

Rosicrucian Digest

Mysticism • Science • The Arts

THE MIND AS HEALER

The New Heresy

Edited by

Onslow H. Wilson, Ph.D., F.R.C.

Read the reports of international researchers and explore the amazing potential of the mind-body connection. At the First Annual Metaphysiology Symposium, hosted by the Rosicrucian Order, AMORC, highly qualified scientific experts revealed exciting discoveries that are transforming our health care system. *The Mind as Healer* offers you a transcript of this symposium consisting of presentations and panel discussions conducted by the following speakers:

Willis Harman, Ph.D.—President of the Institute of Noetic Science, member of the University of California Board of Regents, author of *Incomplete Guide to the Future*.

Brendan O'Regan—Author and Vice-president in charge of Research at the Institute of Noetic Science.

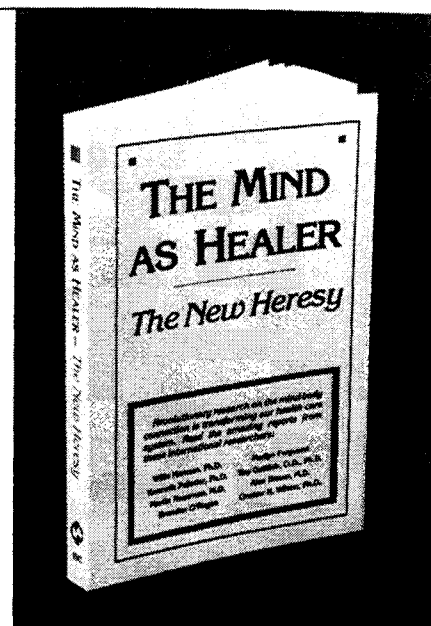
Kenneth Pelletier, Ph.D.—Author of *Mind as Healer/ Mind as Slayer*, Researcher in consciousness, and Professor at U.C. San Francisco.

Martin Rossman, M.D.—Researcher and Founder and Director of the Collaborative Medical Center, Mill Valley, CA, Clinical Associate, U.C. Medical Center San Francisco.

Marilyn Ferguson—Author of *The Aquarian Conspiracy* and publisher of *Brain/Mind Bulletin*, lecturing with husband **Ray Gottlieb, O.D., Ph.D.**, Co-author with Marilyn of *The Visionary Factor*.

Alan Brauer, M.D.—Author and Researcher in Stress Management, Founder and Director of the Brauer Medical Center.

Onslow H. Wilson, Ph.D.—Author of *Glands: The Mirror of Self*, Biochemist, Researcher in the role of the thymus gland in the body's defense against disease.



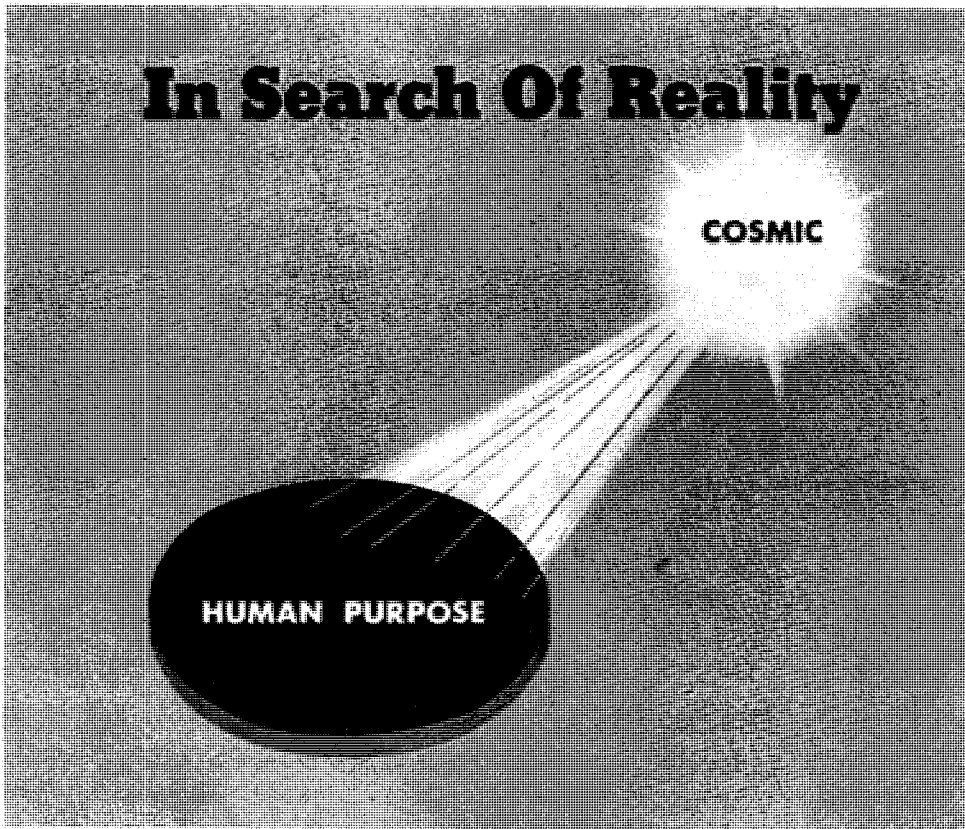
- ▶ Relationships between brain and mind
- ▶ Influence of emotions on the endocrine system of glands
- ▶ Effects of stress on the body's defense (immune) system
- ▶ Role of the immune system in cancer, AIDS, and other diseases
- ▶ Stress management
- ▶ Relationships between conscious thought and unconscious emotional reactions
- ▶ Role of the mind in health and healing
- ▶ Influence of the love and good thoughts of others in the healing process
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Rose-Croix University ⇨

Spend your vacation exploring a new and exciting Summer Study Program in beautiful Rosicrucian Park, San Jose, California (*see page 34*).

(Photo by Jerry Chapman)

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THOUGHT OF THE MONTH

by the Emperor

The Mystical Attitude of Mind

HAS MYSTICISM a practical value? Does it contribute only to the ascetic temperament and to a transcendent idealism that have few, if any, roots in the demands of secular life? Since mysticism plays a prominent part in the motivation of religion, even in its rituals and symbolism, it ordinarily would appear to be quite distinct from any direct relationship to the material requirements of daily living. However, if we briefly review the basic concepts of mysticism, we come to see that it does provide access to a valuable source of guidance in wordly affairs.

The Judaic, Christian, Islamic, and even the so-called pagan mystics were generally in agreement on the nature of mysticism, even if they did not all refer to it by that name. First, mysticism affirms that the fundamental nature of *reality* is ineffable. It is not within the province of man to describe it. Man cannot know pure being, the noumenal world—that is, the basic substance of all things—either by means of the senses or the intellect. In other words, the categories, or faculties, of our ordinary consciousness cannot grasp the innate state of reality.

Mysticism contends that philosophic speculation, using the faculty of reason, may attempt an approach to reality. It may theorize as to its nature, yet such falls far short of what reality may be. The reason is of a finite nature, regardless of its seemingly

boundless content and its depth of thought; therefore, it cannot embrace pure reality which is *infinite*.

Regardless of these limitations mysticism does not completely shut out the possibility of humans' experiencing reality. It leaves open one avenue. This avenue is through the state of *ecstasy*. In this ecstasy certain phenomena occur. "All sense of separateness, apartness, and differences of self from the nature of the real disappears." Simply, this means that the self-consciousness is obliterated. The individualism is actually merged and made one with the real, "or engrossed in a magnificent vision of it." The distinction between subject (thought) and object (particulars or things) still exists, but self no longer experiences it.

Limitations of Ordinary Consciousness

What are the mystics striving for in endeavoring to attain this special state of consciousness? It is first an acknowledgment of the limitations of the ordinary consciousness, the common states of the objective and subjective. Man ordinarily denies himself the realization of the whole, pure being, of which he and all existence are a part.

Man's common awareness, the mystic is saying, is like looking through a long narrow tunnel. At one end we see a part of reality, what our senses permit, and we may imagine and dream there is more. But what lies on either side of the opening of the tunnel and beyond our perception, we know not. No matter how much larger we create the opening of the tunnel as, for

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We take this opportunity to bring our readers these timely thoughts on a profound subject by former Emperor Ralph M. Lewis.

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example, supplementing our senses, with instruments, still we are handicapped. By such means we can never hope to experience the whole of reality, the mystic relates.

We must not therefore rely upon empirical observation and reason as a guide to the nature of the real. We must use an aspect of consciousness which can realize itself, that is, the very *real* of which we are a part. In so doing we are then wholly united with the One—called God, Absolute, Universal Mind, Cosmic, the various terms used by mystics.

Ecstasy is a supreme state of consciousness. It is an undifferentiated realization. We may say that it is the full power of human experience unlimited by sense organs and also being a harmony with man's cosmic nature. It is the focusing of the full light of consciousness on the unity of self, with reality but without the distinction of particulars.

We have referred to self-consciousness, which in general means our inner perception, the realization of the "I," the personality and individuality as distinguished from all else. But in mysticism ecstasy transcends this self-consciousness. Ordinarily, we realize self by its apparent separateness from other reality. In other words, we know *we are* but at the same time knowing that we are *not* some other thing. In the ecstasy of which the mystic speaks, the self and all reality are merged—there is but a *oneness*. There is then neither self as we distinguished ourselves nor the myriad particulars of the world. There is just reality, a single state of being. The self is not lost but it is absorbed in this reality.

The mystics have well said that the reason cannot express this ecstasy that gives awareness of reality. The more the attempt is made to explain this oneness by means of the category of the senses, the more incomprehensible it becomes. It is an experience of a specific state of consciousness which goes far beyond the terms in which the other states of consciousness are able to express themselves.

However, some of the most illumined mystics—Moslems and Christians—have

affirmed that *intuition* is the means of attaining this ecstasy by which the experience of absolute reality is had. They do not relate intuition directly to either the reason or the emotions. They likewise consider that it is not a phenomenon that is wholly an organic or mental process, but rather a divine function that manifests through man's physical and mental being. To them intuition is thought of as being a kind of super-faculty. It is natural to man in that it is an intangible attribute of his being but one that is very infrequently fully exercised.

Intuition

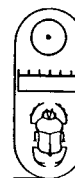
Perhaps another way of explaining the mystical concept of intuition is to think of it as an immanent superintelligence, this intelligence being part of the whole universal consciousness of which the mystic likes to think that pure reality consists, the intuition of man being like an octave of the whole keyboard of reality. Therefore, intuition is an *insight* into the Absolute, or Cosmic Reality. It makes possible that ecstasy, that great illumination, or influx of consciousness, by which the self knows its unity with the infinite.

Applying This Concept to Life

How do we bring this exalted faculty, or attribute, down to mortal values, that is, the problem of living and of the happiness of the physical and mental selves of man?

Such mystics and theologians as the Christian scholars Albertus Magnus and Thomas Aquinas declared that all divine revelation was *truth* and must be accepted on faith. Whenever there is a contradiction by reason, the latter must give way to faith and revelation. In philosophy reason was free to speculate on all subjects other than the revealed truths of theology. They declared, however, that reason could and did at times demonstrate the truth of faith and revelation. The mystics further affirmed that *intuition* was an agent of truth even equal to revelation. By means of intuition one could acquire the truth regarding the workings of nature and of the cosmos that surpass the reason to singly realize.

Furthermore, intuition by its self-evident clarity could inspire and guide the reason so that man could demonstrate and objectify



the truth. Thus, it is possible for man, it is held, by the transcendent means of intuition to gain a glimpse of the nascent state of things, a pristine vision, by which he can reduce reality to natural causes and bring it within a scope that man can experience.

In this regard, then, as a cosmic or divine faculty, intuition is not to be confined to merely acquiring a mystical state of oneness. It is encyclopedic, that is, it has access to values, to relationships, to causal states that our ordinary thinking processes cannot attain.

We might think of this intuitive insight as a kind of supreme reason. It has access to elements of reality beyond our common faculties of perception; yet it reduces these elements to the nature of inspirational ideas. These ideas are not foreign in their quality to us. In other words, in their entirety they may appear as a new experience but intrinsically they are composed of terms and words that are definitely related to our level of intelligence and education. In its superior nature, the intuition can and does also provide a suggested pattern of action. Within the pattern, that is, the envisioned whole idea, there is always a key given, a sort of causal point revealed as to just how the pattern can be materialized.

Intuitive truth is not an attribute bestowed exclusively upon mystics. The man in the street who talks of his *hunches* or the woman who says, "Something told me to do this," is disclosing that each have had intuitive impressions and guidance. Every successful artist, poet, writer, inventor, or any person in creative activity is motivated by his intuition.

Reason

It must not be thought that intuition supplants the function of reason. Almost each hour of our waking state we are called upon to exercise reason, to evaluate, to compare our experiences, to judge their relationship as they affect some activity. We should not resort, nor need we, to intuition in most prosaic matters of the day.

There are two ways in which reason and intuition are to be related. First, when reason fails to find a solution to a problem and the intellectual faculty finds no further

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recourse, then a resort to intuition should be had. It constitutes an appeal to an inner higher judgment, a keener sense of relationship than is had by the faculty of reason.

The other relationship of reason and intuition is to use reason as an instrument, a tool to manifest the inspirational ideas of intuition. This is often difficult because, at first, reason may arrive at a conclusion that is quite contrary to the intuitive impression one may have and, therefore, convey the notion that the latter is impossible of fulfillment. In other words, reason must not become the judge of the truth of intuition. Rather, it must rationally try to reduce the intuitive impressions to particulars, conditions, and elements of the world that can be *objectively realized*.

Permit us to use an example to clarify this point. Leonardo da Vinci had an intuitive idea with respect to man's being able to fly. In a deductive sense, he intuitively sensed this could be accomplished. However, based on human experience at that time, common reasoning would say that such was impossible. After all, man is heavier than air, he has no wings, and any machine, or device, adapted to him would still be heavier and keep him grounded. But instead da Vinci used his reason to try to find means to fulfill his intuitive vision. His remarkable diagrams and the models which he constructed show how he had reduced his intuitive concept to casual facts and to the basic principles of the physics of aeronautics—centuries before man did fly!

Though all people possess the faculty of intuition, few know how to call upon it at will. With most it is a phenomenon that suddenly floods their consciousness from seemingly out of nowhere with an impression that has great clarity. With most people, this occurs very infrequently. Further, with most individuals the intuitive impression gained is regarded as fantasy or a day-dream because it seems to conflict with their usual reasoning processes. It is here where the mystic (that is, the *true* mystic) excels; he has the technique which permits him to exercise and to understandingly utilize intuition *at will*. He or she may use it almost as commonly as other people use their reason.

But just as the serious thinker contemplates things as logically as he can, so the mystic, too, refers to intuition not in a casual but in an assiduous manner. He does not employ intuition where reason and the sense faculties will suffice. He does not resort to a meditative process when empirical observation is all that is necessary. The

technique of *mystical intuition* consists of not only knowing how to utilize it but when to do so as well.

The real mystic is not, therefore, an idle dreamer out of touch with the world. Rather, he is a *practical* individual employing a more sensitive faculty and using the full potential of man's nature, *here and now*.

The Light of AMORC Expands and Strengthens

(see page 23)

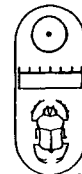
Please See AMORC's Directory

Our readers, members, and friends will be interested in AMORC's *Worldwide Directory* in the back 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, Spanish, Danish, Dutch, French, German, Greek, Italian, Japanese, Portuguese, and Swedish; 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 Purpose of the Rosicrucian Order

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

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The Esoteric Meaning of Easter

Speech delivered by Frater Christian Bernard,
Supreme Legate, AMORC
At Rosicrucian Park, San Jose, California
March 29, 1988

DEAR FRATRES AND SORORES: It is always with an immense pleasure that I come here, to the Supreme See of our Order, at a time when all Rosicrucians throughout the world are celebrating the Rosicrucian New Year. Among the traditions relating to springtime, there is one which is soon approaching. Therefore, I would like to take this opportunity to talk about the esotericism of the celebration of Easter, and to remind you of some elementary principles of this tradition. References made here to religions, and particularly to Christianity, must not be considered as remarks partial towards any religion whatsoever, but rather as simple facts belonging to what mystics call "The Tradition," in every sense of the word.

I would like to begin with a quotation from a short text written a few years ago by a twelve-year-old girl, then a member of the Junior Order of Torchbearers. In this message, I wish to pay homage to all the children who have entered upon the Path of Mysticism. This text is entitled *The World's First Easter*.

"The land was emerging slowly from its long winter sleep. Darkness was gradually being dispelled. The snow had already disappeared, and huge blocks of ice, still floating on the seas, were slowly melting, supplying rivers, streams, and falls with fresh water. The sun was once again warming the lands from which a light haze was lifting.

"A shudder of fecundity went through the air, and everything was transformed! The sky became pink and blue; and the air, brisk and intoxicating. A few more showers, a few gusts of wind—and the miracle happened!

"A unique morning rose—dazzling, sparkling, and colorful. The air was broken with the sound of bells, bird songs, and sweet flower scents. Everything was springing; everything was blooming; everything was
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alive upon the surface of the earth. A new year was beginning. It was the dawn of a new cycle. The sap was swelling up the branches. The buds were bursting open under the gentle heat and light of the sun. The land was clothing itself with greenery and many-colored flowers. Animals were coming out of their winter shelters and were looking for mates; young does were leaping; and chicks were hatching.

"It was the triumph of the sun, of love, and of spring. It was the world's first Easter!"

* * *

From time immemorial, spring festivals have been celebrating the awakening of Nature and the vivifying rising of the light and warmth of the sun. These represent, in a symbolic manner, the evolutionary cycle of the divine life.

To the Israelites, the "Crossing of the Red Sea" forms the basis of one of the important celebrations of the year—*Passover*—which is observed on the fourteenth of the month of Nisan (the first month of the Jewish ecclesiastical calendar). It was during the celebration of the Jewish Pass-

over, during what the Christians call "The Last Supper," or "The Lord's Supper," that one of the great sacraments of the church—the *Eucharist*—was instituted.

Strengthening Light of the Sun

Closely inspired by the course of the sun, the liturgy takes up both the Christian cycle and the astronomical cycle. After reaching the softened light of winter at Christmas, we receive the *vivifying light* at Easter. Born to the earthly world at Christmas, we cross the mysterious threshold four months later by freeing ourselves from the passions that were preventing our divine regeneration. At least, such should be the process of regeneration!

The Bible states: "The soul of man is in his blood." However, man has a higher life to conquer; it is the *spiritual* life! He cannot reach it if he does not set his soul free. Just as the alchemist tries to transmute base lead into pure gold, so must the mystic free his soul from the impurities that cling to it.

Life Emerging From Death

So, the paschal period, which covers, besides the Holy Week, the time of Lent, the preparation period, invites us to perceive the signs of our own regeneration. Our physical body reveals an uneasiness similar to that felt by the soul wanting to evolve. The time of Lent is the period of purification which is necessary and which all religions have instituted in their own way. The liver, the regulating organ of the circulation in a function called "martial function," then experiences various disorders which affect the whole system. This is why we are advised to eat lightly, which is conducive to a self-examination and to a yearning for liberation. After eating winter produce such as dried fruit, we are advised to eat dandelion. This plant—edible only for a few weeks, from the end of winter to the beginning of spring—helps to renew the blood cells, and its diuretic properties are beneficial. Once purified, the whole being is then able to share in the vital impulse of all Nature.

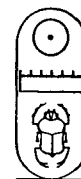
Let us study now the custom of Easter eggs, which seems to be so foreign to the religious celebration which itself is very old. The Orphic doctrine referred to the original



***It was the triumph
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revelation, and its esoteric meaning proved to be as primordial as the symbol of the cross. The symbol of the egg, just like the cross, was born with the first religious concept of humanity. In the Orphic religion the egg represented the source of Being, the origin of life, the principle of Humanity and of Nature.

Therefore, this symbol is found in the pristine Church. Marble eggs, similar to hen's eggs, have been discovered in the tombs of ancient Christian cemeteries.





represented, and it was taught how life within the organism is the result of a force which creates and which destroys to create anew."

Age-Old Symbols

All the "mother-goddesses" in primitive religions pertaining to the Prehistoric Age have the egg and the birds living on water as attributes and symbols. We are familiar with the legend of Leda's swan and that of Juno's geese which saved the Capitol.

The egg forming the body of a bird is found on many cult ornaments—vases, lamps, and other objects. The egg-shaped Golden Chalice is the sacramental vase from which the initiate drank *water*, symbolic of plant life, mixed with *wine*, the beverage of Dionysos, symbolic of the generative force.

Thus life is contained for a while within a perishable form. It is necessary that the form be destroyed, that the egg hatch so that the being can be born, free itself, and be reborn to a new existence—whence the symbolic meaning of the two combined colors: white and black.

An old saying states that "one egg laid on Good Friday remains fresh." I have heard this statement so many times, as well as the one saying that "one egg laid on Good Friday leads to recovery," that I decided to experiment with this phenomenon. I can now state that after many months this egg is still edible.

Triumph and Purification

The egg, still associated with the Easter festivals, belongs to the old pagan belief that has been taken over by Christianity: "I did not come to destroy the law, but to restore it." This permanency of ancient symbols blends perfectly with the new rites which transcend old beliefs. The concepts of "life-death-rebirth" implied fatalism. With the Passion, we see Christ abiding by the Law before he finally triumphs over death through his sublime sacrifice. To many Christians, this triumph does not mean much if they persist in concentrating only upon the physical.

Someday, our mortal remains will meet the fate of old clothes that have become

Furthermore, it has been observed that there were also eggshells probably resulting from feasts in which eggs were the main dish. St Augustine said that the marble egg was the symbol of the resurrection of the body. This mystery of life emerging from death—of death followed by a new life—such was also the fundamental dogma of the Orphic initiation. And all this mystery which seemed concealed within the egg thus constituted the focal point and the foundation of all existing cults. But, whence did the idea of painting eggs originate?

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"The ancients represented the 'eggs of the Mysteries' half-white and half-black—white, as the color of life; black, as the color of death. Thus, in a symbolic manner, the two aspects of life inseparably united were [10]

useless. However, we know that during life, while our body is wearing down, our soul is going through an opposite transformation; it purifies itself and grows richer through the acquisition of new knowledge. While during youth our soul enjoyed the physical life, as time passes it becomes detached from it, lighter, and increasingly more able to establish contact with the spiritual plane. Therefore, the purpose of initiation is to accelerate this process and, here and now, to accustom ourselves to the spiritual life.

Easter is celebrated on the first Sunday immediately following the full moon in Aries. During the early centuries, only neophytes were baptized on Easter Day, while the catechumens were baptized later, on Whitsunday (Pentecost).

During the Middle Ages, all the bells rang at Easter, and the churches were lit up. Houses were sprinkled with holy water, and the lamb was blessed before being served during a common meal. To the Hebrews, the sacrifice of the lamb corresponded to the sacrifice of the first-born of the flock. It was to be roasted and not boiled.

Regeneration and Resurrection

Aries is a fire sign. The bread used in conjunction with the eating of the paschal lamb had to be unleavened. To the Hindus, fire is *Agni*, and it is worshiped as highly as a god. We all know the importance of fire in civilization. The idea that fire is a godsend is very old. This is why one had to appear pure before the Fire, and we all feel the imperative necessity to participate in the Easter feast only after being purified through an honest self-examination which crowns the purification of the body during Lent.

In the church, the paschal candle is in the image of Christ; wax is his body; the wick, his soul; and the flame, his divinity. The whole symbol commemorates the union of his divine nature with his human nature. Lit on Easter, it symbolizes his resurrection. More than a pictorial representation, this image is alive.

The new fire was blessed during that night among the first Christians who believed that the end of Time would occur on Easter night. This mystical night symbolizes the importance of the Everlasting Day

where we shall no longer experience the want of Divine Light.

Rosicrucians will surely appreciate this old rite entitled "Easter of the Roses." In ancient times in Rome, the Sunday following Ascension Day—that is, after the full completion of the incarnation—the Pope used to read a homily or discourse, announcing to the people the advent of the Holy Spirit (on Whitsunday). While he spoke the words "Holy Spirit," roses poured from the open sky of the Rotunda, as this meeting was held in Agrippa's Pantheon. Elsewhere, this practice took place on Whitsunday.

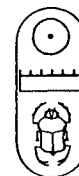
During the Lenten period, our body, our body cells, and our psyche are regenerated. Through the experiment which is to follow, we are going to help this process and participate in the blossoming forth of our Inner Self, that is, the divine element within our psychic heart.

Our positive thoughts of love and light are going to spread around us to the *Fratres* and *Sorores* assembled here, to those who are dear to us, and upon the entire surface of the earth. In order to fully participate in this regeneration, we must first reject all the negativity that we have accumulated during the last few months. Our sorrows and pains must fade away; for such thoughts, contrary to positive ones, will not spread over the world—at least not until they have been transformed—for such is our will as mystics, and the will of the Masters present here.

An Exercise of Transformation

Fratres and *Sorores*, please be relaxed and at ease. Close your eyes. Now, *receive* as you *shall give*.

Facing you is an enlightened being. He may be somebody with whom you have been well acquainted in this incarnation or during the former, and who is now kindly watching over you. He might also be the Master Jesus who, in those far-off Easter days, was incarnate among us, and who is able to feel and share our suffering better than anyone else. Whatever entity your Inner Self perceives, please trust it, and for a moment share with it the sorrows, the problems, and the inner distress that you are



now experiencing or have experienced in the past; even the evil thoughts that you might have radiated toward others.

With true compassion, the enlightened being now accepts your burden, thus allowing you to regain a peaceful conscience, a light heart, and a pure soul, so that you may participate in the second part of this experiment.

Since the great light of Christmas occurred, Nature has secretly prepared the spectacular and marvelous birth of spring. In a similar fashion, our positive thoughts must sprout, under the shelter of the Cosmic Darkness.

Fratres and Sorores, I ask that you now visualize an egg. See its opalescent white shell, with a blue and pink tinge, bathed in the pale glimmer of a moonlit night.

Now, visualize yourself *inside* this opalescent egg. It is dark inside; still it feels mild. You ignore the outside world, though it casts its shadow before you. You are in the

bosom of Unity, in the womb of the Mother of the World who will soon give birth to you.

Now, in the colors of the night, in the bosom of your Inner Being, a pure *crystal* sparkles, symbolic of the *Christ Consciousness* that some day we shall attain.

Keep in mind the highest thoughts of love, sympathy, kindness, and generosity that your soul can emit. Watch this crystal grow within you, protected by this shell that it must now break.

All the positive and vivifying thoughts that are within us, hidden in our psychic heart, must now be born to life. Our crystal must experience the rays of the sun and the dazzling daylight.

The eggshell is breaking up and all our thoughts of love burst out, filling the heart of all beings. They will do their beneficial work before starting again the eternal process that rules our world: germination and birth. △

Our Cover

Stretching across this month's cover is an energetic golden dragon from a wall deep within China's ancient capital—the Forbidden City—in Beijing. Unlike the mythically ferocious and destructive beast of the West, the mythical Chinese dragon is full of constructive energy, the bringer of the fertilizing rain, creativity, wisdom, proper conduct, and success. Traditionally, the Western dragon is subdued with harsh measures; the Eastern dragon is incorporated into civilization as an energizing force.

(Photo by Gary L. Stewart, F.R.C.)

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Come and celebrate Rosicrucian New Year with us

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A Rosicrucian Tour to China & Tibet

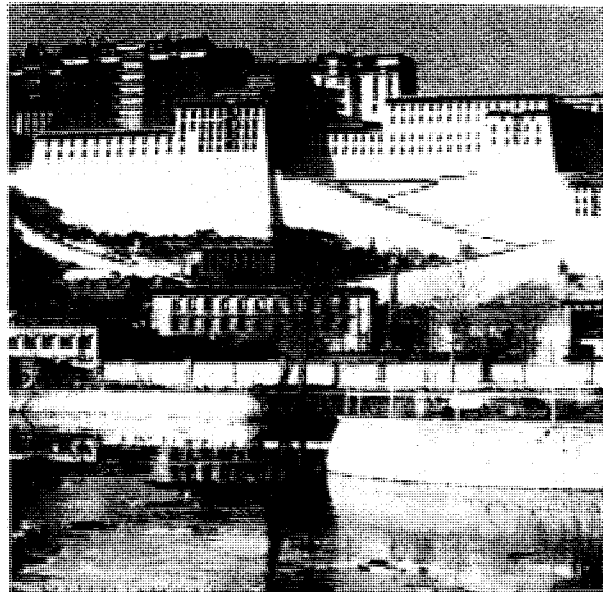
September 8 - 27, 1989

TIBET

A mysterious mystic land now beckons . . . For nearly 200 years this fascinating country was closed to the world, but now Rosicrucian members and their friends can experience the rich religious culture and the breathtaking mountain scenery that justifiably makes Tibet "the roof of the world."

Among the marvels you will visit are the spectacular Potala Palace and Jokhang Temple in Lhasa and such monasteries as the Ganden, Drepung, Sera, and Tashi Lumpo, that shaped Tibetan history.

Enhance your knowledge of this colorful people and dramatic land by joining us on this fully escorted tour. As an added benefit, a guest lecturer will also be provided to explain the psychology of the various sects of Buddhism encountered on the way.



Potala Palace — Lhasa, Tibet

CHINA

But there's much more . . . also experience the exciting historic wonders of the world's longest-lasting civilization—China. You will see the best this country has to offer . . .

The Great Wall - the world's largest man-made structure, some 1500 miles in length.

The Forbidden City, Beijing - the Manchu Dynasty's spectacular cloistered capital, closed to the Chinese people until the 1911 revolution.

The Terra Cotta Army of hundreds of life-size figures buried with China's first emperor some 22 centuries ago.

The Bund, Shanghai - the famous waterfront area in China's largest port city.

River Cruise, Guilin, for magnificent views of mist-shrouded peaks famous in Chinese landscape paintings.

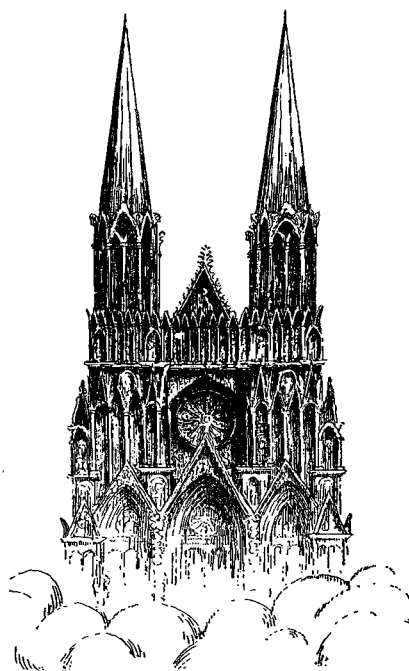
Dinner Cruise in Hong Kong Harbor.

and much, much more . . .

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The Celestial Sanctum

Karma

by Dennis Kwiatkowski, F.R.C.

THE SUBJECT of karma is frequently misunderstood by people interested in metaphysics and mysticism. Although the expression of this law may produce quite a profound effect, the law itself illustrates the beauty and simplicity we find with all laws of nature. The difficulty experienced by many students of mysticism is in labeling karma as either good or bad—namely, good karma or bad karma.

Karma is neither good nor bad. It is an impersonal law of nature. "Good" and "bad" are labels which we humans assign to those things which *please* or *displease* us. Good and bad are terms we sometimes apply to experiences and events we insuffi-

ciently understand and which we may incorrectly assess as being constructive or destructive in expression and impersonal in manifestation. It is important that we endeavor to understand the workings of karma from a larger perspective based on our knowledge of the nature of the Cosmic itself.

Basically, karma is the law of cause and effect. The word *karma* is Sanskrit in origin and literally means "deed" or "to do." Thus karma implies action.

To demonstrate cause and effect, one could hold a pencil in one's hand and allow it to fall to the floor. The *cause* would be the releasing of one's fingers from around the pencil, and the *effect* would be the pencil's dropping to the floor.

The concept behind karma is that each of us experiences the *effects* of *causes* we have set into motion in our lives. Each time we do, say, or think something, we are initiating a cause which will produce a subsequent effect. Karma implies that we will experience the effects of the causes set into motion by our negative thinking, inharmonious or evil actions, as well as the effects of our kindly actions, constructive behavior, loving thoughts, and good will. As I mentioned before, people sometimes insist on thinking of karma as good or bad. But in doing so, they almost always focus on what they consider to be bad or adverse karma, never realizing that we can just as easily produce beneficial and happy conditions in our lives through the working of the law of karma.

Perhaps karma could be compared to a car we have carelessly parked atop a precarious hill, without the emergency brake in place. If the car suddenly starts rolling down the hill toward us, we will be experiencing the effect of a cause we have brought about. If we do not do something about this cause, or quickly move out of the way, we may be struck by the car with certain devastating results. A better analogy might be that of a person picking up a rock and tossing it high into the air. In so doing, this person might expect one of several results. If the rock thrower is not careful, the rock, swiftly falling back to earth, could strike him or her on the head, causing

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serious injury. Or if the person moves slightly out of the way, the rock might only graze the individual without causing much injury. Or the rock could miss striking or affecting the person entirely. Finally, the rock thrower might opt to catch the rock before it can cause any type of damage.

Results of Our Actions

Thus it can be seen that we are not slaves to karma. The effects we experience from karmic causes in our lives will depend entirely on our *reaction* and on what we *do* with the experience. Our karmic experience may be the result of our actions of a few days ago, a few weeks ago, a previous lifetime, or even an attitude we are now holding which is either in harmony or out of harmony with the Cosmic.

The same karmic cause may manifest its effect in any number of ways in the lives of different individuals. Since karma is a cosmic law, and the Cosmic is constructive in nature, karma itself will always be constructive as well, whether we realize it or not.

We will find that karmic consequences provide us with valuable instruction. Karma, as a force in nature, is ever achieving balance in expression. As soon as we learn to balance the karmic equation, we will no longer experience unpleasant effects from those conditions which are karmic in origin.

Adjusting An Attitude

The speed with which we harmonize with an unpleasant karmic effect or dissipate this effect is entirely due to the attention or effort we give it. An individual may need to be figuratively "hit over the head" with a karmic law before he makes the connection as to how he can adjust his attitude or behavior. Another individual may see the light early or even get the point by observing other people going through similar situations, and thus not experience the law in the same way as another.

It is important to realize that not every difficult experience in life is the karmic result of an error in action. If we are traveling down a road and a gigantic boulder falls from a cliff due to the effect of gravity and a weakness in the rock structure, and this boulder blocks our path, we should not

necessarily try to interpret this in a deeper sense. However, the situation is a challenge to our ingenuity as to how we can circumvent or surmount the obstacle and continue on our way. On the other hand, when we *do* act in a way which is out of harmony with the Cosmic or natural law, whether it is conscious or unconscious—be it improper eating, lack of attention to exercise, failing to use and develop one's abilities, the holding of inharmonious thoughts or attitudes, or a multitude of other causes—we will, to a greater or lesser degree, experience the results of karma.

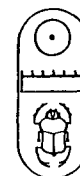
Karma will sometimes manifest in accordance with the law of cycles. Actually, its tendency is to manifest in such a way, and at such a time as to exercise the greatest constructive effect on all who may be involved or who may profit from observing the law in action. Further, our desire to grow and evolve as human beings will attract us to those situations which can further our growth. Such situations may be challenging or even painful, and yet we have attracted them because of our sincere desire for understanding. It is for this reason, and also because none of us is omniscient in the workings of cosmic law, that we should never attempt to pass judgment on another who is going through a difficult experience. It is neither our place nor right to assume this situation is the result of past misdeeds.

Just one more important point, however. The effect of adverse karma is not something we should desire to run away from. Rather, it is something we should face and

(continued overleaf)

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.



resolve. Karma allows us to know ourselves—to improve. Its effects teach and stimulate us to better action. Let us ever seek to understand and adjust to the karmic experiences in our lives. Let us direct our behavior in such a way as to sow the karmic seeds of peace of mind, happiness, fulfill-

ment, and accomplishment. Let us use the principle of karma to attain oneness with the Absolute. Karma is not a principle to be considered in a negative light. It is one of the most wonderful tools we can employ as mystics to assist in our journey to the experience of Peace Profound. Δ

RCUI Extension Courses Quebec, Canada

Pre-Convention (May 1989)

Two Rose-Croix University Extension Courses will be offered in Quebec City, Quebec, Canada, May 13-17, 1989, sponsored by the Centre Culturel de Quebec.

- **Cosmic Power of Music** (in English) by Dr. Nelson Harrison
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To receive applications and course descriptions, please write to:

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RCU Prog.
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Note: Courses are for AMORC members only.

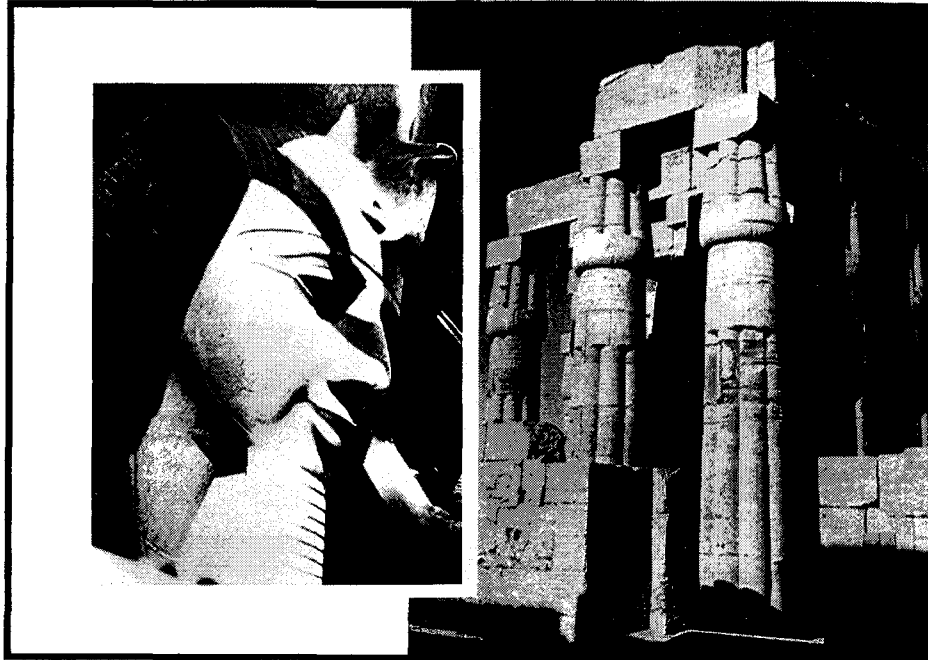
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May 26-27	<i>Realidad del Tiempo-Espacio y la Experiencia de la Conciencia Cosmica</i>	Ruben Dalby <i>Spanish Grand Master</i>
June 16-17	<i>Time-Space Reality and the Cosmic Consciousness Experience</i>	Dennis Kwiatkowski <i>English Grand Master</i>

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Egyptian Tour

November 5 - 19, 1989

Down Ancient Trails

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

Sunrise on the Nile

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

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

Meditation at Lake Moeris (Fayoum)

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

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Jacob Boehme

The Seer and the Vision

by Bryan Aubrey

THE SEVENTEENTH-CENTURY mystic philosopher Jacob Boehme is one of the most extraordinary figures in the history of ideas. Born in 1575 in a village near Görlitz, in what is now East Germany, Boehme was by trade a shoemaker. Although he received only elementary schooling, and despite humble origins, Boehme has exercised an enormous influence on some of the most profound thinkers of the modern period. The German philosopher Schelling, for example, called Boehme "a miraculous phenomenon in the history of mankind," and the English poet Coleridge declared him to be a "stupendous human being." Boehme's exploration of the nature of existence, his astonishing insight into the laws which govern the universe, is indeed compelling. Nevertheless, he remains an obscure figure. Few have the patience or time to wade through his dense and difficult German prose in order to grasp the splendor of his vision. But the effort, once made, is rewarding.

Much of Boehme's knowledge came in a series of remarkable moments of illumination, which at the time surprised him as much as they later astonished his readers. Boehme wrote of these experiences—the first of which came in 1600 at twenty-five years of age—that he had learned more in a quarter of an hour than if he had studied for many years at a university.

It was from these experiences that he elaborated, in a series of lengthy volumes, his description of "eternal nature," the term he gave to what he thought was the very texture of existence itself in its most fundamental, unified, and powerful state. He described it as being made up of the dynamic conflict between seven fundamental properties from which all existence takes

its origin. He conceived these properties in terms of the opposites of fire and light, wrath and love, and declared that each property was necessary for the existence of the others, because he was convinced that nothing in the universe could know itself except through dynamic interaction with its own opposite.

A Dynamic State of Creative Tension

Everywhere about him Boehme saw this clash of opposites, of light and darkness, driving the universe on. But in eternal nature he saw the strife raised to a higher plane in which all opposing energies were held in a dynamic state of creative tension or equilibrium. He called it a "triumphing joyfulness"—the universal mind rejoicing in itself in a *coincidentia oppositorum* of breathtaking power and majesty.

This inspired vision of a dynamic harmony of fire and light at the very heart of existence is one of Boehme's most profound contributions to the history of ideas. It dominated his mind, and he wrote of it again and again, at length and with compelling force. He was absolutely certain that he had penetrated to the creative center of life itself. Christian mysticism had never seen anything like it before (although there is no doubt that Boehme was influenced by the Sephirothic tree of the Qabala).

One of Boehme's major contributions was to take the "dark" energies in creation and rehabilitate them. They became the burning fire from which the light of life emerges, and without which there would be no existence. In eternal nature, these dark energies are not evil. In Boehme's universe nothing in itself is evil; everything takes its character from the position it occupies in

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relation to everything else. He therefore had no need for a Christian dualism. Nothing was to be excluded, but simply transformed, realigned, put back into harmony; he sought to unify existence without destroying its essential polarity. It was a brilliant achievement.

Boehme was a practical man, interested in metaphysical knowledge only as a way of waking humanity to an understanding of its true status as a "child of eternity." He thought that eternal nature was of vital importance in this respect, because it made up the superior part of man's own constitution. Before the fall, he says, man had known his origins, and his life had embodied the bliss of eternal nature. Mankind had enjoyed perfect health and happiness, and would have continued to do so had his vision not become clouded by ignorance. Sickness and death arose only when he chose to focus his mind on the fragmentary nature of the material world, rather than the wholeness of eternity. This upset the balance of the "properties" in his own constitution. His fall was a consequence of this loss of internal equilibrium, and it resulted in a narrowing of his perceptual abilities.

Microcosm and Macrocosm

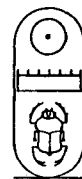
Yet man retains the ability to become once more the master of his circumstances. His knowledge lies dormant, not lost. This can be further understood by looking at Boehme's distinctive treatment of the ancient idea, strongly emphasized in Hermeticism, of the correspondence between microcosm and macrocosm. As above, so below. As such, this is a commonplace of Renaissance thought, but Boehme gives this statement the vibrant life and immediate significance of a philosopher possessing deep intuitive insight into the laws of nature. It rests, first, on what Boehme calls the "signature"—meaning that in the outpouring of creative energy which gives rise to the material world, eternal nature "signs" itself in every aspect and detail of creation. To understand the "signature" of an object is to penetrate its essential qualities, to see it as a manifestation of its source in eternal nature. To connect all the signatures in one enlightened perception is to see everything taking its place in an ordered pattern of



influences and relationships which make up the subtle texture of creation.

Related to this is Boehme's Hermetic idea that "all is in all"; every part of creation contains the totality. It is this vision which enables him to see, like the English poet Blake, "a world in a grain of sand." This concept is especially important for man, who, Boehme says, contains the universe in himself. The mind of man always remains linked to its transcendent source in which the totality of knowledge is contained, and by knowing himself, he can know everything in the universe. Boehme means this literally. He envisages a mode of knowing through direct cognition, which he calls *Verstand* (literally, understanding). *Verstand* grasps the totality of existence, and can intuit both the fundamental laws and specific details which structure the physical world. This is in contrast to *Vernunft* (reason) which sees only in part and cannot penetrate the deeper layers of creation.

Such, in brief, is a small part of the contribution of the shoemaker of Görlitz to human enlightenment. Boehme was a deep thinker and a majestic seer. It was not always easy for him; he often suffered abuse, which he bore patiently, from the



defenders of religious orthodoxy. When he was forced to leave town, for example, he said quietly, "Seeing it cannot be otherwise, I am content."¹ Sometimes he gave a more spirited response. When one of his opponents sneered, "What ails the fool, when will he be done with his dreaming?" Boehme replied defiantly, "Well, well, we shall see what kind of a dream *this* turns out to be!"² He guessed that his writings would fall into neglect after his death, but said that they would blossom again in "the time of the lily"—the lily being his frequent symbol of spiritual purity.

Impact of Boehme's Philosophy Today

Jacob Boehme's time may finally have arrived. There are today signs that we are moving away from what the Irish poet Yeats described as the "three provincial centuries" of scientific rationalism, towards a rediscovery of a holistic philosophy emphasizing the infinite potential of man's own consciousness. Boehme is an inspiring guide and model for this transition.

Perhaps the trend can most clearly be seen in physics, in which previously absolute distinctions between subject and object, knower and known, have broken down, and human consciousness is understood to be intimately involved in shaping the way we see the world. Particularly interesting is the inexorable drive towards the fulfillment of Einstein's dream of a unified field theory. The recent discovery of a state called supersymmetry³, in which opposing elements in creation, such as force and matter fields, coexist in a "superfield" of unimaginable energy and dynamism, represents a major step forward in this quest.

Some physicists suggest that this unified superfield is the field of human consciousness itself, in its most simple and powerful

state, which would make it an extraordinary parallel to Boehme's description of the coexistence of all opposites in "eternal nature."⁴ Both perspectives give to human consciousness an awe-inspiring creative power. Boehme insists that we create our own reality according to our impulses, thoughts, and desires. And what we have power to create, we have power to change. Perhaps the next evolutionary step for mankind is to shift the focus of his consciousness from "temporal nature," made up as it is of irreconcilable contradictions and limitations, to the perfection of "eternal nature," in which the world is experienced in its full value as a myriad of "signatures"—a true "triumphing joyfulness." Such a leap, in which man attains his full stature and power, would represent the fulfillment of Boehme's inspired vision.

Footnotes:

¹This incident is reported in the book *Jacob Boehme: Life and Doctrines*, by Franz Hartmann, originally published in 1891 (reprinted by Rudolf Steiner Publications, 1977).

²Boehme's defiant remark is in his own *The Aurora*, 1612, translated by Sparrow (published in London by Watkins, 1914), chapter 11.

³For more on Supersymmetry see Daniel Z. Freedman and Peter van Nieuwenhuizen, "Supergravity and the Unification of the Laws of Physics," *Scientific American*, Vol 238, no. 2 (1978), pp. 126-43.

⁴For more on the Unified Field and Consciousness see particularly an article by John Hagelin, "Is Consciousness the Unified Field?," *Journal of Modern Science and Vedic Science*, vol. 1, no. 1 (1987).

For more information on Boehme's thought, see particularly his work *Mysterium Magnum*, 1623, translated by Sparrow, reprinted in London by Watkins, 1965.

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ROSICRUCIAN CONCLAVE

Kenner, Louisiana

Southwestern Regional Conclave—April 21-23, Holiday Inn, Holidome, Kenner. Grand Lodge will be represented by Soror Anne Faulds, Director of Special Services, AMORC. For more information, please contact Catherine Ambrogio, P.O. Box 53342, New Orleans, LA 70153.

Mitakuye Oyasín

“All My Relations”

by Margaret Hargas, D.C., F.R.C., I.R.C.

AS THE WORLD “shrinks” due to the ease and speed of communication and transportation we can no longer afford the insular behavior of xenophobia, the fear or hatred of those who are strangers or foreign to us.

Indeed, we who live in the “melting pot” of the Western Hemisphere exist in an environment that is a composite of all creeds, nationalities, and cultures. To live with fear or suspicion of anything different or foreign creates mental barriers. Those who dare to peer over or even topple such walls have nothing to lose but fear and prejudice, and through open-minded inquiry they will gain a whole new world of perspective, insight, and understanding.

One such barrier notably crumbling in the last twenty years involves the life, culture, and mysticism of the American Indians. For those who care to see and listen, these native tribal cultures offer a great deal of wisdom presented through rich, beautiful allegory—allegory amazingly familiar to students of other mystic traditions.

Every American school child knows the story of the first Thanksgiving of 1621. Had those Indians been less willing to share food stores, agricultural expertise, and knowledge of survival in their land, there would have been no food, no harvest, no surviving European settlement at Massachusetts Bay—and no Thanksgiving.

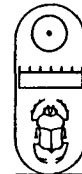
Just eighty-one years prior to that gift of survival to the Europeans, at a point further west in North America, the Hopi Indians

had been waiting many years for the return of Pahána, the lost white brother who would return one day from across the water. Legend told of the reuniting of the two brothers, red and white, to clasp hands in the *nakwách*, the ancient symbol of brotherhood. These brothers were to live side by side, to share the land, each to correct the weaknesses of the other and to join faiths to establish the truth of life in the spirit of universal brotherhood. It is interesting to note the word *Hopi* translates as “peace.”

Each year at the ceremony of the winter solstice at Oraibi, in what is now Arizona, the passing time was duly marked until the year arrived for the fulfillment of the ancient promise made between Hopi and Pahána at the long distant time of separation. The prophecy told the Hopi when and where Pahána would come.

Pahána arrived in the person of Pedro de Tovar, an officer under the command of Spanish explorer Francisco Vázquez de Coronado, accompanied by a military-trained friar and assorted soldiers. The Hopi Bear Clan leader offered the *nakwách*, the handclasp. But Pahána had forgotten his promise and, mistaking his purpose, saw the Hopi only as a possible source for land, gold, slaves, and converts. ⇨

*An American Indian Concept
of the Brotherhood of All Nations*



In the search for riches and power, no mere "savage" could be viewed by the newcomers as an equal; so the real wealth of knowledge, kinship, and understanding went unseen. The promise was forgotten.

The Six Nations

Today, the Western world owes a not inconsiderable debt to the American Indians for their philosophy and way of life. In considering our own form of government, we can see the impact of Iroquois spiritual beliefs and their well-developed political system on the early history of the United States. Benjamin Franklin astutely observed and studied the government of the Confederacy of the Six Nations of the Iroquois. Seeing their constitution in action, he believed that if "uneducated" Indians could conceive of a government embodying human rights and dignity, then surely this new country—the United States—could aspire to equal heights.

The Iroquois believed that man is born free, that nothing and no one has a right to deprive another of liberty, and no reparation can ever be made for the loss of liberty.

James Madison, George Washington, John Locke, and Jean Jacques Rousseau also had considerable exposure to the thought and processes of the Iroquois Confederacy, which, by the way, still operates today in sovereignty.

The historical figure, Deganawidah,* the Peacemaker, founded the Confederacy of the Six Nations of the Iroquois hundreds of years ago at Onondaga Lake. The dream—the purpose—of the Peacemaker was to end internal war between the Iroquois nations and to create the Great Peace.

*Deganawidah, a Huron, is said to have persuaded Hiawatha, an Onondaga living among the Mohawk, to help bring an end to internal strife between the Iroquois tribes, and adopt "peace, civil authority, righteousness, and the Great Law" as bases for a peaceful and constructive league of Iroquois nations. These nations, or tribes, consisted of the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and later the Tuscarora

Their Great Law of Peace, the design of the government, was born out of the work of the Peacemaker and is symbolized by the light and presence of the council fire, which is known as the Fire that Never Dies—a familiar symbol to all Rosicrucians. The council members are known even today as the Keepers of the Central Fire. The chief of the Confederacy is the Custodian of the Fire that Never Dies.

The plea of the Peacemaker has survived these many centuries and more: "Think not forever of yourselves, O Chiefs, nor of your own generation. Think of continuing generations of our families, think of our grandchildren and of those yet unborn, whose faces are coming from beneath the ground."

Such a plea reaches across the years and touches us still. How great a lesson we have to learn!

The Wolakota

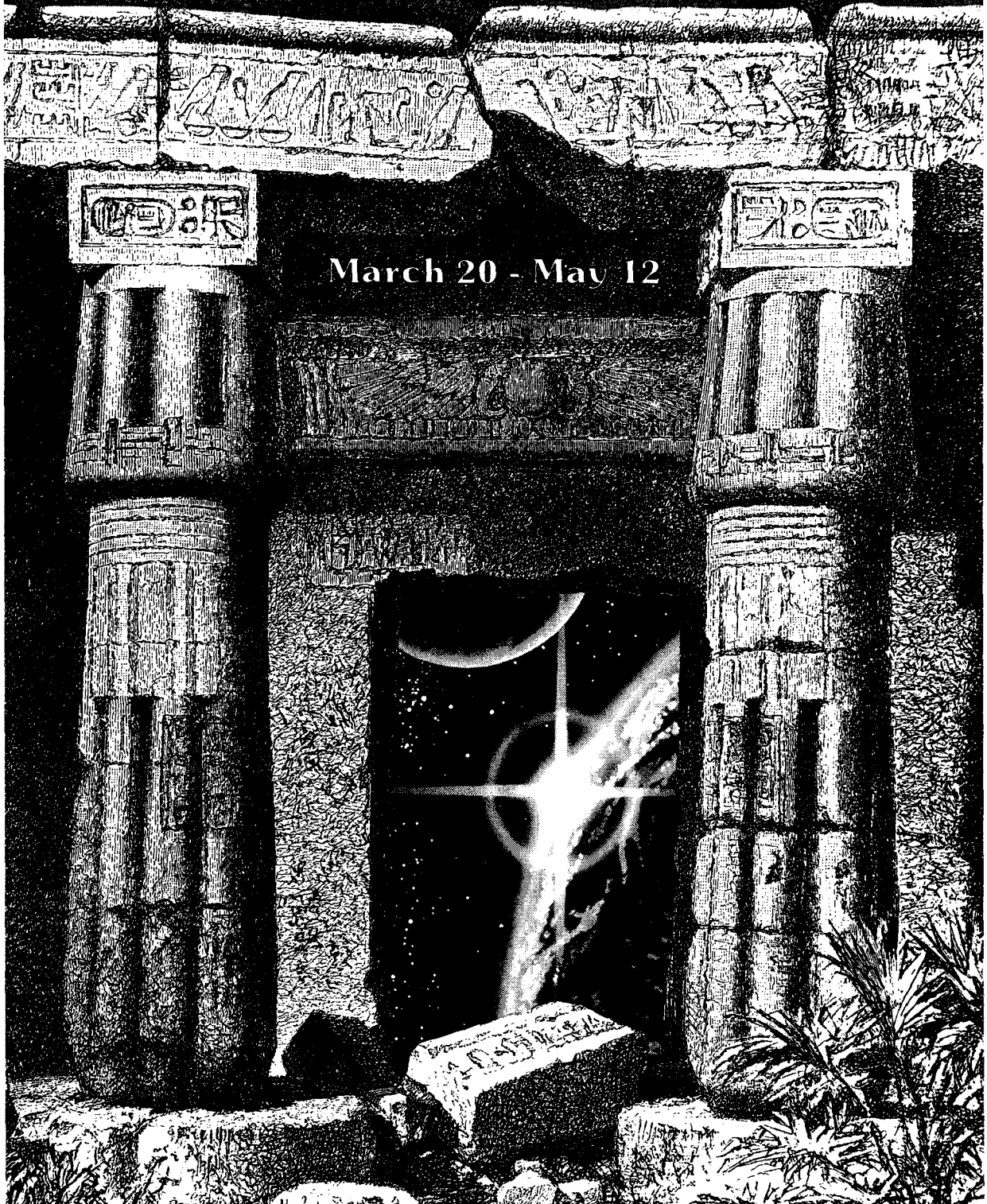
The way of life so exhorted here is further developed by the Wolakota of the northern region of the United States. More familiar to us as the Dakota Indians, the Wolakota offer us the phrase *mitakuye oyasin*—"all my relations."

This statement precedes and follows all activity and forms the intent and direction of life. It serves to integrate the action of the speaker. "All my relations" include one's family and one's kind. But it also includes all four-legged, winged, swimming, and creeping brother-creatures. The statement is a reminder and an attitude. It calls for *responsibility* in one's thought and activity, and develops understanding of the sacred interconnectedness of life.

No people, no nation, no culture is so well endowed, so perfectly whole, that it cannot learn from another's tradition or experience, nor see its own self reflected in another. To look at, to wonder about what is different, offers an opportunity of insight. Let us put aside all suspicion of what is different and welcome such opportunity.

The Light of AMORC Expands and Strengthens

March 20 - May 12

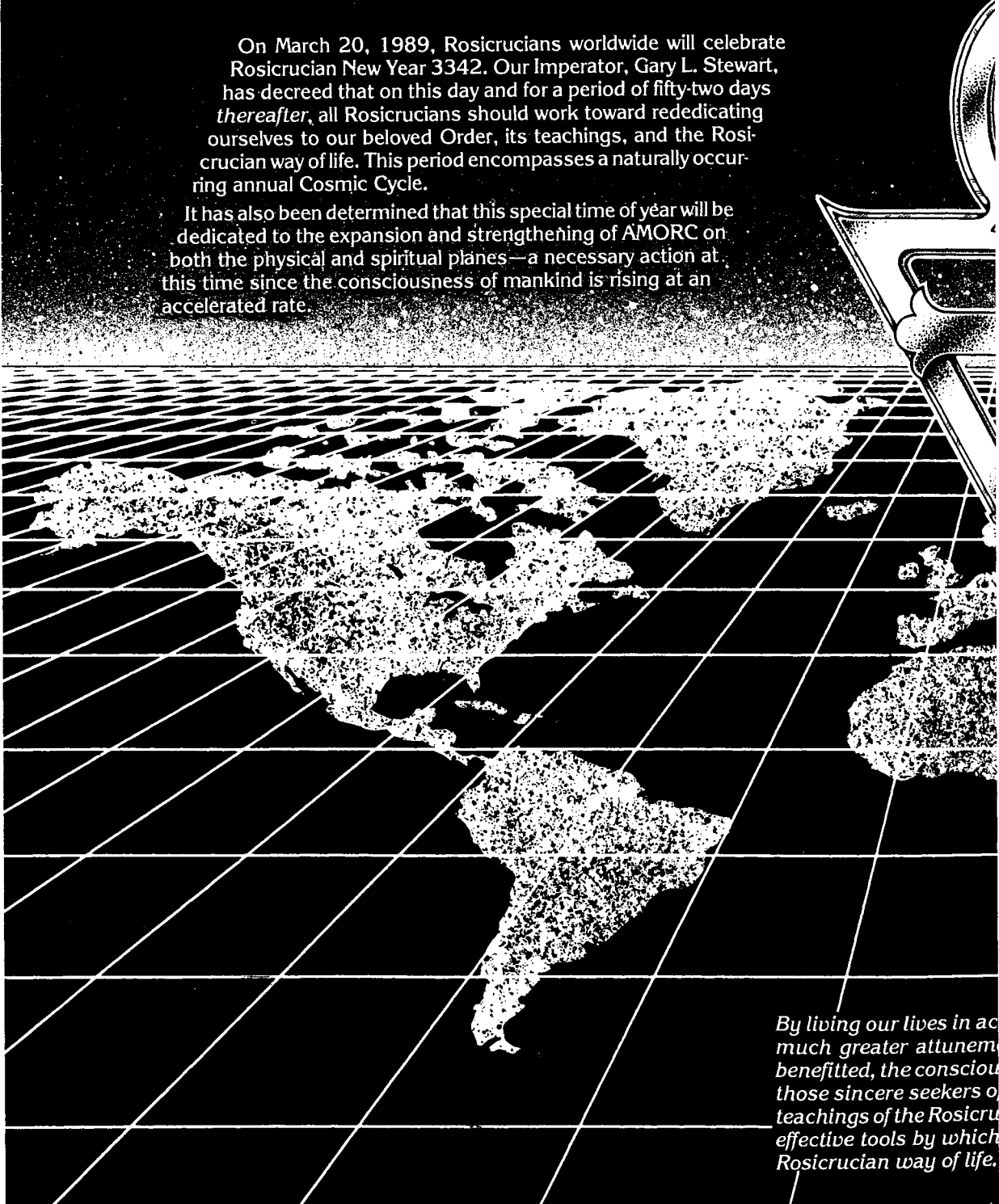


Spreading the Light of the

March 20

On March 20, 1989, Rosicrucians worldwide will celebrate Rosicrucian New Year 3342. Our Emperor, Gary L. Stewart, has decreed that on this day and for a period of fifty-two days *thereafter*, all Rosicrucians should work toward rededicating ourselves to our beloved Order, its teachings, and the Rosicrucian way of life. This period encompasses a naturally occurring annual Cosmic Cycle.

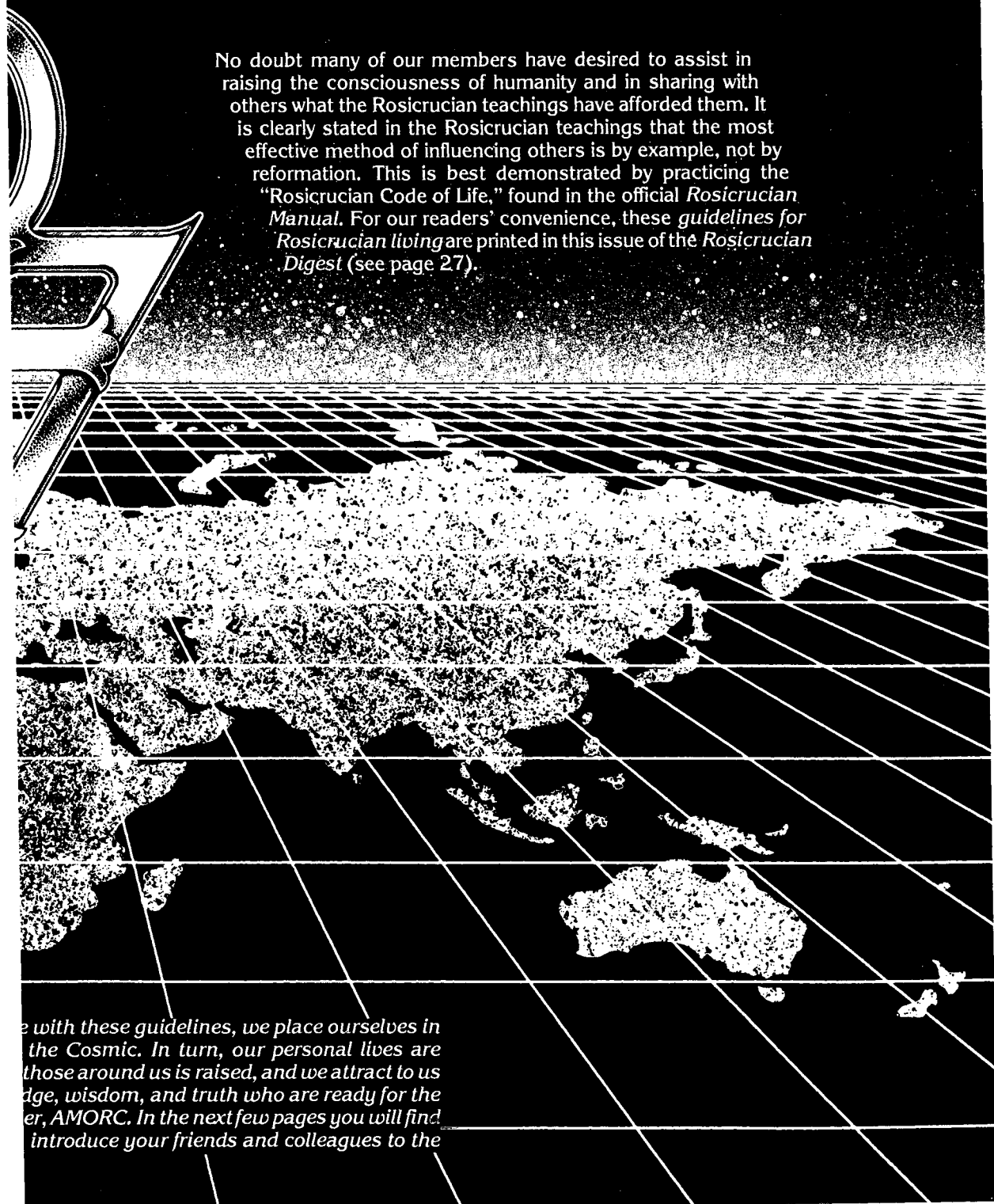
It has also been determined that this special time of year will be dedicated to the expansion and strengthening of AMORC on both the physical and spiritual planes—a necessary action at this time since the consciousness of mankind is rising at an accelerated rate.



By living our lives in a much greater attunement, benefitted, the conscious those sincere seekers of teachings of the Rosicrucian effective tools by which Rosicrucian way of life.

Rosicrucian Order, AMORC

July 12, 1989



No doubt many of our members have desired to assist in raising the consciousness of humanity and in sharing with others what the Rosicrucian teachings have afforded them. It is clearly stated in the Rosicrucian teachings that the most effective method of influencing others is by example, not by reformation. This is best demonstrated by practicing the "Rosicrucian Code of Life," found in the official *Rosicrucian Manual*. For our readers' convenience, these *guidelines for Rosicrucian living* are printed in this issue of the *Rosicrucian Digest* (see page 27).

By following these guidelines, we place ourselves in the Cosmic. In turn, our personal lives are raised, and those around us are raised, and we attract to us knowledge, wisdom, and truth who are ready for the work, AMORC. In the next few pages you will find how to introduce your friends and colleagues to the

Introduce Your Friends to AMORC With An Exciting New Video The World's Oldest Fraternity

THIS AUDIO-VISUAL PRESENTATION has just been updated, improved, and converted to video. Now you can offer an impressive introduction to the Rosicrucian Order, AMORC, in your living room or Affiliated Body, using a television and a Video Cassette tape player. AMORC's newest video, *The World's Oldest Fraternity*, will immediately capture your audience's attention by asking the intriguing questions:

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It becomes clear to the viewer that the means for finding answers to these questions is through the teachings of the Rosicrucian Order, AMORC.

This fascinating history of the Rosicrucians, enhanced by evocative music and colorful images, reveals the traditional roots of the Order—the Mystery Schools of ancient Egypt. As the story unfolds, progressing through the Middle East, Europe, and America, your audience will discover the many famous historical personages who were associated with the Rosicrucians, including Descartes, Newton, Franklin, Bacon, and others. The story goes on to reveal how H. Spencer Lewis was specially prepared to establish the present cycle of the Rosicrucian Order in America, eventually settling in San Jose, California.

This account of the historical development of the Rosicrucians, the description of its present-day activities, and the sight of the impressive buildings and grounds of Rosicrucian Park—featuring AMORC's Rose-Croix University International, Museum, and Planetarium—all combine to inspire confidence in your audience. They'll be eager to learn more about an organization as well established, recognized, and respected as AMORC. And to answer their many questions, the closing minutes of the program provide a brief description of the Rosicrucian system of study and the benefits of membership. The narrator then encourages your audience to find out more by requesting a free copy of the *Mastery of Life*.

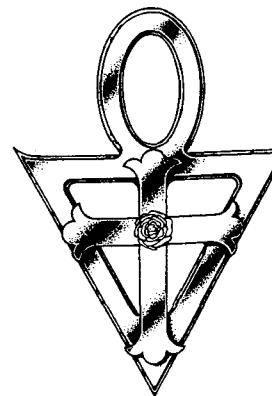
THE WORLD'S OLDEST FRATERNITY

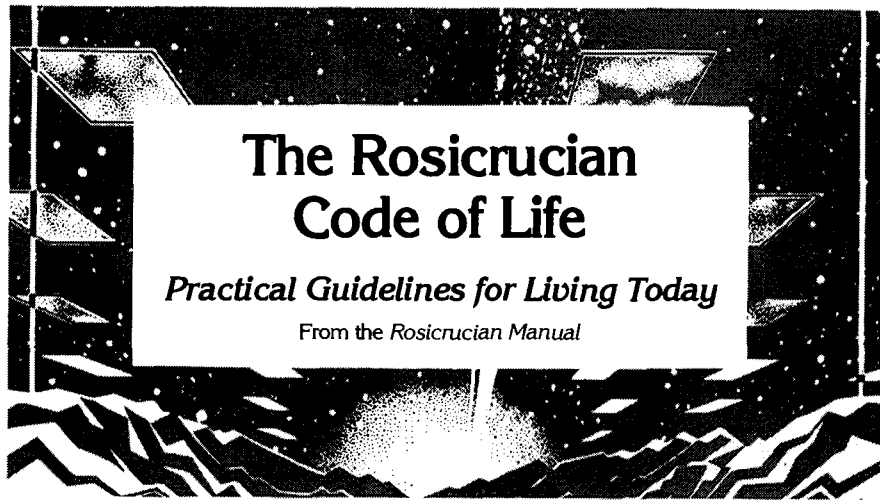
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THE FOLLOWING GUIDELINES are taken from ancient and modern manuscripts wherein certain regulations are set forth for the guidance of Rosicrucians who are devoting their lives to an idealization of the Rosicrucian Order's principles.

Perhaps only in some of the old monasteries of India, or those in Tibet, could one live strictly in accordance with all the ancient regulations; but those selected for publication here can be adapted by a great many of our members in the West. We know from practical experience that most of these guidelines can be adhered to by any individual without interfering with the necessary duties and obligations of present-day living. We know, also, that most of the Order's Officers and advanced Rosicrucian members are living the Rosicrucian life in accordance with the guidelines suggested here, much to their own great advancement, the joy of their associates in family and business, and the betterment of mankind generally.

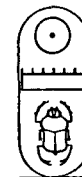
It will benefit you greatly to try adopting as many of these guidelines for productive living as possible.

1. Upon arising in the morning start the day with a prayer of thankfulness to God for the return of consciousness, because of the opportunities it affords to continue the Great Work and mission of your life. Face the geographical east, inhale fresh air with seven deep breaths, exhale them slowly

with mind concentrated upon the vitality going to each part of the body to awaken the psychic centers. Then bathe, and drink a glass of cold water before eating.

2. Upon retiring, and after conducting all psychic experiments scheduled for the night, or attending to any special psychic or Rosicrucian work contained in your weekly lesson or program, give thanks to God for the day and its fruits; ask the Cosmic Hosts to accept your psychic services while you sleep, to use your consciousness as they desire and, if it pleases God and the Masters to have you live another day on Earth, So Mote It Be! Then, with thoughts of love for all living beings, and a sense of peace and harmony with all the universe, close your eyes and fall asleep, visualizing your inner self in the consciousness of God.

3. Before each meal wash your hands clean and hold them, palms downward, over the plate of food for a fraction of a minute. Then mentally pray that the benediction of God be granted to the food you eat that it may be magnetized with the spiritual radiations from your hands, and thus greatly supply the needs of the body. Before eating the first morsel, say mentally: "May all who need food share with me what I



enjoy, and may God show me how I may share with others what they have not.”

4. Before accepting any blessing from the material world (whether purchased by money, labor, or exchange, or whether received as a gift), say mentally: “By the privilege of God I receive this and pray that it may help me better to fulfill my mission in life.” This applies even to such things as clothing, personal requisites, periods of pleasure at the theatre, church, musicals, etc., or even to such small things as books, helpful reading matter, etc., and of course includes the receipt of money as salary, commission, gifts, or otherwise.

5. Whenever any special blessing is received, such as long desired things from the material world of any nature, or a small or large luxury, or an unexpected piece of goodness, do not use or apply it to your own personal use in any way until you have retired to the silence somewhere for a few minutes to meditate and ask this question: “Have I truly deserved this blessing and is there any way in which I can share the benefit of it—directly or indirectly—with others or for the benefit of man?” Then wait for an answer from the Cosmic. If you receive no word that it is undeserved or should be shared, or passed on to another, then say: “I thank God and the Cosmic for this blessing; may I use it to the glory of my Soul.”

6. If any special honor—military, governmental, political, social, or otherwise—is being conferred upon you, always act with the utmost humility, proclaim your unworthiness (for who is truly worthy of all things?) and with a mental resolution that it must not make you proud or selfish. Accept the blessing with a prayer of thankfulness and assert that, in the name of those whom you can serve better with such blessing, you receive it.

7. Never permit yourself to enter discussions of other persons’ religious beliefs, except to point out the soundness, goodness, or possible benefits of certain doctrines and thereby show them the good that exists in all religions. Hold not your religious thoughts as superior. Speak well of them if need be, point out how they serve *you*, but do not create in the minds of others the thought that they are in sin or error because of their beliefs. That religion is best for each which enables one to understand God and God’s mysterious ways.

8. Be tolerant on all subjects and bear in mind that destructive criticism creates naught but sorrow. Unless you can constructively comment on matters, refrain from speaking.

9. Attempt no direct reforms in the lives of others. Discover in yourself what needs correction and improve yourself, that by the Light of your Life you may point the way to others.

10. Flaunt not your attainments, nor boast of your Rosicrucian knowledge. You may be a Rosicrucian as a member of the brotherhood, but as a Rosicrucian in knowledge and power, the greatest and highest among us is but a child of the studies and unworthy of Rosicrucian recognition. Proclaim yourself, not as a master, but as a Rosicrucian student—ever a student—eternally.

11. Seek to share what you can spare, daily, even if in small ways and meager amounts. Go out of your way to find where that which you can give or do will be a blessing to someone or many, and while performing this duty shun all personal glory and let it be known that you are simply “about the work of the Cosmic.”

12. Accept no personal thanks for any blessings you bestow, any gift you give, or any help you render. When “thanks” are

expressed it is customary to say: "Please thank me not, for it is I who am grateful. I seek, and must seek, to serve and labor for the Cosmic; you have afforded me an opportunity. But, now the obligation to pass it on rests with you; may you, too, find an opportunity to serve someone else,"—or any other words indicative of this spirit.

13. Accept no gift of a material nature for any good you do unless you agree with yourself in the moment of accepting it, and so state to the giver, that you will divide the blessing with someone where it will continue to carry on its mission of relief and help. This is essentially necessary when the material gift is of such a nature—like money, food, clothing, etc.—that it can be divided and is a common necessity on the part of many.

An Open Portal

14. Bear in mind that through your Rosicrucian Order you always have an open portal to help many, and that by sharing with them any blessings, you pass on to others, who are fratres and sorores of the Order in need, the blessings, which come to you, perhaps as a trustee of the Cosmic.

15. As you give so shall you receive! As each opportunity to give is seized upon with the utmost impulsiveness, so will future blessings, sought or required, be granted to you by the Cosmic. The greater the impulsiveness—with little thought as to personal sacrifice—the greater will be the compensation credited in the Cosmic.

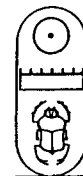
16. Let not a day pass by without speaking to someone of the work of the Cosmic through the portal of the Rosicrucian Order. Each day make someone more familiar with its Great Work, not always by soliciting, not always be preachments, but by simple statements of facts, simple demonstrations, and the kind word of recommendation.

17. Respect all persons, honor thy father and mother; be sympathetic to the sinful, helpful to the afflicted, and of service to the Cosmic. He is greatest among you who is the greatest servant unto all. Hence the Master of a Lodge and the Emperor are greatest, because they may be the greatest servants.



18. Provide now, while consciousness can assist you, to take care of those who may be dependent after your transition; and if you have no one who will require a share of your earthly possessions after your transition—or you have sufficient to more than do for them—be certain that you grant, in proper and legal manner, a disposition of some of your worldly blessings to the superior body of your Rosicrucian Order—the Supreme Grand Lodge—that it may be helped in the work it is doing for others.

19. Go to the assistance of any living being, regardless of race, creed, or color, when you can render direct or indirect aid in any emergency. If you cannot give aid in person, but can call or solicit aid, this, too, is imperative. In quiet and peace perform your work, render your service, and retire with as little recognition as possible. ⇨



20. Maintain one place in your home that is sacred to you and your Order. In it find peace and time for meditation daily. Profane it not with pleasures of the flesh, but sanctify it with your higher thoughts.

21. Give your support, moral or physical, to some church in your community, that it may have your help in carrying on the Great Work in its Light.

22. Assume no political office without properly and duly notifying all who may sponsor or support your attainment of your definite views and principles toward humanity at large, that they may not expect or depend upon your submission to principles of a lesser degree.

23. Judge not, unless you are so placed that those to be judged come legally and formally before you as an accredited servant of the multitude. Then in sympathy understand, in mercy comprehend, in leniency estimate, and with love be fair. For the Law of Compensation will make adequate demands, and the God of all is alone a truly competent judge of all facts.

24. Repeat no slander, tell no tales, and support no reports that injure or condemn unless accompanied by more than the same degree of constructive criticism and comment, and only after you have completely investigated and learned all the facts.

25. Seek the good in all things and give public praise to what you find. Look not upon the changing character of the outer self, but discover the real Self within. Learn to know all beings and love them.

26. Gamble not with the lot of another who in ignorance may lose and suffer what you gain.

27. Avoid all extremes in thought and act; be moderate in all desires, and subdue your passions in all directions.

28. Attempt no radical or sudden changes in the natural scheme of things; remember the Rosicrucian injunction: Not by revolution, but through evolution, are all things accomplished in permanency.

29. Hold sacred and above all criticism the ideals of the Rosicrucians. Permit no slander to affect the good name of your Order. Live that life which will prove the goodness of your principles. And be ready to defend the emblem of the Rosy Cross with the might of your life and the light of your being.

The Rosicrucian Manual, a real encyclopedia of Rosicrucian knowledge, including a complete dictionary of Rosicrucian terminology, is published by the Supreme Grand Lodge of AMORC.

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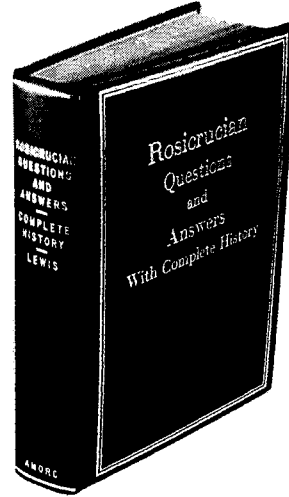
*The
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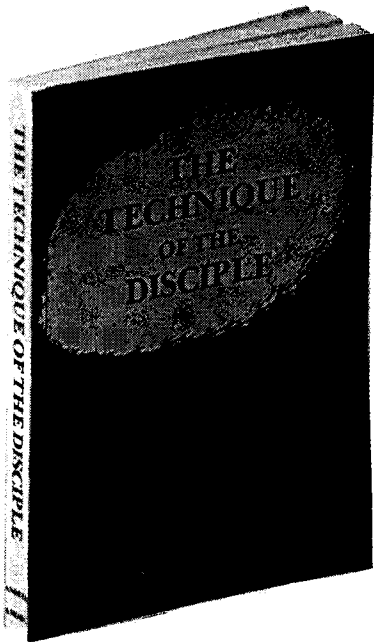
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Is Struggle Necessary?

by Michelle Ziebel, F.R.C.

THERE ARE TIMES when the sincere student of mysticism asks: "I am tired of struggling and cannot understand why humanity has to do so much of it throughout life! Would the use of artificial means such as hallucinatory drugs, biofeedback devices, and so on, help me to advance to the point where I would no longer need to struggle and would know perfect peace?"

It seems that humans are forever seeking shortcuts to the mastery of life. In trying to escape personal struggle, many have tried hallucinatory drugs and other kinds of artificial stimulants to quicken their psychic development. However, they have found out through personal tragedy that drugs are not the answer. Not only are drugs not the key to personal evolverment, but they are most harmful to one's psychic being.

Yet the path of evolverment is difficult, and having failed in the realm of drugs, some have experimented with biofeedback devices supposedly capable of inducing certain states of consciousness within the human brain that will lead to various desired results. It is to be noted that a *device* is being used, and that individuals desiring to attain particular goals need only submit to this device which, it is claimed, will do the work for them without any personal effort on their part, other than an attitude of submissiveness or passivity. They can even buy the device and use it themselves!

A Shortcut to Evolution

While it is not the intent of this article to deny the possible benefits that may be medically derived from biofeedback devices, from a spiritual point of view it stands to reason that to use biofeedback as a *shortcut* to evolution is completely anti-mystical, since it involves no *personal* effort toward accomplishment. True mystics do not allow any artificial means to interfere with their

state of development. They know that true worth lies in their perpetual striving, in their constant efforts, and that any reliance upon some artificial means or mechanical device to speed up their progress is a delusion that engenders weakness of character. Alone, on their very own, humans must struggle if they are to become the true masters they are destined to be.

After a while, people who rely upon the use of psychic stimulants become addicted to them, to the point where they lose the ability to act or think for themselves. It is then that such individuals sadly fail in the school of life and become slaves to these stimulants. They do not realize that with every new struggle, a new achievement is also waiting.

Role of the Mind

The mind is one of the most sacred gifts from the Cosmic, and, as long as it can function of its own accord, it should never be tampered nor interfered with. To do so is to go against Cosmic Law and to incur misfortune upon oneself and others. It must be remembered that it is the *wilful* active use of the mind in man that brings evolution—not the passive, artificial manipulating of the mind, which is what these artificial methods amount to.

Seeking the Challenge

Perhaps you are all familiar with the story of the man who was looking for a place where there was no struggle. Led to a land of perfection where there is no striving, he first experiences sheer felicity. There, he finds perfect love and perfect friends. Perfect beauty reigns everywhere. However, the novelty soon wears off and his soul

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This article was originally delivered as a discourse in French to French-speaking students in the AMORC Supreme Temple during a recent session of Rose-Croix University International.

begins to yearn again for challenge. He therefore decides to go through the excitement of a fishing trip. But, here again, there is no struggle, as the fish put up no fight and allow themselves to be caught willingly. Greatly disappointed and still seeking challenge, he sets out on a hunting expedition. However, once again the challenge is nil, as the deer offer no resistance whatsoever. "Everything comes too easily," he complains to his companion.

He is then taken to a perfect village where everything and everybody is perfect—but all *alike!* People do not need to work, for without effort on their part, food is available according to their wishes; and houses are there to satisfy their needs. All flowers are exactly alike and, although they are perfect in every way, after a while their sameness spells boredom and monotony.

This state of inactivity is too much for the man who once tired of struggle and dreamed of perfect peace. Now he realizes that it is the overcoming of struggle that brings peace—not the lack of it.

People need challenge to evolve and grow; they need to make mistakes in order to learn. Struggle is the very purpose of humanity's existence, as it gives the impetus to overcome and, thereby, the opportunity to grow into higher beings. It strengthens the character and ennobles the soul.

Clash of Opposites

When we look around, we witness perpetual struggle on the stage of the universe: the struggle of light against darkness; of good against evil; of beauty against ugliness; of knowledge against ignorance; of truth

against falsity; and so on. Throughout nature, the struggle for survival is forever being waged—from the tiniest insect to the largest animal.

If it were not necessary for life to evolve through struggle, the Cosmic would not have created duality in the first place—both opposites forever striving for supremacy. Without struggle, everything would be static and inertia would prevail; no progress would occur, and it would be a very dull world indeed!

As long as we are involved with life, we must experience struggle—a necessary tool of evolution stirring us to action. However, we must react in a positive manner if we are to experience a higher understanding and a strengthening of soul.

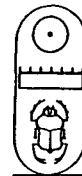
Whenever necessary, people must get involved. The student on the path must not evade, nor flee from, the vicissitudes of life, as these are encountered for a definite purpose. We must not remain passive and let action pass us by, as this is the path of least resistance. We must not remain indifferent to all that is happening at home and around the world, and take refuge in a self-created heaven of complacency. We must be concerned and become militant in helping our fellow-beings wherever and whenever we can.

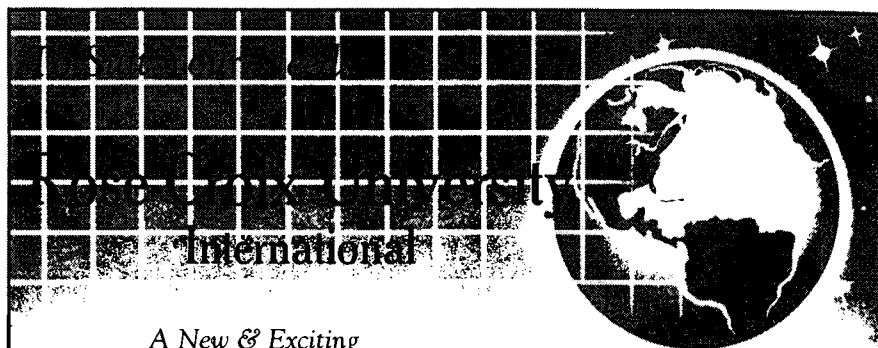
Therefore, let us start our crusade now by becoming shining examples of the Rosicrucian philosophy and, like knights of old, carry the banner of the Rosy Cross high in our hearts! Let us be Rosicrucians and stand by the might of what is right and good for humanity—the most worthwhile struggle of all! △

In Appreciation

I take this opportunity to express my appreciation for the many good wishes and greetings received from Rosicrucians throughout the world on the occasion of my birthday, February 26. I regret that it is not possible to acknowledge all the kind thoughts personally. Please accept my sincere thanks.

Gary L. Stewart
Imperator





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Rosicrucian Activities

AS September mellowed into colorful October, Rosicrucians in the Southeast United States convened near Atlanta for the 1988 Southeast Regional Convention. Built around the theme, *The Joy of Service*, the exciting program featured many events of interest to Rosicrucians, including original dramas from Atlanta Lodge and Triangle Rose Chapter of Raleigh, North Carolina; a fascinating vowel sound demonstration by Zoroaster Pronaos of Nashville, Tennessee; experiments and forums conducted by Regional Monitors Dr. Michael Kell, Howard Hicks, and Ed Silber; and a candid forum discussion addressing a myriad of issues concerning the Rosicrucian Order in the 21st century with Grand Councilor Dr. Marybeth Beeson, Dr. Albert Doss, and Grand Lodge representative Anne Faulds.

A highpoint of the convention occurred during the banquet when the Rosicrucian Humanitarian Award was graciously presented by Soror Faulds to the completely surprised recipient, James M. Cason, following his moving speech. Mr. Cason had been invited to address the banquet guests on the needs of the homeless and the work of his organization, St. Bartholomew's Family Shelter. Since its founding in 1983, Jim Cason has been a *vital* part of this important family shelter in the Atlanta area. Though his high-tech job keeps him busy during daytime hours, Jim devotes his spare time to the duties of Director of the Family Shelter, and under his leadership the organization has grown to include 7 churches, with over 300 volunteers. The shelter provides immediate care and long-term counseling for the homeless, assisting them in job searches as well as with the difficult re-adjustment back into mainstream society.

Going out of his way to help on a person-to-person basis, Jim Cason has successfully convinced certain local doctors to donate time and vital services to homeless patients, including an emergency operation for a small



The Rosicrucian Humanitarian Award was presented to James Cason at last fall's Southeast Regional Convention near Atlanta. Shown in the photo are (left to right) Regional Monitor Dr. Michael Kell, Grand Lodge Representative Anne Faulds, Humanitarian Award Recipient James M. Cason, and Grand Councilor Dr. Marybeth Beeson.



homeless child with a hole in her heart. In the child's case, a community-wide effort spearheaded by Jim Cason provided post-operative physical therapy, living quarters, and jobs for the parents.

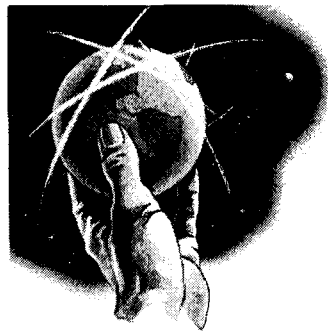
Obviously Atlanta Lodge and the Rosicrucian Order, AMORC, are proud to honor Jim Cason and acknowledge the importance of the work that he and others are doing in the Atlanta area. As befitting a true humanitarian, he accepted the award not for himself, but on behalf of his whole group, the staff, and volunteers. He later commented, "My reaction to receiving the award was one of surprise and humility," and in discussing the organization's approach he stated, "We can't solve people's problems for them, but we can be there to help point the way to solutions." Following the banquet many local fratres and sorores pledged their support in this great service to those less fortunate.



CONGRATULATIONS are in order as Toronto Lodge, AMORC, celebrates 60 years of accomplishments, an anniversary officially observed this past November when Rosicrucians in Eastern Canada gathered in Toronto for a Regional Conclave. To mark this special occasion, Canadian Prime Minister Brian Mulroney issued a letter of congratulations, praising Toronto Lodge's and AMORC's commitment of service to the community and humanity. Congratulations and good wishes also arrived from the Premier of Ontario and the Mayor of Toronto. Soror Stephanie Aguilera, Class Master in AMORC's Department of Instruction, represented Grand Lodge at this joyous conclave which featured mystical convocations, workshops, experiments, a forum, and other inspiring events. From Grand Lodge to fratres and sorores in Toronto: Best wishes for another 60 years of service to Light and an active role in your community!



Coming together to celebrate 60 years of Rosicrucian Work and Worship in Toronto are (left to right) Roselyn Small, Master, Mount Royal Lodge; Janet Cepley, Grand Councilor; Stephanie Aguilera, Grand Lodge Representative; David Eccleston, Regional Monitor; and Vera LaRose, Master, Toronto Lodge.



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THE SCIENCE OF MYSTICISM

Developing the Potential of Self

There are definite steps you can take to harness the creative potential of your mind. They are keys to self-mastery. With them you can develop ideas that mature to full realization.

☛ This offer does not apply to members of AMORC who already receive the *Rosicrucian Digest* as part of their membership.

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**The
Rosicrucian
Digest
March
1989**

WORLDWIDE DIRECTORY

of the Rosicrucian Order, AMORC

as of December 31, 1988

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 regarding English- and Spanish-speaking affiliated bodies should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. Inquiries regarding Lodges, Chapters, or Pronaoi affiliated with the following Grand Lodges should be directed to the appropriate address below:

Grand Lodge of Brazil—Ordem Rosacruz, AMORC, Grande Loja do Brasil, Rua Nicaragua no. 2620; Caixa Postal 307, 80.000 Curitiba, PR, Brazil. Affiliated bodies of this Grand Lodge are indicated by this symbol: *.

Grand Lodge of France and French-speaking countries—Ordre de la Rose&Circ;Croix, AMORC, Grand Loge des pays francophones, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Affiliated bodies of this Grand Lodge are indicated by this symbol †.

Grand Lodge of Germany—Der Orden vom Rosenkreuz, AMORC, Großloge für Deutschsprechende Länder, Postfach 1242, D-7570 Baden-Baden, West Germany. Affiliated bodies of this Grand Lodge are indicated by this symbol §.

Grand Lodge of Greece, 8, Kontoleonos Street, 154 52 Psychico, Greece. Affiliated bodies of this Grand Lodge are indicated by this symbol: *.

Grand Lodge of Italy and Italian-speaking countries—Ordine Rosacroce, AMORC, Grande Loggia per tutti paesi di lingua italiana, Case Postale 49, 1211 Geneva 1, Switzerland. Affiliated bodies of this Grand Lodge are indicated by this symbol ■.

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

Grand Lodge of the Netherlands and Dutch-speaking countries—De Rozekruisers Orde, AMORC, Grootloge der Nederlands Spreekende gebieden, AMORC House, Groothertoginnelaan 36, 2517 EH The Hague, The Netherlands. Affiliated bodies of this Grand Lodge are indicated by this symbol +.

Nordic Grand Lodge, Gathes Väg, S-43900 Onsala, Sweden. Affiliated bodies of this Grand Lodge are indicated by this symbol †.

†ANGOLA

Luanda: Luz Chapter

ARGENTINA

Bahia Blanca, Buenos Aires: Bahia Blanca Pronaos

Ballester, Buenos Aires: Ballester Pronaos

*Buenos Aires, D. F.: Buenos Aires Lodge

Castelar, Buenos Aires: El Esenio Pronaos

Comodoro Rivadavia, Chubut: Comodoro

Rivadavia Chapter

Córdoba, Córdoba: Córdoba Chapter

Cutral, Neuquén: Cutral Pronaos

La Plata, Buenos Aires: La Plata Pronaos

*Lomas de Zamora, Buenos Aires: Cruz del Sur

Lodge

Mar del Plata, Buenos Aires: Mar del Plata Pronaos

*Mendoza, Mendoza: Mendoza Lodge

Neuquén, Neuquén: Neuquén Chapter

Puerto Madryn, Chubut: Puerto Madryn Pronaos

Quilmes, Buenos Aires: Quilmes Pronaos

Resistencia, Chaco: Resistencia Pronaos

Rio Gallegos, Santa Cruz: Rio Gallegos Pronaos

Rosario, Santa Fe: Rosario Pronaos

Salta, Salta: Luz de Salta Pronaos

San Juan, San Juan: San Juan Chapter

San Miguel de Tucumán, Tucumán:

Tucumán Pronaos

Santa Fe, Santa Fe: Santa Fe Pronaos

Santiago del Estero, Santiago del Estero: San-

tiago del Estero Pronaos

Tandil, Buenos Aires: Tandil Pronaos

+ARUBA

St. Nicolas: Aruba Chapter

AUSTRALIA

Ballarat, Victoria: Roy Eva Pronaos

*Brisbane, Queensland: Brisbane Lodge

Canberra, A.C.T.: Canberra Pronaos

Gympie, Queensland: Gympie Pronaos

Katoomba, N.S.W.: Katoomba Pronaos

Mayfield (Newcastle), N.S.W.: Newcastle Chapter

*Initiations are performed.

(S) Spanish-speaking affiliated bodies in United States.

Mermaid Beach, Queensland: Gold Coast Pronaos

*Ormond (Melbourne), Victoria: Harmony Lodge

Perth, Western Australia: Lemuria Chapter

Prospect (Adelaide), S.A.: Light Chapter

*Redfern (Sydney), N.S.W.: Sydney Lodge

Whyalla, S.A.: Aton-Rose Pronaos

Woolongong, N.S.W.: Illawarra Pronaos

§AUSTRIA

Feldkirch: Feldkirch Pronaos

Graz: Graz Pronaos

Salzburg: Salzburg Pronaos

Vienna: Wien Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

+Antwerp: Dr. H. Spencer Lewis Pronaos

+Asse: Arcanum Pronaos

+Brugge: Jan van Ruusbroeck Pronaos

†Bruxelles:

Marie Rooms Chapter

*Prométhée Lodge

*San José Lodge

†Charleroi: Tolérance Chapter

+Gent: Alexa Middelaer Pronaos

+Kortrijk: Hadewych Pronaos

†*Liège: Aldin Lodge

†Mons: Gizeh Pronaos

†Namur: Mercure Chapter

†Verviers: Aurore des Fagnes Pronaos

†BENIN

*Abomey: Néfertiti Lodge

Abomey Calavi: Bélénos Chapter

Allada: Ralph Maxwell Lewis Pronaos

Azové: Harmonia Pronaos

Comé: Helios Pronaos

*Cotonou:

Ahiha Henri Lodge

Cheops Lodge

Dassa Zoumé: Lux Vitae Pronaos

Djouougou: Agni Pronaos

Kandi: Fiat Lux Pronaos

Lokossa: Chephren Pronaos

Natitingou: Atacora Pronaos

Ouidah: Copernic Chapter
*Parakou: Spinoza Lodge
*Pobé: Ptolémé Pronaos
*Porto Novo: Pythagore Lodge
Savalou: Akhenaton Pronaos

BOLIVIA

Cochabamba: Tunari Chapter
*La Paz: La Paz Lodge
Santa Cruz de la Sierra: Santa Cruz Chapter
Trinidad: Mamore Pronaos

*BRAZIL

Acre

Rio Branco: Rio Branco Pronaos

Alagoas

Arapiraca: Arapiraca Chapter

Maceió: Maceió Chapter

Amapá

Macapá: Macapá Pronaos

Amazonas

*Manaus: Manaus Lodge

Bahia

Alagoinhas: Alagoinhas Chapter

*Feira de Santana: Feira de Santana Lodge

Ilhéus: Ilhéus Pronaos

*Itabuna: Itabuna Lodge

*Salvador:

Mares Lodge

Salvador Lodge

Vitória da Conquista: Vitória da Conquista Chapter

Ceará

Fortaleza:

*Fortaleza Lodge

Marajá Chapter

Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal

*Brasília: Brasília Lodge

Taguatinga: Taguatinga Pronaos

Espírito Santo

Cariacica: Cariacica Chapter

Colatina: Colatina Pronaos

Linhares: Linhares Chapter

São Mateus: São Mateus Pronaos

Vila Velha: Vila Velha Chapter

*Vitória: Vitória Lodge

Goias

Anápolis: Anápolis Pronaos

*Goiânia: Goiânia Lodge

Gurupi: Gurupi Pronaos

Itumbiara: Itumbiara Pronaos

Pires do Rio: Pires do Rio Pronaos

Maranhão

São Luis: São Luis Chapter

Mato Grosso

Barra do Garça: Barra do Garça Pronaos

*Cuiabá: Cuiabá Lodge

Rondonópolis: Rondonópolis Pronaos

Sinop: Celeste Pronaos

Mato Grosso do Sul

Aquidauana: Aquidauana Pronaos

Bonito: Bonito Pronaos

*Campo Grande: Campo Grande Lodge

Dourados: Dourados Pronaos

Jardim: Jardim Pronaos

Nova Andradina: Nova Andradina Pronaos

Ponta Porã: Ponta Porã Pronaos

Três Lagoas: Três Lagoas Pronaos

Minas Gerais

Araxá: Araxá Pronaos

Barbacena: Barbacena Pronaos

*Belo Horizonte:

Belo Horizonte Lodge

Vila Rica Lodge

Campo Belo: Campo Belo Pronaos

Contagem: Contagem Pronaos

Divinópolis: Divinópolis Pronaos

Governador Valadares: Governador Valadares Chapter

Ipatinga: Vale do Aço Chapter

Itajubá: Itajubá Pronaos

Ituiutaba: Ituiutaba Pronaos

*Juiz de Fora: Juiz de Fora Lodge

Montes Claros: Montes Claros Pronaos

Nanuque: Nanuque Pronaos

Ouro Preto: Ouro Preto Pronaos

Pirapora: Pirapora Pronaos

Poços de Caldas: Poços de Caldas Pronaos

Pouso Alegre: Pouso Alegre Pronaos

Sete Lagoas: Sete Lagoas Pronaos

Uberaba: Uberaba Pronaos

Uberlândia: Uberlândia Pronaos

Varginha: Varginha Pronaos

Pará

Ananindeua: Ananindeua Pronaos

*Belém: Belém Lodge

Marabá: Marabá Chapter

Paraíba

Campina Grande: Campina Grande Pronaos

João Pessoa: João Pessoa Chapter

Paraná

Apucarana: Apucarana Pronaos

Cascavel: Cascavel Pronaos

Cornélio Procopio: Cornélio Procopio Pronaos

Curitiba

Água Verde Chapter

*Curitiba Lodge

Fóz do Iguaçu: Fóz do Iguaçu Chapter

Ivaipora: Ivaipora Pronaos

*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

Arcoverde: Arcoverde Pronaos

Caruarú: Caruarú Pronaos

Jaboatão: Jaboatão Pronaos

Olinda: Olinda/Paulista Pronaos

Petrolina: Petrolina Pronaos

Recife

Boa Viagem Chapter

*Recife Lodge

Piauí

Teresina: Teresina Chapter

Rio de Janeiro

Angra dos Reis: Angra dos Reis Pronaos

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 Lodge

Itaboraí: Itaboraí Pronaos

Itaguaí: Itaguaí Pronaos

Macaé: Macaé Chapter

Magé: Magé Pronaos

*Nilópolis: Nilópolis Lodge

*Niterói: Niterói Lodge

Nova Friburgo: Nova Friburgo Chapter

*Nova Iguaçu: Nova Iguaçu Lodge

*Petrópolis: Petrópolis Lodge

Resende: Resende Pronaos

Rio Bonito: Rio Bonito Chapter

Rio de Janeiro:

*Bangú Lodge

*Campo Grande Lodge

*Guanabara Lodge

*Ilha do Governador Lodge

*Jacarepaguá Lodge

Leblon Chapter

*Leopoldinense Lodge

*Madureira Lodge

*Meier Lodge

*Rio de Janeiro Lodge

Santa Cruz Pronaos

*São Gonçalo: São Gonçalo Lodge

São João de Meriti: São João de Meriti Chapter

Teresópolis: Teresópolis Chapter

Valença: Valença Chapter

*Volta Redonda: Volta Redonda Lodge

Rio Grande do Norte

Mossoró: Mossoró Pronaos

Natal: Natal Chapter

Rio Grande do Sul

Bento Gonçalves: Bento Gonçalves Pronaos

Canoas: Canoas Pronaos

Carazinho: Carazinho Pronaos

Caxias do Sul: Caxias do Sul Pronaos
Cruz Alta: Cruz Alta Pronaos
Erechim: Erechim Pronaos
Esteio: Esteio 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
Santana do Livramento: Santana do Livramento Pronaos
Santa Rosa: Santa Rosa Pronaos
Santo Angelo: Santo Angelo Pronaos
São Leopoldo: São Leopoldo Pronaos
Taquara: Taquara Pronaos
Vera Cruz: Vera Cruz Pronaos
Rondônia
Cacoal: Cacoal Chapter
Porto Velho: Porto Velho Chapter
Vilhena: Vilhena Pronaos
Roraima
Boa Vista: Boa Vista Pronaos
Santa Catarina
Blumenau: Vale do Itajaí Chapter
Chapécó: Chapécó Pronaos
Criciúma: Criciúma Pronaos
***Florianópolis:** Florianópolis Lodge
Itajaí: Itajaí Pronaos
Joinville: Joinville Chapter
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos
São Paulo
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araraquara: Araraquara Pronaos
Atibaia: Atibaia Pronaos
Barretos: Barretos Pronaos
***Baurú:** Baurú Lodge
***Campinas:** Campinas Lodge
Catanduva: Catanduva Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos
Guarujá: Guarujá Pronaos
***Guarulhos:** Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacaré: Jacaré Chapter
Jaú: Jaú Pronaos
Jundiaí: Jundiaí Chapter
Limeira: Limeira Pronaos
Lorena: Lorena Pronaos
Marília: Marília Pronaos
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Presidente Prudente: Presidente Prudente Chapter
Presidente Venceslau: Presidente Venceslau Pronaos
***Ribeirão Preto:** Ribeirão Preto Lodge
Rio Claro: Rio Claro Pronaos
Salto: Salto Pronaos
Santo André: Santo André Chapter
***Santos:** Santos Lodge
***São Bernardo do Campo:** São Bernardo do Campo Lodge
***São Caetano do Sul:** ABC Lodge
São Carlos: São Carlos Chapter
São Joaquim da Barra: São Joaquim da Barra Pronaos
***São José do Rio Preto:** São José do Rio Preto Lodge
São José dos Campos: São José dos Campos Chapter
São Miguel Paulista: São Miguel Paulista Chapter
São Paulo:
Lapa Chapter
***Santana Lodge**
***São Paulo Lodge**
***Tatuapé Lodge**
Tucuruví Chapter

São Roque: São Roque Pronaos
São Vicente: São Vicente Chapter
Sorocaba: Sorocaba Chapter
Taubaté: Taubaté Chapter
Tupã: Tupã Pronaos
Sergipe
Aracajú: Aracajú Chapter
†BURKINA-FASO
Banfara: Lumière Pronaos
***Bobo-Dioulasso:** Dao Oumarou Lodge
***Ouagadougou:** Charles Coulibaly Lodge
†BURUNDI
Budjumbura: Sirius Chapter
†CAMEROUN
Bafoussam: Philadelphia Chapter
Bertoua: Le Sentier Pronaos
Bonaberi: Bongongi Pronaos
Douala
***Kut-Hu-Mi Lodge**
***Moria-El Lodge**
***Ralph M. Lewis Lodge**
Wouri Pronaos
Eholowa: Reflexion Pronaos
Edéa: Salomon Chapter
Eséka: Mont Carmel Pronaos
Garoua: Ra Ma Chapter
Kribi: Océan de Lumière Chapter
Kumba: Kumba Pronaos
Limbé:
Fako Pronaos
Sator Pronaos
Makak: Aum Pronaos
Maroua: Kaliao Chapter
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Essoa Chapter
***Yaoundé:**
Aristote Lodge
Thot Lodge
CANADA
†Alma, P.Q.: Jeanois Pronaos
***Calgary, Alta.:** Calgary Lodge
†*Chicoutimi, P.Q.: Saguenay du Mont Verdene Lodge
†Donnaconna, P.Q.: Oasis Pronaos
†Drummondville, P.Q.: Nirvana Pronaos
Edmonton, Alta.: Fort Edmonton Chapter
†Gaspé: La Source Pronaos
†Granby, P.Q.: Nefertiti Chapter
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.: Pth Pronaos
Kelowna, B.C.: Okanagan Pronaos
†Laval, P.Q.: Maat Chapter
London, Ont.: Cosmos Chapter
†*Longueuil, P.Q.: Poséidon Lodge
***Montréal, P.Q.:**
†Atlas Lodge
Mount Royal Lodge
†Nouvelle Atlantide Lodge
Nanaimo, B.C.: Nanaimo Pronaos
Ottawa, Ont.: Trillium Chapter
Prince George, B.C.: Hope of the North Pronaos
†*Québec, P.Q.: Pyramide Lodge
†*Rimouski, P.Q.: Grand Soleil Lodge
†Roberval, P.Q.: Ouiatchouan Chapter
Saint Catherines, Ont.: Crossroads Pronaos
†Saint-Jean-sur-Richelieu, P.Q.: Etoile du Matin Pronaos
†Saint-Jérôme, P.Q.: Alban et Juliette Guedet Chapter
Saint John's, N.F.: Atlantic Rose Pronaos
Saskatoon, Sask.: Saskatoon Pronaos
†Sept-Iles, P.Q.: Rose du Nord Pronaos
†*Shawinigan, P.Q.: Du Verseau Lodge
†*Sherbrooke, P.Q.: Lumière de l'Est Lodge
Surrey, B.C.: Light of the Fraser Valley Pronaos
***Toronto, Ont.:** Toronto Lodge
†Valleyfield, P.Q.: Soleil Levant Chapter
***Vancouver, B.C.:** Vancouver Lodge
Victoria, B.C.: Victoria Chapter
†Victoriaville, P.Q.: Soleil des Appalaches Chapter

Waterloo, Ont.: Golden Triangle Pronaos
Winnipeg, Man.: Charles Dana Dean Chapter
†CENTRAL AFRICAN REPUBLIC
Bangui: Maitre Eckhart Chapter
†CHAD
N'Djamena: Ralph Maxwell Lewis Pronaos
CHILE
Antofagasta: Antofagasta Pronaos
Arica: Arica Pronaos
Chillán: Aton Pronaos
Concepción: Concepción Pronaos
Coyhaique: Coyhaique Pronaos
Punta Arenas: Punta Arenas Pronaos
Rancagua: Rancagua Pronaos
San Carlos: San Carlos Pronaos
***Santiago:** Tell-El-Amarna Lodge
Talca: Talca Pronaos
Temuco: Luz de Temuco Chapter
***Viña del Mar:** Akhetaton Lodge
COLOMBIA
***Barranquilla, Atlantico:** Barranquilla Lodge
***Bogotá, Cundinamarca:** Nuevo Mundo Lodge
Bucaramanga, Santander: Bucaramanga Pronaos
Cali, Valle: Menfis Chapter
Cartagena, Bolivar: Cartagena Pronaos
Manziales, Caldas: Manziales Pronaos
Medellín, Antioquia: Medellín Chapter
Pereira, Risaralda: Pereira Pronaos
San Andrés, San Andrés: San Andrés Pronaos
Santa Marta, Magdalena: Santa Marta Pronaos
†CONGO
***Brazzaville:**
Karnak Lodge
Sylvestre Moutondia Lodge
Tanu-Manasi Lodge
Djambala: Amour Pronaos
Gamboma: Harmonie Pronaos
Impfondo: Nefertiti Pronaos
Kinkala: Ptah-Hotep Pronaos
***Loubomo:** Jeanne Guesdon Lodge
Loutete: Astro Pronaos
Mafouta: Heliopolis Pronaos
Makabana: Aton Pronaos
Makoua: Equateur Mystique Pronaos
Mindouli: Mont Carmel Pronaos
Mossendjo: Réintégration Pronaos
N'kayi: Rose Dorée Pronaos
Ouessou: Surya Pronaos
Owando: Sérénité Pronaos
***Pointe Noire:**
La Lumière du Congo Lodge
Paul Taty Lodge
Sibiti: Jupiter Pronaos
Talangai: Ascension Chapter
COSTA RICA
Paso Canoas: Paso Canoas Pronaos
San José: San José Chapter
CUBA
Camagüey: Camagüey Chapter
***Havana:** Lago Moeris Lodge
Santa Clara: Santa Clara Chapter
***CYPRUS**
Nicosia: Alethea Chapter
†DENMARK
Aalborg: Aalborg Pronaos
Aarhus: Borealis 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
Cuenca: Cuenca Pronaos
Guayaquil: Guayaquil Chapter
Quito: Quito Chapter
EL SALVADOR
San Miguel: San Miguel Chapter
***San Salvador:** San Salvador Lodge
Santa Ana: Santa Ana Pronaos
Usulután: Luz de Oxelotlán Pronaos
†FINLAND
***Helsinki:** Finlandia Chapter
†FRANCE
Agen: Jollivet Castelot Chapter
***Aix-en-Provence:** Rose du Sud Lodge
Ajaccio: Atlantide Pronaos
Albertville: Athena Pronaos
Albi: Edith Lynn Chapter
Alençon: Sakkarah Pronaos
Alès: Nicolas Roerich Pronaos
Amiens: Samarobrive Pronaos
***Angers:** Alden Lodge
Angoulême: Isis Chapter
***Annecy:** Amatu Lodge
Anzin: Paix Profonde Chapter
Arpajon: Sirius Chapter
Auch: Shakti Pronaos
Aurillac: Gerbert Pronaos
Auxerre: Melchisedech Pronaos
***Avignon:** Plutarque Lodge
Avranches: Isaac Newton Pronaos
Bastia: U Lubecciu Pronaos
Bayonne: Amaya Pronaos
Belfort: Eric Satie Chapter
Berck: Harmonie Pronaos
Bergerac: Francis Bacon Pronaos
Besançon: Akhenaton Chapter
***Bessancourt:** Niels Jensen Lodge
***Béziers:** De l'Epi Lodge
Biarritz: Thalès Chapter
Blois: Le Lys Pronaos
***Bordeaux:** Léonard de Vinci Lodge
***Boulogne-Billancourt:** Khépra Lodge
Bourg-en-Bresse: Horus Pronaos
Bourges: Nicolas Flamel Chapter
Bourgoin-Jallieu: 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
Castenet: Raymond Béranger Pronaos
Castres: Arnaud Pronaos
Cergy Pontoise: Maitreya Pronaos
Chalons-sur-Saône: Le Verseau Chapter
***Chambéry:** Thot Hermès Lodge
Charleville-Mézières: Espoir Pronaos
Châteauroux: Paracelse Pronaos
Chaumont: Demeter Pronaos
Cherbourg: Mout Pronaos
Chevrières: Lumen Chapter
Clamart: Mykerinos Chapter
***Clermont-Ferrand:** Gergovia Lodge
***Colmar:** Fidélité Lodge
***Colombes:** Anubis Lodge
Digne: Hermontis Pronaos
***Dijon:** Bernard de Clairvaux Lodge
Douai: L'Eveil Pronaos
Dunkerque: Martha Lewis Chapter
Epinal: Lu-Vi-Am Chapter
Foix: Esclarmonde de Foix Chapter
Fougères: Nefer Pronaos
Francheville: Maitre Philippe Pronaos
***Gagny:** Marie Le Roux Lodge
***Grenoble:** Louis-Claude de Saint-Martin Lodge
Guingamp: Kher-Cheta Pronaos
Laon: Lumière Pronaos
La Roche-sur-Yon: Rose Vendée Chapter
***Le Blanc-Mesnil:** Lux Aeterna Lodge
Le Havre: Michael Maier Chapter
Le Mans: Jacob Boehme Chapter
***Le Neubourg:** Zannoni Lodge
***Le Perreux-sur-Marne:** Ankh Lodge
***Lille:** Descartes Lodge
***Limoges:** Cornelius Agrippa Lodge
Lons-le-Saunier: L'Eau Vive Pronaos
***Lyon:**
El Fayoum Lodge
Mènos Lodge
Moeris Lodge

Mantes-la-Jolie: Apollonius de Tyane Pronaos
***Marseille**
 Denderah Lodge
 Haroeris Lodge
Massy: Udjat Chapter
Meaux: Kheper Chapter
Melun: Albert le Grand Chapter
***Metz:** Frees Lodge
Montargis: Amorifer Pronaos
Montauban: Shambala Chapter
Montbéliard: Humilitas Pronaos
Mont-de-Marsan: Karmak Chapter
***Montpellier:** Via Nova Lodge
***Mulhouse:** Robert Bangert Lodge
***Nancy:** Thoutmès III Lodge
***Nantes:** Jacques de Molay Lodge
Nevers: Athanor Pronaos
***Nice:** Héraclès Lodge
***Nîmes:** Claude Debussy Lodge
Nogent-sur-Seine: Eben Shatigah Pronaos
***Orléans:** Orphée Lodge
***Paris:**
 Giordano Bruno Lodge
 H. Spencer Lewis Lodge
 Jeanne Guesdon Lodge
 Moriah Lodge
***Pau:** Tipheret Lodge
Perpignan: Sol Invictus Chapter
***Poitiers:** Horus Râ Lodge
***Puteaux:** Hotep Lodge
Quimper: Taramis Pronaos
Rambouillet: Gustave Meyrink Pronaos
***Reims:** Rosae Crucis Lodge
Rennes: Graal Chapter
Rodez: Maurice Durand Chapter
***Rouen:** Renaissance Lodge
Rueil-Malmaison: Marcelle Bellofiore Chapter
Saint-Avoid: Cristal Pronaos
Saint-Dizier: Kappa Pronaos
***Saint-Etienne:** Flamme Lodge
Saint-Gaudens: Hapi Pronaos
***Saint-Georges-sur-Eure:** Benjamin Franklin Lodge
Saint-Germain-en-Laye: Raymund Andrea Chapter
Saint-Maxime: Antoine de Saint Exupéry Pronaos
Saint-Pourçain-sur-Sioule: Ta Noutri Pronaos
Saintes: Terre de Saintonge Pronaos
Salon-de-Provence: Nostradamus Pronaos
Sarrebouurg: Ponsaravis Pronaos
Sète: Thau Pronaos
***Strasbourg:** Galilée Lodge
Tarbes: Pays de Bigorre Chapter
Taverny: Sphinx Chapter
Thaire d'Aunis: Osiris Chapter
Thonon-les-Bains: Ad Rosam Pronaos
***Toulon:** Hermès Lodge
***Toulouse:**
 Clemence Isaure Lodge
 Edward Soesman Lodge
 Raymond VI Lodge
***Tours:** Blaise Pascal Lodge
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Chapter
***Varennes:** Edith Piaf Lodge
***Versailles:** Georges Morel Lodge
Vesoul: Lux Rosae Pronaos
Vienne: Cybele Pronaos
Villejuif: Nout Chapter
***Villeneuve-Saint-Georges:** Robert Quillé Lodge
Viviers: Hugues de Payns Chapter

‡**FRENCH GUIANA**
***Cayenne:** Pythagore Lodge

‡**GABON**
Franceville: Akhenaton Pronaos
Gamba: Heliopolis Pronaos
Lambaréné: Sossa Simawango Maurice Pronaos
***Libreville:**
 Anaxagore Lodge
 Ralph M. Lewis Lodge
Makokou: Morien Pronaos
Mouila: Nefertoum Chapter
Oyem: Vince Adama Pronaos
Port Gentil: Amenhotep IV Chapter
Tchibanga: Johannes Kelpius Pronaos

§**GERMANY**
Baden-Baden: Baden-Baden Pronaos
Berlin: Berlin Pronaos
Bielefeld: Bielefeld Chapter & Pronaos
Bonn: Bonn-Bad Godesberg Chapter & Pronaos
Bremen: Bremen Pronaos
Dortmund: Dortmund Lodge & Pronaos
Duisburg: Duisburg Pronaos
***Düsseldorf:** Düsseldorf Lodge & Pronaos
***Frankfurt am Main:** Frankfurt Lodge & Pronaos
Freiburg im Breisgau: Freiburg Pronaos
Friedrichshafen: Friedrichshafen Pronaos
Göttingen: Göttingen Pronaos
***Hamburg:** Hamburg Lodge & Pronaos
Hannover: Hannover Pronaos
Heidelberg: Heidelberg Pronaos
Karlsruhe: Karlsruhe Pronaos
Kiel: Kiel Pronaos
Köln: Köln Pronaos
Lübeck: Lübeck Pronaos
***Munich:** München Lodge & Pronaos
Nürnberg: Nürnberg—Fürth Pronaos
Regensburg: Regensburg Pronaos
Saarbrücken: Saarbrücken Pronaos
Stuttgart: Stuttgart Chapter & Pronaos
Ulm: Ulm Pronaos
Wiesbaden: Wiesbaden Pronaos
Würzburg: Würzburg Pronaos

GHANA
***Accra:** Accra Lodge
Agona-Swedru: Moeris Pronaos
Akim Oda: Akim Oda Pronaos
Akuse: Akuse Pronaos
Bolgatanga: Bolgatanga Pronaos
Cape Coast: Cape Coast Pronaos
Ho: Volta Pronaos
Koforidua: Koforidua Pronaos
***Kumasi:** Rosa Mundi Lodge
Sunyani: Sunyani Pronaos
Takoradi: Takoradi Pronaos
Tamale: Tamale Pronaos
Tema: Tema Chapter

***GREECE**
***Athens:** Athens Lodge
Ioannina: Elioia Pronaos
Thessaloniki: Thessaloniki Pronaos

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

‡**GUADELOUPE**
***Basse-Terre:** Champollion Lodge
Capesterre Belle Eau: Synergie Pronaos
***Pointe-à-Pitre:** Parménide Lodge

GUATEMALA
***Guatemala:** Zama Lodge
Quezaltenango: Mahatma Gandhi Pronaos
Retalhuleu: 3333 Pronaos

GUYANA
Georgetown: Roraima Pronaos

‡**HAITI**
***Cap-Haitien:** Jeanne Guesdon Lodge
Gonaïves: Akhenaton Pronaos
Les Cayes: Des Incas Chapter
***Port-au-Prince:**
 Gladys Lewis Lodge
 Martínez de Pasqually Lodge
Saint Marc: Saint Marc Pronaos

HONDURAS
Puerto Cortés: Puerto Cortés Pronaos
***San Pedro Sula:** San Pedro Sula Lodge
Tegucigalpa: Francisco Morazán Chapter

HONG KONG
Hong Kong: Hong Kong Pronaos

†**ICELAND**
***Reykjavik:** Atlantis Chapter

INDIA
Bangalore: Bangalore Pronaos
Bombay: Bombay Pronaos
Calcutta: Calcutta Pronaos
Chandigarh: Chandigarh Pronaos
Madras: Madras Pronaos

IRELAND

Dublin: Dublin Pronaos

ITALY

Genova: Cristoforo Colombo Pronaos

*Milano: Gladys Lewis Lodge

Siracusa: Akhenaton Pronaos

Verona: Serenissima Chapter

IVORY COAST

*Abengourou: Indenie-Teignin Lodge

*Abidjan:

Albert Ahouné Lodge

Amenhotep IV Lodge

Cheops Lodge

Jeanne Guesdon Lodge

Thoutmosis III Lodge

*Aboho Garé:

Galilée Lodge

Sénèque Lodge

Triade Lodge

Aboisso: Amour Pronaos

Adzopé: Jean-Jacques Rousseau Chapter

*Agboville: Jacob Boehme Lodge

Agnibilékrou: Rose Mystique Pronaos

Anyama: Hator Pronaos

*Béoumi: Isaac Newton Lodge

Biankouma: Atlantide Pronaos

Bingerville: Epicure Pronaos

Bocanda: Horus Pronaos

*Bondoukou: Démocrite Lodge

*Bongouanou: Lumière Lodge

Borotou-Koro: Cohésion Chapter

Bouaflé: Paracelse Chapter

*Bouaké:

Joseph N'Guessan Bongo Lodge

Louis Diessy Koblan Hudson Lodge

Michael Faraday Lodge

Boundiali: Flambeau de la Bagoé Pronaos

Buyo: Terre d'Eburnie Pronaos

Dabakala: Nicolas Flamel Pronaos

*Dabou: Moria El Lodge

*Daloa: Hieronymus Lodge

Danane: Espoir Pronaos

Daoukro: Solon Pronaos

Dimbokro: Robert Bangert Chapter

*Divo: Socrate Lodge

Duékoué: Ra Pronaos

Ferkéssédougou: Etoile du Nord Chapter

Ferké-II: Michael Maier Pronaos

*Gagnoa: Aton Lodge

*Grand-Bassam: Adon Ai Lodge

Guiberoua: Thèbes Pronaos

Guiglo: Lumière de l'Ouest Pronaos

Issia: Céleste Noyrey Pronaos

Katiola: Plotin Chapter

*Korhogo: Yves Nadaud Lodge

Lakota: Ta Meri Pronaos

*Man: Harmonie Lodge

M'bahiakro: Héraclite Pronaos

Odienné: René Descartes Pronaos

Oumé: Le Verseau Pronaos

Ouragahio: Robert Fludd Pronaos

*San Pedro: Félicité Lodge

Sassandra: Thalès Pronaos

Séguéla: Anaximandre Pronaos

Sikensi: Anubis Pronaos

Soubré: Eau Vive Pronaos

Tabou: Khepry Pronaos

Tanda: Abron-Fie Pronaos

Tiassalé: Vie Pronaos

Touba: Hermès Pronaos

Toulepleu: Hera Pronaos

Toumodi: Roger Bacon Pronaos

Vavoua: Lux Pronaos

*Yamoussokro: Edith Lynn Lodge

*Yopougon:

Empédocle Lodge

Mont Pico Lodge

Zuénoula: Chou Pronaos

JAMAICA

*Kingston: Saint Christopher Lodge

JAPAN

Fukuoka: Sphinx Pronaos

Nagoya: Tel el-Amarna Chapter

Okayama: Akhnaton Pronaos

Osaka: Ankh Chapter

Sapporo: Hermes Chapter

Sendai: Cosmos Pronaos

Shizuoka: Nefertiti Pronaos

Tokyo:

Eastern Pyramid Pronaos

*Validivar Lodge

LEBANON

Beirut: De l'Unité Pronaos

LIBERIA

Monrovia: Monrovia Pronaos

MADAGASCAR

Antananarivo: Lemurie Mystique Pronaos

MALAYSIA

Kuala Lumpur: Kuala Lumpur Pronaos

MALI

Bamako: Harmonie Pronaos

MARTINIQUE

*Fort-de-France: Amon-Râ Lodge

*La Trinité: Fraternité Lodge

*Le Lamentin: Amitié Lodge

Le Marin: Héliopolis Chapter

Saint Pierre: Mont Pelée Pronaos

MAURITIUS

Rose Hill: Luz Chapter

MEXICO

Acapulco, Gro.: Acapulco Chapter

Aguascalientes, Aguascalientes Pronaos

Cárdenas, Tab.: Cárdenas Pronaos

Celaya, Gto.: Celaya Pronaos

Chihuahua, Chih.: Iluminación Chapter

Ciudad Constitución, B.C. Sur: Ciudad Constitución Pronaos

Ciudad Juárez, Chih.: Juárez Chapter

Ciudad Satélite, Mex.: Ciudad Satélite Pronaos

Ciudad Victoria, Tamps.: Victoria Pronaos

Coyoacán, Mex.: Coyoacán Chapter

Cuernavaca, Mor.: Xochicalco Chapter

Culiacán, Sin.: Culiacán Pronaos

Delicias, Chih.: Delicias Pronaos

Durango, Dgo.: Durango Pronaos

Ecatepec, Mex.: Ecatepec Chapter

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

General Terán, N.L.: General Terán Pronaos

Gomez Palacios, Dgo.: Del Silencio Pronaos

*Guadalajara, Jal.: Guadalajara Lodge

Hermosillo, Son.: Hermosillo Pronaos

Irapuato, Gto.: Irapuato Pronaos

León, Gto.: Guanajuato Chapter

Los Mochis, Sin.: Los Mochis Pronaos

*Matamoros, Tamps.: Aristóteles Lodge

Mazatlán, Sin.: Mazatlán Pronaos

Mérida, Yuc.: Mérida Pronaos

Mexicali, B.C.: Mexicali Chapter

México, D.F.:

*Quetzalcóatl Lodge

Teotihuacan Chapter

Monclova, Coah.: Monclova Chapter

*Monterrey, N.L.: Monterrey Lodge

Morelia, Mich.: Tzintzun Pronaos

Nueva Rosita, Coah.: Rosita Chapter

Nuevo Casas Grandes, Chih.: Nuevo Casas Grandes Pronaos

Nuevo Laredo, Tamps.: Nuevo Laredo Chapter

Piedras Negras, Coah.: Piedras Negras Pronaos

Poza Rica, Ver.: El Tajin Pronaos

Puebla, Pue.:

Puebla Chapter

Tonatiuh Chapter

Queretaro, Qro.: Queretaro Pronaos

*Reynosa, Tamps.: Reynosa Lodge

Saltillo, Coah.: Saltillo Pronaos

San Buenaventura, Coah.: San Buenaventura Pronaos

San Felipe, Gto.: San Felipe Pronaos

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

Tampico, Tamps.: Tampico Chapter
Tijuana, B.C.:
 *Cosmos Lodge
 Otay Tijuana Chapter
Toluca, Mex.: Toluca Pronaos
Torreón, Coah.: Torreón Pronaos
Valle Hermoso, Tamps.: Valle Hermoso Chapter
Veracruz, Ver.: Zoroastro Chapter
Villahermosa, Tab.: Tabasco Chapter
Xalapa, Ver.: Xalapa Chapter

‡MONACO
Monaco: Monoecis Pronaos

+NETHERLANDS
Alkmaar: Aquarius Pronaos
Amersfoort: Osiris Pronaos
Amstelveen: Jan Coops Chapter
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
Maastricht: Maat Chapter
Nijmegen: Thot Pronaos
Rotterdam: Spinoza Pronaos
***The Hague:** Isis Lodge
Utrecht: Atlantis Chapter

+NETHERLANDS ANTILLES
Philipsburg: Ishtar Pronaos
Willemstad: Curaçao Chapter

‡NEW CALEDONIA
Nouméa: Ralph M. Lewis Chapter

NEW ZEALAND
***Auckland:** Auckland Lodge

NICARAGUA
León: León Pronaos
***Managua:** Martha Lewis Lodge

‡NIGER
Niamey: Sahel Mystique Pronaos

NIGERIA
Akwa-Ibom
Abak: Abak Pronaos
***Eket:** Lotus Lodge
Ikot Abasi: Ikot Abasi Pronaos
Ikot Ekpene: Ikot Ekpene Pronaos
Oron: Oron Pronaos
***Uyo:** Aton Lodge
Anambra
Abakaliki: Abakaliki Pronaos
Awka: Awka Pronaos
Enugu
***Kroomata:** Kroomata Lodge
Nkalagu: Nkalagu Pronaos
Ezunaka: Ezunaka Pronaos
***Ihiala:** Isaac Newton Lodge
Nnewi: Nnewi Pronaos
Nsukka: El Morya Chapter
Oji River: Oji River Pronaos
***Onitsha:** Paracelsus Lodge
Bauchi
Bauchi: Bauchi Chapter
Gombe: Gombe Pronaos
Bendel
Abraka: Abraka Chapter
Afuzé: Owan Pronaos
Agbor: Divine Chapter
Asaba: Asaba Chapter
Auchi: Auchi Pronaos
Benin City
***Benin City:** Benin City Lodge
Roger Bacon: Roger Bacon Chapter
Burutu: Burutu Pronaos
Ekpoma: Ekpoma Pronaos
Ibusa: Ibusa Pronaos
Issele-Uku: Eziani Pronaos
Koko: Koko Pronaos
Kokori Inland: Kokori Pronaos
Kwale: Illuminati Pronaos

Obiaruku: Obiaruku Pronaos
Oghara: Oghara Pronaos
Ogwashi-Uku: Aniocha Pronaos
Orerokpe: Ansata Chapter
Ozoro: Heliopolis Chapter
Patani: Patani Pronaos
***Sapele:** Nirvana Lodge
Ubiaja: Ubiaja Pronaos
***Ughelli:** Ughelli Lodge
Umunede: Umunede Pronaos
Uromi: Uromi Pronaos
***Warri:** Kut-Hu-Mi Lodge
Benue
Gboko: Gboko Pronaos
Makurdi: Descartes Pronaos
Borno
Maiduguri: Maiduguri Pronaos
Cross River
Akamkpa: Akamkpa Pronaos
***Calabar:** Apollonius Lodge
Ikrom: Elijah Pronaos
Obudu: Obudu Pronaos
Ogoja: Amatu Chapter
Federal Capital Territory
Abuja: Abuja Pronaos
Gongola
***Yola:** Aristotle Lodge
Imo
Aba
Ngwa: Ngwa Pronaos
***Socrates:** Socrates Lodge
Afikpo: Afikpo Pronaos
Arochukwu: Arochukwu Pronaos
Mbaise: Mbaise Pronaos
Oguta: Oguta Pronaos
Ohafia: Ohafia Pronaos
Okigwe: Solar Pronaos
Orlu: Orlu Chapter
***Owerri:** Plato Lodge
***Umuahia:** Cagliostro Lodge
Umuaka: Umuaka Pronaos
Kaduna
***Kaduna:** Morning Light Lodge
Zaria: Osiris Chapter
Kano
***Kano:** Kano Lodge
Kwara
Ajaokuta: Ajaokuta Pronaos
Ilorin: Ilorin Chapter
Jebba: Jebba Pronaos
New Bussa: New Bussa Pronaos
Lagos
***Apapa:** Sacred Light Lodge
Epe: Epe Pronaos
Ikeja
***Harmonium:** Harmonium Lodge
Memphis: Memphis Lodge
Ikorodu: Gemini Pronaos
Lagos
***Isis:** Isis Lodge
Lagos Island: Lagos Island Pronaos
Yaba: Akoka Pronaos
Niger
Minna: Minna Pronaos
Suleja: Suleja Pronaos
Ogun
Abeokuta: Abeokuta Chapter
Ota: Jubilee Pronaos
Sagamu: Remo Pronaos
Ondo
Akure: Akure Pronaos
Ikare: Ikare-Akoko Pronaos
Oyo
***Ibadan:** Alcuin Lodge
***Ifé:** Ifé Lodge
Osogbo: Osun Pronaos
Oyo: Oyo Pronaos
Plateau
Jos: Star of Peace Chapter
Lafia: Lafia Pronaos
Rivers
Abonnema: Abonnema Pronaos
Ahoada: Arcane Pronaos
***Bori:** Ee-Dee Lodge
Okrika: Okrika Pronaos

Omoku: Omoku Pronaos
***Port Harcourt:** Thales Lodge
Sagbama: Unity Pronaos
Sokoto
Sokoto: Sokoto Pronaos
†NORWAY
Bergen: Bergen Pronaos
***Brumunddal:** Mjōsa Chapter
***Oslo:** Oslo Chapter
Stavanger: Rogaland Chapter
***Trondheim:** Nidaros Chapter
PANAMA
Boquete: Boquete Pronaos
Changuinola: Changuinola Pronaos
Chitré: Centrales Pronaos
Colón: Amon Ra Chapter
***David:** David Lodge
La Chorrera: La Chorrera Pronaos
La Concepción: La Concepción Pronaos
***Panama:** Panama Lodge
Puerto Armuelles: Puerto Armuelles Pronaos
PARAGUAY
Asunción: Asunción Chapter
PERU
Arequipa: Arequipa Chapter
Chiclayo: Chiclayo Chapter
Iquitos: Iquitos Pronaos
***Lima:** AMORC Lodge of Lima
Piura: Piura Pronaos
Trujillo: Trujillo Chapter
PHILIPPINES
***Manila:** Philippine Lodge
***PORTUGAL**
Alcobaça: Alcobaça Pronaos
***Lisbon:** Lisbon Lodge
Porto: Porto Chapter
†REUNION
***Saint-Denis:** Maat Lodge
Saint-Pierre: Croix du Sud Chapter
†RWANDA
Giseng: Osiris Chapter
†SENEGAL
Dakar: Karnak Chapter
SIERRA LEONE
Freetown: Freetown Pronaos
SINGAPORE
Singapore: Singapore Chapter
SOUTH AFRICA
Benoni, Transvaal: Kether-Ra Pronaos
Bloemfontein, O.F.S.: Bloemfontein Pronaos
Cape Town, Cape Province: Good Hope Chapter
Durban, Natal: Natalia Chapter
East London, Cape Province: Shanti Pronaos
***Johannesburg, Transvaal:** Southern Cross Lodge
Pretoria, Transvaal: Pretoria Pronaos
Riebeeckstad, O.F.S.: Welkom Pronaos
Umtata, Transkei: Umtata Pronaos
SPAIN
Albacete: Albor Pronaos
Alcorcon: Alcorcon Pronaos
Alicante: Isis Pronaos
Almeria: Almeria Pronaos
Arrecife: Lanzarote Pronaos
Badajoz: Badajoz Pronaos
***Barcelona:** Ramon Llull Lodge
Bilbao: Acuario Pronaos
Cartagena: Mastia Pronaos
Fuengirola: Fuengirola Pronaos
Gerona: Gerona Pronaos
Huelva: Huelva Pronaos
Ibiza: Ibiza Pronaos
La Coruña: La Coruña Pronaos
***Las Palmas de Gran Canaria:** Alcorac Lodge
León: Luz de León Pronaos
Lérida: Lérida Pronaos
***Madrid:** Columbus Lodge
Majadahona: Galapagar Pronaos
Málaga: Hathor Pronaos
Mataró: Mataró Pronaos
Murcia: Murcia Pronaos
Orense: Orense Pronaos
Oviedo: Oviedo Pronaos
Palma de Mallorca: Ankh Pronaos
Reus: Tarragona Pronaos
San Sebastián: San Sebastián Chapter
***Santa Cruz de Tenerife:** Abora Lodge
Sevilla: Sevilla Pronaos
Teruel: Teruel Pronaos
Valdetorres: Angel Chapter
Valencia: Sirio Pronaos
Valladolid: Valladolid Pronaos
Zaragoza: Zaragoza Chapter
SRI LANKA
Colombo: Colombo Pronaos
***SURINAM**
***Paramaribo:** Paramaribo Lodge
SWAZILAND
Mbabane: Ra-Simakade Pronaos
†SWEDEN
***Göteborg:** Göteborg Chapter
Jönköping: Smolandia Pronaos
Malmö: Heliopolis Chapter
***Stockholm:** Svithjod Chapter
SWITZERLAND
§Basel: Basel Pronaos
§Bern: Bern 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: Akh-En-Aton Chapter
■Lugano: Leonardo da Vinci Lodge
†Neuchâtel: Khepera Pronaos
†Nyon: Pyra Pronaos
§Sankt Gallen: Sankt Gallen Pronaos
†Sion: Gladys Lewis Chapter
†Vevey-Montreux: Neith Pronaos
§*Zürich: Zürich Lodge & Pronaos
†TAHITI
Papeete: Lémurie Pronaos
†TOGO
Anecho: Hieronymus Pronaos
Assahun: Ave Pronaos
***Atakpamé:** Vintz Adama Lodge
Badou: Ephphata Pronaos
Dapaong: Luxor Pronaos
Hahotoe: El Moria Pronaos
Lama-Kara: Le Verseau Chapter
***Lomé:**
Francis Bacon Lodge
Lumière du Togo Lodge
Nuatja: Lumière Pronaos
Palimé: Héraclite Chapter
***Sokodé:** H. Spencer Lewis Lodge
Tabligho: Kemit Pronaos
Tsévié: Socrate Pronaos
TRINIDAD-TOBAGO
Chaguanas: Trinidad Chapter
Scarborough: Tobago Pronaos
UNITED KINGDOM
England
Birmingham: Birmingham Chapter
Bournemouth: Bournemouth Pronaos
Brighton: Raymund Andrea Chapter
Bristol: Christopher Wren Pronaos
Cheltenham: Cotswold Pronaos
Chester: Chester Pronaos
Colchester: William Gilbert Pronaos
Coventry: Coventry Pronaos
Exeter: Isca Pronaos
Leeds: Joseph Priestley Chapter
Letchworth: Zanon Pronaos
Liverpool: Pythagoras Chapter
London:
***Francis Bacon Lodge**
***London Lodge**

Michael Faraday Pronaos
 North London Pronaos
 Robert Browning Pronaos
 Wanstead Springs Chapter
 Wembley Chapter
Maidstone: William Harvey Pronaos
Manchester: John Dalton Chapter
Newcastle upon Tyne: Tyneside Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Pronaos
Preston: Preston Pronaos
Reading: Lucis Pronaos
Sheffield: Sheffield Pronaos
Truro: Cornish Pronaos
Wolverhampton: Wulfruna Pronaos
Northern Ireland
Belfast: Belfast Pronaos
Scotland
Edinburgh: Edinburgh Pronaos
Glasgow: Clydesdale Pronaos
Wales
Cardiff: Cardiff Pronaos
UNITED STATES
Alabama
Huntsville: Huntsville Pronaos
Birmingham: Birmingham Pronaos
Montgomery: Montgomery Pronaos
Arizona
Prescott: Prescott Pronaos
Scottsdale: Valley of the Sun Pronaos
Tucson: Tucson Pronaos
California
Anaheim: Empedocles Chapter
***Bell:** Bell Lodge (S)
Chico: Chico Area Pronaos
Concord: Concord Lotus Pronaos
Fresno: Heart of California Chapter
Lancaster: Desert Rose Pronaos
***Long Beach:** Abdiel Lodge
***Los Angeles:**
 Hermes Lodge
 Los Angeles Lodge (S)
Monterey: Monterey Pronaos
***Oakland:** Oakland Lodge
Pasadena: Akhnaton Pronaos
Redondo Beach: New Pyramid Pronaos
***Sacramento (Fair Oaks):** Robert Fludd Lodge
San Bernardino: San Bernardino Pronaos
San Carlos: Peninsula Pronaos
San Diego
***San Diego Lodge**
 Spanish Chapter of San Diego (S)
San Francisco:
 Golden Gate Pronaos
 San Francisco Chapter (S)
San Jose: Pacific Dawn Pronaos
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
Stockton: Delta Pronaos
Thousand Oaks: Light of the Oaks Pronaos
Vallejo: Vallejo Chapter
Colorado
Boulder: Columbine Pronaos
Colorado Springs: Chapter of the Sun
***Denver:** Rocky Mountain Lodge
Connecticut
Bridgeport: Pyramid Chapter
Hartford (Old Wethersfield): Hartford Chapter
Delaware
Newark: Karnak Pronaos
District of Columbia
Washington:
***Atlantis Lodge**
 Spanish Chapter (S)
Florida
Daytona Beach: Sunshine Pronaos
Fort Lauderdale: Fort Lauderdale Chapter
Fort Myers: Caloosa Rose Pronaos
Hialeah: Hialeah Chapter (S)
Hollywood: Hollywood Pronaos
Jacksonville: Jacksonville Pronaos
Jupiter: West Palm Beach Pronaos
Miami:
***Miami Lodge**
***Mistes Lodge (S)**
 Westchester Chapter (S)
Orlando: Orlando Pronaos
***St. Petersburg:** Aquarian Lodge
Sarasota: Sarasota Pronaos
Tampa:
 Luz de Tampa Pronaos (S)
 Peace Pronaos
Georgia
***Atlanta:** Atlanta Lodge
Hawaii
Honolulu: Honolulu Chapter
Idaho
Boise: Les Bois Pronaos
Illinois
Chicago:
 Chicago Chapter (S)
***Nefertiti Lodge**
 South Chicago Pronaos
La Grange: Mystic Flame Pronaos
Indiana
Evansville: Evansville Pronaos
Hammond: Calumet Chapter
Indianapolis: Indianapolis Pronaos
Kansas
Wichita: Wichita Sunflower Pronaos
Kentucky
Louisville: Bluegrass Pronaos
Louisiana
New Orleans: New Orleans Chapter
Maine
Freeport: Eastern Dawn Pronaos
Maryland
Baltimore (Towson): Chesapeake Pronaos
Silver Spring: Rosebud Pronaos
Massachusetts
***Boston (Allston):** Johannes Kelpius Lodge
Brockton: South Shore 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
Saint Paul: Essene Chapter
Missouri
Kansas City: Kansas City Pronaos
***Saint Louis:** Saint Louis Lodge
Nevada
Las Vegas: Las Vegas Pronaos
Sparks: Sierra Nevada Pronaos
New Jersey
Bergenfield: Garden State Pronaos
Elizabeth: Elizabeth Pronaos (S)
***Jersey City:** H. Spencer Lewis Lodge
Metuchen: Marquis de Lafayette Chapter
West New York: New Jersey Chapter (S)
New Mexico
Albuquerque: Albuquerque Pronaos
Belen: Belen Pronaos
Santa Fe: Mountain Rose Pronaos
New York
Bronx:
 Bronx Hispanic Chapter (S)
 Jakob Boehme Chapter
Brooklyn:
 Brooklyn Pronaos (S)
***Kings Rosy Cross Lodge**
***Buffalo:** Rama Lodge
Cohoes: Greater Light Pronaos
Forest Hills: Queen's Pronaos
Mayville: Chautauqua Lake Pronaos
New York:
 Manhattan Chapter (S)
***New York City Lodge**
 Ralph M. Lewis Pronaos
Port Washington: Sunrise Chapter
Poughkeepsie: Hudson Valley Pronaos
***Queens:** New York Spanish Lodge (S)

Sayville: Dove Pronaos
Staten Island: Staten Island Equinox Pronaos
White Plains: Thomas Paine Chapter
North Carolina
Raleigh: Triangle Rose Chapter
Winston-Salem: Piedmont Rose Pronaos
Ohio
Akron: Radiant Rose Pronaos
***Cleveland:** Aton-Ra Lodge
Columbus: Helios Chapter
Dayton: Elbert Hubbard Chapter
Youngstown: Youngstown Chapter
Oklahoma
Lawton: Validivar Pronaos
***Oklahoma City:** Amenhotep Lodge
Oregon
Portland: Enneadic Star Chapter
Pennsylvania
Allentown: Allentown Chapter
Harrisburg: Susquehanna-Susquehannock Pronaos
***Philadelphia:** Benjamin Franklin Lodge
***Pittsburgh:** First Pennsylvania Lodge
Villanova (Ardmore): Villanova Pronaos
Wilkes-Barre: Wilkes-Barre Pronaos
Puerto Rico
Arecibo: Arecibo Chapter (S)
Caguas: Caguas Chapter (S)
Guayama: Guayama Pronaos (S)
Mayaguez: Font de la Jara Chapter (S)
Ponce: Ponce Chapter (S)
***Santurce:** Luz de AMORC Lodge (S)
Rhode Island
Cranston: Ocean State Pronaos
Woonsocket: 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
***Brownsville:** Brownsville Lodge (S)
College Station: Alpha Draconis Pronaos
Corpus Christi: Corpus Christi Pronaos (S)
Dallas
Dallas Chapter (S)
***Triangle Lodge**
El Paso: El Paso Pronaos (S)
Fort Worth: Solering Chapter
***Houston:**
Armonia Lodge (S)
New Atlantis Lodge
McAllen: McAllen Chapter (S)
San Antonio:
Mystical Rose Chapter
Universo Chapter (S)
Utah
Salt Lake City: Utah Wasatch Pronaos
Vermont
White River Junction: Twin State Pronaos
Virginia
Falls Church: Thomas Jefferson Pronaos
Norfolk: Light of the East Pronaos
Washington
***Seattle:** Michael Maier Lodge
Spokane: Spokane Pronaos
West Virginia
Morgantown: Appalachian Pronaos
Wisconsin
Milwaukee: Karnak Chapter
URUGUAY
***Montevideo:** Titurel Lodge
Rocha: Rocha Pronaos
VENEZUELA
Acarigua, Portuguesa: Luz de Portuguesa Chapter
Bachaquero, Zulia: La Rosa Mistica Pronaos
Barcelona, Anzoátegui: Delta Pronaos
Barinas, Barinas: Barinas Pronaos
***Barquisimeto, Lara:** Barquisimeto Lodge
Bolívar, Bolívar: Angostura Pronaos
Calabozo, Guarico: Luz de Guarico Pronaos
Caracas, D.F.:
***Alden Lodge**
Caracas Chapter
Carora, Lara: Carora 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
Maiquetía, D.F.: Plotino Chapter
***Maracaibo, Zulia:** Cenit Lodge
***Maracay, Aragua:** Lewis Lodge
Maturín, Monagas: Maturín Pronaos
Mérida, Mérida: Dalmau Pronaos
Ocumare del Tuy, Miranda: Saralden Pronaos
Puerto Cabello, Carabobo: Puerto Cabello Chapter
Punto Fijo, Falcón: Punto Fijo Pronaos
San Cristóbal, Tachira: Kut-Hu-Mi Chapter
San Felipe, Yaracuy: Yaracuy Pronaos
***San Felix, Bolívar:** Luz de Guayana Lodge
***Valencia, Carabobo:** Validivar Lodge
Valera, Trujillo: Menes Chapter
Valle de la Pascua, Guárico: La Pascua Pronaos
IZAIRE
Bandundu: Nsemo Pronaos
Beni: Mont Ruwenzori Pronaos
Boma: Plotin Pronaos
***Bukavu:** Mapendo Lodge
Bunia: Maendeleo Pronaos
Butembo: Sekmet Pronaos
Goma: Bes Chapter
Isiro: Lumière Pronaos
Kahemba: Pythagore Pronaos
***Kalemie:** Mwanganza Lodge
Kananga: Butoke Chapter
Kasongo: Hekina Pronaos
***Katuba:** Ched Lodge
Kenge: Philon d'Alexandrie Pronaos
***Kikwit:** John Dalton Lodge
Kimpese: Chute Vampa Pronaos
Kindu: Matumaini Pronaos
***Kinshasa:**
H. Spencer Lewis Lodge
Osiris Chapter
Tii Lodge
Kintambo: La Paix Pronaos
Kipushi: Umoja Chapter
***Kisangani:** Honoré de Balzac Lodge
***Kolwezi:** Tef Nout Lodge
Kongolo: Amani Pronaos
***Lemba:**
Saturn Lodge
Uranus Lodge
***Likasi:** Zamiri Lodge
Lodja: Nil Pronaos
***Lubumbashi:**
St. Yves d'Alveydre Lodge
Salama Lodge
***Matadi:** Henri Kunrath Lodge
Mbandaka: Isungi Chapter
Mbanza-Ngungu: Grotte Dimba Chapter
***Mbuji-Mayi:** Ntabaja Lodge
Muanda: Horus Pronaos
Musoshi: Alexandre Cagliostro Pronaos
Mwene-Ditu: Epicure Pronaos
***Ndjili:** Louxor Lodge
Tshikapa: Kut-Hu-Mi Pronaos
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Bert Cunnington, Ph.D.: Senior Lecturer, Marketing and Strategic Management, Division of Administration, Griffith University.

Nelson E. Harrison, Ph.D.: Psychologist; training consultant; financial psychologist; member of the General Advisory Board of Kentucky Center for Bio-Psychoanalysis, Lexington; member of the Board of Consultants in the Institute of Religion and Society at University and City Ministries, Pittsburgh, PA.

Robert Waggner, Ph.D.: Consultant in the medical community, specializing in Biophysics, in particular the application of physical techniques to the diagnosis and treatment of disease.

Albert Doss, M.D.: In private practice of General Psychiatry, specializing in Geropsychiatry and Hypnotherapy.

Marshall Kent, B.S.: Engineer, architect, business consultant, teacher, and publisher.

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These tapes are sold exclusively to members of AMORC.

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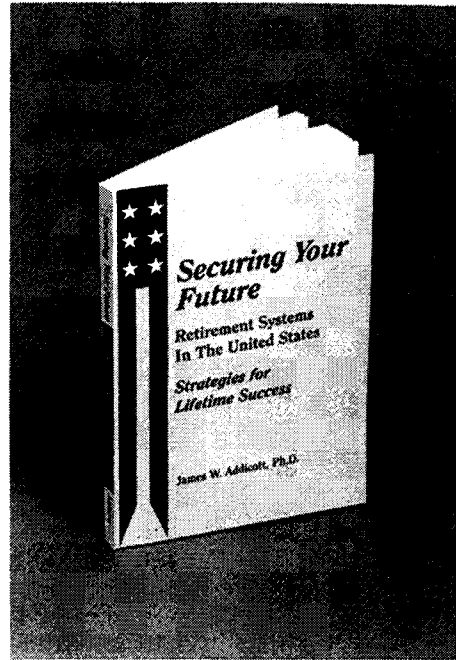
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TREASURES FROM OUR MUSEUM

Egyptian Cosmetic Spoon

EGYPTIAN WOMEN of the 18th Dynasty (1400 B.C.) used this wooden spoon for applying cosmetics. Enhancement of physical beauty was important to the Egyptians, and the containers for cosmetics were meant to be pleasing to the eye. As a temporary holder for ointments, such as ochre rouge or perfume, this delicately carved spoon served as a fanciful tool for the noblewoman.

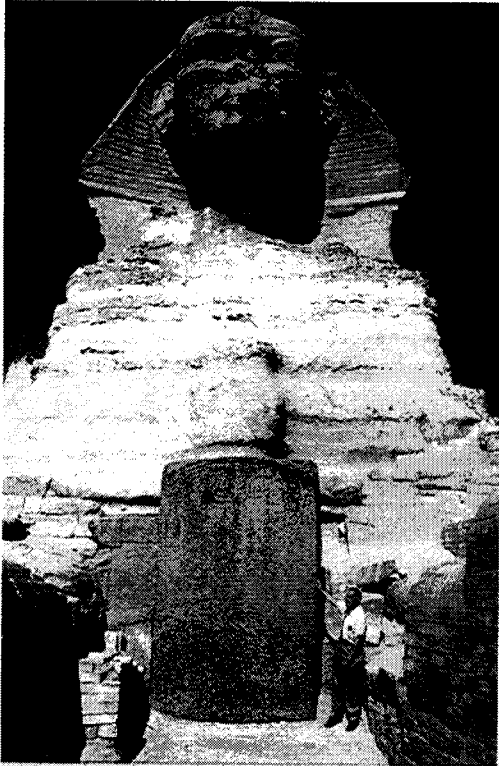
The spoon depicts a girl covered only by the shell girdle common among servant girls. She carefully balances the "weight" of the vessel on her right shoulder while bending her knees for support, and she smiles while pausing by a stalk of lotus flowers.

The girl's hair, collar, and girdle show traces of dark brown coloring. Slightly chipped at the end of the bowl, the spoon may once have been covered with a lid. Other known cosmetic spoons are of carefully crafted images and symbols of Egyptian life. Through such everyday objects we are able to better understand the ancient world.

—The Museum Staff



The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 100,000 persons visit the museum annually.



*Legendary stele of Thutmose IV
before the Great Sphinx.*

World Of Wonder

Pyramids & Sphinx— Part II

Always as you return to the Sphinx you wonder at it more, you adore more strangely its repose, you steep yourself more intimately in the aloof peace that seems to emanate from it as light emanates from the sun. And as you look on it at last perhaps you understand the infinite

—Robert Hichens
Egypt and Its Monuments, 1920.

GAZING EASTWARD from atop the Giza Plateau is the Great Sphinx—a colossal recumbent lion with pharaoh's face and headdress. This striking monument was carved in the Fourth Dynasty from the heart of a limestone quarry—the source of many of the huge blocks used in the construction of the nearby massive pyramids. The Sphinx's giant paws and sides were built up out of ashlar blocks.

Facing the rising sun each day—the east, whence comes the light—the Sphinx's lion body signifies kingship and the pharaonic head symbolizes intelligence. The face—most likely that of Pharaoh Khafre (Chephren), its builder—is framed by the traditional *khaft*, the striped pharaoh's hood with side flaps resting on broad shoulders.

The Great Sphinx has looked across centuries of time and several consecutive civilizations. More than a thousand years ago Egypt's Moslems regarded it with fear and suspicion—viewing it as an unappreciated and misunderstood reminder of the "Old Religion." Over 4800 years old, the Sphinx has been covered by drifting sands for most of those centuries. However, at various times in history the sands have been cleared away, revealing details of the massive structure. In the accompanying photo former AMORC Imperator Ralph M. Lewis points to the great stele before the breast of the Sphinx. The stele recounts the legend of how 3400 years ago Thutmose IV became pharaoh by keeping his vow to the sun god to clear away the sand from the already ancient Sphinx.

Today, much needed restorative work is being carried out on the Giza monuments, including the Sphinx. According to Dr. Zahi Hawass, Chief Inspector of the Giza Monuments and Consultant to the Rosicrucian Egyptian Museum, the Sphinx is threatened by efflorescence—a deterioration process caused by moisture seeping into the structure and reacting with salts in the limestone. The restorative work, already begun, will take two years and cost almost \$2 million.

—Robin M. Thompson, F.R.C.