

Rosicrucian Digest®

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MYSTERIUM MAGNUM
STUDIIUM UNIVERSALI.



Das ist das goldene Rosen
Bruder von seinem Golde



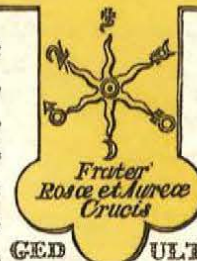
Creutz, welches ein jeder
auf seiner Brust trägt.

GLAUBE.

*Benedictus
Dominus Deus Noster
qui dedit nobis
Signum.*

HOFFNUNG.

Höre mein Kind, und nimm an meine
Liebe, damit deine Jahre vermehrt werden,
Ich will dir den Weg der Weisheit zeigen,
und dich führen durch die Bahn der Gerechtig-
keit. Wenn du darauf gehen wirst, so sollen
dir deine Gänge nicht bedrängt werden, und
wann du geschwinde lauffest, wirst du nicht an-
stoßen. Halte die Lehre, und bewahre
sie, denn sie ist dein Leben. Prov. IV. v. 10.



GED. ULT.
TINCTUR.

Die Lehre Jesu Christi übertrifft die
Lehre aller Heiligen, und die Brüder, die den
Geist Gottes haben, finden darinnen das ver-
borgene Himmel. Brod, und den Stein der
Weisen, v. d. S. Es geschieht aber, daß
viele Menschen, ob sie schon oft das Evange-
lium und die Sprache der Weisen hören, jedoch
keine Begierde daraus empfinden, denn sie ha-
ben den Geist Christi nicht. Wer aber die
Worte Christi verstehen will, und der Weisen
Reden ergründen, der muß sich befeßigen, mit
seinem Leben Christo gleichförmig zu werden.

Ich will dir große und gewaltige Dinge zeigen.
Jerem. XXXIII.

THE STONE, THE ELIXIR, AND THE ROYAL ART

(See page 2)



Treasures from our Museum

Coptic Cross



RC 1962



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

This small steatite cross, measuring 11.7 x 5.3 x .7 cm, comes from the Coptic culture of Egypt. It was made during the Byzantine Period (320–642 CE) while the nation was a province of the Roman Empire ruled from Constantinople, also called New Rome.

The Byzantine period in Egypt was a time of great diversity. Practitioners of many mystical and spiritual paths lived, worked, and worshiped side by side. These included Coptic Christians, traditional Egyptian believers, Neo-Platonist philosophers, Hermetists (followers of the writings ascribed to Hermes Trismegistus), the many groups often called “Gnostic,” and initiates of the mystery schools. The design of this cross, although overtly Christian, reflects this culture of diversity.

The artifact is a typical, if miniature, example of a “Hand Cross” used by Coptic Christian priests to bless the congregation during such rituals as Divine Liturgy (Eucharist) and other services. The basic design of this ancient cross is similar to that still in use today in the Coptic, Ethiopian, and Eritrean Christian Churches. In general, the cross—used long before Christianity—did not come into common use by Christians until at least the 4th century CE, and the realistic depiction of Christ’s body crucified on the cross came even later in history.

As we examine this artifact more closely, the diverse interpretations of its symbolism may become apparent. On one side of the notched top part of the cross is a human figure dressed in Egyptian garb, perhaps in a Christian context representing Christ, the Virgin Mary, an angel or saint, or for other believers, an illumined wise

person. On the reverse is a stylized cross in leafy or thatched decoration, which extends down the handle on both sides. The five rings and holes on the reverse upper cross and the obverse base of the handle may refer to the five wounds of Christ and the five bases of ancient Mediterranean metaphysics: the four elements and the quintessence, positioned on the two sides of the cross to indicate the reality that corresponds here below in the apparent world to that which is above in the spiritual world.

The thatched design on the handle may be reminiscent of palm fronds or waves of the Nile, both central to Egyptian life. It also is very similar to the “Pharaoh’s beard” pattern used in the stylized beards of the kings. This pattern is also found on the sidewalks of Rosicrucian Park. For Coptic Christians, the river and water imagery recalls the baptism of Christ in the Jordan, which today is still celebrated as a major feast on January 6 by all Christians of the Alexandrian Tradition. Palms would also have the resonance of Jesus’ entrance into Jerusalem before his crucifixion.

In Christian practice, the symbolically decorated reverse of the cross is used during the Paschal season, denoting the empty cross after the Resurrection. Perhaps the Pharaoh’s beard pattern is one way of denoting the Christian’s belief in Christ’s kingship, or the Hermetist’s view of her or his path as a royal road. Certainly the figure on the front is not suffering, but serene, with his or her hands in the position of prayer of an initiate.

No matter what the interpretation of this small treasure, it links our museum visitors and us to the continuity of Egypt’s long history, where art, belief, and culture do not die, but are always transmuted.

— Steven A. Armstrong, Ph.D. (Cand)
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The "Cross of the Brethren" plate from Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. See page 3 for further explanation.

THE STONE, THE ELIXIR, AND THE ROYAL ART

by N.F. Brescia, F.R.C.

"Make a Circle out of a Man and Woman, derive from it a Square, and from the Square a Triangle: make a Circle and you will have the Philosopher's Stone."

THROUGHOUT the ages humanity has struggled to understand the intrinsic value and mystery associated with gold. Writers, poets, artists, scientists, as well as alchemists and philosophers have chronicled its place within the social, economic, and the religio-philosophical spheres of life.

According to Ralph M. Lewis, past Imperator of AMORC, one of the earliest recorded references to gold was found in the code of Menes, founder of the First and Second Dynasties of Egypt, sometime between 3500 and 3000 B.C. He stated that the ancient Egyptians also developed an alloy of gold and silver, the name of which, when translated into Greek, became known as *elektron*.

In a discourse entitled "What Is the Philosopher's Stone?" Ralph M. Lewis came to the conclusion that "there is nothing in their writings that relates that there was any attempt by these ancient Egyptians to make gold through an alchemical process." He then states, "The origin of the word *alchemy* in itself is a mystery. The word *chymeia* is of Greek origin. The Greek geographer Agatharchides . . . relates that the Egyptians used the word *chyma* to refer to an ingot of gold, this word being a derivative of the Greek *cheo*, meaning to pour or to cast. It was not until about A.D. 100 that the word *alchemy* began to make its appearance, and this was in the city of Alexandria. This city was a virtual melting pot of the legends, religions, and philosophies of Africa, Asia Minor, and Greece."

Ralph Lewis then continues, saying that centuries later "... the Arabs conquered Egypt in the seventh century A.D. They embraced all Greek learning, which they spread westward along Africa and brought into Spain. They likewise took with them Alexandrian alchemy: (1) to transmute base elements, as lead and copper, into gold; (2) to discover an *elixir*, a living substance that would cure all ills and prolong life . . . Geber was the most famous



Hermetic Emerald Tablet, entitled Tabula Smaragdina Hermetis—Verba Secretorum Hermetis (Hermetic Emerald Tablet—Hermetic Secret Word). Illustration from Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. The words surrounding the illustration mean "visit the bowels of the Earth; by rectifying thou shalt find the hidden stone."

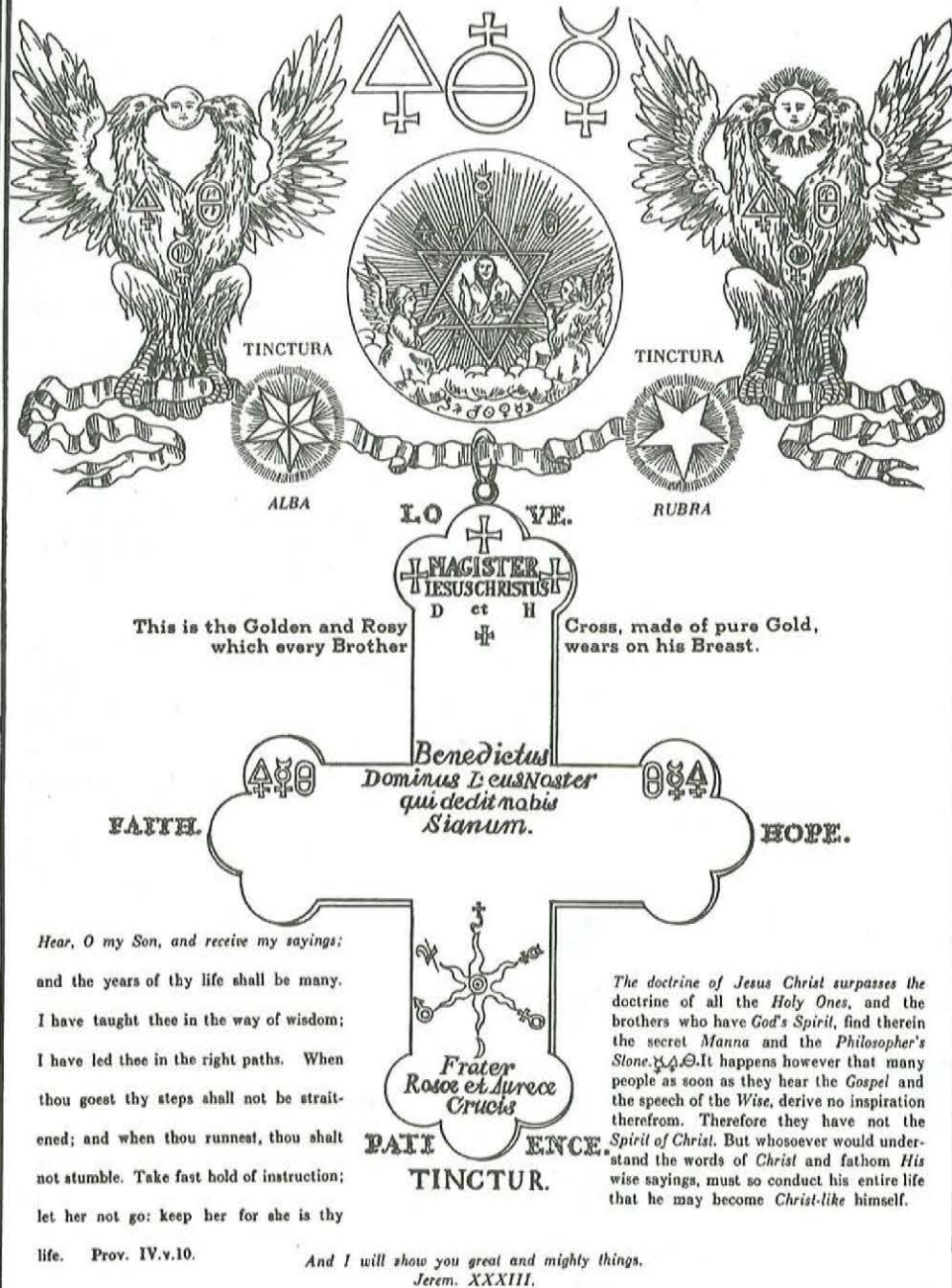
of the Arabian alchemists . . . He and his Arabian successors modified the philosophical theories of the Alexandrian alchemists. It was contended that the true nature of matter is not in its essence or in a single quality. Rather, the fundamental principles were sulphur, fire, mercury, and salt."

It would not be until many years later, in 1382, that Nicolas Flamel and his wife Pernelle declared that they were successful in creating the Great Elixir.

It is not the purpose of this article to delve deeply into the history and science behind the Philosopher's Stone, elixirs, or, for that matter, the art of spagyrics or the elusive Prima Materia. Rather, our focus shall be on the transmutation of the necessary elements required to build the "Inner Temple" by using the symbolical images and tools of the ancient alchemists.

Before we begin, it is important to understand what the position of AMORC is regarding

MYSTERIUM MAGNUM STUDII UNIVERSALI.



The *Mysterium Magnum Studium Universali* or the "Cross of the Brethren" plate, from *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, represents the whole ceremony of the Hermetic tradition. The kingly or Royal Art is accomplished by the transcendental transmutation of the lower self into the Divine Love and Cosmic Consciousness of the Higher Self. This Divine Love may be thought of as the Alchemical Marriage of the Soul which clearly indicates the very Elixir of Life itself. Hermetic and alchemical tradition states that "Blessed are they [illuminated adepts] that do not drink from the bitter cup of death" so that they may come forth by day. To some degree this can also be said of those who are granted the keys to the secret manna of the Philosopher's Stone.

the Philosopher's Stone. Our Rosicrucian Ontology states:

"The principal search of the alchemists was for a pure and penetrating matter which, when applied to the metals, plants, or vegetables, exalts them. This perfect essence, this soul of matter, imparts its nature to all that is brought into contact with it. This substance which transmits its perfect qualities was called the Philosopher's Stone. To the transcendental alchemists, the Philosopher's Stone was not a substance but the spiritual gnosis and exalted wisdom whose virtue transmutes humanity to a higher plane of consciousness and personal power."

The traditional doctrines or classes of alchemy can be divided into two distinct, yet not altogether separate, branches. The first branch is physical alchemy, or the alchemical and scientific aspects of chemistry. The second branch belongs to transcendental alchemy, or the study of Hermetic philosophy and doctrines. An example of the latter is the *Emerald Tablet* ascribed to Hermes Trismegistus or the Seven Hermetic Principles of the *Kybalion*. Transcendental alchemy can also be described as a combination of the physical principles of alchemy and those of mysticism. Today Rosicrucian students utilize the term *mental alchemy* when expounding the

Hermetic principles, and it is with this transcendental alchemy that the Stone, the Elixir, and the Royal Art take on a new meaning.

In his book *Cloud over the Sanctuary* Karl von Eckartshausen expresses his understanding of the Royal Art in these words:

"The true royal and priestly science is the science of regeneration, or of the uniting of fallen man with God. It is called a royal science because it leads man to power and rulership over the whole of nature. It is called a priestly science because it makes everything holy, brings it to perfection, and spreads grace and blessing everywhere."

Orval Graves, former AMORC Librarian and Dean of the Rose-Croix University, and an early alchemy instructor at the university, wrote in the October 1944 issue of the *Rosicrucian Digest*:

"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."

However, there is another "Stone" spoken of throughout history. To be more specific, it is usually referred to as the "Brilliant Egg," "Corner Stone," or "White Stone."

For example, reference is made to this stone in the Old Testament of the Bible. Isaiah 28:16 states:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

Another example of this is found in Psalm 118:22, which reads:

"The stone which the builders refused is become the head stone of the corner."

It is interesting to note that seven more references are made to the stone in the New Testament; namely, in Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Romans 9:33; Ephesians 2:20; 1 Peter 2:3-8.



Hermes Trismegistus shown seated and holding the Emerald tablet.
—Aurora consurgens, early 16th century.



Within the Philosopher's Egg appears the androgynous rebis, a resurrected being that is "one thing from two."

—Heinrich Jamsthaler, Viatorum spagyricum

The Book of Enoch, an ancient manuscript discovered in Ethiopia in 1773, describes the "Stone" in these words:

"I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn the whole creation, and to preserve the foundation of the earth. I surveyed the stone, which supports the corners of the earth. I also beheld the four winds, which bear up the earth, and the firmament of heaven. And I beheld the winds occupying the exalted sky. Arising in the midst of heaven and of earth, and constituting the pillars of heaven." (18:1-5)

The Book of Enoch, as well as the sacred books of Isaiah and Psalms, expresses a link between God and humanity. This is alchemically and mystically created in the Book of Enoch where it states:

"And Michael, one of the archangels, took me by my right hand, raised me up, and brought me out to where was every secret of mercy and secret of righteousness. He showed me all the hidden things of the extremities of heaven, all the receptacles of the stars, and the splendours of all, from whence they went forth before the face of the holy. And he concealed the spirit of Enoch in the heaven of heavens. There I beheld, in the midst of that light, a building raised with Stones of ice; And in the midst of these stones, vibrations of living fire. My spirit saw around

the circle of this flaming habitation, on one of its extremities, that there were rivers full of living fire, which encompassed it." (60:4-8)

This powerful and apocalyptic sentiment is echoed in Revelation 2:17, which reads:

"... To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

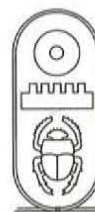
The transcendental alchemical process is a true understanding of the spiritual, mental, and physical aspects of the universe. Hermetic transmutation is to a certain degree a mystical union, a marriage of opposites. Male and Female, King and Queen, Sun and Moon, Light and Darkness, and even Love and Hate. Using the fire of meditation, students of esotericism should work daily in the crucible of their sanctums, distilling the allegorical and symbolical knowledge derived from the Animal, Vegetable, and Mineral Kingdoms. Complementary to this knowledge is the study of Vibrations, Colors, Metals, Planets, and the Four Elements—namely, Fire, Air, Earth, and Water.

Examples of this process can be found in the *Sepher Yezirah*, the *Fama Fraternitatis*, the *Chymical Wedding of Christian Rosenkreuz*, and the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*. Rosicrucian students may wish to peruse these books so as to discover certain keys into the mystery of transmutation and the Lapis Philosophorum, or the Philosopher's Stone, which is fundamental in the quest of spiritual transmutation.

To achieve mystical union, the individual must go through mystical and symbolical death, purification, and rebirth. Therefore, spiritual rebirth was represented by the Philosophers' Stone, and both of these were in turn represented by the legendary phoenix, the bird reborn out of its own ashes. The spiritual process of transmutation also represented the alchemical steps and symbols associated with transcendental alchemy.

Manly P. Hall, in his work *Lectures on Ancient Philosophy—Companion to the Secret Teachings of All Ages*, writes:

"When the cycles of intensification have reached a certain stage, those beings who have



"I am Osiris the King—
I am the eldest son of
Saturn; I was born of the
brilliant and magnificent
egg, and my substance is of
the same nature as that
which composes Light."

attained to this point can no longer be held within the globe of the inferior creation, and the soul seeps through the wall of the Egg of Existence or, as the Buddhist might say, enters Nirvana. This is the rebirth out of the Womb of Necessity; this is the time when man releases himself from the bonds that bind him to the Wheel of Birth and Death. He who has attained this end is rightly termed no longer a man but the Philosopher's Stone . . . The salt of the alchemists is but the terrestrial nature, the sulphur the celestial, and the mercury the sidereal. From the blending of these three spirits the Hermetists brought into existence the Philosopher's Stone."

Diodorus Siculus, a Greek historian of the 1st century B.C., transcribed an inscription found upon an ancient Egyptian column. The

inscription contained an intriguing alchemical and symbolical statement:

"I am Osiris the King—I am the eldest son of Saturn; I was born of the brilliant and magnificent egg, and my substance is of the same nature as that which composes Light."

One can visualize Osiris the King cutting the mystical and symbolical "white stone" with his mighty and kingly sword, releasing its winged creature of rebirth.

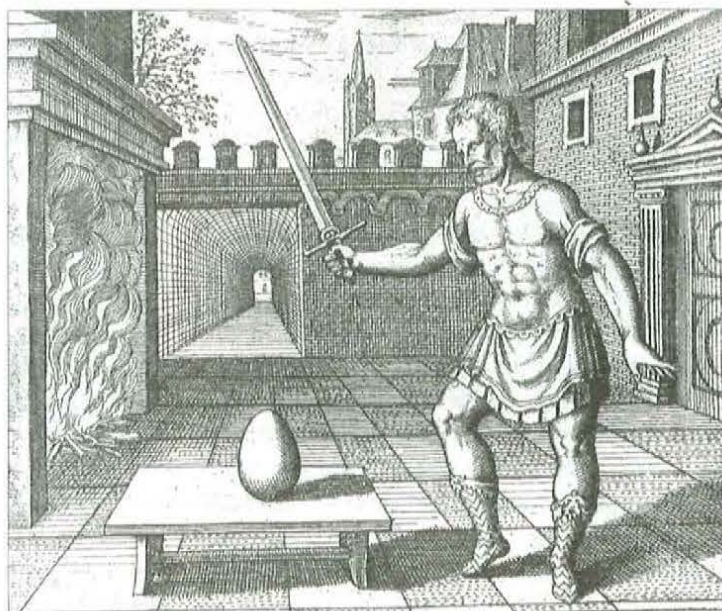
In the ancient manuscript *The Voice of the Silence—the Book of Golden Precepts* the initiate is admonished to follow and adhere to this mystical and wise saying:

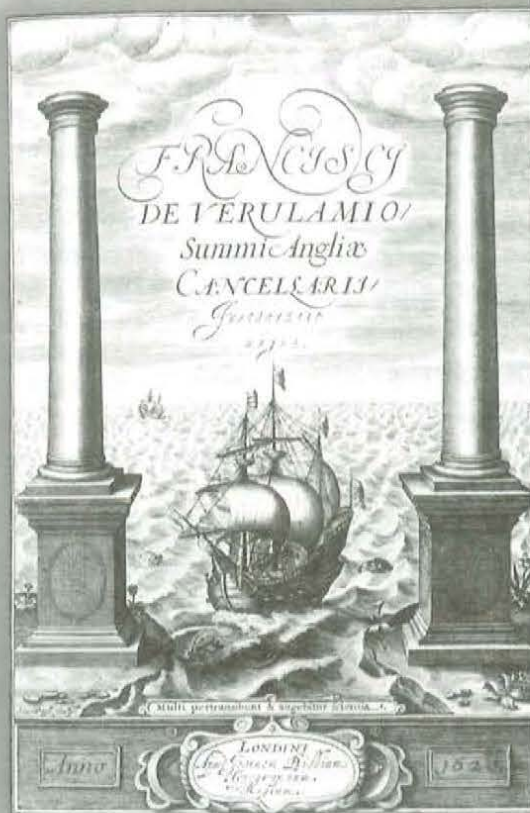
"In order to become the KNOWER of ALL SELF thou hast first of SELF to be the knower. To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages. Bestride the Bird of Life, if thou wouldst know."

Within the very heart of this Great Bird lies the secret diamond of the Philosopher's Stone. Its brilliant fire, emanating from the sacred and divine Pharos, acts as a guiding light for all aspirants who sail across the alchemical sea of glass. This mystical journey blends Salt, Sulphur, Mercury, and Azoth into a living creation of Water and Fire. △

Alchemical allegory: The philosopher's egg, from a bird higher than the others, which must be carefully burned with a glowing sword. The alchemist cuts the white stone and releases its winged creature of rebirth.

—M. Maier, *Atalanta fugiens*





"Many travel in all senses and knowledge is thus increased," frontispiece of Francis Bacon's *Novum Organum*

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part IX

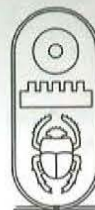
The Philosophers and the Rose-Croix (Part 2)

by Christian Rebis, F.R.C.

translated from the French by Richard Majka, F.R.C.
Assistant Editor, *Rosicrucian Digest*

IN ENGLAND, the Rosicrucian project underwent a special development. Yet, in contrast to what occurred in the rest of Europe, Hermeticism remained relatively unobtrusive in this country.¹ Nonetheless, the writings of John Doget (15th century) showed the influence of the *Corpus Hermeticum*, and the Christian Qabalist Francesco di Giorgio enjoyed a great reputation during the reign of Henry VIII.

The king, in fact, relied upon di Giorgio to search through the sacred texts for arguments in favor of his divorce from Catherine of Aragon. As for Catherine, she turned to Cornelius Heinrich Agrippa for advice. Despite the enthusiasm of Thomas More (1478-1535) for the writings of Pico della Mirandola, it was only during the reign of Elizabeth I (1533-1603) that the Hermeticism of the Renaissance gained in



influence. Its major proponents were Philip Sidney (1554-1586), diplomat, writer, and friend of Giordano Bruno; Walter Raleigh (1552?-1618), navigator, writer, and favorite of Elizabeth; Thomas Harriot (1560-1621), a mathematician; and John Dee (1527-1608). The latter, heavily influenced by the writings of Cornelius Heinrich Agrippa, was the true leader of the Elizabethan Renaissance. He owned a rich esoteric library that the queen was fond of visiting.

Edmund Spenser's "Faerie Queen"

During the reign of Elizabeth I, occult philosophy gave rise to debates that found traces in the literature of the day. For instance, the great poem of Edmund Spenser (1552?-1599), *Faerie Queene*, and his *Four Hymnes*, are colored by the Neoplatonism of the Renaissance and by Christian Qabalism. The movement also had its opponents, such as Christopher Marlowe (1564-1593), whose play *The Tragical History of Dr. Faustus* (1594) denounced Hermeticism. The main character is presented as a disciple of Agrippa practicing diabolical magic. This work enjoyed enormous success, which was also true of *The Jew of Malta* (1592), wherein the author, by way of his criticism of the Jews, found fault with Christian Qabalah. Ben Jonson (1573?-1637) attacked Hermeticism in his play *The Alchemist* (1610).² As for William Shakespeare (1564-1616), he took the opposing position when responding to Marlowe's *The Jew of Malta* with the *Merchant of Venice*, a work in which one may detect the influence of *De Harmonia Mundi* by Francesco di Giorgio. This is also true of some other Shakespearean plays, including *As You Like It* or *The Tempest* (1611), which were influenced by *De Occulta Philosophia* of Cornelius Heinrich Agrippa. *The Tempest* was performed during the festivities celebrating the wedding between Elizabeth, daughter of King James I, and Frederick V of the Palatinate. Frances A. Yates, the great expert of English Rosicrucian history, considered this work to be a veritable Rosicrucian Manifesto.

Francis Bacon

When speaking of the beginnings of Rosicrucianism, the name of Francis Bacon (1561-1626), lord chancellor of England and philosopher, is frequently mentioned. In a long list of authors who have examined his

relationship with the Rose-Croix, John Heydon, the author of numerous works on Rosicrucianism, was the first, but his theories are often excessive. His book entitled *The Holy Guide leading the Way to the Wonder of the World* (1662)³ contains a narrative, "The Voyage to the Land of Rosicrucians," which is an adaptation of the Bacon's *New Atlantis*. It combines elements from the *Fama Fraternitatis*, not hesitating to make Solomon's House, mentioned by Francis Bacon, into the "Rosicrucian Temple." Two centuries later, in his book *Nouveau Grade de Rose-Croix* (1860), Jean-Marie Ragon made the ideas of Francis



Francis Bacon (1561-1626)

Bacon the source of the "Society of the Rose-Croix or Brahmins of the North."⁴ A whole stream of writers have also done their best to show that Francis Bacon was the author of William Shakespeare's plays.⁵ The author who went farthest in his investigations was probably W.F.C. Wigston with his book *Bacon, Shakespeare, and the Rosicrucians* (1888). His ideas were reiterated by Mrs. Henry Pott in *Francis Bacon and his Secret Society* (1892) and by numerous other authors. However, apart from some interesting remarks, the latter often launched into bold speculations.

The Theosophists

The members of the Theosophical Society were nevertheless very sympathetic to such hypotheses, which they in turn enriched and popularized. Thus, in her book *The Masters* (1912)⁶, Annie Besant proposed that Francis Bacon was one of the reincarnations of Christian Rosenkreuz, a member of a lineage of initiates to which the Count of Saint-Germain also belonged, and which had its source in the royal house of Rakoczi. One of her associates, Maria Russak, soon afterwards published in the magazine *The Channel* a series of articles repeating such ideas. We find the same principles in another work, *The Rosicrucians* (1913), published by Le Droit Humain, a Masonic obedience close to the Theosophical Society, in which H. Clarke and Katherine Betts claimed that Francis Bacon was the author of the Rosicrucian manifestos.⁷ The author who contributed most to popularizing all of the theories relating to Francis Bacon's role in Rosicrucianism was the Theosophist and Belgian senator Franz Wittemans. His book *Histoire des Rose-Croix* (1919), offers a mixture of interesting elements and highly controversial positions. He repeated the theses of W.F.C. Wigston, Mrs. Pott, Dr. Speckman, E. Udny, and certain Theosophists.

Both Paul Arnold and Frances A. Yates moderated the arguments of W.F.C. Wigston and adopted more realistic positions. It is true that, for several dozen years, the discoveries of Rosicrucian historians have permitted a better understanding of its genesis, and the notion that Francis Bacon was the author of the *Fama Fraternitatis* and of the *Confessio Fraternitatis* has become obsolete. However, this does not prevent us from placing the English philosopher in the Rosicrucian movement of the 17th century. In a way, he was one of those who succeeded best in promoting the Rosicrucian ideal. This is undoubtedly the reason why certain people saw him as being one of the most important personalities of Rosicrucianism in the 17th century.

Moreover, in the *Rosicrucian Enlightenment*, Frances Yates shows that even though Francis Bacon distanced himself from 17th-century Hermeticism on various points—particularly in his stance against Paracelsianism and his rejection of the concept of man as a microcosm—he remained strongly influenced by Rosicrucianism.⁸ A true proponent of the movement, he gave it

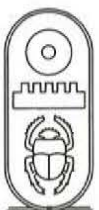
new expression through a project of reforming the sciences which would shortly give birth to the Royal Society—that is, the academy of British sciences.

Novum Organum

Francis Bacon's project undoubtedly originated with his father, Nicholas Bacon. After Henry VIII's break with Rome, the elder Bacon was entrusted with the task of reforming the universities. Francis Bacon, after trying to persuade Queen Elizabeth, attempted to involve James I in his project of reforming the sciences. Near the beginning of his book *Advancement of Learning* (1605), Francis Bacon addressed the king in these persuasive words: "It indeed seems a great thing in a monarch, if he can find time to digest a compendium or imbibe the simple elements of science, or love and countenance learning; but that a king, and he a king born, should have drunk at the true fountain of knowledge, yea, rather, should have a fountain of learning in himself, is indeed little short of a miracle. And the more since in your Majesty's heart are united all the treasures of sacred and profane knowledge, so that like Hermes your Majesty is invested with a triple glory, being distinguished no less by the power of a king than by the illumination of a priest and the learning of a philosopher." The project Bacon set forth was that of a restoration of learning. He wished it to be no longer the object of idle speculation, but rather that it become a true instrument for providing prosperity and happiness for humanity. In his book, he suggested the creation of a fraternity gathering together learned men from all countries, with each member exchanging knowledge for the greatest benefit of all. This concept brings to mind the purpose of the *Fama Fraternitatis*.⁹

The Bee

Francis Bacon desired to institutionalize the sciences through programs of collective research and he wanted to see laboratories organized rationally and methodically. We may say in general that Francis Bacon's project foreshadowed the academies that took form soon afterward. He wanted to substitute the ancient apriorist and deductive logic with a new logic, one that was experimental and inductive. To symbolize the attitude which should be that of the researcher, he used the images of the ant,



spider, and bee. The first accumulates (empirical philosophy), the second encloses in its web (rational philosophy), but the third, after having gathered pollen hither and thither, creates honey (a balance between the two philosophies). "The Rose gives honey to bees" Robert Fludd also stated when using similar symbology.¹⁰ The English alchemist Thomas Vaughan indicated that, according to Virgil, there is among bees a scintilla of divine intelligence of Empyrean emanations (*Anthroposophia theomagica*, 1650). The fundamental work of Francis Bacon, *Novum Organum* (1620)¹¹, wanted to do away with the ancient logic of Aristotle. It must be stated that, no doubt due to his prudence and inclinations, little room was allowed for esotericism in his writings.

However, Francis Bacon was unsuccessful in imposing his project of reform. Despite his first disgrace in 1601 which had been brought about by the fall of his protector, the count of Essex, the queen's favorite, Bacon gained the confidence of the new king, James I. Becoming the Keeper of the Seal in 1617, in the following year he attained one of the highest offices of the kingdom, that of Lord Chancellor, and he became Baron Verulam. His career was interrupted in 1621, at the moment when, after having been named Viscount St. Albans, he was the victim of a new scandal which completely removed him from power. It is during this period that he wrote *New Atlantis*.¹² Not having succeeded in furthering his ideas in institutions, he repeated the theme which preoccupied him all his life in the form of a story, of a utopia.¹³

New Atlantis

This book recounts the story of travelers who, after having left Peru, sailed toward China and Japan. Following unfavorable winds, their ship sank. Short on rations and thinking themselves near death, they finally sighted an unknown island. At the time they reached it and disembarked, some officials gave them a scroll informing them of certain requirements for their lodging. If they wanted to come to this land, they had to agree to live in the Strangers' House. Affixed to this document

was a seal showing cherubin's wings by a cross, an emblem which recalled the expression at the end of the *Fama Fraternitatis*: "In the shadow of thy wings, Jehovah." This land, called Bensalem, was inhabited by a strange people who successfully combined wisdom and learning. Learning was both the goal and principle of its inhabitants' social structure. They seemed to have accomplished the "Great Instauration" of knowledge. They had rediscovered the paradisiacal state before Adam's fall, a goal envisaged by Francis Bacon and the Rosicrucian manifestos. The travelers were lodged in the Strangers' House. Before long, an ambassador explained to them that this country was directed by Solomon's House, or the College of the Six Days' Work. This allusion may bring to mind that blessed time in which Rosicrucians would light the "sixth

candle," which, according to the *Confessio Fraternitatis*, preceded the end of time. "Solomon's House . . . had for an end knowing the causes and secret movement of things and of moving back the boundaries of the human kingdom in view of realizing all things possible."¹⁴ This group of priest-scientists had huge laboratories where they engaged in research concerning science as well as agriculture, husbandry, medicine, mechanics, the arts,

etc. The results of these researches benefited all the inhabitants of this paradise of science where prosperity and peace reigned.

The core of the *New Atlantis* describes the various scientific riches and organization of the society living on the island of Bensalem. The relatively short text remained uncompleted. It was only published in 1627, a year after the death of its author, by his chaplain William Rawley. Although the name *Rosicrucian* does not appear in this text, nor in any other works of Francis Bacon, the Rosicrucian influence can be sensed in various places. This similarity did not escape the notice of John Heydon, who endeavored to emphasize the connections through his various writings. Francis Bacon could not have been unaware of the *Fama Fraternitatis*, which was already circulating in manuscript form. It should be remembered that he was associated with the festivities which, in 1613, celebrated the marriage of Elizabeth, daughter of James I, to Frederick of



Detail from the frontispiece of the
New Atlantis

the Palatine, the protector of the Rosicrucians. Indeed, Francis Bacon had conceived an entertainment, the *Masque of the Middle Temple and Lincoln's Inn*, which took place the day after the wedding.

The Royal Society

Not many years after Francis Bacon's death, his project for reforming the sciences found material form in the Royal Society (1660). In 1645, at the height of the civil war, meetings took place which gave rise to this society. Included among the men who formed the first nucleus were many refugees from the Palatinate, who fled after the disaster of White Mountain.¹⁵ Among them were Theodore Haak and Dr. John Wilkins, chaplain to the Elector Palatine. Wilkins knew the concepts expressed in the Rosicrucian manifestos thoroughly. He cited the *Fama Fraternitatis* and the *Confessio Fraternitatis* in his *Mathematicall Magick* (1648), a book inspired by the writings of Robert Fludd and John Dee. Thus, it is not entirely surprising that Robert Boyle, another member of the group, when discussing these meetings in his letters, used the expression "Invisible College," an expression frequently used at the time to describe the Rosicrucians. It is interesting to note that Robert Moray, one of the founding members of the Royal Society and a devotee of alchemy, was the patron of Thomas Vaughan (1622-1666). Vaughan, using the pseudonym of Eugenius Philalethes, published in 1652 an English translation of the *Fama* and the *Confessio* entitled *The Fame and Confessio*.

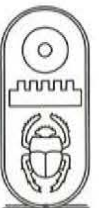
These thinkers wanted to put an end to the philosophical and religious heritage of their predecessors. In 1660, the meetings of this group gave birth to the Royal Society. As Frances A. Yates has indicated, although its main purpose involved the advancement of science, rather than universal reform or charity and education, this society adopted a part of the Rosicrucian ideals which had inspired Francis Bacon himself. Thomas Sprat, in his *History of the Royal Society* (1667), seemed to have understood this. The frontispiece of his book showed the bust of the king of England, Charles II, between William Brouncker, first president of the society, and Francis Bacon. The wing which is above the philosopher seems to evoke the Rosicrucian expression: "Under the shadow of thy wings Jehovah." (The artist who created this engraving, John Evelyn, originally came from Bohemia.)



Thomas Sprat, History of the Royal Society

Comenius

Included among the men who participated in the foundation of the Royal Society were many notable individuals who had a direct relationship with the Rosicrucianism of Bohemia. One of the most engaging was the Czech philosopher, pedagogue, and writer Jan Amos Komensky (1592-1670), better known as Comenius. When he was 21 years old, Comenius left his native Moravia to continue his studies at Heidelberg. He then attended the coronation of Frederick V and Elizabeth. All during his life, he supported the royal couple of Heidelberg, and even after the disaster of White Mountain (1620), he held out hope for Frederick's return to the throne. Following this tragedy, Comenius' house was burned, he was forced to flee, and soon afterwards he lost his wife and children. A friend of Johann Valentin Andreae, he was enthusiastic about the project of reform spelled out in the Rosicrucian manifestos. His book, *The Labyrinth of the World and the Paradise of the Heart* (1623), which is a great classic in Czech literature—and, according to some, a classic of world literature—recalls the hopes he had placed in Rosicrucianism. This book is that of an idealist whose expectations had been destroyed by the beginnings of the Thirty Years' War. In Chapter 12, entitled "The Pilgrim Bears Witness to the Rosicrucians," Comenius mentions in a veiled manner the disaster which followed the end of Frederick's reign in 1621 and which gave rise in his downfall to the project of reform launched by Rosicrucianism. It is understandable that, in



contrast to the utopias of his friend Johann Valentin Andreae (*Christianapolis*) and of Tommaso Campanella (*The City of the Sun*), he described a city where everything goes wrong, science, employment, etc., and that there is hardly any place where a person may find peace and knowledge—or rather, “the paradise of his heart.” He begins to dream about a time in which all swords would be beaten into plowshares and spears into pruning-hooks.



Comenius, by Max Svabinsky

The Pansophy

This sorrowful period led Comenius to reflect on the importance of education. The ideas of Universal Reform represented in the Rosicrucian manifestos contributed quite probably to the hatching of a system which he planned, the *Pansophia* or Universal Knowledge, based on the macrocosm-microcosm relationship. At that time he wrote one of his major books: *Didactica Opera Omnia or the Universal Art of Everything Taught to Everyone* (1627-1632)¹⁶ This text was composed of a philosophical and mystical part and of another part in which he spoke of pedagogical means and tools. In effect, Comenius was not only preoccupied by reflecting upon pedagogy; he was also interested in its outcome. He included his theory in universal history, and saw in education the solution offered to humanity for restoring the purity it lost after Adam's fall. It was the best means of preparing oneself for eternal life. He desired therefore that all human beings, whatever their background, should have access to this teaching. This work was followed by an essay written by Johann Valentin Andreae called “Exhortation,” which invited everyone to follow the method proposed by Comenius.

After many years of forced exile, Comenius was invited by his friend Samuel Hartlib, a schoolmate from Heidelberg University, to travel to England for participating in his project of educational reform and in the organization of philanthropic societies. These two admirers of Francis Bacon felt themselves mandated to construct his “New Atlantis.” It was in England that Comenius wrote *The Way of Light* (1641),¹⁷ where the themes of the manifestos were so apparent that certain historians have called this

book the “Fama of Comenius.” In the preface to the version that he published in Amsterdam in 1660, he even spoke of members of the Royal Society as being *Illuminati*!

The College of Light

Beginning in 1645, Comenius began drafting a work which represented the culmination of his work: *The Universal Consultation on the Reform of Human Affairs*. The central concept of this work—i.e., the necessity of proper reform for the establishment of an era of prosperity and peace, recalls the basic concept of the Rosicrucian manifestos. The work was to be divided into seven parts (only two were completed), a number whose symbolical significance is beyond the scope of this article. Each part bore a name whose prefix *pan-* emphasized universality: *Panegersia*, *Panaugia*, *Pansophia*, *Panpedia*, *Panglossia*, *Panorthosia*, *Pannuthesia*—these being distinctive sciences leading humanity to reflect on its place in Creation, to contemplate the Universal Light, to have access to Universal Wisdom, to adopt a Universal Language, to promote the education of all people, etc. He also proposed a new world organization where each country would be directed by three organizations—a College of Light, a Holy Consistory, and an international Tribunal of Peace—institutions which foreshadowed such great international structures as the United Nations and UNESCO, which came into being centuries later. Although Jan Comenius died before he



The type of school denounced by Comenius in which students are taught by means of corporal punishment. German engraving of the 17th century

could complete this work, he did manage to finish most of it.¹⁸

Through Comenius, Rosicrucianism contributed to the establishment of a new method of understanding teaching. Jules Michelet described him as the "Galileo of Education." The pedagogue Jean Piaget, who admired him profoundly, considered Comenius to be one of the precursors of pedagogy, psychology, didactics and the relationships between school and society.¹⁹ Comenius is a individual generally praised and respected for his humanism. In December 1956, UNESCO solemnly paid homage to him. In the general conference given on this occasion, Comenius was described as one of the leading proponents of ideas which inspired this organization at its founding.



"May violence subside from things and may everything flow from itself," Comenius' emblem

The Enlightenment

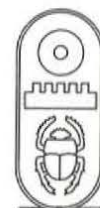
As you may have noticed, the Rosicrucian manifestos engaged the philosophers of the time and played a role in the development of European culture.

Following this period, esotericism, philosophy, and science were to separate, with the Enlightenment on one side and Illuminism on the other side. At this juncture there arose the first major groups long characterizing Western esotericism. Until then the supporters of esotericism formed loose groups rather than true organized movements, but now there appeared initiatic orders, such as those of the Rose-

Croix and of Freemasonry, organized into lodges which transmitted initiations. This subject will be discussed in our next installment.

Footnotes

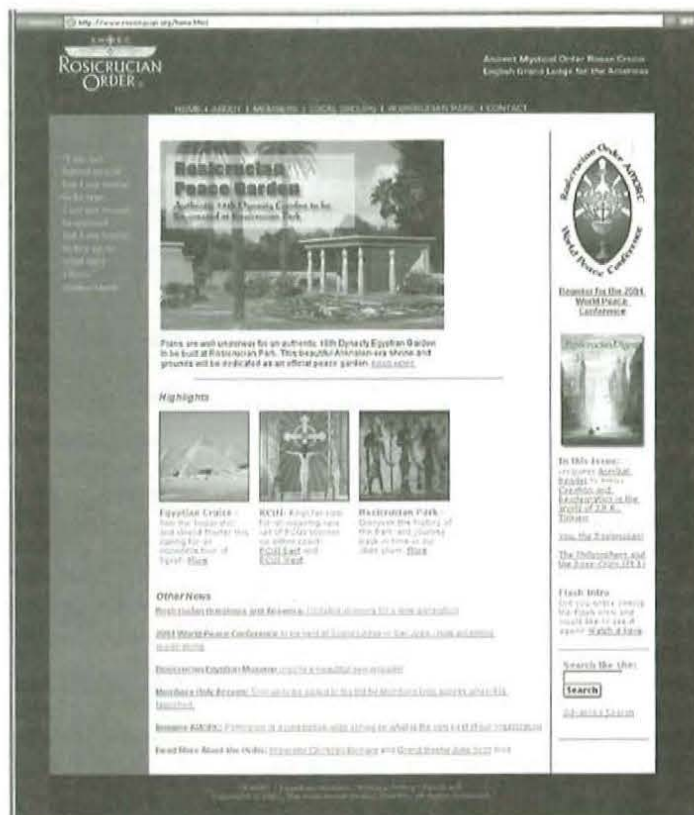
- ¹ On this point, see Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (Warburg Institute, 1987); and "Histoire des courants ésotériques et mystiques dans l'Europe moderne et contemporaine" by Antoine Faivre, summarized in *Annuaire de l'École Pratique des Hautes Études*, vol. XCVI, 1987-1988.
- ² This date, as those of the works mentioned hereafter, are those of the first public performance.
- ³ *The Holy Guide, leading the Way to the Wonder of the World (a Compleat Phisician) . . . with Rosie-Crucian medecines . . .* (London, 1662).
- ⁴ *Franco-Maçonnerie, Ordre Chapitre, Nouveau Grade de Rose-Croix* (Paris: Collignon Libraire-Éditeur, 1860) pp. 17-20.
- ⁵ So as to not deviate from our subject, we will now touch upon this matter which has given rise to an impressive quantity of publications. We refer readers to the book of Ignatius Donnelly, Greta Cryptogram: *Francis Bacon's cipher in the so-called Shakespeare Plays* (1887); to those of the mathematician Georg Cantor, *La Confession de foi de Francis Bacon, Résurrection du divin Quirinus Francis Bacon*, and *Le Recueil de Rawley* (1896, republished by Erick Porge chez Grec in 1997 under the title *La Théorie Bacon-Shakespeare*); to that of Dr. Speckman, *Bacon is Shakespeare* (1916), as well as the article "Bacon or Shakespeare," in the *Rosicrucian Forum* Vol. III, No. 1 (August 1932) pp. 25-27.
- ⁶ *The Master* (London: Theosophical Publications, 1912). This work followed a series of conferences given by A. Besant at London in 1907. Rudolf Steiner took a similar position during the same period. In 1912 A. Besant, M. Russak, H. Wedgwood, and other Theosophists created an order reminiscent of Rosicrucianism. Their work was interrupted in 1918. Maria Russak then became a member of AMORC.
- ⁷ The authors of this work only used their initials: H.C. and K.M.B. It was published in Paddington by Amy Bothwell-Gosse, an eminent member of the English branch of Le Droit Humain and the editor of the review *The Co-Mason*.
- ⁸ Francis Yates, *The Rosicrucian Enlightenment* (Boulder, CO: Shambhala, 1978) Chapter XI. For this information she relied upon a study by Paolo Rossi, *Francis Bacon: from Magic to Science* (1968).
- ⁹ Although the *Fama Fraternitatis* was not published until 1614, whereas *Of the Proficience and Advancement of Learning Divine and Humane* was published in 1605, it should be recalled that the first Rosicrucian manifesto circulated in manuscript form many years before its publication.
- ¹⁰ "Dat rosa mel apibus," the celebrated illustration of *Summum Bonum* (1626). This drawing is shown in conjunction with the eighth article of this series, "The Rose in Bloom," in the *Rosicrucian Digest* (No. 4, 2001).
- ¹¹ *Novum Organum* (London, 1620).
- ¹² There remains some uncertainty as to the date of its writing. It has been generally claimed that he worked on this text in 1623. See *La Nouvelle Atlantide*, Michèle Le Doeuff and Margaret Lasera (Paris: Payot, 1983) p. 13. Bacon wished this text to be published following his *Natural History* (*Sylva Sylvarum*), a work he had already issued as a draft in 1620.
- ¹³ As Blandine Kreigel has shown, in the Renaissance this theme of utopia was interdependent with the Copernican revolution. It testified to the search for a new balance in a new world. See "L'Utopie démocratique de Francis Bacon à George Lucas," in *Revue des deux mondes* (April 2000) pp. 19-33.
- ¹⁴ *The New Atlantis*, according to "Voyage dans la pensée baroque," *op. cit.*, p. 72.
- ¹⁵ *Rosicrucian Digest* (No. 4 2001) p. 7.
- ¹⁶ *La Grande Didactique* (Paris: col. Philosophie de l'éducation, 1992) éd. Klincksieck.
- ¹⁷ *The Way of the Light* (1641) a work only in manuscript form.
- ¹⁸ See his summary in *Utopie éducative, Comenius* (Paris: Jean Prévot, 1981) éd. Belin, pp. 210-264.
- ¹⁹ He wrote a strongly eulogistic article on Comenius in the *Revue de l'UNESCO* in 1957 (a text reproduced in the in the postscript of *Utopie éducative . . . op. cit.*).



Two New Rosicrucian Websites Launched

WITH THE click of a button, people from around the world can learn more about the Rosicrucian Order, AMORC. They can read the *Positio Fraternitatis Rosae Crucis*; scholars and students can research artifacts at the Rosicrucian Egyptian Museum; and members will be able to access archival documents, ask their Class Master questions, find out when or where the nearest affiliated body meets, or participate in an online class or discussion group.

Two new websites have been launched by the English Grand Lodge—www.rosicrucian.org and www.egyptianmuseum.org—designed under the direction of Grand Master Julie Scott and Soror Lisa Rubarth, former Production Director of NBC's Olympic website, *nbcolympics.com*. "Our goal was to create a valuable resource for members and to make the website so interesting that people want to explore more. We also wanted to make it easy to navigate," says Soror Rubarth. "I think we've done that."



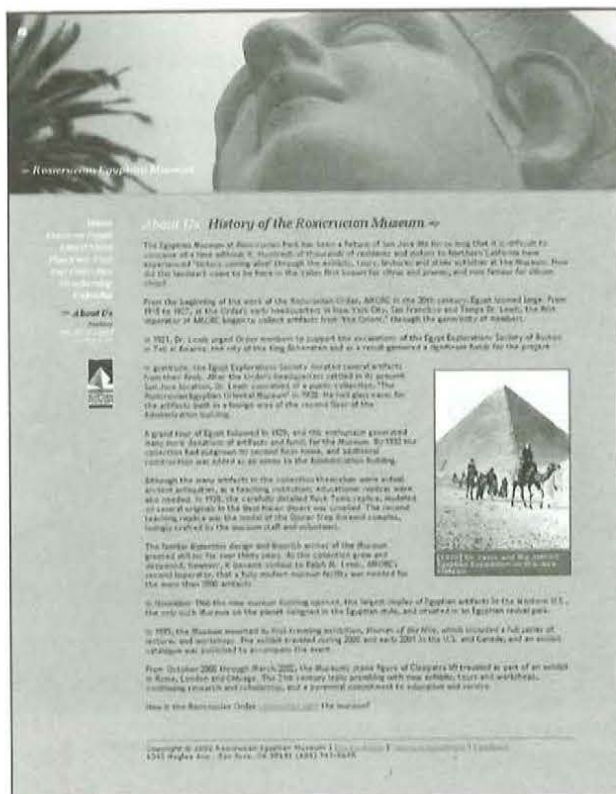
Homepage for the Rosicrucian Order's new website, www.rosicrucian.org

The website www.rosicrucian.org focuses on two areas—services to the members in the members-only section and an introduction to the Rosicrucian Order, AMORC, for the public.



Want to find a Rosicrucian Affiliated Body and discover what events are taking place there? The new website makes this very easy. Click on a state or region to find the location of AMORC Affiliated Bodies in that region; click on the Affiliated Body and the next screen shows their addresses, phone numbers, e-mail addresses, and the activities they offer.





An interesting page from the Rosicrucian Egyptian Museum's new website, URL: <http://www.egyptianmuseum.org/about/index/html>

"In the 1600s Rosicrucians announced their presence by plastering posters on the walls of Paris. Fortunately we have a more effective tool to announce our presence today—the internet. We're letting the world know the Rosicrucians are here through www.rosicrucian.org and www.egyptianmuseum.org" says Grand Master Scott.

The public section of www.rosicrucian.org presents an introduction to the Order, including the history of the Order, news from the English Grand Lodge, and a slide show of Rosicrucian Park with excerpts from the "75th Anniversary of Rosicrucian Park" exhibit now showing at the Rosicrucian Egyptian Museum. It also includes a map showing Rosicrucian affiliated body locations, with open meetings and other activities listed, as well as a place for online registration for Grand Lodge programs and events. There is a link to purchase Rosicrucian books online, details of the Rosicrucian Park renovations, and directions to the Park.

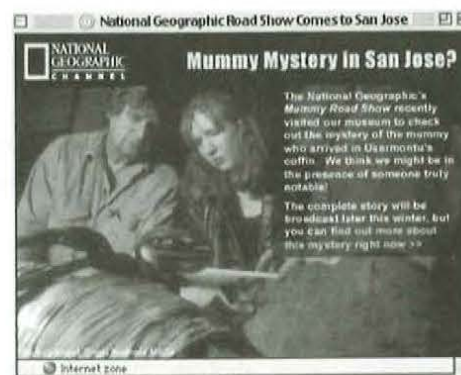
The members-only section, scheduled to be launched early in 2003, will include

archival documents from the Rosicrucian Research Library; online classes; discussion groups on Rosicrucian topics such as ritual, philosophy, healing; the Traditional Martinist Order; and a Neophyte Forum. The *Rosicrucian Digest* and *Forum* magazines will also be available online.

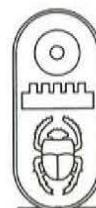
The new website, www.egyptianmuseum.org, the website of the Rosicrucian Egyptian Museum, presents the latest research on Egypt and the Museum. There are special articles on the collaboration between National Geographic and the museum, featuring Museum Curator, Lisa Schwappach-Shirriff. The site includes an online 360-degree tour of the Museum's tomb, interactive maps of Egypt, the latest news in Egyptology, a calendar of museum events, and "Our Collection"—photographs and detailed information on some of our most interesting artifacts.

"These two new websites represent the Order well and reinforce our reputation as a credible, scholarly organization," says Grand Master Scott. "They also provide access to various programs, documents, and other resources for members, regardless of where they live and their proximity to San Jose."

Be sure to visit www.rosicrucian.org and www.egyptianmuseum.org soon. △



National Geographic's "Mummy Road Show" paid a recent visit to the Rosicrucian Egyptian Museum. And now members and the public can read all about it on the Museum's new website. Shown above, Museum Curator Lisa Schwappach-Shirriff confers with one of the show's co-hosts—Dr. Ronald Beckett from Quinnipiac University, Connecticut—during videotaping of a mummy autopsy at the Museum. The episode is due to air in the first quarter of 2003.



The Self and Its Realization

by Jean Massengo, F.R.C.

*A message delivered at a recent
Rosicrucian Conclave held in
Brazzaville, Congo.*

COUNTLESS WORDS have been used to describe the duality of humans both as physical beings and as spiritual beings. Many schools of thought claim that, in addition to the visible physical body, each person possesses one or more invisible bodies bearing specific names. Likewise, human consciousness is subject to a division into two fields or modes of expression called the outer self and the inner self. Thus, in addition to the objective consciousness or outer self, each person has a more profound awareness of the divine and immortal nature to which many names are attributed: Christ Consciousness, Spiritual Self, Divine Self, or more generally Inner Master. This spiritual or subliminal consciousness is distinct in its essential nature and is even opposed to another form of consciousness called the outer self, which is profane or mortal. In such a dualistic conception, fraught with so many antagonistic relationships in the method of expressing consciousness in each of us, the underlying concept is that spiritual study and practice should awaken the inner self with the aim of controlling the outer self through its divine power.

If the primary reason for our affiliation with the Rosicrucian Order, AMORC, is to attain the eventual Illumination of our consciousness and being and to witness the Divine Light for our happiness and that of our fellowmen, then understanding the subject of self-realization is of the highest importance for us, because it is the focus of the spiritual quest of all students of mysticism, even though methodological approaches may sometimes differ from one school of thought to another.

Let us now begin our discussion by taking up the following points one by one: the definition of self, the fundamentals of self-realization, the obstacles to self-realization, and some aspects of the technique which are connected with them. The mastery of these various points largely exceeds the abilities of the author, and thus this discussion is simply the synthesis of his present




Rosarium philosophorum, manuscript, 16th century

understanding pertaining to this material in the light of Rosicrucian teachings, and of some writings by our older fratres and sorores on the path of light. All of this will be touched upon so as to arouse our own reflections on a common theme.

Definition of Self

In general, when we speak of self, we refer primarily to Absolute Being or to God. This is how God is designated in the Holy Scriptures. In the Bible (Exodus 3:14) God is spoken of in these words: "I am that I am." The Hebrew word *Yahweh*, which is translated by "I am," also designates God. In the Bhagavad Gita, the sacred book of India, the Lord Krishna says: "Arjuna, know that I am in the heart." Thus, absolute being is "That which is"; it is the Self, the Universal God or the Cosmic.

However, mystics on their part say that they not only experience contact with the Absolute or the Cosmic, but also with their inner being or self—in other words, with the Divine Spark existing within each of us. It appears as a duality of the existence of self: as the Universal Self or Soul which is the Atman of the Hindus, the God of the Universe ruling in the macrocosm; and as the individual self, an emanation of the Universal Soul, which governs all the functions of the human, the microcosm. The Bible refers to this by stating: "The Kingdom of Heaven is within you." Thus, this individual self is



imprisoned in the body "as an oyster in its shell." It receives a constant flow of messages and experiences from its source, partly from the cosmic world, partly from our sensory and mental organs, commonly called the *outer self* or more simply the *ego*.

Psychologists also mention the concept of duality when discussing the subject of the human soul. According to Carl Gustav Jung, a prominent 20th century psychoanalyst, there exists within the human soul a rational part or *anima rationalis*, which is its subtle point and which engages in dialogue with the unconscious anima. The rational part relates to the outer self and the unconscious anima to the divine self or inner self. For this author, who thoroughly investigated the manifestations of the human soul from the psychological viewpoint, the soul is the totality of the psyche which belongs as much to the unconscious as the conscious.

The unconscious is, for Jung, the very basis of the soul from which consciousness arises. According to him, all souls constitute what one may call an *unus mundus* or "one world" and have a similar fundamental structure in common. He referred to the nature of these profound universal structures of the soul by the generic term of *archetype*. The archetype, as the principle of the formation of symbols or the appearance of images, constitutes the contents of consciousness. Because of this, it is an important spiritual factor. This is why the alchemy of dreams is an important means for self-transformation, beginning with analysis and the study of symbols revealed through dreams.

Furthermore, the Rosicrucian teachings emphasize that the self, or spiritual being, resides in a pure state in the depths of each human being. This pure energy, or soul, comes from the Vital Life Force permeating it. But the Vital Life Force is not the sole privilege of humans. Indeed, it applies as well for all living beings. Therefore, from the Rosicrucian viewpoint, there exists only one living essence or Vital Life Force, from which have developed a myriad of living beings. This is in accordance with the concept of Jung's "one world" applied on the physical level. Therefore, due to the sensitivity of their nervous systems and psychic centers, humans are the only beings living on earth capable of being conscious of their being and of the cosmic force permeating it.

In short, no matter what approach we take to the subject, the human, by the nature of his soul, is a composite being. Each person

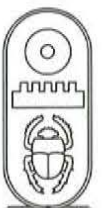
participates both in the unknown and the known, in the unconscious and the conscious, in what transcends him and what is immanent in him. That is why the words *self* or *being* can have many meanings. On the microcosmic scale, it may refer to the individual's mental or personal identity—that is, personality. Or it may refer to the quality called "psychic" in the human—that is, the psychological aspect. And, it may relate to the person's soul. On the macrocosmic scale, the word may signify quite simply God.

In dividing our being into various parts or forms of consciousness, we wrongly emphasize the characteristics of self—which are only its attributes or forms of manifestation on different levels—as being entirely distinct from one another and having only certain functional relationships. This is a source of confusion for understanding what self is. Fundamentally, it involves only a single underlying essence, because the self is one, much like an iceberg floating on the surface of the ocean, whose visible part corresponds to the "ordinary self," and the immersed part to the "transcendental or spiritual self." That is why the Upanishads, the sacred writings of India, state, "He who is in the sun is also in the man." And did not Christ declare: "Are not my Father and I One?"

Fundamentals of Self-Realization

As we have just emphasized, the self or spiritual being, as the Divine Essence, resides in a pure state in the very depths of our being. Since the self is always in a pure state within humans and since matter and life cannot exist without the self, why must we realize the self, and what does this realization consist of?

The answer to the first question may be summarized as follows: all things are in God in the latent state or in essence, and not in a distinct form. By its attribute, which is the Universal Soul, this Divine Intelligence breathes life and awareness into the universe, into nature, and into humans. Everything happens as though, despite His pure and perfect nature, God had no awareness of either His purity or perfection. Through the act of creation, God has, so to speak, need for matter and for life, using them as a mirror to become aware of the extent of His infinite nature. It is through the progressive emergence of the spiritual virtues of the soul within the human personality that the Self, or God, achieves such awareness.



As to the question of knowing what self-realization consists of, all the Masters of Wisdom, by stressing the precise point we have developed, are unanimous in saying quite definitely that the self is always realized; there is no new knowledge to be acquired. However, something stands in the way of our being aware of it. This obstacle to self-realization is called quite simply ignorance. That is why a Rosicrucian adage states: "It is from ignorance and ignorance alone that man must free himself so that the light of his inner self may shine in its greatest glory."

In essence, humans are divine in their consciousness and their whole being. The vital earthly elements contained in their body, whether organic or mineral, contain the divine energy that Rosicrucians call *spirit energy*. Likewise, the air humans breathe brings into their body the spiritual essence of the Vital Life Force. Therefore, self-realization is not something outside of us: it is the full realization of self—in other words, the full realization of the spiritual dimension of our being.

However, from a relative point of view, for the common person—a situation applying to most of us—things are not so simple. Achieving self-realization is only possible through a long and exacting effort of the individual upon himself. There are at least two reasons for this. The first stems from the fact that the seeds of the Divine Essence which must serve to give rise to the spiritual faculties within humans are only found in a latent or dormant state. In other words, they not yet well expressed in the soul personality. The second reason is due to the fact that the awakening of complete self-awareness is not instantaneous, but gradual. By its very nature it is a slow process. It generally unfolds in a progressive and hierarchical way—in other words, by going from the individual self toward the Absolute Self—and thus the need for being affiliated with a Traditional Order for accelerating this process.

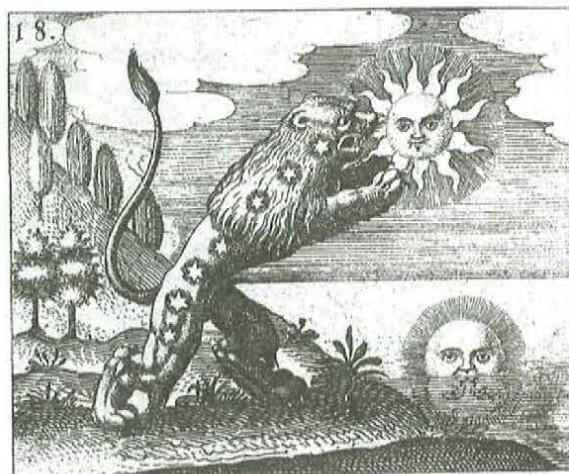
To conquer ignorance, all our efforts must be geared to becoming aware of the relatively low vibrations on the Cosmic Keyboard upon which the sensations of the outer self depend, and of the much higher octaves of Cosmic Energy upon which the psychic and spiritual faculties depend. As these two parts of self begin to establish increasingly harmonious ties, the veil separating them will gradually be torn away, the eyes of the soul will be opened, and we will become increasingly happy in rediscovering the ever-realized self, which will appear as a new discovery.

Some Obstacles to Self-Realization

Many obstacles may oppose or hinder self-realization. We will mention most particularly various obstacles connected with the fundamental characteristics of our mind and its mode of functioning, and other obstacles connected with the choice of spiritual life.

The activity of our brain, principally the mind in its relations with our objective and subjective consciousness, is by far the primary obstacle to self-realization due to the false ideas and doubts which it allows us to entertain regarding our deepest nature, the meaning of our life and mission on earth. Also, it is what makes us hesitate and doubt and turns us into skeptics. The brain has also inculcated in us the false notion that only what we see, feel, and hear through our cerebral consciousness is worthy of being trusted. In fact, it is generally the mind (or rather, our ego) more than our heart which dictates the reasons for our choices in the exercise of our free will. The universe perceived by the sense organs is thus only a projection of the mind. This point of view is in accord with the Rosicrucian teachings which stipulate: "The physical universe takes on the forms it has due to our objective faculties, which constitute the molds into which certain universal energies enter as they assume the qualities they have to our senses."

Another fundamental characteristic of the mind is its facility to wander. By nature it is unstable, impermanent, and transitory. As we mentioned previously, it is through the



D. Stolicus von Stolzenberg, *Viridarium chymicum*, Frankfurt, 1624. The "blood of the green lion"—i.e., green vitriol, a highly corrosive sulfuric acid—swallows the golden sun.

appropriate techniques and through perseverance that it can be stabilized and introverted—in other words, turned toward “the interior” to make it an effective tool for mystical work.

Concerning the kinds of relationships which must be established between the two parts of self, we generally commit an error by thinking that spiritual practice will awaken our inner self to such a degree that the latter will create a balance of power in its favor, thus stifling or annihilating the outer self or ego. Indeed, this sort of reasoning often leads to self-willed mortification and neglect of the physical body. This constitutes an obstacle, because it rests upon the notion that constant conflict exists between the inner and outer selves in the control and conduct of life, and that, consequently, the solution resides in repressing the physical body and its appetites. Although we notice quite often considerable resistance or apathy on the part of the outer self not to follow our spiritual impulses, the outer self may be gradually led to recognize the existence of the inner self and to cooperate with it before submitting voluntarily to its complete direction. If we take the outer self by force or try to rush it, it will rear up like a horse and become uncontrollable and capricious.

As Dr. H. Spencer Lewis, Imperator of AMORC from 1915 to 1939, wrote in one of his many articles on the subject: “The outer self must never be enslaved by any power, internal or external. It must be led to assume its proper place in light of the duality of human consciousness and being.” In fact, in all normal phases of the psychological functioning of life during childhood, the inner self is the guiding factor, the seat of personality and individuality. It is the Christ Spirit, the Christ in us, which allows the healing of illnesses and guides us by its inspirations and warnings, often without our realizing it. The conscious phase of self-realization must take into account this preexisting situation in childhood and make sure that, during adulthood, the outer self will remain its happy and willing servant.

As for the choice of a spiritual path, we can say without hesitation that it should be a traditional and initiatory one. This will guarantee that the seekers will have at their disposal tried and tested teachings based on a true “Science of Being” or “Ontology,” which they can depend upon with confidence. But these paths or ways are not legion. Sogyal Rinpoche, a contemporary initiate of Tibetan Buddhism, wrote the following on this subject, in a work entitled

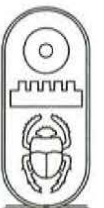
The Tibetan Book of Life and Death: “In all Traditions, most all spiritual Grand Masters agree upon the fact that it is essential to know a particular way or path of wisdom thoroughly, and to follow, with all one’s heart and soul, only one tradition until the end of one’s spiritual journey, while remaining open toward the truths of all others We are in the habit of saying in Tibet: ‘To know one path is to accomplish them all’ To undertake the spiritual path is one thing; to find patience, endurance, wisdom, courage, and humility to travel it to the end is quite another.” This quotation now leads us to touch upon some aspects of the technique of self-realization.

Some Aspects Relating to the Technique of Self-Realization

As we have emphasized, it is important to be affiliated with a wisdom school or, better yet, with a traditional and initiatory order so as to follow the necessary preparation before achieving a certain degree of self-realization. By entering into the égrégoire of such an order, the knowledge which the seeker must acquire and apply is dispensed in a gradual, effective, and thorough manner. As a philosophical, initiatory, and traditional order, AMORC possesses a unique ontology, as it incorporates the secret knowledge or gnosis, both cultural and spiritual, which initiates of the past have transmitted through the ages. Today this constitutes the foundations of the Rosicrucian teachings, a few significant aspects of which we will now discuss.

Upon affiliating with the Order, our first efforts attempt, among other things, to stabilize and gradually calm the mind. This is largely provided by the teachings of the early degrees through the answers provided to fundamental questions relating, for example, to our inner nature, to the mysteries of life and death, etc., but also through the concentration exercises given in the lessons. However, we are soon warned that stabilizing and introverting the mental faculties only result from long-term effort. Concerning the reasons for this state of affairs, this is what Ramana Maharshi said in the form of an analogy:

“One succeeds in stabilizing the mind by means of practice and the absence of passion. Success comes only gradually. The mind is like a zebu that is so long accustomed to grazing on the fields of others that it can only remain in its own stable with difficulty. In vain does one offer the zebu more tasty grass and finer



fort, 1624.
ve sulfurous

fodder; at first it will obstinately refuse them. In time it will begin to eat a little. But the tendency to wander about will come again, and the zebu will slip away. But by being tempted by its owner, the zebu will become accustomed to its stable. And finally, even if it is not tied up, the zebu will escape no longer. It is the same for the mind: when it discovers its own happiness, it will no longer wander." Through this analogy, we will understand that we can thus "seduce" the mind by good thoughts, the thoughts of love. Likewise, it will become increasingly accustomed to taking the good path, notably in thinking of God. The old patterns of thought must disappear or die. Therefore, we are urged to free ourselves by using a true form of mental alchemy.

An essential characteristic of mind is also its ability to be stabilized by breathing rhythms. Indeed, there exists a close relationship between the state of mind and the breathing rhythm. This fact is even exploited by the Eastern adepts in the practice of *pranayama* or "breath control." Concerning this subject, a most revealing analogy states that "the mind is the knight and the breath is the horse." The conscious observance of diligently practiced breathing rhythms allows a person to control the mind by pacifying or calming it. That is why *pranayama* is considered to be the "breaking in of the horse." Through this breaking in, the knight (mind) is in turn broken in. From this we can understand why breathing exercises, as well as vowel sounds, play an important part in Rosicrucian rituals. Although we have considered the ordinary mind to be an obstacle to self-realization until now, when it is tamed and at peace, it becomes an increasingly effective and outstanding tool for concentration, visualization, mental creation, psychic projection, meditation, etc. It also becomes the ultimate means for establishing contact with the Divine within us.

Therefore, the Rosicrucian teachings propose to develop not just one facet, but many facets, of our personality. In the Eastern world five more or less distinctive ways by which self-realization may be attained are generally mentioned. These involve in particular the following: *jnana-yoga* (the way of knowledge and wisdom), *bhakti-yoga* (the way of devotion and the adoration of God), *karma-yoga* (the way of disinterested action), *raja-yoga* (the way of asceticism or the domination of the body by the mastery of spirit), and *hatha-yoga* (the way of internalizing attention and control of mind). In the Order's teachings most of the techniques advocated by these ways that are essential to seekers of a Western

background are found to one degree or another. Furthermore, these teachings are not compartmentalized and seek a harmonious and progressive overall development of the member on all the levels of his being: physical, emotional, mental, and spiritual.

Along with the exercises, many other tools and opportunities are offered, such as prayer, meditation, participation in group work (convocation rituals and Rosicrucian conventions), cosmic harmonization, service, and initiations. Initiation, in particular, is the means that Divine Providence has placed at the disposal of humanity and by which we may experience our inner self intimately.

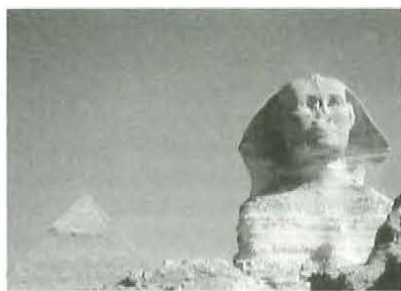
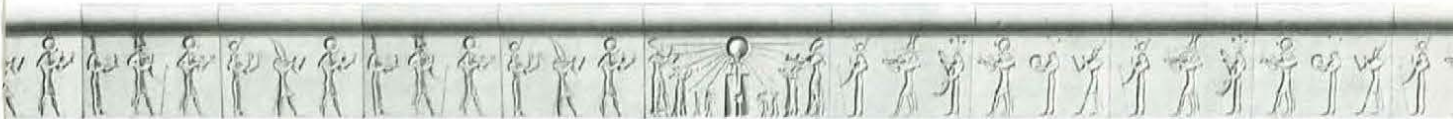
The very first mystical initiation, to which we should most justifiably aspire by our current preparation within AMORC, and which we can even hope to attain during this incarnation, is precisely the one which will enable the self to reveal itself to us. In keeping with the ancient Rosicrucian adage "When the disciple is ready, the Master will appear," if we are deemed worthy, we will then have the conscious experience of our dual identity: body and soul, substance and essence, conscious and unconscious. This will be already an important stage in the awakening of our Being—in other words, our Inner Master.

Thus, this experience, no matter how outstanding it may be, will not be an end in itself, but rather the point of departure for a long mystical journey that is characterized primarily by hard trials punctuated nonetheless by periods of inner exaltation. Indeed, as we have emphasized previously, though the self is unique and not multiple, its realization is nonetheless gradual, and it is a law of the inner life which requires that the initiatory journey toward self-realization be a "Way of the Cross." No student on the Path of Light can avoid it, because, in keeping with the first law of spiritual alchemy, "the Green Lion must be tamed before he is given wings." The Green Lion is the average individual not having developed his latent faculties, whereas the wings constitute the means by which he can fly away eventually toward God; but this is an arduous task since it involves genuine transmutation.

Thus, it is only after some years and many incarnations dedicated to the study and application of spirituality under the direction of our Inner Master that we can hope to pass through victoriously the ever more demanding and exalting final stages of the Purification of

Self, of the Illumination of Self, of the Dark Night of the Soul, and of the Unitive Life, as revealed by Evelyn Underhill in her masterpiece entitled *Mysticism*. To the faculties transmuted by cerebral intelligence are added the vitalizing faculties of the intelligence of the heart. We will thus develop all the virtues of the soul,

among which we can mention compassion, humility, nonviolence, tolerance, patience, courage, detachment, altruism, benevolence, and wisdom. At that moment we will deserve the title of "Realized" or of "Cosmic Master" to which all students of mysticism aspire in due time. △



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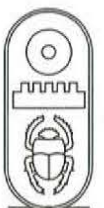
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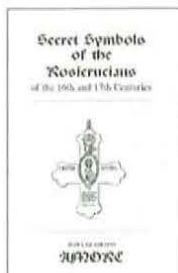
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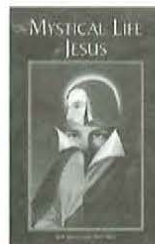
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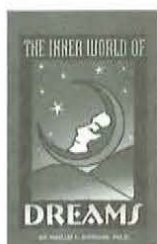


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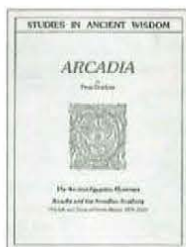


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PS Form 3526, October 1999 (Rev. 9/99)

ROSICRUCIAN CONVENTIONS/ CLASSES/GATHERINGS

Active Rosicrucian members at any level of study are eligible to attend Rosicrucian Conventions, RCUI Classes, IRC Classes, Retreats, and Mystical Weekends, although certain activities at these events may be restricted. Traditional Martinist Order events are open only to active TMO members, unless otherwise specified. Some of the events listed also include activities that are open to the public—check the event description to find out if there are such activities. For additional information, check the Calendar at our website at www.rosicrucian.org

DALLAS, TEXAS

Mystical Weekend & RCUI Class

January 24-26, 2003

Triangle Lodge, Dallas, will host the RCUI class entitled **"Mysticism Brought to Life: Practical Applications of the Rosicrucian Principles"** at Triangle Lodge on Saturday and Sunday, January 25-26. It will be taught by RCUI Instructor Edward Lee. The Mystical Weekend will begin Friday evening at 7 p.m. with a public lecture presented by Grand Councilor Robert Wuest. For more information or to make reservations, please call Triangle Lodge at (214) 526-2890, or Carla Bertelson at (972) 754-0899 or (972) 599-0253.

LONG BEACH, CALIFORNIA

RCUI Class

January 25-26, 2003

Bell Lodge will host a two-day RCUI Workshop entitled **"The Mystical Kabbalah—Theory and Practice,"** taught by RCUI Instructor Lloyd Abrams, Ph.D., F.R.C. This Workshop will be held at Bell Lodge, 6826 Pine Ave., Bell, CA 90201-3549. Please send only check or money order for \$85.00 (includes lunch both days if registered before December 15, 2002) to Abdiel Lodge, 2455 Atlantic Ave, Long Beach, CA 90806 Attn: Treasurer. After December 15 the cost will still be \$85 but without lunch for the two days. For more information, telephone Sheila Regueira, Master, at (562) 866-2503.

SACRAMENTO, CALIFORNIA

Mystical Weekend

February 15-16, 2003

The Robert Fludd Chapter will be sponsoring a Mystical Weekend at the Eastern Star Temple, "K" Street, Sacramento. The theme will be **"Health, Healing & Harmonium, the Mystic's Touch."** For more information, please email LadyFludd@att.net

CALGARY, ALBERTA, CANADA

Regional Convention

April 25-27, 2003

The Canadian Prairie Regional Committee will be hosting their Regional Convention at the King George Masonic Temple, 2323 Osborne Crescent SW, Calgary. The Grand Lodge dignitary will be Grand Master Julie Scott. The Convention's theme will be **"Love and Service: Heart of the Mystic."** This Regional Convention also celebrates Calgary Pronaos' 50th Anniversary. For more information, please phone Carrissa Wieler at (403) 275-3053 or email calgaryamorcann@shaw.ca

SINSINAWA, WISCONSIN

RCUI Class

June 6-8, 2003

The West Central Region will host the RCUI class entitled **"World Harmony—Convergence of Modern Science and the Rosicrucian Teachings,"** taught by RCUI Instructor Robert Waggener, Ph.D., F.R.C., I.R.C. The class will be at the Sinsinawa Mound Center, Sinsinawa, WI. For more information, please e-mail stlouislodge@rosicrucian.org

NEW YORK, NEW YORK

RCUI East

June 18-22, 2003

The North Atlantic Region will be sponsoring two RCUI classes entitled **"Alphabet of the Soul,"** taught by RCUI Instructor June Schaa, S.R.C.; and **"As Above, So Below,"** taught by RCUI Instructor Steven Armstrong, F.R.C., Ph.D. (Cand). The classes will be held at the New York City Lodge, 32 Irving Place, New York City, NY. For more information, please phone (718) 439-8437 or email veronicariv@prodigy.net

MINNEAPOLIS, MINNESOTA

Regional Convention

October 3-5, 2003

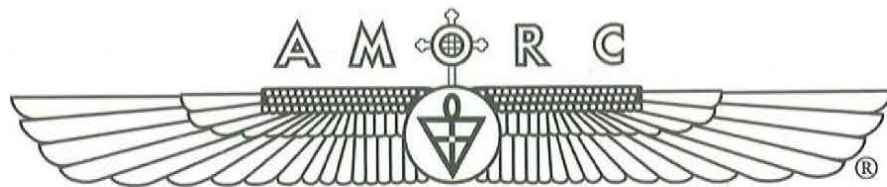
The West Central Regional Committee will be sponsoring their Regional Convention at the Red Lion Hotel, 1870 Old Hudson Rd, St Paul, MN. The Grand Lodge dignitary will be Grand Master Julie Scott. For more information, please email shellmas@msn.com

RYE BROOK, NEW YORK

Trilingual Martinist Convention

October 10-12, 2003

Martinists from all over the world will gather in Rye Brook, New York, to contribute their Light to the Eternal Light of our Order. Together we will study the principles brought out in our convention theme **"The Martinist Way: Developing the Ideal Personality."** We will be honored by the presence of our Most Venerable Sovereign Grand Master, Christian Bernard; our Most Venerable Grand Master, Serge Toussaint; our Most Venerable Grand Master, José Luis Aguilar Moreno; and our Most Venerable Grand Master Julie Scott. To register online, please go to www.regonline.com/?6481



Directors of the Supreme Grand Lodge of AMORC

December 31, 2002

Christian Bernard, F.R.C., *President & Imperator, Supreme Grand Lodge of AMORC.*

Charles Vega Parucker, F.R.C., *Vice President, Supreme Grand Lodge of AMORC; Grand Master, Grand Lodge of the Portuguese Language Jurisdiction, AMORC.*

Burnam Schaa, F.R.C., *Secretary, Supreme Grand Lodge of AMORC.*

Irving Söderlund, F.R.C., *Treasurer, Supreme Grand Lodge of AMORC.*

Peter Bindon, F.R.C., *Grand Master, English Language Jurisdiction for Australia, Asia, and New Zealand, AMORC.*

Irène Beusekamp-Fabert, S.R.C., *Grand Master, Grand Lodge of the Dutch Language Jurisdiction, AMORC.*

Julie Scott, S.R.C., *Grand Master, Grand Lodge of the English Language Jurisdiction for the Americas, AMORC.*

Sven Johansson, F.R.C., *Grand Master, Grand Lodge of the English Language Jurisdiction for Europe and Africa, AMORC.*

Serge Toussaint, F.R.C., *Grand Master, Grand Lodge of the French Language Jurisdiction, AMORC.*

Maximilian Neff, F.R.C., *Grand Master, Grand Lodge of the German Language Jurisdiction, AMORC.*

Nikolaos Papadakis, F.R.C., *Grand Master, Grand Lodge of the Greek Language Jurisdiction, AMORC.*

Jean-Philippe Deterville, F.R.C., *Grand Master, Grand Lodge of the Italian Language Jurisdiction, AMORC.*

Ukio George Yorioka, F.R.C., *Grand Master, Grand Lodge of the Japanese Language Jurisdiction, AMORC.*

Live Söderlund, S.R.C., *Grand Master, Grand Lodge of the Scandinavian Languages Jurisdiction, AMORC.*

José Luis Aguilar Moreno, F.R.C., *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for the Americas, AMORC.*

Irene Regidor, S.R.C., *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for Europe, Africa, and Australasia, AMORC.*

Michal Eben, F.R.C., *Grand Master, Grand Lodge of the Czech and Slovakian Languages Jurisdiction, AMORC.*

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

WORLDWIDE DIRECTORY

of the Rosicrucian Order, AMORC

and
Traditional Martinist Order
as of December 1, 2002

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

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

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

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

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

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

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

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

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

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

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

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

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

Grand Lodge of the Spanish Language Jurisdiction, Gran Logia AMORC de Habla Hispana para Las Américas, Torre Andrade, Roma No. 912, Esq. Con Calzada Tepeyec, Local F-6, C.P. 37370 León, Guanajuato, México. Affiliated bodies of this Grand Lodge are indicated by this symbol (11).

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

ANGOLA (1)

Luanda: Luz de Luanda Lodge

ARGENTINA (11)

Buenos Aires: (M) Buenos Aires Lodge

Comodoro Rivadavia: Comodoro Rivadavia Pronaos

Córdoba: (M) Córdoba Lodge

Lomas de Zamora: Cruz del Sur Pronaos

Mendoza: (M) Mendoza Lodge

Neuquén: Neuquén Lodge

Puerto Madryn: Luz del Golfo Nuevo Pronaos; Puerto Madryn Pronaos

Rosario: Rosario Chapter

Salta: Luz de Salta Lodge

San Juan: San Juan Chapter

Santa Fe: Santa Fe Lodge

Santiago del Estero: Santiago del Estero Chapter

Tandil: Tandil Pronaos

Tucuman: Tucuman Pronaos

ARUBA (9)

San Nicolas: Aruba Chapter & Pronaos

AUSTRALIA (13)

Australian Capital Territory:

Canberra: Canberra Pronaos

New South Wales:

Lismore: Lismore Atrium

Newcastle: Newcastle Pronaos

Southern Highlands: Southern Highlands Atrium

Sydney: (M) Sydney Lodge;

Nepean Valley Atrium; Western Sydney Atrium

Wollongong: Illawarra Atrium

Queensland:

Brisbane: (M) Brisbane Lodge

Caloundra: Sunshine Coast Atrium

Cairns: Cairns Atrium

Gin Gin: Wide Bay Atrium

Gold Coast: Gold Coast Pronaos

Gympie: Gympie Pronaos

Rockhampton: Rockhampton Atrium

Toowoomba: Toowoomba Atrium

South Australia:

Adelaide: Light Chapter

Mount Gambier: Mount Gambier Atrium

Victoria:

Ballarat: Roy Eva Pronaos

Melbourne: (M) Harmony Lodge; Brimbank Atrium; West Melbourne Atrium

Western Australia:

Perth: Perth Pronaos; Darling Range Atrium

AUSTRIA (5)

Feldkirch: Feldkirch Pronaos

Klagenfurt: Klagenfurt Atrium

Salzburg: Salzburg Pronaos

Vienna: (M) Wien Lodge

BARBADOS (2)

Bridgetown: Barbados Chapter

BELGIUM (4,9)

Antwerp: Oase Pronaos (9)

Asse: Arcanum Pronaos (9)

Brugge: Sarepta Pronaos (9)

Brussels: (M) Ralph M. Lewis Lodge (4)
Charleroi: Tolérance Pronaos (4)
Gent: Alexa Middelaer Pronaos (9)
Liège: Harmonie Pronaos (4)

BENIN (4)

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

BOLIVIA (11)

Cochabamba: Tunari Lodge
La Paz: La Paz Lodge
Santa Cruz de la Sierra: Santa Cruz de la Sierra Chapter

BRAZIL (1)

Acre:
Rio Branco: Rio Branco Pronaos

Alagoas:
Arapiraca: Arapiraca Chapter
Maceió: Maceió Lodge

Amapá:
Macapá: Macapá Pronaos

Amazonas:
Manaus: (M) Manaus Lodge

Bahia:
Alagoinhas: Alagoinhas Chapter
Feira de Santana: Feira de Santana Lodge
Ilhéus: Ilhéus Pronaos
Itabuna: Itabuna Lodge
Salvador: (M) Mares Lodge; Salvador Lodge
Santo Antonio de Jesus: Santo Antonio de Jesus Pronaos
Vitória da Conquista: Vitória da Conquista Chapter

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

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

Espírito Santo:
Cariacica: Cariacica Chapter
Linhares: Linhares Chapter
Vila Velha: Vila Velha Chapter
Vitória: Vitória Lodge

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

Maranhão:
São Luís: São Luís Chapter

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

Mato Grosso do Sul:
Campo Grande: Campo Grande Lodge
Corumbá: Corumbá Pronaos
Dourados: Dourados Chapter
Ponta Porã: Ponta Porã Pronaos
Três Lagoas: Três Lagoas Pronaos

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

Pará:
Ananindeua: Ananindeua Pronaos
Belém: (M) Belém Lodge

Paraná:
Campina Grande: Campina Grande Pronaos
João Pessoa: (M) João Pessoa Lodge

Paraná:
Apucarana: Apucarana Pronaos
Campo Mourão: Campo Mourão Pronaos
Cascavel: Cascavel Pronaos
Cornélio Procopio: Cornélio Procopio Pronaos
Curitiba: (M) Água Verde Lodge; Curitiba Lodge

Pernambuco:
Arcoverde: Arcoverde Pronaos
Caruarú: Caruarú Pronaos
Paulista: Paulista Chapter
Petrolina: Petrolina Chapter
Recife: (M) Recife Lodge; Boa Viagem Chapter

Piauí:
Teresina: Teresina Chapter

Rio de Janeiro:
Angra dos Reis: Angra dos Reis Pronaos
Araruama: Araruama Pronaos
Barra do Pirai: Barra do Pirai Pronaos
Barra Mansa: Barra Mansa Chapter
Cabo Frio: (M) Cabo Frio Chapter
Campos: Campos Chapter
Duque de Caxias: Duque de Caxias Lodge
Itaboraí: Itaboraí Pronaos
Itaguaí: Itaguaí Pronaos
Macaé: Macaé Chapter
Maricá: Maricá Pronaos
Nilópolis: (M) Nilópolis Lodge
Niterói: (M) Niterói Lodge
Nova Friburgo: Nova Friburgo Chapter
Nova Iguaçu: Nova Iguaçu Lodge
Petrópolis: Petrópolis Lodge
Piabetá: Piabetá Pronaos
Resende: Resende Chapter
Rio de Janeiro: (M) Bangu Lodge; Campo Grande Lodge; Gávea Lodge; Guanabara Lodge; Ilha do Governador Lodge; Jacarepaguá Lodge; Leopoldinense Lodge; Madureira Lodge; Méier Lodge; Rio de Janeiro Lodge; Barra de Tijuca Chapter; Santa Cruz Pronaos
São Gonçalo: (M) São Gonçalo Lodge
São João de Meriti: São João de Meriti Chapter
Teresópolis: Teresópolis Chapter
Valença: Valença Chapter
Volta Redonda: Volta Redonda Lodge

Rio Grande do Norte:
Mossoró: Mossoró Pronaos
Natal: (M) Natal Chapter

Rio Grande do Sul:
Bagé: Bagé Pronaos
Bento Gonçalves: Bento Gonçalves Pronaos
Cachoeira do Sul: Cachoeira do Sul Pronaos

Canoas: Canoas Pronaos
Caxias do Sul: Caxias do Sul Chapter
Cruz Alta: Cruz Alta Pronaos
Erechim: Erechim Pronaos
Esteio: Esteio Pronaos
Ijuí: Ijuí Pronaos
Passo Fundo: (M) Passo Fundo Lodge
Pelotas: Pelotas Chapter
Porto Alegre: (M) Porto Alegre Lodge
Rio Grande: Rio Grande Pronaos
Santa Maria: Santa Maria Chapter
Santana do Livramento: Santana do Livramento Pronaos
Santa Rosa: Santa Rosa Pronaos
Santiago: Santiago Pronaos
Santo Angelo: Santo Angelo Chapter
São Borja: São Borja Pronaos
Taquara: Taquara Pronaos
Uruguaiana: Uruguaiana Pronaos
Vimão: Vimão 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 Lodge
Arujá: Arujá Pronaos
Assis: Assis Pronaos
Atibaia: Atibaia Pronaos
Avaré: Avaré Pronaos
Barretos: Barretos Pronaos
Baurú: (M) Baurú Lodge
Botucatu: Botucatu Pronaos
Bragança Paulista: Bragança Paulista Pronaos
Caçapava: Caçapava Pronaos
Campinas: (M) Campinas Lodge
Caraguatatuba: Caraguatatuba Pronaos
Casa Branca: Casa Branca Pronaos
Catanduva: Catanduva Pronaos
Fernandópolis: Fernandópolis Pronaos
Franca: Franca Chapter
Guará: Guará Pronaos

Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: (M) Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itaquera: Itaquera Pronaos
Itapetininga: Itapetininga Pronaos
Jacaré: Jacaré Lodge
Jundiaí: Jundiaí 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: (M) Presidente Venceslau Chapter
Registro: Vale dos Reis Pronaos
Ribeirão Pires: Ribeirão Pires 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 Lodge
São Joaquim da Barra: São Joaquim da Barra Pronaos
São José do Rio Preto: São José do Rio Preto Lodge
São José dos Campos: (M) 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)
Banfora: Lumière Pronaos
Bobo Dioulasso: (M) Harmonie Lodge
Koudougou: Pythagores Pronaos
Ouagadougou: (M) Akhenaton Lodge

CAMEROON (4)
Bafoussam: (M) Philadelphia Chapter
Bertoua: Lumière de l'Est Pronaos
Douala: (M) Kut Hu Mi Lodge; Moria El Lodge

Ebolowa: Reflexion Pronaos
Edéa: Salomon Lodge
Eséka: Mont Carmel Pronaos
Garoua: Rama Lodge
Kribi: Océan de Lumière Chapter
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: Northern Light Lodge

British Columbia:
Kelowna: Okanagan Atrium Group
Vancouver: Vancouver Pronaos

Manitoba:
Winnipeg: Winnipeg Atrium Group

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/Nicholas Roerich Chapter (2)

Québec: (M) Pyramide Lodge (4)
St.-Jérôme: Harmonie Pronaos (4)
Sherbrooke: (M) Lumière de l'Est Chapter (4)
Valleyfield: Soleil Levant Pronaos (4)

Saskatchewan:
Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)
Bangui: Maître 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
Bucaramanga: Luz de Bucaramanga Pronaos
Cali: Menfis Chapter
Cartagena: Cartagena Pronaos
Envigado: Primavera 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
Goma: Bes Lodge
Isiro: Lumière Pronaos
Kananga: Butoke Pronaos
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: Sphinx Pronaos
Mbuji Mayi: (M) Diba Chapter
Muanda: Horus Pronaos
Mwene-Ditu: Pax 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
Ouess: 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: 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
Bongouanou: Mykerinos Pronaos
Borotou-Koro: Cohésion Pronaos
Bouaflé: Paracelse Chapter
Bouaké: (M) Ralph Maxwell Lewis Lodge
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Dabou: Moria El Pronaos
Daloa: Hieronymus Lodge
Danane: Espoir Pronaos
Daoukro: Lux Rosae-Crucis Pronaos
Dimbokro: Cecil A. Poole Pronaos
Divo: Socrate Lodge
Duékoué: Ra Pronaos
Ferkessedougou: Kone Tiekoura Kafalo 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: Héraclite Pronaos
Odienné: René Descartes Pronaos
Oumé: Le Verseau Pronaos
San Pédre: Félicité Lodge
Sassandra: Atlantis Pronaos
Séguéla: Anaximandre Pronaos
Soubre: Eau Vive Pronaos
Tabou: Khepri Pronaos
Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Toulepleu: Hera Pronaos
Toumodi: Roger Bacon Pronaos
Yamoussoukro: (M) Edith Lynn Lodge
Yopougon: Empédocle Lodge; Mont Pico Lodge

CROATIA
Zagreb: Zagreb Pronaos

CUBA (11)
Camagüey: Camagüey Lodge
Havana: Lago Moeris Lodge
Santa Clara: Santa Clara Chapter

CZECH REPUBLIC (14)
Brno: Brno Atrium
Ceske Budejovice: Ceske Budejovice Atrium
Horice v Podkrkonosi: Horice v Podkrkonosi Atrium
Jablonek v Podjestedi: Manueto Brtník Pronaos
Jihlava: Jihlava Atrium
Litomerice: Litomerice Atrium
Litomysl: Litomysl Atrium
Opava: Opava Atrium
Ostrava: Moravian Silesian Pronaos
Praha: Comenius Pronaos
Prerov: Prerov Atrium
Vsetin: Vsetin Atrium

DENMARK (10)
Aalborg: Aalborg Pronaos
Copenhagen: H. Spencer Lewis 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) Jolliver Castelor Chapter
Aix-en-Provence: (M) Rose du Sud Lodge
Albi: Edith Lynn Pronaos
Angers: (M) Alden Chapter
Angoulême: Isis Pronaos
Annecy: Amatu Pronaos
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
Beziers: (M) Apollonius de Tyane Chapter
Bordeaux: (M) Léonard de Vinci Lodge
Bourgoin: Iris Pronaos
Bry-sur-Marne: (M) Ankh Chapter
Caen: (M) Sérénité Chapter
Cannes: Phoenix Pronaos
Carcassonne: Imhotep Pronaos
Chalon-sur-Saône: Le Verseau Pronaos
Chambéry: (M) Thor Hermes Chapter
Château Arnoux: Hermonitis Pronaos
Chevrières: Lumen Chapter
Clermont-Ferrand: Gergovia Lodge
Colmar: Fidélité Pronaos
Dijon: (M) Bernard de Clairvaux Pronaos
Dunkerque: Septentrion Pronaos
Epinal: Connaissance Pronaos
Fougères: Rose Vendée Pronaos
Grenoble: (M) Louis Claude de St.-Martin Lodge
Istres: Sophia Pronaos
Le Mans: (M) Jacob Boehme Pronaos
Le Neubourg: (M) Zanon Lodge
Lille: (M) Descartes Lodge
Livron-sur-Drôme: (M) Cristal Pronaos
Lyon: (M) Maat Lodge
Marseille: Haroeris Chapter

Maurepas: Gustave Meyrink Pronaos
Metz: (M) Frees Chapter
Montauban: Shambala Pronaos
Montpellier: (M) Moria-El Lodge
Mulhouse: (M) Robert Bangert Chapter
Nanterre: Aton Chapter
Nantes: (M) Jacques de Molay Lodge
Nice: (M) Héraclès Lodge
Nîmes: Claude Debussy Chapter
Orléans: (M) Orphée Lodge
Paris: (M) Giordano Bruno Lodge; Jeanne Guesdon Lodge; Cagliostro Pronaos
Pau: Khephen Pronaos
Périgueux: Zoroastre Pronaos
Perpignan: Sol Invictus Pronaos
Quimper: Galaad Pronaos
Reims: (M) Rosae Crucis Chapter
Rennes: Graal Pronaos
Rouen: Renaissance Pronaos
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 Pronaos
Thaire d'Aunis: Osiris Chapter
Toulon: (M) Hermès Chapter
Toulouse: (M) Altaluz Lodge
Tours: Blaise Pascal Pronaos
Vannes: Vérité Pronaos
Versailles: (M) Georges Morel Lodge

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)

Aachen: Aachen Atrium
Augsburg: Augsburg Pronaos
Baden-Baden: (M) Baden-Baden Lodge
Berlin: Berlin Chapter
Bielefeld: Bielefeld Chapter
Bonn: Bonn Pronaos
Braunschweig: Braunschweig Atrium
Bremen: Bremen Pronaos
Dortmund: (M) Dortmund Lodge
Duisburg: Duisburg Pronaos
Düsseldorf: Düsseldorf Lodge
Ehlscheid: Ehlscheid Atrium
Essen: Essen Pronaos
Frankfurt: Frankfurt Lodge
Freiburg: Freiburg Pronaos
Friedrichshafen: Friedrichshafen Pronaos
Göttingen: Göttingen Atrium
Hamburg: Hamburg Lodge
Hannover: Hannover Pronaos
Heidelberg: Heidelberg Pronaos
Heilbronn: Heilbronn Atrium
Karlsruhe: Karlsruhe Pronaos
Kiel: Kiel Pronaos

Koblenz: Koblenz Atrium
Köln: Köln Pronaos
Kulmbach: Kulmbach Atrium
Leipzig: Leipzig Atrium
Lübeck: Lübeck Pronaos
Munich: München Lodge
Nürnberg/Fürth: Nürnberg/Fürth Pronaos
Regensburg: Regensburg Pronaos
Rostock/Warnemünde: Rostock/Warnemünde Atrium
Saarbrücken: Saarbrücken Pronaos
Stuttgart: Stuttgart Lodge
Sylt: Sylt Atrium
Ulm/Neu Ulm: Ulm/New Ulm Pronaos
Wiesbaden: Wiesbaden Pronaos
Würzburg: Würzburg Pronaos
Wuppertal: Wuppertal Atrium

GHANA (3)

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

GREECE (6)

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

GUADELOUPE (4)

Basse-Terre: (M) Soleil Chapter

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)

La Ceiba: Sonaguera Pronaos
Puerto Cortés: Puerto Cortés Pronaos
San Pedro Sula: San Pedro Sula Lodge
Tegucigalpa: Francisco Morazán Chapter

INDIA (13)

Chennai: Chennai Pronaos
Kolkata: Kolkata Pronaos
Mumbai: Mumbai Pronaos

IRELAND (3)

Dublin: Dublin Pronaos

ITALY (7)

Bari: Ankh Pronaos
Grosseto: Dante Alighieri Pronaos
Milan: (M) Gladys Lewis Lodge & Pronaos
Modena: Francesco Bacone Pronaos
Reggio di Calabria: T. Campanella Pronaos
Rome: Giordano Bruno Pronaos
Siracusa: Akhenaton Pronaos
Turin: 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
Senda: 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
Trinité: Fraternité Chapter

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 Pronaos
Coatzacoalcos: Coatzacoalcos Pronaos
Cuahtlan: Cuahtlan Pronaos
Cuernavaca: (M) Xochicalco Chapter
Culiacán: Culiacán Lodge
Durango: Durango Chapter
Ecatepec: Ehecatepec 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
Querétaro: Querétaro Chapter
Reynosa: (M) Reynosa Lodge
Saltillo: Saltillo Pronaos
San Felipe: San Felipe Pronaos
San Luis Potosí: Evolución Lodge
Tampico: Tampico Chapter
Tijuana: (M) Cosmos Lodge; Otay Tijuana Lodge
Toluca: Toluca Pronaos
Torreón: Torreón Pronaos
Tuxtla Gutiérrez: Mactumactza Pronaos
Uruapan: Cupatitzlo Pronaos
Veracruz: Zoroastro Lodge
Villahermosa: Tabasco Chapter
Xalapa: Xalapa Pronaos

MONACO (4)

Monaco: Monoecis Pronaos

NETHERLANDS (9)

Amstelveen: Jan Coops Chapter & Pronaos
Amsterdam (Bijlmermeer): Ichnaton Pronaos
Arnhem: Chepera Pronaos
Assen: Cheops 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 Pronaos

NETHERLANDS ANTILLES (9)

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

NEW ZEALAND (13)

Auckland: (M) Auckland Lodge
Bay of Plenty: Bay of Plenty Atrium
Christchurch: Christchurch Atrium
Napier: Athenaeum Atrium
Nelson: Nelson Atrium
New Plymouth: Taranaki 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
Asaba: Asaba Chapter
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 Atrium
Fredrikstad: Borg Atrium
Hamar: Mjōsa Pronaos
Kristiansand: Agder Pronaos
Oslo: Oslo Pronaos
Stavanger: Rogaland Pronaos
Trondheim: Nidaros Pronaos

PANAMA (11)

Boquete: Boquete Pronaos
Changuinola: Changuinola 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
Ciudad del Este: H. Spencer Lewis Pronaos

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
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

RUSSIA

Moscow: Illumination Pronaos

RWANDA (4)

Kigali: Osiris Pronaos

ST. LUCIA (2)

Castries: Castries Atrium Group

SENEGAL (4)

Dakar: (M) Karnak Chapter

SINGAPORE (13)

Singapore: Singapore Pronaos

SLOVAKIA (14)

Bratislava: Jesenius Pronaos
Kosice: Kosice Atrium

SOUTH AFRICA (3)

Cape Town: Cape Town Pronaos
Durban: Cosmos Atrium Group

Johannesburg: (M) Southern Cross Lodge
Port Elizabeth: Sacred Rose Atrium Group
Pretoria: Pretoria Pronaos
Rosebank: Cosmic Light Atrium Group

SPAIN (12)

Barcelona: (M) Ramón Llull Lodge; Antakarana Pronaos
Cartagena: (M) Mastia Chapter
Huelva: Tartessos Pronaos
Las Palmas: (M) Alcorac Lodge
Madrid: (M) Columbus Lodge
Málaga: (M) Hathor Pronaos
Palma de Mallorca: Ankh Pronaos
San Sebastian: San Sebastian Chapter
Santa Cruz de Tenerife: (M) Abora Lodge
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 (5)
Bern: Bern Pronaos (5)
Bienne: Maitre Kelpius Pronaos (4)
Fribourg: Khnoum Pronaos (4)
Genève: (M) H. Spencer Lewis Lodge (4)
Lausanne: (M) Akh-En-Aton Chapter (4)
Lugano: Leonardo da Vinci Lodge (7)
Sion: Gladys Lewis Pronaos (4)
St. Gallen: St. Gallen Atrium (5)
Winterthur: Winterthur Atrium (5)
Zürich: Zürich Lodge (5)

TOGO (4)

Anécho: Hieronymus Pronaos
Atakpamé: Vintz Adama Lodge
Dapaong: Luxor Pronaos
Hahotoé: El Moria Pronaos
Lama Kara: Le Verseau Chapter
Lomé: (M) Francis Bacon Lodge
Nuatja: Lumière Pronaos
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
Bournemouth: Bournemouth Atrium Group

Burnley: Red Rose Atrium Group
Durham: Northern Lights Atrium Group
Hassocks: Raymond Andrea Pronaos
Leeds: Leeds Pronaos
Liverpool: Pythagoras Chapter
London: (M) Francis Bacon Lodge; London Chapter; Wanstead Springs Chapter; Robert Browning Pronaos; Michael Faraday Atrium Group; Wembley Atrium Group
Manchester: John Dalton Chapter
Milton Keynes: Zanoní 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

Wales:

Newport: H. Spencer Lewis Atrium Group

UNITED STATES (2, 11)

Arizona:

Mesa: Valley of the Sun Pronaos

California:

Bell: (M) Bell Lodge (11)
Capitola: Rose Pronaos
Long Beach: Abdiel Lodge
Los Angeles: (M) Hermes Lodge; Los Angeles Lodge (11)
Mill Valley: Golden Gate Pronaos
Oakland: Oakland Pronaos
Pleasant Hill: Golden Lotus Atrium Group
Sacramento: Robert Fludd Chapter
San Diego: San Diego Lodge (11); Mystic Light Atrium Group
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: Pike's Peak Pronaos

Denver: (M) Rocky Mountain Chapter

Connecticut:

Hartford: Hartford Pronaos

District of Columbia:

Washington: (M) Atlantis Lodge; Washington Chapter (11)

Florida:

Hialeah: Hialeah Chapter (11)
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 Peace Lodge

Georgia:

Avondale States: (M) Atlanta Lodge

Kansas:

Wichita: Astra Lux Atrium Group

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:

Portland: Eastern Dawn Pronaos

Maryland:

Silver Spring: Rosebud Pronaos
Towson: Chesapeake Pronaos

Massachusetts:

Allston: (M) Johannes Kelpius Lodge

Michigan:

Detroit: (M) Thebes Lodge
Flint: Moria El Pronaos
Kalamazoo: Isis Atrium Group

Minnesota:

Minneapolis: Essene Chapter

Missouri:

Kansas City: Sanctum Lux Atrium
Marshfield: Osiris Risen Atrium Group
St. Louis: (M) St. Louis Lodge

Nebraska:

Lincoln: Prairie Light Atrium Group

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 Chapter
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 Chapter
Mayville: Chautauqua Lake Pronaos
New York: (M) New York City Lodge; Manhattan Chapter (11)
Ronkonkoma: Dove Pronaos
White Plains: Thomas Paine Pronaos

North Carolina:

Chapel Hill: Triangle Rose Pronaos
Winston-Salem: Piedmont Rose Pronaos

Ohio:

Columbus: Helios Pronaos
Dayton: Elbert Hubbard Chapter
Solon: Osiris Atrium Group
Youngstown: Youngstown Chapter

Oregon:

Portland: Enneadic Star Pronaos

Pennsylvania:

Allentown: Allentown Pronaos
Philadelphia: (M) Benjamin Franklin Pronaos
Pittsburgh: Golden Triangle Atrium Group

Rhode Island:

Lincoln: Providence Pronaos

Tennessee:

Nashville: Circle of Light Atrium Group

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) Armonía Lodge (11);

Maat Pronaos

McAllen: McAllen Pronaos (11)

San Antonio: Mystical Rose Chapter; Universo Chapter (11)

Utah:

Salt Lake City: Utah Wasatch Pronaos

Vermont:

Peachman: Twin States Pronaos

Virginia:

Roanoke: Living Light Pronaos

Washington:

Seattle: (M) Michael Maier Lodge

Wisconsin:

Delavan: Mystic Triangle Atrium Group

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

Punto Fijo: Punto Fijo Pronaos

San Cristóbal: Kut-Hu-Mi Chapter

San Félix: 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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Hierarchy Periods for 2003

Hierarchy members are encouraged to participate on these dates at 8 pm local time.

February 20



May 15



August 21



November 20

Registration Form

2004 AMORC World Peace Conference

San Jose CA USA
June 29 through July 4, 2004

To register for the 2004 AMORC World Peace Conference: You may either register on online at:

www.rosicrucian.org/worldpeaceconference/register

or mail this completed registration form with your payment to:

2004 AMORC World Peace Conference
Rosicrucian Park, 1342 Naglee Ave, San Jose CA 95191, USA

Please print clearly and use **one form per participant**:

☐ Frater ☐ Soror ☐ Colombe ☐ Grand Councilor ☐ Regional Monitor Key Number _____

First Name: _____ Family Name: _____

Street Address: _____ City: _____

State/Province: _____ Zip /Postal Code _____ Country: _____

Email: _____ Telephone: _____

Language (please identify all languages spoken): _____

If possible, I prefer translation into:

☐ English ☐ French ☐ German ☐ Spanish

Event	Fee	Total
First Temple Degree Initiation June 27 & 28 at the Grand Temple, Rosicrucian Park	AMRA	
RCUI Class: "Mysticism Brought to Life: Putting the Rosicrucian Principles into Action" June 29, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: "The Rosicrucian Medicine Wheel" June 30, 9 am-5 pm, Fairmont Hotel	\$75	
RCUI Class: "Introductory Qabalab for Rosicrucian Students" July 1, 9 am-5 pm, Fairmont Hotel	\$75	
2004 AMORC World Peace Conference, July 2-4, Fairmont Hotel	\$150	
AMRA Donation		
Total amount enclosed:		

Registrations will not be accepted after February 15, 2004. ABSOLUTELY NO registrations will be taken at the door.

PAYMENT BY CREDIT CARD ONLY: ☐ VISA ☐ MasterCard ☐ American Express ☐ Discover

Card Number: _____ Exp. Date: Mo _____ Yr _____

Name on Credit Card (Please print clearly) _____

Signature: _____

2004 AMORC WORLD PEACE CONFERENCE

Travel Back to the Source....

San Jose CA USA
June 29 through July 4, 2004

Schedule Details

Mon., June 28, 1 pm-9 pm: Check-in for those attending RCUI classes.

Tues., June 29, 9 am-5 pm: RCUI class *"Mysticism Brought to Life: Putting the Rosicrucian Principles into Action"*—Edward Lee, FRC, Instructor

Wed., June 30, 9 am-5 pm: RCUI class *"The Rosicrucian Medicine Wheel"*—Robin Thompson, FRC, Instructor

Thurs., July 1, 9 am-5 pm: RCUI class *"Introductory Qabalah for Rosicrucian Students"*—June Schaa, SRC, Instructor

Thurs., July 1, 5 pm-9 pm: Check-in for those attending the Conference only.

Fri., July 2 – Sun., July 4: Conference program opens at 9 am on Friday morning and concludes at 6 pm on Sunday with a Chapter Convocation with our Imperator, Christian Bernard.

Convocations at Rosicrucian Park

Convocations will be held on the evenings of June 29 – July 3 in the Grand Temple at Rosicrucian Park. Attendees will be assigned a date and time to attend one of the convocations presented. We will not be translating the discourses given in the Temple so attendees will be assigned to a convocation based on language. Space is extremely limited for these convocations and will be assigned based on early registrations. *Please book early if you are planning to attend one of the convocations in the Grand Temple.*



Hotel Information

The Convention hotel is the elegant Fairmont San Jose Hotel, conveniently located in the heart of downtown San Jose approximately 2 miles (3.2 km) from Rosicrucian Park and only a few minutes from San Jose International Airport.

To book your room you may contact the Fairmont San Jose Hotel directly by phoning **1.800.346.5550** or **1.408.998.1900**, and specify that you are attending the Rosicrucian World Peace Conference. Our group booking code is **OAMO**. Online booking for our group will be available after February 28, 2003.



Rosicrucian Park
1342 Naglee Avenue • San Jose, CA 95191
USA

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