

ROSIKRUCLAN

T I B E T

TIBET

*An Ancient
Culture
Revealed*



Photo © Heinrich Harrer, all rights reserved.



THE STORY BEHIND HEINRICH HARRER'S PHOTOS

TREASURES FROM EGYPT

NEFERTEM

Late Period, c. 664 - 30 B.C.

This bronze statue of the god Nefertem dates to the Late Period (c. 664 - 30 B.C.) and measures 5 1/2 inches in height.

As the god of fragrance, Nefertem is shown anthropomorphically, wearing a crown of the divine open lotus-blossom flanked by menats and surmounted by plumes. A ribbed loop behind the statue indicates its function as a pendant.

The name "Nefertem" contains the Egyptian word for "beautiful, good, complete, or perfect." Nefertem's attribute or main symbol is the sacred lotus. This flower is a water lily which, at daybreak, strives upwards again and opens in the light, constantly oriented to the east. Therefore, the lotus was regarded as a symbol of the Sun breaking forth after the night.

In the Pyramid Text (266) Nefertem is represented as the "lotus-blossom which is at the nose of Ra"; this gives us an apt description of his function as the god of fragrance. In an ancient myth the red water lily (the lotus flower) is mentioned as the blossom which came into being in the beginning on which the Sun god appeared from Nun, the primeval waters. Therefore, the lotus is close to the fire and darkness of chaos but also equally to the divine light.

For that reason, Nefertem is allowed into the sphere of the solar divinities. He dwelt each day with Ra. In chapter 15 of the Book of the Dead, Ra appears as "the golden youth who came forth from the lotus." In this meaning the sacred lotus is regarded as the hope of rebirth for the deceased. Beginning with the New Kingdom, Nefertem was believed to be able to refresh the dead by the fragrance of his lotus flowers. In King Tutankhamon's tomb there is a wooden and painted portrait head of the young Tutankhamon showing the boy-king's rising from a lotus blossom.

Nefertem and Horus eventually became united as a single entity. The god of fragrance is often shown with a lion's head or standing on a reclining lion, a solar animal. Under the name "Herskhry," Horus assumed a lion's head as god of the morning sun. He provokes destruction and death at night, but also rebirth in the morning.

—Fabienne Haas, museum intern studying with Dr. Erik Hornung,
University of Basel, Switzerland.

Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

RC 2977



ROSIERUCIAN DIGEST

Official Magazine of the
Worldwide
Rosierucian Order.

EDITOR
Robin M. Thompson

ASSISTANT EDITOR
Richard W. Magha

LAYOUT & DESIGN
Alan Thurman

Established in 1915 by the Supreme Grand Lodge of the English Language Jurisdiction, AMORC, Rosierucian Fraternity, San Jose, CA 95191.

Copyright 1997 by the Supreme Grand Lodge of AMORC, Inc. All rights reserved. Reproduction of any portion of Rosierucian Digest is prohibited without prior written permission of the publisher.

ROSIERUCIAN DIGEST (ISSN # 1015-1997) is published quarterly for \$1.00 per issue, single copies \$4.00, by the Grand Lodge of the English Language Jurisdiction, AMORC, Inc., at 1342 Nagler Ave., San Jose, CA 95191. Periodicals postage paid at San Jose, CA, and at additional mailing offices. POSTMASTER: Send address changes to ROSIERUCIAN DIGEST, at 1342 Nagler Ave., San Jose, CA 95191-0001.

Subscription outside the U.S. and Canada must be paid in U.S. dollars. The usual reverse procedure for your area. If you are getting directly to the U.S., your payment may be in U.S. dollars.

Statements made in this publication are not official positions of the organization or its officers unless declared to be official communications.



NOV 8 1997

VOL. 75 • NUMBER 4

<i>Articles</i>	<i>Page</i>
Images of a Vanishing Culture	2
<i>A rare glimpse of traditional Tibet through Heinrich Harrer's famous books. The incredible story behind the photos and how they remind us of the importance of preserving the beauty and the highest aspects of all cultures.</i>	
Tibetan Trails	7
<i>Rosierucian Inspector Ratta M. Lewis' adventures on the Tibetan Frontier in 1945. The AMORC Camera Expedition's historic trek into the Himalayas to chronicle the Tibetan way of life and Tibetan culture.</i>	
Bardo Thödol: "The Tibetan Book of the Dead"	15
<i>Similar in purpose to the collection of papers and scrolls known as the Egyptian Book of the Dead, the Bardo Thödol presents profound universal concepts also found in Egyptian, Indian, and Western esoteric traditions.</i>	
Fear Not!	19
<i>Mystical students are aware of certain tools—certain procedures of thought, certain classic laws—which are at our disposal for properly handling our reactions to fear.</i>	
"Lighting the Way"—the 1998 North American Rosierucian Convention: Information & Registration Form.	5
Directors of the Supreme Grand Lodge of AMORC	23
Worldwide Directory of the Rosierucian Order, AMORC	24



Ngari Rinpoche: The youngest brother of the Dalai Lama at the age of three. He had already been recognized as an incarnation. Photo: © Heinrich Harrer, all rights reserved.

Images of a Vanishing Culture

A RARE GLIMPSE OF TRADITIONAL TIBET

JANUARY 1946. Two escaped internment camp prisoners stagger to the gates of the "Forbidden City" of Lhasa, Tibet. After spending two years trekking over 1500 miles through the Himalayas, hiking over 65 mountain passes and evading authorities, Peter Aufschnaiter and Heinrich Harrer had finally reached the end of the line. And although World War II had ended, to avoid deportation back to the British internment camp in India and remain in neutral Tibet, Harrer and Aufschnaiter needed permission from the officials in Lhasa.

by Jill Freeman and Lisa Kluber

In a country openly hostile to foreigners, these two men had evaded capture and braved the elements of the highest country in the world to request amnesty from the Tibetan government. Entering the capital city penniless, exhausted, and half starved, Harrer and Aufschneider had no idea that their request to stay would not only be permitted, but that they would be allowed to remain in Tibet as trusted advisors for the next five years.

"We felt like kneeling down and thanking the gods," Harrer would later write.

Their story of adventure is chronicled by Harrer in his best-selling book *Seven Years in Tibet*. And while the reviewer for the *New York Times Book Review* calls *Seven Years in Tibet* "... one of the grandest and most incredible adventure stories I have ever read. ...", it is

Harrer's photographs of this vanishing culture that are to be his legacy. These photos, over 3000 images in all, represent some of the first and only photographs taken of Tibet before China's invasion in 1950.

Located in central Asia between India and China, Tibet is sometimes called "The Land of the Snows" because it is reached only by crossing the Himalayas, the tallest mountain range in the world. Roughly twice the size of Texas with an average altitude of 16,000 feet, Tibet's rugged terrain has isolated the country from the outside world. This isolation, coupled with the strict authorization procedures for visiting foreigners, is one of the reasons Harrer

and Aufschneider were able to enter the city of Lhasa so easily—no foreigner had ever made it this far without a pass.

"As we approached, the Potala [the Dalai Lama's palace] towered ever higher before us. Almost every book about Lhasa says that sentries are posted here to guard the Holy City. We approached with beating hearts. But there was nothing. No soldiers, no control post, only

a few beggars holding out their hands for alms," wrote Harrer.

In a city rarely open to visitors, Harrer and Aufschneider found themselves respected guests and eventually friends, and went on to attain high positions within the Tibetan government. Harrer's knowledge of the English language, his skills in the Tibetan language, and his training in geography enabled him to become a tutor



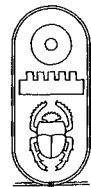
Holy Relics: This is the last photo of His Holiness, The Dalai Lama, taken just shortly before he departed Tibet following the Chinese invasion. The Dalai Lama was 16 at the time of this photograph. Photo © Heinrich Harrer, all rights reserved.

and friend to the young Dalai Lama.

Tibet's secular and spiritual leader, the then-teenage Dalai Lama, was very interested in learning about the outside world. Harrer recounts how Tibet was so sheltered that when they first met, the Dalai Lama thought the world was flat. Today, His Holiness the Fourteenth Dalai Lama, calls Harrer both a personal friend and a "friend of Tibet."

Armed with a Leica 35mm camera he bartered from a Tibetan nobleman and a discarded roll of black and white film 330 feet long, Harrer began taking photos of Tibet. His photographs of rarely documented Tibetan culture and ceremonies are among the last images

Editor's Note: In its first West Coast showing, the exhibit, *Seven Years in Tibet, 1944-1951: Photographs by Heinrich Harrer*, will be on display at the Rosicrucian Egyptian Museum in San Jose, California, from January 15 through March 25, 1998. Organized by the Heinrich Harrer Project and circulated by the Council for Creative Projects in Lee, Massachusetts, this fascinating exhibit features over 40 photographs taken by Heinrich Harrer from 1944 to 1951. For further information, call (408) 947-3636.





The Largest Tangka: The largest Tangka in the world was hung from the walls of the Potala during certain religious ceremonies. Photo © Heinrich Harrer, all rights reserved.

of this endangered Asian culture. His photo of the Dalai Lama attending to ceremonial duties is the last photo taken of the Tibetan leader while in Tibet.

For the past six years, a rare traveling photographic exhibit of Harrer's extraordinary life in Tibet has been touching the lives of people across the United States. The exhibit—*Seven Years in Tibet, 1944-1951: Photographs by Heinrich Harrer*—will arrive at San Jose's Rosicrucian Egyptian Museum in January 1998 for its first West Coast showing. The exhibit of 42 photos is drawn from some 3000 negatives and slides that Harrer took in Tibet during his time there between 1944 and 1950.

Harrer's life in Tibet was abruptly cut short by the invasion of the Communist Chinese in 1950. Along with the young Dalai Lama, Harrer was forced to leave Tibet during the Chinese invasion in November 1950. He took photographs of their exodus to northern India through the Chumbi Valley in the southernmost perimeter of Tibet. The Dalai Lama still lives in India today with the Tibetan government-in-exile.

Since the Chinese invasion, the Tibetan people's religious and cultural identity has been subjected to systematic destruction. Between 1950 and 1980, more than 6000 buildings, the majority of them monasteries and temples, have been destroyed, along with thousands of sacred artifacts and religious treasures. Many of the exhibit pictures coming to the Rosicrucian

Egyptian Museum are the last remaining photos of buildings long since destroyed.

Thanks in large part to the Dalai Lama's efforts, world awareness of the plight of Tibet is increasing. In 1989 he was awarded the Nobel Peace Prize for his non-violent efforts toward the restoration of peace and human rights in Tibet.

With the support of such stars as Richard Gere, Steven Seagal, and Harrison Ford, Hollywood is getting involved in the awareness campaign for a free Tibet. The exhibit's visit in California coincides with two major studio films about Tibet. Hollywood's much anticipated film *Seven Years in Tibet*, based on the book and starring Brad Pitt as Harrer, opened in October. And *Kundun*, a Martin Scorsese film about the early life of the Dalai Lama, is scheduled to open in December.

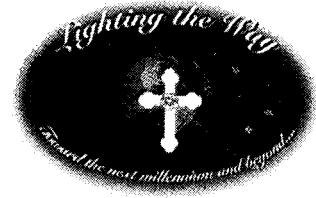
The Harrer photographic exhibit is more than just a historical retrospective of an ancient culture. It is a reminder of the importance of preserving the beauty of all cultures for future generations.

As Harrer writes in his book's closing paragraph, ". . . wherever I live, I shall feel homesick for Tibet. I often think I can still hear the wild cries of geese and cranes and the beating of their wings as they fly over Lhasa in the clear cold moonlight. My heartfelt wish is that this book and photographs may create some understanding for a people whose will to live in peace and freedom has won so little sympathy from an indifferent world." Δ

NORTH AMERICAN ROSICRUCIAN CONVENTION

INTERNATIONAL PLAZA HOTEL • 655 DIXON RD. • ETOBICOKE, ON

• AUGUST 13-16 • 1998 •



Our worthy **Imperator Christian Bernard** and our respected **Grand Master Kristie E. Knutson** will be the distinguished guests at this joyful and exhilarating Convention which is being hosted by AMORC's Eastern Canada Regional Committee. And, as an added incentive, other great speakers and programs are on tap—all designed to stimulate and inspire you, the serious mystical student of Rosicrucian philosophy. As a Rosicrucian student, you will also be interested in the RCUI classes offered during the week before the Convention.

SPECIAL CONVENTION EVENTS INCLUDE:

INITIATIONS • IRC INSTRUCTORS ARE PART OF THE PROGRAM • SIMULTANEOUS AMORC AND TMO PRESENTATIONS • EXPERIMENTS • SPECIAL MEDITATION ROOM • COUNCIL OF SOLACE SESSIONS • DINNER CRUISE ALONG TORONTO'S WATERFRONT • BANQUET • ENTERTAINMENT • INSTALLATION OF REGIONAL MONITORS • TWO RCUI CLASSES TO BE HELD A WEEK PRIOR TO CONVENTION

REGISTRATION FORM

Name: _____ Key No.: _____
(Please Print)
 Address: _____ Apt. No.: _____
 Province/State: _____ Postal/Zip Code: _____ Country: _____
 Telephone No.: _____ Fax No.: _____ E-Mail Address: _____

AMORC Companion Member?

Name: _____ Key No.: _____

Grand Councilor Regional Monitor Master Colombe

	(Canadian Funds)	(U.S. \$)	
Registration	\$110.00	\$80.00	_____
Companion Registration	88.00	65.00	_____
Single Day Registration	65.00	48.00	_____
Banquet (Buffet Style)	50.00	37.00	_____
First Degree Initiation	10.00	8.00	_____
TMO Membership & Associate Initiation	37.00	29.00	_____
Associate Initiation	10.00	8.00	_____
AMRA Donation			_____
		TOTAL\$	_____

Please pay by cheque (made out to the North American Convention) or by Visa:

Visa Card Number: _____ Expiration Date: _____

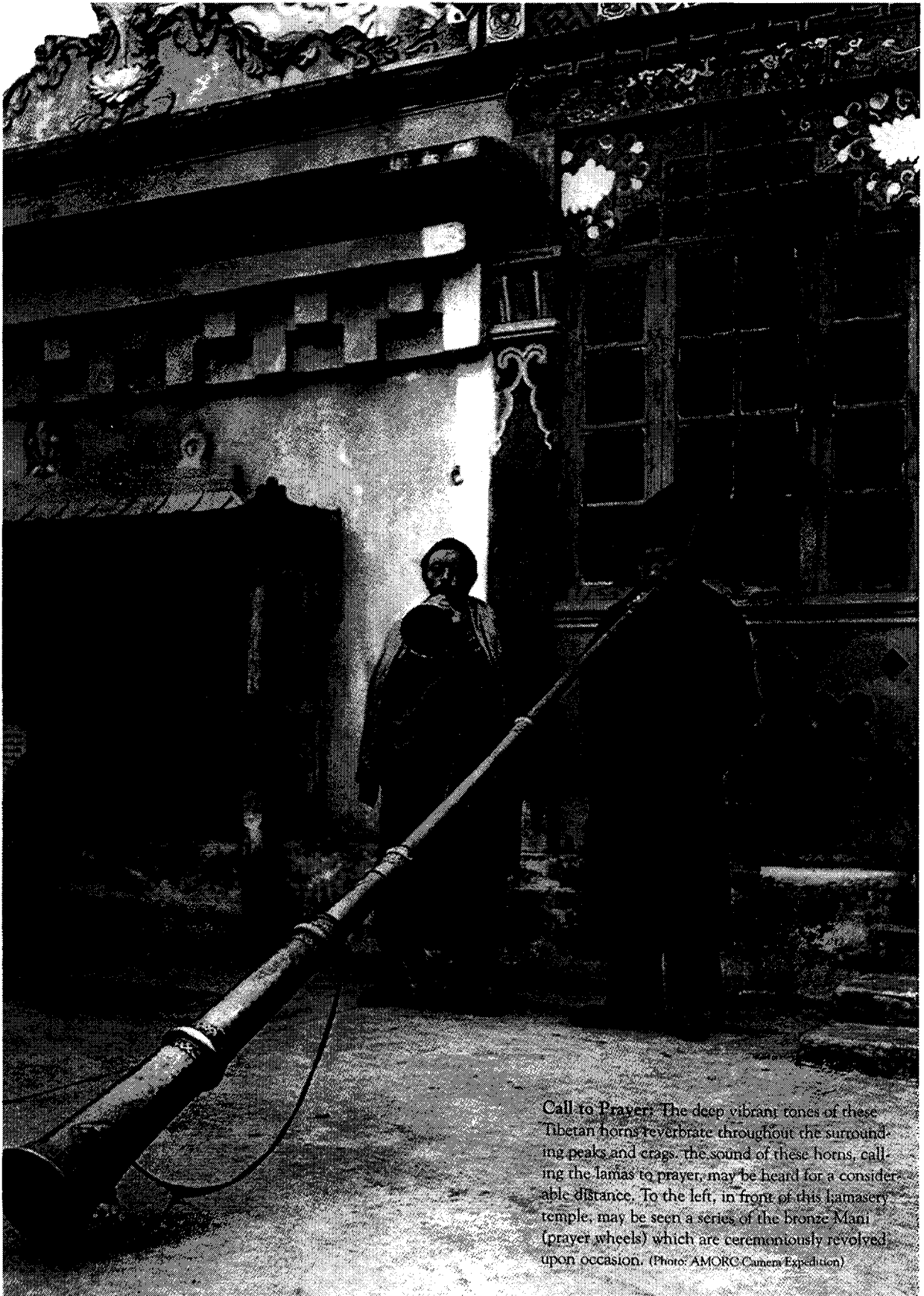
Name as shown on card: _____
(Please Print)

Signature: _____

Mail to: North American Rosicrucian Convention, c/o Toronto Lodge, AMORC,
 831 Broadview Avenue, Toronto, ON M4K 2P9.

IMPORTANT NOTICES: We would like our members to be able to fully participate in all planned activities and, if at all possible, we urge you to take your First Degree Initiation at a Lodge near you prior to the convention. The First Degree Initiation at the Convention is limited to 50 participants.

- RCUI Classes are available from Monday, August 10 to Wednesday, August 12. For more details, contact '98 RCUI, c/o Hamilton Pronaos AMORC, P.O. Box 57273, Jackson Stn., 2 King Street West, Hamilton, ON L8P 4X1.
- A block of guest rooms has been dedicated to our members, and you may reserve your room by calling: 1-800-668-3656.



Call to Prayer: The deep vibrant tones of these Tibetan horns reverbrate throughout the surrounding peaks and crags. The sound of these horns, calling the lamas to prayer, may be heard for a considerable distance. To the left, in front of this lamasery temple, may be seen a series of the bronze Mani (prayer wheels) which are ceremoniously revolved upon occasion. (Photo: AMORC/Camer Expedition)

Tibetan Trails

IMPERATOR RALPH M. LEWIS'
ADVENTURES ON THE TIBETAN
FRONTIER, 1948

by Ralph M. Lewis, F.R.C.

Editor's Note: The Rosicrucian Order, AMORC, has always been interested in and supportive of the philosophical, scientific, and artistic contributions of ancient cultures and civilizations throughout the world. In 1948 AMORC Emperor Ralph M. Lewis led an AMORC Camera Expedition to China, India, Pakistan, Thailand, Sikkim, and other nations to record aspects of these ancient cultures in photographs and film for posterity. As the winter of 1948 approached, Ralph Lewis and his party reached the Tibetan frontier in the small country of Sikkim. But, as was the case for most travelers, they were denied entry into the closed nation of Tibet. Nevertheless, Mr. Lewis was able to chronicle the Tibetan way of life and Tibetan culture in the frontier area, thus helping to preserve for all time the cultural integrity of this isolated region. The following article is excerpted from two articles describing his travels—"Tibetan Trails" and "Heights of the Himalayas"—originally published in the *Rosicrucian Digest* in 1949.

BEFORE US lay the Himalaya range, like a vast citadel rising abruptly from the plains of India. Forbidding, yet intriguing in its shroud of fog, it recalled the age-old legends which have descended from its rugged heights. India is virtually walled off from the Tibetan Plateau and the rest of the Asian continent by this great chain of mountains. The contrast between the lowlands, stretching out as far as the eye can see, and the sheer upthrust of the Himalayas, has an awe-inspiring effect on the observer.

The topographical demarcation also indicates radical climatic, religious, and social changes. The almost complete inaccessibility and remoteness of the land pocketed between the stupendous peaks has created an isolated world. The influences of time, the vicissitudes of passing civilizations, like waves of the sea, have shattered themselves upon this region, leaving little impression by their impact. Thus, to enter into the heart of this region is to experience in our times a living page from the book of life of a thousand years ago.

We were on our way to Darjeeling—a hill station in West Bengal, India—but our ultimate goal was Tibet. The ascent from Siliguri, the end of the standard gauge railroad, was gradual. The paved road wound in and out of passes and ever upward. The foliage was vividly green and here and there a spring burst through, seeming to sing in its liberation as it coursed over rocks to find the canyons far below. Like some giant scenshifter, the upper wind currents would push aside momentarily the mist and there would be revealed to us a little village clinging precariously to some high slope.

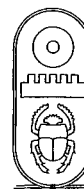
Our spirits ascended as we did. The cool clear air, combined with the fragrance of lush vegetation and moist earth, was invigorating after the heat and dust of the lowlands. We sensed adventure ahead and our imaginations responded.

At an altitude of 7500 feet, Darjeeling is a summer resort for those who can afford to escape the terrific heat of the plains. The distance from Calcutta, Bombay, and New Delhi is considerable, especially in terms of train travel and cost to the average person.

For several days in Darjeeling we waited patiently to film snow-capped Mt. Kanchenjunga which towers to a height of 28,000 feet, being slightly less in altitude than the famed Mount Everest. From Darjeeling on a clear day Kanchenjunga is etched against the blue sky; but the gods, said to dwell thereon, had decided otherwise. For not once while we were in Darjeeling did Kanchenjunga bare his head. The time, however, was put to good use.

Into the Mountains

Between Darjeeling and Tibet lies the small country of Sikkim. To reach the frontier



of Tibet, we had to organize our expedition into Sikkim. Permission from high authority must first be obtained before we could venture into the interior. The restrictions are not only political—requiring necessary passports, visas, etc.—but there must also be an assurance that accommodations are available to the traveler. Unless it can be shown that you carry sufficient food and bedding, are provided with a guide and, as well, have access to remote *dak* houses, you are not permitted to enter. *Dak* houses are primitive stone huts of one or two rooms, built in the mountain fastness where the occasional traveler might find shelter.

The guide for such an expedition is known as the *sirdar*, which literally means headman. With every mile into the mountains, you realize your dependence upon such individuals and there is an increasing admiration for their amazing versatility. The *sirdar* must know five or six different dialects which are likely to be encountered en route, as well as English. He must be entirely familiar with the route, weather conditions, clothing requirements, and must engage coolies, pack animals, and any other necessary transportation. Most of the food must be acquired by him from natives on the way.

Permission to continue further was eventually received and we departed Darjeeling, happy in the thought that we were leaving its dismal mists. In nearly three days, if we were fortunate, we would arrive in Gangtok, capital of Sikkim. Our course was northeast of Darjeeling and high over the range ahead.

End of the Pavement . . .

The road gradually worsened and the pavement ended. From there on the roads were steep regardless of grade or width. Frequently we pulled to one side along the slippery edge of a

precipice to allow *tongas* or two-wheeled carts drawn by bullocks to pass. The carts are overloaded with tea which will eventually find its way to your tea cup. As there is no railroad, no telegraph, or telephone into northern Sikkim, these vehicles bring in wares and occasionally news from the outside world.

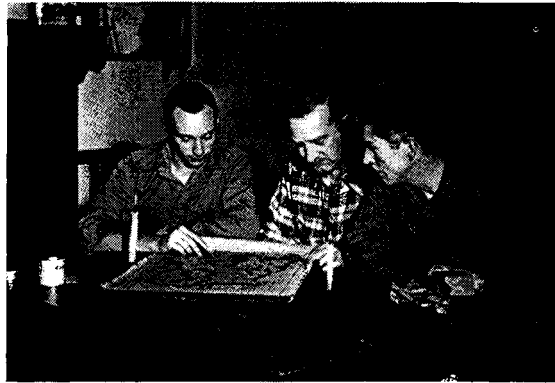
In the high mountains the vegetation was sparse, but as the road occasionally descended into valleys the temperature rapidly changed and the whole landscape seemed transformed. We were passing through a heavily forested tropical land. There were giant teakwood and rubber trees whose limbs were festooned with great cablelike vines. The atmosphere was perfumed with fragrance from the large ferns and flowers

in a myriad of colors, and the air was alive with sounds of the abundant bird life. Between five and six hundred species of birds and nearly six hundred species of butterflies have been recorded in this region which bounds in wildlife—including the snow leopard at higher altitudes.

We were now winding along the Rangit River, a wide torrential stream pouring from the melting snow of the peaks which loomed in the distance. As the road climbed again into the Himalayan heights, the landscape took on a completely different aspect.

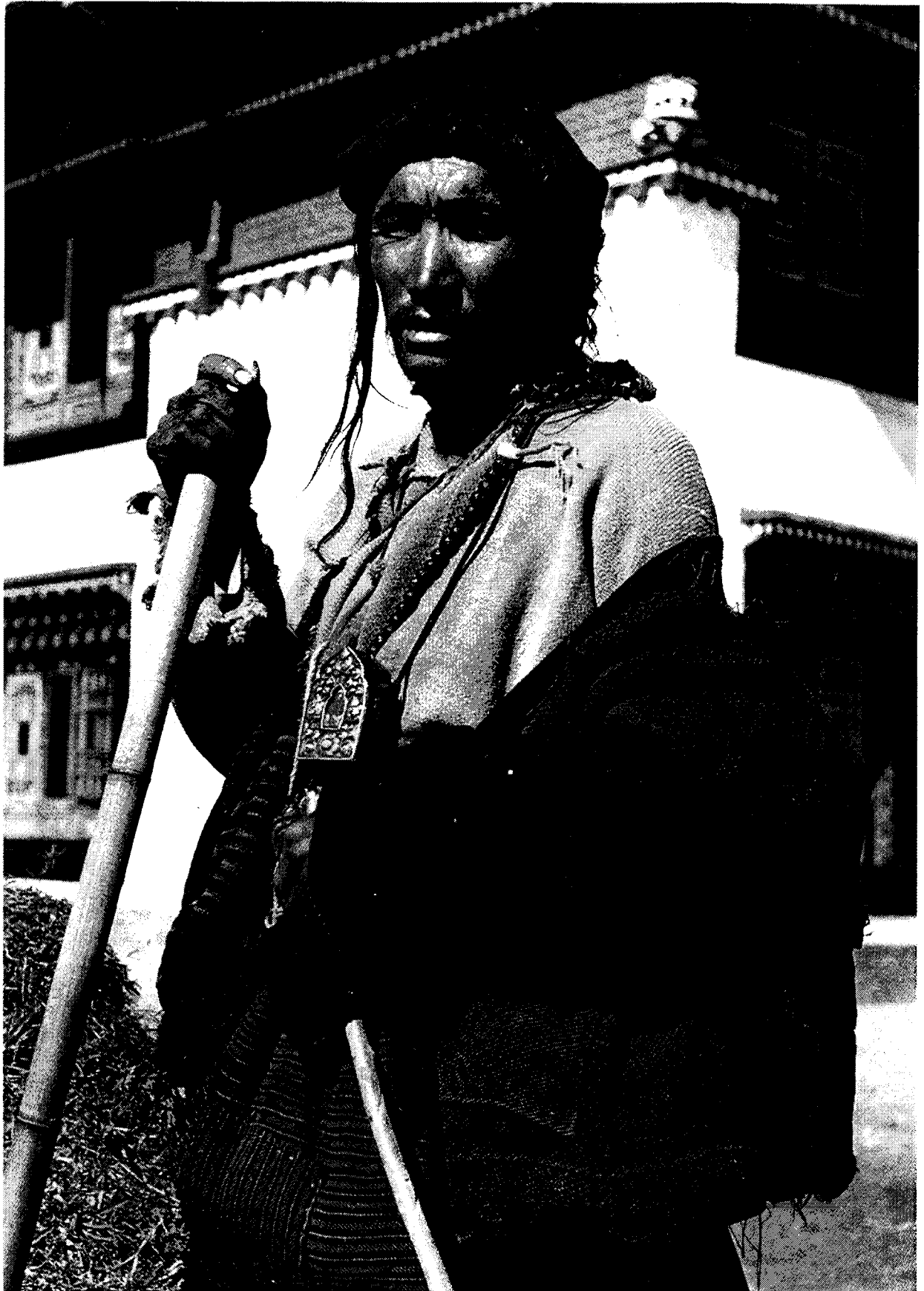
Sikkim

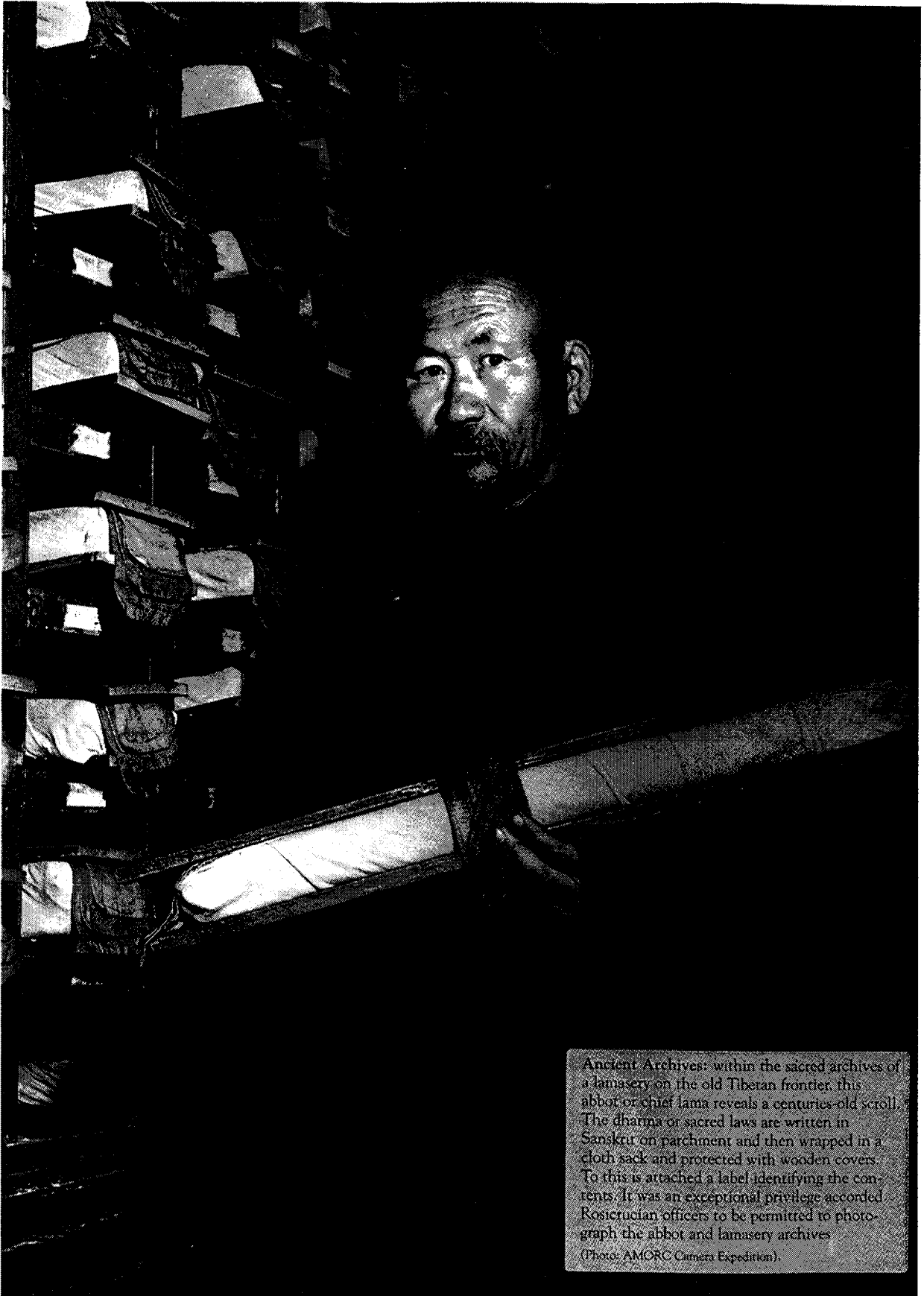
At last, the frontier of Sikkim! A raging river constituted the boundary. A rickety bridge spanning the deep chasm allowed for just one vehicle to pass at a time. Here we had to regis-



The author, Ralph M. Lewis, (center), flanked by AMORC Grand Treasurer James Whitcomb, and the *Sirdar* (guide), study a map of Sikkim in a *dak* house.

Tibetan Nomad: As did his forebears for centuries, this nomad had tramped through the low (mountain passes) of the Himalaya from Tibet. At this bazaar in Gangtok, Sikkim, portal to Tibet, he carts wares from his two-wheeled cart. Shyly, he consents to be photographed. (Photo: AMORC Caravan Expedition)





Ancient Archives: within the sacred archives of a lamasery on the old Tibetan frontier, this abbot or chief lama reveals a centuries-old scroll. The dharma or sacred laws are written in Sanskrit on parchment and then wrapped in a cloth sack and protected with wooden covers. To this is attached a label identifying the contents. It was an exceptional privilege accorded Kosićrućian officers to be permitted to photograph the abbot and lamasery archives. (Photo: AMORC Camera Expedition).

ter with the border guards and present credentials to enter Sikkim or to go beyond into Tibet.

Sikkim is about 70 miles from north to south and 40 miles from east to west—about one half the size of Connecticut. The climate ranges from tropical heat in the valleys to the icy cold of the eternal snows. We had chosen the month of November to travel into Sikkim because it is one of the few months when the limited roads are passable. During the monsoon season, Sikkim experiences one of the greatest rainfalls in the world—with an annual precipitation in excess of 100 inches!

We would not reach Gangtok that day as it was rapidly becoming dark. To negotiate these rough roads at night was dangerous, so we stopped at a dak house. It was a crude stone structure of two small rooms built to provide protection for travelers such as ourselves. Though austere, it was a sound structure against the icy cold winds which rise as soon as the sun drops behind the mountains. The floors were rough-hewn planks—there was plenty of sleeping space on them. As the temperature dropped precipitously, we lighted our oil lamps and gathered about a table to study an old map of the area found hanging on the wall. Tattered and torn, its markings revealed old *las* or passes into Tibet, the once forbidden land.

The full moon now broke through the clouds, silhouetting the mountain crags against the sky like jagged teeth of a colossal saw. These were once the barriers that landlocked a people and their beliefs from the outside world.

Gangtok, Sikkim. The dirt street which runs through this rough-and-tumble outpost is actually a continuation of the road which leads to the various *las* or mountain passes by which one reaches the very heart of Tibet. Since Gangtok is a trading center for products from Tibet—salt being one of the main products—caravans of burros and yaks move along the roadway hourly. The Tibetan traders are a robust lot. Their long hair, sometimes braided or hanging down in straight strings beside their deeply tanned and furrowed faces, gives them a

most unusual appearance. They wear tall hats fashioned of yak wool. Their boots are also of wool, having a colorful design. The soles of these boots are made of coarse leather. The men wear blanketlike trousers, whose textures and patterns match the women's skirts. The trouser legs are perfectly round, stovepipe in shape. Each man carries a large dirk, thrust in the top of his trousers. The handles of these knives are made of bone and are often quite ornate, being inlaid with colored glass and stones.

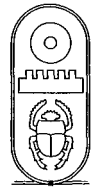
Outside of town some of these men and a few women were huddled about a communal campfire, resting their backs against huge bales unloaded from the burros. These bales also served as windbreaks. The unfettered little burros, hard-worked animals, grazed nearby. The Tibetan children, barefoot and with tousled hair, but with gleaming white teeth framed by a charming smile, gathered around us, chattering. They were so curious and intelligent, but shy. After all, we were objects of curiosity. Pointing to our army jackets and boots, they whispered and laughed good-naturedly among themselves.

There are no hotels or rooming houses in Gangtok. Its visitors are principally nomadic traders and lamas on pilgrimage from one lamasery to another.

Most of these passers-through pitch their tents just outside the town. Our sirdar managed to negotiate accommodations for us in the home of one of Gangtok's merchants. Through our sirdar, who served as interpreter, the old merchant constantly reminded us that he was the only Moslem in Gangtok, which is principally Lamaistic—a fact which he considered to be of the greatest importance.

Our quarters were on the second floor of this merchant's ramshackle but quaint home. The floors of the small but clean rooms were teakwood planks. The beds were actually low couches, similar to Arabian beds and covered with garish tapestrylike blankets. The larger of the two rooms into which we crowded to dine had a low table quite customary in the Orient.

Our spirits ascended as we did. The cool clear air, combined with the fragrance of lush vegetation and moist earth, was invigorating after the heat and dust of the lowlands. We sensed adventure ahead and our imaginations responded.



We sat at the table cross-legged on the floor, a rather difficult feat for a Westerner.

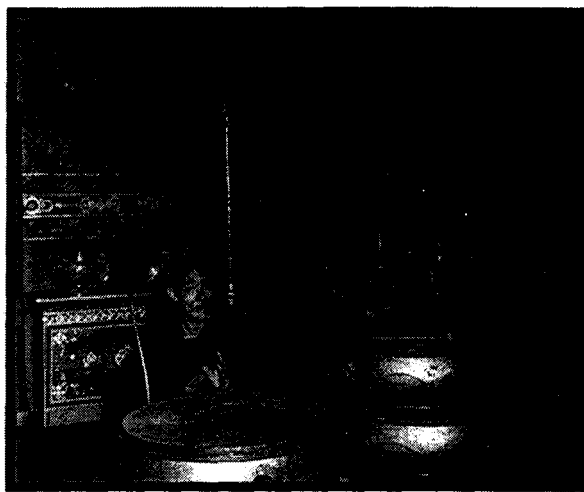
The palace of the Maharajah of Sikkim is but a short distance from Gangtok—on an eminence overlooking a beautiful valley with terraced farms and their clusters of thatched-roofed buildings. As a customary gesture to his subjects and to his traditional religion of Lamaism, he has built an impressive lamasery but a few hundred feet from his palace. There are approximately one hundred lamas who are, by religious obligation, bound to this lamasery and pledged to a monastic life. Near the lamasery the Maharajah has erected the customary school for the lamas. Here they spend the greater portion of the day, studying and reciting age-old liturgies from Sanskrit writings.

Origins of Lamaism

This seems to be an appropriate place to briefly explain the relation of Lamaism to Buddhism. In the 7th century A.D. Buddhism came into Tibet from nearby India, eventually replacing the older animistic Bon religion. The first Buddhist monasteries and lamas were introduced into Tibet in the 8th century. The word lama is the Tibetan name for a Buddhist monk. Eventually numerous Lamaistic sects (or orders) and monasteries flourished throughout Tibet.

About the 15th century, the doctrine of successive reincarnation was introduced. This doctrine, still in effect, proclaims that a great teacher is reborn into each person who successively occupies the position of Dalai Lama. The title *Dalai* means "vast as" or "oceanwide." The holder of this title is regarded as the physical manifestation of the compassionate *bodhisattva*

(Buddha-to-be) Avalokitesvara. This doctrine was a masterful diplomatic stroke. It conferred indubitable supremacy upon the Dalai Lama—the addition, in other words, of a spiritual gnosis as well as temporal power.



Ceremonial Drum: This aged lama, flanked by centuries-old ritualistic regalia, beats out the rhythm of a sacred liturgy. In time to his beat, other lamas chant as, in procession, they enter the sanctuary of this lamasery high on the Himalayan slopes. The shell of the drum is burnished gold embossed with the symbolic designs of Lamaism.

In 1642 the Dalai Lama—the principal abbot of the Dge-lugs-pa (Yellow Hat) order—acquired temporal and spiritual rule of Tibet. With this he became not only the supreme ecclesiastical head of Lamaism in Tibet but temporal ruler of the country as well. The Western world refers to him as the Dalai Lama. Tibetans, however, know him as

Rgyal-ba Rin-po-che, meaning "Great Precious Conqueror." The Dalai Lama rules from the great palace-temple of Potala near Lhasa, which to many Westerners is the symbol of Tibetan mystery and secrecy. The Dge-lugs-pa sect, in modern times, is said to continue its strict observance of celibacy and abstinence, as well as to preside as the ruler of Tibet.

School of the Lamas

On this special and very exciting occasion we were to film rites and ceremonies rarely witnessed by Westerners. The lamas' school was situated, as was the lamasery and the Maharajah's palace, on a high plateau. All about us the snow-capped peaks of the Himalayas reached up into the azure sky. The rhythmic cadence of the lamas' reciting their age-old lessons had a peculiar effect on our emotions. It was more like the chanting of a liturgy.

On either end of the school, which was one story in height and open on the side facing us, were two slender poles. To the tops of these were attached what appeared as narrow white cloths flapping in the strong breeze. These prayer flags designated this place as holy

ground—a sanctuary. Upon these flags there originally were printed, from hand-carved wooden blocks, inscriptions in the ancient Sanskrit language which constituted prayers. The five colors in which they were printed represent the five aspects of Tibet. The sun, rain and wind had long since faded these inscriptions. As we looked about at the mountain slopes, we could see here and there, rising above the varicolored foliage, other such flags, all designating a shrine.

As we approached the open side of the school, the lamas stopped chanting for a moment and curiously observed us. They wore red caps and cloaks and were seated in rows on benches facing us. Parchment scrolls were spread on low benches before some of the monks. In front of this class was the preceptor. Though some of the monks appeared shy in our presence, the preceptor retained his dignity. He rapped loudly for attention and then he began, with the same cadence as before, the recitation of archaic affirmations from sacred scriptures. They were esoteric truths which had to be learned by rote. The lamas repeated aloud after him much in the manner of the responsory of Christian churches.

Two lamas quietly left their benches and walked abreast across the grounds separating the lamasery and the school. At the far side of this plateau—in fact, on the very edge overlooking a gully—two drums were fastened to stakes in the ground. Slowly and rhythmically the lamas began beating the drums. The deep tones, echoing off the mountains and resounding throughout the area, caused a corresponding pulsation within our solar plexus. These “signal drums” were calling the lamas from their recitations to prayer. The prayers were always held in the lamasery or temple proper. Unceremoniously, the lamas came from the school, talking and laughing. The drums had now ceased and the lamas crowded around our photographic equipment curious as to its function. In their Tibetan dialect they joked with the drummers who obliged us by being photographed.

The abbot or chief lama, having been authorized by the Maharajah to grant us permission to exclusive motion pictures because of our cultural and mystical affiliations, was most gracious and willing to oblige. He waited until we were ready before giving his signal for the lamas' customary processional into the temple to begin. Upon a nod from him, the great ceremonial drums began to roll their beat. The lamas assembled and marched, two abreast, past our grinding cameras and entered the imposing edifice. It was a most unusual scene: the treading feet, the ancient and melodious chanting accompanied by the shrill blasts of the musicians' reed pipes, the lamas' colorful and exotic garb.

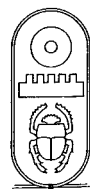
Inside A Lamasery

The thumping of the drums done with the flat of the hands, accompanied by the shrill pipes and melodious chanting of the red-robed and barefooted lamas, had the effect of our being transported behind the veil of the centuries. It was as if we had been reborn into another life.

In Sanskrit and Tibetan a lamasery is called a *gompa*. As with most Christian churches, it follows a traditional architectural design. Likewise, its ceremonial arrangements and accouterments adhere to a pattern. The gompa is usually surrounded by several smaller dwelling buildings for the lamas. The front of the temple is frequently of colored frescoes, murals depicting the four kings of the quarters. They symbolically guard the universe in all directions of the compass against the invasion of malevolent spirits.

Let us follow behind the lamas into their sacred precinct! Entering the great central door, we are in the *pronaos* of the temple. This is like a small vestibule. There before us are the *manis* or sacred prayer wheels. The smaller ones are in niches. The larger ones, some four feet in height, stand upon the stone floor.

Thrilled and excited by our exceptional privilege and conscious of the fact that we would be able to give a firsthand account of our experience to thousands of Rosicrucians, we entered the *inner temple* doors. Before us was a fairly high nave or central aisle. On either side of the interior and at an extreme height were windows which caused a twilight-like lighting in the nave. These in effect were like the clerestory of a cathedral. On either side of the threshold to the inner temple were two huge ceremonial



drums. Beside them were vessels holding "holy" water.

Slowly and with the attitude of one on a great exploration and not wishing to miss a single element of the experience, we walked down the nave. At the far end was the *high altar*. It was very ornate, consisting of filigreed gold in symbolic design. Colored glass was artistically set into the filigree, forming a kind of mosaic. The color arrangement of the glass had an esoteric meaning and was not just an artistic embellishment. Upon the altar were several statues of entities or personalities immortalized in Lamaism. To lamas these have the same theological significance as the saints to Christians. The figurines or statuettes appeared to be of pure gold.

On a rack in front of these treasures were ecclesiastical appurtenances familiar to Christians! There were seven vessels of holy water, incense bowls, and the like. In ancient times the general arrangement was borrowed from the Buddhist temples in India. Was the similarity between this high altar and the ones seen in Christian cathedrals purely coincidental? *Most certainly not.* Since these arrangements had been in existence long before Christianity, they were but another example of the syncretic practices of Christianity. Unfortunately, many Christians blindly close their minds to the credit due other religions for many of the rituals and regalia which they cherish in their own faith.

Paralleling the nave or central aisle were rows of long low benches. The lamas or monks sat upon these and were quietly spinning prayer wheels or gazing with curiosity upon us. At the right side near the altar and upon an elevated seat sat the chief lama or abbot. He bowed in a solemn manner as we approached. On the floor in front of the benches were several small boys who grinned at us as small boys will. These boys were novices and eventually would become lamas.

In honor of our visit, the abbot permitted us another exceptional privilege. He instructed the monks to recite one of their ritualistic chants and to play their ceremonial musical instruments. The thumping of the drums done with the flat of the hands, accompanied by the shrill pipes and the melodious chanting of the

red-robed and barefooted lamas, had the effect of our being transported behind the veil of the centuries. It was as if we had been reborn into another life.

To the left of the "East" or high altar and behind the lamas' benches stood a large rack containing shelves and bins. It reached almost to the ceiling. To the casual observer it would seem as though they contained bolts of dry goods to which price tags were attached. In fact, however, these were the lamasery's sacred archives. In each of the bins was a parchment scroll attached to two wooden poles. The scrolls were about three feet in length. For protection against dust and the ravages of time, they had been placed in linen sacks now yellow with age. To the end of each sack was affixed, as has been the custom for centuries, a label identifying the contents of the scroll.

These scrolls contain archaic liturgies and the *dharma* (the sacred law) from early Buddhist writings. The scrolls, as well, contain esoteric principles and rites concerning healing, the revelation of natural laws, spiritual attainment, and the like. The chief abbot took down several of these and related their origin and nature to me.

As a special concession, the chief lama posed for a photograph with one of these rare scrolls. I was then reminded of that great illuminating book published by the Order entitled *Unto Thee I Grant* (see back cover). The contents of this exceptional book were originally translated from such scrolls as these by the authority of the Rgyal-ba Rin-po-che or Dalai Lama himself. Here, then, on the very frontier of old Tibet we had encountered one of the many sources of such wisdom.

Δ



BARDO THÖDOL “THE TIBETAN BOOK OF THE DEAD”

by Burnam Schaa, F.R.C.
Executive Secretary, Supreme Grand Lodge of
A.M.O.R.C.

We assume that the dead know they are no longer living on this plane. Mahayana Buddhism illustrates that this is not necessarily true. In order that his rebirth may be more advantageous, the departed must be able to hear the words of his Teacher—the voice of the Inner Master.

Editor's Note: In Tibetan Buddhism the *Bardo* is the intermediate state between death and rebirth. During this period, which can last up to 49 days, the deceased's "conscious principle" encounters many visions of both peaceful and malign deities which are to be understood as personifications of his own past karma. To prepare the dying person for the experiences to be encountered in the Bardo realm—to guide him through the Bardo realm and help him secure a favorable rebirth—certain texts, such as the *Bardo Thödol* ("The Tibetan Book of the Dead") from the Bka'brgyud-pa sect of Tibetan Buddhism, are read aloud to the dying or already dead person. Similar in purpose to the collection of papyri and scrolls known as the Egyptian Book of the Dead, the *Bardo Thödol* presents profound universal concepts also found in Egyptian, Indian, and Western mystical traditions—including Hermetic and Rosicrucian traditions which originated in the mystery schools of ancient Egypt.

AN ADHERENT of Eastern mysticism places great emphasis on the divine art of dying because for him death is not a termination of life, but merely a spot where he pauses in order to receive a clear idea of his continued future existence. Death for such a per-



sonality is not the opposite side of life, but merely an experience in his travel on the greater path of life.

Bardo Thödol, the so-called *Tibetan Book of the Dead*, seeks to instruct the disembodied person in the proper guidance of the dynamic or vital life energy which he experiences as flowing through three recognizable stages covering the intermediate period of forty-nine days between physical death and physical rebirth. The first stage, the primary clear light, describes psychic happenings at the moment of death, and brings the supreme insight, illumination, and the greatest possibility of attaining liberation from the eternal round of birth and death. This is called *Chikhai Bardo*. The second stage is one of peaceful and wrathful apparitions which constitute a "karmic illusion" or dream-state which supervenes immediately after death. This is called *Chönyid Bardo*. The third stage is one of intense Reality or judgment which concerns the onset of the birth-instinct and other prenatal events. This is called *Sidpa Bardo*.

The Bardo Thödol teaches us that we must accept with equanimity the world as it *really* is in itself and not as we perceive it to be or as we react to it. This means that we must have the courage not to lose ourselves in the thought-forms which are the products of our own minds. In Eastern philosophy these impermanent, separate thought-forms are called *maya*.

Heinrich Zimmer illustrates *maya* when he says: "The constant projection and externalization of our specific shakti (vital energy) is our 'little universe,' our restricted sphere and immediate environment, whatever concerns and affects us. We people and colour the indifferent neutral screen with the movie-figures and dramas of the inward dream of our soul, and fall prey then to its dramatic events, delights, and calamities . . ."¹

However, in order not to be captivated by our own *maya*-energy and the "motion picture that it incessantly produces," we need to be the lord and master of *maya*. To aid us in this noble goal are the instructions of the Bardo Thödol, which is popularly known as *The Tibetan Book of the Dead* because its purpose is similar to that which is called the *Egyptian Book of the Dead*. The latter is not a book; rather, it is a series of papyri and scrolls written over centuries of time

and constituting a compendium of funeral liturgies, magical rites, prayers, and ceremonies preparing one for death. *The Book of the Dead* contains a prospectus of what one may expect immediately following transition from this lifetime.

The Bardo Thödol consists of "tantric" works. *Tantra* in Sanskrit means discourse or treatise. The tantras are usually of a religious nature and belong to a school of yoga called the *Yoga-carya Mahayana*. There are two chief groups of tantras, one Hindu and the other Buddhist. The Hindu tantra is generally in the form of a dialogue between the god Shiva, the Divine Guru, and his shakti, Pârvatî. Together they represent the dual appearance of creative psychic energy. The philosophy of Mahayana Buddhism, the *Greater Path*, is said to have made its formal appearance in the early centuries A.D. and is the major source behind *The Tibetan Book of the Dead*. The principal characteristic of both classes of tantras is that they are usually based upon the yoga philosophy. The word *yoga* implies a yoking, or joining of the part to the whole, and a disciplining of the mind itself by means of mental concentration. "If the mind be disciplined, transformed, extended, sharpened, illuminated, so also is one's vital energy."²

Vital Life Energy

Perhaps one of the more important lessons behind the Bardo Thödol is learning how to channel properly our creative energies so that, once united, such might manifest to us as pure vital life energy. Similar to the Divine Sophia of the West, this vital force is depicted in Mahayana Buddhism as the supreme Goddess, Prajñâparamita, the *transcendental enlightening wisdom which leads beyond worldly phenomena to the Other Shore*.

With further contemplation we can see certain religious correlations between West and East. Are there also scientific correlations? A study of the Bardo Thödol and Evans-Wentz's book, *Tibetan Yoga and Secret Doctrines*, indicates that there are fourteen principal "nadi," or *psychic nerve channels*, and hundreds of thousands of minor nerve channels in the human body.³ These nerve channels are said to be the *psychic counterparts* to the physical nervous system. In yoga, these nerves are conceived to be *invisible channels* "for the flow of psychic forces."

Actually, the conducting agents in the organism are said to be the *vital-airs* (prana-vayu). In the Bardo Thödol and in Tibetan Yoga it is explained that there is a “great highway” called *Sushumana-nadi*. This *great highway*, we are taught, is the median channel which extends through the center of the spinal column. A right channel (*Pingala-nadi*) and left channel (*Ida-nadi*) coil around the median channel to the right and to the left.⁴

In all this we can see a certain amazing parallel with the *caduceus* which identifies the Western god Hermes or Mercury, who—in one role—guides the dead to the Other World. (See accompanying illustration of Caduceus.) For a physical analogy we can imagine the central rod as being the human central nervous system with the winged ball as the brain. The two intertwined serpents can depict the autonomic nervous system. Alternatively, the diagram can also depict the spinal cord with its ascending and descending sensory and motor columns and the central balancing associative column.

Seven Chakras

We are told in Mahayana Buddhism that the vital force—upon which all psycho-physical processes ultimately depend—is stored in *chakras* or psychic centers. These centers—similar to what we would call dynamos—are stationed along the “great highway” and are interconnected. Seven of the dynamos, or psychic centers, are designated as being of fundamental importance. What is of particular significance to us is the first “root-support.” This chakra is situated in the perineum, the region included in the outlet of the pelvis. We are informed that in this first “root-support” is the secret fountain of vital force, presided over by the symbolic image of the goddess Kundalini. This extraordinarily powerful force can be quite destructive as well as elevating and must be approached with great balance of heart and motive. Kundalini is given the symbolic form of the serpent because it is said to be “a mighty occult power that lies coiled like a serpent asleep.” In Western alchemical tradition, the serpent is represented as a dragon who guards and sits upon the golden treasure.

After many lifetimes dedicated to intellectual discipline and emotional refinement, a

chela or student who is carefully guided by his own personal guru and Master Within, is ready to arouse into activity this dormant, coiled power. The Bardo Thödol further explains that certain “mantras,” or secret words, when uttered, set up vibrations which stimulate the inner vital-airs, or psychic energy, in the invisible channels. However, when through right or *balanced* action the kundalini force is released and undeterred in its ascension to each center, it uncoils like a serpent, penetrating and stimulating all the psychic centers with wisdom, one by one, until eventually it reaches the principal center in the brain. The whole body, physical as well as psychic, is then revitalized and brought into harmony, resulting in the great illumination of the yogi.

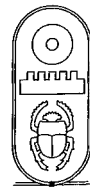
The vital-airs or vital forces serve as a “psycho-physical link,” so to speak, which joins the individualized aspect of consciousness with the cosmic or universal aspect of Consciousness, the microcosmic with the macrocosmic, or the part to the whole.

Putting aside Sanskrit terms and archaic occult symbolism in favor of modern metaphysics and mysticism, one can understand what is being related in the Bardo Thödol concerning the kundalini force. There is a great source of semi-dormant power lying within each human. There are vital channels for the release and use of this power which are associated with the central and autonomic nervous systems and the psychic centers. To an extent, a portion of this energy is constantly being emanated, directing the functioning of the so-called “psychic self.” However, by the judicious use of sound this great reserve of psychic power can be stimulated to pour forth an even greater amount of energy into the various channels and into the brain, resulting in creative imagination and a noble and virtuous life. When this is done gradually and properly, the physical and psychic centers are so harmoniously interrelated that one finds realization of the higher self and of Cosmic Consciousness a glorious and beneficial experience. The student is thus able to *hear inwardly* those things that bring illumination and inspiration to an earthly existence in service to humanity.

The orderly process leading to the harmonious arousal of this semidormant force within



Caduceus



us will always remain an inward odyssey, whether a modern Eastern or Western type of mysticism is followed. The Eastern, or inward turning, method is the same as the Western alchemical process taking place within the individual. By means of this spiraling process we are gradually familiarized with the three planes of "intermediate" or Bardo-type experience—the so-called karmic lessons—the many tests, trials, and eventual triumphs peculiar to each stage of our phenomenal existence through many births, deaths, and rebirths.

If we can learn to recognize and master our own thought-forms, whether manifesting to us as dreams or outer phenomena, we are told in the Bardo Thödol that a transcendental avenue of pure birth will miraculously be obtained inside a lotus (or rose) blossom in the presence of *Maitreya*,³ (or the Second Coming of Christ). Mahayana Buddhists consider Maitreya as the next great World Teacher. He now awaits, reigning as King in the Tushita Heavens,⁶ or the *Happy Western Realm*—the paradise of the Holy Trinity—wherein dwell those special entities who await final incarnation to become Buddhas.

The Eastern concept of the Happy Western Realm might be thought of as the "holy scintilla," the spark of being where one can achieve divine rebirth into pure Objective Reality of the Cosmic—"to merge the dew-drop of the individualized mind with the Shining Sea of the One mind."⁷ To aid us in achieving this noble, enlightening state is the goal of all genuine mystery schools, East and West.

Δ

Footnotes:

- ¹ Zimmer, Heinrich, *Indian Myths & Symbols in Indian Art & Civilization*, (Princeton University Press/Bollingen Series: Princeton, N.J., 1946), pp. 24 & 98.
² Evans-Wentz, W.Y., *Tibetan Yoga and Secret Doctrines*, (Oxford University Press: London, England, 1976), p. xxvii.
³ Evans-Wentz, W. Y., *The Tibetan Book of the Dead*, (Oxford University Press: London, England, 1960), pp. 214-216.
⁴ Evans-Wentz, W.Y., *Tibetan Yoga and Secret Doctrines*, p. 157.
⁵ Evans-Wentz, W.Y., *The Tibetan Book of the Dead*, p. 190.
⁶ Evans-Wentz, W.Y., *Tibetan Yoga and Secret Doctrines*, p. 220.
⁷ *Ibid*, p. 38.



Photo © Heinrich Harrer; all rights reserved

Seven Years in Tibet
 1944-1951:
 Photographs by Heinrich Harrer

**ON DISPLAY AT THE
 ROSICRUCIAN EGYPTIAN
 MUSEUM IN SAN JOSE,
 CALIFORNIA, FROM
 JANUARY 15 -MARCH 25,
 1998.**

Organized by the Heinrich Harrer Project and circulated by the Council for Creative Projects in Lee, Massachusetts, this fascinating exhibit—in its first West Coast showing—features over 40 photographs taken by Heinrich Harrer from 1944 to 1951.

**For further information,
 call (408) 947-3636.**

ALL AROUND US people are engulfed in a world of fear: fear of disease, fear of death, fear of losing their job or economic standing, fear of failure (and even fear of success!), fear of hatred, fear of uncertainty. Even sincere students of mysticism are not entirely free from the experience of fear. But unlike others, mystics are aware of certain tools—certain procedures of thought, certain cosmic laws—which are at our disposal for properly handling our reactions to fear.



by Lonnie C. Edwards, M.D., I.R.C., F.R.C.; Director, English Grand Lodge

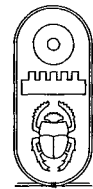
In order to learn how we may free ourselves from fear, let us first examine the subject of fear from a mystical approach.

First of all, what is fear? Is fear a destructive process to the human consciousness? Is fear, as the All-Seeing Eye looks upon it, solely an emotion to the individual with no cosmic significance—an emotion which individuals create within themselves from the negative elements of their being?

Is fear comparable to the notion of original sin, which teaches that we are born with sin? Or is fear separate from the soul? As the body is primarily designed to serve the needs of the soul, fear, too, offers its service to the soul.

Is fear a state of consciousness or is it an attempt to *escape* from a realization of consciousness? Is fear engendered by a subconscious association of experiences of which we are ignorant, or does it always have the value we assign to it? May fear serve as the beginning of wisdom or as a warning from the Cosmic in times of danger?

We have all tried to answer these questions about fear. And some of us have combined two or three of these questions into one all-encompassing question in an attempt to come up with an all-inclusive answer that will serve our needs in dealing with fear. Still others among us *fear* to even look into the realms of knowledge concerning the nature of fear—afraid that this doorway of knowledge will not lead to



the Garden of Wisdom or into the Palace of Peace Profound.

We need to realize that the *cosmic* interpretation of fear is far more infinite in its purpose than that which dawns upon individuals in their limited physical or mental existence.

There are multiple expressions of a single cosmic law, and there are perhaps as many human explanations of this single divine law as there are manifestations of it.

The cosmic purpose of fear is a *constructive* one, for if we are to use this emotion in its true cosmic light and hence in harmony with cosmic decree, it *must* be assigned a constructive purpose in our consciousness. In other words, it is most important for us to have the proper thoughts concerning the fear. How is this possible?

When confronted with fear we need to ask ourselves: How can this fear help me? What is this fear bringing to me that I need to know? How can I be guided by what this fear has to teach me? The fear may remind us that we are being guided and protected by cosmic wisdom, or it may be telling us that we need to do certain things, take certain actions, to avoid harm. At this point it is not important as to whether or not we know all the personal ramifications or theories about why we have this fear. What is important is that we *listen*—that we open the door to Cosmic Wisdom and pay attention to the guidance of the cosmic message from within.

This is the key: Opening the door to the guidance of the Cosmic Wisdom from within. It may not immediately open all the various personal doors, but it will let us inside. If we may use the analogy of a library, it will allow us to enter the library where a card catalog is found, and there the individual or personal causes are listed. In other words, our personal causes may be found in one of those “inwardly filed cards.” This “card” may be in the form of a book that we just happen to see or pick up at the library or at Lodge; it may come in a conversation with a friend or as an urge to check this or that regarding our attitude or health; it may come in a scene in which we observe fear in another person. But remember that this is only a card, an intuition. First we should realize with assurance and confidence that we are on the right road and that we have discovered the right technique.

Second, the information, or book, or process to which we have been referred should be sought after, found, and digested with all the power of our being.

It is at this point where we usually begin to err. For it is here where the hormone of the soul, namely enthusiasm, should take over. We get the book but do not read it. We get the message but do not heed it. We have asked for an answer, and we have received the answer. However, just because the answer is not served up on a silver platter ready for our immediate gratification is no reason to ignore it and proclaim its non-existence.

Fear has always served humanity constructively. This is true and applies on all three planes of our evolution: physical, mental, and spiritual. It is very important to keep this in mind for when one is physically and mentally exhausted, as may occur in our work or in experiencing continuous anxiety regarding a problem, our levels of consciousness are lowered and a state of health is brought about in which vain fear thrives. When fear appears under such conditions, it serves as an internal alarm system, a divine warning to look inward, review, and obey the cosmic laws we find written therein governing our physical and mental health.

Bear in mind that in dealing with fear on any of the three planes—physical, mental or spiritual—Cosmic Law is the same:

- 1- Fear is a constructive cosmic reaction of warning and/or protection.
- 2- Look inward through meditation and contemplation for the message.
- 3- Follow through on your answer.

In the early stages of human evolution, before we evolved our protective mental and physical devices, intuitive fear was given to us to assure our survival. But when we evolved our protective measures we were to rid ourselves of the intensities of our fears lest they create a state of disharmony.

In other words, certain fears are not in harmony with a knowledge and application of powerful cosmic laws. Simply put, certain fears come as a personal cosmic test. Their presence and persistence may indicate that we are not

making proper use of our cosmically given knowledge in our daily life. These fears may serve to urge us to apply cosmic law daily in our lives. We must have faith in these principles.

Higher forms of the transmutation of fear must not be overlooked, for indeed no method of service to the Cosmic excels them. It is these that we wish to bring to your attention in the remainder of this article, for it is well to regard all information which we receive in the light of how it may serve the Cosmic. These ways of transmutation may *serve you* in your service to others, and much cosmic compassion is engendered by your desire to serve others.

It is written in the pages of wisdom that flowers and colors bring serenity, for like birds, flowers and colors have something delicate and angelic about their auras, and they bring this vibration of ethereal loveliness to all who work with or are surrounded by them. Melancholy, which often results from unknown fears, responds to colors—particularly the colors of the sunrise and sunset, and to the beautiful multi-colored leaves of autumn and autumn's brilliant landscapes.

Nervous and fearful minds are also soothed by the seascape—the blue and silver hues of the ocean and the white waves with their rhythmic motion. There is both peace and power in a walk along the ocean.

Lakes too, with their often serene and crystal-clear waters—have a soothing effect on the mind and body.

For the soul wounded with fear, go to the mountains. In the words of Naturalist John Muir, "Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop off like autumn leaves." All the mountains' grandeur and color—or perhaps lack of color in the snow-capped peaks—speak of a deep peace and emotional quiet, calm, and control. Yes, the spirit can be healed by these colors and by the tremendous power generated by the grandeur of the mountains themselves.

Another place to help heal the emotionally disturbed soul is the deep woods. A walk in the woods will wash away the confusion and

noise of our present civilization. Again, in Muir's words, "Come to the woods, for here is rest . . . The squirrel will come and sit upon your knee. . . ."

Think of moccasins softly padding along a pine-needle path among solid gray tree trunks, while shafts of sunlight illumine the way through dark green and shadowy aisles. Recall the woods' smell, feel the sun on your shoulders, listen for the wind rustling the tree-tops high above. Perhaps the trail will pass beside a silvery brook or lead to a still pond. The mind can wrap itself in these elements of nature, and the spirit as well can feast and go forth refreshed.

Music—and especially the music of our great symphonies (and at times those with drums and heavier horns) will soothe the fearful soul. Prayer also has melody—a rhythm—and it heals and blesses.

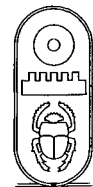
Realize that even strife and effort have their melodies, not soothing, but invigorating if we but face them with courage and faith.

In conclusion, let us sit relaxed for a few minutes with eyes closed as we attempt to experience a state of consciousness which gives us freedom from fear. Slowly take a deep breath, followed by a second and a third deep breath. When you are perfectly relaxed, turn your attention to a point in the very center of your head. There, gently and quietly attempt to sense the inner peace which lies within your elevated consciousness. Know that this peace is always located in the very center of our being, if we but attune ourselves with it.

The storms of life may rage about us, but we can always gently turn within, to the inner kingdom of peace, and from its inner windows we will view the storm with peace and tranquility of consciousness.

Δ

Simply put, certain fears come as a personal cosmic test. Their presence and persistence may indicate that we are not making proper use of our cosmically given knowledge in our daily life.

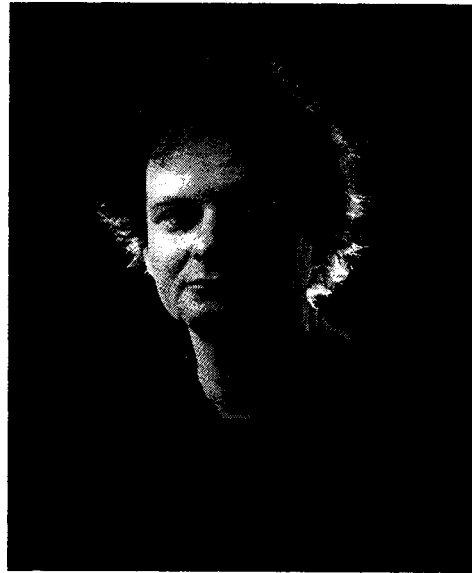


Imperator Installs Grand Master in Czech Republic

On September 21, 1997, Rosicrucian Imperator Christian Bernard installed Frater Michal Eben as Grand Master for the Grand Lodge of the Czech and Slovakian Language Jurisdiction, in Prague, Czech Republic. Frater Eben is the first AMORC Grand Master in Central Europe in several decades.

Because of the decades-long repressive political situation in old Czechoslovakia, the Rosicrucian Order has only recently been able to establish itself and increase its membership in that area. Much of the Order's progress in the area has been due to the devoted volunteer work of members such as Frater Eben. Beginning several years ago, Frater Eben served the Order by working—on a voluntary basis—as a member of a committee devoted to typesetting Rosicrucian monographs and monthly bulletins for Czech and Slovakian Rosicrucians.

Frater Michal Eben was born on October 7, 1954, in Prague. As a youth he completed music conservatory, majoring in piano; and later was graduated from the Czech Technical University in Prague with a major in electro-

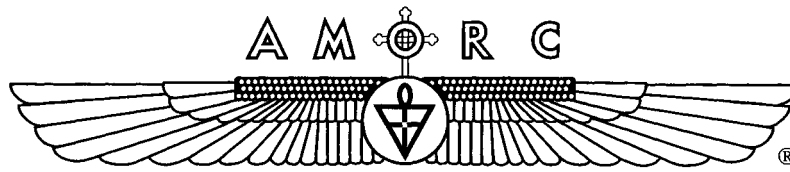


acoustics. For five years he served at Prague's Radio and Television Research Institute, and then for 12 years performed as a musician (keyboards) at Prague's "Semafor" Musical Theatre. Later Frater Eben became a self-employed computer specialist, typographer, and typesetter. He has been employed at the AMORC administration office in Prague since the fall of 1995. Frater Eben is divorced, spends time with his 15-year-old daughter, and shares digs in Prague with his AMORC companion member and three dogs. Our hearty congratulations to Frater Michal Eben in his new office.

UNITED STATES POSTAL SERVICE [®]			Statement of Ownership, Management, and Circulation		
			(Required by 39 USC 3685)		
1. Publication Title Rosicrucian Digest		2. Publication Number 0710-0000		3. Filing Date September 16, 1997	
4. Issue Frequency Quarterly		5. Number of Issues Published Annually 4		6. Annual Subscription Price N/A	
7. Complete Mailing Address of Known Office of Publication (Not printer) (street, city, county, state, and ZIP+4) English Grand Lodge of AMORC 1342 Reglee Ave San Jose, CA 95191 (Santa Clara County)				8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) 1342 Reglee Ave San Jose, CA 95191	
9. Full Name and Complete Mailing Address of Publisher, Editor, and Managing Editor (Do not leave blank)					
Publisher (Name and complete mailing address) As indicated in block 7 above					
Editor (Name and complete mailing address) Mr. Robt. Thompson Rosicrucian Order AMORC San Jose, CA 95191					
Managing Editor (Name and complete mailing address) As indicated in Editor box above					
10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all individual owners or holders; if owned by a partnership or other unincorporated firm, give its name and address, and that of each individual owner; if the publication is published by a proprietor, give its name and address.)					
Full Name		Complete Mailing Address			
The Grand Lodge of the English Language		1342 Reglee Ave			
Jurisdiction of the Ancient and Mystical		San Jose, CA 95191-0001			
Order: Roscoe Crews, Inc.					
11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box <input checked="" type="checkbox"/> None					
Full Name		Complete Mailing Address			
12. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one) <input type="checkbox"/> The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes: <input type="checkbox"/> Has Not Changed During Preceding 12 Months <input type="checkbox"/> Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)					
PS Form 3526, September 1995 (See instructions on Reverse)					

13. Publication Title Rosicrucian Digest		14. Issue Date for Circulation Data Below Summer 1997	
15. Extent and Nature of Circulation			
a. Total Number of Copies (Net press run)		Average No. Copies Each Issue During Preceding 12 Months	Actual No. Copies of Single Issue Published Nearest to Filing Date
b. Paid and Unpaid Circulation			
1. Total Paid and Unpaid Circulation (Sum of 15b1 and 15b2)		14,800	14,800
2. Paid or Requested Mail Subscriptions (Include advertiser's proof copies and acceptance copies)		200	200
3. Paid or Requested Mail Subscriptions (Exclude advertiser's proof copies and acceptance copies)		13,845	14,600
c. Free Distribution by Mail (Carriers, compensation, and other mail)		14,046	14,800
d. Free Distribution by Other Means (Carriers, compensation, and other mail)		-0-	-0-
e. Free Distribution Outside the Mail (Carriers or other means)		-0-	-0-
f. Total Free Distribution (Sum of 15c, 15d, and 15e)		-0-	-0-
g. Total Distribution (Sum of 15f and 15g)		14,046	14,566
h. Copies not Distributed (1) Office Use, Leftovers, Spoiled (2) Returns from News Agents		80	80
i. Total (Sum of 15h1 and 15h2)		14,126	14,646
Percent Paid and Unpaid Circulation (15b1 and 15b2)		100%	98.42%
16. Publication of Statement of Ownership <input checked="" type="checkbox"/> Publication required: Will be printed in the 1997, Vol. 4 issue of this publication. <input type="checkbox"/> Publication not required: Will not be printed in the 1997, Vol. 4 issue of this publication.			
17. Signature and Title of Publisher, Business Manager, or Owner Roscoe Crews, Inc. Editor Sept. 16, 1997			
I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including multiple damages and civil penalties).			
Instructions to Publishers			
1. Complete and file one copy of this form with your postmaster annually on or before October 1. Keep a copy of the completed form for your records.			
2. In cases where the proprietor or security holder is a trustee, include in items 10 and 11 the name of the person or corporation for whom the trustee is acting. Also include the name and address of individuals who are stockholders who own or hold 1 percent or more of the total amount of bonds, mortgages, or other securities of the publishing corporation. In item 11 if none, check the box. Use blank sheets if more space is required.			
3. Be sure to furnish all circulation information called for in item 15. Free circulation must be shown in items 15d and 15e.			
4. If the publication had second-class authorization as a general or regular publication, the Statement of Ownership, Management, and Circulation must be published. It must be printed in any issue in October or, if the publication is not published during October, the first issue printed after October.			
5. In item 10 indicate the date of the issue in which this Statement of Ownership will be published.			
6. Item 17 must be signed.			
Failure to file or publish a statement of ownership may lead to suspension of second-class authorization.			
PS Form 3526, September 1995 (Rev. 9/95)			

Rosicrucian
Digest
No. 4
997



Directors of the Supreme Grand Lodge of AMORC

December 31, 1997

- Christian Bernard, F.R.C.**, *President & Imperator, Supreme Grand Lodge of AMORC.*
- Charles Vega Parucker, F.R.C.**, *Vice President, Supreme Grand Lodge of AMORC; Grand Master, Grand Lodge of the Portuguese Language Jurisdiction, AMORC.*
- Burnam Schaa, F.R.C.**, *Secretary, Supreme Grand Lodge of AMORC.*
- Irving Söderlund, F.R.C.**, *Treasurer, Supreme Grand Lodge of AMORC.*
- Peter Bindon, F.R.C.**, *Grand Master, English Language Jurisdiction for Australia, Asia, and New Zealand, AMORC.*
- Irene Beusekamp-Fabert, F.R.C.**, *Grand Master, Grand Lodge of the Dutch Language Jurisdiction, AMORC.*
- Kristie E. Knutson, F.R.C.**, *Grand Master, Grand Lodge of the English Language Jurisdiction for the Americas, AMORC.*
- Sven Johansson, F.R.C.**, *Grand Master, Grand Lodge of the English Language Jurisdiction for Europe and Africa, AMORC.*
- Serge Toussaint, F.R.C.**, *Grand Master, Grand Lodge of the French Language Jurisdiction, AMORC.*
- Wilhelm Raab, F.R.C.**, *Grand Master, Grand Lodge of the German Language Jurisdiction, AMORC.*
- Nikolaos Papadakis, F.R.C.**, *Grand Master, Grand Lodge of the Greek Language Jurisdiction, AMORC.*
- Jean-Philippe Deterville, F.R.C.**, *Grand Master, Grand Lodge of the Italian Language Jurisdiction, AMORC.*
- Ukio George Yorioka, F.R.C.**, *Grand Master, Grand Lodge of the Japanese Language Jurisdiction, AMORC.*
- Live Söderlund, F.R.C.**, *Grand Master, Grand Lodge of the Nordic Languages Jurisdiction, AMORC.*
- José Luis Aguilar Moreno, F.R.C.**, *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for the Americas, AMORC.*
- Irene Regidor, F.R.C.**, *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for Europe, Africa, and Australasia, AMORC.*
- Michal Eben, F.R.C.**, *Grand Master, Grand Lodge of the Czech and Slovakian Language Jurisdiction for Europe, Africa, and Australasia, AMORC.*

PLEASE NOTE: This Worldwide Directory of the Rosicrucian Order, AMORC, includes more than 1200 AMORC affiliated bodies located in countries throughout the world. In recent years the Rosicrucian Order has expanded into a number of nations previously devoid of Rosicrucian members and organization—particularly in Eastern European nations, including the former Soviet Union. Although Rosicrucian affiliated bodies do not exist in every country in the world, there are Rosicrucian sanctum members residing in virtually all nations. — *Editor*



WORLDWIDE DIRECTORY of the Rosicrucian Order, AMORC

as of November 1, 1997

Chartered Lodges, Chapters, and Pronaoi of the A.M.O.R.C. in the various nations of the world

Any member of AMORC in good standing, having planned a visit to a specific affiliated body in this directory, may write for information about contacting an officer of the body. Inquiries should be addressed to the appropriate Grand Lodge, whose address appears immediately below, and must be accompanied by a self-addressed stamped envelope or equivalent international postal coupons. Initiations are performed at affiliated bodies identified with this symbol (*). Cities with Traditional Martinist Order Heptads are indicated by this symbol (M).

Grand Lodge of the Czech and Slovakian Language Jurisdiction, K Dubci 260, 190 16 Praha 9 - Kolodeje, Czech Republic. Affiliated bodies of this Grand Lodge are indicated by this symbol (14).

Grand Lodge of the Dutch Language Jurisdiction, De Rozekruisers Orde, AMORC, Grootloge der Nederlands Sprekende Gebieden, Groothertoginnelaan 36, 2517 EH The Hague, Netherlands. Affiliated bodies of this Grand Lodge are indicated by this symbol (9).

Grand Lodge of the English Language Jurisdiction for the Americas, AMORC, 1342 Naglee Avenue, San Jose, CA 95191, U.S.A. Affiliated bodies of this Grand Lodge are indicated by this symbol (2).

Grand Lodge of the English Language Jurisdiction for Australasia, P.O. Box 1087, Burwood North, NSW 2134, Australia. Affiliated bodies of this Grand Lodge are indicated by this symbol (13).

Grand Lodge of the English Language Jurisdiction for Europe and Africa, Greenwood Gate, Blackhill, Crowborough, East Sussex TN6 1XE, England. Affiliated bodies of this Grand Lodge are indicated by this symbol (3).

Grand Lodge of the French Language Jurisdiction, Ordre de la Rose-Croix, AMORC, Grand Loge des pays francophones, Château d'Omonville, 27110 Le Tremblay, France. Affiliated bodies of this Grand Lodge are indicated by this symbol (4).

Grand Lodge of the German Language Jurisdiction, Der Orden vom Rosenkreuz, AMORC Großloge für Deutschsprechende Länder, Stolzenbergstraße 15, D 76527 Baden-Baden, Germany. Affiliated bodies of this Grand Lodge are indicated by this symbol (5).

Grand Lodge of the Greek Language Jurisdiction, 41 Drossopoulou St., 112 57 Athens, Greece. Affiliated bodies of this Grand Lodge are indicated by this symbol (6).

Grand Lodge of the Italian Language Jurisdiction, Ordine della Rosacroce, AMORC, Grande Loggia per tutti paesi di lingua italiana, Casella Postale 13258, 20130 - Milano, Italy. Affiliated bodies of this Grand Lodge are indicated by this symbol (7).

Grand Lodge of the Japanese Language Jurisdiction, 49-16, Wakamiya 2-Chome, Nakano-Ku, Tokyo 165, Japan. Affiliated bodies of this Grand Lodge are indicated by this symbol (8).

Grand Lodge of the Nordic Languages Jurisdiction, Rosenkors-Orden, AMORC, Gathes Väg, S-439 36 Onsala, Sweden. Affiliated bodies of this Grand Lodge are indicated by this symbol (10).

Grand Lodge of the Portuguese Language Jurisdiction, Ordem Rosacruz, AMORC, Grande Loja do Brasil, Caixa Postal 307, 80001-970 Curitiba, PR, Brazil. Affiliated bodies of this Grand Lodge are indicated by this symbol (1).

Grand Lodge of the Spanish Language Jurisdiction, Gran Logia AMORC de Habla Hispana para Las Américas, Calle Río Lerma 76, Col. Cuauhtémoc, 06500 México, D.F., México. Affiliated bodies of this Grand Lodge are indicated by this symbol (11).

Grand Lodge of the Spanish Language Jurisdiction, Gran Logia AMORC de Habla Hispana para Europa, Africa y Australasia, Caunedo 32, 28037 Madrid, Spain. Affiliated bodies of this Grand Lodge are indicated by this symbol (12).

ANGOLA (1)

Luanda: *Luz de Luanda Lodge

ARGENTINA (11)

Buenos Aires: (M) *Buenos Aires Lodge

Cartelar: El Esenio Pronaos

Comodoro Rivadavia: Comodoro Rivadavia Pronaos

Córdoba: (M) *Córdoba Lodge

Cutral: Cutral Pronaos

Grand Bourg: Grand Bourg

Pronaos

Lomas de Zamora: Cruz del Sur

Pronaos

Mendoza: (M) *Mendoza Lodge

Neuquén: *Neuquén Lodge

Puerto Madryn: Puerto Madryn

Pronaos

Quilmes: Quilmes Pronaos

Resistencia: Resistencia Pronaos

Rosario: Rosario Chapter

Salta: Luz de Salta Chapter

San Juan: San Juan Chapter

Santa Fe: Santa Fe Chapter

Santiago del Estero: Santiago del

Estero Chapter

Tandil: Tandil Pronaos

Tucuman: Tucuman Pronaos

ARUBA (9)

San Nicolas: Aruba Chapter & Pronaos

AUSTRALIA (13)

Australian Capital Territory:

Canberra: Canberra Pronaos

New South Wales:

Armida: New England Atrium

Newcastle: Newcastle Chapter

Sydney: (M) *Sydney Lodge;

Western Sydney Atrium

Wollongong: Illawarra Pronaos

Queensland:

Brisbane: (M) *Brisbane Lodge

Gold Coast: Gold Coast Pronaos

Gympie: Gympie Pronaos

Rockhampton: Capricornia

Atrium

Toowoomba: Toowoomba Atrium

South Australia:

Adelaide: *Light Chapter

Mount Gambier: Mount Gambier

Atrium

Victoria:

Ballarat: Roy Eva Pronaos

Geelong: Geelong Atrium
Melbourne: (M) *Harmony Lodge;
Melbourne Atrium

Western Australia:
Albany: Albany Pronaos
Perth: Lemuria Pronaos

AUSTRIA (5)

Feldkirch: Feldkirch Pronaos &
Atrium
Innsbruck: Innsbruck Atrium
Klagenfurt: Klagenfurt Atrium
Linz: Linz Atrium
Salzburg: Salzburg Pronaos &
Atrium
Vienna: (M) *Wien Lodge,
Pronaos & Atrium

BARBADOS (2)

Bridgetown: Barbados Chapter

BELGIUM (4, 9)

Antwerp: Antwerp Atrium (9)
Asse: Arcanum Pronaos (9)
Brugge: Brugge Atrium (9)
Brussels: (M) *Ralph M. Lewis
Lodge & Pronaos (4)
Charleroi: Tolérance Chapter &
Pronaos (4)
Gent: Alexa Middelaer Pronaos
(9)
Liège: Harmonie Pronaos (4)

BENIN (4)

Abomey: (M) *Néfertiti Lodge
Abomey Calavi: Bélénos Chapter
Allada: Ralph Maxwell Lewis
Pronaos
Azové: Harmonia Pronaos
Comé: Helios Pronaos
Cotonou: (M) *Ahiha Henri
Lodge; *Cheops Lodge; Jeanne
Guesdon Pronaos
Dassa Zoumé: Lux Vitae Pronaos
Djougou: Agni Pronaos
Kandi: Fiat Lux Pronaos
Lokossa: Chephren Pronaos
Natitingou: Atacora Pronaos
Ouidah: Copernic Chapter
Parakou: (M) *Spinoza Lodge
Pobé: Ptolémé Pronaos
Porto Novo: (M) *Pythagore
Lodge & Pronaos
Savalou: Akhenaton Pronaos

BOLIVIA (11)

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

BRAZIL (1)

Acre:
Rio Branco: Rio Branco Pronaos

Alagoas:
Arapiraca: Arapiraca Chapter
Maceió: *Maceió Lodge

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
Nazaré: Nazaré Pronaos
Salvador: (M) *Mares Lodge;
*Salvador Lodge
Santo Antonio de Jesus: Santo
Antonio de Jesus Pronaos
Vitória da Conquista: Vitória da
Conquista Chapter

Ceará:
Fortaleza: (M) *Fortaleza Lodge;
Marajaig Chapter
Juazeiro do Norte: Juazeiro do
Norte Pronaos

Distrito Federal:
Brasília: (M) *Brasília Lodge
Taguatinga: Alvorada do Planalto
Pronaos

Espírito Santo:
Cariacica: Cariacica Chapter
Colatina: Colatina Pronaos
Linhares: Linhares Chapter
São Mateus: São Mateus Chapter
Vila Velha: Vila Velha Chapter
Vitória: *Vitória Lodge

Goiás:
Anápolis: Anápolis Pronaos
Cidade Ocidental: Cidade
Ocidental Pronaos
Goiânia: (M) *Goiânia Lodge
Itumbiara: Itumbiara Pronaos
Pires do Rio: Pires do Rio Pronaos

Maranhão:
São Luís: São Luís Chapter

Mato Grosso:
Barra do Garças: Barra do Garças
Pronaos
Cuiabá: (M) *Cuiabá Lodge
Rondonópolis: Rondonópolis
Pronaos
Sinop: Celeste Pronaos

Mato Grosso do Sul:
Aquidauana: Aquidauana Pronaos
Bonito: Bonito Pronaos

Campo Grande: *Campo Grande
Lodge
Corumbá: Corumbá Pronaos
Dourados: Dourados Chapter
Jardim: Jardim Pronaos
Nova Andradina: Nova
Andradina Pronaos
Ponta Porã: Ponta Porã Pronaos
Três Lagoas: Três Lagoas Pronaos

Minas Gerais:
Araguari: Araguari Pronaos
Barbacena: Barbacena Pronaos
Belo Horizonte: (M) *Belo
Horizonte Lodge; *Vila Rica Lodge
Buritizero: Pirapora Pronaos
Campo Belo: Campo Belo Pronaos
Contagem: Contagem Pronaos
Divinópolis: Divinópolis Chapter
Governador Valadares:
Governador Valadares Chapter
Ituiutaba: Ituiutaba Pronaos
João Monlevade: Monlevade
Pronaos
Juiz de Fora: *Juiz de Fora Lodge
Montes Claros: Montes Claros
Pronaos
Muriaé: Muriaé Pronaos
Poços de Caldas: Poços de Caldas
Pronaos
São João del Rei: São João del Rei
Pronaos
Sete Lagoas: Sete Lagoas Pronaos
Uberaba: Uberaba Pronaos
Uberlândia: Uberlândia Chapter
Vale do Aço: Vale do Aço Chapter
Varginha: Varginha Pronaos

Pará:
Ananindeua: Ananindeua Pronaos
Belém: *Belém Lodge
Marabá: Marabá Chapter

Paraíba:
Campina Grande: Campina
Grande Pronaos
João Pessoa: (M) *João Pessoa
Lodge

Paraná:
Apucarana: Apucarana Pronaos
Campo Mourão: Campo Mourão
Pronaos
Cascavel: Cascavel Pronaos
Cornélio Procópio: Cornélio
Procópio Pronaos
Curitiba: (M) *Água Verde Lodge
Fóz do Iguaçu: *Fóz do Iguaçu
Lodge
Guarapuava: Guarapuava Pronaos
Ivaiporã: Ivaiporã Pronaos
Londrina: (M)*Londrina Lodge
Maringá: Maringá Chapter
Paranaguá: Paranaguá Pronaos
Ponta Grossa: Ponta Grossa
Chapter
São José dos Pinhais: (M)
*Curitiba Lodge; São José dos

Pinhais Pronaos
Umuarama: Umuarama Pronaos
União da Vitória: União da
Vitória Pronaos

Pernambuco:
Arcoverde: Arcoverde Pronaos
Caruarú: Caruarú Pronaos
Paulista: Olinda/Paulista Chapter
Petrolina: Petrolina Chapter
Recife: *Recife Lodge; Boa Viagem
Chapter

Piauí:
Teresina: Teresina Chapter

Rio de Janeiro:
Angra dos Reis: Angra dos Reis
Pronaos
Barra do Pirai: Barra do Pirai
Pronaos
Barra Mansa: Barra Mansa
Chapter
Cabo Frio: (M) Cabo Frio Chapter
Campos: Campos Chapter
Duque de Caxias: *Duque de
Caxias Lodge
Itaboraí: Itaboraí Pronaos
Itaguaí: Itaguaí Pronaos
Macaé: Macaé Chapter
Maricá: Maricá Pronaos
Nilópolis: (M) *Nilópolis Lodge
Niterói: (M) *Niterói Lodge
Nova Friburgo: Nova Friburgo
Chapter
Nova Iguaçu: *Nova Iguaçu Lodge
Petrópolis: *Petrópolis Lodge
Piabetá: Piabetá Pronaos
Resende: Resende Chapter
Rio Bonito: Rio Bonito Chapter
Rio de Janeiro: (M) *Bangu
Lodge; *Campo Grande Lodge;
Gávea Lodge; *Guanabara Lodge;
*Ilha do Governador Lodge;
*Jacarepaguá Lodge;
*Leopoldimense Lodge; *Madureira
Lodge; *Méier Lodge; *Rio de
Janeiro Lodge; Barra de Tijuca
Chapter; Santa Cruz Pronaos
São Gonçalo: (M) *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:
Bagé: Bagé Pronaos
Bento Gonçalves: Bento
Gonçalves Pronaos
Cachoeira do Sul: Cachoeira do

Sul Pronaos
Canoas: Canoas Pronaos
Caxias do Sul: Caxias do Sul Chapter
Cruz Alta: Cruz Alta Pronaos
Erechim: Erechim Pronaos
Esteio: Esteio Pronaos
Ijuí: Ijuí Pronaos
Lagoa Vermelha: Lagoa Vermelha Pronaos
Novo Hamburgo: Novo Hamburgo Pronaos
Passo Fundo: *Passo Fundo Lodge
Pelotas: Pelotas Chapter
Porto Alegre: (M) *Porto Alegre Lodge
Rio Grande: Rio Grande Pronaos
Santa Cruz: Santa Cruz Pronaos
Santa Maria: Santa Maria Chapter
Santana do Livramento: Santana do Livramento Pronaos
Santa Rosa: Santa Rosa Pronaos
Santiago: Santiago Pronaos
Santo Angelo: Santo Angelo Chapter
São Leopoldo: São Leopoldo Pronaos
Taquara: Taquara Pronaos

Rondônia:
Cacoal: Cacoal Chapter
Ji-Paraná: Ji-Paraná Pronaos
Porto Velho: *Porto Velho Lodge

Roraima:
Boa Vista: Boa Vista Pronaos

Santa Catarina:
Blumenau: Vale do Itajaí Chapter
Chapecó: Chapecó Pronaos
Criciúma: Criciúma Pronaos
Florianópolis: *Florianópolis Lodge
Itajaí: Itajaí Pronaos
Jaraguá do Sul: Jaraguá do Sul Pronaos
Joinville: Joinville Chapter
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos

São Paulo:
Águas de Lindóia: Águas de Lindóia Pronaos
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araraquara: Araraquara Pronaos
Assis: Assis Pronaos
Atibaia: Atibaia Pronaos
Avaré: Avaré Pronaos
Baurú: *Baurú Lodge
Botucatu: Botucatu Pronaos
Campinas: (M) *Campinas Lodge
Casa Branca: Casa Branca Pronaos
Catanduva: Catanduva Pronaos
Cesário Lange: Sete Cidades Pronaos
Cosmópolis: Cosmópolis Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos
Guarujá: Guarujá Pronaos

Guarulhos: (M) *Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacareí: *Jacareí Lodge
Jundiaí: Jundiaí Chapter
Lorena: Lorena Pronaos
Marília: Marília Chapter
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Praia Grande: Praia Grande Pronaos
Presidente Prudente: *Presidente Prudente Lodge
Presidente Venceslau: Presidente Venceslau Pronaos
Registro: Vale dos Reis Pronaos
Ribeirão Preto: *Ribeirão Preto Lodge
Rio Claro: Rio Claro Pronaos
Salto: Salto Pronaos
Santa Rita do Passa Quatro: Santa Rita do Passa Quatro Pronaos
Santo André: *Santo André Lodge
Santos: (M) *Santos Lodge
São Bernardo do Campo: *São Bernardo do Campo Lodge
São Caetano do Sul: *ABC Lodge
São Carlos: (M) 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 Paulo: (M) *Lapa Lodge; *Santana Lodge; *São Paulo Lodge; *Tatuapé Lodge; Santo Amaro Chapter; São Miguel Paulista Chapter; Tucuruvi Chapter
São Vicente: *São Vicente Lodge
Sorocaba: *Sorocaba Lodge
Suzano: Suzano Chapter
Taubaté: (M) Taubaté Chapter
Tupã: Tupã Pronaos

CANADA (2, 4)

Alberta:
Calgary: Calgary Pronaos
Edmonton: Fort Edmonton Chapter
British Columbia:
Kelowna: Okanagan Pronaos
Vancouver: *Vancouver Lodge
Victoria: Victoria Chapter

Newfoundland:
St. John's: Atlantic Rose Pronaos

Nova Scotia:
Halifax: Halifax Pronaos

Ontario:
Hamilton: Hamilton Pronaos
London: Cosmos Chapter
Mississauga: Mississauga Pronaos
Ottawa: Trillium Chapter
Toronto: (M) *Toronto Lodge

Québec:
Chicoutimi: Saguenay Pronaos (4)
Gaspé: La Source Pronaos (4)
Hull: Rose de l'Est Pronaos (4)
Laval: (M) Maat Chapter & Pronaos (4)
Levis: Nouvelle Harmonie Pronaos (4)
Longueuil: (M) *Poséidon Lodge & Pronaos (4)
Montreal: (M) *Atlas Lodge & Pronaos (4); *Mount Royal Lodge (2)
Pointe Claire: Nicholas Roerich Pronaos (2)
Québec: (M) *Pyramide Lodge & Pronaos (4)
Rimouski: (M) *Grand Soleil Lodge & Pronaos (4)
St.-Jean-sur-Richelieu: Etoile du Matin Pronaos (4)
St.-Jérôme: Harmonie Pronaos (4)
Sherbrooke: (M) *Lumière de l'Est Lodge & Pronaos (4)
Valleyfield: Soleil Levant Pronaos (4)

Sergipe:
Aracajú: Aracajú Chapter

Tocantins:
Gurupi: Gurupi Pronaos
Palmas: Palmas Pronaos

BURKINA FASO (4)

Banfora: Lumière Pronaos
Bobo Dioulasso: *Dao Oumarou Lodge & Pronaos
Ouagadougou: (M) *Charles Coulibaly Lodge & Pronaos

CAMEROON (4)

Bafoussam: (M) Philadelphia Chapter
Bertoua: Lumière de l'Est Pronaos

Victoriaville: Soleil des Appalaches Pronaos (4)

Saskatchewan:
Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)

Bangui: *Maitre Eckhart Lodge

CHAD (4)

N'Djamena: (M) Ralph Maxwell Lewis Pronaos

CHILE (11)

Arica: Arica Pronaos
Chillán: Atón Pronaos
Concepción: Concepción Pronaos
Curicó: Curicó Pronaos
Punta Arenas: *Punta Arenas Lodge
Quillota: Perfecti Pronaos
San Carlos: San Carlos Pronaos
Santiago: (M) *Tell-El-Amarna Lodge
Talca: Talca Pronaos
Temuco: Luz de Temuco Chapter
Viña del Mar: *Akhetaton Lodge

CHINA (13)

Hong Kong: Hong Kong Chapter

COLOMBIA (11)

Barranquilla: (M) *Barranquilla Lodge
Bogotá: (M) *Nuevo Mundo Lodge
Bucaramanga: Bucaramanga Pronaos
Cali: Menfis Chapter
Cartagena: Cartagena Pronaos
Manizales: Manizales Pronaos
Montelíbano: Berta Mizrahi Pronaos
Pereira: Pereira Pronaos
Santa Marta: Santa Marta Pronaos

CONGO, Democratic Republic (4)

Bandundu: Nsemo Pronaos
Boma: Plotin Pronaos
Bukavu: (M) *Mapendo Lodge & Pronaos
Bunia: Maendeleo Pronaos
Buta: Archimède Pronaos
Butembo: Sekmet Pronaos
Gemena: Gbasoe Pronaos
Goma: *Bes Lodge & Pronaos
Isiro: Lumière Pronaos
Kahemba: Pythagore Pronaos
Kananga: *Butoke Lodge & Pronaos
Kenge: Philon d'Alexandrie Pronaos
Kindu: Matumaini Pronaos

Kinshasa: (M) *H. Spencer Lewis Lodge & Pronaos; *Tii Lodge & Pronaos
Kisangani: *Honoré de Balzac Lodge
Kolwezi: *(M) Tef Nout Lodge
Lemba: *Uranus Lodge
Lubumbashi: *San Jose Lodge & Pronaos
Matadi: Henri Kunrath Pronaos
Mbandaka: Isungi Pronaos
Mbanza Ngungu: Grotte Dimba Pronaos
Mbuji Mayi: Dimba Pronaos
Muanda: Horus Pronaos
N'djili: Louxor Chapter
Tshikapa: Kut Hu Mi Pronaos

CONGO, People's Republic (4)

Brazzaville: (M) *Ascension Lodge; *Tanu Manasi Lodge; *Tolérance Lodge & Pronaos; Heliopolis Pronaos
Kinkala: Ptah-Hotep Pronaos
Loubomo: Jeanne Guesdon Chapter & Pronaos
Mossendjo: Réintégration Pronaos
Ouessou: Surya Pronaos
Owando: Sérénité Pronaos
Pointe Noire: (M) *La Lumière du Congo Lodge; *Paul Taty Lodge & Pronaos
Sibiti: Jupiter Pronaos

COSTA RICA (11)

San José: San José Chapter

COTE D'IVOIRE (4)

Abengourou: *Indegnie-Teigrin Lodge & Pronaos
Abidjan: (M) *Jeanne Guesdon Lodge; *Kephren Lodge & Pronaos; *Thoutmosis III Lodge
Abobo Garé: (M) *Sénèque Lodge
Aboisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Chapter
Akoupé: Aube d'Or Pronaos
Anyama: Hator Pronaos
Béoumi: Isaac Newton Chapter & Pronaos
Bocanda: Horus Pronaos
Bondoukou: Démocrite Pronaos
Borotou-Koro: Cohésion Pronaos
Bouaflé: Paracelse Chapter
Bouaké: (M) *Ralph Maxwell Lewis Lodge
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Cocody: Kut Hu Mi Pronaos
Dabakala: Nicolas Flamel Pronaos
Dabou: Moria El Pronaos
Daloa: (M) *Hieronymus Lodge & Pronaos

Danane: Espoir Pronaos
Daoukro: Lux Rosae-Crucis Pronaos
Dimbokro: Cecil A. Poole Pronaos
Divo: *Socrate Lodge
Duékoué: Ra Pronaos
Ferkéssédougou: Etoile du Nord Chapter & Pronaos
Ferké-II: Michael Maier Pronaos
Gagnoa: (M) *Aton Lodge
Grand Bassam: Adon Ai Chapter & Pronaos
Guiglo: Lumière de l'Ouest Pronaos
Issia: Céleste Noyrey Pronaos
Katiola: Plotin Chapter
Korhogo: (M) *Yves Nadaud Lodge & Pronaos
Lakota: Ta Meri Pronaos
Man: (M) *Harmonie Lodge & Pronaos

M'bahikro: Héraclite Pronaos
Odienné: René Descartes Chapter & Pronaos
Oumé: Le Verseau Pronaos
San Pédro: *Félicité Lodge and Pronaos
Sassandra: Atlantis Pronaos
Séguéla: Anaximandre Pronaos
Soubré: Eau Vive Pronaos
Tabou: Kheptry Pronaos
Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Touba: Hermès Pronaos
Toumodi: Roger Bacon Pronaos
Yamoussokro: (M) *Edith Lynn Lodge
Yopougon: (M) *Empédocle Lodge & Pronaos; *Mont Pico Lodge
Zuénoula: Chou Pronaos

CUBA (11)

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

CZECH REPUBLIC (14)

Brno: Brno Atrium
Ceska Lipa: Cesa Lipa Atrium
Ceske Budejovice: Ceske Budejovice Atrium
Frydec-Mistek: Frydec-Mistek Atrium
Horice v Podrkonosi: Horice v Podrkonosi: Atrium
Jihlava: Jihlava Atrium
Liberec: Liberec Atrium
Litomerice: Litomerice Atrium
Litomysl: Litomysl Atrium
Olomouc: Olomouc Atrium
Opava: Opava Atrium
Ostrava: Ostrava Atrium
Praha: J.A. Comenius Pronaos
Prerov: Prerov Atrium
Usti nad Labem: Usti nad Labem Atrium

Valasske Mezirici: Valasske Mezirici Atrium

DENMARK (10)

Aalborg: Aalborg Pronaos
Copenhagen: H. Spencer Lewis Chapter
Odense: Odense Pronaos

DOMINICAN REPUBLIC (11)

Santiago: Luz del Cibao Pronaos
Santo Domingo: *Santo Domingo Lodge

ECUADOR (11)

Guayaquil: Guayaquil Chapter
Quito: *AMORC de Ecuador Lodge

EL SALVADOR (11)

San Miguel: San Miguel Chapter
San Salvador: (M) *San Salvador Lodge
Santa Ana: Santa Ana Pronaos
Sonsonate: Sonsonate Pronaos

FINLAND (10)

Helsinki: Finlandia Chapter & Pronaos
Tampere: Tampere Atrium

FRANCE (4)

Agen: (M) Jollivet Castelot Chapter & Pronaos
Aix-en-Provence: (M) Rose du Sud Chapter & Pronaos
Albi: Edith Lynn Pronaos
Angers: (M) *Alden Lodge
Angoulême: Isis Pronaos
Annecy: *Amatu Chapter & Pronaos
Arpajon: (M) Mahatma Gandhi Chapter & Pronaos
Aurillac: Gerbert Pronaos
Avignon: Plutarque Pronaos
Bayonne: (M) Amaya Chapter & Pronaos
Belfort: Erik Satie Chapter
Besançon: Akhenaton Pronaos
Bessancourt: Lumière d'Occident Chapter
Beziers: (M) *De l'Epi Lodge & Pronaos
Bordeaux: (M) *Léonard de Vinci Lodge & Pronaos
Bourges: Nicolas Flamel Pronaos
Bourgoin: Iris Pronaos
Brest: Amentet Pronaos
Brie Comte Robert: Jules Verne Pronaos
Bry-sur-Marne: (M) *Ankh Lodge & Pronaos
Caen: (M) Sérénité Chapter
Cannes: Phoenix Pronaos
Carcassonne: Imhotep Chapter
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: (M) Thot Hermes Chapter & Pronaos
Château Arnoux: Hermontis Pronaos
Cherbourg: Mout Pronaos
Chevrières: Lumen Chapter & Pronaos
Clermont-Ferrand: *Gergovia Lodge & Pronaos
Colmar: Fidélité Pronaos
Dijon: (M) *Bernard de Clairvaux Chapter
Dreux: Essenia Pronaos
Dunkerque: Martha Lewis Pronaos
Epinal: Connaissance Pronaos
Fougère: Rose Vendée Pronaos
Gagny: Marie Le Roux Pronaos
Grenoble: (M) *Louis Claude de St.-Martin Lodge
Istres: Sophia Pronaos
La Teste: Océan Pronaos
Le Blanc-Mesnil: (M) Lao Tseu Chapter
Le Havre: Michael Maier Pronaos
Le Mans: (M) Jacob Boehme Chapter
Le Neubourg: (M) *Zanoni Lodge & Pronaos
Lille: (M) *Descartes Lodge & Pronaos
Limoges: Sagesse Pronaos
Lyon: (M) *Lugdunum Lodge & Pronaos
Marseille: (M) *Haroeris Lodge & Pronaos
Metz: (M) *Frees Lodge
Montauban: Shambala Pronaos
Montélimar: (M) Hugues de Payns Pronaos
Montpellier: (M) *Via Nova Lodge & Pronaos
Mulhouse: (M) *Robert Bangert Lodge
Nancy: Thoutmès III Pronaos
Nanterre: *Aton Lodge & Pronaos; Raymund Andrea Pronaos
Nantes: (M) *Jacques de Molay Lodge
Nice: (M) *Héraclès Lodge & Pronaos
Nîmes: *Claude Debussy Lodge
Orléans: (M) *Orphée Lodge & Pronaos
Paris: (M) *Giordano Bruno Lodge; *H. Spencer Lewis Lodge; *Jeanne Guesdon Lodge; Cagliostro Pronaos
Pau: Khephren Pronaos
Périgueux: Zoroastre Pronaos
Perpignan: Sol Invictus Pronaos
Poitiers: Horus Râ Pronaos
Quimper: Taranis Pronaos
Reims: (M) Rosae Crucis Chapter & Pronaos
Rennes: Graal Pronaos

Rouen: (M) Renaissance Chapter & Pronaos
Saint-Etienne: Flamme Chapter & Pronaos
Saint-Pourcain-sur-Sioule: Ta Noutri Pronaos
Saint-Quentin: Lumière Pronaos
Sainte-Maxime: Antoine de St. Exupéry Pronaos
Strasbourg: Galilée Chapter
Tarbes: (M) Pays de Bigorre Chapter & Pronaos
Thaire d'Aunis: Osiris Chapter & Pronaos
Toulon: (M) Hermès Chapter & Pronaos
Toulouse: (M) *Altaluz Lodge; Raimon Berenger Pronaos
Tours: Blaise Pascal Pronaos
Troyes: Aurore Pronaos
Valence: Sapientia Pronaos
Vannes: Vérité Pronaos
Versailles: (M) *Georges Morel Lodge & Pronaos
Villejuif: Nout Pronaos

FRENCH GUIANA (4)

Cayenne: (M) *Pythagore Lodge

FRENCH POLYNESIA (4)

Papeete: Lémuria Pronaos

GABON (4)

Franceville: Akhenaton Pronaos
Libreville: *Ralph M. Lewis Lodge & Pronaos
Port Gentil: Amenhotep IV Chapter

GERMANY (5)

Augsburg: Augsburg Pronaos & Atrium
Baden-Baden: (M) *Baden-Baden Lodge, Pronaos & Atrium
Berlin: Berlin Pronaos & Atrium
Bielefeld: Bielefeld Chapter, Pronaos & Atrium
Bonn-Bad Godesberg: Bonn-Bad Godesberg Chapter, Pronaos & Atrium
Braunschweig: Braunschweig Atrium
Bremen: Bremen Pronaos & Atrium
Dortmund: (M) *Dortmund Lodge, Pronaos & Atrium
Duisburg: Duisburg Pronaos & Atrium
Düsseldorf: *Düsseldorf Lodge, Pronaos & Atrium
Essen: Essen Atrium
Frankfurt: *Frankfurt Lodge, Pronaos & Atrium
Freiburg: Freiburg Pronaos & Atrium

Friedrichshafen: Friedrichshafen Pronaos & Atrium
Göttingen: Göttingen Atrium
Hamburg: *Hamburg Lodge, Pronaos & Atrium
Hannover: Hannover Pronaos & Atrium
Heidelberg: Heidelberg Pronaos & Atrium
Heilbronn: Heilbronn Atrium
Kaiserslautern: Kaiserslautern Atrium
Kamp-Lintfort: Kamp-Lintfort Pronaos & Atrium
Karlsruhe: Karlsruhe Pronaos & Atrium
Kassel: Kassel Pronaos & Atrium
Kiel: Kiel Pronaos & Atrium
Koblenz: Koblenz Atrium
Köln: Köln Pronaos & Atrium
Lübeck: Lübeck Pronaos & Atrium
Mörs/Niederrhein: Mörs/Niederrhein Atrium
München: *München Lodge, Pronaos & Atrium
Nürnberg/Fürth: Nürnberg/Fürth Pronaos & Atrium
Regensburg: Regensburg Pronaos & Atrium
Rostock: Rostock Atrium
Saarbrücken: Saarbrücken Pronaos & Atrium
Stuttgart: Stuttgart Chapter, Pronaos & Atrium
Ulm/Neu Ulm: Ulm/New Ulm Pronaos & Atrium
Westerwald/Ehlscheid: Westerwald/Ehlscheid Atrium
Wiesbaden: Wiesbaden Pronaos & Atrium
Würzburg: Würzburg Pronaos & Atrium
Wuppertal: Wuppertal Atrium

GHANA (3)

Accra: *Accra Lodge
Agona-Swedru: Moeris Pronaos
Akim Oda: Akim Oda Pronaos
Akuse: Akuse Pronaos
Anloga: Anloga Atrium Group
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
Tarkwa: Tarkwa Atrium Group
Tema: Tema Chapter

GREECE (6)

Athens: (M) *Parthenon Lodge
Komotini: (M) Axieros Pronaos
Thessaloniki: Estia Pronaos

GRENADA (2)

Saint George's: Saint George's Pronaos

GUADELOUPE (4)

Basse-Terre: *Champollion Lodge
Capesterre Belle Eau: Synergie Pronaos
Pointe-à-Pitre: (M) *Parménide Lodge & Pronaos

GUATEMALA (11)

Guatemala: (M) *Zama Lodge
Izabel: Luz Divina Pronaos
Retalhuleu: 3333 Pronaos

GUINEA (4)

Conakry: Memphis Pronaos

HAITI (4)

Cap-Haitien: Jeanne Guesdon Pronaos
Gonaives: Akhenaton Pronaos
Les Cayes: Des Incas Pronaos
Port-au-Prince: (M) *Phoenix Lodge & Pronaos
Saint-Marc: (M) Saint-Marc Pronaos

HONDURAS (11)

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

INDIA (13)

Calcutta: Calcutta Pronaos
Madras: Madras Pronaos
Mumbai: Mumbai Atrium Group

IRELAND (3)

Dublin: Dublin Atrium Group

ITALY (7)

Bari: Ankh Pronaos
Cesena: Tutmosis III Pronaos
Genova: Ralph Maxwell Lewis Pronaos
Milano: (M) *Gladys Lewis Lodge & Pronaos
Modena: Francesco Bacone Pronaos
Padova: Pitagora Pronaos
Reggio di Calabria: T. Campanella Pronaos
Roma: Giordano Bruno Pronaos
Siracusa: Akhenaton Pronaos
Torino: Armonia Pronaos
Verona: (M) *Maat Lodge & Pronaos
Vicenza: Socrate Pronaos

JAMAICA (2)

Kingston: (M) *St. Christopher Lodge

JAPAN (8)

Fukuoka: Sphinx Pronaos
Nagoya: Tel el-Amarna Chapter
Okayama: Akhnaton Pronaos
Osaka: Ankh Chapter
Sapporo: Hermes Chapter
Sendai: Cosmos Pronaos
Shizuoka: Nefertiti Pronaos
Tokyo: *Validivar Lodge; Eastern Pyramid Pronaos

KENYA (3)

Nairobi: Nairobi Atrium Group

LEBANON (4)

Beirut: De l'Unité Pronaos

MADAGASCAR (4)

Antananarivo: Lémurie Mystique Pronaos

MALAYSIA (13)

Kuala Lumpur: Kuala Lumpur Pronaos

MALI (4)

Bamako: Harmonie Chapter & Pronaos

MARTINIQUE (4)

Fort-de-France: (M) *Paix Profound Lodge
Saint-Pierre: Mont Pelée Pronaos
Trinité: (M) *Fraternité Lodge

MAURITIUS (4)

Rose Hill: *Luz Lodge & Pronaos

MEXICO (11)

Acapulco: Acapulco Chapter
Aguascalientes: Aguascalientes Pronaos
Cárdenas: Cárdenas Pronaos
Celaya: *Celaya Lodge
Chihuahua: Iluminación Pronaos
Ciudad Juárez: *Juárez Lodge
Ciudad Victoria: Victoria Chapter
Coatzacoalcos: Coatzacoalcos Pronaos
Cuahtlan: Cuahtlan Pronaos
Cuernavaca: (M) Xochicalco Chapter
Culiacán: Culiacán Pronaos
Durango: Durango Chapter
Ecatepec: Ecatepec Chapter
Ensenada: (M) *Alpha-Omega Lodge
General Terán: General Terán Pronaos
Gómez Palacio: Gómez Palacio Pronaos

Guadalajara: *Guadalajara Lodge
 Hermosillo: Hermosillo Pronaos
 Irapuato: Irapuato Pronaos
 León: (M) *Guanajuato Lodge;
 Pensador Pronaos
 Libres: Libres Pronaos
 Los Mochis: Los Mochis Pronaos
 Matamoros: *Aristóteles Lodge
 Mazatlán: Mazatlán Pronaos
 Mexicali: Mexicali Chapter
 México: (M) *Quetzalcoatl Lodge;
 Teotihuacán Pronaos
 Miguel Alemán: Lemuria Pronaos
 Monclova: Monclova Pronaos
 Monterrey: (M) *Monterrey Lodge
 Morelia: (M) *Tzintzún Lodge
 Nueva Rosita: Rosita Chapter
 Nuevo Laredo: Nuevo Laredo
 Chapter
 Perote: Perote Pronaos
 Puebla: (M) Puebla Chapter;
 Tonatiuh Chapter
 Queretaro: Queretaro Chapter
 Reynosa: (M) *Reynosa Lodge
 Saltillo: Saltillo Pronaos
 San Felipe: San Felipe Pronaos
 San Luis Potosí: Evolución
 Chapter
 Tampico: Tampico Chapter
 Tijuana: (M) *Cosmos Lodge;
 Otay Tijuana Chapter
 Toluca: Toluca Pronaos
 Torreón: Torreón Pronaos
 Tuxtla Gutiérrez: Mactumactza
 Pronaos
 Uruapan: Cupatitzlo Pronaos
 Veracruz: *Zoroastro Lodge
 Villahermosa: Tabasco Chapter
 Xalapa: Xalapa Pronaos

MONACO (4)

Monaco: Monocis Pronaos

NETHERLANDS (9)

Amstelveen: Jan Coops Chapter &
 Pronaos
 Amsterdam (Bijlmermeer):
 Ichnaton Pronaos
 Arnhem: Chepera Pronaos
 Assen: Cheops Chapter & Pronaos
 Dordrecht: De Brug Pronaos
 Eindhoven: Horus Chapter &
 Pronaos
 Haarlem: Aton Pronaos
 Harderwijk: Osiris Pronaos
 Hengelo: Ankh Pronaos
 Leeuwarden: It Ljocht Pronaos
 Maastricht: Alden Pronaos
 Middleburg: Middelburg Atrium
 Rotterdam: Spinoza Pronaos
 The Hague: (M) *Isis Lodge &
 Pronaos
 Utrecht: Atlantis Chapter &
 Pronaos

NETHERLANDS ANTILLES (9)

Philipsburg (St. Maarten): Ishtar
 Pronaos
 Willemstad (Curaçao): (M)
 Curaçao Chapter & Pronaos

NEW ZEALAND (13)

Auckland: (M) *Auckland Lodge
 Eltham: Taranaki Atrium
 Napier: Athenaeum Atrium
 Nelson: Nelson Atrium

NICARAGUA (11)

León: León Pronaos
 Managua: *Marta Lewis Lodge

NIGER (4)

Niamey: Sahel Mystique Pronaos

NIGERIA (3)

Aba: (M) *Socrates Lodge
 Abak: Amra Chapter
 Abakaliki: Abakaliki Pronaos
 Abeokuta: Abeokuta Chapter
 Abonnema: Abonnema Pronaos
 Abraka: Abraka Chapter
 Abuja: *Centrum Lodge; Suleja
 Pronaos
 Afikpo: Afikpo Pronaos
 Afuze: Owan Pronaos
 Agbor: Divine Chapter
 Ahoada: Arcane Pronaos
 Ajaokuta: Ajaokuta Pronaos
 Akure: Okure Chapter
 Akwete: Ukwa Atrium Group
 Aladaja: Aladaja Atrium Group
 Anaocha: Anaocha Atrium Group
 Apapa: *Sacred Light Lodge
 Arochukwu: Arochukwu Pronaos
 Asaba: Asaba Chapter
 Auchi: Auchi Pronaos
 Awka: Awka Chapter
 Bauchi: Bauchi Chapter
 Benin City: (M) *Benin City
 Lodge; Roger Bacon Chapter
 Bori: *Ee-Dee Lodge
 Calabar: (M) *Apollonius Lodge;
 Unical Pronaos
 Eket: (M) *Lotus Lodge
 Ekpoma: Ekpoma Pronaos
 Enugu: (M) *Kroomata Lodge;
 Nkalagu Pronaos
 Ezunaka: Ezunaka Pronaos
 Gboko: Gboko Pronaos
 Gombe: Gombe Pronaos
 Ibadan: (M) *Alcuin Lodge
 Ibusa: Ibusa Pronaos
 Ifo: Ifo Atrium Group
 Ihiala: (M) *Isaac Newton Lodge
 Ijebu-Ode: Ijebu-Ode Pronaos
 Ikare-Akoko: Ikare-Akoko
 Pronaos
 Ikeja: *Memphis Lodge
 Ikom: Elijah Pronaos
 Ikon: Edem Urua Atrium Group
 Ikorodu: Ikorodu Chapter
 Ikot Ekpene: Ikot Ekpene Pronaos

Ikot Ibitam: Inen Ekefe Atrium
 Group
 Ikot Osurua: Uniyo Atrium Group
 Ile-Ife: Ife Pronaos
 Ilorin: Temple of Light Chapter
 Iselle-Uku: Eziani Pronaos
 Jos: *Star of Peace Lodge
 Kaduna: (M) *Morning Light
 Lodge
 Kafanchan: Kafanchan Pronaos
 Kano: *Kano City Lodge
 Katsina: Katsina Atrium Group
 Koko: Koko Pronaos
 Kwale: Illuminati Pronaos
 Lafia: Lafia Pronaos
 Lagos: (M) *Harmonium Lodge;
 Isis Lodge; Lagos Island Chapter
 Maiduguri: Maiduguri Pronaos
 Makurdi: Descartes Chapter
 Mano: Ehime Atrium Group
 Mbaise: Mbaise Pronaos
 Minna: Minna Pronaos
 Nnewi: Nnewi Chapter
 Nsukka: El-Morya Chapter
 Obiaruku: Obiaruku Pronaos
 Obubra: Ugep Atrium Group
 Obudu: Obudu Pronaos
 Ogbomosh: Ogbomosh Atrium
 Group
 Oghara: Oghara Pronaos
 Ogoja: Amatu Chapter
 Ogwashi-Uku: Aniocha Pronaos
 Ohafia: Ohafia Pronaos
 Okene: Okene Atrium Group
 Okitipupa: Okitipupa Pronaos
 Okrika: Okrika Pronaos
 Omoba: Ngwa Chapter
 Omoku: St. Germain Chapter
 Onitsha: (M) *Paracelsus Lodge
 Orerokpe: Ansata Chapter
 Orlu: Orlu Chapter
 Oron: Oron Pronaos
 Osogbo: Osun Pronaos
 Otta: Jubilee Pronaos
 Ovim Isuikwato: Isuikwato Atrium
 Group
 Owerri: (M) *Plato Lodge
 Oyo: Oyo Pronaos
 Ozoro: Heliopolis Chapter
 Patani: Patani Pronaos
 Port Harcourt: (M) *Thasis Lodge
 Potiskum: Potiskum Atrium Group
 Sagamu: Remo Pronaos
 Saki: Saki Atrium Group
 Sapele: *Nirvana Lodge
 Sokoto: Sokoto Pronaos
 Suleja: Suleja Pronaos
 Ughelli: *Ughelli Lodge
 Umuahia: (M) *Cagliostro Lodge
 Umunede: Umunede Pronaos
 Uromi: Uromi Pronaos
 Uyo: (M) *Aton Lodge
 Warri: (M) *Kut-Hu-Mi Lodge
 Wukari: Wukari Atrium Group
 Yaka: Wisdom Chapter
 Yenagoa: Yenagoa Atrium Group
 Yola: *Aristotle Lodge
 Zaria: Osiris Chapter

NORWAY (10)

Asgardstrand: Kristrina Atrium
 Bergen: Bergen Pronaos
 Hamar: Mjōsa Chapter
 Kristiansand: Agder Atrium
 Oslo: Oslo Chapter
 Stavanger: Rogaland Chapter
 Trondheim: Nidaros Pronaos

PANAMA (11)

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
 Panamá: (M) *Panamá Lodge
 Penonomé: Penonomé Pronaos
 Puerto Armuelles: Puerto
 Armuelles Pronaos

PARAGUAY (11)

Asunción: *Asunción Lodge

PERU (11)

Arequipa: Arequipa Chapter
 Cerro de Pasco: Pasco Pronaos
 Chiclayo: Chiclayo Chapter
 Iquitos: *Las Esfinges Lodge
 Lima: (M) *AMORC de Lima
 Lodge
 Piura: Piura Pronaos
 Trujillo: Trujillo Chapter

PHILIPPINES (13)

Manila: Sampaguita Pronaos

PORTUGAL (1)

Alcobaça: Alcobaça Pronaos
 Lisboa: (M) *Lisboa Lodge
 Porto: Porto Chapter

PUERTO RICO (11)

Arecibo: Arecibo Chapter
 Mayaguez: Font de la Jara Chapter
 Ponce: *Ponce Lodge
 San Juan: (M) *Luz de AMORC
 Lodge

REUNION (4)

Plaine des Cafres: Moria Chapter
 Saint-Denis: (M) *Maat Lodge
 Saint Paul: Jeanne Gusdon
 Pronaos

ST. LUCIA (2)

Castries: Castries Org. Group

SENEGAL (4)

Dakar: (M) Karnak Chapter &
 Pronaos

SINGAPORE (13)

Singapore: Singapore Pronaos

SLOVAKIA (14)

Bratislava: Bratislava Atrium

SOUTH AFRICA (3)

Claremont: Cape Town Pronaos

Johannesburg: (M) *Southern Cross Lodge

Northmead: Kether-Ra Pronaos

Pretoria: Pretoria Pronaos

SPAIN (12)

Alicante: Isis Pronaos

Badajoz: Badajoz Atrium

Barcelona: (M) *Ramón Llull Lodge; Antakarana Pronaos

Bilbao: (M) Acuario Pronaos

Cartagena: (M) Mastia Chapter
Castellón de la Plana: Castellón Atrium

Ciudad Real: Ciudad Real Atrium

Córdoba: Aljama Atrium

Gavá: Gavá Atrium

Huelva: Tartessos Pronaos

Ibiza: Ibiza Atrium

La Coruña: La Coruña Atrium

Las Palmas: (M) *Alcorac Lodge

León: Luz de León Atrium

Madrid: (M) *Columbus Lodge

Málaga: Hathor Pronaos

Marbella: Avalon Pronaos

Murcia: Terra Aurea Atrium

Oviedo: Asturias Atrium

Palma de Mallorca: Ankh Pronaos

San Sebastian: San Sebastian Chapter

Santa Cruz de Tenerife: (M)

*Abora Lodge

Sevilla: Sevilla Pronaos

Tarragona: Tarragona Pronaos

Valencia: (M) Sirio Pronaos

Zaragoza: Zaragoza Pronaos

SURINAM (9)

Paramaribo: (M) *Paramaribo Lodge & Pronaos

SWEDEN (10)

Göteborg: Göteborg Chapter

Jönköping: Smolandia Pronaos

Lund: Delfi Atrium

Stockholm: Svithiod Chapter

SWITZERLAND (4, 5, 7)

Aarau: Aarau Atrium (5)

Basel: Basel Pronaos & Atrium (5)

Bern: Bern Pronaos & Atrium (5)

Bienne: Maitre Kelpius Pronaos (4)

Fribourg: Khnoum Pronaos (4)

Genève: (M) *H. Spencer Lewis Lodge & Pronaos (4)

Langnau: Langnau Atrium (5)

Lausanne: (M) Akh-En-Aton

Chapter & Pronaos (4)

Lugano: *Leonardo da Vinci Lodge & Pronaos (7)

Sion: Gladys Lewis Pronaos (4)

St. Gallen: St. Gallen Atrium (5)

Winterthur: Winterthur Atrium (5)

Zürich: *Zürich Lodge, Pronaos & Atrium (5)

TOGO (4)

Anécho: Hieronymus Pronaos

Atakpamé: *Vintz Adama Lodge

Dapaong: Luxor Pronaos

Hahotoé: El Moria Pronaos

Lama Kara: Le Verseau Chapter

Lomé: (M) *Francis Bacon Lodge

Palimé: Héraclite Pronaos

Sokodé: (M) *H. Spencer Lewis Lodge

Tsévié: Socrate Pronaos

TRINIDAD AND TOBAGO (2)

Port of Spain: *Kairi Lodge

Scarborough: Tobago Pronaos

UNITED KINGDOM (3)**England:**

Bath: Christopher Wren Pronaos

Birkenhead: Pythagoras Chapter

Birmingham: Harmony Atrium Group

Brighton: South Downs Pronaos

Burnley: Red Rose Atrium Group

Darlington: Darlington Atrium Group

Leeds: Joseph Priestley Chapter

Lincoln: Byron Chapter

London: (M) *Francis Bacon Lodge; *London Lodge; Wanstead Springs Chapter; Michael Faraday Atrium Group; Robert Browning Pronaos; Wembley Pronaos

Manchester: John Dalton Chapter

Milton Keynes: Zononi Pronaos

Newcastle: Tyneside Atrium Group

Nottingham: Byron Chapter

Penzance: Cornish Pronaos

Portsmouth: William Blake Pronaos

Rotherham: Paracelsus Atrium Group

Northern Ireland:

Belfast: Belfast Pronaos

Scotland:

Edinburgh: Edinburgh Atrium Group

Glasgow: Glasgow Atrium Group

Wales:

Penarth: Cardiff Atrium Group

UNITED STATES (2, 11)**Alabama:**

Montgomery: Montgomery

Pronaos

Arizona:

Mesa: Valley of the Sun Pronaos

California:

Bell: *Bell Lodge (11)

Capitola: Rose Pronaos

Fair Oaks: *Robert Fludd Lodge

Fresno: Heart of California

Pronaos

Lancaster: Desert Rose Pronaos

Long Beach: *Abdiel Lodge

Los Angeles: (M) *Hermes Lodge;

*Los Angeles Lodge (11)

Oakland: Oakland Pronaos

Orinda: Golden Lotus Pronaos

Riverside: Inland Empire Org.

Group

San Diego: San Diego Chapter

(11); San Diego Pronaos

San Francisco: San Francisco

Chapter (11); Golden Gate

Pronaos

San Jose: (M) *Ralph M. Lewis

Lodge; *San José Lodge (11)

San Luis Obispo: San Luis Obispo

Pronaos

Santa Rosa: Santa Rosa Pronaos

Vallejo: Vallejo Chapter

Colorado:

Boulder: Columbine Pronaos

Colorado Springs: Pikes Peak

Pronaos

Denver: (M) *Rocky Mountain

Lodge

Connecticut:

Hartford: Hartford Pronaos

District of Columbia:

Washington: *Atlantis Lodge;

Washington Chapter (11)

Florida:

Hialeah: Hialeah Chapter (11)

Miami: (M) *Miami Lodge;

*Mistes Lodge (11); North Miami

Org. Group; Westchester Chapter

(11)

Orlando: Orlando Chapter

Palm Bay: Melbourne Pronaos

Pompano Beach: Fort Lauderdale

Chapter

St. Petersburg: (M) *Aquarian

Lodge

Tampa: Peace Pronaos

Georgia:

Avondale States: (M) *Atlanta

Lodge

Hawaii:

Honolulu: Honolulu Pronaos

Illinois:

Chicago: (M) *Nefertiti Lodge;

Chicago Chapter (11)

Indiana:

Hammond: Calumet Pronaos

Indianapolis: Indianapolis Pronaos

Louisiana:

Bossier City: Arklatex Pronaos

New Orleans: New Orleans

Chapter

Maine:

Alna: Eastern Dawn Pronaos

Maryland:

Silver Spring: Rosebud Pronaos

Towson: Chesapeake Pronaos

Massachusetts:

Allston: (M) *Johannes Kelpius

Lodge

Millbury: Emerson Pronaos

South Weymouth: South Shore

Org. Group

Michigan:

Detroit: (M) *Thebes Lodge

Flint: Moria El Pronaos

Minnesota:

Minneapolis: Essene Chapter

Missouri:

Kansas City: Kansas City Org.

Group

St. Louis: (M) *St. Louis Lodge

Nevada:

Las Vegas: Las Vegas Pronaos

Sparks: Sierra Nevada Pronaos

New Jersey:

Elizabeth: Elizabeth Chapter (11)

Guttenberg: Christian Rosenkreuz

Pronaos (11)

Jersey City: (M) *H. Spencer

Lewis Lodge

West New York: New Jersey

Chapter (11)

Woodbridge: Marquis De Lafayette

Pronaos

New Mexico:

Rio Rancho: Harmonium Pronaos

New York:

Amherst: *Rama Lodge

Bronx: Bronx Chapter (11)

Brooklyn: (M) *Kings Rosy Cross

Lodge; *New York Lodge (11)

Lake Ronkonkoma: Dove Pronaos

Mayville: Chautauqua Lake

Pronaos

New York: (M) *New York City

Lodge; Manhattan Chapter (11)

White Plains: Thomas Paine Chapter

North Carolina:

Raleigh: Triangle Rose Pronaos
Winston-Salem: Piedmont Rose Pronaos

Ohio:

Colombus: Helios Pronaos
Dayton: Elbert Hubbard Chapter
Youngstown: Youngstown Chapter

Oregon:

Portland: Enneadic Star Pronaos

Pennsylvania:

Allentown: Allentown Pronaos
Philadelphia: Benjamin Franklin Pronaos
Pittsburgh: Golden Triangle Org. Group
Scranton: Wilkes-Barre Pronaos

Rhode Island:

Lincoln: Providence Pronaos

Tennessee:

Nashville: Zoroaster Pronaos

Texas:

Austin: Sa Ankh Pronaos
Bryan: Alpha Draconis Pronaos
Dallas: (M) *Triangle Lodge; Dallas Pronaos (11)
El Paso: Mystic Light Pronaos
Fort Worth: (M) Solering Chapter
Houston: (M) *Armonía Lodge (11)

McAllen: Rio Grande Valley Pronaos

Pasadena: Gem Aton Pronaos
San Antonio: Mystical Rose Chapter; Universo Chapter (11)

Utah:

Salt Lake City: Utah Wasatch Pronaos

Vermont:

Peachman: Twin State Pronaos

Virginia:

Portsmouth: Light of the East Pronaos
Roanoke: Living Light Pronaos

Washington:

Seattle: (M) *Michael Maier Lodge

Wisconsin:

Milwaukee: (M) Karnak Chapter

URUGUAY (11)

Maldonado: Maldonado Pronaos
Montevideo: (M) *Titirel Lodge

VENEZUELA (11)


Acarigua: Luz de Portuguesa Pronaos
Bachaquero: La Rosa Mística Pronaos
Barcelona: Delta Pronaos
Barinas: Barinas Pronaos
Barquisimeto: (M) *Barquisimeto Lodge
Caracas: (M) *Alden Lodge; Miranda Chapter
Carora: Carora Pronaos
Cumaná: Luz de Oriente Chapter
Guatire: Calcaño Pronaos
La Victoria: Luz y Armonía Pronaos
Los Teques: Los Teques Pronaos
Maiquetía: Plotino Pronaos
Maracaibo: *Cenit Lodge
Maracay: *Lewis Lodge
Maturín: Maturín Pronaos

Puerto Cabello: Puerto Cabello Pronaos

Punto Fijo: Punto Fijo Pronaos
San Cristóbal: Kut-Hu-Mi Chapter
San Felix: *Luz de Guayana Lodge
San Juan de Morros: San Juan Pronaos
Valencia: (M) *Validivar Lodge
Valera: Menes Chapter

ZIMBABWE (3)

Harare: Flame Lily Pronaos



ROSICRUCIAN ORDER

THE PURPOSE OF THE ORDER

The Rosicrucian Order, which exists throughout the world, is a nonsectarian 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 acronym) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation, write a letter to the address below and ask for the free booklet, **The Mastery of Life**.

Address Scribe S.P.C.:
Rosicrucian Order, AMORC • 1342 Naglee Avenue, San Jose, CA 95191, U.S.A.
or call toll-free 800-882-6672 from U.S. or Canada

AMORC® Order Form

1297

Please allow 10 business days for delivery (overseas may take longer).

Item	Quantity	Description (size, color, etc.)	Unit Price	Total Price

Direct your order to:

Alexandria Catalog Sales
Rosicrucian Park
1342 Naglee Avenue
San Jose, CA 95191-0001

*Credit card holders may order toll-free
on our Alexandria Catalog line. 1-888-767-2278*

Sub Total	
CA residents add sales tax	
Shipping Charges	
Membership Dues	
Donations	
TOTAL	

Ship my order to: (PLEASE PRINT)

PLEASE SEND CATALOG

Name _____ Amorc Key No. _____
(LAST) (FIRST) (MIDDLE)
 Address _____ City _____
 State _____ Zip or Postal Code _____ Country _____

PLEASE NOTE: Complete this order form and mail with your payment. Payment must be in the form of a check drawn on U.S. or Canadian banks or International Money Orders denominated in U.S. dollars. Overseas orders by CREDIT CARD ONLY. DO NOT SEND CASH. California residents please add applicable sales tax for your area.

EXPRESS DELIVERY: (Domestic U.S. only)
 For 3-Day delivery add \$5.00 to the standard shipping charges. Overnight delivery now costs \$15.00-\$50.00 depending on zone and weight. *To arrange for this service, you must call us before noon Pacific Time.* Street addresses only, please. No P.O. Boxes for express delivery.

U.S./Canada Shipping Charges

\$0-\$14.99	\$4.95
\$15-\$24.99	\$5.95
\$25-\$49.99	\$6.95
\$50-\$74.99	\$7.95
\$75-\$99.99	\$8.95
Over \$100	\$9.95

Add \$1.00 postage for each \$25 additional purchase over \$100.00. Jewelry items maximum \$9.95 shipping.

OVERSEAS DELIVERY

Your credit card will be billed for actual freight costs.

Method of Payment (Do not send cash):

Check or money order payable to AMORC Funds
 Credit card: VISA Mastercard American Express Discover Card

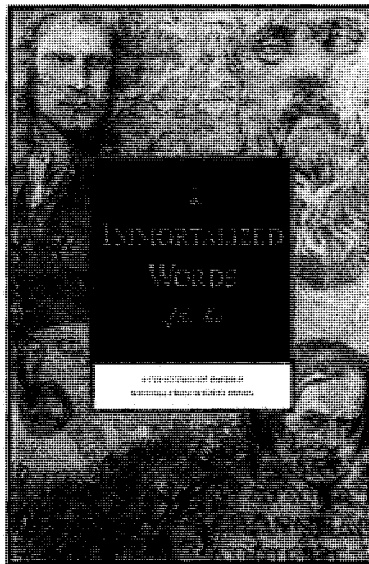
CREDIT CARD NUMBER _____ EXPIRATION DATE _____

NAME AS IT APPEARS ON CARD _____ SIGNATURE _____

New Edition Just Released

Ptah-hotep
Lao-Tse
Buddha
Herodotus
Socrates
Aristotle
Epicurus
Cicero
Lucretius
Seneca, the Younger
Epictetus
Marcus Aurelius
Plotinus
St. Augustine
Mohammed
Avicenna
St. Anselm
Moses Maimonides
Roger Bacon
Jan van Ruysbroeck
St. Thomas Aquinas
Meister Eckhart
Thomas á Kempis
Nicholas Copernicus
Paracelsus
Michel de Montaigne
Sir Francis Bacon
Johannes Kepler
Jacob Boehme

The
IMMORTALIZED
WORDS
of the Past



Thomas Hobbes
Johann Amos Comenius
René Descartes
Thomas Vaughan
Baruch Spinoza
John Locke
Nicolas Malebranche
Sir Isaac Newton
William Penn
Gottfried Wilhelm Leibnitz
George Berkeley
Benjamin Franklin
David Hume
Johann Gottfried von Herder
Pierre Simon La Place
Johann Gottlieb Fichte
Sir Humphry Davy
Arthur Schopenhauer
Thomas Carlyle
Auguste Comte
Honoré de Balzac
Ralph Waldo Emerson
Ludwig Andreas Feuerbach
Charles Darwin
Sir William Crookes
Ernst Haeckel
John Fiske
Elbert Hubbard
Albert Einstein

On this tenth anniversary of the passing of former Rosicrucian Emperor Ralph M. Lewis, the Rosicrucian Order, AMORC, has just published a new edition of *The Immortalized Words of the Past*—the last AMORC book prepared under his direction. In many ways *Immortalized Words* represents the culmination of Frater Lewis' lifelong study of philosophy and the great philosophers.

In the preface to the first edition, Frater Lewis wrote: "The greatest wealth that a civilization has is not alone its buried natural resources . . . The advance of mankind is determined by relation of the past to the present, and which also is often a prescience of the future. There is a touch of the divine, of *immortality*, in the preserved works of the great thinkers of the past. At least they gave us a foundation upon which to stand to envision a tomorrow."

This collection of inspired writings represents the vast body of knowledge reflecting the advancement of humanity through the ages. Presented in

chronological order so the reader may discern the pattern of civilization, each excerpt is accompanied by a brief biographical sketch of its author.

Some of these enlightened personalities were honored during their lifetimes as great statesmen, scientists, and educators, while others, forced by circumstances to work at menial tasks, stole precious moments to write down the knowledge they received through the influx of Cosmic Illumination. Many of these courageous thinkers struggled against persecution by dogmatic, narrow-minded authorities, suffering poverty, imprisonment, and death through their efforts to bring the light of truth to the world.

The collected works of the individuals included in *The Immortalized Words of the Past* would fill many volumes, but within this book you will find the quintessence of philosophical, metaphysical, and scientific thought. You will be guided through a fascinating journey of the mind and spirit as you experience the wisdom revealed by those who pioneered the highest avenues of human expression.

501950 • \$12.95 • Paperbound • 293 pages

The Secret Teachings of Masters from the Far East

This is a translation of Tibetan writings by a special person, Dalai Lama, over 2,000 years ago. The tracts were given originally to the initiates of the religion of Tibet for their private use. Now you can have this special, uplifting experience offered by the ancient masters. This is a spiritually written work that you can turn to again and again for spiritual aid, comfort, and enlightenment.

Handsomely bound and detailed in gold, this book makes a wonderfully inspired gift.

501620 \$16.95 hardbound 96 pages

