos
Likasi: Zamiri Pronaos
***Lubumbashi:**
 St. Yves d'Alveydre Lodge
 Salama Lodge
Matadi: Henri Kunrath Chapter
Mbandaka: Ksungi Pronaos
Mbanza-Ngungu: Grotte Dimba Pronaos
Mbuji-Mayi: Ntabaja Chapter
***Ndjili:** Louxor Lodge

ZIMBABWE

Harare: Flame Lily Chapter

Fig. 2) There were several erratic days indicating that other factors also influenced growth, but it is not apparent what these were. The barometric pressure remained relatively constant, between 29.7 and 30.6 inches of mercury. Though the laboratory was kept at a balanced temperature during the day, it varied at night.

The overall increase in growth during the waxing Moon and decrease during the waning Moon supports the postulation that the Moon may influence the growth rate of alfalfa seeds, and presumably other living things as well. One may offer several possibilities regarding what mechanism is associated with this lunar effect. Plant growth may be stimulated by reflected light from the Moon. Plants are phototropic, and the light increases during the waxing Moon, the period of increased growth. Gravitational and electromagnetic effects are also possible influences. We know of the effect created by the pull of planetary bodies on the Earth's tides, the rotational path of our planet, and even the shape of the surface of

the Earth. A tide effect may influence fluid properties of living organisms and thus affect many somatic processes on a cyclical basis.

Regardless of how the mechanistic problem is resolved, it is evident that the effects of lunar cycles are clearly demonstrable. As Dr. H. Spencer Lewis, our former Imperator, stated: "With all the logic at our command, we may reason out of the domain of possibilities everything that may be called a theoretical explanation of the cosmic rhythm which produces the various cycles of life, but we cannot with the same logic and reasonableness negate the facts which have been observed."²

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

Footnotes:

¹Lewis, H. Spencer (1929) *Self-Mastery and Fate With the Cycles of Life*, Supreme Grand Lodge of AMORC, San Jose, Calif.

²*Ibid.*

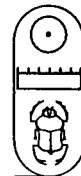
Ego is from its nature, limitless. The individual is filled with the unqualified desire of preserving his life and of keeping it free from all pain, under which is included all want and privation.

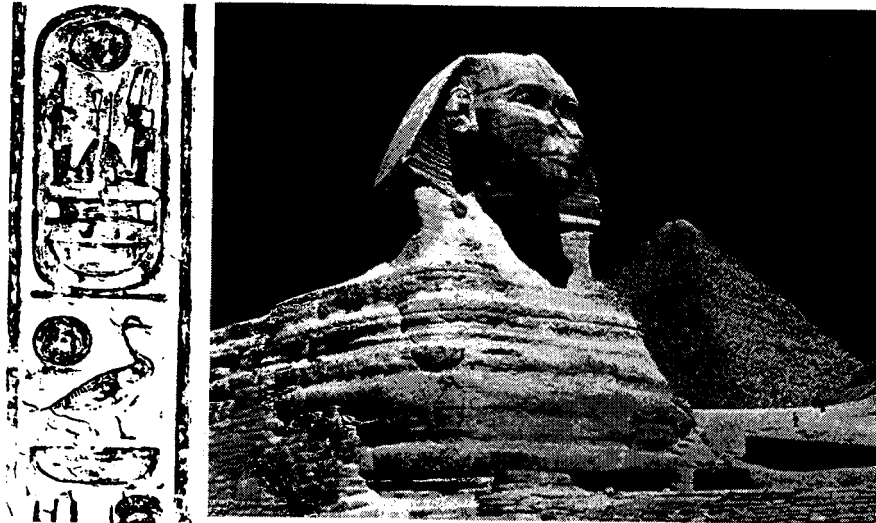
**—Arthur Schopenhauer
Basis of Morality**

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")





Ralph M. Lewis

A Talk With An Egyptian Rosicrucian

THE FOLLOWING ARE excerpts from a tape-recorded conversation in Cairo, Egypt, with Mr. Ali Khan El Gabry, a businessman, private tour guide, and Rosicrucian. Mr. Gabry was extremely helpful in obtaining the cooperation of the Egyptian government in the Rosicrucian Order's recording of the *King's Chamber Vowels*, which features traditional and significant vowel intonations. The recording took place within the King's Chamber of the Great Pyramid in late August, 1978. In the following interview, Mr. Gabry expresses himself forthrightly on such varied and interesting topics as karma, reincarnation, the Great Pyramid, as well as the status of women in modern-day Egypt. He was interviewed by Frater Edward Lee, Advertising Director for AMORC and the narrator of the vowel sounds tape.

Lee: Mr. Gabry, we experienced a lot of difficulty in gaining private access to the Great Pyramid. In the past, it is well known, persons have been able to go into the Pyramid for an hour or more, alone, and only recently there has been a great deal of difficulty in obtaining such permission. Our problems were compounded by the

fact that we had to have the fluorescent lights within the Pyramid turned off because of the hum that would have resulted in the taping of the vowel sounds. Can you explain what the problems were and why these difficulties existed?

Gabry: For a long time before now, it was very easy for the Rosicrucian to go, early in the morning, to the Sahara Desert and go inside the Pyramid and meditate. I was able to easily obtain permission for Rosicrucians several times. But lately there have been a lot of people, tourists, coming here and performing what we consider bad or negative actions within the Pyramid. For example, there was an American man who came and was able to stay inside the Pyramid, I think the whole night, and then he sold the shape of the Pyramid in aluminum and paper. He told people that these papers had within them air from the Pyramid; that these shapes have certain power from the Pyramid. We do not like these types of things here in Egypt.

Lee: This person sold, in effect, air; and it was encapsulated in a pyramid shape?

Gabry: Yes. This type of thing is one rea-

son why the government is hesitant. The second reason is that there are many people trying to sleep inside the Pyramid. They are not Rosicrucians, just tourists. Some wanted to stay inside the Pyramid the entire night in order to make love. As Egyptians, we do not like this at all. We are basically a very religious country. I, especially as a Rosicrucian, feel that the Pyramid should always be clean with high vibrations. Such actions are not acceptable to us. The third reason is the fact that some people want to become famous with respect to the Pyramid. There is the case of the man who killed himself inside the Pyramid.

Lee: Has someone actually committed suicide inside the Pyramid?

Gabry: Oh yes, in fact five or six persons. Also, people are trying to steal little stones from the sarcophagus. We know that the Pyramid was originally built as a place for initiation. We look upon it as a holy place, an important place. We want everyone to respect the Pyramid and not to try to cut off a piece and keep it. It's very bad for Egypt and bad for the whole world to have such things happening.

Lee: I can certainly understand that. If every one of the tourists who came to Cairo took a stone from the Pyramid, we very soon would not have a Pyramid.

Gabry: That's true. These are some of the reasons why we had such difficulty gaining permission for at least one hour to record. Thanks to God we succeeded. I think this beautiful recording will be a valuable one.

Lee: Have you had many Rosicrucian members visiting this area?

Gabry: Yes. There have been several people from different parts of the United States, such as Alabama, California, and Texas, and other states. There have been some from Nigeria, France, and from various places. I hope there will be many more members coming here for a visit. I have noticed that they do not feel like strangers in Egypt. They also feel as though they have seen the Pyramid several times before, although it may be their first trip over here.

They feel as though they have been here before. They seem to recognize everything. They enjoy Egypt more than many others.

Lee: Mr. Gabry, have you met many Rosicrucian members living in Cairo?

Gabry: A few. I have only met three or four. I think if the lessons were in the Arabic language, there might be many more who would be interested.

Lee: I believe that currently in Egypt the population is approximately 80% Moslem?

Gabry: Yes.

Lee: Do you live close to the Great Pyramid?

Gabry: Yes. My three-year-old son loves the Pyramid. Every day he asks me to take a walk to the Pyramid.

Lee: He sounds like a good candidate for our Junior Order of Torchbearers.

Gabry: Yes.

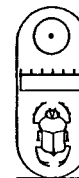
Lee: What are the views of the Egyptian



Frater Lee and Frater Gabry in Mr. Gabry's Cairo bazaar.

people, other than Rosicrucians, on the topic of reincarnation? Is this view accepted?

Gabry: As Moslems, this is our religion: We believe in one God. We don't see an American God, or an Egyptian God. There is only one God. We believe that Muhammed was His prophet. Moslems also believe in Paradise and Hell. But, our views concerning reincarnation are exactly like the Rosicrucians. We believe there is an eternity, yet there will be a second life or a third life and so forth. We believe a person comes back again. As I understand the Rosicrucian view, if you are a good man in this life, you will continue to be a good man in your next



life. If you are a bad man now, you must overcome your nature in the second life.

Lee: The Rosicrucian Order states that the soul personality is reincarnated into another body in order to learn lessons, that one may perfect that same personality. Eventually that personality will achieve perfection and there will be no further need for reincarnation. Is such a view accepted?

Gabry: Yes, we accept it in the same way.

Lee: How about the aspect of Karma—the law of cause and effect—that what one does will come back in the form of experiences and lessons in this life or another?

Gabry: Yes, we see such effects taking place in the second life. If you do good, you will have good. If you do bad, you will have bad to deal with.

Lee: What is the view of the Egyptian male with respect to the life of women? For example, the Rosicrucian Order as an ancient fraternity consists of men and women. Does the average Egyptian agree with the fact that women should hold an equal place in life with men?

Gabry: Yes. With the Moslem, men and women are the same; and, we have no differences in our lives. Here in Egypt, however, and with most Moslems actually, we consider women like a flower. We try to avoid hard work for women, but they can work. Here in Egypt we prefer, if the man is able, to keep his house in a good economic condition so there will be no need for the wife to work. The wife looks after the children. The children then grow up in a good way—clean, nice, with a lot of knowledge from the mother. If the mother works, and the father works, and the father is rich, we think the children will become spoiled.

Lee: Among the Rosicrucian members here in Egypt, then, there is no conflict concerning the fact that women do hold an equal place in our fraternity, in such a mystical and cultural organization such as the Rosicrucians?

Gabry: No. Incidentally, at the same time, Moslems are permitted to have more than one wife. Some have four wives. Today, however, you must have a strong reason for having more than one wife. It's not easy to

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marry four. You can obtain a divorce, but it is encouraged that you remain married. Nowadays, most men here believe that one wife is sufficient. We have a saying: "One is more than enough. Two puts the man in trouble. Number three sends the man to jail. And number four sends him to the hospital." One woman is enough for a man.

Lee: The average Egyptian believes in a solid family life?

Gabry: Yes, strong family ties.

Lee: What is your outlook, or your hope for the future, as far as Rosicrucianism is concerned in Egypt?

Gabry: Well, I not only would like to see the Order grow here, but I hope that one day they uncover the tunnel between the Great Pyramid and the Sphinx. If you go down, there is a well about 100 meters down. You will find three tunnels which are now full of sand.

Lee: This is inside the Great Pyramid?

Gabry: Inside. Deep, 100 meters deep. Underground, you will find three tunnels. One of them, I think, leads you to the Sphinx, the second one leads to the second pyramid, and the third one leads you to the valley, the green area—the Nile. As I said, now these tunnels are full of sand and they need a lot of work. I think there is no one interested because it costs a lot of money to do it.

Lee: The Egyptian government isn't pursuing this at the present time?

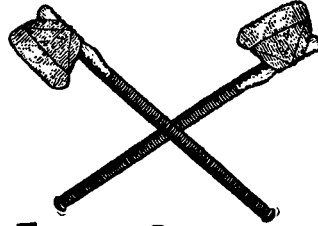
Gabry: No. Maybe in a few years. No one knows for sure. I believe they are afraid that they might spoil the Pyramid.

Lee: We certainly need more persons interested enough to investigate these things. We hope for the best in the future. Thank you for your time and cooperation.

Gabry: Thank you. And I hope all Rosicrucians will have an opportunity one day to come and visit the Great Pyramid.

NOTE: The King's Chamber Vowels recording referred to in this article features Rosicrucian vowel intonations within the King's Chamber of the Great Pyramid. For more information, please see the inside front cover of this magazine

Taboo, Kapū, Forbidden!



by Clara Elderkin Campbell, F.R.C.

AMID THE LUSH ABUNDANCE of the islands of Polynesia, one would imagine life to be replete with creature comforts and communal happiness, a setting seemingly created as a human ideal. Underlying this lovely setting, however, was a restrictive concept whose essence was found throughout the Pacific islands—taboo.

Though the pronunciation varied—tabu, tapu, kapu—the meaning always indicated things not merely *forbidden*, but proscribed by social custom with the authoritative power of the gods. It could also have the significance of *consecrated*, or set apart for sacred function. Therefore, in all cultures, religion-based prohibitions have the sense of taboo. The dietary restrictions of the Jewish, Muslim, or Hindu faiths, which ordain that certain foods are unclean, are examples of the first type of prohibition; whereas the long-standing practice in the Catholic mass that only the priest drink of the consecrated wine belongs to the second form of taboo—that of limiting contact with that which is sacred.

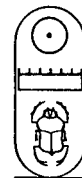
Throughout Polynesia, before the arrival of Western cultures, the laws of taboo restricted and regulated *every* aspect of social and personal life, and breaking taboo almost invariably had fatal consequences. To break taboo in Hawaii was to invite the vengeance of the gods upon the whole social group. The punishment was death to the offender, unless he could immediately flee, outrunning his pursuers, to a place of refuge where he could make expiation and be purged of his crime. Even an infant, in ancient Hawaii,

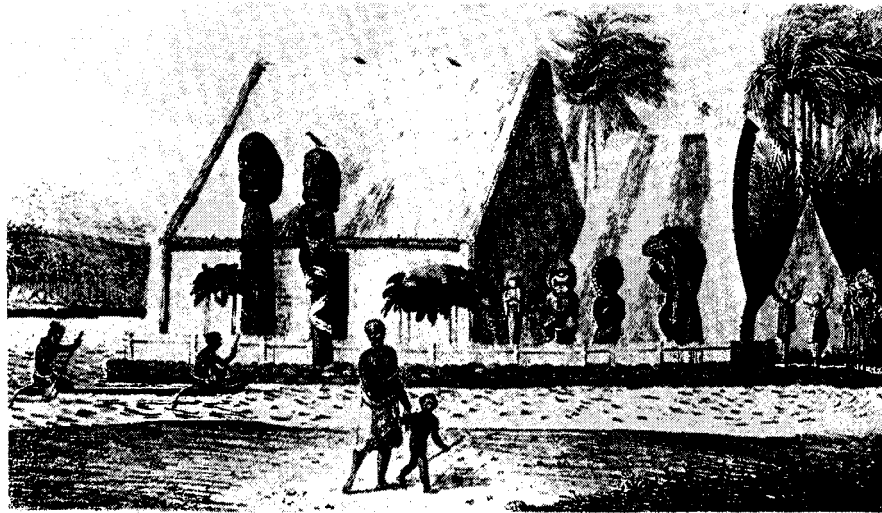
could be killed for crying during special solemn occasions that were taboo, when strict silence prevailed. Taboo also affected everyday life in Polynesia: One person could walk safely upon a certain path that was forbidden to another. The taboos for a dancer would differ from those of a fisherman, a warrior from a slave, a man from a woman.

The Hawaiian system of *kapu* (taboo) is of special interest because of its unusual—in fact, unique—history and demise. The Hawaiian islands had become isolated, even from the Polynesian world from which its people had migrated. The period of the great voyages of the Tahitian people had peaked in the ninth century A.D. and by the tenth century their great canoes had long since ceased to travel north of the equator. The Hawaiians therefore had an opportunity to develop their own intricate variations of the taboo system.

By the end of the eighteenth century, the Hawaiian kapu system had grown to a burdensome complexity. The high-ranking kapu chief, for instance, who wished to mingle briefly with the commoners he governed, had to undergo a lengthy fumigation ceremony before he appeared in public. The class of chiefs, the *alii*, from whose ranks all kings, priests, and teachers had to come, were revered as they were thought to

The author, Clara E. Campbell, is the Rosicrucian Research Librarian





Temple of the King, Hawaii

have an intimate relationship with the gods. But the power of certain alii to make arbitrary kapu rulings further complicated the situation. Women were under special kapu, being forbidden, for example, to eat highly regarded foods as the banana, coconut, and pork. Since these foods are frequently mentioned among the offerings to the gods, the origin of the prohibition probably was to avoid desecration of such items by women.

Nevertheless, kapu was the framework of the whole social order. For instance, the rigid conservation rules that governed fishing were notably effective and far-sighted. The requirement that bathing be done only at the mouth of streams ensured purity of the water supply. Other taboos were meant to guard the people from various physical dangers. The constant ordering of every aspect of living kept the awareness of superhuman powers at the forefront of consciousness.

Unlike continental peoples, the Hawaiian islanders had no experience of maintaining one set of beliefs and social customs while neighboring groups practiced variations of these and strangers followed totally different codes of behavior. When the visits of Captain James Cook (1778) and Captain George Vancouver (1794) were followed by ships from the outside world, the con-

trasts were bewildering to the natives. The immunity to the results of breaking kapus that these foreigners enjoyed swiftly undermined the implicit faith of the Hawaiians in the power of their gods.

These early visits of Europeans and Americans occurred during the reign of Kamehameha I, the first king to unite all the islands under one scepter. By 1810 he had vanquished all the other kings (and in Hawaii, to be vanquished in war was to be killed) so that his heir, Liholiho, had no kingly rivals to depose him. He was so weak in character, however, that his father appointed Kaahumanu, the favorite wife, to advise her stepson. It was during Liholiho's reign that the foreign visits and interference became increasingly frequent. Severe strains were placed on the kapu system, and then, suddenly, in 1819 the whole Hawaiian culture was toppled by an act of the king. The very persons whose every privilege and prerogative was upheld by the power of kapu swept it away—and with it the worship of the gods and everything connected with their religion—in a destructive frenzy.

The principal actors in the move against kapu were three in number. Kaahumanu, as chief counselor, had power but as a woman was severely restricted by kapu. She found



Queen Kaahumanu—she boldly ended Hawaii's severe taboo system

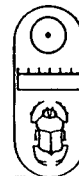
this situation especially galling when she was not allowed to eat with men during diplomatic functions. Queen Mother Keopuolani, a woman of even higher bloodlines than her late husband, was also a member of the conspiracy. Her motives are unknown, but she and Kaahumanu had experimented with eating forbidden food and had experienced no divine retribution. The third conspirator was the High Priest, Hewahewa. After observing how the outsiders were immune from kapu, he had come to the considered conclusion that the gods were nonexistent or powerless, and that the rigorous kapu system that punished every infraction with death, regardless of social standing, should not continue.

The conspirators waited for a propitious moment. They acted when the king had just landed after a prolonged coastal voyage marked by excessive drunken merrymaking. His mother boldly ate a kapu food in his presence. The king, at that evening's feast, stepped from his place and seated himself with the women, eating from their plates and providing the women with interdicted foods brought from his own table.

Before horror-stricken guests he proclaimed the end to all kapu and followed this with orders to destroy the temples and statues dedicated to the gods.

The commoners, relieved of the kapu requirements of ritual subservience to the alii, were delighted. No longer could a man be killed for inadvertently stepping over the sacred boundary line around a chief's dwelling or lose his life for having mud on his hair when he presented his tax tribute. The common folk were encouraged to break into sacred enclosures and smash the effigies of the deities, which they gladly did.

Upon discovering that king, priest, and counselors agreed upon the abolition of kapu, one of the nobility, Kekuaokalini, a candidate for the office of High Priest, proclaimed himself leader of those who remained faithful to the religion of their forefathers. Dissidents flocked to Kekuaokalini's banner and prepared for battle. In the ensuing melee both this princely figure and his devoted wife, who had gone into battle at his side, were killed. Kekuaokalini said before the battle, "The thought has sometimes come to me of late that the gods



are reserving for Liholiho and his advisers a punishment greater than I may be able to inflict. Should that be so, I am obstructing with spears the path of their vengeance, and will be sacrificed.”*

The need to recognize and worship a supreme deity was met for the Hawaiian people the very next year when the first of the missionaries arrived. Only two or three persons on the islands had any instruction in the tenets of Christianity prior to this time. The typical sailor, after all, was not going to preach by either precept or example! Although the break with the ancient gods and the stringent kapu system that honored them made the conversion of the islanders a much easier task, it also shattered the social system. Loyalty and obedience to the royal house and the chiefly class continued only because of habit and respect.

The kapu system was obliterated. Largely for this reason, the knowledge of the sacred lore, the arts and rites of the kahuna

teachers, and much of the deeper meaning behind daily custom faded away. The opposition of the missionaries to anything that smacked of “paganism” hastened and completed the process. It might be suggested that since doing away with kapu ripped apart the fabric of social structure and stripped away much of the privilege of both the alii and kings, that the declaration by a weak-willed king sounded the death knell for the Hawaiian royal house, which fell with the unwilling abdication of Queen Liliuokalani in 1893.

The word kapu is still used in Hawaii even though the language from which it comes is now known to only a handful of the inhabitants of these charming islands. When it is used on signs saying *Swimming Kapu*, it carries not only the meaning of “No Swimming” but the connotation that the Sea God is restless, the Shark God is lonely: To swim is forbidden lest you die!

*King Kalakaua, *Legends and Myths of Hawaii*, 1888

Being A Woman

(From p 18)

honestly, and working toward a creative resolution for all concerned.

Being a woman and a mystic has always required a deep commitment to self-knowledge and service to others. However, in this time of profound change for women, she finds herself called upon to explore new

dimensions of life and consciousness. In her own personal quest for self-knowledge and her place in the world, she is helping to create the new images of the feminine that will guide others into the future. As she moves into the uncharted waters of feminine individuation, mystical principles can be of great value to her. Δ

GRAND MASTER'S WORKSHOP

WASHINGTON, D.C.—Grand Master's Workshop—March 5, at the Sheraton Inn/Washington N.E., 8500 Annapolis Rd., New Carrollton, Maryland. All active Rosicrucian members are invited and encouraged to attend and participate. Grand Master Robert E. Daniels will conduct an officer's workshop (for all affiliated body officers) on Sunday, March 6. For further information contact Mr. Vern Isenberg, Workshop Co-Chairperson, The Thomas Jefferson Pronaos, AMORC, P.O. Box 483, Falls Church, VA 22046.

ROSICRUCIAN CONCLAVE

NEW ZEALAND, AUCKLAND—New Zealand National Conclave—June 4-5, Auckland Lodge, 1 Coleridge St., Grey Lynn, Auckland. For more information, please contact Ursula Schlueter, 34 Hertford St., Blockhouse Bay, Auckland 7, New Zealand; Telephone: 883 675.

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

Self- Consciousness

REMEMBER the days when you were young and you were called upon to make a little speech before some audience in your home parlor or on the Sunday School platform or at some picnic? Do you remember the first few attempts at expressing yourself in words and actions, how self-conscious you felt and how the blood seemed to rush to your cheeks, your nervous system seemed to quiver, your memory seemed to stutter in its recollections and even your tongue began to stutter in its speech? They call this sort of thing "self-consciousness" or "stage fright." Professionals in the business world have other names for it, and men and women of all ages often suffer at different times in their lives from this sort of thing.

There are schools attempting to teach public speaking and oratory that try to tell you how to overcome and master this sensation of self-consciousness. Yet, it is not a thing that should be cast out of the consciousness of the mind and body, and it is not a thing to be eliminated and destroyed. But it is something that should be controlled and directed into its proper channels. When a young girl is self-conscious or embarrassed in certain circumstances, it is a healthy, normal, and certainly a commendable, sign. We do not like to see a young woman who is too bold or brazen and not at all self-conscious. Nor do we like to see a man—no matter how powerful he is, mentally, financially and socially—who is not conscious of the social amenities and of the niceties of life, and who is not somewhat timid or shy.

We like to see a man who may be as strong mentally, as fearless physically, and as powerful diplomatically, as we all believe Napoleon was. But nevertheless, we like to

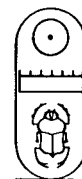


see such a strong and powerful man embarrassed or shy when he is suddenly brought into the presence of ladies and gentlemen. We do not like to see him strut his majesty and exhibit his physical prowess and mental domination under such circumstances. He should be self-conscious or, in other words, conscious of the real self.

Now being self-conscious does not mean that a person should be controlled by an inferiority complex or that such a person should be a wallflower or extremely timid or constantly embarrassed.

Awareness

Self-consciousness simply means the awareness of one's own abilities, one's own strength and weakness, and one's own distinct character. Of course, the person who is mentally undeveloped, or who is mentally unequipped or unprepared to meet the emergencies of life, is extremely self-conscious under many circumstances. When a good opportunity in the business or social world is offered to such a person, his self-consciousness, or consciousness of self, arises and seems to say to him, "No, do not accept it, you will not be able to fulfill the obligations. You are not qualified to fill or accept such an opportunity!" Now that represents the extreme degree of ridiculous self-consciousness. On the other hand, the person who is cautious and who is truly



aware of the real self, will accept things with a graciousness and a willingness and yet explain that he does not want to create the impression that he is all-powerful and so qualified that he can perform any miracle of the business or social world or meet any obstacle or opportunity that may come before him.

To be truly self-conscious is to be conscious of both the spiritual and divine and the mental and physical constitutions of the human being. Physically one may be unqualified to meet many emergencies, but at the same time such a person can be mentally qualified and prepared to meet any emergency or any condition. It is by awakening the consciousness within us, and awakening the realization of the majesty of the power of the inner mind, that we can make ourselves impressive to others and at the same time add strength to our mental and physical abilities. The one who is fearful, and timid because of a belief in his physical or mental weaknesses, hesitates under many circumstances and is lost in the process of hesitation. On the other hand, the person who is fearless because he has a realization of his conscious abilities and conscious powers, is not necessarily bold and brazen but he is not reserved. He is ready to accept any normal, natural challenge and to do his best, and by that attitude of mind

he attracts to himself unknown powers and develops within himself the dormant abilities that enable him to do masterful things.

You can develop this self-consciousness to a degree where you can feel the mighty powers of the mind and the mighty powers of divine and spiritual wisdom within you that will not only give you full confidence in yourself, but will actually awaken and quicken into action such mental and physical powers as may be dormant.

Consciousness of the self creates and begets, attracts and builds up, self-confidence. The highest development of the self-consciousness is the same thing as the highest degree of self-confidence. So we see that self-consciousness should not be destroyed or annihilated, but should be controlled and directed, and that is one of the things that the Rosicrucians explain to those who want to know these facts.

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

Reason is a blade that grows dull if not whetted with thought.
—Validivar

When You Change Your Address . . .

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

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

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

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The Realization of Infinite Awareness

by Cecil A. Poole, F.R.C.
Vice-President

Supreme Grand Lodge of AMORC

HUMAN EXPERIENCE has been recorded in myth, legend, as well as in history. Today, as in most periods of time, the heritage of the human race is a statement of the previous experiences that constitute our history. As time continues, the amount of history increases. Tradition and history grow with mankind's continued life on earth and with the expansion of imagination and creativeness.

Throughout all time, human beings to some degree recorded their activities. Today, the volumes that constitute the history, the tradition, and the stories are so large that no one individual could assimilate all that has been accumulated in the record of the entire scope of activities.

The classification of the material that has been so accumulated has been generally divided into what is known as secular and sacred material. Sacred literature includes those writings which man has at one time or another believed to be of particular value for him to ponder upon, to study and evaluate. While it is of course true that what is now designated as sacred literature is material which other individuals have so designated, it was at one time believed that sacred literature was made available to the human race by divine intervention. Even today there exist those who believe that certain sacred literature is considered to be the Word of God, rather than the word of man.

What Is Sacred?

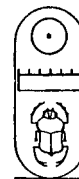
An interesting question can be raised as to just how it has been determined what literature is sacred. What is the basis upon which certain literature is distinguished as sacred and other literature is not? There are many examples of literature that might be considered to be inspirational and helpful

to any human being but have not been placed in the classification of sacred. I believe much literature that has endured through history might fall into either classification, depending upon the point of view of those who make the decision as to what exactly is sacred and what is not. Surely, much of the material in the writings of many of the philosophers and religionists of the past is inspiring today and is worthy of our attention, regardless of the classification into which it has fallen.

I cannot agree with the point of view that specifies as sacred literature only those writings that have had the approval of certain groups of individuals. What various denominations of the Christian church, for example, have approved as their sacred literature does not necessarily include all that has been written on the subject. The literature contained in the New Testament is probably neither more nor less sacred than many other writings that were contemporary with those writings. In fact there is nothing to prove, historically speaking, that much of the material in these particular writings is genuine as to its origin, authorship, and time of writing.

This does not mean that there is no value in these writings. The fact that value had been found in such books as the Old Testament, the New Testament, the Koran, the Book of Mormon, the Upanishads, and many other writings that are classed as sacred literature indicates that the final proof of the nature of sacred literature is in a sense pragmatic. If it has truth and meaning for you, if you find value and inspiration in those writings, then those writings contain a degree of sacredness. Such literature carries from the writing itself to the experience of an individual the benefits that will contribute to the growth of comprehension and spiritual development of the one who now reads this material.

It is neither the purpose nor the intent of



the Rosicrucian philosophy to dwell upon any particular sacred literature, but rather to select from all writings, whether classified as sacred or not, those parts that have value for man's present experiences in this incarnation in which we find ourselves and in which we now live. When we can draw upon the literature that is available and in its use find inspiration to aid us in our continual striving to attain our ends, ambitions, and goals, to find solace and direction in our meditations, and to point the way for an eventual attunement with a higher force than any physical manifestation that we know, then we are truly being directed toward a mystical way of living.

Seeking the Infinite

Mysticism, with its intent to help the individual intimately and directly to relate to a divine force, is after all our fundamental purpose. This should be not only the purpose of the Rosicrucian organization but of any mystical activity. Each human being seeks to re-identify himself with the Infinite. He does this consciously or unconsciously. To attain awareness of the Infinite and to associate closely with its purposefulness will achieve in a degree a part of the end for which we as human beings live.

The individual in a lifetime evolves in the awareness of his inner self. To the degree that this process takes place, the individual relates himself to a higher entity than that of his own nature and therefore eventually gains a condition known as mystical attunement, the relationship of an individual to a higher force without an intermediary. Any tool that brings about this process and aids the individual to relate himself closely to the Divine is a valuable tool. Literature that helps such an individual relate himself to the experience of the Divine is one of the most valuable tools which is our heritage. Nevertheless, we have to develop our own awareness. We have to experience our inner selves. We have to come to know our relationship with the Absolute.

Much that is sacred literature, it seems to me, has such value not only in providing inspirational material and having us share the lives, problems, hopes, successes, and

failures of others who have lived before but also to help us understand the general relationship between man and the Infinite. Only those materials which will help to achieve that end can possibly be interpreted as useful and helpful to us today. In that sense, much of what is sacred literature is allegorical. Men who have achieved a degree of Cosmic Consciousness and advancement have allegorically described their experiences as best they could. Many, such as St. John of the Cross, Jacob Boehme, and others, have found it difficult to express in words the nature of their experiences. Others have veiled their experiences, knowing that each individual must live his own life and come to an eventual understanding of himself through his own experience.

Both from the standpoint of the religionist and of those who study ancient literature, one of the most perplexing books, and possibly one of the most discussed books that is classified in the category of sacred literature, is the Book of Job. It is a peculiar presentation. The orthodox religionist may accept it as a true story that concerns a man who actually lived and experienced what was stated as the life of that man. I think of the Book of Job as one of the allegories in which some individual who had attained a degree of Cosmic Consciousness tried to set forth in allegorical form one of the most significant facts of mysticism—the fact that man must attain an intimate awareness of the Divine and of the Infinite if he is to fulfill his own evolution.

The Ultimate Reality.

On the surface, the Book of Job is simply a story of a man, yet as we read the book it tends to convey the fact that it is actually the story of every individual who has ever attempted to search for his true relationship with the divine source. Throughout all ages the individual has attempted to relate himself with the Infinite, to reach out and actually touch what he considers to be the ultimate reality. To attain and practice high moral precepts and to abide by ethical conduct of a good society are of themselves insufficient. Therefore, doctrines, creeds, and dogma have been established. Rituals have been prepared. Men have followed these and found in them some help toward a mystical understanding and a great deal of assurance and assistance.

There comes a time, however, if the individual has a desire to evolve, when the human spirit finds that these man-made doctrines, creeds, dogmas, and rituals are insufficient. He then tries to seek directly a knowledge of the Infinite. The truly creative individual, the one on the way to becoming a mystic, wants to participate in divine creativeness and power. He does not simply want to be a witness. Such an individual craves to have some conscious experience that there is a divine force and that he can relate to it. In this way, the individual can change his otherwise insignificant and routine life into one that is filled with a meaningful union with an infinite force that far supersedes anything that he could otherwise conceive. This is a need of all human beings.

In the story of Job, this man, allegorically speaking, met with much adversity. Those who meet adversity with bitterness feel that God is not near when tragedy and loss are part of their experience. They cry out for help, fail to find that help, and frequently sink into despair, lacking assurance that there is a higher force than their own. It is very easy to find the pessimism which, according to the allegory, developed in Job as a result of his adversity. When men have lost all that they hold of value, have lost even their loved ones, their physical possessions, and have suffered, it is quite logical that they should question whether there is a God after all, and if there is, whether that divine being is concerned with human beings or is completely detached from human experience.

Awakening A Higher Consciousness

Every good person believes in the principles and tenets of a good society. A Rosicrucian, for example, studies the teachings, attends activities of the organization, and upholds its ethical, moral, and spiritual values. This type of individual is found in all good institutions and organizations. He is known as the average good man. The mistake of such individuals is not realizing that to know the Divine intellectually is not to know Him at all. The intellectual realization of the mystical experience can easily be read in the experience of other individuals. A realization of the awareness of the Infinite

is necessary for man to evolve and free himself of the chain that binds him to one physical incarnation after another.

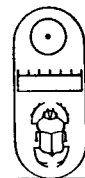
It is necessary to awaken a higher consciousness, to understand the truth of the immediacy of the Divine. A full awareness of the existence of a divine or infinite force in the universe is known because it is felt and experienced, not because it is recorded in the writings of other individuals.

The exemplary life seems all that is necessary to the average good man. To be a good person would be all that seems to be required until—and this is important—an actual crisis with a test of our assurance. Then man realizes that the material world, the human body, the objective mind by themselves are not enough. We must become aware of the nature of the Infinite by experiencing it. The Individual can follow the precepts of all the great religions and philosophies that have ever been written, but until he evolves his inner self to the point where he can transmit from the unconscious to the conscious mind the awareness of the divine force, then and only then will he be able to comprehend a true mystical relationship.

To be good is not enough. To practice the precepts of any organization or creed is not enough. The Infinite is to be experienced, not learned. The nature of the Divine infuses the being of the human entity, and when it takes over, when it controls man's nature, then his relationship will not be merely that of a good man, when compared with other individuals, but will be an entity that is expressing a close association with a higher or divine and infinite source. Thousands of people have gone through life being good but have never known an intimate relationship with an absolute force.

Being good, being educated, achieving gain, fame, or fortune will not buy or bring about a mystical realization. This realization to a degree is partly an emotional experience. It evolves when we permit it to express, and then man becomes a God-intoxicated being, such as Spinoza described the advanced mystic. Man can come to know this relationship with the Infinite that is similar to the relationship of love between two individuals. This relationship can exist.

(Continued on p.36)



Rosicrucian Activities



In the Far East, Singapore Chapter (AMORC) held a special Board of Trustees meeting and mystical Convocation in October, 1982, in honor of the visit of Supreme Treasurer Burnam Schaa and Class Master June Schaa. From left to right, beginning with the top row, are the Chapter's Inner Guardian Arthur Yong, Regional-Monitor Richard Ng, Chaplain Edward Kong, Supreme Treasurer Burnam Schaa, Chapter Master Krishna Ramdev, Board Chairman and Chanter Lian Gan Hoe, Outer Guardian Erik Hia and, visiting from Malaysia, Regional Monitor A.B. Marbeck. From left to right, bottom row are Board Treasurer and Matre Koh Yan Poh, Auditor and Colombe Julia Cee Toh, Class Master June Schaa, and Board Secretary and Chantress Gene Low.



Meet me in St Louis! The Conclave committee in St. Louis worked hard to present an exciting and inspirational event. Grand Secretary Harry Bersok and his wife Cherie were special guests.

RECENTLY Grand Secretary Harry Bersok and Soror Cherie Bersok visited several cities to take part in Rosicrucian Regional Conclaves. The first stop on the tour was the West Central Regional Conclave in St. Louis, Missouri. Slide shows, workshops, lectures, Convocations, meditation periods, and an exceptional Forum conducted by the Grand Secretary highlighted this Conclave. Grand Councilor Lonnie Edwards was in attendance, and Alan Yung, Chairman of the Conclave, deserves a round of applause for his dedicated efforts, as does Master Raymond Meyer.

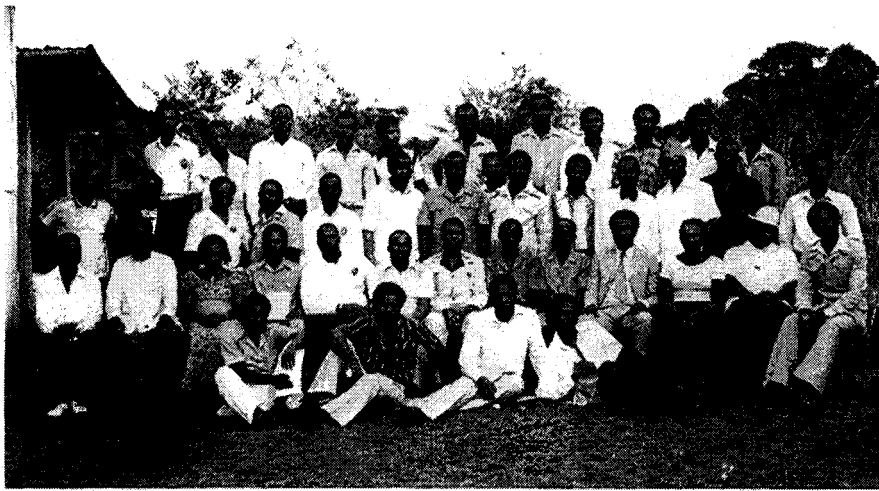
Next, the Bersoks traveled to New York City, site of the North Atlantic Regional Conclave. Here Conclave Chairman Kees van Baaren and his excellent crew produced

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an outstanding program of experiments, Convocations, Forums, and a fine mystical drama, *The Celestial Sanctum*. Following the banquet Frater Norberto Diaz and his orchestra played delightful dance music. Grand Councilor Frederick Onucki, and Regional Monitors Bernard Sopko, Gerald Stancil, and Anna Kellerhouse were also in attendance.

The last stop was Detroit, the Bersoks' hometown. This Conclave was held in a hotel at the city's famous Renaissance Cen-

ter. Conclave Chairman Lamar Richardson and his committee provided an exciting program of initiations, Convocations, Degree Classes, and the ritual drama *Giordano Bruno*. Regional Monitor Clarence Burns was one of the special guests. Following an excellent banquet, Councilwoman Barbara Rose Collins presented a testimonial resolution to Frater Bersok. In Detroit the Bersoks really enjoyed visiting with many dear old friends and meeting many new friends as well.



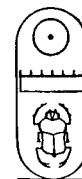
Shown above is a photograph taken at Koko Pronaos' inaugural Convocation on September 18. Pronaos members were joined by visitors from the Lodges in Sapele, Benin City, and Warri. Regional Monitor E.E. Guanah was the guest speaker at the inaugural. Sitting sixth from the right is Pronaos Master D. A. M. Johnson, flanked on his left by Frater Guanah and on his right by Nirvana Lodge's Deputy Master S. O. Erekaife. With the addition of Koko and Ubiaga Pronaoi, Bendel State in Nigeria now has an impressive 19 affiliated bodies. These are more examples of the Rosicrucian Order's continual expansion and growth throughout the world. As can be seen from the Worldwide Directory in this issue, the Order has hundreds of affiliated bodies—Lodges, Chapters, and Pronaoi—in over 80 countries. Countries recently added to the list are the Republic of Ireland (represented by Dublin Pronaos), Northern Ireland (Belfast Pronaos), and Hong Kong (Hong Kong Pronaos). These new Pronaoi welcome members to join in the spirit of Rosicrucian fraternity as do all our affiliated bodies in all areas of the world.

THE Rosicrucian Order was honored when October 30 was declared to be Rosicrucian Day by G. Smedes York, the mayor of Raleigh, North Carolina—the site of the Middle Atlantic Regional Conclave. This most successful Conclave was hosted by Triangle Rose Chapter, and about 200

members attended, the largest gathering of Rosicrucians ever assembled in North Carolina. Gary Stewart, representing the Grand Lodge, conducted the Forum, one of many inspiring events to occur at this Rosicrucian gathering.

Rosicrucianism is not a particular subject but rather the furtherance of the spirit and application of knowledge.

—Validivar





We Live Again

says aged Lama

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The Realization (From p.33)

All the mystics have testified to such a relationship and to the difficulty of expressing it.

Awareness of the Infinite is more than reading a text, practicing a ritual, or following a dogma or a creed. The Divine must be an intimate experience, and only in an inti-

mate experience can true mystical relationship develop. Then man will have achieved his purpose. He will become one with the divine force that is the creative force of the universe. All knowledge, all good, all that is will be a part of his consciousness, and then he will really begin to live. △

Ancient Symbol of Human Nature ☞

In ancient Egypt, the cat symbolized the heat of the Sun and was prominently displayed in the statuary of temples. The *lion*, being of the *feline* race, was likewise represented in various forms and deified for its characteristics. The lion, though not indigenous to China, was introduced later in connection with Buddhism. The lion shown here is in front of a temple in Beijing, China's capital city. Traditionally, the lion is the guardian of temples.

(Photo by AMORC)

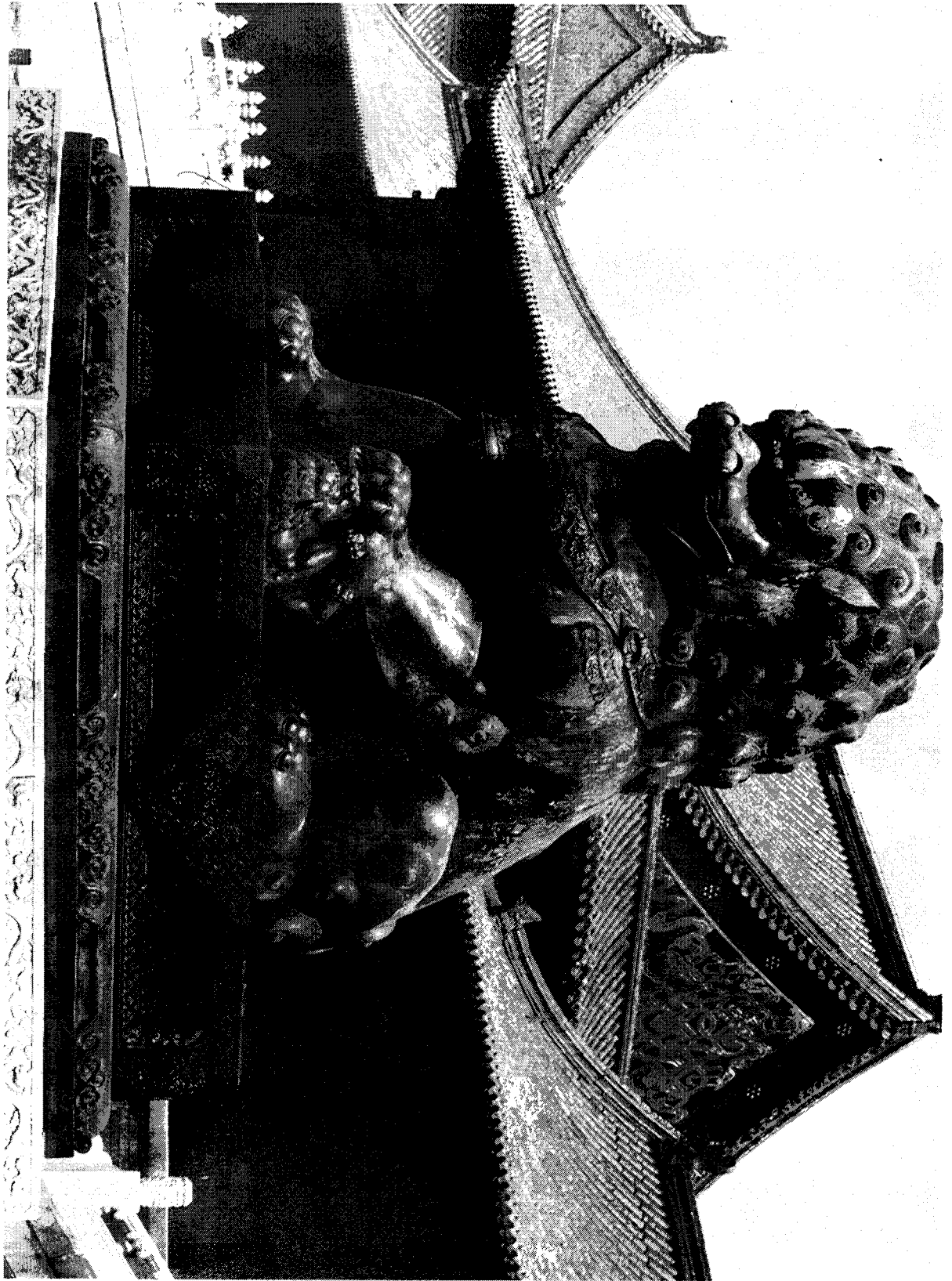
Confucian Temple (overleaf)

This temple is located in the old Forbidden City within Beijing (formerly Peking), China. This particular temple was built in 1627 and repaired in 1765. The upturned lines of Chinese roof corners suggest *aspiration*, a symbolism also used in the Western Gothic style. The tent form, familiar on the steppes of Inner Asia, is sometimes regarded as a possible origin of the characteristic shape of Chinese roofs.

(Photo by AMORC)

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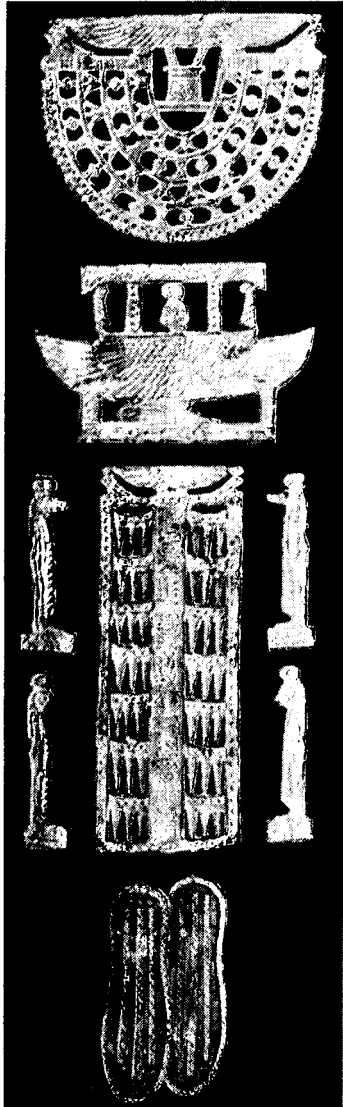
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7.50	4.60	7.89	10.42	5.00	8.33	9.38
8.00	4.91	8.42	11.11	5.35	8.89	10.00
8.50	5.21	8.95	11.81	5.66	9.44	10.63
9.00	5.52	9.47	12.50	6.00	10.00	11.25

TREASURES FROM OUR MUSEUM



A Mummy's Funerary Dress

The last master touch of the mummification process was the dress of the mummy. After the body of the deceased had been wrapped in fine linen it was then decorated with cartonnage. These designs were made from layers of linen glued together and covered with stucco, a form of plaster, which was then gilded and painted. They were usually in the shape of the favorite gods and goddesses of the deceased person and served as protection to them in the afterlife.

Shown in our photograph are several examples of cartonnage from the extensive collection in the Rosicrucian Egyptian Museum. They date from the Greco-Roman era (30 B.C.-364 A.D.). The topmost design representing the god Horus was placed on the chest over the heart. In the design immediately below, the profile of the goddess Maat is shown kneeling and unfolding her protective wings. The hieroglyphs on the central vertical design read, "Hymn to Aton, God of Heliopolis; Hail to thee, Aton great God, Thou livest. Thy adoration is given in . . . when thou shinest like a scarab." The four silhouettes of protective deities, two on either side, are the four sons of Horus. The two small sandals were attached to the base of the mummy.

—Juan Pérez & Doni Prescott

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



ODYSSEY

John Amos Comenius

SMOKE ROSE above the green mountains of Bohemia and Moravia. Below, amidst the burning ruins of the towns and hamlets of these once peaceful Czech lands could be heard the roar of cannon and the screams of dying men, women, children, and animals. Feared Spanish mercenaries slew in the name of Emperor Ferdinand II; Protestants who would not convert to Catholicism at swordpoint were either killed or fled the country. The Thirty Years' War was on. By its end in 1648 all Central Europe was devastated, Bohemia most of all. Its population was cruelly reduced from 3,000,000 to 800,000; its people had become slaves.

What a doleful spectacle this was! Thus thought the young Moravian pastor and educator John Comenius (1592-1671), a member of the Protestant sect, the Unity of Brethren. While in hiding he took stock of his world and found it wanting. He too had suffered bitterly; his church and manuscripts were destroyed, his congregation was dispersed. Most tragically, his wife and two children had died of the plague shortly after fleeing from the carnage. Yet Comenius found solace in these years of fury and despair. His intensified inner strength and belief was reflected in the book he wrote at this time, 1623, a work that has become a classic in mystical and Czech literature—*The Labyrinth of the World and the Paradise of the Heart*.

The *Labyrinth* is an allegory which uses the centuries-old theme of the material world as a city ruled by evil or vanity. Comenius incorporated themes from favorite books of his—More's *Utopia*, Campanella's *Civitas Solis*, and the Rosicrucian work, *Fama Fraternitatis*. The hero of the story, the Pilgrim, describes in the *Labyrinth*'s opening passage what his mission was: "When I had attained that age at which the difference between good and bad begins to appear to the human understanding, I saw how different are the ranks, conditions, occupations of men, the works and endeavors at which they toil; and it seemed most necessary to me to consider what group of men I should join, and with what matters I should occupy my life." The Queen of the world, Wisdom, sends forth two guides, Searchall and Delusion, to lead the Pilgrim through the confusing maze of the world, to help him thus find his place in it.

The world is a City whose people live, according to occupation, on six major thoroughfares: the betrothed, the laborers, the learned, the priests, the magistrates, and the soldiers. In visiting each street, the Pilgrim is told by Searchall and Delusion how marvelous and comforting life is for the inhabitants, but our hero sees only squalor, violence, and foolishness. The wedded are bound to each other by chains; the laborers suffer hardship and pain; the learned fill their minds with delusions; the priests squabble over trifles; the magistrates are misled by their advisors; the soldiers engage in brutish, bloody acts. The Pilgrim seeks the Rosicrucians, but himself being deluded, cannot find them.

The Pilgrim despairs of finding happiness in the City of ordinary folk. But then the Queen grants him the privilege of entering the Castle of Fortune where the wealthy and great live. He observes how Fortune chooses her favorites arbitrarily, how lust and gluttony abound. He is then taken to the Palace of Wisdom where the Queen resides. The Pilgrim is overwhelmed by Wisdom's benevolence, and rejoices when the most glorious ruler Solomon comes to take Wisdom as his bride. The truth about the evils of the world comes forth, and even worldly Wisdom herself cannot solve the multitudes of problems. Enraged, Solomon then unmask her, and she is revealed in her true form, Vanity. But then even Solomon, the wisest of men, is pulled down by the temptations of the world.

The Pilgrim flees the world and falls into a bottomless abyss. But a sweet, gentle voice calls out to him, "Return! Return whence thou camest to the house of the heart, and then close the doors behind thee." The Pilgrim abandons all contact with external things, and enters the innermost of his heart, where he finds true peace and love.

Comenius was much like the Pilgrim; he was a high-minded man who sought peace and enlightenment in a troubled and fearful world. Comenius himself brought much light; he wrote over 150 works, and several educational treatises made him famous throughout Europe. Yet he was the ever-wandering exile, forced to flee persecution and forbidden to return to his homeland. He suffered many losses, but endured such miseries by constantly seeking communion with the Master Within. His life is an inspiration, and his *Labyrinth* offers solace to those troubled by an imperfect world.—RWM

