

# ROSIKRUCLAN

T I G E S T

## TIBET

*An Ancient  
Culture  
Revealed*



Photo © Heinrich Harrer, all rights reserved.



**THE STORY BEHIND HEINRICH HARRER'S PHOTOS**

# TREASURES FROM

## 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 reposing lion, a solar animal. Under the name "Herakhty," 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.

RC 2977



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

# ROSI-CRUCIAN DIGEST

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EDITOR  
*Robin M. Thompson*

ASSISTANT EDITOR  
*Richard W. Mashea*

LAYOUT & DESIGN  
*Alan Thurman*

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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 Aufschnaiter 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 Aufschnaiter 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

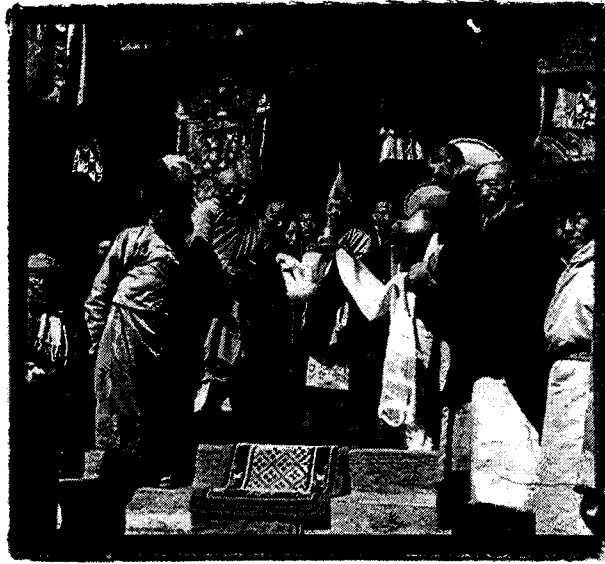
a few beggars holding out their hands for alms," wrote Harrer.

In a city rarely open to visitors, Harrer and Aufschnaiter 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

and friend to the young Dalai Lama.

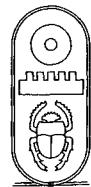
Tibet's secular and spiritual leader, the then-teenage Dalai Lama, was very interested in learning about the outside world. Harrer recounts how Tibet was so sheltered that when they first met, the Dalai Lama thought the world was flat. Today, His Holiness the Fourteenth Dalai Lama, calls Harrer both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



**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.

*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." △

# NORTH AMERICAN ROSICRUCIAN CONVENTION

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

• AUGUST 13-16 • 1998 •



Our worthy Emperor 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.

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Registration	\$110.00	\$80.00	_____
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Banquet (Buffet Style)	50.00	37.00	_____
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TMO Membership & Associate Initiation	37.00	29.00	_____
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Please pay by cheque (made out to the North American Convention) or by Visa:

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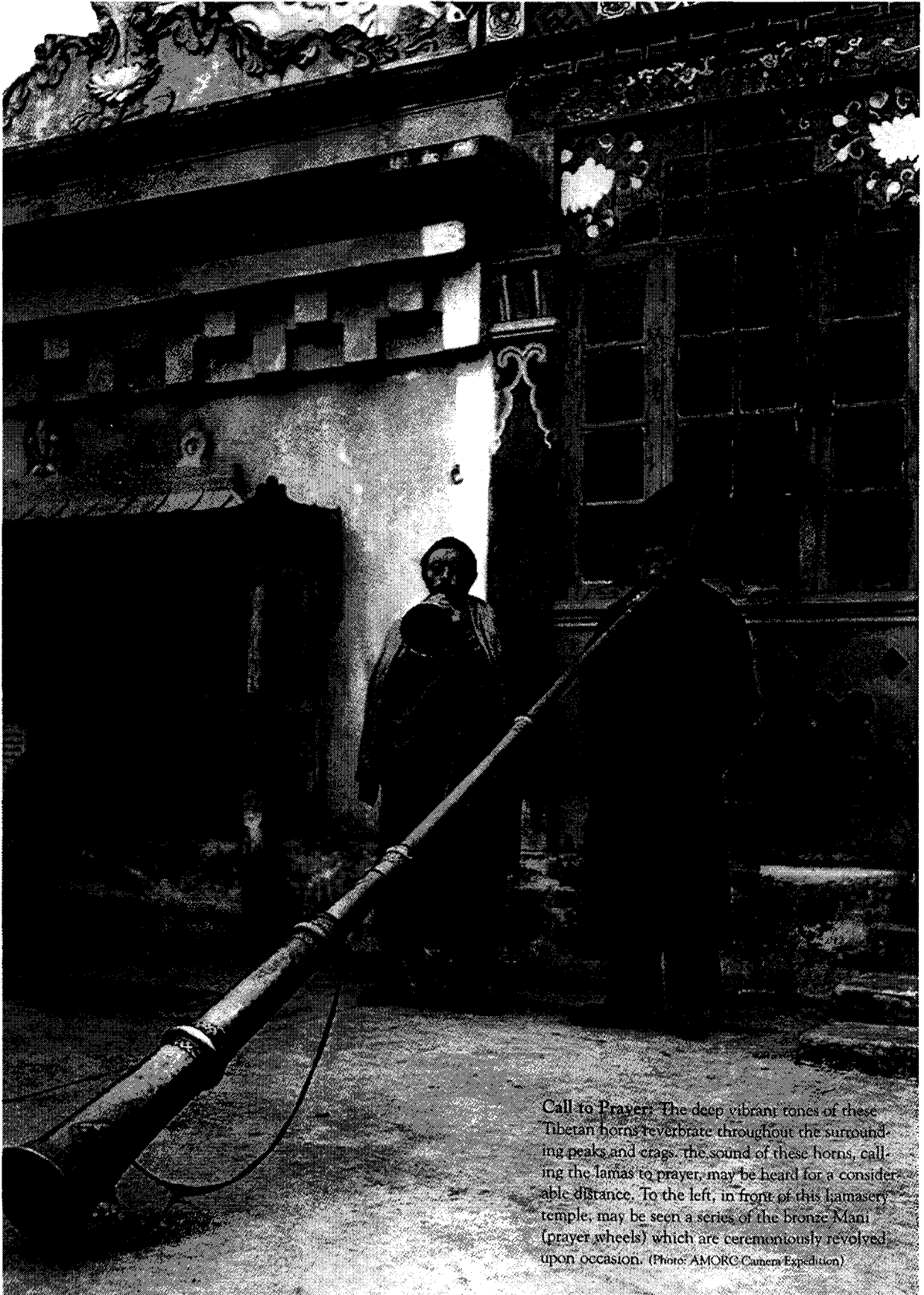
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Mail to: North American Rosicrucian Convention, c/o Toronto Lodge, AMORC,  
 831 Broadview Avenue, Toronto, ON M4K 2P9.

**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: AMORO/Cameria 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.

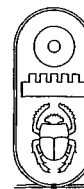
Our spirits ascended as we did. The cool clear air, combined with the fragrance of lush vegetation and moist earth, was invigorating after the heat and dust of the lowlands. We sensed adventure ahead and our imaginations responded.

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.

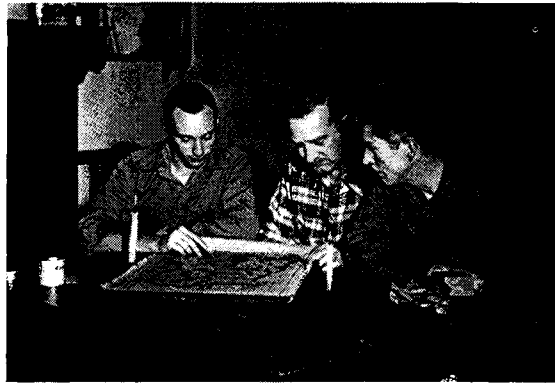
In the high mountains the vegetation was sparse, but as the road occasionally descended into valleys the temperature rapidly changed and the whole landscape seemed transformed. We were passing through a heavily forested tropical land. There were giant teakwood and rubber trees whose limbs were festooned 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 abounds 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.

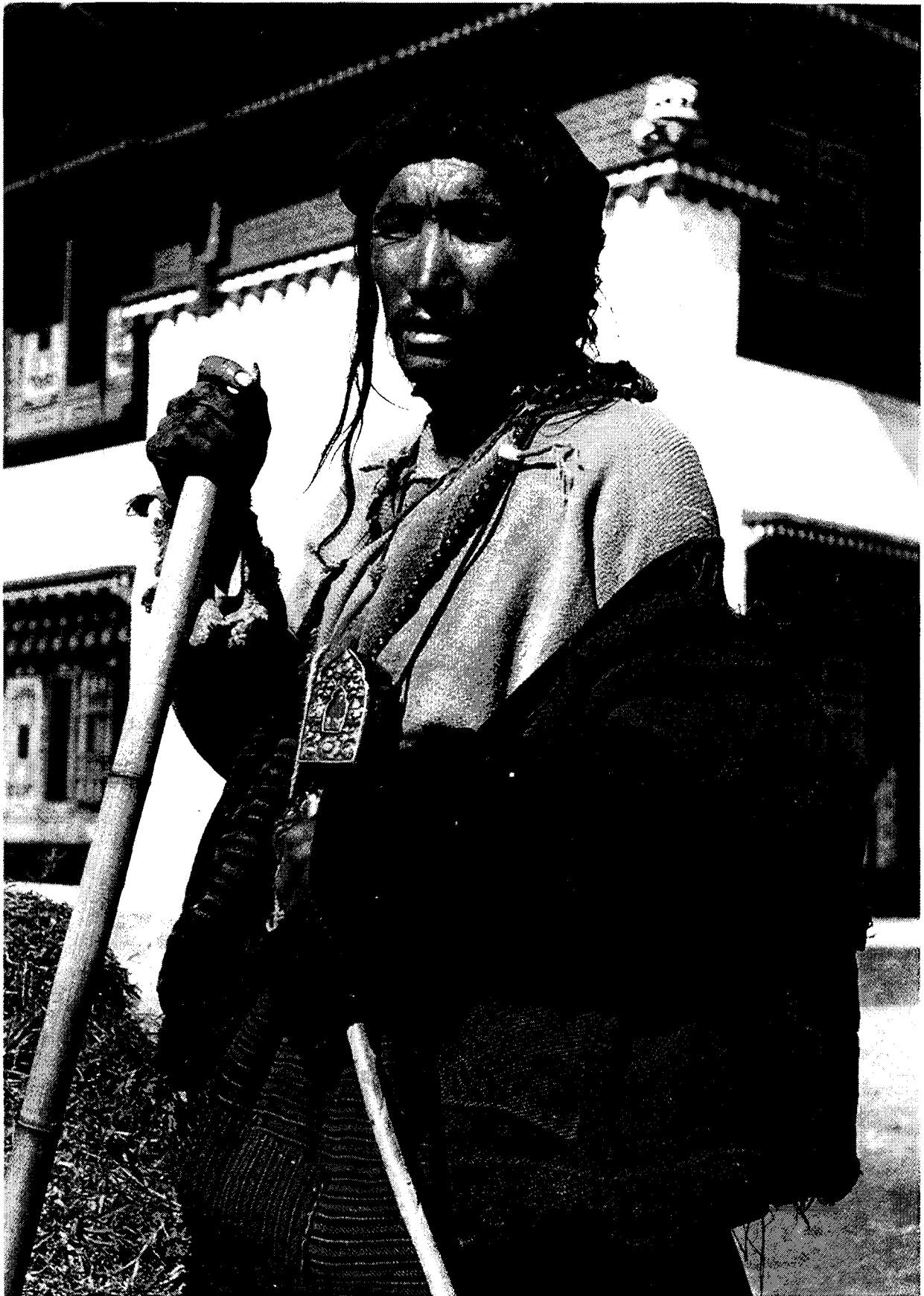
### Sikkim

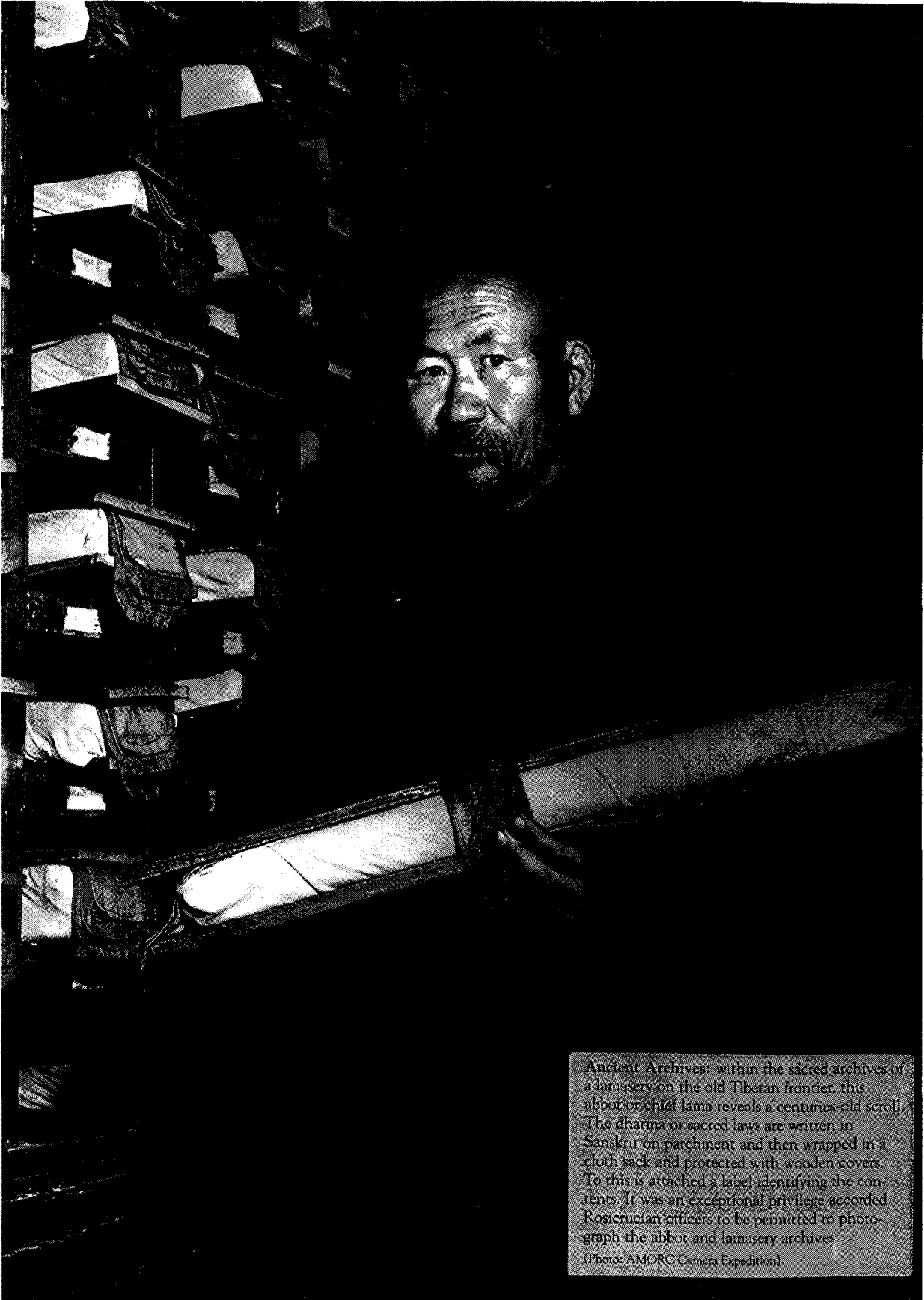
At last, the frontier of Sikkim! A raging river constituted the boundary. A rickety bridge spanning the deep chasm allowed for just one vehicle to pass at a time. Here we had to regis-



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 trekked through the ice (mountain passes) of the Himalaya from Tibet. At this bazaar in Gangtok, Sikkim, portal to Tibet, he carries 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 Rosicrucian 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.

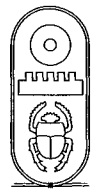
Outside of town some of these men and a few women were huddled about a communal campfire, resting their backs against huge bales unloaded from the burros. These bales also served as windbreaks. The unfettered little burros, hard-worked animals, grazed nearby. The Tibetan children, barefoot and with tousled 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.

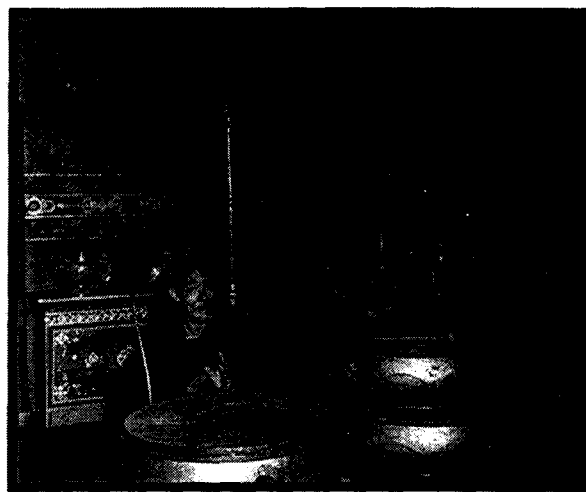
The palace of the Maharajah of Sikkim is but a short distance from Gangtok—on an eminence overlooking a beautiful valley with terraced farms and their clusters of thatched-roofed buildings. As a customary gesture to his subjects and to his traditional religion of Lamaism, he has built an impressive lamasery 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.

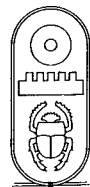
#### Inside A Lamasery

*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 *dhama* (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.

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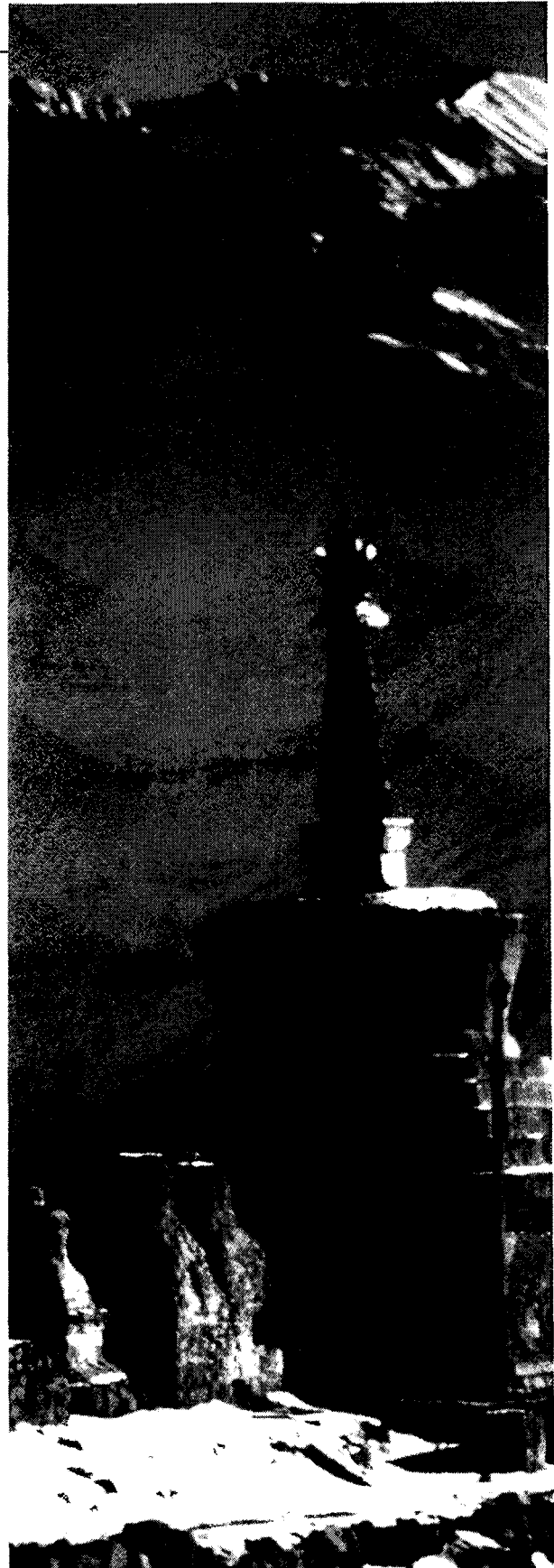
# BARDO THÖDOL “THE TIBETAN BOOK OF THE DEAD”

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.

**A**N 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, separative 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 . . ."<sup>1</sup>

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, Pärvati. 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."<sup>2</sup>

## 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, Prajñāparamita, 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.<sup>3</sup> 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.<sup>4</sup>

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.

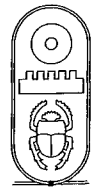
The vital-airs or vital forces serve as a “psycho-physical link,” so to speak, which joins the individualized aspect of consciousness with the cosmic or universal aspect of Consciousness, the microcosmic with the macrocosmic, or the part to the whole.

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*,<sup>3</sup> (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,<sup>6</sup> 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."<sup>7</sup> To aid us in achieving this noble, enlightening state is the goal of all genuine mystery schools, East and West.

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Footnotes:

<sup>1</sup> Zimmer, Heinrich, *Indian Myths & Symbols in Indian Art & Civilization*, (Princeton University Press/Bollingen Series: Princeton, N.J., 1946), pp. 24 & 98.

<sup>2</sup> Evans-Wentz, W.Y., *Tibetan Yoga and Secret Doctrines*, (Oxford University Press: London, England, 1976), p. xxvii.

<sup>3</sup> Evans-Wentz, W. Y., *The Tibetan Book of the Dead*, (Oxford University Press: London, England, 1960), pp. 214-216.

<sup>4</sup> Evans-Wentz, W.Y., *Tibetan Yoga and Secret Doctrines*, p. 157.

<sup>5</sup> Evans-Wentz, W.Y., *The Tibetan Book of the Dead*, p. 190.

<sup>6</sup> Evans-Wentz, W.Y., *Tibetan Yoga and Secret Doctrines*, p. 220.

<sup>7</sup> *Ibid*, p. 38.



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

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*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

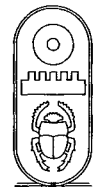
In order to learn how we may free ourselves from fear, let us first examine the subject of fear from a mystical approach.

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.

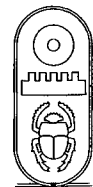
The storms of life may rage about us, but we can always gently turn within, to the inner kingdom of peace, and from its inner windows we will view the storm with peace and tranquility of consciousness.

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***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.***

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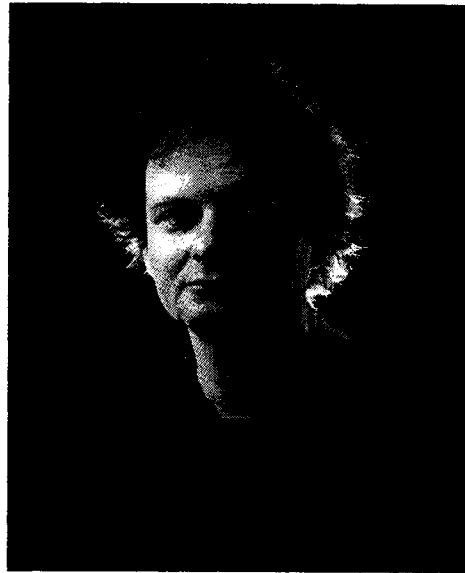


# Imperator Installs Grand Master in Czech Republic

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-



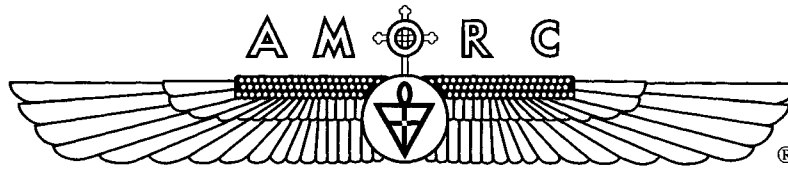
acoustics. For five years he served at Prague's Radio and Television Research Institute, and then for 12 years performed as a musician (keyboards) at Prague's "Semafor" Musical Theatre. Later Frater Eben became a self-employed computer specialist, typographer, and typesetter. He has been employed at 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.

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December 31, 1997

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# WORLDWIDE DIRECTORY of the Rosicrucian Order, AMORC

as of November 1, 1997

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**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).

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**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).

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**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)**

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**Australian Capital Territory:**

**Canberra:** Canberra Pronaos

**New South Wales:**

**Armidade:** 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: Belénos 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  
Buritizinho: 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;  
\*Leopoldinense 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  
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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  
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Araraquara: Araraquara Pronaos  
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Atibaia: Atibaia Pronaos  
Avaré: Avaré Pronaos  
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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  
Jacaré: \*Jacaré Lodge  
Jundiá: Jundiá 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

**Sergipe:**  
Aracaju: Aracaju Chapter

**Tocantins:**  
Gurupi: Gurupi Pronaos  
Palmas: Palmas Pronaos

#### **BURKINA FASO (4)**

Banfara: 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

Douala: (M) \*Kut Hu Mi Lodge; \*Moria El Lodge & Pronaos; Wouri Pronaos  
Ebolowa: Reflexion Pronaos  
Edéa: \*Salomon Lodge & Pronaos  
Eséka: Mont Carmel Pronaos  
Garoua: \*Ra Ma Lodge & Pronaos  
Kribi: \*Océan de Lumière Lodge  
Kumba: Kumba Pronaos  
Limbé: Fako Pronaos; Sator Pronaos  
Maroua: Kaliao Pronaos  
Mbamayo: Le Nyong Pronaos  
Ngoundéré: Mont Sinai Pronaos  
Nkongsamba: Esoa Pronaos  
Yaoundé: (M) \*Aristote Lodge & 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)

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-Teignin 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:** Khepty 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  
**Pronaos:** Raymond 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:** Ostris 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  
 Obgomosh: 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 LodgeNorthmead: Kether-Ra Pronaos  
Pretoria: Pretoria Pronaos**SPAIN (12)**Alicante: Isis Pronaos  
Badajoz: Badajoz Atrium  
Barcelona: (M) \*Ramón Lull 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 &amp; 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)  
Bienna: 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 &amp; Pronaos (4)

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

Sion: Gladys Lewis Pronaos (4)  
St. Gallen: St. Gallen Atrium (5)  
Winterthur: Winterthur Atrium (5)

Zürich: \*Zürich Lodge, Pronaos &amp; 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: Zanoni 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) \*Armonia 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



**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**.

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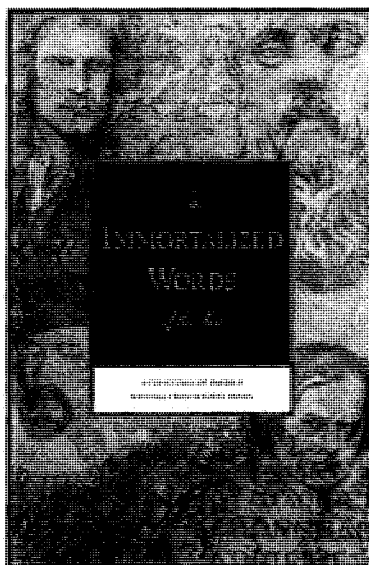
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Roger Bacon  
Jan van Ruysbroeck  
St. Thomas Aquinas  
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Nicholas Copernicus  
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Gottfried Wilhelm Leibnitz  
George Berkeley  
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David Hume  
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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.

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