

Rosicrucian Digest

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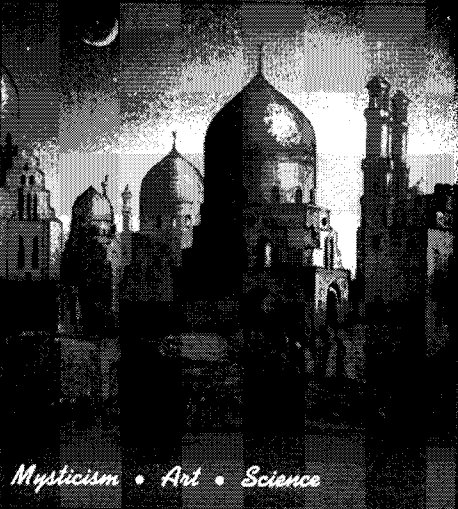
PROSPICE • RESPICE
(looking forward, looking back)

**ROSICRUCIAN
DIGEST**



**ROSICRUCIAN
DIGEST**

JUNE, 1946 • 25¢ per copy



Mysticism • Art • Science

MYSTICISM • ART • SCIENCE



Treasures from our Museum

Apis Bull Mummy

Mummified Apis-Bull head — 19th Dynasty

RC 367

The Rosicrucian Egyptian Museum has at least two artifacts in its collection which are linked to the life of the famous archaeologist Howard Carter: a ring bearing Tutankhamun's name (RC 686), which Carter discovered in the king's tomb in 1922; and the mummified head of an Apis-bull, (RC 367) featured in this article. Dating from the 19th dynasty, the Apis-bull head is over three thousand years old. The head is carefully wrapped in linen, to which has been fastened inlaid eyes of obsidian and glass.

The Apis-bull was the object of special reverence in ancient Egypt. It represented the god Ptah, the deity who presided over procreation and artistic creativity. This bull was considered the manifestation or "living image" of the god's attributes of strength, fertility, and vigor. Additionally, in Gallery C there is a limestone relief fragment from the 13th century B.C., showing religious rituals being performed in the Apis-bull's honor (RC 2068).

The Museum's Apis-bull was originally discovered in the Saqqara desert region at a shrine called Serapeum, the traditional burial site for these animals. The mummified head was purchased from the Cleveland Museum of Art, which had obtained it with the assistance of Carter at an English auction in 1921. Besides being a world-famous archaeologist, Carter also worked as an art dealer and agent for museums.

With the help of Kenneth Bohac, curatorial assistant at the Cleveland Museum of Art, I was able to learn more about the history of our Apis-bull. After being unearthed at Saqqara, it was acquired by Lord William Amherst (1835-1909), an enthusiastic antiquarian who assembled one of England's



Photo: Sue Tallio

finest private collections of Egyptian artifacts during the late 19th century. He often traveled to Egypt in quest of fine art and sponsored excavations at Amarna and Aswan.

Moreover, Lord Amherst played a key role in Carter's career choice. While a teenager, the future discoverer of Tut's tomb was given permission to tour Amherst's collection at Didlington Hall in Norfolk. The estate was celebrated for its extensive gardens that were guarded by massive statues of the lion-goddess Sekhmet. It was while studying the artworks at Didlington Hall that Carter fell in love with the realm of the pharaohs. Years later he reminisced that his visits to this private museum "aroused my longing for that country. It gave me an earnest desire to see Egypt."

It was only natural that Carter retained his interest in the collection that had first inspired him. After Amherst's death, Carter helped Sotheby's auction firm sell the Didlington Hall collection. Trusted by museum officials and collectors throughout the world as a connoisseur of ancient art, he bought a number of Amherst's artifacts on behalf of the Cleveland Museum, among them the mummified Apis-bull's head that eventually was sold to the Rosicrucian Egyptian Museum.

—David Pinault, M.A.
Acting Curator
Rosicrucian Egyptian Museum



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

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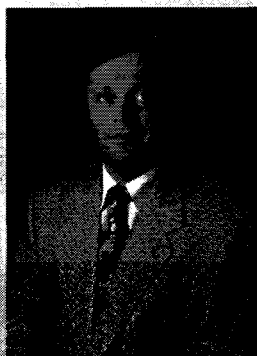
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PRAYER PRAYER PRAYER



by Christian Bernard, F.R.C.
Emperor of the Rosicrucian Order, AMORC

PRAYER IS an integral part of a spiritual technique whose implementation justifies itself in the desire to raise one's soul toward the Divinity. If the process of prayer is set into motion by the accumulation of specific oral or mental formulas expressing a feeling of the soul, it seems possible to apply the Law of the Triangle to this mystical process.

Thus prayer may be defined as three points, the first being *the desire* manifested in and by the intention. In other words, we may consider that the expression "to pray" describes a mystical process which allows prayer to be set into motion by a legitimate desire. This soul desire constitutes the original motive without which the setting into motion of the process of prayer cannot perfectly and fully manifest. Also, this desire must, in its essence, be focused by consciousness into a more tangible impression within the grasp of human understanding. This focusing is expressed in the intention, an analysis of which justifies or does not justify the setting into motion of the process of prayer.

The nature of this intention must be as pure as possible so as to confer upon prayer a truly intense and solemn expression. It must vibrate in harmony with the qualities required from an intention whose sincerity and simplicity are solid foundation pillars. In this way, the legitimate desire to pray will focus into a pure intention, the very nature of which will constitute the inner impulse necessary for setting into motion a desired and thought-out prayer. Also, the affirmation "the desire to pray is already a prayer" perhaps reveals a message of hope in this slow process in the realm of divine blessings.

THE INVOCATION

The second point of this triangle formed by prayer is *the act*, the act made manifest in and by the invocation. If our first point, the intention, or the desire, constitutes the initial impulse without which prayer cannot be set into motion, the second point is made manifest in and by an invocation whose expression can be either oral or mental. "The intention stimulates the self into a fixed direction," and we can consider that the invocation, in its semantic meaning and in its form, reflects and justifies this same direction. Consequently, the general meaning of the invocation implies an intimate relationship with the intention which actuates it, and the expression given to this invocation will be either oral or mental, according to the nature of the inner calling. Certain prayers seem to express gratitude, confession, or intercession more particularly. In the prayer of gratitude, the self bows to the majesty of the Divine and humbly expresses its joy for the privilege of experiencing this godlike self-consciousness which its remarkable nature confers upon it. The confession of the mystic generally develops into remorse, the purpose of which is to express regret for having offended the Divinity by violating certain moral ideals. The intercession is directed to the one who has the power to give, so that, according to his decree, the supplicant will gradually be armed with the courage, strength, and virtues necessary for the accomplishment of a greater service.

The special orientation imparted to the content of the invocation depends on a definite intention, and the initial qualities of the intention seem to determine the emotional intensity displayed in this same invocation. Thus, engaging in prayer through invocation corresponds to an intimate and secret act whose value is only real to the soul personality of the petitioner. The value of the act then slowly blossoms forth in the full exaltation of the self toward higher realms, whose portals let the splendor of cosmic communion filter through. It is there that the third point of the triangle makes itself manifest: *the state*—the state expressed in and by communion.

The setting of words into prayer, called the act, symbolized by the second point of the triangle, born from the first point (the desire), gives birth to a spiritual state corresponding to a close communion between the self and the soul personality or, depending upon intensity, to a temporary fusion of the self with the soul personality.

The sublime exaltation of the being toward such planes of consciousness implies entering the silence or a release from all realities other than those we are concerned with in prayer. This mystical solitude requires a total surrender of the will to Cosmic Intelligence so as to become fully aware of the soul's activity. Then, freed from limiting concepts of time and space, the whole being shall temporarily renounce the illusionary finite world to participate in the infinite reality of the Heavenly Kingdom.

The stirring process of prayer, symbolized by the three points of the triangle—the desire, the act, and the state, expressed in and by the intention, the invocation, and the communion—is merely the development and perhaps arduous expression of an inner state which every praying mystic triggers and experiences within a lapse of time ranging from a fraction of a second to minutes.

Fratres and Sorores, before closing this discourse I would like to share with you three prayers reflecting the aspects of this process: *gratitude, confession, and intercession.*

EXAMPLES OF PRAYERS

The first prayer is by St. Augustine, a 4th-century bishop. It expresses gratitude:

Lord, when I look upon my own life, it seems Thou hast led me so carefully and so tenderly that Thou canst have attended to none else. But when I see how wonderfully Thou hast led the world and art leading it, I am amazed that Thou hast had time to attend to such as I.

The second of these prayers is by Zoroaster, the founder of the ancient Persian religion who lived around the 6th century B.C. This prayer indicates a sincere remorse:

*All that I ought to have thought
and have not thought;*

*All that I ought to have said and
have not said;*

*All that I ought to have done and
have not done,*

*All that I ought not to have
thought and yet have thought;*

*All that I ought not to have spoken
and yet have spoken,*

*All that I ought not to have done
and yet have done;*

*For these thoughts, words, and
works, pray I for forgiveness and
repent with penance.*

The third is a prayer of intercession by Dr. Reinhold Niebuhr. This request reveals great wisdom:

*God, grant us serenity to accept
what cannot be changed;*

*Courage to change what should be
changed;*

*And wisdom to distinguish the one
from the other.*

In the words of Jesus, the greatest Master of prayer: "The one who prays with great sincerity for the happiness of others shall himself obtain happiness, and the one who prays for enlightenment to be granted to others shall receive enlightenment himself. Thus he will open the door to a more expanded consciousness, which is Unity and Love."

EXPERIMENT

Let us unite our highest thoughts for a few moments to serve the noble ideal of peace. In the privacy of our sanctums, let us join in a simple and brief visualization which will constitute a bright light on the earth and a support for the positive forces working toward peace everywhere.

Visualize the earth as a whole, as a globe. And then visualize a beautiful white dove—the dove of Peace—flying over the earth and creating large circles of light around itself—circles which transform themselves into greater happiness, symbolized by all the things you love: millions of flowers, multicolored hearts, stars, and all the symbols you are fond of, gently falling upon the earth. And then visualize the millions of people who live on this healthy and lovely planet. They are happy—smiling at one another and getting on well together, without race or nationality discrimination, without political differences, for their politics are only those of mutual understanding, tolerance, and altruism.

Fratres and Sorores, let us strive to work for peace, peace between nations and within nations, peace between people and within people; for we must never forget that the peace we must first acquire is that of the heart, or *Peace Profound*.

Δ

PRAYER

JOIN ROSICRUCIANS, FAMILY MEMBERS, FRIENDS, & GRAND MASTER KRISTIE E. KNUTSON, S.R.C.,
TO EXPERIENCE

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AND ROSICRUCIAN NEW YEAR AT THE GREAT PYRAMID



You are invited to an extraordinary event and a once-in-a-lifetime private tour through Ancient Egypt.

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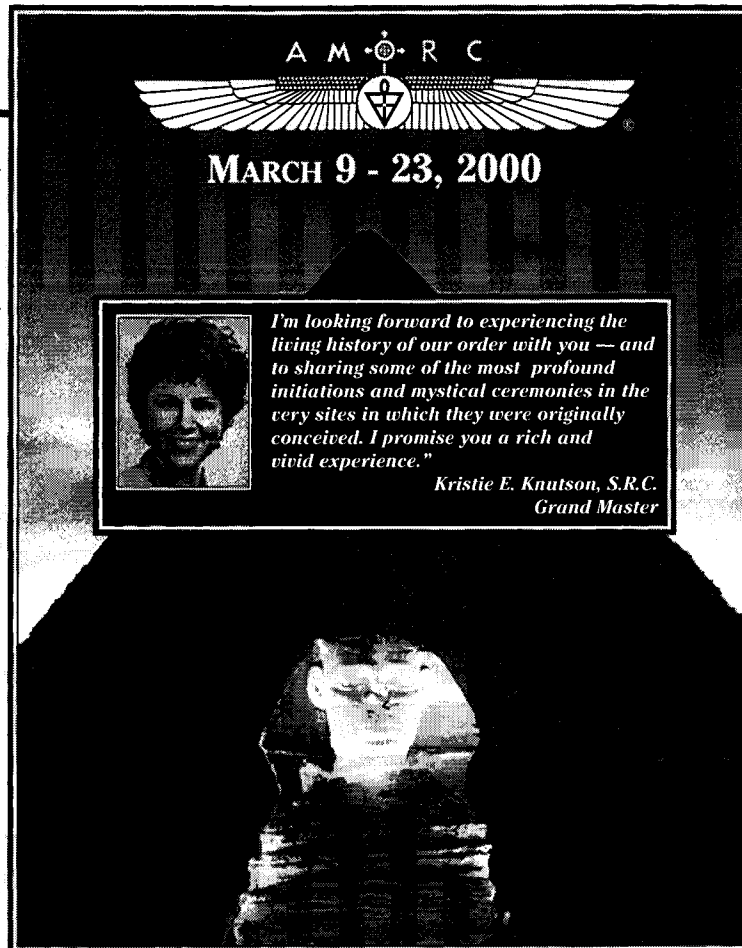
vital contribution to metaphysical and philosophical thought.

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MARCH 9 - 23, 2000



I'm looking forward to experiencing the living history of our order with you — and to sharing some of the most profound initiations and mystical ceremonies in the very sites in which they were originally conceived. I promise you a rich and vivid experience."

*Kristie E. Knutson, S.R.C.
Grand Master*

Initiation Inside The Great Pyramid

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Since thousands of our readers have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator (1915-1939) of the present Rosicrucian cycle, we occasionally reprint one of his outstanding articles so that his thoughts will continue to be represented within the pages of this publication.



Creating Your Future

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

THIS is undoubtedly a period in the lives of many thousands of persons when the past becomes a memory and the future looms as a serious question mark. Such persons seem to feel that they are standing on the edge of a great abyss. Back of them are fields, mountains, and valleys over which they have traveled with more or less safety and with considerable pleasure and happiness mingled with periods of sorrow and grief. These now seem inconsequential as they face the great abyss before them filled with the terror of the unknown and presenting a serious obstacle to their future progress.

As they face this wide chasm, it seems that nothing but a miracle will help them to get across the great open space and prevent them from falling into the dark recesses below, thus bringing an end to their careers.

In the early days when the pioneers first traversed this continent in an attempt to reach the gold fields and fruitful valleys of California, there were many occasions when hordes of them in covered wagons and on foot came face to face with similar situations. It seemed that the journey's end was at hand and yet the goal of their desires was far from them. For days, they camped at the edge of an abyss or canyon and wondered

how they would ever cross that great space with its depths of thousands of feet, and continue their journey on the other side toward the distant goal. They were face to face with real engineering problems, and yet had neither the skill nor the materials with which to bridge the gaps.

The history of the progress of the pioneers shows that eventually these groups found a way of getting to the other side and continuing westward, and their success will ever be a monument to the prowess of the human mind. Ingenuity, prayers to the Cosmic for inspiration, determination, will power, and an undaunted faith in Providence helped them to solve their problems.

Visualization

They could not turn backward, for they had been months on their way and had traversed desert spaces where there was neither food nor water, and their supply of these things being exhausted meant that they must either go onward or remain where they were and starve. Surely, these persons faced greater obstacles than do the thousands of persons today who think that their problem is one that cannot be solved.

Crossing the Abyss

The abyss which these persons face at the present time is a mental one and not a physical one. The obstacles which they have to overcome are more mental than physical in every sense. It is undoubtedly true that these persons stand on a material rock and at the present moment have material obligations and conditions to contend with, but the great chasm that lies between them and the future progress in their lives is not a material one that must be bridged with material things.

The incentive that encouraged the early pioneers to face their problems and solve them was the fact that the future was quite definite and appealing, and in every way alluring. They had no doubt about the joy, the happiness, and success that awaited them if they could cross the great abyss. It was this picture of future prosperity and the enjoyment of the greatest blessings in life that strengthened their determination to solve their problems.

The thousands today who feel depressed and who stand at the edge of the abyss in doubt and hesitancy do not have the alluring picture of the future that would encourage them to meet their problems. They cannot see a bright and happy future and they cannot see the goal of their desires waiting for them just beyond the horizon.

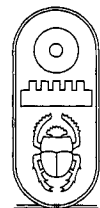
For this reason, they hesitate and wonder whether the effort to overcome the present obstacles is worth while, and whether anything in the future is worthy of supreme sacrifice at the present time. This is where they are in error. And this is really their greatest problem, for they must remove from their minds the doubt about the future, and they must have a glorious picture of what lies beyond in order that they may be strengthened to tackle their present problems and overcome them.

The early pioneers knew nothing of the future except through the reports that had reached them and the pictures they had built in their minds. For many months before they started from their Eastern homes and during the many months of suffering and privation while traveling, they had recreated, repainted, and rebuilt the mental pictures of what the future held. In their hours of loneliness, privation, cold, hunger, and intense suffering from storms and other conditions, they eased their bodies and their minds by rejecting the past and the present and living mentally in the beautiful picture of the future which their minds preserved and held before them as a rich reward for all suffering and effort.

The future became so real to them, so actual, so near, and so tangible in its every element that they were able to bridge the gap of the present and move out of the past into the future in the twinkling of an eye. Their daydreams and their night dreams were lived in the land beyond the horizon where everything would be what they had made it in their mental pictures. They created homes, new estates nestled in fertile valleys or on the side of picturesque hills. They filled caskets with gold and boxes with fruit.

They visualized new life, new strength, temperate climate, and an abundance of the necessary peace, happiness, and contentment. They enjoyed these things daily, and hourly before they ever reached the Western border. They were making a new world in their minds and this new world constituted their future. As the picture was completed and all of its marvelous details finished, they drew themselves into that picture and became living, vibrating parts of it so that nothing of the present, no obstacle, no barrier, no chasm could prevent them from stepping from the present into the future and realizing all that they had visualized.

In the same manner must the present thousands of hesitating, doubting individuals create a new future and a new life beyond the present horizon. They must look upon all of the sufferings and the joys of the past as mere experiences enabling them to select the good from the bad as elements to put into the new picture, the new future, and the new life. Every experience has its lesson, every one of the joys



and sorrows of the past and of the present are but illustrations to teach us what we should create and what we should not create for the future.

Actual Realization

The future for each of us can be precisely what we make it. But we must not wait until we are in the future or until we stand in the new valley of the new land, and then begin to make our plans for the estate, the home, the gardens, the orchards, the mines out of which we shall draw our wealth and our necessities. We must visualize each detail, paint each part of the picture, and keep adding to it our dreams and meditations until it becomes a living thing in our lives not of the future but of the present. We should look upon ourselves as standing at the very border of this picture about to step into it, and to begin to enjoy all that we have created.

If we do this, the obstacles that now seem insurmountable and which appear to rise before us will be overlooked and negated in our ambition, our determination to step across the borderline from the present into the future, and live in the picture we have made. Such visualization and creating gives us not only the allurements and fascination which is tempting but the urge and determination, the faith and the power, to go beyond the present obstacles.

There is no limitation to what the mind can create in its imagings. No castles are too high, no homes too large, no estates too great, and no parts of the country too beautiful or too bountiful for the mind to visualize. The world is yours when it comes to painting mental pictures of what you want and what you should have. Furthermore, the history of civilization proves that there is no limitation to our material creation of the things we have visualized. The whole history of humanity's achievement since the beginning of the world proves that what we have mentally visualized, we can bring into actual realization.

Yesterday's dreams that seemed vague, indefinite, and impossible are surprisingly presented to us today in concrete realities. We awaken from our state of doubt and incredulity to realize that while we questioned and hesitated some other master mind turned a dream into reality and the impossible things of the dreamer are the material things offered to us today. And as we analyze the creations of men and women and their accomplishments, we are impressed

with one great outstanding fact: namely, that the person who never dreamed or never painted a mental picture did not create in the world of realities a single thing.

Follow Your Vision

Around us are those who have accomplished and built for themselves the things they are enjoying. There are the others who are in want or are without even the actual necessities, who had no vision, who never attempted to create in their own minds a single thing but had depended upon the creations of others and the gifts that might come to them through charity.

Which do you want to be, the creator of your life and the builder of the things you want to enjoy, or the one who must take what is left over in the bounties of the lives of others and which are given in exchange for the hardest labor or denied to you altogether? Do you want to be the serf and the hireling who accepts at the hands of a master the things he has made and he no longer wants or the things he in a charitable mood is willing to share with you partially or incompletely? Or, do you want to be the creator and make the things you want and bring them into realities in your life so that you are not dependent upon anyone or anything except the great creative power that resides within you?

God has given you the same creative power that He possesses, and God has made you equal with Him in making this world beautiful and happy for all living creatures. This gift is your birthright and you alone determine whether you shall use the power or ignore it.

Come, step back from your close view of the obstacles that seem to surround you. Close your eyes to them for a while and create a new picture. Leave the past and the present out of your consideration and make a new life, a new day, beginning with tomorrow. Build it up part by part in your mind and in your conversations and contacts with those around you until you have a perfect picture of the future that is just beyond today's horizon. Then step forward bravely into this picture; and with determination start your journey along the line that leads to the new estate, the new home, and the new pleasures of life. You will find yourself master of the picture and of those realities, and you will find in it the greatest happiness and rewards, and every effort, every thought devoted to it. △

The Law of AMRA

Its Spiritual Significance

by Edward F. Elton, F.R.C.
AMORC Grand Councilor, Rocky Mountain Region

THE LAW OF AMRA is fundamental to all mystical work and is a very important means to promote spiritual development. By understanding and applying the law of AMRA to its fullest extent, we are using one of the most powerful methods of directing our own spiritual development.

AMRA is a mysterious law. Its formulation is deceptively simple and it receives little if any attention in the Rosicrucian monographs. It is even omitted from some of the early editions of the *Rosicrucian Manual*. Yet, its spiritual importance is strongly implied in some of our ritualistic work.

The 1978 edition of the *Rosicrucian Manual* gives this statement of the law of AMRA: "If you petition for special help and your petition is

answered, you are obliged, by the law of AMRA, to make compensation by passing along to others some portion of the blessing you have received."

AMRA AND KARMA

As if to give us a clue to its meaning, the word "AMRA" is formed by reversing the last four letters of the word "Karma." A relationship evidently exists between the law of Karma and



the law of AMRA. One is almost a corollary of the other. Nevertheless, some important distinctions exist between them.

The law of Karma sets forth a cause-and-effect relationship; action brings forth reaction. As you give, so shall you receive. On the other hand, the law of AMRA states that we have an *obligation* to act in a certain way. Specifically, when you receive blessings, you have an obligation to give blessings.

AMRA differs from Karma in two very important respects. First, AMRA requires us to invoke the law as an act of our own free will, while Karma is automatic. Second, AMRA confines itself to passing blessings to others while Karma has no such restriction. By making a distinction between what you share with others and what you do not, AMRA provides direction. It is this direction that gives the law of AMRA its spiritual quality.

The statement from the Christian Bible, "Give and it shall be given unto you . . ." expresses the law of Karma. Conversely, under the law of AMRA, as blessings are given to you, you are obligated to give a portion to others. When we practice the law of AMRA, these two laws—AMRA and Karma—work together to create a circle of giving and receiving: receive – give, give – receive, receive – give, give – receive. Thus, because of practicing the law of AMRA, our blessings are multiplied.

The law of AMRA is more a *commandment* than a law. Spiritual laws cannot be broken and neither can the law of AMRA. The difference is that the law of AMRA is fulfilled only after we recognize our obligation and act upon it. We could choose not to honor the obligation, but if we make such a choice it is at the expense of our spiritual development.

TITHING

Associating the law of AMRA with the practice of tithing by many religions is a natural deduction. This is largely a material aspect of the law of AMRA and is often interpreted as giving some portion of the money you receive to your church. Persons who practice tithing also experience improved prosperity that results from the AMRA-Karma cycle. Many Rosicrucian

Affiliated Bodies operate entirely on the law of AMRA and do so successfully.

The spiritual value of tithing is achieved by the material support of the church that it may continue its role of spiritual teaching and guidance.

The law of AMRA does not specify that money is used to pass some of your blessing on to others. Tithing is based on money, but money is not the only medium of exchange in cosmic terms. For example, suppose your car breaks down on the highway and someone stops to help you. Isn't it a wonderful idea to pass a similar favor on to someone else when you have the opportunity? If everyone did this, the chain of favors could persist forever.

GIVING OF OUR ABILITIES AND TALENTS

The law of AMRA states that we have the obligation to give when we have asked for blessings. Nevertheless, the AMRA-Karma cycle functions whether we have physically asked or not. Asking for a blessing is not a prerequisite for us to invoke the AMRA-Karma cycle. To illustrate, let us consider its use for the abilities and talents we received at birth.

We are born with a unique set of talents or abilities. As for our present incarnation, our inborn talents and abilities are a special blessing from the Cosmic. We might or might not have requested these talents in a prior incarnation. It is not important whether or not we did, only that we are obligated to return part of this gift to the benefit of others. Most of us do so by obtaining extra schooling, associating with others of similar interests, and building a career based on our talents. The more we practice our talents, the more we gain in skill and creativity at using them. This choice enables us to live a happier, more successful life.

Some persons are blessed with multiple talents and thus have the opportunity to choose which talents to develop. Those talents they develop blossom while those they do not develop will atrophy. Occasionally a personality incarnates with the inspiration and ability to develop many of his or her inborn talents. Such a person was our past Imperator, Harvey Spencer

Lewis, who was proficient in the arts, the sciences, and mysticism.

The full spiritual value of the law of AMRA is found when we realize that the law applies to gifts other than material blessings. For example, if we ask for and receive healing, we should compensate by passing healing on to others. When we receive peace and harmony, we should pass the same on to others.

We are often instructed to spend the first portion of a meditation period by sending out thoughts of peace, love, harmony, kindness, and health. This is a good thing to do because it opens us up to the same things. However, under the law of AMRA, if we receive a blessing of these things, we should share these blessings in the worldly plane. We should do this in addition to projecting good thoughts. For example, one can pass on a part of a blessing of healing by doing volunteer work at a hospital or supporting medical research either with money or time. We can always find a way to give part of our blessing in a way that uses our specific talents.

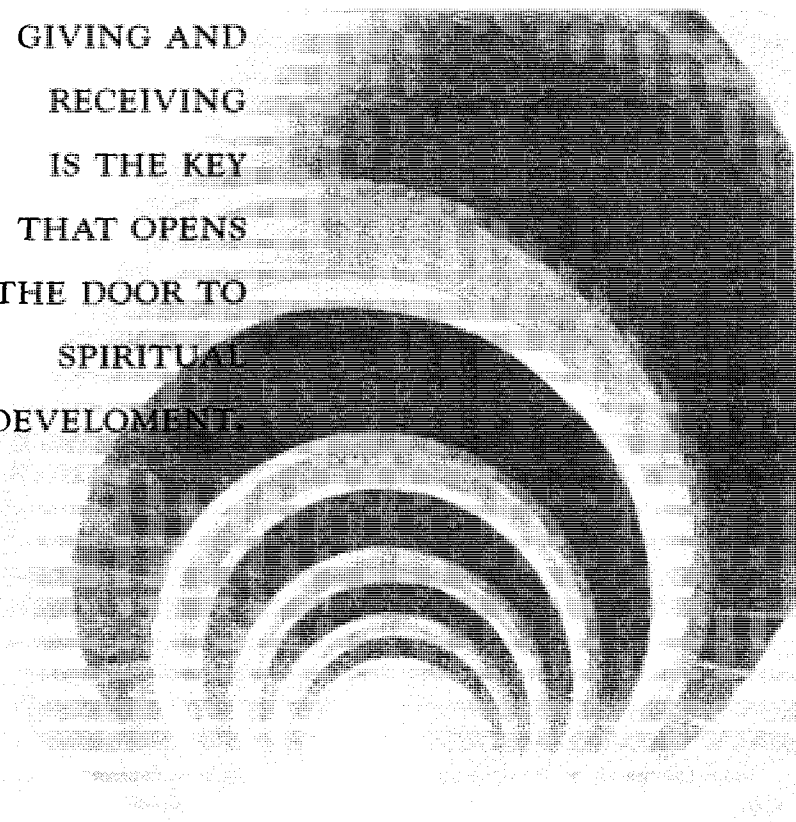
THE CYCLE OF AMRA-KARMA

The cycle of AMRA-Karma has a special quality that becomes evident only after you invoke the law by practical application. Through the examples mentioned above we can see how the application of AMRA causes a refinement of the qualities with which it is applied. In fact, AMRA is the key that initiates a profound process of spiritual unfoldment.

The Christian Bible tells us that, "As he thinketh in his heart, so is he." Consider this a statement of the principle of attraction. The more we practice AMRA and experience its cyclic behavior, the more we develop habits of right doing and right thinking. An inevitable result is that our thinking evolves toward greater spirituality. The cycle of AMRA-Karma becomes a spiral of evolving consciousness.

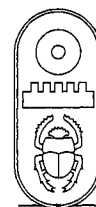
If you apply the law of AMRA only with money, then your intention might be material well-being or prosperity. Similarly, if you apply the law with all of those human qualities that we consider to be of spiritual value, then your intention is the

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elevation of your personal spirituality. By developing the habit of giving AMRA, we also become more pure in our intention.

When we practice the law of AMRA faithfully in all matters, it molds our attitudes and thinking until we emulate the qualities that we most admire. In this way it leads us to attain greater spirituality. This beautiful spiral of giving and receiving is the key that opens the door to spiritual development.



Fiery

PHILOSOPHY

by Orval Graves, F.R.C.

This article by Frater Graves—former Dean of Rose-Croix University, AMORC librarian, and early Alchemy Instructor at the university—is reprinted from a 1944 edition of the *Rosicrucian Digest*. Frater Graves, retired and residing in the San Francisco Bay Area, maintains an avid interest in alchemy and Rosicrucian philosophy.

NEVER BEFORE in the history of our planet has fire burned more widely or fiercely than it does today. In the dawn of the earth's history the so-called primitive races believed that when there was a great conflagration in their country, such a serious fire betokened the coming of a great divine teacher and a new age of human betterment.

Just exactly when or how fire was discovered by man is not known. No doubt it existed in Nature through volcanoes, lightning, etc. The Smithsonian Institute says that man first started making use of fire "in the Acheulian epoch during the third interglacial stage."

There is no question that physical fire is mighty or that it can be used either constructively or destructively. Symbolically physical fire often is used to refer to a greater and a more wonderful fire. However, the scientist does not truly understand the secret of physical fire. Similarly, humanity is not aware of the higher and more subtle fire which is burning in and affecting mankind in general.

Colombes—Guardians of the Fire

Undoubtedly the ancient mystery schools understood both the physical and spiritual import of fire. In ancient Rome young girls, known as Colombes, were held responsible for keeping the sacred fire burning in the east of the

temple day and night. Those ancient mystic predecessors of the Rosicrucian Order, the Mystery Schools, probably passed on to the Rosicrucians their fire philosophy. One authority on the history of Rosicrucians maintained that at one time "Fire-Philosopher" was a synonym for the word *Rosicrucian*. An examination of the early history of the Rosicrucians does prove that they were familiar with the physiological, mental, and spiritual fire which burns more or less in every individual being.

The Fire-Philosophers maintained that the expression of the Absolute which was back of all material phenomena partook of the characteristics of physical fire. They thought that divine and spiritual occurrences were always connected with fire; whether it was physical or of some supernatural nature, fire always reflected light. Naturally then, in the explanation of the secrets of nature, you could expect these Fire-Philosophers, or alchemists as they were known when they worked in the laboratory, to make great use of physical fire.

Mysterious Power of Physical Fire

Everyone is familiar with the fact that iron becomes red hot when placed in intense fire. Only those who have studied physics realize that the molecules of iron have their vibratory rate increased as a result of this heat treatment. As the vibratory rate of this material iron is increased by heat, the piece of metal will change color, glow, and emit a white light. The interior of the iron has been so changed by fire that the molecules have reached a rate of vibration where they now affect vibrations on a higher range in the cosmic scale of vibrations. Physicists and scientists will tell us that light is



not a vibration of metallic iron. Similarly, increasing temperatures would bring about stimulation of higher octaves in the cosmic keyboard until the molecules and atoms of original iron would be completely transmuted or "broken down into some new arrangement," as physical scientists would say.

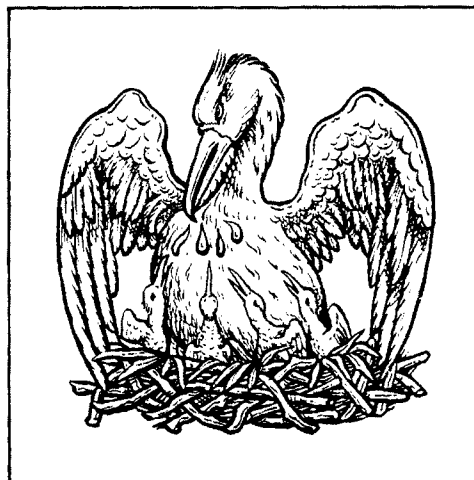
In a rare old work called *Collectanea Chemica*, which is absolutely unobtainable today because of its scarcity and prohibitive price, Fire-Philosophers have given their explanation of a similar effect of fire upon herbs. The elixir of herbs is obtained in ways not recognized by modern pharmacists. There is a certain type of equipment used in this method of process known as an *alembic* (see above).

An alembic or condenser was usually connected to the body or cucurbit. When the spout was turned back into the body, the equipment was then known as a *pelican*. This term was used because a pelican in life nurses its young by regurgitating its food and then feeding it to its young. The pelican has become the symbol of revivification among alchemists, while the alembic has become symbolic of regeneration.

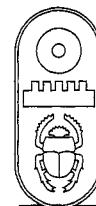
In the final stage of this method, there is a certain powder of the salt called *caput mortuum* which in some instances is changed from white through yellow to a red color. The virtues of this powder in the elixir are greatly increased by the process of purification and calcination through the intense vibrations of fire which are applied to the herb over a long period of time.

The Inner Fire

Some of the most outstanding experiments in our Rosicrucian teachings deal with the effect of certain kinds of physical fire on the human body. Suffice to say here that everyone knows that a wood fire has a soothing and calming effect on the human body and is different from the ordinary natural gas fire. Men who work around blast furnaces will tell you that physical fires definitely affect the physical body. Some Rosicrucian students have stated that a regular and controlled nearness to the alchemical reverberatory furnace has had a beneficial effect upon the physical body.



But there is also an inner fire which seems to have physical influence on the life of man. The word *metabolism* is used commonly today. Dr. W.A.N. Dorland's *Medical Dictionary* defines basal metabolism "as the main heat produced by an individual as measured from 14 to 18 hours after eating when the individual is at rest." There must be fire in the human body to produce this heat, yet it is not physical fire. Chemists sometimes call it oxidation. It makes no difference what you call it; this force produces heat the same as does physical fire. Mystics of old knew of this heat and knew that it brought about definite physiological changes. They stated that to increase this heat it was necessary to revivify the psychic organs of the human body.



Some writers today speak of the marvelous powers of the Hindus as a result of their age-old use of the Kundalini fire. As a matter of fact, the old continental Rosicrucian named Gichtel brought this subject to the attention of Europe. He obtained it directly from ancient Egypt. The Rosicrucians of medieval Europe also maintained that the physiological heat was most effective in bringing about physical regeneration. Old Egyptian Hermetic philosophies contained the word *palingenesia*, which meant rebirth or regeneration.

There is a great body of Hermetic works called *The Corpus Hermeticum*. This body of Hermetic teachings is definitely pre-Christian and is so recognized by scholars of today. The spiritual teachings of this body of works is exemplified by the famous Rosicrucian treatise *Divine Poemander*. This work is familiar to philosophers and religious scholars as giving striking literary parallelism to the great Antinician work called *The Shepherd of Hermas*. In addition to the many spiritual teachings and divine wisdom, the *Divine Poemander* or the *Sermon of Hermes Trismegistus* brings to a focus the spiritual teachings of regeneration.

How To Raise Your Vibrations

If there is a definite method of physical regeneration by the use of physiological heat, how are we to increase this heat within our own body? If we follow our analogy through, we must increase physiological heat of the human body by raising the vibrations of the human body. The beginning Rosicrucian student is usually greatly puzzled by the phrase, "raising your vibrations." Naturally, specific details of the higher degrees cannot be given in this public article. However, many years ago there appeared in the *Rosicrucian Digest* an article called "Raising Your Vibrations" by Frater Gamui, Oriental Master, which is very helpful in this regard.

Briefly this is what the Venerable Gamui suggested that our students do to raise their vibrations. He said that we should first watch our diet in relation to our health and the metabolic needs of our physical body. He stressed the word *moderation*. Proper physical exercise of all parts of our body was second in importance; proper breathing was the third essential; proper thinking was the fourth essential. The fifth and last essential point was communication and attunement with the Cosmic. Practice and

adherence to the above points will bring about a gradual increase of physiological heat in the human body which will express itself in life by a magnetic personality, a sensitive courteousness, as well as a keen and brilliant mentality.

The Fire Atoms of the Mind

Thomas Stanley, one of the greatest writers on esoteric philosophy, explained that Democritus conceived man to be made up of parts of earth, air, water, and fire. Man's mind was composed of fire. It differed from other parts of his body because mental atoms were the finest, the smoothest, and the most mobile. Thought, then, was a direct sensation produced upon the fire atoms of the mind. Thought does have somewhat similar characteristics of fire in that it quickly comes and goes and it causes us to suffer and yet brings us good as well. Disraeli said that when he did a great deal of thinking he was inspired with internal heat and as a result felt stimulated and revived. Many great men spoke of the fire of inspiration born within them. They felt a compulsion to carry their message to mankind or be consumed by the fire within.

Emotions Called Living Fire

Living fire or energy within man is frequently wasted upon the multifarious distractions which confront him. Man's attempt to control his emotions will further increase the intensity of living fire. Mystic students are warned not to give way to extreme anger or uncontrolled living fire. In excess anger, the heat within the body becomes so intense that the Soul or Real Self is almost forced out of control.

We have all heard the exclamation: "he was so angry he was out of his head." Hysteria and other emotions besides anger need to be controlled. As a matter of fact, Raymund Andrea, former Rosicrucian Grand Master of Great Britain, said that some students "are of so powerful an emotional caliber that anything in the nature of stimulation, even of physical exercise, revivifies the whole personality."

Those emotions which are more or less instinctively animalistic in quality when given free rein tend to bring out a baseness in human character which is ordinarily termed *selfishness*. By controlling and sublimating this fierce energy of living fire a musician is able, for

example, to perform most exquisitely, rendering the finer shades of emotions in the cosmic plane susceptible to great audiences. A control of the emotions gives one a likeable and lovely character, radiating warmth toward humanity.

Strenuous Living Stimulates Fire Within

Mystical students on the Path who desire to develop this mysterious fire within are admonished to lead as strenuous a life as possible in the physical, mental, and spiritual realms. Some schools maintain that mystics should never be strenuous. They tell their followers to be calm and passive; thus they will live longer. Even if this were so, the mere state of existence does not justify passivity. As a matter of fact, the physiological fire within is augmented by strenuous physical activity, mental agility, and spiritual virility. This fire will purify or burn out the dross parts of the personality. Such purification will help an individual live longer than slothful persons and he will, in the meantime, be more productive. We are told that man does not live by physical bread alone.

Some schools speak of this physiological fire within as a serpent power dangerous to reveal to the great mass of mankind. This power is not a new discovery nor is the word *serpent* new as used in connection with it. Our own Rosicrucian, Thomas Vaughn, continually spoke of a serpent in his alchemical writings. G.R.S. Mead also wrote of serpent power in his extensive translations. Many other mystics dating back to the Egyptians spoke of the serpent and its mysterious symbolic power. Actually much has been written, and still exists, about the symbolism and mythology of the serpent. Even in the Holy Bible the Seraph, a fiery being, is so called because it resembles a huge flying serpent.

The Master Serapis, who was connected with Egyptian Rosicrucian work, is named after an old Egyptian god, Serapis, the great solar god who replaced Osiris. Serapis was the greatest god of Egypt, the serpent of Wisdom, during the early days of Christianity.

Just as the Egyptians revered the great solar force, so today should we do everything in our power to raise our own inner fire that it may be in attunement with at least the lower octave of the great solar forces. Nor is this force any more dangerous than the force of the great life-giving

sun. Sincerity, earnestness, enthusiasm, and genuine service to humanity will act as a shining armor more protective than the thickest of metal armor of knights of old.

Trial by Fire

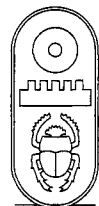
Initiation in the ancient Mystery Schools depicted the cleansing power of fire by physical demonstration. All of us who are on the Path are more or less going through a "trial by fire." Sometimes the spiritual flames cause a terrific pressure within our personality. At other times the fire burns with a glow of benevolence. The mystics of old inflamed themselves by prayer. The hero unconsciously inflames himself by sacrifice. The mystic inflames himself by constancy to the teachings of Fiery Philosophers. Perhaps in some future life, those who have passed the test of fire will no longer have to strive strenuously. Their every act, thought, and aspiration will be so perfect and all-inclusive that there will be no need for a fiery existence. Such a goal corresponds to the state of being consumed by the fire of the Holy Ghost, the God Flame of the Magi, and the condition of nihilism called *Nirvana*.

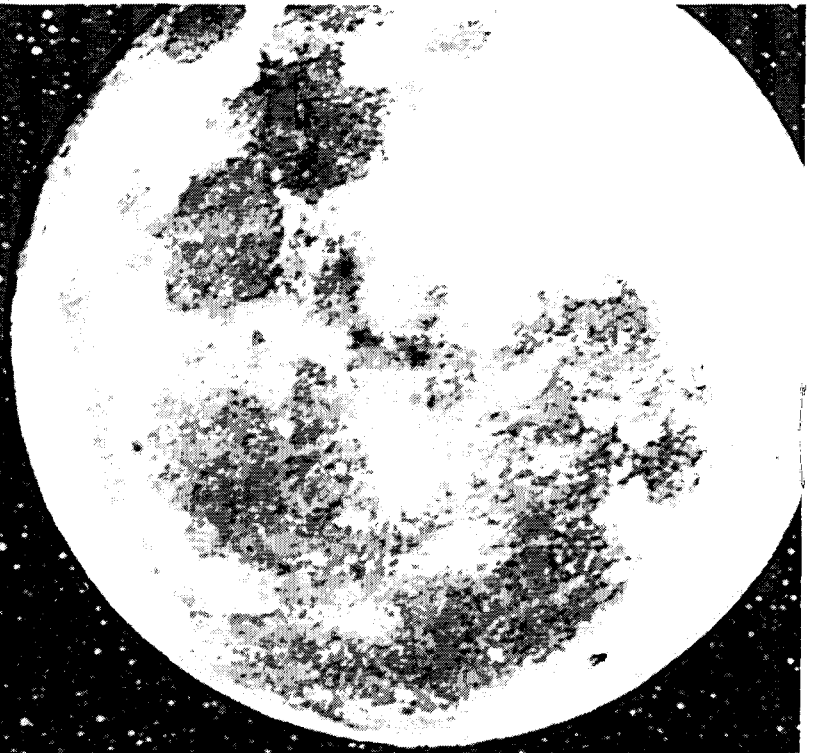
The Human Aura Compared to a Diamond

In looking back over this article one can understand that it is possible to have an analogy between the outward physical fire and the inward spiritual fire. The Comte de Saint-Germain, we are told, took a king's diamond which had a flaw in it. He subjected this diamond to an intense physical fire together with another process and was able to bring the king a perfect blue-white diamond.

In the same way Rosicrucians or occultists and mystics, by raising their vibrations and using certain mystical practices, may perfect the flaws in their personality. As a result, those who are gifted with clairvoyance will see the auras of such persons change from a colorless greyish-blue to one which will have even more than all the spectrum colors of the rainbow, scintillating back and forth like the reflections of sunlight that radiate from a blue-white Kimberley diamond.

Δ





Quo Vado Humanitas?

by Dini Jacobs, F.R.C.

The world is a living creature. — Plato

IN EVERY traditional cosmology the earth is recognized as a living thing with its own spirit. This belief endures throughout the history of philosophy, with Porphyry stating that "The physical earth is but the visible form of its real essence." Also, the medieval alchemist Basilus Valentinus offers the following excellent definition:

The earth is not a dead body, but is inhabited by a spirit, that is its life and soul. All created things, minerals included, draw their strength from the earth spirit. This spirit is life; it is nourished by the stars and it gives nourishment to all the living things it shelters in the womb. Through the spirit received from on high, the earth hatches the minerals in her womb as the mother her unborn child.

As we know, in civilized times philosophy has greatly become detached from experience, but, as Schopenhauer put it, "This fundamental error raises its head from time to time afresh, until universal indignation compels it to hide itself once more." Science will explain the universe as a material creation of physical laws, and all its experiments will tend to confirm this. This view was convenient to an age which was concerned with the development of industry, as people are inclined to justify their actions by making a cosmology that reflects their particular ideas at any time. But if we learn to view the Earth and its parent body, the universe, as a living creature, we will also learn to recognize the symptoms of its distress, the same as we recognize symptoms of disease in our own bodies. As a result, our entire mode of science will change, for our interests will shift from investigating the purely physical body of the Earth to a study of its life force.

If we see ourselves as the microcosm, and the universe as the macrocosm, and realize they are completely interrelated, we cannot think of ourselves as being divorced from this universal life-force. Neither human nature nor the universe as a whole is conceivable without the other.

The Golden Age

“ . . . And God saw it was good”
—Genesis

The ideal picture of the Golden Age has always been associated with times before civilization and settlement, when people traveled in small tribes, letting themselves be led by the movements in the heavens and the progression of the seasons. These ancient people lived in harmony with the natural laws of the universe, which they had come to respect. The land was regarded as sacred and they co-existed with their environment on equal terms.

Human nature was formed in this way and our comparatively few generations of civilized living have not essentially changed this. Yet few of us would seriously consider a return to tribal life, and although this may inevitably come about one day through cataclysm, what we desire practically is what Plato sensibly called the “second best”—a just, stable, self-perpetuating civilization, properly founded and maintained. That was the standard that sustained the long-lasting, stable civilizations of the ancients, with their temples and rituals at their centers.

Sacred Centers

“ . . . And was Jerusalem builded here . . . ” —William Blake

The ancient temples, of which an example survives in Stonehenge, were designed according to a numerical code, which expressed both human and astronomical measurements, reconciled in one scheme. The rituals performed at these sacred places varied with the seasons of the year and of the greater astronomical cycles.

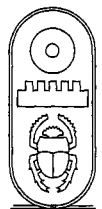
There are several features at Stonehenge, and at other similar structures, in the form of sighting lines to distant markers on the horizon at the rising or setting-points of the sun and moon at the extreme positions of their orbits,

and which are remarkably accurate. Britain has a whole landscape marked by prehistoric earthworks, man-made hilltops, barrows and giant hill figures. Scattered over the face of the planet, the rough remains of humanity’s past lie there to baffle and haunt us. To name but a few: there are the undeciphered runway-like patterns on the ground in Peru and Iowa; the thousands of burial-chambers and mysteriously aligned stones in France; the richly decorated stone monuments in Spain, Portugal, and the Mediterranean islands. The Irish and Scottish countryside is dotted with the half-ruined remains of stone arrangements in elliptical and egg-shape designs. Many prehistoric sites were laid out to reflect constellations—each site having a different character, depending on the nature of the celestial body it represented.

Throughout the world, from the northernmost outskirts of Europe, through the Middle East, as far as southern India, China, and Japan, comparable discoveries have been made. They are today’s solid and lasting reminders of humanity’s first efforts at solving the mysteries of the universe.

The most extraordinary discovery is that, all over the world, the circles and alignments have been found to be constructed to a common unit of measure—the megalithic yard of 2.72 ft. This measure was used to draw huge, intricate designs on the ground. Circles, ellipses, and other regular figures are set out with an accuracy which approaches one part in a thousand. These figures are based on Pythagorean triangles, revealing on the part of their builders a mathematical knowledge previously thought to have been first acquired by the Greeks some thousand years later. For a society that had no written language and no obvious form of communication over long distances, that seems little short of a miracle.

Nearly all stone circles have been found to have an area of force within them that is probably caused by an underground geological fault. There appears to be an inseparable connection between megalithic sites and underground water, and it is believed that whole series of sites were placed and constructed so that they were linked by these watercourses. Many stone circles were built in such a way that underground streams radiate outwards from the center, directly between the gaps between the stones. Often beneath standing stones there is



the crossing point of two or more streams, many of which are still flowing today and can readily be identified with a dowser's pendulum. It seems that these sites were used as instruments of an alchemical science involved with procuring a creative fusion between the natural forces of earth and sky.

It was to channel these forces to their own magical purposes that the survivors of some great disaster which had overwhelmed the center of their original civilization had erected their instruments of stone at such appropriate spots, thus concentrating the earth's magnetic powers, increasing the fertility of the land, and boosting the health and spiritual welfare of the people. Theirs was the science of a settled agricultural people, whose concern was to augment the gifts of nature, both physical and spiritual, while keeping themselves and their communities in contact with the vital forces of the universe. These ancient peoples' lives were enriched by means of such forces, which were activated through the correct geographical relationship and alignment of sacred centers.

Ley Lines & Dragon Lines

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."
—Jeremiah 6:16

Alfred Watkins, founder-member of the Old Straight Track Club saw that over many years of prehistory, all trackways were in straight lines, marked out by experts on a sighting system. These lines could sometimes be traced for many miles, often ending on a mountain peak or high hill. A number of ley lines seemed to have been set to mark some extreme position of the sun or moon. The ley roads, running straight over artificial mounds and stone pillars, could never have been ordinary roads for use by traders and travelers, which would naturally have followed the easiest route, avoiding sudden changes of height and obstacles such as rocks and marshes. Great efforts had been made to ensure that they ran dead straight, with stone causeways across

marshes, steps cut over mountains, tunnels bored through cliffs, and woven bridges spanning chasms. Obstacles were never bypassed, but a road was built through or over them.

The laying out of such a network of geological and astronomical lines across the face of the earth implies a technology which would hardly have been developed to no practical purpose. Some principles must have been involved which have since been forgotten. In America, the Hopi Indians of the Southwest appear to use these lines of earth power as cables of communication. The Nazca lines in Peru were at one time thought to be landing strips for the gods. In China they are known as *lung-mei*, "the paths of the dragon," and run between astronomical mounds and high mountains, but in their case they usually follow the natural contours of the countryside.

This makes one wonder if it could be feasible that the mounds and stone circles, etc., in Britain, for instance, had purposely been erected where ley lines crossed the "dragon lines" or underground streams, which would explain why so many sacred sites are situated along straight lines.

It was recognized that certain powerful currents, being lines of magnetism, run invisibly over the whole surface of the earth. The task of the Chinese geomancer was to detect these currents and interpret their influence on the land over which they passed. This force was found to be dual in nature—yin and yang, negative and positive—and the surrounding countryside was to display both yin and yang qualities. Until recently, every building, every stone and wood in China was placed in the landscape in accordance with a magic system, by which the laws of mathematics and music were expressed in the geometry of the earth's surface, giving the landscape a quality of beauty and order totally beyond the capability of any Western planner. Today we know this system as *feng-shui*, although it has degenerated in modern times into a magical system for bringing good luck. But while it was being practiced in ancient China as a science, it produced the most elaborate, harmonious landscape which has ever existed, preserving certain spiritual values and fulfilling the practical purpose of supporting a dense population.



Megaliths & Menhirs

*"Whether isolated or in groups,
they remain enshrouded in mystery"*
—Prof. P.R. Giot

Many "standing stones" have been found to contain an increased magnetic power. For instance, measurements made with a gaussmeter on a megalith standing midway upon a hill above the river Usk showed a magnetic field strength far greater than would have been normal. It may be that these standing stones geologically contain the reason for the anomaly (e.g., iron inclusions), or it may be caused by something that we don't yet understand. But the people who placed them in their particular sites knew about their power, even if they didn't know about electromagnetism.

There is the possibility that at some time a stone rolled down a hill naturally and happened



to finish up above the crossing of underground streams or some other geological fault that emitted a mysterious force, thus naturally providing the conditions suitable for it becoming an active standing stone, giving off an unmistakable surge of energy to anyone touching the point on its surface where the force emerged. Such natural menhirs can be found today and their power felt.

But even if today we could learn how to find the correct site, the right stone, etc., and even if a power might then be generated, it would be a different sort of power. We still would not have

the knowledge of how to amplify and use it. We achieved our advance through conditions that were puzzling, hostile, and confusing, by combining our instinct and intelligence, our mind and brain. Because of this we moved forwards for a while in harmony with nature.

Civilization

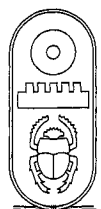
*"In the subtle system of nature, our
technology acts like a foreign body,
and there are now numerous signs of
rejection."* —E.F. Schumacher

As a result of the rejection of the mysteries of the ancients, modern scientists and philosophers have lost the ability to fully appreciate and recapture the system of numbers and symbols woven into the design of the ley lines and stone circles. Among the Australian Aborigines there is still a feeble recollection left of the ancient knowledge, as they evidently seem to retain something of that power, for, when it is allowed to lapse, they will lose their ability to sustain life in the bitter deserts of their native land.

In certain philosophical circles, cultures are thought not to develop gradually through unassisted human effort, but to be created at their highest at the start of one of those mysterious cycles of "earth-renewal." The ancients were well aware of these cycles and studied them closely. Since ideas themselves are cyclical, in time we shall find scientific justification

for some form of the traditional creation myth—that both life-forms and cultures are products of certain creative periods of events.

In our civilized societies, we have become estranged from reality and inclined to treat as valueless everything that we have not made ourselves. Although we have produced a large fund of scientific and technological knowledge, the capital provided by nature we do not even recognize as such. At present we are using up our planet's raw materials, of all types, at an alarming rate. Every twelve years we have doubled the amount of materials mined, a process which has



been ongoing since the 1600s. We teach our children the price of a thing, but not its value in relation to its origin in nature. We do not seem to mind how much mineral matter we waste, and, far worse, how much living matter we destroy. We do not seem to realize that human life depends on an ecosystem of many different forms of life. And over and above all that, just during the last forty years, the world's population has jumped from three billion to six billion inhabitants.

For the most part we have already lost our ability to live with nature, to listen to her, and heed her demands and needs. We no longer see our mother earth as a living creature in a living universe, whose health and prosperity is bound up with that of its inhabitants. Modern humans do not experience themselves as a part of nature, but as an outside force destined to dominate and conquer it. They even talk of a battle with nature, forgetting that, if they won the battle, they would find themselves on the losing end. Many people, albeit only a minority, are now beginning to realize what this means for the continued existence of humanity.

Our technological society now produces substances unknown to nature which, having no natural enemies, tend to accumulate and pollute the environment. We no longer settle and build on sites which "feel good" but which are economical. Many of the old Christian churches in England were built on ancient sacred sites. The original reason for choosing these sites was to "Christianize" them, but at the same time the natural spiritual forces of the locality enhanced the atmosphere of the church. Nowadays churches are being built on any available site, for purely secular reasons, thereby creating nothing more than empty halls.

We have produced an entirely new situation, resulting not from our failures, but from what we thought were our greatest successes. The modern economy is propelled by a frenzy of greed and indulges in an orgy of envy. The question is whether a society based on such an economy can be effective for long, or whether it carries within itself the seeds of its own destruction.

Conclusion

"And I saw a new heaven and a new earth..." —The Revelation of John 21:1

Already humans are talking about mining the possible riches of Mars. As yet we do not know for sure if there actually is life on that planet, small as that life form may be, at least according to our idea of smallness. What we may view as microbial, and hence in our mistaken ideas as unimportant, could well be the most important life form existing on Mars, and it could possibly be instrumental in the maintenance of its atmosphere, thin as that may be. But if it should become at all an obstruction to any mining or other technological activity planned, humans will show very little hesitation in destroying that unique life form. They may then risk the disappearance of the Martian atmosphere, thus risking their own lives and that of any Martian life forms as well.

Already there is talk of colonizing other planets, or establishing space colonies, at enormous cost to our planet's resources, and completely ignoring the fact that our human nature was formed here, on Earth, where there is a climate and scale of things for which we have been designed, together with all the sensory and spiritual delights we have been equipped to experience here—and that this Earth is our home and inheritance.

Still, one day, we will aim for the stars. It is written in the book of the future, in words as yet unknown to us. But the rape of our own world, in the hope of achieving some kind of a man-made paradise among alien planets, or on an artificial space station, is inimical to human interests, as it threatens the very existence of our living Earth, and may also threaten the very existence of other planets.

The new millennium has arrived, and it is imperative that we think a little bit further, a little bit deeper, every time we take a step in a direction which could have a profound effect on the environment and population, not just of our own planet, but of the universe as a whole.

The United Nations have described outer

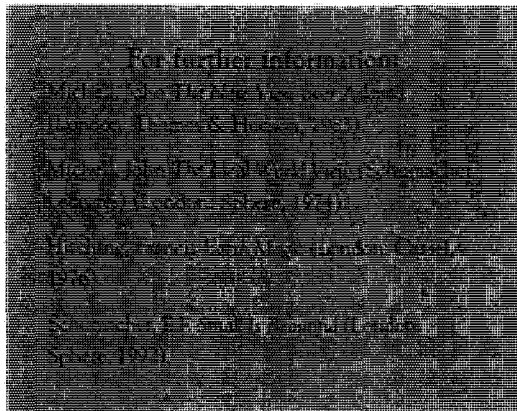
We no longer settle and build on sites which "feel good" but which are economical.

space, and all it contains, as "The Common Heritage of Mankind." Are we worthy of this heritage? Does it entitle us to view the universe as our legitimate quarry? Certainly not. So when the day arrives when humans set foot on other worlds, let us make sure we will treasure this God-given legacy and treat it with the respect it deserves. Let selfishness become a word relating to history only, to be replaced by words like thoughtfulness, compassion, tolerance, Light, Life, and Love.

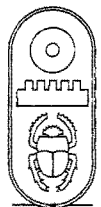
The ancient megalithic builders practiced a science that was virtually universal, being adapted by societies to their local conditions. When we consider future societies, we must, if we are to reflect the order of the universe, for the good of humankind and its parent body, think in terms of dynamic geometry, that is, of harmony within societies and between them and their surroundings. It is not too late.

The 19th-century philosopher Thomas Taylor, characterizing his life-saving philosophy, said: "It is coeval with the universe itself, and however its continuity may be broken by opposing systems, it will make its reappearance at different periods of time, as long as the sun shall continue to illuminate the earth."

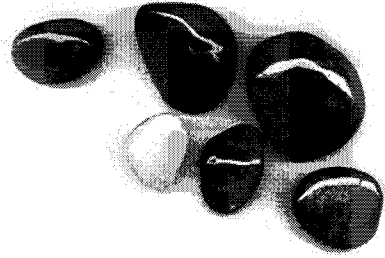
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*Still, one day,
we will aim for
the stars.*



How Have We Treated People?



by Claudia Sternbach

Claudia Sternbach writes often for the *San Francisco Chronicle*, the *San Francisco Examiner*, and the *Chicago Tribune*. She has also been published in *Redbook Magazine* and the *San Jose Mercury News*. Her book, *Now Breathe—A Very Personal Journey Through Breast Cancer*, was released in the spring of 1999. She is currently working on her second book, while enjoying life with her husband, Michael, her daughter, Kira, and her faithful companion, Moka-the-Wonder-Dog, at her home near Santa Cruz, California.

IN THE END it matters how we have treated people. Forget mounting the Ten Commandments on schoolroom walls. We should cover our cars with bumper stickers reading, "Be Kind," "Be Thoughtful," "Take a Moment to Tell Someone How Wonderful They Are," "Spend Time With Those You Love."

We should wear t-shirts with logos reminding us to only speak well of others. To lend a helping hand expecting nothing in return. To treat others fairly and with respect.

In the past few weeks, I have attended three memorial services in person and spent hours in front of the television set trying to sort out my sadness at the passing of three beautiful, vibrant, young people whom I never met.

My step mom, Ellie, died a few weeks back. It was unexpected. When I got the early morning call my first thought was, I should have spent more time with her. I should have made the drive across town more often. She knew how busy I was. But how important was the stuff I was so busy with? I didn't get it at the time. The fact was that I was trading evenings with Ellie for hours at my computer. Or sorting socks. Or watching *Ally McBeal*.

When I was asked to write her eulogy I was at first intimidated by the request. Once into the task however, I was thankful. Not only could I tell everyone how much Ellie had meant to me, but I could recall instances where I had told Ellie herself. And that soothed me. At the service, once the eulogy had been given, others stood to speak of my step mom. To praise her kind heart and spunky personality. Her ability to throw a party. Her skill at pulling off practical jokes. How much she loved her friends and family. It was clear she had treated people well. And it was remembered.

A few days later, our friend Billy died. One hundred of us gathered at the top of Mount Tam on a foggy morning. For two hours people stood and spoke of Billy. How kind he was. How much fun. How he helped Mary Ann learn to mountain bike. Or would hang back with the slowest skier in the group and advise them on the best way to tackle the mountain. And how he never had a bad word to say about anyone. Ever. And while I'm left with wonderful memories of Billy, I'm also left with the feeling I could have done better.

The last time he was down here visiting friends I didn't meet them for dinner. I was too tired. Or

busy. Or something. And I so wish I could go back to that Saturday night. Accept the invitation. Have one more evening of Billy images to keep stored away for a rainy day. But I can't.

And then there's Candy, who along with her husband Neal, was the force behind the success of Bookshop Santa Cruz. The store will feel so very different now. I'm glad that when I would see her I would always nod. Smile. Even though we didn't really know each other. We were just familiar with each other's faces. Longtime Santa Cruz residents with a great love of books. But I wish I had just once stopped to talk. Introduce myself. Put a name to my face. Share a cup of coffee. In listening to those who knew her well speak of her, it was evident she lived her life beautifully. Filled it with family and friends. That she truly made the most of her short time here. Enriching the lives of everyone she knew. And as the rabbi said of her in quoting scripture, "and the law of kindness is on her tongue."

In the midst of all of this, unending talk of JFK Jr., journalists and reporters have gone in search of everyone who even had a passing acquaintance with him. A grocery clerk who sold him juice in the morning. A nanny from his childhood. An old professor. His hang-gilding

instructor. And nowhere can you find a negative comment. Nowhere.

He too must have been doing something right.

And that isn't always easy.

I've been feeling overwhelmed lately. It has been such a sad summer. I dream of scattering ashes and wake up missing people I love.

But in trying to find the lesson, one thing keeps jumping out at me. In the end all we are left with is how we have treated people. After they are gone we look back and wonder, did we do well by them? While knowing we can't expect perfection, did we at least aim high?

And after we are gone, all that remains is how well we treated those who are left. What memories will they have of times we shared?

Was the law of kindness on our tongue?

Or were we a burr under the saddle? A pebble in a shoe?



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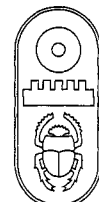
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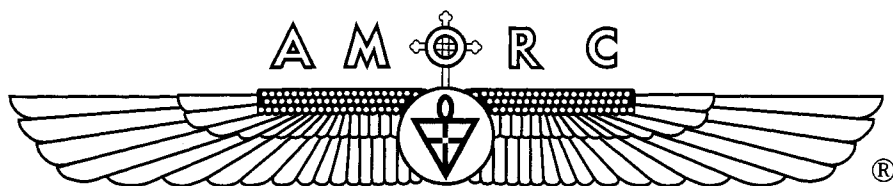
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Pernambuco:

Arcoverde: Arcoverde Pronaos
Caruarú: Caruarú Pronaos
Paulista: Paulista Chapter
Petrolina: Petrolina Chapter
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Piauí:

Teresina: Teresina Chapter

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Cachoeira do Sul: Cachoeira do Sul Pronaos
Canoas: Canoas Pronaos

Caxias do Sul: Caxias do Sul Chapter
Cruz Alta: Cruz Alta Pronaos
Erechim: Erechim Pronaos
Esteio: Esteio Pronaos
Ijuí: Ijuí Pronaos
Lagoa Vermelha: Lagoa Vermelha Pronaos
Novo Hamburgo: Novo Hamburgo Pronaos
Passo Fundo: *Passo Fundo Lodge
Pelotas: Pelotas Chapter
Porto Alegre: (M) *Porto Alegre Lodge
Rio Grande: Rio Grande Pronaos
Santa Cruz: Santa Cruz Pronaos
Santa Maria: Santa Maria Chapter
Santana do Livramento: Santana do Livramento Pronaos
Santa Rosa: Santa Rosa Pronaos
Santiago: Santiago Pronaos
Santo Angelo: Santo Angelo Chapter
São Borja: São Borja Pronaos
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:
Balneário Camboriú: Camboriú Pronaos
Blumenau: Blumenau Chapter
Caçador: Caçador Pronaos
Chapecó: Chapecó Pronaos
Criciúma: Criciúma Pronaos
Florianópolis: (M) *Florianópolis Lodge
Itajaí: Itajaí Pronaos
Jaraguá do Sul: Jaraguá do Sul Pronaos
Joinville: Joinville Chapter
Tubarão: Tubarão Pronaos
Xanxerê: Xanxerê Pronaos

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

Franca: Franca Chapter
Guará: Guará Pronaos
Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: (M) *Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacareí: *Jacareí Lodge
Jundiá: Jundiá Chapter
Lorena: Lorena Pronaos
Marília: Marília Chapter
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Ourinhos: Ourinhos Pronaos
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Praia Grande: Praia Grande Pronaos
Presidente Prudente: (M) *Presidente Prudente Lodge
Presidente Venceslau: Presidente Venceslau Chapter
Registro: Vale dos Reis Pronaos
Ribeirão Preto: (M) *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
Ouagadougou: (M) *Charles Coulibaly Lodge

CAMEROON (4)
Bafoussam: (M) Philadelphia Chapter
Bertoua: Lumière de l'Est Pronaos
Douala: (M) *Kut Hu Mi Lodge; *Moria El Lodge; Wouri Pronaos
Ebolowa: Reflexion Pronaos
Edéa: *Salomon Lodge
Eséka: Mont Carmel Pronaos
Garoua: *Ra Ma Lodge
Kribi: *Océan de Lumière Lodge
Kumba: Kumba Pronaos
Limbé: Fako Pronaos; Sator Pronaos
Maroua: Kaliao Pronaos
Mbalmayo: Le Nyong Pronaos
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Essoa Pronaos
Yaoundé: (M) *Aristote Lodge

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:
Hull: Rose de l'Est Pronaos (4)
Levis: Nouvelle Harmonie Pronaos (4)
Longueuil: (M) *Poséidon Lodge (4)
Montreal: (M) *Atlas Lodge (4); *Mount Royal Lodge (2)
Pointe Claire: Nicholas Roerich Pronaos (2)
Québec: (M) *Pyramide Lodge (4)
Rimouski: (M) *Grand Soleil Lodge (4)
St.-Jérôme: Harmonie Pronaos (4)
Sherbrooke: (M) *Lumière de l'Est Lodge (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)
Chillán: Atón Pronaos
Concepción: Concepción Pronaos
Curicó: Curicó Pronaos
Punta Arenas: *Punta Arenas Lodge
Quillota: Perfecti 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 Pronaos

COLOMBIA (11)
Barranquilla: (M) *Barranquilla Lodge
Bogotá: (M) *Nuevo Mundo Lodge
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
Bunia: Maendeleo Pronaos
Buta: Archimède Pronaos
Butembo: Sekmet Pronaos
Gemena: Gbasoe Pronaos
Goma: *Bes Lodge
Isiro: Lumière Pronaos
Kananga: Butoke Chapter
Kenge: Philon d'Alexandrie Pronaos
Kindu: Matumaini Pronaos
Kinshasa: (M) *H. Spencer Lewis Lodge; *Tii Lodge
Kisangani: *Honoré de Balzac Lodge
Kolwezi: (M) Tef Nout Pronaos
Lemba: *Uranus Lodge
Lubumbashi: (M) *San Jose Lodge
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
Uvira: Nyota Pronaos

CONGO, Republic (4)

Brazzaville: (M) *Ascension Lodge; *Tanu Manasi Lodge, *Tolérance Lodge
Dolisie: Jeanne Guesdon Pronaos
Mossendjo: Réintégration Pronaos
Ouessou: Surya Pronaos
Owando: Sérénité Pronaos
Pointe Noire: (M) *La Lumière du Congo Lodge; *Paul Taty Lodge
Sibiti: Jupiter Pronaos

COSTA RICA (11)

San José: San José Chapter

COTE D'IVOIRE (4)

Abengourou: Harvey Spencer Lewis Chapter
Abidjan: (M) *Jeanne Guesdon Lodge; *Kephren Lodge; *Thoutmosis III Lodge
Abobo Garé: (M) *Sénèque Lodge
Aboisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Akoupé: Aube d'Or Pronaos
Anyama: Hator Pronaos
Béoumi: Isaac Newton Chapter
Bocanda: Horus Pronaos
Bondoukou: Démocrite Pronaos
Borotou-Koro: Cohésion Pronaos
Bouaké: Paracelse Chapter
Bouaké: *Ralph Maxwell Lewis Lodge
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Cocody: Kut Hu Mi Pronaos
Dabou: Moria El Pronaos
Dalao: *Hieronymus Lodge
Danane: Espoir Pronaos
Daoukro: Lux Rosae-Crucis Pronaos
Dimbokro: Cecil A. Poole Pronaos
Divo: *Socrate Lodge
Duékoué: Ra Pronaos
Ferkéssédougou: Etoile du Nord Pronaos
Ferké-II: Michael Maier Pronaos
Gagnoa: (M) *Aton Lodge
Grand Bassam: Adon Ai Pronaos
Guiglo: Lumière de l'Ouest Pronaos
Issia: Celeste Noyrey Pronaos
Katiola: Plotin Chapter
Korhogo: (M) *Yves Nadaud Lodge
Lakota: Ta Meri Pronaos
Man: (M) *Harmonie Lodge
M'bahiakro: Héraclès Pronaos
Odienné: René Descartes Chapter
Oumé: Le Verseau Pronaos
San Pédro: *Félicité Lodge

Sassandra: Atlantis Pronaos
Séguéla: Anaximandre Pronaos
Sinfra: Francis Bacon Pronaos
Soubré: Eau Vive Pronaos
Tabou: Khephy Pronaos
Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Touba: Hermès Pronaos
Toulepleu: Hera Pronaos
Toumodi: Roger Bacon Pronaos
Yamoussokro: (M) *Edith Lynn Lodge
Yopougon: *Empédocle Lodge; *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: Ceska Lipa Atrium
Ceske Budejovice: Ceske Budejovice Atrium
Horice v Podrkonosi: Horice v Podrkonosi Atrium
Jihlava: Jihlava 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 Pronaos
Odense: Odense Pronaos

DOMINICAN REPUBLIC (11)

Santiago: Luz del Cibao Pronaos
Santo Domingo: (M) *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 Pronaos
Tampere: Tampere Atrium

FRANCE (4)

Agen: (M) Jollivet Castelot Chapter

Aix-en-Provence: (M) Rose du Sud Chapter
Albi: Edith Lynn Pronaos
Angers: (M) *Alden Lodge
Angoulême: Isis Pronaos
Annecy: Amatu Chapter
Arpajon: (M) Mahatma Gandhi Chapter
Aurillac: Gerbert Pronaos
Avignon: Plutarque Pronaos
Bastia: Etoile du Sud Pronaos
Bayonne: (M) Amaya Chapter
Belfort: Erik Satie Chapter
Besançon: Akhenaton Pronaos
Bessancourt: Lumière d'Occident Chapter
Beziere: (M) Apollonius de Tyane Chapter
Bordeaux: (M) *Léonard de Vinci Lodge
Bourgoin: Iris Pronaos
Brie Comte Robert: Jules Verne Pronaos
Bry-sur-Marne: (M) *Ankh Lodge
Caen: (M) Sérénité Chapter
Cannes: Phoenix Pronaos
Carcassonne: Imhotep Chapter
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: (M) Thot Hermes Chapter
Château Arnoux: Hermontis Pronaos
Chevrières: Lumen Chapter
Clermont-Ferrand: *Gergovia Lodge
Colmar: Fidélité Pronaos
Dijon: (M) *Bernard de Clairvaux Chapter
Dreux: Essenia Pronaos
Dunkerque: Septentrion 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 Havre: Michael Maier Pronaos
Le Mans: (M) Jacob Boehme Chapter
Le Neubourg: (M) *Zanoni Lodge
Lille: (M) *Descartes Lodge
Limoges: Sagesse Pronaos
Livron-sur-Drôme: (M) Cristal Pronaos
Lyon: (M) Maat Lodge
Marseille: (M) *Haroeris Lodge
Maurepas: Gustave Meyrink Pronaos
Metz: (M) *Frees Lodge
Montauban: Shambala Pronaos
Montélimar: (M) Hugues de Payns Pronaos
Montpellier: (M) *Moria-El Lodge
Mulhouse: (M) *Robert Bangert Lodge
Nancy: Thoutmès III Pronaos
Nanterre: *Aton Lodge
Nantes: (M) *Jacques de Molay Lodge

Nice: (M) *Héraclès Lodge
Nîmes: *Claude Debussy Lodge
Orléans: (M) *Orphée Lodge
Paris: (M) *Giordano Bruno Lodge; *H. Spencer Lewis Lodge; *Jeanne Guesdon Lodge; Cagliostro Pronaos
Pau: Khephren Pronaos
Périgieux: Zoroastre Pronaos
Perpignan: Sol Invictus Pronaos
Poitiers: Horus Râ Pronaos
Quimper: Galaad Pronaos
Reims: (M) Rosae Crucis Chapter
Rennes: Graal Pronaos
Rouen: (M) Renaissance Chapter
Saint-Etienne: Flamme 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
Thaire d'Aunis: Osiris Chapter
Toulon: (M) Hermès Chapter
Toulouse: (M) *Aitaluz Lodge
Tours: Blaise Pascal Pronaos
Troyes: Aurore Pronaos
Vannes: Vérité Pronaos
Versailles: (M) *Georges Morel Lodge
Villejuif: Nout Pronaos

FRENCH GUIANA (4)

Cayenne: (M) *Pythagore Lodge

GABON (4)

Franceville: Akhenaton Pronaos
Libreville: (M) *Kut-Hu-Mi Lodge
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) Axios Pronaos
Thessaloniki: Estia Pronaos

GRENADA (2)

Saint George's: Saint George's Pronaos

GUADELOUPE (4)

Basse-Terre: *Soleil Lodge

GUATEMALA (11)

Guatemala: (M) *Zama Lodge
Izabel: Luz Divina 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
Saint-Marc: 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

IRELAND (3)

Dublin: Dublin Pronaos

ITALY (7)

Bari: Ankh Pronaos
Cesena: Tutmosis III Pronaos
Grosseto: Dante Alighieri Pronaos
Milano: (M) *Gladys Lewis Lodge & Pronaos
Modena: Francesco Bacone Pronaos
Padova: Pitagora Pronaos
Reggio di Calabria: T. Campanella Pronaos
Roma: Giordano Bruno Pronaos Lodge
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
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

MARTINIQUE (4)

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

MAURITIUS (4)

Rose Hill: *Luz Lodge

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
Cuatla: Cuauhtlan Pronaos
Cuernavaca: (M) Xochicalco Chapter
Culiacán: Culiacán Chapter
Durango: Durango Chapter
Ecatepec: Ehecatepetl 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
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 Lodge
Toluca: Toluca Pronaos
Torreón: Torreón Pronaos
Tuxtla Gutiérrez: Mactumactza Pronaos
Uruapin: Cupatitzlo Pronaos
Veracruz: *Zoroastro Lodge
Villahermosa: Tabasco Chapter
Xalapa: Xalapa Pronaos

MONACO (4)

Monaco: Monoecis 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
Middelburg: In Liefde Bloeiend Pronaos
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
Christchurch: Christchurch Atrium
Eltham: Taranaki Atrium
Napier: Athenaeum Atrium
Nelson: Nelson Atrium
Wellington: Wellington Atrium

NICARAGUA (11)

León: León Pronaos
Managua: *Marta Lewis Lodge

NIGER (4)

Niamey: Sahel Mystique Pronaos

NIGERIA (3)

Aba: (M) *Socrates Lodge
Abakaliki: Abakaliki Pronaos
Abeokuta: Abeokuta Chapter
Abonnema: Abonnema Pronaos
Afikpo: Afikpo Pronaos
Agbor: Divine Chapter
Ahoada: Arcane Pronaos
Apapa: *Sacred Light Lodge
Arochukwu: Arochukwu Pronaos

Awka: Awka Chapter
Bori: *Ee-Dee Lodge
Calabar: (M) *Apollonius Lodge;
Unical Pronaos
Eket: (M)*Lotus Lodge
Enugu: (M) *Kroomata Lodge;
Nkalagu Pronaos
Ibusa: Ibusa Pronaos
Ihiala: (M) *Isaac Newton Lodge
Ikeja: *Harmonium Lodge;
*Memphis Lodge
Ikom: Elijah Pronaos
Ikorodu: Ikorodu Chapter
Ikot Ekpene: Ikot Ekpene
Pronaos
Kwale: Illuminati Pronaos
Lagos: (M) Isis Lodge
Marina: Lagos Island Chapter
Mbaise: Mbaise Pronaos
Nkwelle: Ezunaka Pronaos
Nnewi: Nnewi Chapter
Nsukka: El-Morya Chapter
Obudu: Obudu Pronaos
Ogoja: Amatu Chapter
Ohafia: Ohafia Pronaos
Okigwe: Solar Pronaos
Okrika: Okrika Pronaos
Omoba: Ngwa Chapter
Omoku: St. Germain Chapter
Onitsha: (M)*Paracelsus Lodge
Orlu: Orlu Chapter
Oron: Oron Pronaos
Osogbo: Osun Pronaos
Otta: Jubilee Pronaos
Owerri: (M) *Plato Lodge
Ozoro: Heliopolis Chapter
Patani: Patani Pronaos
Port Harcourt: (M) *Thales
Lodge
Saba Yaba: Wisdom Chapter
Sagamu: Remo Pronaos
Ughelli: *Ughelli Lodge
Umuahia: (M) *Cagliostro Lodge
Umunede: Umunede Pronaos
Uyo: (M) *Aton Lodge
Warri: (M) *Kut-Hu-Mi Lodge
Yola: *Aristotle Lodge

NORWAY (10)

Asgardstrand: Kristrina Atrium
Bergen: Bergen Pronaos
Fredrikstad: Borg Atrium
Hamar: Mjösja Chapter
Kristiansand: Agder Pronaos
Oslo: Oslo Chapter
Stavanger: Rogaland Pronaos
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

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: Philippines Chapter
Quezon City: Quezon City
Atrium

PORTUGAL (1)

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

PUERTO RICO (11)

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

REUNION (4)

Saint-Denis: (M) *Maat Lodge
Saint-Paul: Jeanne Guesdon
Pronaos

RUSSIA

Moscow: Illumination Pronaos

RWANDA (4)

Kigali: Osiris Pronaos

ST. LUCIA (2)

Castries: Castries Org. Group

SENEGAL (4)

Dakar: (M) Karnak Chapter

SINGAPORE (13)

Singapore: Singapore Pronaos

SLOVAKIA (14)

Bratislava: Bratislava Atrium
Kosice: Kosice Atrium

SOUTH AFRICA (3)

Benoni: Kether-Ra Pronaos
Cape Town: Cape Town Pronaos
Durban: Cosmos Atrium Group
Johannesburg: (M) *Southern
Cross Lodge
Port Elizabeth: Sacred Rose
Atrium Group
Pretoria: Pretoria Pronaos

SPAIN (12)

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

Huelva: Tartessos Pronaos
Las Palmas: (M) *Alcorac Lodge
Madrid: (M) *Columbus Lodge
Málaga: Hathor Pronaos
Marbella: Avalon Pronaos
Palma de Mallorca: Ankh
Pronaos
San Sebastian: San Sebastian
Chapter
Santa Cruz de Tenerife: (M)
*Abora Lodge
Sevilla: Sevilla Pronaos
Tarragona: Tarragona Pronaos
Valencia: (M) Sirio Pronaos
Zaragoza: Zaragoza Pronaos

SURINAM (9)

Paramaribo: (M) *Paramaribo
Lodge & Pronaos

SWEDEN (10)

Göteborg: Göteborg Pronaos
Jönköping: Smolandia Pronaos
Lund: Delfi Pronaos
Stockholm: Svithiod Pronaos

SWITZERLAND (4, 5, 7)

Aarau: Aarau Atrium (5)
Basel: Basel Pronaos & Atrium
(5)
Bern: Bern Pronaos & Atrium
(5)
Bienne: Maitre Kelpius Pronaos
(4)
Fribourg: Khnoum Pronaos (4)
Genève: (M) *H. Spencer Lewis
Lodge (4)
Langnau: Langnau Atrium (5)
Lausanne: (M) Akh-En-Aton
Chapter (4)
Lugano: *Leonardo da Vinci
Lodge & Pronaos (7)
Sion: Gladys Lewis Pronaos (4)
St. Gallen: St. Gallen Atrium (5)
Winterthur: Winterthur Atrium
(5)
Zürich: *Zürich Lodge, Pronaos
& Atrium (5)

TOGO (4)

Anécho: Hieronymus Pronaos
Atakpamé: *Vintz Adama Lodge
Dapaong: Luxor Pronaos
Hahoté: 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 Atrium
Group
Birmingham: Harmony Atrium
Group

Burnley: Red Rose Atrium Group
Durham: Northern Light Atrium
Group
Exeter: Exeter Atrium Group
Leeds: Joseph Priestley Pronaos
Liverpool: Pythagoras Chapter
London: (M) *Francis Bacon
Lodge; *London Lodge; Wanstead
Springs Chapter; Robert Browing
Pronaos; Wembley Pronaos;
Michael Faraday Atrium Group
Manchester: John Dalton
Chapter
Milton Keynes: Zanoni Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake
Atrium Group
Reading: Lucis Atrium Group
Sheffield: Paracelsus Atrium
Group
Truro: Cornish Pronaos
Wolverhampton: Wolverhampton
Atrium Group

Northern Ireland:

Belfast: Belfast Pronaos

Scotland:

Edinburgh: Edinburgh Atrium
Group
Glasgow: Orion Atrium Group

UNITED STATES (2, 11)

Arizona:
Mesa: Valley of the Sun Pronaos

Arkansas:

Fort Smith: Arkansas Rose Org.
Group

California:

Bell: (M) *Bell Lodge (11)
Capitola: Rose Pronaos
Fair Oaks: *Robert Fludd Lodge
Fresno: Heart of California
Pronaos
Long Beach: *Abdiel Lodge
Los Angeles: (M) *Hermes
Lodge; *Los Angeles Lodge (11)
Oakland: Oakland Pronaos
Orinda: Golden Lotus Pronaos
San Diego: *San Diego Lodge
(11); San Diego Pronaos
San Francisco: *San Francisco
Lodge (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)
Jacksonville: Jacksonville Study
Group
Miami: (M) *Miami Lodge;
*Mistes Lodge (11); Westchester
Chapter (11)
Orlando: (M) 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: (M) 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 York:
Bronx: Bronx Chapter (11)
Brooklyn: *Kings Rosy Cross
Lodge; (M) *New York Lodge (11)
Buffalo: *Rama Lodge
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:
Chapel Hill: Triangle Rose
Pronaos
Winston-Salem: Piedmont Rose
Pronaos

Ohio:
Columbus: Helios Pronaos
Dayton: Elbert Hubbard Chapter
Solon: Osiris Org. Group
Youngstown: Youngstown
Chapter

Oregon:
Portland: Enneadic Star Pronaos

Pennsylvania:
Allentown: Allentown Pronaos
Philadelphia: (M) Benjamin
Franklin Pronaos
Pittsburgh: Golden Triangle Org.
Group

Rhode Island:
Lincoln: Providence Pronaos

Tennessee:
Nashville: Zoroaster Pronaos

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

Washington:
Seattle: (M) *Michael Maier
Lodge

Wisconsin:
Milwaukee: 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
El Tigre: El Tigre Pronaos
Los Teques: Los Teques 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

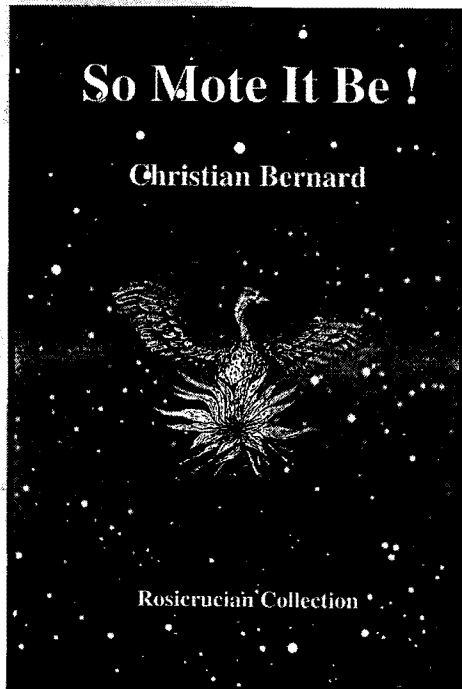
ZIMBABWE (3)
Harare: Flame Lily Pronaos



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The Rosicrucian teachings enable people to find themselves, run their lives, and illumine the universe. We are educators, students, and seekers devoted to exploring inner wisdom and the meaning of life. We offer an ancient, unaltered system of study and experimentation which reveals the underlying principles of the universe. Our methods offer practical tools applicable to all aspects of life. The Rosicrucian teachings allow individuals to direct their own lives, experience inner peace, and leave their mark on humanity.

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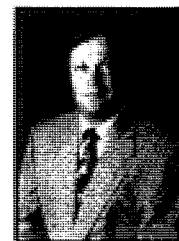
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