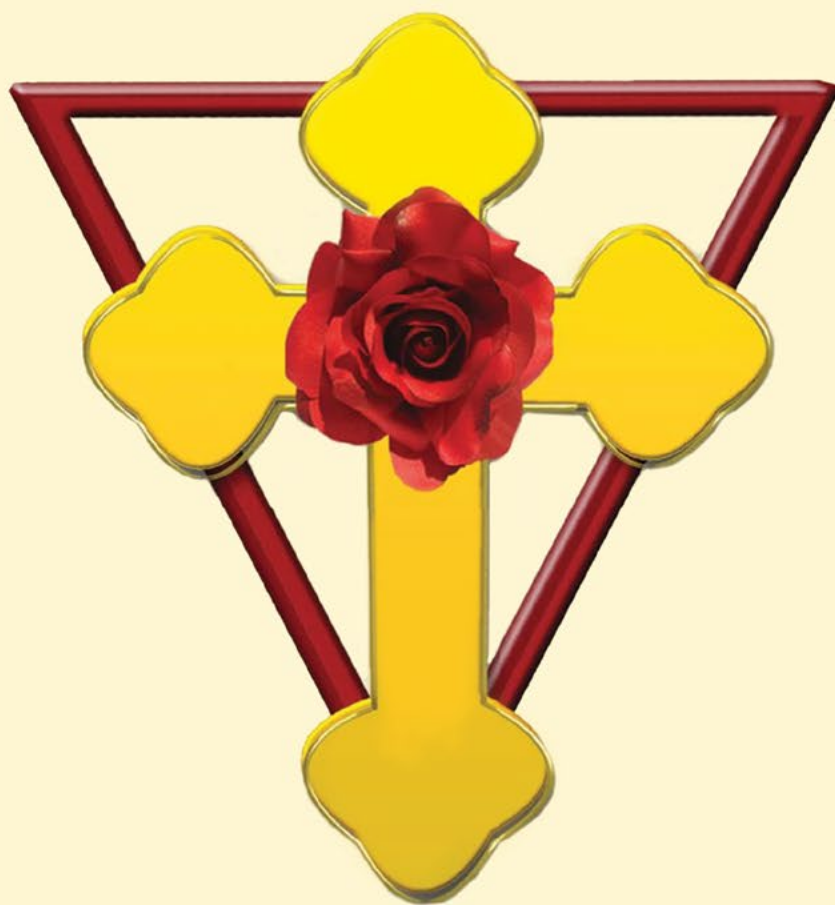


ROSI CRUCIAN
DIGEST

VOLUME 93 NUMBER 2 2015



2015

CENTENNIAL CELEBRATION

AMORC IN AMERICA

ROSICRUCIAN DIGEST

No. 2 - 2015

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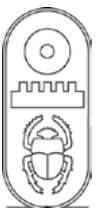
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IMPERATOR'S OPENING STATEMENT

Christian Bernard, FRC

Imperator of the Rosicrucian Order, AMORC

Opening of the Sphinx and of the 2015 AMORC World Convention



Dear Fratres and Sorores,

We have now, at long last, arrived at the solemn moment that all of us have been waiting for.

Welcome to you, and may I express appreciation for your energy in giving your all on the mystical, human, and material planes in order to be here at this World Convention, which I declare officially open.

I am very moved by being here, in Rosicrucian Park. I was fourteen years old when I visited this remarkable place for the first time. Since then, I have come back for different events on many occasions. What moves me all the more is that I know this is the last time I shall preside over a World Convention in San Jose as Imperator. If, in years to come, an international Convention comes to be organized here again, and if my age and my health permit it, I shall be taking part as just a member of AMORC. But in the meanwhile, other Grand Lodges will be having the honour of organizing this wonderful fraternal gathering.

Members of AMORC, friends and guests, I now invite you all to be witness to the solemn act that I am going to carry out, just as did Harvey Spencer Lewis in his time. On July 11, 1934, our Imperator placed in this Sphinx some documents—not secret or mysterious ones, but ones bearing witness to the Rosicrucian



principles. Frequently in recent years, I have thought about these records and wondered what they contained, and also whether they had come down through the years in good condition. I had no idea what these documents were, as we have found no trace of a list in the archives of the Supreme Grand Lodge.

Such questions resulted in my supporting the proposal made by Grand Master soror Julie Scott, to open up the the Sphinx at our World Convention. I had concerns, however, about what we were going to find, and for this reason I asked our soror to carry out a check on the contents in advance. In accordance with my instructions, and with great care



and discretion, this was done. My intuition had been right, because unfortunately it was very difficult to draw up an inventory. The writings had not withstood the passage of time and the climate. Having been examined, they have been put back in their original place, and are awaiting my symbolic opening of the Sphinx's repository.

From what we have found and been able to work out, there were some monographs on the basic Rosicrucian principles, and a Rosicrucian Digest from 1934.

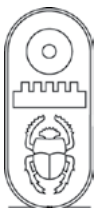
In a few moments, I am going to remove the capsule and give it to the Colombe standing by me. Then at the end of our Ceremony it will be passed on to the Grand Master, whose task it will be to officially place the capsule containing the documents on display in the Rosicrucian Egyptian Museum, so that you can view it over the next few days.

I shall then be putting in new documents, contained in a special capsule designed to last at least 100 years, as follows:

- A copy of the Mastery of Life;
- The Rosicrucian Code of Life;
- The two Rosicrucian Manifestoes the Positio and the Appellatio, and the sealed monograph of the first mailing.

In addition, there will be a certificate signed by all the Grand Masters and Administrators at the most recent meeting of the Supreme Grand Lodge in October 2014.

I shall then be calling forward each Grand Master and Administrator, and giving them a capsule already containing some documents, but with the task of adding texts in their own respective languages to these; they are then to place these documents somewhere within their Grand Lodge or Administration, just as I am now going to do here; I am entrusting them with choosing the most suitable place for Rosicrucians of the future to be able to find them.



2015 AMORC WORLD CONVENTION OPENING CEREMONY



Imperator Christian Bernard at Rosicrucian Park, about to officially open the 2015 AMORC World Convention.



Grand Master Julie Scott introducing Imperator Christian Bernard at the 2015 AMORC World Convention Opening Ceremony.



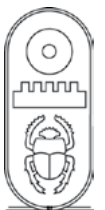
Photo of the 1934 time capsule ceremony with H. Spencer Lewis on the left.



Imperator Christian Bernard removing the historic time capsule from the Sphinx in front of the RCUI building, which had been placed there by H. Spencer Lewis in July 1934.



Imperator Christian Bernard and Grand Master Julie Scott installing the new time capsule in the Sphinx.



TIME CAPSULE DISPLAY AT THE ROSICRUCIAN EGYPTIAN MUSEUM



The historic time capsule on display in the Rosicrucian Egyptian Museum, along with copies of what was included in the new time capsule.

HISTORIC TIME CAPSULE:

- Original 1934 copper time capsule with contents
- November 1933 *Rosicrucian Digest*—in historic time capsule
- Photo of installation of historic time capsule, 1934. H. Spencer Lewis on the left.

COPIES OF ITEMS PLACED IN THE NEW TIME CAPSULE:

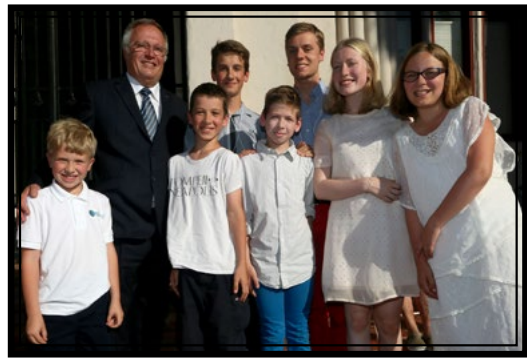
- *Positio Fraternitatis Rosae Crucis*
- *Appellatio Fraternitatis Rosae Crucis*
- “Rosicrucian Code of Life” in English.
- A certificate signed by the Imperator and all the Grand Masters and Administrators acknowledging the 100 year anniversary.
- The first set of Rosicrucian monographs in sealed folder
- Copy of letter from U.S. President Barack Obama congratulating the Rosicrucian Order, AMORC for 100 years of service.
- *Rosicrucian Digest* featuring the Rosicrucian Order, AMORC.
- 2015 AMORC World Convention program in English.



More than 2,200 members participated in the 2015 AMORC World Convention.



Frater Eugenius Idiodi and World Convention Chairperson Karen Wark.



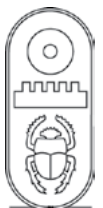
Imperator Christian Bernard and his grandchildren at the Opening Ceremony.



Chris, Alysson, and Reese Mayer with Mohamed Nazmy, President of Quest Travel Egypt, and Egyptologist Emil Shaker.



Grand Master Live Söderlund of the Scandinavian Grand Lodge and Frater Irving Söderlund, retired Treasurer of the Supreme Grand Lodge of AMORC and former Grand Master.



ROSICRUCIAN TIME CAPSULES

General Administrators Akos Ekes and Iakovos Giannakopoulos with the time capsules that they will take back to Hungary and Greece to be installed there.



Grand Master Julie Scott with the time capsule to be installed at Rosicrucian Park.



Grand Master Julie Scott, Grand Administrator Kenneth Idioidi of the West African Jurisdiction (holding time capsule), his wife, Soror Bridget Idioidi, on his left, and Nigerian members in front of the Rosicrucian Egyptian Museum.

AROUND THE WORLD



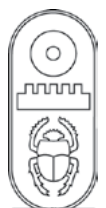
Grand Master Atsushi Honjo of the Japanese Grand Lodge (holding time capsule) with members.



General Administrator Vladimir Koptelov receiving the Russian Administration's time capsule from Emperor Christian Bernard.



Grand Master Paul Panikian of the English Grand Lodge for Australia, Asia, and New Zealand (holding time capsule) with members.



THE APPEAL

Julie Scott, SRC

*Secretary of the Supreme Grand Lodge and
Grand Master of the English Grand Lodge for the Americas*

Soror Julie Scott was born on August 24, 1958 in St. Louis, Missouri. In 1995 she moved to San Jose, California, to serve as the Director of the Rosicrucian Egyptian Museum. In 2000 she was elected to the office of Grand Master of the English Grand Lodge for the Americas, as well as President of the Board of Directors. Since 2013 she has served as the Secretary of the Supreme Grand Lodge.

Soror Scott is a teacher and a student. Her favorite subjects include history, myth, and ritual, as well as sustainable business practices. She earned a Master of Arts degree in Cultural Anthropology and a Master of Business Administration degree.

Soror Scott most appreciates spending time in nature, including long walks on the beach and long hikes through forests. She also deeply enjoys welcoming members and guests to beautiful Rosicrucian Park in San Jose.



Last year the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto in our long, august history—the *Appellatio Fraternitatis Rosae Crucis*.

The first Rosicrucian manifesto, the *Fama Fraternitatis*, had been published 400 years earlier. This document was a call to the learned people of Europe to do nothing less than transform the whole, wide world.

During the 1500s and early 1600s, Europe had been embroiled in calamity after calamity. The French Wars of Religion had lasted for decades, with Christians killing

Christians—the French Roman Catholics and the Protestant Huguenots. The Roman Catholic Inquisition was executing its murderous agenda unrestrained. Climatic changes caused a drought resulting in a famine and plague, killing hundreds of thousands of people. Europe was a boiling pot of intolerance and superstition.

Then in 1614, a group of courageous Rosicrucians published the *Fama Fraternitatis*. This group of thirty students and scholars at Tübingen University called upon the leaders of Europe to end the superstition and intolerance of their time.

The next year the second Rosicrucian manifesto was published—the *Confessio Fraternitatis*, and the year after that—the *Chymical Wedding of Christian Rosenkreuz*.

It was 385 years before the next Rosicrucian manifesto was published—the *Positio Fraternitatis Rosae Crucis*—the position statement of the Rosicrucians, published in 2001.

The Emperor had asked all of the Grand Masters to plan the mailing of this manifesto to members so that it would arrive after the world convention in Sweden that year.

In the United States, we mailed it just before September 11, 2001. Following the events of September 11 that year, the United States postal service was closed for a week, due to an anthrax scare. When the postal service resumed, the *Positio* was with the first mail that members received.

The *Positio* describes the state of the world, from a Rosicrucian point of view. Many concerns expressed in this document from 2001 have gotten worse, especially related to the environment

and humanism, and although Rosicrucians see this as very concerning, we don't see it as hopeless.

In 2014, the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto—the *Appellatio Fraternitatis Rosae Crucis*. *Appellatio* means the call or the appeal. This document is a call to all mystics around the world.

Whereas the *Fama Fraternitatis* was a call to the learned of Europe, the *Appellatio* is a call to everyone—to every Rosicrucian and every mystic, to reach out to every human being in order to transform our world.

The sustainable future of our planet and our species calls for nothing less.

The *Appellatio* focuses on three areas—Spirituality, Humanism, and Ecology or protecting the environment.

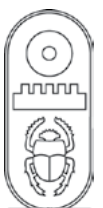
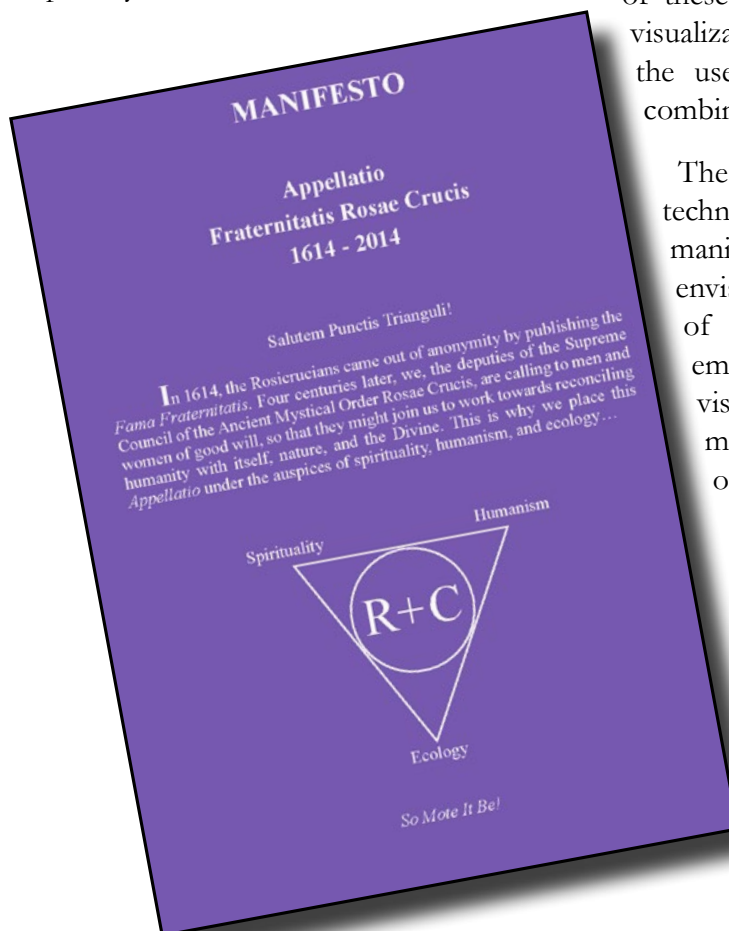
We will explore some excerpts from each of these areas and will send forth our visualizations into the world through the use of a special vowel sound combination.

The power of the Rosicrucian techniques for visualization and manifestation are based on envisioning powerful images of what we want, feeling them emotionally, and then sending the visualization into the world for manifestation through the use of sound vibrations.

This technique activates the visualization into being, into manifestation on the material plane.

We will intone the special vowel sound combination seven times after each visualization.

Let us begin.





Answering the Appeal for Spirituality.

...What is spirituality? In accordance with what we have said previously, it transcends religiosity. In other words, it is not limited to believing in a God and following a religious credo, no matter how respectable this may be. Instead, it consists of seeking the deeper meaning of existence and gradually awakening the best within ourselves.

The *Appellatio* continues:

The real question we can and should ask ourselves on the subject of God or the Divine is not, therefore, whether God exists or not, but in what manner does God intervene in the lives of human beings. In our view, God does so to the extent to which we respect the laws through which God appears in the universe, in nature, and in humanity itself. This means studying them, which Rosicrucians have always dedicated themselves to doing. You will note that this approach to God and the role God plays in our existence has a scientific connotation rather than a religious one.

Later it states:

We hope that a time will come when spirituality, as a quest for knowledge and wisdom, will become normal practice and will condition civic life. From then on, politics will become as one with philosophy

and therefore be inspired by the “love of wisdom” as it was at the height of the Greek civilization. Let us recall that this was the cradle of democracy and was at the origin of the notion of the republic, among others. Let us also recall that the majority of its philosophers were spiritual people.

Now we are going to answer the call for spirituality.

Let’s visualize a symbol for more spirituality in the world, for seeking the deeper meaning of existence and awakening the best within ourselves.

Perhaps a good symbol for this would be Pythagoras and the Pythagoreans who studied the world around them in order to feel a closer connection with the Divine. This was the purpose of their scientific study. It was Pythagoras who first used the term *Cosmos* to describe the harmonious whole. *Cosmos* means, “something beautiful to look at.”

In studying the world around them, these mystical scientists initiated what we call the scientific method today.

See the Pythagoreans, scientists and mystics, studying natural laws in order to live in harmony with them. See yourself answering the call for more spirituality in the world

(pause)

Now you may want to close your eyes, and with the power of the vowel sounds, project this symbol, this living image in your mind, into manifestation in the world. You are sending your response—your answer—to the appeal for more spirituality in the world.

(pause)

*Next we will answer the call for
Humanism.*

Article 10 of the “Rosicrucian Declaration of Human Duties” published by AMORC in September 2005, says: “It is each individual’s duty to consider the whole of humanity as his or her family and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behavior and philosophy.”

It continues...

But what does “being a humanist” mean? In the first place, it involves considering all human beings to be blood brothers and sisters, and the differences between them to be purely superficial.

Throughout history, humans have demonstrated the capacity to accomplish extraordinary things when they call upon the most noble and ingenious sides of human nature. Whether it be in the fields of architecture, technology, literature, the sciences, the arts, or in relations between the citizens of a single country, they have demonstrated intelligence, creativity, sensitivity, solidarity, and fraternity. This observation is comforting in itself, because it confirms that human beings are inclined to do good and work toward the happiness of all. It is for this reason precisely that one must be a humanist and have faith in oneself.

Now let’s respond to the appeal for more Humanism in the world.

Please close your eyes. Now reach out your hands and take the hand of the frater or soror on each side of you, until we have all clasped hands.

Now on top of your hands that are connected, you sense that another hand has joined yours. This is the hand of another Rosicrucian

or another mystic. This may be someone whom you know now or have known in the past. Maybe this is the person who introduced you to the Rosicrucian Order or who first shared mystical ideas with you.

You feel this connection. You feel their hand on yours.

Now you see another hand on top of those—it is a small hand with dark skin—a girl from Nigeria.

And now you see the hand of a mature man, from Syria, joining yours.

Then you see the hand of a woman joining yours, she is from North Korea.

Now you see the hand of someone in your community who may not have enough to eat all the time or a place to stay. See this person’s hand join yours.

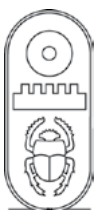
Then on top of all your hands you see a tiny hand. This is the hand of a child to be born in the future. This hand represents the future of humanity.

Clearly experiencing this image, see yourself answering the call for more humanism in the world.

Again, let us intone the vowel sounds seven times.

(pause)

You may drop your hands.



Now let us answer the call for protecting the environment.

The *Appellatio* states:

In our view, you cannot be a humanist without being an ecologist—a protector of the environment. How indeed can you want all human beings to be happy, without concerning yourself with the conservation of the planet on which they live? Yet each of us knows that it is in danger and that humanity is largely responsible for this: various types of pollution, the destruction of ecosystems, excessive deforestation, the massacre of animal species, etc.

Later it says:

Rosicrucians are not sweet-dreamers with the spiritual side of existence as their sole preoccupation. We are indeed mystics, in the etymological sense of the term, which means men and women who are interested in the study of the mysteries of life, but we know that it is here on Earth that we must establish the paradise that religions situate in the afterlife. To do so, humans must learn to wisely manage natural resources and the products they create, which is why it is necessary to ensure that all levels and aspects of the economy benefit all peoples and all their citizens equitably, out of respect for human dignity and for nature.

It continues:

For us, Earth is not only the planet on which human beings live. It is also the backdrop to their spiritual evolution and allows each one of them to be fulfilled as living souls. It has therefore both a terrestrial and a celestial vocation, which is what the wisest of thinkers and philosophers have taught through the ages, the world over. Until humanity recognizes this truth and acts accordingly, the materialism and individualism that currently prevail will gradually worsen,

with all the consequential negative outcomes for itself and for nature. More than ever, there is an urgent need to reinstate the Ternary Humanity-Nature-Divine that is the basis of all esoteric traditions and that civilization itself should adopt.

Then it states:

As we all know, Earth is also home to a multitude of animals, some wild and others domesticated. They too possess a soul...

...there are no gaps or boundaries between nature's kingdoms, for they are animated by the same Vital Force and are part of the same cosmic evolutionary process observed on our planet.

Now we will answer the call to protect nature. See yourself as an Earthkeeper—as a valiant Knight protecting Mother Earth, or an Earth goddess, or as a business person in a suit or a teacher in a classroom working on behalf of our planet. See yourself as the Earthkeeper that you now are.

Now, with your eyes open, look at your hands and see that you are holding a small animal—a tiny bird or a bunny. Actually put your hands in front of you and see this small animal in your hands. This tiny being is entirely dependent on your tenderness, on your care.

(pause)

Now gently set the little animal down and pick up Earth, our beautiful planet, and hold her in your hands, with the same care that you held the little being. Earth too depends on your protection and gentle embrace.

Clearly experiencing yourself as the Earthkeeper that you are, let us intone the vowel sounds seven times.

(pause)

Please gently place Earth down and drop your hands.



The *Appellatio* concludes with the following.

These then are the ideas that we wished to share with you. We do indeed believe that it has become urgent for us to move in a spiritual, humanistic, and ecological direction in terms of our individual and collective behavior. But if a higher priority was to be given, it would be in favor of protecting the environment. Indeed if humanity succeeds in finding a long-term solution to the social and economic problems encountered by it but if, in parallel, Earth has become uninhabitable or difficult to live on for the vast majority of its inhabitants, what is the point and what pleasure can be gained from living there?

Second, and at the risk of surprising you, priority should be given to humanism and not spirituality. Placing human beings at the heart of social life, while respecting nature, can only bring about well-being and happiness for all of us without distinction. This implies seeing in every person an extension of ourselves, despite the differences, and even divergence, between us. This will be no easy task, for each of us has an ego, which tends to make us individualistic and leads us to place our own interests or those of our family and the people with whom we have different affinities before those of others. When taken to the extreme, this egotistical, even

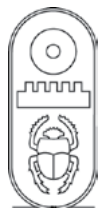
selfish, attitude is the underlying cause of discrimination, segregation, division, opposition, exclusion, and other forms of rejection among individuals. At the other end of the scale, humanism is synonymous with tolerance, sharing, generosity, empathy—in a word: fraternity. It is based on the idea that all human beings are citizens of the world.

It continues:

Anthropologists believe that “modern” humanity appeared about two hundred thousand years ago. Compared to one human life, it may seem old. But in terms of evolutionary cycles, our species is in its adolescence and is showing all the characteristics of this, in that it is in search of its identity, is looking for its destiny, is carefree and even reckless, considers itself to be immortal, indulges to excess, defies reason, and disregards common sense. This evolutionary stage, with its share of difficulties, trials, and failures but equally its satisfactions, successes, and hopes, is a necessary transition that should allow it to grow up, mature, flourish, and finally reach fulfillment. But in order for this to take place it must become an adult.

To conclude, and in light of all the above, it is more than ever our hope that humanity will take a spiritual, humanistic, and ecological direction, so that it may be born again and make way for a “new humanity,” regenerated on every plane. The Rosicrucians of the seventeenth century were already calling for such regeneration in the *Fama Fraternitatis*. Rejected by the religious, political, and economic conservatives of the time, this appeal was only acknowledged by free thinkers. In view of the current situation in the world, we felt it was useful and necessary to openly renew this appeal, in the hope that this time it would receive a favorable response.

So Mote It Be!



UNIO MYSTICA

Klaas-Jan Bakker, FRC

Grand Master of the Dutch Grand Lodge

Klaas-Jan Bakker was born in Alkmaar, Holland on November 10, 1953.

In 1972 he joined the Rosicrucian Order and has been a Board Member of the AMORC Foundation in the Netherlands since 1992.

In 2007 he was appointed Grand Master of the Dutch Language Jurisdiction.

He studied law and philosophy at Leiden University and is an international legal advisor and mediator.

Frater Bakker is the father of four sons.



“God is at home, it’s we who have gone out for a walk.”

Meister Eckhart

In this quotation by Meister Eckhart, a German Dominican and mystic of the fourteenth century, something interesting is being said about a person’s relation to God. Interesting and inspiring enough to meditate upon for a lifetime, or at least for the next twenty minutes.

When I was preparing this presentation, it came to me that the best I could do would be to sit with you in the hall and to contemplate with you on the wisdom hidden in this quotation.

But don’t worry. This is not what the organization of this convention nor you would expect from me. So I’ll just keep

standing here for a while and I ask you to follow me in my train of thought starting with this quotation by Meister Eckhart.

God is at home, meaning God is at home in people. God is at home in people and speaks to us unto our souls. Not through the soul, but unto the soul, when we follow Meister Eckhart’s mystic preaching. God speaks unto the soul, because the soul is not apart from God but part of God. Mysticism, and I am still following Meister Eckhart, is not about unification but about unity, or in other words, about a state of being. God is so incredibly near, that people deep down, in our deepest being, coincide with God, thus speaks Eckhart, and in connection herewith he speaks of the **unio mystica**, the divine unity, the unity of God and human beings.

In this unity we can hear God speak. Amidst silence, as Eckhart says, God speaks unto the soul. God speaks in silence, and it is given to us to hear His word, when we learn how to listen to His voice.

Having said this, I would like to ponder with you on these three questions:

1. What do we refer to when we speak about God;
2. What do we mean by soul and where is it to be found;
3. What keeps us from the unio mystica and restrains us from hearing the voice that speaks to us unto our soul?

Let us start with the first question. What do we refer to when we speak about God?

According to the Rosicrucian ontology, God is the Universal Soul or Intelligence, the power and energy being the source of the entire creation and of everything it includes, both at a visible and invisible level. Thus considered, we are not capable of knowing it with our objective faculties or of visualizing it. In this opinion, the soul is an emanation of God through which one is given to unite with God in one's consciousness, to receive His consolation and encouragement, and to experience, in the unification, the **unio mystica**, the influx of the Divine word.

According to the Rosicrucian philosophy, everyone's soul is an individualization of the Universal Soul. Or, in the words of the seventeenth century physician and philosopher Jan Baptista van Helmond:

“The human soul is the image of the Divine soul.” To this he adds: “It is, however, not sufficient that the universe is reflected in the soul. The soul must also become aware of this.”

In this sense, everyone's soul is an emanation, an outpouring of the Deity itself. Characteristic of an emanation,

according to the teachings of this philosophy, is that the very essence or characteristic property of the source from which the outpouring took place coincides with the result of its flow. This sounds complicated, but it simply means that the soul as an emanation of the Deity also has its qualities and all its characteristics.

In other words: it is immaterial, immortal,

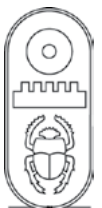
and rudimentarily perfect. We can presume that it is in fact the expression of God in people but even more, that the human soul and God are one. It is the reflection of His omnipotence, omnipresence, and omniscience.

This thought is not exclusive to the Rosicrucians. We come across this thought in all esoteric traditions and in most major religions, since there are many sacred texts declaring in almost identical terms that man is made in the image of God.

This does not imply taking the texts of the Old Testament literally, like the text in the book of Genesis saying that God created humans in His own image, but rather referring to human beings' immaterial aspects—that part of us that makes us unique in the entire creation, that which makes us a dual being with both



Meister Eckhart



material and immaterial aspects—body and soul.

On this line of reasoning, the soul has a Divine nature. It is part of the universal soul energy permeating each and every one of us in an equal manner. It is pure and Divine without distinction at a personal, individual level. The apparent differences between people are in this respect not more than differences in expression, differences in the way every person responds to the Divine in himself or herself.

The human soul is at all times perfect and can therefore not grow nor improve. The soul is there in all its perfection and only needs to be unveiled by us. The soul doesn't want anything else but us becoming aware of its presence, seeking it. It doesn't want anything else but us learning to hear the voice speaking in it.

The soul doesn't know any challenges. Contrary to some assumptions, the soul doesn't meet with any challenges. The actual challenge, challenges, are the soul being prevented from expressing its splendor through us, challenges to that which interferes with us hearing the voice of God in our soul.

And this brings us to the third question, which we put to ourselves before. Again starting with the words by Meister Eckhart.

You must have noticed, *sorores* and *fratres*, that he is an important source of information to me and I can advise you all to go further into this great mystic's works.

In Meister Eckhart's words: "all works performed by the soul, are performed with the sensory faculties."

In other words, the activity of the soul is presented through our material faculties, our senses which enable us to see, to hear, our capacity to think. It yields thoughts and images created by the senses.

Images and thoughts which, no matter how wonderful and lofty they may seem to us, do not remotely do justice to the essence of the soul. Nor can the soul create or form an image of itself (Meister Eckhart). The soul only knows God. No, I'll say it otherwise. The soul is God.

It's our objective faculties, our senses which form and transform. It's also

these faculties which form our personality to a great extent, it's these faculties which bind us to our, what we call, ego, the consciousness of our self. This ego formed by the impressions of our objective faculties plays a major part in veiling and keeping veiled the beauty of the soul. It is in fact the ego that keeps us from hearing the voice that speaks to us in the soul.

I would like to quote here the author and Rosicrucian Marie Corelli, who wrote with reference hereto:

"Man's greatest enemy is nothing else but his own ego, for as long as he isn't master of his ego, he will be deaf and blind to the good."

The soul is perfect in itself and manifests itself in each of us differently, as I said before, because of the various ways we, under the influence of the ego, respond to



Jean Baptista Van Helmond

the soul energy in us. Therefore it's not the soul but the personality of the individual, or our ego, we should be working on. Because it's this ego that veils the light of the soul to us.

If we take up the challenge to work on our ego, we will enter upon the path towards self-knowledge, towards knowledge of our higher self this is, and we will gradually learn to appreciate the beauty of the soul in us, to possibly hear its message and allow the soul to manifest the message in our personality—without any obstruction, clear as light shining in the darkness, like the Rose blossoming on the Cross.

More than ever in the history of humankind, there seems to be a need for allowing the message of the soul to be expressed in our personality. Equally, there seems to be no better moment than now, for humankind in general and for the individual in particular, to connect oneself with the purity and integrity of the soul, and to have the personalities, which we are, the individuals we all are, merged with the innermost of our souls.

To this end we need to be, so to speak, reborn—to be reborn in a spiritual sense.

Considering what I just said about the ego, we can only be reborn spiritually if we learn how to handle our objective faculties otherwise.

Again I draw from my source, which is most important for this discussion and which indicates that people should avoid all senses, direct all our sensory faculties inwards, and come to a state of forgetting

all things and ourselves. Forgetting all things and ourselves! We may regard this as distancing oneself from all external things. We will find our true self, the higher self in us; we can be reborn in the spirit if we open up to the unforeseen, if we search in silence for that which is greater than ourselves, that which surpasses our comprehension. I

repeat the quotation by Meister Eckhart mentioned previously: “Amidst silence God speaks unto the soul.”

It is necessary to allow the qualities of the soul to manifest themselves in us, to work through us, in our doings, in our silent works, in the contributions we make in its loving silence to the elevation of human society.

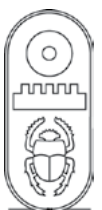
All this has been put simply, and has been said frequently, through the ages, in various wordings by diverse teachers or Avatars but always with the same message.

We have been called and are encouraged to search for ourselves by adopting in our lives a more introspective approach in silence and to embark upon the way inward in this silence.

In the first place this requires preparation. It calls for preparation to allow the light of the soul to shine through the medium of our personality. It also calls for our longing. It calls for our longing to eliminate all impediments obstructing the manifestation of the splendor of the soul. To be more specific: we must first strive to become aware of the influences of our objective faculties, of the illusions they create, of the negative, destructive,



Marie Corelli



or unkind thoughts, convictions, or intentions obstructing or obscuring the light emanating from the soul.

This doesn't mean we should turn away from the objective reality and turn inward exclusively, meditating on the Divine unity and enlightenment. "The concrete reality should certainly not be ignored for the benefit of a contemplative unity with God encompassed with a silent comfortableness." Here I quote the Dutch religious scientist and philosopher Welmoed Vlieger who refers to a child and says: "we only need to look at a child to realize that living from unity and open-mindedness, as children do, does not obstruct concrete reality but rather breaks it open."

Isn't this wonderfully in line with the words by Master Jesus according to the Gospel of Mark: "I assure you, that the man who does not welcome the kingdom of God like a little child will never enter it."

Therefore we must strive for a balance in our attitude to life. On the one hand, we should be open-minded and turned inward, and on the other hand we should have an open eye for what's happening in the objective world. In such an attitude towards life there is no place for selfishness or craving for power or exerting influence on worldly affairs or other persons. Instead, we should develop a feeling of compassion and unity, of feeling at one with the other person, with everything alive. Our criticism of others who have made mistakes in our view or have put forward opinions other than ours will disappear and give way to the desire to let Divine love speak in our relation with others.

The soul is equal to the challenges of the ego, if only we give it scope. It is completely different from the ego and

doesn't know the traditional fears and limited understanding typical of the ordinary personality. The soul is guided by the highest will and wisdom. In itself it is the highest will and wisdom, with all characteristics inherent to its Creator: kindness, compassion, forgiveness, and patience.

The soul and its Creator, or let me say, the soul and the source from which it has emanated, are one. Inseparably one, in the words of Marie Corelli: "like a guide and friend for man during his life here on earth." A companion always ready to help us with its unconditional love and understanding at all levels of being. The soul stimulates us and invites us to make contact with it—to become at one with it. It shows who has developed the capacity to listen to it. It's our inner voice.

In connection herewith the Rosicrucians speak of their Master Within. God speaks to us through our Master Within. This Master Within, my Master Within, who is your Master Within as well, is always there, expecting us and waiting for us in our Inner Sanctum. It is up to us to let this Master speak to us and to wish for its properties to be manifested through our personality. As we learn to consider the objective world otherwise, learn to approach this world in silence and aspire to become unselfish in our actions, forgiving and patient, we will gradually get closer to the experience of Divine unification, we will understand the Divine plan increasingly better and we will enable the soul more and more to manifest itself in us.

What can we do in our lives to attain this contact with our soul, the *unio mystica*? Put the first step on the path, just like every beginning. Start to refuse to build our life philosophy exclusively on what is visible, and despite the hustle and bustle and the impressions of the outward world, irrespective of what the outside world

thinks of us, try to make room for silence in our lives. The marvel of the path is contained in this first step. Once we have crossed the threshold and continue in silent wonder, more and more new views will unfold to us. When we, supported by the fire of our desire and by study, meditation, and most of all prayer, connect ourselves more and more with our path, sooner or later the Divine song will sound from our soul and we will be able to manifest its message in ourselves.

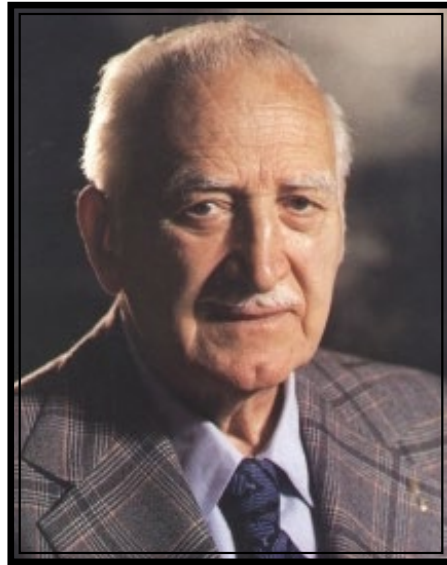
This brings to my mind what was called by Ralph M. Lewis, former Imperator of our Order, Mystical Life. We cannot live to the full, according to Ralph Lewis, if we do not pay attention to the mystical side of our existence in

addition to everything else. He sets mystical life, or rather inner life, against physical life, and considers mystical life as the reason for living. He calls the person a mystic who, in his or her life, unites the material aspects of our being harmoniously with our inner self, our mystical being, our higher self or soul.

Like the two points of the triangle which when connected create the third point of perfect harmony—this is in Rosicrucian terms a perfect example of the so-called Law of the Triangle. Mysticism is regarded as a deep, inner and personal connection within us. However, it is not by definition the mystical experience that turns one into a mystic. Almost on the contrary, I would say. It's the attitude towards life which makes a person a mystic. The mystical person is one who by his or her approach to life gives shape to the wish to ever attain

a mystical experience. It's the responsible person who puts mystical idealism into practice and through this practice brings the Divine unification within reach.

It is indeed, as the Greek philosophers established, possibly the hardest assignment in human life—hard, but not impossible. In fact, it becomes totally possible for those whose personality is permeated with the harmony resulting from continuous attunement with the Universal Soul.

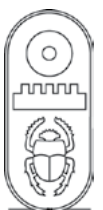


Ralph M. Lewis

It may be right to emphasize here that mystical life and striving for mystical unification are not reserved to certain privileged persons. But what is required is to be able to lead a mystical life, to attain the **unio mystica** which is latently present

in each of us, in each of you. Irrespective of what is being said about “enlightened” people, one human being is not more perfect than another.

We can say, though, that some people have learned to open up the flowers in their hearts, as a result of which they are capable of more completely using the powers latently present in himself or herself, just like in anybody else. This person has found the way to his or her soul, has taken the way within, along the path of regeneration—the path that started with a deep and sincere desire and has progressed through study, meditation, and a lot of praying. And step by step, by a gradual initiation process, veil after veil has been removed from this person's soul. This person has come home to the unity of a human being with the Divine. The **unio mystica!**



THE MASTER WITHIN

Roland Brisson, FRC

Grand Master of the Spanish Grand Lodge for the Americas

Frater Roland Brisson was born on April 10, 1957. He studied Architecture and later earned a Master Degree in Architecture Technology and Construction Management. Frater Brisson joined the Rosicrucian Order in 1983. From that time, he regularly attended Monterrey Lodge, located in Monterrey, Nuevo Leon, Mexico, where he served as Lodge Master from 1990 to 1991. From 1996 to 2000, he served as the Regional Monitor of Mexico's 4th Area which encompasses Coahuila and Nuevo Leon states. From 2001 to 2007, he was the Grand Councilor of that same area. From 2010 to 2011, he was the Grand Administrator of the Spanish Grand Lodge for the Americas; and from 2011 until today, Frater Brisson has served as the Grand Master of the same Grand Lodge, being in charge of the 21 countries included in that jurisdiction.



God breathed into the nostrils of man the breath of life and he became a living being, which consists of being aware of his own perfection, to spiritualize matter, and to manifest on earth the virtues of the soul. Another great miracle occurs at the moment when the fetus dies so that the infant is born; it is at this time that the master, who is the God of his heart and of his understanding, enters the temple, which is this small body, who is the manifestation of the most divine cosmic laws. It is in this instant that the master resides in the sanctum of the heart, and finds power in the mind.

But look at what happens.

From the moment when the tiny brain reasons and understands, from the moment when the eyes, which are the windows, are sufficiently developed to bring light into the temple, from the moment when the ears take their message to the brain, from the moment that the tongue starts pronouncing words inspired by universal love, yes, from that moment, the human being, in his vanity and ignorance, decides that the temple of the master will transform into the temple of materialism, of greed, of compulsive consumerism, of superstition, of the shame that leads to self-hatred, or in one word, fear, which is the root of the lack of love.

Myths teach us how we were, how we are, and how we will become if we don't voluntarily change course through our efforts to grow, because when we become aware, a transformation surges within. We

become responsible, a word that means to ably respond to our needs and to the needs of others. In the myth of creation, written by Moses in the book of Genesis, we see that Adam, instead of supporting and defending his companion Eve, he coldly blames her. The adult which has neglected the calls of the master within, in his eagerness to be accepted and loved, to search for fame, recognition, or power, and lives in constant fear, finds a certain relief in blaming others which provides a false sense of security, he then feels entitled to defend himself and become violent.

On a daily basis, we can witness the expression of violence that humans have inherited from their ancestors, the animals, and then incentivized by the society in which we live. We ought to be warned that this violence is sometimes unconscious, because we can see a person participating actively in a protest against a particular war, and at the same time, be violent with her children, her companion, her employees or subordinates, and yet kneel in front of one's superior. This is the reason why the only path to reintegration is to become aware, to become conscious of the universal love whose expression is the master within, because without awareness, we become part of a history repeating itself.

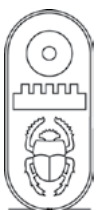
The opposite of love is not hate, the opposite of love is fear, exactly how it is expressed to us in the Rosicrucian Chant, which says "Love which knoweth of no fear." All acts of "lack of love" stem from fear: fear of not being accepted by others as we are, fear of abandonment (the most terrifying), which propels us to lies and dishonesty, to possess others, etc. Fear darkens and perverts the mind, produces confusion and neurotic states. Therefore, we see that the present day human, except for enjoying a better quality of life, isn't very different from Adam, because he has

lost the knowledge of being a living soul, he has forgotten that the master lives in his heart, which is why he feels exiled. He looks incessantly and ingeniously for the path that will take him back home where he expects to be received as the prodigal son. The same rejection of his master within provides the impulse for him to search for an external path, exploring all kinds of shortcuts which deflect him from his goals, since there are no shortcuts to arrive at the temple of the master and to experience the alchemical wedding there. There is only one way, which is called conscience, to start on that path. Just as with Christian Rosenkreuz, it is necessary to drive away the fear of the threshold, and to listen to the voice of conscience.

The first conditioning a newborn receives at birth is a first and last name, and that is one of the most powerful conditionings. That sound, composed of several vowels and consonants with which she identifies, carries with it a great emotional charge, because it is intimately related to the history of the family in which she was born or into which she was adopted. It also has to do with the religion that was imposed on her, with the nationality, and with the culture that will mold her.

If it is true that the family as an institution is the first human group to which she belongs, being that this is the fundamental and basic cell that provides the human being's first contact with society, we have to admit that nowadays a normal family, in this diseased society, is a dysfunctional family, characterized by the perceptible or imperceptible absence of the parents, and where visible or hidden violence is prevalent.

When there is violence in the family unit, the child, in order to survive, will focus only in the immediate surroundings as she searches for satisfaction outside, becoming exiled from herself, from her emotions



and feelings, and therefore, forgetting that she is a living soul, that a master did arrive on Earth at the instant of her birth, and that to avoid suffering, she imprisons the master within its own palace.

The child depends on his parents, and dependency is always accompanied by the shadow of fear. That same fear is what makes him obey, to mold himself, to accept, without reflecting on the content of the edicts and sanctions the elders impose on him. He feels he must show respect to his parents even if he has no real feeling of respect towards them.



Then, traditional education, which rather than instilling a total and unconditional love for oneself, a complete self-acceptance, respect for others, and to revere the human body and to take care of it, since it is through this medium that the master can express itself on the material plane, uses the same methods to train animals. This consists of promises and threats, punishments and rewards, bribes and seductions, humiliations, blaming, and the repression of feelings and needs.

The idea also exists that for a child to behave appropriately and for him to study, we have to make him feel bad. This is why we sometimes see children treated worse than a criminal on death row, because the criminal is not forced to love the one who will kill him, while the child is expected to love those who torture him presumably for his own good. If he was treated like this as a child, it is obvious he will repeat it automatically as an adult, and instead of manifesting the values and virtues of the

master, he will be a criminal, a dictator, a tyrant capable of unleashing wars in which millions of fellow human beings may perish, and will never understand that the war is within himself. Because he who has waged the internal battle in silence and in communion with the master within, which means accepting his inner master's guidance instead of his own, will never participate in war. Therefore, the external war will cease, since the external war is simply a pretext for avoiding the internal one. External war is caused by the fear of turning the mirror on oneself, because deep down, very deeply, we each know what is to be revealed.

Generally, silence is hated, because in silence there is no one to blame in order to obtain validation, to excuse oneself, to justify oneself. There is no one unto whom we can project what one rejects within. It is precisely in silence where we can dialogue with the master within, which is the most fearsome, since we can fool an external teacher, but the master within will always say what we don't want to hear, and will show us what we don't want to see. No one that loves will be willing to kill a fellow human being, unless in self-defense, because she knows, based on experience, that life is a phenomenon and not an event. Therefore, in the words of Balam Ibarra, life cannot be withdrawn from someone by killing him or her, what actually happens in this case is that you remove one individual from life. Besides, instead of turning out someone's light in order that our own can shine brighter, the one that truly loves will make an effort to add her light to the light of others, because she has the awareness

of the interdependence of things, since the Cosmic is one in essence, although it manifests through multiple beings.

Previously I said that we live in a society that is ill, and it is. A healthy society develops the capacity of humans to love themselves and others, to work creatively so that, like Jean Jacques Rousseau wrote, no one is so rich that he can buy others, and no one is so poor that they have no other option but to sell themselves. A healthy society promotes the development of reason, and of objectivity, to have an awareness of the Self-based on the capacity within, which encourages him to seek spirituality. An ill society is the one that creates hostility and suspicion, which fosters competition. Competition is merely the comparison that creates scorn and envy, which converts the human being into a useful instrument for exploitation, which deprives him of a feeling of self-worth independent of others, that produces exclusion, diseases, and conscious or unconscious desperation.

We only need to observe that people lie by hiding their true motives, or lie when trying to justify themselves. Just observe the ultimate aim of their lifetime, the object of their desires, of their passions and aspirations. Just observe what they think, what they talk about, who they serve and adore. They become a society which promotes corruption and injustice, a society in which honesty is brutally rejected, a society that talks about liberty but when they see someone that is free, they become frightened to the point that they poison them, just as they did Socrates, or crucify them, just as they did Jesus.

It is evident that the seemingly best adapted persons are the ones who suffer most. Even though their lives appear successful, they live seeking the peace profound mentioned by the Rosicrucians, but they will never find it there. This is why they do everything possible to fill their

existential void through the consumption of fashion, classes, conferences, and the struggle to acquire everything sold by deceitful advertisers.

People think they live their lives, when in reality they imitate others, and a mind that copies is a mechanical mind. In its functioning, he is like a machine, which explains his fascination with other machines, computers, and operating systems that humans themselves invented and now depend on. This also explains his rejection of everything that is sentient which, after all, are also things. This provokes chaos in the world as well as dehumanization, because humans are the ones that need love, yet it is the machines that are being loved. People are being used, which humiliates the person; they cannot simply be a means to an end, since it is an end in itself.

Technology has brought more comfort, and it has given us a medical field that has made major strides; however, also, we must say that technology has not contributed to our happiness, or to becoming better human beings. This is because to be happy, and to become better human beings, we need another dimension, which is not the field of technology or of mechanics, but rather, the dimension of the master within.

To be well adapted to a society that is ill is to continue repeating the same phrases, go to the same public places, talk about the same subjects, and pursue the same objectives. In summary, to do what we are told to do, and this is to be hypnotized. This is to allow external impressions to prevail over internal impressions, which come from the inner voice, which Rosicrucians pay particular attention to.

Now, the social situation in which a person lives is part of their lives. The individual forms part of society, and cannot function outside of the social fabric.



Delusions about this social reality affect your mental clarity which will prevent you from freeing yourself of delusions about yourself. Nevertheless, most human beings do not realize this, and will automatically repeat the patterns inherited from family and society. The person dies believing she lived her own life, when in reality, she has lived the life of her ancestors and of the whole of humanity.

The Cosmic is so creative that it does not make clones. This is the reason why every human being is unique at birth, but the vast majority will die as a copy of others, since they preferred staying in their comfort zone. This is the perfect justification for not being, for not doing, for not growing, for not taking chances, and for enduring life instead of living it. Therefore, we must learn to live, for dying is something anyone can do.

Even though we know the mind is dual in nature, since it is able to create and destroy, dignify or degrade, become joyful or depressed, be optimistic until stressed or lose hope until we are anguished, we attribute a truthfulness to everything we think, which is why we cling to our story, even if it is a miserable one and one that makes us unhappy. Our story does give us a sense of identity. We believe in our personal history, therefore we defend our neurosis, our sadness, our loneliness, our addictions, our problems, and unconsciously we treasure them, and unconsciously we simply react automatically to patterns learned in our infancy, and without meaning it, we hurt those we love.

Montaigne was right when he wrote that hell is empty because all of the devils are here, the Antichrist is here, not amongst us, but within us, which is a real calamity, but history has demonstrated that calamities do not destroy hope, but rather promote it.

If you are here today, in this world

convention, it is because you have listened to the call of the master within. It is because you are alive, and to be alive is to search, and the law states that if you search you will find, ask and you shall receive, knock at the door and the door will open. You have searched and you have arrived at the portals of our Order, the Order you humbly requested admission to and which accepted you according to the law of AMRA. You realized that within each of us is the light and the darkness, each one of us is Adam and Eve at the same time, each one of us carries the fruit of the tree of knowledge of good and evil in our consciousness.

Each one of us is both the prevaricated one and the agent of Omneity; the difference resides specifically on choices made through the use of our free will, and one's level of evolution achieved through successive incarnations. In the words of Gurdjieff, evolution is of the consciousness, and therefore, it cannot occur unconsciously and mechanically. For this, we need to use our will, because the politician can be conscious of the fact that he is corrupt, yet not have the will to change.

Change is very difficult, and if someone disagrees with this, they surely lie, which is why will and patience are needed. In one of his masterful books, Erich Fromm wrote that the human being should give birth to himself and therefore have the will power to kill the God he has made of his own personality, so that the new man is born, the one that can tell his master within, "Father, thy will be done, not mine." But change is a personal endeavor, which happens in the depths of our daily meditation and in reverence to the master within.

The true inner work occurs when the individual starts to observe himself, to release old beliefs, and elevate the spirit so

that the qualities of the soul are revealed to us. It is an arduous task, because we must destroy the castle we built in the air without knowing what to replace it with. It is about destroying one's self-image without knowing what it will become. But, if you decide to undertake the journey, you will find the inspiration of the Egregore of our Order, and the guidance of the masters who promised that when darkness clouds our way, the Rose Cross will ever be present providing us with a strong arm to hold on to and a dependable guide to follow.

To be reborn to the protection of the master within, we must commit ourselves to the mystical path, and allow it to become our existential philosophy. Traveling on the path, we find a type of pseudo-mystic that speaks in theological terms, recalling what renowned mystics of the past wrote, and encouraging discussions and processing of this information. But this attitude is purely skin deep, since the inner self remains intact, without experiencing any change. This is because the Rose Cross stays outside of the personality, and it does not manifest as an experience of the consciousness. To talk about the light does not necessarily mean illumination. Generally, these types of mystics never have a transformation, since the master reveals herself only through inner experience. Illumination is the responsibility of each individual, and it can occur at any moment, and not necessarily in the distant future.

Just like humans can only assimilate natural materials from their environment according to the nature of the materials, they can only transform themselves according to their own nature. Humans are

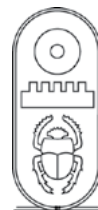
dual beings, and while living, they cannot separate from their physical bodies; this creates the drive to want to live, and is the medium for the soul to acquire human experiences.



Additionally, the human being is also a living soul, who is related to the universal soul, which is virtually perfect and absolute. The soul expresses itself best in living beings due to the fact that

life supports the process of evolution, which advances when it is in contact with matter. Amongst all of the creatures that inhabit planet Earth, human beings are the ones that best manifest the attributes of the Divine, because they possess an individual soul. This allows him to express in his behavior the most beautiful virtues of human nature, which are: kindness, humility, altruism, humanity, compassion, tolerance (which AMORC includes in its motto), and love, among others.

If we live on Earth, it is precisely to become conscious of the virtues of the soul, and to express them through our thoughts, words, and actions. However, to fully manifest these virtues, it is necessary to know one-self, which is why philosophers of all ages, from the time of the mystery schools of Egypt, and of the Oracle at Delphi, made this exhortation: "Know Thyself." To know thyself consists of understanding the totality of Being, which manifests itself in the three points of Light, Life, and Love, which are symbolized in the Shekinah of our temples by three candles that are appropriately lit by the Colombes, or in their absence, by the Vestals. To know the true Self, and therefore understand the outer being and the phenomenal world, it is necessary to be the disciple of



the teacher that resides within, and to be aware of this relationship—precisely what the Rosicrucian seeks through her mystical studies.

Our beloved Order provides us with the resources necessary to establish this relationship with the master within. We receive *Liber 777*, which reveals the technique to enter the Celestial Sanctum, and then, we receive exercises to improve our concentration, contemplation, and visualization. Then, we receive vowel sounds which, added to the visualizations, allow us to develop our psychic vision and our psychic hearing. This allows us to comprehend a reality that is different from the physical senses, and to achieve a complete perception of the Self and its relationship with the all— just as Ralph Maxwell Lewis defined mysticism. Practicing the exercises that we receive from our Beloved Order, the time will come when we will accept being a disciple of the master within. The unending chain of desires, which produce pain and suffering will cease, since the nature of desire itself is the lack of satisfaction. Also, Divinity will no longer be far away in heaven, and it will no longer be a fictitious image in which we must believe, and which we will meet in the future, after death. Divinity will be here and now, within yourself, where you can feel it close to you, and where you can readily find peace and solace.

Dear Fratres and Sorors, to finish this message, I invite you to participate in a simple exercise. For that, relax the best way that you can. As I said previously, the source of chaos and hardship is fear, and fear will be drawn away by love, just like the Rosicrucian Chant says. Today, as an altruistic act to aid a suffering humanity, let us send love to alleviate their suffering.

At this moment, perceive and feel the suffering of humanity, and make it your own. Feel the pain of the widow, of the orphan, of the diseased, of the one that is mourning a loss; live that pain, and make it your own.

(pause)

Now, concentrate that pain, that suffering in your heart, and transmute it into love, as I intone for you the appropriate vowel sound.

(pause)

Now, from your heart, which has transmuted the pain and the suffering of humanity, send that love to the cosmic heart, which will distribute the love to all of humanity; and then, remain in cosmic communion.

(pause)

Now, let us return to our objective consciousness regenerated and reinvigorated. Return slowly... Movements come back... Take a deep breath, and slowly, open your eyes.

Fratres and Sorors, I thank each of you for your kind attention.



COSMIC MISSION

Hélio de Moraes e Marques, FRC

Grand Master of the Portuguese Language Grand Lodge

Frater Hélio de Moraes e Marques has degrees in Business Administration and Philosophy, specializing in ancient philosophy, with a Master's Degree in education. He is also a teacher in the areas of philosophy, sociology, and cultural anthropology.

At the age of 15, Frater de Moraes e Marques affiliated with the Rosicrucian Order and has served since 1979 in various offices, including Lodge Master, Regional Monitor, and Grand Councilor. Between 1992 and 1994, he served as Director-Secretary of the Portuguese Language Jurisdiction, at which time he assumed the office of Director Vice President. He occupied this office until September 6, 2008 when he was appointed Grand Master of the Portuguese Language Jurisdiction and was installed by Emperor Christian Bernard at the Twenty-Second National Rosicrucian Convention.

Frater de Moraes e Marques enjoys good literature and likes water sports, such as swimming and surfing.



We attribute to Dr. Harvey Spencer Lewis the founding of the Rosicrucian Order, an organization that emerged at the beginning of the twentieth century. As its founder, Dr. Spencer Lewis has a characteristic that, if confirmed, largely clarifies the existence of AMORC and Rosicrucianism itself as a millennial school...

Who is he?

Who was he?

We will be able to understand the connection between traditional Rosicrucianism and modern Rosicrucianism under the auspices of the same Master and spiritual protector.



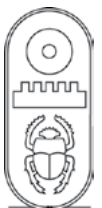
“Who gave thought to the human being?

That inspires and guides our race,

Offering us the most sublime grace...

Who brought the rose together with the cross?”

Johann Wolfgang von Goethe



THESIS

The fundamental propositions are:

1. An esoteric organization should necessarily have a spiritual leader.
2. The spiritual program of improvement of the soul-personality happens through several incarnations.
3. There is an unbreakable power of Energy formed by the Cosmic Essence, intensified by mental power from both material and spiritual beings, which constitutes what the Rosicrucians call the Egregore.
4. There are individual missions so important for humanity that their spiritual leaders are instructed to perpetuate them as a Cosmic Purpose.

In this year, which commemorates the 100th anniversary of the beginning of the current cycle of activities of the Rosicrucian Order, we pay our sincere tribute and seek to better know the one who, by his own determination, effort, and enlightenment can be called a Rosicrucian Master.

This thesis is based on:

- Affirmations from H. Spencer Lewis himself that we absolutely consider reliable.
- Extracts of his works.
- Books written by him.
- Monographs and documents that we also consider as reliable sources.

“You all know that I have yearned for the moment of the Great Transition [enlightenment] for some time now, which is clearly indicated in my Birth Chart as well as having been predicted in all my communications with the invisible Masters.”

This means that Dr. Lewis achieved a state of Cosmic Consciousness as was predicted in his Birth Chart.

The following revelations were made with the purpose of showing that our Order is not a common order and its grand mission of perpetuating the “Great Work” assigns the Order an obligation that distinguishes it from all the others. That is, the Order has its own history, which is indissolubly associated with personages, groups, and historical facts and, considering all of them, the Order is placed in a very special position that makes it responsible for the progress and the development of humanity.

With the journey of the pilgrim to the East in his pursuit of the Light, the formation of the Order in its current cycle occurred in a revealing way as to the authenticity and the legitimate connection with the Rosicrucians of the past, as well as establishing the significance of its restorer and Imperator, H. Spencer Lewis.

Dr. Lewis mentioned in a document:

“My meditations on Thursday evenings made me notice that there were other personalities in the backstage of my mind to whom my intimate personality sometimes talked or requested them to talk to me. That is how I noticed that, in most of the meditation periods...Seven Superior Minds were present, each of whom had a distinct personality and a specific expertise which they imparted to me about material and spiritual subjects.”

“I was able to recognize among them a superior intellect; reserved and careful in speaking, noble, and divinely attuned, who expected to be honored and obeyed. This personality, as well as the others, seemed to be part of my own Self from the past.”

H. S. Lewis 1918—age 35

“I could not manage to explain this combination of personalities inside and outside of my own existence or mind and just recently I found...an explanation...”

“It seems, then, that all these so distinct personalities are previous incarnations of my present soul and mind. It seems also that in the recesses of the mind, which is perpetual and constant with the soul in all of its incarnations, there are niches or chambers where the peculiarities of the conscious existence of each incarnation is kept and forever preserved.”

“Thereby, the soul can have twelve of these chambers, each one of them representing a possible incarnation of the soul, where the “file” of the memory of each incarnated personality is registered and immortally preserved.... Consequently, the mind of the human being in each incarnation is cumulative; a result of addition and combination of all the minds of the previous personalities. In my own case, there were only seven previous phases of the soul or, in other words, seven chambers already completed in the cycle of the soul, and my current personality or conscious existence will complete the eighth.”

ANTITHESIS

Although there is a possibility of the book *Unto Thee I Grant* having been written by Confucius or Lao-Tzu, it was concluded, however, in the light of research, that this hypothesis was not plausible.

It was not possible for a person born in Tibet, or in the mountainous interior of Asia, to be familiar with rocks on the beach, waves, riptides, or even creatures, such as crocodiles, that exist in Egypt but not in Tibet.

Book I, Chapter VI, paragraph 6



There are several indications that, as presented in the book, Amenhotep IV, Pharaoh of Egypt, wrote most of this book...

As Emperor, H. Spencer Lewis [...] wrote using his own name, as well as several pseudonyms... Sar Alden, Profundis XII and Profundis XIII, Nedla, Royle Thurston, Sri Ramatherio, Sri Sobhitta Bhikkhu, and Wishar S. Cerve.

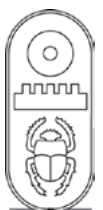
Thereby, it seems to us that the author-Pharaoh is the same Tibetan Sri Ramatherio and is actually Dr. Lewis himself.

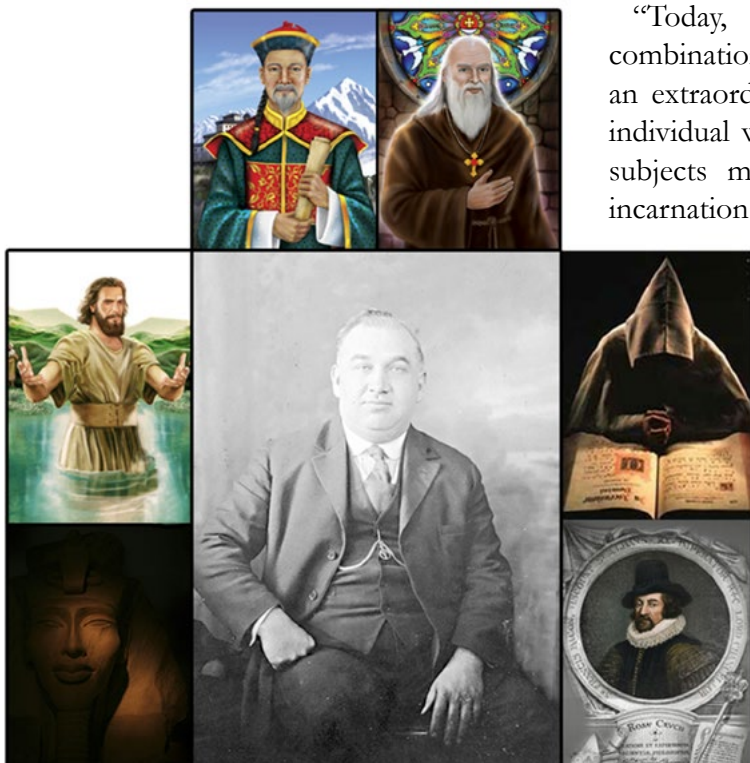
Subsequently we have the following declarations of Dr. Lewis:

“I will tell you what I found out about my past incarnations, so you can see that it is possible to remember the previous incarnations at a certain level.”

“One is an incarnation that may have occurred several centuries ago in which I was Chinese...tall and robust. This person indicated in his expression a mystical and highly developed personality. He seems to be always wearing a Mandarin vestment, quite detailed, and held a parchment in his hand.

“For political reasons, I was taken to Tibet or another similar place.”





“Today, I cannot imagine this combination of knowledge, except in an extraordinary personality or in an individual whose knowledge of these subjects must come from previous incarnations.”

“This personality had a long beard, good stature, wore brown regalia, a thick belt in the same color, and a necklace with the Rosy-Cross. Our members have seen this personality many times and felt his nature. It is so active in my own subconscious character traits that sometimes it mingles with the traits of my current nature.”

“After the Chinese incarnation, I was aware of several others. Sometimes, certain aspects of these personalities appear and place me in a strangely complex psychic state.”

“I remember the study of several languages, such as Latin, French, Spanish, and Italian as well as Natural Sciences, Superior Math, Philosophy, General Chemistry, Physics, Alchemy, Logic, besides the ecclesiastical education from the age of twenty-one to thirty-nine. I was finally ordained as a priest and after serving in several churches, I was nominated to the high office of superior in a parish which had many churches and about twelve other priests.”

“My studies in the fields of philosophy, alchemy, and others led me to mysticism. I was in contact with some mystical schools from the South of France, which, at the time, were intensely developing in that country. It was natural for me to search for the mystical teachings of the Rosicrucians, as many Jesuits and other priests from the Roman Catholic Church did at that time.”

“My knowledge, coming from long trips to countries of the East and to the former Central Europe, as well as from the studies of philosophies and religions, always helps me, because this knowledge is like well-preserved books in my subconscious, which I can easily access in certain conditions.”

Although Dr. Lewis refers to himself as Priest Folio, a name received on the occasion of his ordination, everything suggests that this incarnation became an icon in Rosicrucian history.

After the incarnation as Priest Folio, it is said that he was born in Aragon, a former province of Spain, in 1451. In this lifetime he was also a monk. He went through transition in 1531, only to reincarnate on January 22, 1561 in London.

By his pseudonyms and characteristics, we know the active connection with the Rose-Cross in turbulent periods of old world history. He was its most active worker in that incarnation.

“As Francis Bacon, he went through transition in 1626, reincarnating in Amsterdam, the Netherlands, in 1739 in the family of Pauw. His name was Cornelis Van Pauw. He was educated at the University of Göttingen and, due to his family’s influence, he was introduced in the Order of the Franciscan Monks, finally becoming Canon of XAN, in the Duchy of Cleves.”

“As Cornelis Van Pauw, this personality underwent transition in 1799 at the age of 60. According to his last date of birth, 1739, his next incarnation should have occurred in 1883, exactly 144 years later. It would be expected, then, that this personality was incarnated in some physical body about that time.”

“Moreover, he should have been a man fulfilling the same mission of his soul-personality as in previous lives. His works should have followed the same line, his researches should be similar, and his personality should display the same tendencies, the same tastes, and the same aversions.”

“I know that this report will be interpreted as a fictional and mythical story, but the facts are real and from now on my life will prove this.”

SYNTHESIS

What strikes the eye is the great possibility that the Master who has been incarnating for millennia; caring, protecting, watching, and perpetuating the Rosicrucian Tradition as its leader may be the same soul-personality we know as the person who activated the Order for its current cycle.

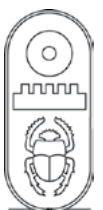
“There is a family that originated and lives among common humanity, but hardly is part of it; a family whose members are scattered all over the advanced human

racess and have been known through the past forty centuries of the world history.

The feature that distinguishes these individuals is: their spiritual eyes were open and they can see... The most renowned members of this group... created all the great modern religions, starting with Taoism, Buddhism, and, in generic terms, they created the modern civilization by means of religion and literature. They may not have contributed on a large scale to all the books that were written; however, they produced a few books that inspired the most, part of what was written in modern times. Those men dominate the last twenty-five centuries (especially the last five), as the stars of the first magnitude dominate the sky at midnight.

EXPERIMENT

In the light of these reflections, we will meditate for a few moments, listening to a song consecrated by Dr. Lewis, which was used by him in his life among us, in order to return from that plane with inspirations and ideas for the world and for ourselves, the walkers on the Path.



MEMBERS ENJOYING ROSICRUCIAN PARK



Members meditating in the Akhnaton Shrine.



Ralph Lewis Memorial Obelisk.



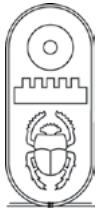
Members enjoying the new Rosicrucian Labyrinth.

Members enjoying the new Rare Books Room in the Rosicrucian Research Library.



Members enjoying the Rosicrucian Egyptian Museum.

Members enjoying the Rosicrucian Alchemy Exhibit Azoth Meditation Chamber.



INFLUENCING THE COSMIC AND THE MYSTICAL TOOLBOX

Akos Ekes, FRC

General Administrator of the Hungarian Administration

Frater Akos Ekes has served as the General Administrator of the Hungarian Language Jurisdiction of AMORC since 2011. Prior to that time, he served in various other AMORC positions.

Born in Budapest, Hungary in 1969, Frater Ekes is married to his wife, Klaudia, and is the father of three children, Viktória, Anna, and Barnabás.

Frater Ekes holds an MBA from the Case Western Reserve University/Central European University. His interests include mysticism, history, yoga, jogging, and coaching.

In addition to his full-time job, Frater Ekes works for the Order on a volunteer basis. He is profoundly thankful for being able to learn, experience, and serve through the Rosicrucian Order AMORC.



Influencing the Cosmic to our own favor is a wish that has existed since the dawn of Humankind. The first paintings on the walls of ancient caves show that ancient people did everything they could to make hunting successful. It is also well-known that in dry areas various tribes developed their rain dance to invite rain that is so vital for human life.

If we start to look for evidence, it comes very quickly and easily, supporting the fact that throughout the ages people did a lot to influence the Cosmic to their own



favor. Kings and other rulers used to have astrologers help them to determine the best time for an attack in a war and some of them did various occult or mystical exercises to make their wishes come true.

In modern times, one can find myriad suggested methods in books, films, or on the Internet regarding how and what to do in order to make your wish become a reality. Actually, it should be rather surprising that there are so many unhappy people if this important knowledge is thought to be so readily available for practically everyone.

Why can't people simply learn a technique and become instantly 100 percent healthy or become millionaires, world famous singers or athletes, or fulfill whatever desire they wish?

In the teachings of our Order we clearly receive a lot in this respect. Visualization is based on the fact that every physical, i.e. visible, manifestation has its plan or source in the invisible and that the Universe is always ready to fulfill desires and pursuits as long as a few, but important, criteria are met, including that our wish shall also be for the benefit of others. With these powerful tools comes responsibility as well: it is your own responsibility as to what sort of life you create for yourself.

For our use we have an imaginary toolbox where we have a lot of very practical and useful “tools.” Let’s now recall seven of these:

Intuition, Meditation, Visualization, Contemplation, Concentration, Prayer and Affirmation.

Remember that we are all free to add—and should add—to the toolbox any other Rosicrucian tools we may find appropriate for our spiritual adventure on Earth.

So, now that we have a Toolbox equipped with many fantastic tools, if we apply these, can we make all our dreams come true?

In other words, can we influence the Cosmic entirely according to our wish?

Before we start any action in order to materialize one of our wishes, it is important to think about whether the thing that we would like to create is one of our needs or one of our wants. The difference is really important. If one looks for explanations, there are several of them available. The way I would interpret it is the following: Our needs either belong to basic physical needs or to those items that are important for our inner self’s development at a given time. Our wants are wishes or demands from our ego.

Sometimes it is also possible to manifest our wants and I am pretty sure we could cite situations (I most certainly could list some from my life) when we desperately wanted something, we have been thinking about it day and night, talking about it to others, and finally we obtained it just to realize that there is no long-lasting joy in obtaining and having that particular thing that we “wanted” so much.

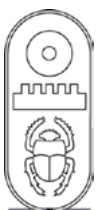
Therefore it is very important to apply and practice the “mystical tools” as they are described in the Rosicrucian teachings.

Now let’s have a closer look at two of the “mystical tools”: intuition and visualization. Why these two? First and foremost it was an intuition that came to me. Then a more practical answer is that talking about all the mystical tools would take much longer than the time that is available to us. Therefore it seems appropriate to choose one tool that can be utilized at the very beginning of the process and another one that is more for the execution phase.

Intuition is when knowledge suddenly arrives into one’s consciousness. It happens like a quick flash, and generally it is very clear to us. It is actually the expression of the Cosmic Consciousness in us. It is a momentary, temporary attunement of our Master Within with the Divine Intelligence that enters into our objective mind.

Intuition is very important as it happens naturally to practically everyone, including to people who are not interested in mysticism at all. This is an advantage as even without any practice, we occasionally experience intuition. In this case the most important thing is to recognize it, and to dare to believe that it is really important.

If we look at news from the media, can we not recall situations when survivors of a disaster said that they had an intuitive



feeling (maybe they did not use this word) not to go to a certain place or not to board a certain vehicle. There are also cases when inventors or scientists cited intuition as the starting point of their findings.

Now, let's stop for a moment and do a short self-reflection on how we use intuition and how we can get better at using this fantastic tool that connects us with our Inner Master.

We can develop this tool so that it becomes a very important part of our life. We shall also remember that besides persistent practice, we should ask for intuition and invite and encourage its appearance. So the next time your phone rings, before looking at it, invite intuition to tell you who is calling, or when you would look at your watch to check what time it is, try to intuitively know the exact time in order to develop this faculty.

Intuition has its limitations as well. First it is a very brief moment, thus it can easily escape the notice of our objective mind. Then, if we recognize it, our analytical mind can invade us with questions and doubts that come from our objective mind. This is why it is good to remind ourselves to believe in the first impression appearing in our conscious mind regarding a topic or question.

Also, given that its main characteristic is that it is very swift and momentary, intuition is typically about a topic that is interesting to us and it can only convey brief messages.

Now that we have discussed the important characteristics of intuition, let's turn our attention to another tool that is very helpful when we already have an idea, wish, or plan that we would like to manifest. This is actually the very starting point of visualization: we must have a clear picture in our mind of the goal or what we want to achieve.

However, before we start practicing, we shall always investigate if our given wish fulfills the criteria below.

- 1) Is your wish dear to your heart?
- 2) Is this wish focused? In one visualization we shall aim to prepare one mental picture for one single wish. Does this fulfill that condition?
- 3) Now let's look deeply into our soul: why are we attracted to this wish? Is our wish only for us or is it also for the benefit of others? Is our wish against the well-being of another person or a group? (In this case our wish will not be materialized).
- 4) Have we used our best efforts to make this wish come true?

And when you start your visualization see it as if it were already happening or has already happened, not something we are only longing for.

We have now discussed two of the mystical tools available to us, however it is good to remember that in our toolbox there are seven to start with: Intuition, Meditation, Visualization, Contemplation, Concentration, Prayer, and Affirmation and the list can be expanded by many more tools that are recommended in our teachings.

These mystical tools are provided to us for our free and eternal use, therefore let's apply them as frequently as possible—provided that it pleases the Cosmic as well—so that our lives develop according to our intentions. Let's feel inside how these tools confirm that we are co-Creators of this not yet fully created Universe.

And let's do our work for the Glory of God and the benefit of humankind.

So Mote It Be!

ABOVE ALL — ACT

Maria Metzler, SRC, Ph.D.

General Administrator of the Polish Administration

Soror Maria Metzler was born in Krakow, Poland on March 29, 1932. At a young age her mother encouraged her to make French her primary language. She decided to be a professional geologist and mineralogist and earned a Ph.D. in Technical Sciences. She was awarded Poland's Silver Medal for her research in the Copper Belt in Poland. She has also been a translator since 1986 and was awarded the Silver Cross of Merit for her work in managing the association of translators in Poland.

Soror Metzler's profession as a mineral deposit geologist put her in touch with the scientific circles at the École des Mines in Paris and then a few years later through her employment in Algeria, she made multiple trips to France. On one of those trips, she made contact with the Rosicrucian Circle at Collioure, near Perpignan, France. Soror Metzler joined the French Grand Lodge in 1982 and later joined the TMO.

Since 1994, Soror Metzler has felt honored to serve as the General Administrator of the Polish jurisdiction of AMORC.

She has a happy and loving family—three children, who are also founding members of AMORC Poland, and her husband, a lawyer, who is the author of AMORC Poland's statutes and the legal counsel for the AMORC Poland Society.



This is an ideal occasion to meet to share with you my experience, acquired through the years while serving our Rosicrucian Order AMORC, and throughout my life.

Throughout my life, my drive was action and perseverance, anchored in constancy and armed with patience.

Everyone has their own way of acting, in order to obtain the desired result or to realize their aspirations and dreams.

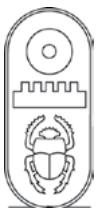
THE LAWS

As we all know, when we have an idea to create something or attain a goal, it is not enough to simply visualize it, think, or dream about it. In order for this idea to become manifest, we must act.

It is necessary to act and do everything, for a long time and with a lot of faith and effort, to obtain the desired result. All of



It is with great joy that I am among you to feel the harmony that comes from the bonds that unite us and the powerful Égrégoré that we are forming.



this is governed by the law of the triangle, which is very simple and known by all.

However...

How many among us have hoped..., waited..., watched for..., held on, without doing the minimum necessary to at least give a little chance for the universe to help us?

Just as necessity is the mother of invention, we can say that the **idea** is the daughter of a wish.

DISEQUILIBRIUM

When we desire something, we thus create a disequilibrium in our mind, a sort of lack or void. Our mind seeks to fill it, then **ideas** and solutions arise. All we have to do is choose the one that seems the most appropriate.

THE GOAL

The ideas, sorted and chosen by our mind or by our free will, create a **goal**, and we just need to do everything to reach it.

Although this principle works for everyone in an almost identical manner, it is the next phase in which it differs.

Thus, many paths are open to us; a multitude of tools and methods are available to us so that we can reach our desired goal.

ENERGY

An idea is an immaterial emanation; it needs **energy** to crystallize matter. This energy is used not only so that we can move, search, work, eat, convince, but also to model or prepare space, and to influence the forces around us.

This is where **constraint** or **motivation** comes into play.

Constraint is negative; it forces us to act from the outside. It demands, stultifies, and annihilates. Further, to be effective it requires the constant presence of what is constraining.

and annihilates. Further, to be effective it requires the constant presence of what is constraining.

Motivation is reasoned, capable, intelligent, and very powerful. It is aimed at the emotions or the will to stimulate them, so as to liberate the forces. It acts from within. Motivation is positive, it can be very effective if it is used skillfully. It requires a periodic presence, to fan the spirit when the flame becomes extinguished.

EMOTIONS

In the depth of our beings, we have powerful energies, which are buried or asleep. They can be freed instantly through our emotions, which provoke sparks similar to volcanic eruptions. They are extremely powerful, effective, and quick, but since they are difficult to control, they are likely to be short-lived. Bursting quickly, and asleep as quickly. Their action is **impulsive, spontaneous, and short-lived**.

CONVICTIONS

Fruits of reflection, **convictions** are powerful tools and drive us to act with constancy. Their action is slower and tempered. Stimulated by motivation and tempered by reason, they act efficiently and long term. They self-stimulate without an external presence. Their action is **controlled, thoughtful, and long term**.

There are other important factors such as: **will, constancy, perseverance, determination, and others**, which everyone discovers on their own path to mastery.

The purpose of this short discourse is to remind us that throughout our life, these principles, these factors, and these primordial modes of operation direct and guide us in our relationships with others as well as with ourselves.

It is good to know these principles and to be reminded of them constantly.

I first joined AMORC driven by **curiosity** but I have remained by **conviction**. I have always been interested in mysticism, wanting to understand the essence of God and the laws presiding over Creation. It has always seemed evident to me that the world, as it is, functions through simple laws, which are hidden and therefore poorly understood.

Progressing in the knowledge of these laws, to better master my life and better understand my place in the universe still intrigues me just as much.

The work is not completed. Will it ever be? Can there be a limit in the infinite world?

The Rosicrucian teachings encourage us to search for our own answers to our questions, and not someone else's answers. Here lies the key, the secret.

One day, while I was in the South of France, I came in contact with a circle of Rosicrucians and I applied for membership in the French Jurisdiction. I am still a member after thirty-three years.

Everyone has their own way of acting, in order to obtain the desired result or to realize their aspirations and dreams.

I chose this Jurisdiction because although AMORC is present in my country, it did not offer structured teachings and did not exist as an independent Jurisdiction.

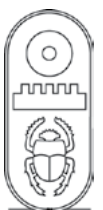
Convinced of the importance of the Rosicrucian teachings and the exactness of my approach, I then established a goal for myself. It was to do everything to create the Jurisdiction of the Rosicrucian Order, AMORC in Poland and to be allowed to provide the teachings of the Order in Polish.

My vision was based on the French structure for the "diffusion," on the model of the Cultural Center on St. Martin Street in Paris for the center for cultural activities, and that of San Jose with its Museum in the middle of the desert for its center of attraction.

At the time, the political scene in Europe was full of changes. Walls were falling and the winds of freedom were blowing over Europe. Poland became free. My motivation was to prepare the structure and to start the organization of AMORC, as soon as the objective realities in Poland would allow. The day arrived. We started with the help of the French Jurisdiction.

It was a long and difficult road, with plenty of successes and joys, but also deceptions. Alone or with those close to me, we translated hundreds of monographs, rituals, and procedures. We trained officers, created Pronaoi, and a Lodge. We published books.

We are not a very strong Jurisdiction; we do not have many members. The outcomes of a quest are rarely identical to the first aspirations, but we are financially independent and our structure is in place. We experiment every day. The work is never finished.



Recently, the Rosicrucian idea to find our own path—so very dear to us—led us to go from being an “Association” to becoming a “Foundation.” It is better adapted to the Polish culture and realities. This organization gives us more peace, tranquility, and functional flexibility.

Then we found a new facility, larger and more modern. There is enough space for the administrative offices and a permanent Temple. The Temple was consecrated in June.

Personally, I have learned a lot on the path. We must be flexible, we must listen to people, confer with advisors; analyze situations, successes, pitfalls and failures, but in the end, we must make firm decisions and act consequently. We must never delay our actions.

Perseverance requires constancy.

These three tools: **determination**, **perseverance**, and **systematic work** are the basis of every success, including within the Rosicrucian Order, AMORC.

Poland is an experiment in progress. Our work in progress. Our breath.

We are experimenting with the means of communications, including electronic distribution. We are seeking the means to adapt to the new world of today. We are seeking new ideas.

At the time, Emperor H. Spencer Lewis created a modern system of sending the monographs by mail. Thanks to him, thinkers could share their ideas more easily. Today, the Internet replaces traditional mail. Communication is instantaneous.

The world has changed. This is evolution. It is amazing.

Those who are strong survive and shine. Those who do not adapt are isolated and become forgotten.

*These three tools:
determination,
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basis of every success,
including within the
Rosicrucian Order,
AMORC.*

Fratres and Sorores, we live in a particular time, marked by changes, and transformations. It influences us, whether we want it to or not. We are adapting and evolving, each in our own way, positively, according to our path and our mastery; seeking our own understanding, our own answers and convictions, which is the Rosicrucian path.

The unwavering conviction of having made the right choice does not allow the depreciation of our ideal; instead, it ennobles, it dismisses any doubts, and accelerates the progress on the path of evolvment.

The Rosicrucian Order, in its cultural unity and through its teachings, provides us with constancy and practical methods for a life of service to ourselves and to others.

Remain open, persevere, communicate, share ideas, but above all, act.

I wish it to **us** all, with all my heart.

So Mote It Be!

VITALIS ROSAE CRUCIS: THE VITAL ROSE ON THE CROSS

Live Söderlund, SRC

Grand Master of the Scandinavian Grand Lodge

Soror Live Söderlund has served as Grand Master of the Scandinavian Language Jurisdiction of AMORC and of the Traditional Martinist Order since 1994. She is also on the Board of Directors of the Supreme Grand Lodge of AMORC.

Born in Jessheim, Norway, on August 4, 1963, Soror Söderlund joined the Rosicrucian Order in 1981, when she was still a college student. She was an active member of Mjøsa Chapter when she moved to Onsala, Sweden. Soror Söderlund began her work at the Grand Lodge in 1984 and was installed in the office of Grand Master on September 17, 1994.

Most of her time is spent working at the Grand Lodge, leading the daily work, weekend seminars, and degree initiations. Among Soror Söderlund's private interests are Rosicrucian and historical literature, archaeology, long walks in nature, sports, and traveling.



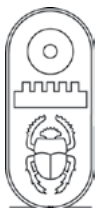
in everyday life, to what extent do we *really* care about the Temple of our Soul? A vital, blooming Rose depends on a vital Cross. That is what this presentation is about.

To focus on the physical, visible, tangible part of us can be a sensitive topic, so please know that every word is said with the deepest respect for all of you. The circumstances, challenges, and opportunities that life gives are unique for each of us. On a psychic and spiritual level we will always be complete. On a physical level you are and will always be perfect, just the way you are.

Let us start where it all began and in our minds go back to the beginning of time, to the beginning of the universe. Science tells us that everything started with the so-called Big Bang. It is believed that in the



Through the Rosicrucian teachings we are naturally focused on the Rose, our Soul personality that gradually unfolds in all its beauty on the Cross, our body, as we spiritually grow through the experiences that life gives us. But the Rosicrucian philosophy also gives us an inspiring understanding of our physical body and the importance of managing this Temple of our Soul given to our care. We learn about the secrets of matter, Spirit, Life Force, and healing techniques, but to what extent do we apply our knowledge



beginning all energy that gave rise to matter gathered in a tiny sphere that suddenly exploded or expanded and the evolution of the universe began. 15 billion years later, this evolution has brought us to what we are, here and now... that was the whole creation explained in 10 seconds, but just imagine...

As mystics we add another dimension though, to this scientific explanation of creation. We ask the questions: What existed *before* the Big Bang—what started it all? You have your own answer, but let us just imagine that there must have been an initial thought, an idea, generated by a Divine Intelligence or a First Cause, that made Light, Life, and Love manifest a physical universe.

Further, it is my conviction that this initial idea must have had a purpose, a goal with the still ongoing creation. What I would like to bring to our attention with these words is that the driving force of physical evolution is spiritual evolution—a spiritual reality that created the physical world as a tool for a higher purpose. *Our* purpose—not anybody else's purpose. You are a Soul that has a body...

Our physical body—the Temple of our Soul—is therefore indispensable. Rosicrucian philosophy emphasizes that our spiritual quest starts with knowledge of matter. To properly understand the metaphysical world, we need to be familiar with the physical world.

So again, as a consequence: A vital, blooming Soul personality depends on how we know our body and how we take

care of our body—through exercise, rest, nutrition, water, fresh air, hygiene...

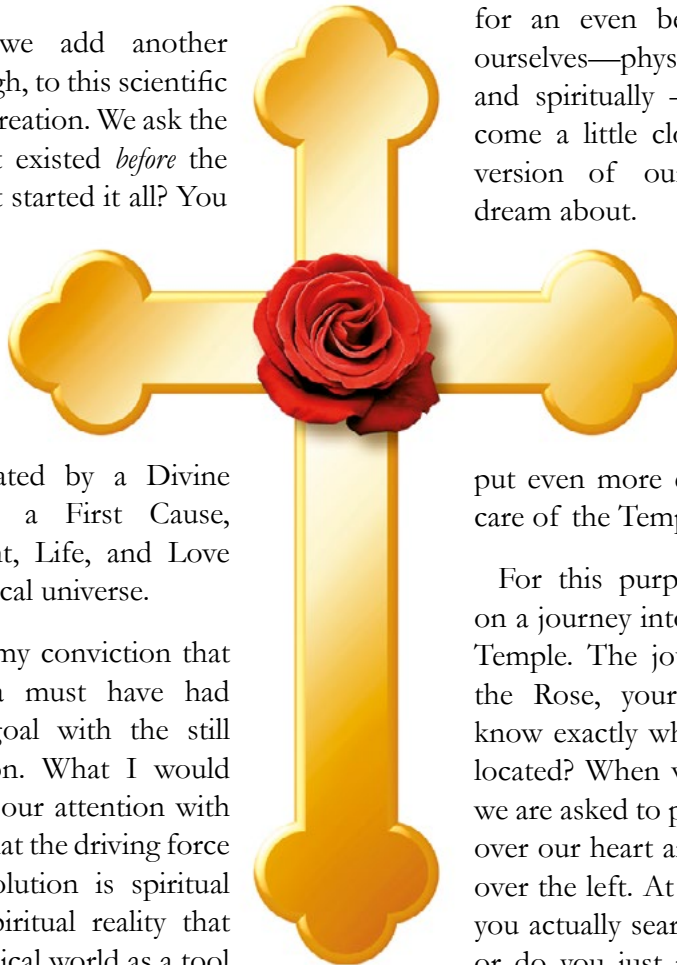
Each of us has our own conditions and possibilities in life—not comparable with anyone else. It is my belief that we do the best we can all the time. Nevertheless we all have the potential of striving for an even better version of ourselves—physically, mentally, and spiritually—we can always come a little closer to the ideal version of ourselves that we dream about.

My humble intention with this short presentation is to be able to inspire you to put even more effort into taking care of the Temple of your Soul.

For this purpose, come along on a journey into your body, your Temple. The journey starts with the Rose, your heart. Do you know exactly where your heart is located? When we form a Lodge we are asked to place the left hand over our heart and the right hand over the left. At that moment, do you actually search for your heart or do you just place your hands randomly on your chest? Can you hear your heart calling: “Hey, I’m here, not there!”

The movements or gestures we are asked to do with our body in a Rosicrucian context are not only symbolical. Or let us say that the *full* effect of the symbolical gesture depends on the exact physical and consciously made movement.

So let us form a *true* Lodge by placing our left hand over the heart and the right hand over the left... and unite with me mentally in the following invocation:



God of my heart, God of my realization, may the journey that I am about to make in the Temple of my Soul connect me with my physical body on even more profound levels and inspire me to take even better care of this home that I am given in life. So Mote It Be!

Now, place yourself in the traditional Rosicrucian meditation position, with your body in a right angle, feet slightly apart from each other on the floor, hands with the palms downward on each thigh. Remember: a physical position like this has a deeper mystical purpose or reason. Those of you who have studied the Second Atrium Degree and remember the symbol of that degree, may reflect upon the special *angled line* that is said to connect the material world to the spiritual world. I do not think I need to say anything more.

While in this position, close your eyes, breathe calmly and deeply, and feel completely relaxed. The journey we are about to make builds on an exercise in the Second Atrium Degree, Monograph No. 7. This experiment takes you through every part of your body and not only stimulates the psychic consciousness of your being, it is also about awareness: you being aware of every part of the Temple of your Soul. Come along with all your attention, compassion, and imagination.

Put all your attention on your feet. When was the last time you said ‘hello’ to these faithful servants of yours? When did you let them out of their shoes so that they could feel the touch of Mother Earth? It is said that the average distance these feet walk with you through a lifetime is four times around Earth. Put all your concentration, all your love on your feet, one at a time. Feel them. Be them.

Move your attention and concentration to your legs with calves, knees, thighs, and hips, the two supporting pillars of your

body that lift you up and carry you through your life. Feel how you give your attention to every cell in the bones, muscles, tendons, tissues, blood vessels, and nerves.

Then continue to the abdomen and concentrate on all its organs. This is where the nutrition you choose to give your body is taken care of—the building material for your Temple. Give thanks to the small miracles all these organs make for you every second of your life. Love them for their service with all your Soul.

Direct your awareness to your chest. Your heart is the hardest working organ in your body. Can you feel how every beat it makes is done in love for you? Also feel your lungs that with a calm, deep rhythm continuously fill your body with the breath of life.

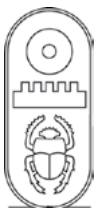
Concentrate now on your back from the lower part of the spine and up to the neck. The spine is the main column of your bodily temple. It is as strong and firm as the Doric Stand that carries the Sacred Flame in the Rosicrucian Temple.

Move on to your hands, wrists, forearms, elbows, arms, and shoulders. Give your attention to these loyal, extremely skilled friends that carry out all your orders without any questions. Feel them. Be them. Love them.

Continue to your neck, throat, and face from your chin to your forehead—this part of you that so beautifully expresses your true personality. Feel the strengthened vitality that your attention creates.

Finally, move your awareness to the rest of your head with its brain, the seat of your mental activity and the center of your nervous system—your door to both visible and invisible realities.

Can you feel the more vivid awareness and conscious presence this short journey



through your body has created? From a mystical point of view this exercise is perhaps the best medicine we can ever give to our body, especially since its only side effects are awareness and Profound Peace.

Move your body slightly, open your eyes, but remain in the same position.

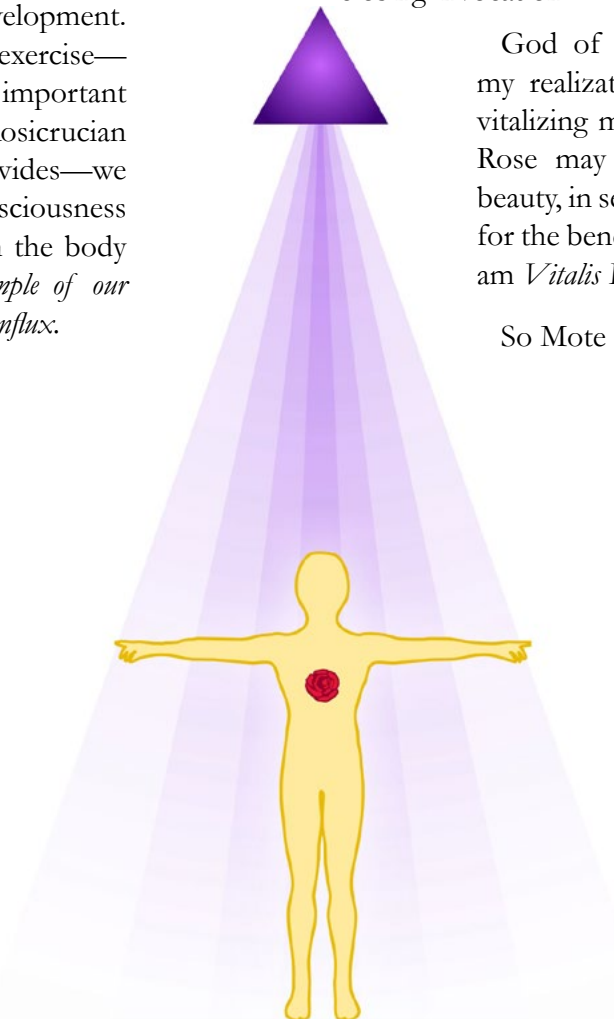
Curious as we Rosicrucians are, have you ever asked why this concentration exercise starts at our feet and moves upward to our head? One way to answer this question is to link the exercise to the 12 psychic centers of our body. In the Rosicrucian teachings only 7 of these 12 centers are emphasized, from the solar plexus up to the pineal gland. Why we “skip” the lowest centers is not because we are too prudish to mention or talk about them... but because the Tradition focuses on those centers that are believed to have a direct connection to our spiritual development. Through this exercise—perhaps the most important that the Rosicrucian Tradition provides—we raise our consciousness gradually through the body *and prepare the temple of our Soul for a spiritual influx.*

That is exactly what we have done, we are prepared. Now close your eyes again if you like and take some deep calm breaths... Visualize you and your vitalized body standing on a hilltop in the most beautiful natural surroundings. Above your head the Sun is shining from a clear blue sky. Imagine that you stretch out your arms, making your body form a cross. You feel free, liberated, strong, and humble—ready to receive a spiritual impulse from the Cosmic—just the impulse you need the most in your life right now. Let us enter meditative silence for a moment to receive this impulse...

Slowly you return to the here and now. In deepest gratitude you feel how the impulse you have received nourishes both the Rose of your Soul personality and the Cross of your body. Unite mentally with me in this closing invocation:

God of my heart, God of my realization, thank you for vitalizing my Cross so that my Rose may blossom in all its beauty, in service to the All, and for the benefit of humankind. I am *Vitalis Rosa Crucis*.

So Mote It Be!



THE ALCHEMY OF LIFE: AS ABOVE, SO BELOW

Hugo Casas, FRC

Grand Master of the Spanish Grand Lodge for Europe, Africa, and Australia

Frater Hugo Casas was born on July 8, 1962 in Barcelona, Spain. He and his wife, Isabel, have a twenty-six year old daughter, Tania. Early in his life, Frater Casas became interested in mysticism and esoterism, which he later shared with his wife. They joined the Rosicrucian Order in 1992. Since that time, they have worked closely with the Administration of their jurisdiction.

Frater Casas, a professional computer scientist, was in charge of setting up the computer system for the Spanish Grand Lodge when it began as an independent Administration.

In 2002, Frater Casas became the Pronaos Master and the following year, Lodge Master, positions that he held at the same time as he held the positions of Treasurer of the Grand Lodge and Grand Councilor for the Catalonia and Aragón Regions.

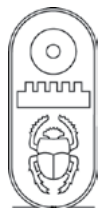
In October 2005, the Board of Directors of the Supreme Grand Lodge of AMORC chose Frater Casas to become the next Grand Master of the Spanish Language Jurisdiction for Europe, Africa, and Australasia. On June 10, 2006 he was ritualistically installed in office in Castelldefels near Barcelona, by the Most Venerable Imperator, Frater Christian Bernard.

In the summer of 2010, Imperator Christian Bernard appointed him as interim Grand Master of the Spanish Grand Lodge for the Americas until the installation of the current Grand Master, Frater Roland Brisson. Frater Casas then became President of the Board Directors for this Jurisdiction in November 2011.



Human beings have always searched for their own perfection, and the knowledge of the world that surrounds them. When they realize their limitations, they attempt, by all means, to transcend them, and to approach the eternal, the absolute, and the unity of all creation. For this reason, throughout the centuries, alchemy has been one of the most intense, profound, and complete methodologies that humankind has used. The practice of alchemy does not refer exclusively to the material elements, but rather to a series of internal and spiritual changes that the seeker experiences within.

Ultimately, it is the art of achieving perfection, both internal and external, through participating in the Great Work, for which the adept seeks to improve





structures in a small town, we can learn an approximation of how these mechanisms operate in state government; similarly, by knowing the laws that operate within the human being, we can unravel the laws of the universe. This is why we find

with each step and with each experiment she completes, until she comes to the realization that each instant, every single instant in her life, is inherently perfect, without any excess or lack of anything. Our progress consists only in being aware, and participating in this absolute and profound truth that **every instant has its own perfection.**

The god Thoth, also known as Hermes Trismegistus, the Thrice Great, was the initiator of alchemy in Egypt. One of the texts attributed to Hermes Trismegistus is *The Emerald Tablet*, whose first affirmation is: "It is true, certain, and without falsehood, that whatever is below is like that which is above; and that which is above is like that which is below; to accomplish the one wonderful work."

"As Above, SO Below." To understand the significance of the "SO" is of vital importance, since this does not imply identity, but rather a symmetrical and harmonious relationship between the above and the below, the large and the small, the microcosm represented by humankind and the macrocosm which is the universe that surrounds us. This way we can reach an understanding of the performance of an area we don't know, by applying the knowledge of another similar area of a different magnitude; for example: if we know the functioning of the power

an inscription with the adage: "Know Thyself" in the Pronaos at the Temple of Apollo in Delphi.

One of the methods of learning, of special relevance, is playing games. In the end, games are a simplification of what happens around us, conceptualized in a way to present a challenge for the player. Nowadays, we frequently see individuals who play video games. They immerse themselves and are totally absorbed by the game, and dedicate, in some cases, much of their spare time to them. If we watch the player, we find that he is focused, and even passionate, in his desire to obtain a good result. In the game, you begin by playing from an initial situation, and then you have to reach a desired objective, for which the player takes actions or furnishes answers which conduct him, if all goes well, to the desired objective; and, he must follow the rules and the limitations of time and other factors presented. Sometimes adverse situations can happen to the participant, and he must overcome them or avoid them. During the game, the player will experience the pleasure of confronting challenges that he must overcome, and the joy, if he achieves it, of being the winner, or of successfully finishing the trials in which he participated. In any case, what usually happens is that the level of proficiency of the player improves with practice. At the appropriate time, the game will have accomplished its

mission, and will have nothing else to teach the participant, so the player will lose interest in playing and will substitute this game with another one that will provide him with new thrills and challenges. If we proceed to evaluate each of the aspects



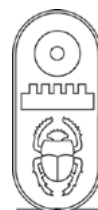
we've considered, we can gain important life lessons that apply the principle of "as above, so below," since this life is for each of us our Great Game.

Interest. Everything begins with being interested, with feeling attracted to, and with the desire to enjoy the selected game. When we choose amongst the myriad choices at our disposal, we will select the one that adjusts best to our interests and desires, and bottom line, the one that will be the most rewarding. In parallel, our life, in this incarnation, is a mosaic of differing circumstances which makes each of us unique as human beings. It is our soul-personality who chooses amongst a series of possibilities to determine the one that best corresponds to our level of development, and to the lessons we must learn on our evolutionary path, and therefore the one we are most attracted to. This point of view leads us to consider that when we evaluate ourselves, and the circumstances in which we were born, educated, and raised, we should think that these conditions are the ones that will provide us with the best learning opportunity—and not others which could be considered "better."

Initial Situation. In general, the beginning of a game provides us with multiple possibilities and available options, and a considerable amount of time to use

them—this not being the most important factor—since what becomes relevant is what we do with those initial possibilities and how we decide to use them, especially when we consider that we have chosen this game and this beginning situation because it was the one that we liked the most of the available options. If we apply the principle of "as below, so above" to what we just mentioned, we observe that there are individuals who, when evaluating their lives, complain about the circumstances they ended up having to live in, and in many cases they spend much time and many thoughts dwelling on this idea. By having this point of view, what happens is that the opportunities our soul-personality chose for our evolution are missed, and also there is great suffering since the person feels they have been treated unjustly. If this person changes her vision of what life is offering her, and dedicates her time and potentialities to take advantage of what the Cosmic gives her, she will surely have a fulfilling life filled with personal accomplishments.

Objective. All games have a final goal, an objective to achieve, e.g., to gain the most points, or to complete certain tests within the least possible time. Reaching these objectives is what moves the player to make an effort and to use his abilities. Similarly, most people go to great lengths to achieve their desired goals in life, and

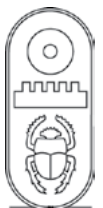


Something similar occurs to us through the learning experiences of life; we start realizing that at the beginning we paid much attention and valued enormously some aspects that we later found to be insignificant, and that truly have no value, and slowly we start learning that the truly transcendental happens totally invisibly to our eyes. But we also realize that all of the erroneous assessing that we have done helped us to arrive at the evolutionary level we are in, and therefore, they have been necessary, and we must warmly welcome them because they are the ones that have contributed to our growth.

Level of play. There are different levels in all games, being that what's most important to a beginner will be to learn the rules of the game and how to interact when playing. When this stage is completed, it will be more relevant to improve specific skills and capacities. The level of demands must harmonize with the capacity of the participant, being that a level of difficulty that is too low will not require any effort, and the gratification of being a winner would be practically non-existent, or even embarrassing. Likewise, if the level of difficulty is too great, and it cannot be overcome, it would be a game in which no one would like to participate since the possibility of winning is so distant, it would inhibit any wish for self-improvement or progress. If we apply this evaluation to life, we would conclude that we should evaluate our level of difficulty so as to not ask too much or too little of ourselves, and therefore, not be too demanding with the goals and challenges we ask of ourselves, being that they could be too far from our possibilities, and we would obtain nothing but frustration. On the other hand, if we are too relaxed in our stated objectives, we will not achieve any improvement, because we are putting down our own capabilities. Finally, it is recommended that we find a middle point in the level of demands

we place on ourselves, so that we can continue challenging ourselves reasonably, and learning, without exceeding the limits of our abilities. This is the golden rule of all evolution.

New Level. In games, once we have completed a certain level successfully, what is natural is to go to the next level, or if the game has nothing else to offer, to change to a different game. Similarly in our lives, some times daily situations don't contribute gratifying experiences or helpful learning, so it may be the time to change, to choose to have new experiences in a new environment where we can continue our endless spiral of self-improvement. All this, knowing that every moment has its perfection, and that we must be able to realize it, to seek it, and to find it; to participate in the joy that is experienced when we are conscious of the role that we play in the universe, and of the majesty of the evolutionary plan of creation. Finally, we observe that when we apply the alchemical principle of "as above, so below," we realize that the reflections observed in games can be readily applied to our daily lives, and that when we see someone immersed in a game, this will remind us that each of us plays in a much more grand and extraordinary game, namely creation, which serves as the platform and the enjoyment that helps us to deepen our understanding of the great mysteries of the Cosmic.



MYSTICAL ATTITUDE TO CHANGE

Kenneth U. Idiodi, FRC, Ph.D.

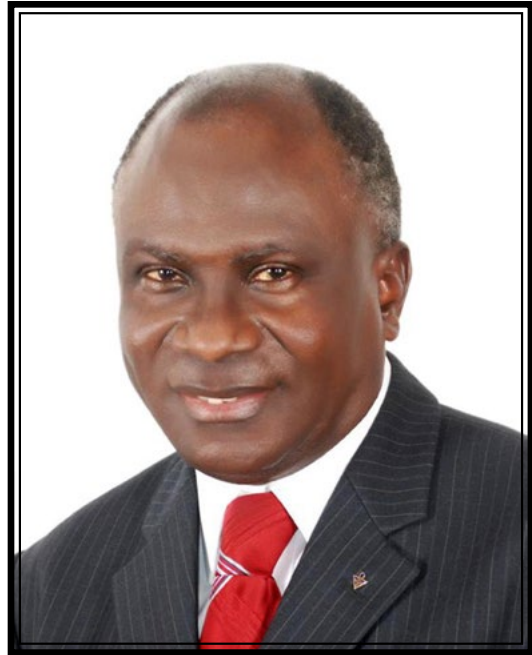
Grand Administrator of the West African Administration

Frater Kenneth Idiodi was born on December 20, 1946 in Delta State, Nigeria. After completing a degree in Mathematics, he trained and worked as a flight controller in Lagos Airport. From an early age, his deep interest in metaphysical studies finally drew him to the Rosicrucian Order in 1965. It was during his year as Master of Isis Lodge, Lagos in 1974 that he was invited by the Supreme Grand Lodge to set up the Nigerian Administration of the Rosicrucian Order. Since then he has served the Rosicrucian Order and the Traditional Martinist Order in multiple capacities.

Bridget, his wife of 36 years, is a professional Nurse and Midwife. They have four children and several grandchildren. Together, Frater and Soror Idiodi have organized and steered the Order through both good and challenging times, but always with a strong, positive approach which has contributed to the growth of the Order in their Region.

On October 3, 2011, Grand Administrator Kenneth Idiodi was elected as a member and Director of the Supreme Grand Lodge of AMORC.

Over the years, Frater Idiodi has received several awards and fellowships from professional bodies, as well as honorary doctorates from universities. Born and raised in a royal household, he has a deep understanding of African traditions and seamlessly merges these with the Rosicrucian spiritual heritage.



Many people today become discouraged and depressed as they look at the world about them. They see poverty, disease, and war. They read stories in the news which seem to constantly tell of terrorism, violence, crimes, **and every kind of negative situation**. They perceive in society an emphasis on materialistic values and the development of technology at the expense of common consideration, humanity, and mystical idealism.

As individuals, we can become so wrapped up in the negative conditions we may perceive around us that we feel trapped and even helpless. We can become so attuned to misery and suffering and the many things in our world which need improvement that we may fail to see the bigger picture. We can become so focused on the more unpleasant aspects of life that we look into them and fail to see the



immense Cosmic actuality behind our rather finite problems.

The fact of the matter is that the Cosmic is constructive in nature. In its expression, the Cosmic is vibratory. It is constantly in motion and constantly seeking or achieving balance. Since the Cosmic is ever constructive, it is therefore good, in the human conception of the word. Thus, in any of our seemingly negative situations in life, the good must ultimately win and balance must be the result.

We could, in this light, consider the example of an earthquake or floods or other natural disasters such as a volcanic eruption. We tend to look upon such occurrences as bad or destructive because of their effects in terms of material damage. But in the Cosmic sense, there is no good or bad. There is only the undulating motion of being. Good and bad are human concepts. They are labels that we assign to things which please or displease us!

The earthquake, the floods generated by heavy downpour of rain, and volcanic eruptions are in a very real sense good occurrences. The pent up energies and forces which result in volcanic action or earthquakes actively achieve balance in expression. If these energies and forces were prevented from being expressed, harmony would be disrupted much further and the resultant damage would be considerably greater.

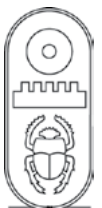
Every so often a member complains to us that when he embarked upon the Rosicrucian mystical path, he expected his life to become peaceful and to run smoothly but regretfully is experiencing upheavals and changes taking place! He then wonders what he is doing wrong!!

Fratres and Sorores, the experience of change and upheaval is not necessarily an indication of something that one is

doing wrong, for when we have made a commitment to the Rosicrucian Path, we have committed ourselves, once and for all to change. Change can be frightening, especially if we think we have something to lose, like power, position or possessions. Yet, even so, as Rosicrucians following the directions of our inner selves, we commit ourselves, first of all, by allowing ourselves to be changed from separate personalities to participants in a Cosmic unity and oneness and then to being an agent for such a changed reality to also occur in the world around us. Pretending to commit ourselves to inner evolvment when we are not, in fact, prepared to accept the changes which inevitably come with it, gives us no happiness, peace, or joy. Putting one foot on the path and leaving the other on the old road results in frustration, bitterness, and pain.

A commitment to the path of service means we have become channels for change in the cosmically correct direction. This principle is amply illustrated in nature. Without the cycles of change, the planet could not live and support our life. Because of change and therefore, through compassion, life is able to exist. Each season gives way to another season. The seasons do not fight change, but give way, bowing to the next stage, welcoming each home. Spring gives way to summer, summer to autumn, autumn to winter, winter to spring. Dry season to rainy season in the tropics, etc. As the cycle goes on and on, year after year, generation after generation, the seasons offer us time and again the possibility for experiencing and learning to embrace change and take it within our stride to maintain wellbeing and harmonium.

Moving away from the abstract example of the forces of nature, we can see the same principle manifesting in the historical accounts of great dictators. Hitler's rise to power in Nazi Germany and



subsequent actions created tremendous disruption. However, the end result was their defeat and the disintegration of their objectives. Balance was once again restored. There have been numerous individuals throughout history who have sought absolute power and who have envisioned world domination. We have experienced enough in Africa and Nigeria from adventurers in the arena of political power, religious domination, social discrimination, and economic monopoly. In each case, their plans, regardless of how far they were allowed to progress, have always met with defeat. Balance must be the result. The Cosmic is all, and its nature is constructive, it cannot support that which is out of harmony with its nature. The good must always ultimately win.

It is up to us to learn from the things we experience and to grow from the negativity we may perceive about us. It is up to us to harmonize with nature—to harmonize with the creative forces of the Cosmic. This is not, of course, always the easiest thing to do. It requires effort to step outside of one's problem and to see things from a vaster, more Cosmic perspective. However, it can be done, and we are aided in our efforts by the regular practice of prayer, meditation, and visualization, which help to expand our realities and open our vistas to a much larger world. It is this expansion of consciousness that facilitates our adaptation to change as well as offers us the opportunities to create desirable changes.

We have each gone through difficult times in our life experience. We have experienced things which have been most unpleasant. Sometimes we have doubted whether we would survive the difficult times and perhaps wondered, in periods of great unhappiness, whether we would ever be happy. Yet, it is a part of the nature of life that things change. Even our unhappy

times give way to happier times. We are pushed by the forces of Being, sometimes by our very inner self, to survive, to adapt, and to grow from experience. We are continually urged from within, if we take the time to listen to our inner nature, to move toward those actions which will bring us into harmony with the natural forces and thus the Cosmic itself.

We may prefer, in our dealings with life, to have our life-work proceed smoothly and without much trouble, perhaps like the symphonies of Mozart which effortlessly sprang forth from his pen virtually complete and requiring little revision. But, more often, our life experience is more akin to that of Beethoven who toiled and wrestled with the themes in his symphonies and struggled with revision after revision until he could finally express the inner truth he experienced. His triumph over the adversity he experienced is well known and serves to underscore his refusal to be overwhelmed by his negative situation. Instead, he focused his attunement on the beauty of a more expansive and inner world and our civilization is all the richer for his efforts.

Negativity, adversity, depressing situations, and obstacles are a necessary part of life. They stimulate our creativity. They challenge our awareness. They motivate us to move into necessary areas which our complacency has kept us from. They enrich and enliven our experiences. They cause us to grow. They are changes to which we must adapt and adjust to be triumphant. Changes that upset us emotionally, mentally, and physically. Changes that frustrate us. Changes that prepare us for the sustainability of well-being through the storms of life.

Throughout life, we meet with people who fear change, who resist change either because change may involve additional responsibilities or an interaction with

unknown or unfamiliar factors. I recall at this time a junior colleague of my aviation profession many years ago who resisted a transfer from our headquarters main office in the metropolitan city of Lagos to a branch office in Ibadan. The more we persuaded him to accept the transfer the more he cursed us and affirmed that he knew we did not want his progress. Of course, we resorted to the use of the big stick and instructed that if he insisted upon remaining in Lagos, which to him was the best city in the world, he would lose his job. Reluctantly he proceeded to Ibadan only to be received by his subordinates and ushered into his official quarters with an Olympic size bedroom and a service quarters surrounded by flower gardens. This was a sharp contrast to Lagos where he had lived with his wife and six children “only” in a one bedroom apartment for nearly ten years! In a matter of a few days, he came to us in Lagos with his wife to thank us for the transfer, the change which had given his family much better shelter (with the backyard for vegetables and poultry farming) and that he had now settled for good. He was so overwhelmed with the serenity and relaxed pace in Ibadan which, also became to him, the latest best place in the world that when the idea was muted three years later of his official retransfer to Lagos even on a promotion basis—he instantly threatened to resign his appointment.

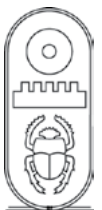
Fratres and Sorores, it is sad to observe that even some of our Rosicrucian members, in spite of years of affiliation with assumed study of our philosophical



and spiritual teachings behave similarly and even timidly in their reaction to changes or variegated experiences in life. It is true that our Monographs contain teachings, techniques, and exercises which when practically applied could and should bring positive changes and transformations in our various situations in life. But life, brothers and sisters, has the ups and downs in accordance with the law of cycles, the positive and negative in accordance with the law of polarity. As I always say: Life is not a bed of roses; and even if it were, there are no roses without thorns!!

What should we do, if after applying all the principles we know to the best of our ability, things still happen to us and around us contrary to our expectations? What should be our mental and emotional attitude if after all the concentration, creative visualization, meditation, or prayers we fail woefully to achieve the desired results or even experience manifestations or changes directly opposite to what we bargained for in our thought projections? But how do we know precisely what is even good or best for us for the time being? How do we even know that the outcome of our attunement is bad if in the overall Cosmic picture we need to experience the so-called “bad” first of all in order to better appreciate the so-called “good”?

Are we not the ones who close our attunement sessions with the words If it pleases the Cosmic or If it pleases the masters, it is done! What if what we think is good may not from a cosmic view point be best for us for the time being? Should we claim to know more than the Supreme



Intelligence any more than a drop of water in the ocean may claim to have more water than the entire ocean?

Fratres and Sorores, the definition and determination of an absolute good or bad seems to be questionable since the “good or bad” aspect can change with the circumstances or context or by our own perceptions of the events. Permit me to share with you an old story that illustrates this wisdom. There was an elderly man who lived in



a very small and poor village. He lived a very meager life as a farmer, but he owned a horse which made his work easier. His neighbors regarded him as a very fortunate man.

One day the horse ran away and his neighbors cried, “How unlucky you are to have lost such a valuable possession!” But the man replied, “maybe it’s good, maybe it’s bad.”

A few days later the horse returned to the farmer, bringing with it two wild horses. The neighbors came and proclaimed, “How wonderful, to have three horses. You are truly a rich man.” But the elderly man replied, “maybe it’s good, maybe it’s bad.” Soon, the man’s son decided to train the new wild horses and in the process broke his leg. Now there were three horses to feed and his son would be unable to work for months.

Once again the neighbors came to lament the misfortune of the man. But again all he answered was, “maybe it’s good, maybe its bad.”

As it happened, the following week, conscription officers from the local army came and drafted all the young men in the village except for the young man with the broken leg. But when all the neighbors came to remind the man how lucky he was, he shook his head and said “maybe it’s good, maybe it’s bad.”

Fratres and sorores, it is obvious that the man of our story is a wise man indeed. He knew that in every good there is some bad

and in every bad there is some good. And the good and bad depend upon the circumstances. If we know this we will adapt to all the changes we experience in life. Maybe it’s good; maybe it’s bad may thus be seen as the attitudinal formula for embracing change.

As Rosicrucian students, we must learn to develop the positive mental attitude to embrace change with the realization that we are in a learning environment and that whatever happens to us in the school of life must be for our ultimate good. If we are good students, we must realize that even the negative experiences in our lives are special monographs which we should review surprisingly sometimes with some sense of relish!!

Indeed what matters in life is not what happens to us but how we react to the experience or change, how we handle it, how we administer it, and how we manage it. Change is a basic law of the manifest universe and we dwell and function in a world of dynamic constant change.

Remember that what goes around comes around and this law of nature which states that everything is in motion becoming something else is the basis for my affirmation that we should learn individually and collectively to embrace change since change is an inevitable result of motion.

Let us make a habit of regular attunement for us to receive cosmic inspiration and direction from the God of our Hearts through our inner self as to how best to adjust to change, or adapt to change, or better still, embrace change!

If we forget everything else in this discourse, please let us remember that in all our Home Sanctum initiations and throughout our various Temple Degree initiations which are basic to our comprehension of a higher world, the key to true initiation is the inner disposition of the individual and her willingness not only to understand and embrace change but also to initiate positive changes that bring about improvement in the lives and circumstances of our fellow human beings, as well as of ourselves. Perhaps, this is why in our Order, we regard transition or the so-called death as the highest initiation for mortals because we know of no one who has failed to embrace this ultimate change when the time has arrived for a transfer to the Invisible realm!

Yet, nothing in all the foregoing implies that one should behave like the small lizard called the chameleon—easily changing colors, characteristics, or even personality and, like a rudderless ship, dance to every whim, fancy, or caprice in our human environment! On the contrary, to open-mindedly embrace the multi-faceted changes in today's ever-growing diverse, complex world and still remain consistent in the formulation, development, and expression of ones' personal philosophy of life, is to be truly Rosicrucian in every

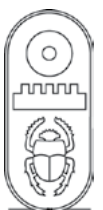
sense of the word. After all, a person who is strong in nothing is weak in character! To go through the necessary transformation and transmutation of the basic metals of our nature into gold, we must be good managers of change!

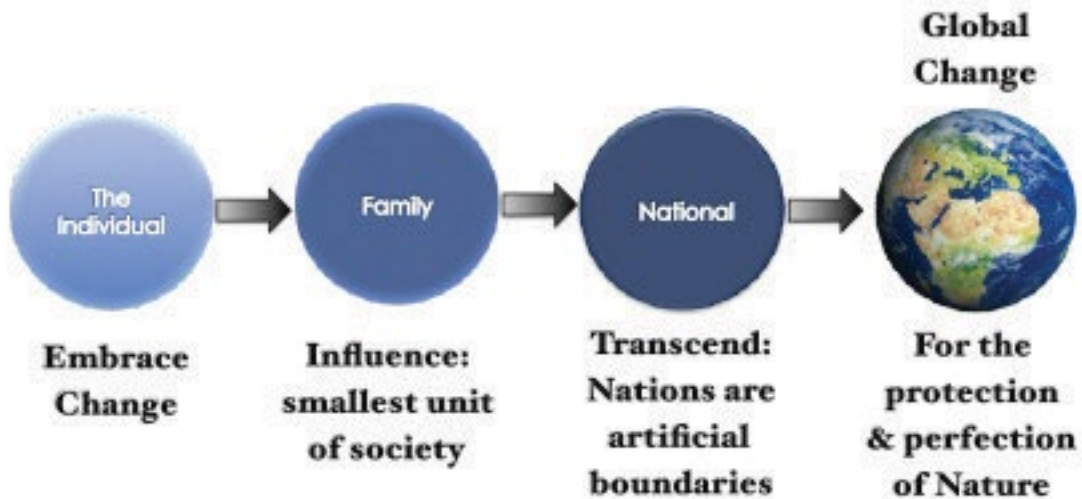
Fratres and Sorores, it is our ability to embrace, handle, and manage small and big changes that empowers us to cruise to that mystical wavelength where we may begin to experience an unfettered blossoming of the Rose within us as we carry the Cross of the physical body. So many members are in a desperate hurry to scale through the neophyte monographs and board the temple degrees into the higher planes of our Rosicrucian study program only to discover that our higher principles are buried in the neophyte section. Sorores and Fratres, immediately after this Convention, please make an effort to review your monographs beginning with the first one you received. You will notice and concur with the following observations:

It is change which causes us to know today what we did not know yesterday! It is change which causes us to understand today what we did not understand yesterday! It is change which causes us to enjoy and experience today what was considered impossible yesterday! It is also change that will cause us to attain in 100 years' time, possibly in our next incarnation, what we have failed to attain in the current one!!!

Every one of us must upscale our deeper understanding of and approach to all manifestations of change if our world is to more quickly and strategically benefit from the good inherent in change.

Sorores and Fratres, for our practical application, let us summarize our reflections on the mystical attitude to change as follows:





The Change Chain

At the Individual Level: Embrace change. Do not resist it. Work with thoughts that present defensible understanding of reality. Know that without change, growth and development of self and the mastery of life will be intensely painful. Show love and tolerance. Be sincere and be compassionate knowing that we are all one collective humanity.

At the Family Level: Recognize that the family represents the smallest unit of society and should therefore work with the orientation of thinking and acting in an integrated manner from the point of view of the whole.

At the National Level: Know that our nations are artificial boundaries and barriers which must be intelligently dismantled for painless changes to take place. Mother Earth belongs to us all. No one can claim ownership of it. We are individual and group possessors. Embrace global changes. Humanity is one!

At the Global Level: The globe is our organization for the protection and perfection of nature, the development of our personalities and the reestablishment of universal citizenship as a more sustainable instrument of change introduction and administration. Be synergistic in thought

and action because the whole is greater than the sum of its parts. As Rosicrucians we should think globally and act locally; wherever we are in time and space.

In conclusion, Fratres and Sorores, all change is constructive. Any negative conclusions are your own making. All humans and especially mystics must rise above such misconceptions to see the good in all changes and to maximize the potential in every change. In its ultimate expression, we must not only embrace change but we must be intelligent creators of sustainable change.

May we now and henceforth remain so well-attuned to the Cosmic that we may be empowered not only to adapt and adjust to changes but indeed to embrace them as opportunities for growth and mystical development thereby enhancing our capacity for greater service to humanity.

Finally, let us exercise our consciousness with the serenity prayer by Reinhold Niebuhr:

“God grant us the serenity to accept what cannot be changed; Courage to change what can be changed and the Wisdom to know the difference.”

So Mote It Be!

AINU: THE INDIGENOUS PEOPLE OF NORTHERN JAPAN

Atsushi Honjo, FRC

Grand Master of the Japanese Grand Lodge

Atsushi Honjo was born on June 17, 1960 in Tokyo, Japan. Having been interested in the great mysteries of life since childhood, he found a new and promising outlet for his interests when he joined the Rosicrucian Order at the age of 19. Six years later he graduated from the College of Arts and Sciences of Tokyo University, majoring in physics and mathematics.

Thereafter Frater Honjo worked for the Toshiba Corporation for many years as a research engineer in the development of semiconductor integrated circuits. In 2003 he left that industry and was appointed as a Director and Administrator for the Japanese Grand Lodge of AMORC.

He was installed as Grand Master of the Japanese Language Jurisdiction by Imperator Christian Bernard in March 2007, in San Jose, CA, and has held that position since that time. Frater Honjo is also one of the Directors on the Board of the Supreme Grand Lodge of AMORC.

He is married and has one child, a son. His hobbies are badminton, backgammon, and the game of Go. In addition to AMORC, one of his greatest interests is the practice of Zen.

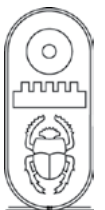


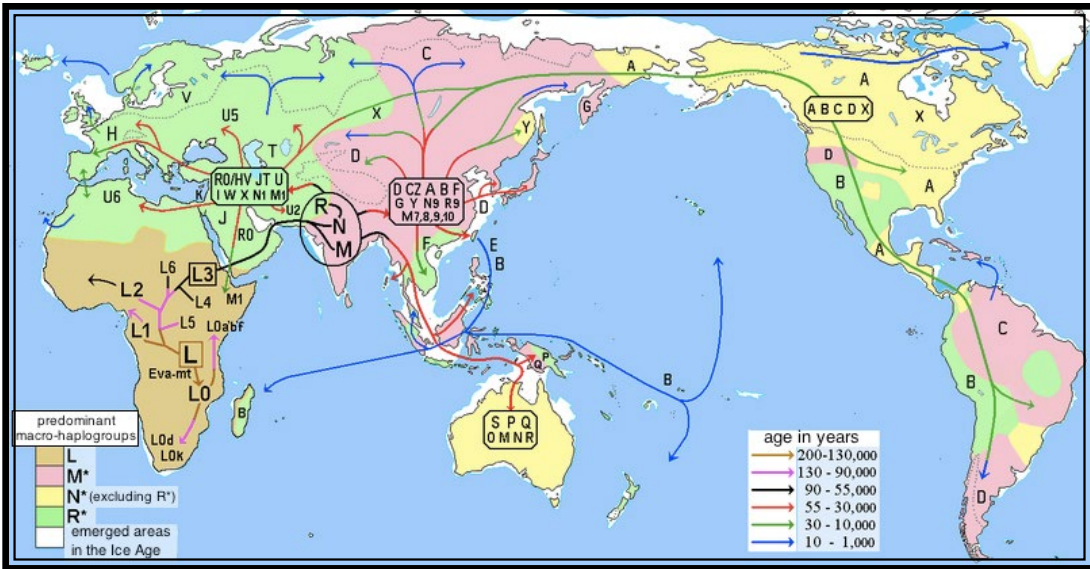
Sapporo is a Japanese city with a worldwide reputation for good beer. Its name comes from the Ainu expression “Sat Poro Bet” meaning “wide-dry-river.” Most of the names of places in Hokkaido, Japan’s second largest island, come from the Ainu language.



The Ainu are the oldest surviving indigenous people of Japan and live today mainly on Hokkaido. Although fully modern in their ways, they have inherited a unique arctic tradition of the worship of several deities representing various aspects of nature. In this discourse I will be introducing the Ainu world-view, or the little bit of it that remains, and highlight various concurrences with the Rosicrucian teachings as they relate to the souls of humans and animals.

Anthropologists classify the Ainu as belonging to so-called “northern peoples,” a cluster of ancient ethnic populations that evolved under conditions of extreme cold. There still exist today remnants of some thirty-eight ethnic groups from the northern peoples; three modern





representatives are the Inuit, the Ainu, and the Nivkh.

Analyses of Ainu bones and genes show that their ancestors lived in the mainland of East Asia and migrated from India approximately 40,000 years ago. Their ancestors are the forbears of both the first North Americans, and possibly even before them, of the Ainu, which may have entered the Japanese islands from the mainland through a land-bridge in the extreme south before the beginning of the Jomon period approximately 25,000 years ago.

It is always helpful to understand other cultures in order to better understand one's own. Ridding oneself of one's preconception is therefore essential in order to fully recognize the true nature of those other cultures. For example, some northern peoples may be considered unsanitary or barbarous because they eat raw meat and drink the blood of animals. But any sanitary problems associated with such practices are misplaced when we are dealing with places of such severe cold. Their diets have in fact been well adapted to their nutritional needs for thousands of years. Simply obtaining enough vitamins, for example, can only come from such raw flesh high protein diets.

Another misunderstanding concerns the "Tomante," the largest ceremony of the Ainu, in which a young bear is killed. For many, this would amount to animal cruelty, but on deeper investigation into the Ainu ways, we see that what is being expressed is their deep respect for nature and all its creatures, and is a surviving remnant of a very ancient tradition, one possibly extending tens of thousands of years into the past.

Let me give you an analogy between the culture of the northern peoples and the Agricultural Revolution which began in the Fertile Crescent of the Middle East some 10,000 years ago. It is called a revolution for good reason, for it led to possibly the most dramatic change in human history since the first use of fire to process formerly inedible foods into foods that were nutritious and edible.

Many anthropologists believe that the only fully successful migration of *Homo sapiens*, modern humans, out of Africa occurred around 600,000 to 650,000 years ago. Those humans thrived and spread into all parts of the world.

Homo sapiens were generalists when it came to feeding habits and no doubt ate whatever they could, whether roots, fruits,

nuts, or on occasion, meat as well. But it is only very recently in evolutionary terms, roughly 10,000 years ago, that humans managed to start agriculture for the first time, and that brought about deep and lasting changes, which was possibly the main contributing factor in the eventual emergence of organized society and civilization.

At the end stage of the late Paleolithic period, around 13,000 years ago, a few thousand years before the shift to agricultural societies, the last glacial period was coming to a close. It is generally accepted that the settled lifestyles that eventually came with agriculture brought with it many advantages, including longer life-spans, more leisure time, and hence more time for social interaction and the passing on of family and tribal histories.

Even after the agricultural revolution spread to all parts of the inhabited world, many societies continued with nomadic hunter-gatherer ways for parts of the year, and maintained settled agricultural lifestyles during the growing and harvesting seasons. While traveling about, they would have brought with them only the bare essentials, such as stone implements, spears, firestones, and pelts. They almost certainly had little or no concept of property ownership.

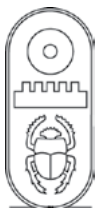
The more enlightened among them would no doubt have been grateful for the blessings that nature provided them. We can imagine that the first stirrings of petitioning of a higher power or god of sorts would have emerged around this time. Such invocations to their god or deities, as exists in a few remaining primitive societies even today, would have been performed routinely and possibly communally, but we can imagine that on many occasions, prayer was done alone and in the face of danger and hunger.

This was the beginning of systematically organized religious belief.

With small communities constantly on the brink of starvation or of perishing from extreme weather, there evolved the need for cooperation among community members, and to a lesser extent between different tribes. It must have been clear to everyone that such was a better system than merely living for oneself.

Hunting required the ability to sense acutely where game was, and people would therefore have been very good at observing the details of the situation of living creatures and Nature, and their intuition must have been much keener than modern people. And concerning medicinal herbs, we have possibly only scratched the surface of the accumulated rich knowledge that these ancient communities built up and which are lost to us today.

The transformation from wandering hunter-gatherer societies to ones based on agriculture, resulted in dramatic regional population growth. This “Agricultural Revolution” as it is called, is regarded by many anthropologists as the single most important contributor to modern, organized society and the many civilizations that rose and fell thereafter.



However, there was a darker side to this revolution, for whereas the world contained roughly 6,200 million hectares (15,320 million acres) of tree cover just before the widespread change to agriculture, this has decreased steadily and inexorably over the millennia until we get to the industrial revolution and its demand for timber and food, and so today, the forested area of the world stands at roughly 4,000 million hectares (9,884 million acres), primarily due to land being converted to agricultural use. Roughly 8 million hectares (19.8 million acres) of forest are being lost annually nowadays, an area roughly twice the size of Switzerland.

Before the agricultural revolution, the variety of plants and tubers that humans ate easily exceeded 1,000 species. Today however, there are essentially only 20 species that feed the bulk of our human population, and this loss of diversity has had negative consequences for human health.

Moreover, with agriculture and the inevitable land ownership which followed, large-scale conflicts between clans, tribes, and later, nations, became common. However, many northern peoples continued their hunter gatherer ways until relatively recently because the frigid climates were unsuitable for large-scale agriculture.

Northern peoples such as the Ainu have retained a vast well of wisdom accumulated in times of extreme hardship when they depended wholly on their hunter-gatherer ways.

Let me now introduce you to the traditional beliefs of the Ainu. The Ainu classified all souls into three categories. The first consists of the souls of deities. The second group consists of the souls of humans. And the third group consists of the souls of tools, which I will explain in more detail shortly.

From the first group, the Ainu concept of deities was different from that of most other forms of animism. Deities were for them the souls of creatures having powers and abilities exceeding those of humans. For example, owls typically have far better night vision than humans; bears have far greater strength than humans; wolves have an endurance, sense of smell, and cunning far exceeding that of humans; killer whales and sea lions operate with ease and ferocity in a watery realm that humans seldom enter; and snakes, though much smaller than humans, still possess poisons that can easily kill. The souls of such creatures were all regarded as deities who wore their animal bodies only temporarily and gave them up to Ainu hunters when they were ready to enter the hereafter and by implication, therefore, allowed themselves to be successfully hunted. Fire, also in the first category, has the ability to cook food and to heat bodies, and was regarded as a goddess, the most intimate goddess of the Ainu.

As previously mentioned, the souls of humans are in the second category, the middle rank. The Ainu believed that humans needed these deities as much as the deities needed their human dependents. Humans needed the deities for food and clothing, and the deities derived their sanctity by the veneration shown to them by their human subjects. The deities rose and fell in rank, depending on the level of worship, appreciation, and gratitude shown by the Ainu.

The third category of souls consists of the souls of tools such as ships, knives, bows and arrows, sewing needles, dishes, etc., in other words utility items. They believed that souls dwelt in them as well. However, it is generally believed that these souls were lower in rank than either the deities or the souls of humans.

The Ainu believed that just as humans and deities were co-dependent, so too were tools and humans dependent on each other. The soul of a tool fulfills its function only as a human fashions an inanimate item into a utility item, namely a tool. On the other hand, humans can't survive without their tools and equally can't conduct rituals for displaying their gratitude towards the deities. Having inherited this ancient belief system, many present-day Ainu still treat their tools with great respect.

In traditional Ainu ways, tools that had become worn-out were not disposed of, but kept instead for the appearance of two special periods of the year, namely spring and autumn, when they were broken apart in order to release their souls. The ceremonies were solemn events at which the Ainu prayed and showed their gratitude to their former tools as they buried the pieces in special places.

When an Ainu house was built, the goddess of fire was invited to dwell in it through the performance of a special ritual. This goddess was an intermediary between humans and some of the deities. Traditional Ainu houses are therefore regarded as temples.

A fire-hole was made in the center of the house to warm the house and to cook food. Once the ritual of fire ignition had been performed, the goddess of the fire was believed to have entered and taken residence in the fire-hole and the fire had to be kept alive from then on.

The recently arrived goddess of the fire was called *abekakemat* meaning "the lady of fire," and after a period of a day or two, she was called *abefuchi* meaning "the grandmother of fire."

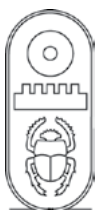
As previously explained, the Ainu believed that the souls of tools were lower in rank than the souls of humans, who were



in turn lower in rank than the souls of the deities. Therefore, when an Ainu hunter shot a bear with an arrow for example, it was believed that success in this endeavor could only come about if and when the bear-god permitted it, namely when the bear's soul wanted to be hit by the arrow.

The Ainu believed that every bear-god brought its body into the world for the benefit of humans; meat for food, fur for clothing, internal organs for medicines, and bones for tools. Only when the hunter lived an ethical life would the bear-soul give up its body to the hunter. When a hunter succeeded, he and his fellow hunters would carry the bear's skin and head carefully to his home together with the other parts. There, and without further processing of the skin, the hunter folded it up into a pile and placed it in the place of highest honor in his house, the northeast point of his fire-hole. And finally he placed the bear's head on the folded skin with respect.

These actions ensured that the bear's soul would remain on its former head and talk leisurely with the goddess of fire, while the Ainu honored the bear's soul through their devotion to its remains.



Offering prayers of thanks to the bear-god for having visited the hunter's home, the Ainu then conducted a ritual for returning the bear's soul to the realm of the deities by making various offerings of sanctified brewage, foods, and Inau which were carved skillfully from a white wooden stick.

The Ainu believed that when animals and plants were living, they occupied the temporary forms represented by their physical bodies. However, their true forms in the world of the deities were the same as those of humans, and there they spoke and acted as humans.

It was also believed that when the bear soul arrived in the realm of the deities, the offerings they brought with them were increased six-fold, and the soul could invite the souls of other bears and animals to join in the celebrations.

The bear-god spoke of the lavish reception, gratitude, and offerings it had received from the humans, and on hearing this, the invited souls yearned to offer their bodies to the hunters from the village spoken of by the bear-god.

As a result of this, the invited souls went to a high mountain or deep forest and there assumed the bodies of animals and visited the woods near the village. The Ainu therefore thought the success of hunting in the future was guaranteed by sending the souls of the hunted animals politely back to the world of deities.

However, the Ainu did not conduct the sending-back rituals for their own benefit only. Many aged Ainu believed it was important to welcome the souls of recently deceased animals, to nurture, love, and appreciate them, and then to send them back to the realm of deities. The prayers and rituals that only humans could perform, assured the smooth circulation of souls, and these rituals were regarded by

the Ainu as the most important function of humans.

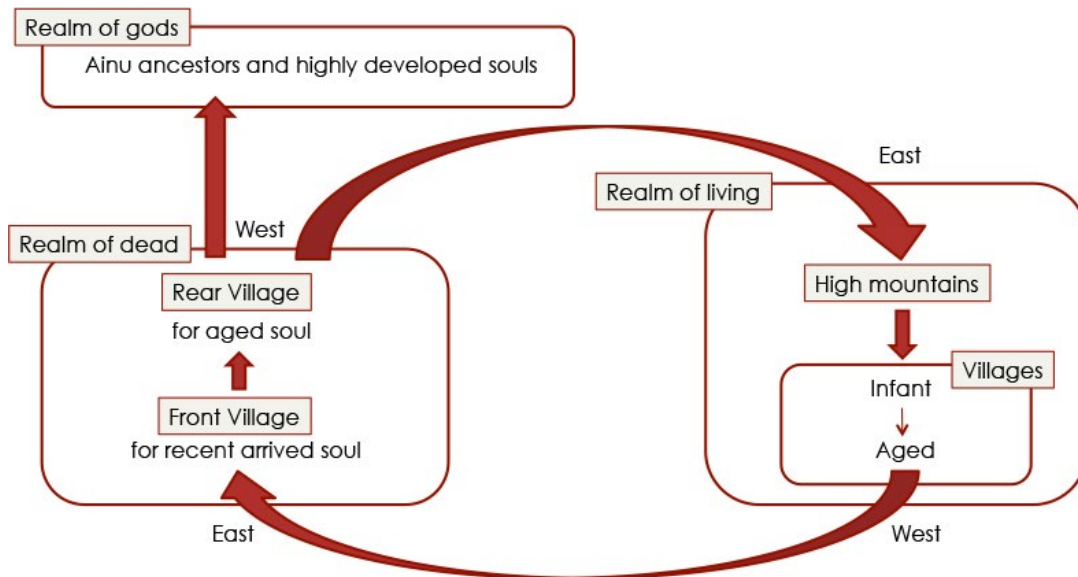
The Ainu believed that humans were composed of two parts, a body and a soul to which it was attached. When a person passed through transition, the soul separated from its body and returned to the realm of the dead located to the west of the world of the living. Upon arriving there, the soul would visit the realm where the souls of relatives who had previously passed away now lived.

Aged or dying Ainu believed that after having spent a period of time in the world of the dead, their soul would progress to the high mountain of the world of the living and there eventually enter the body of a child at birth. And it was believed that highly developed souls were freed from the need to return to Earth and were born instead as deities in the realm of deities.

Human souls born in the realm of deities were believed to gravitate to souls of like mind and experience, there to discuss the various problems that had occurred in the worlds they had traversed. They also discussed when, where, and which human soul should be allowed to reincarnate as well as the best way to assist and guide the human souls that had recently passed through transition.

The Ainu had no written language, but like many other non-literate societies, their stories were orally conveyed from generation to generation over thousands of years. Word of mouth was the only way in which their traditions could be perpetuated. They believed conversations between deities sounded like music and their stories were therefore sung in epic tone poems called *Yukar*.

Elderly women sang these stories to their grandchildren and thereby perpetuated the tradition of appreciation to and admiration of the deities and Nature. For example,



Ainu Beliefs about the Reincarnation of Human Souls

in their traditional lifestyle the Ainu gathered firewood by collecting dead tree trunks and dry twigs but seldom acquired them by cutting down living trees. They respected the river-god and never drained dirty or contaminated water into a river or washed in a river; for all water courses were considered sacred and therefore had to be kept pristine.

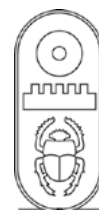
Virtually all Ainu today are fully modern in all their ways and well adapted to modern life; but many still offer up prayers of greetings to the forest-god when entering a forest for the collecting of firewood or food. And when they find herbs or mushrooms, instead of taking all they can, they take only a few, preferring to thin them out and take only what they believe to be an adequate and necessary share. Taking all they can, for the simple reason that they can, is regarded as an act of shame. The collected mushrooms are placed in a coarse basket and the spores are scattered in the forest to enhance their reproduction.

As in the old days of the Ainu, many modern Ainu also show deep appreciation to the souls of animals and the plants they harvest, being acutely aware that humans

must gain their nourishment from the bodies that these animals and plants give up for them.

In a few words I have tried to convey the ancient beliefs and beauty of Ainu culture. A great deal more should be said to do justice to this topic, but my time is now almost up. But I'm sure you will have noticed a few correspondences between their ancient belief system and the much more recent philosophies and beliefs of modern humans, Rosicrucians included.

The Ainu achieved excellence in many fields, such as arts and crafts, dressmaking, music, dancing, and story-telling. In these fields, Ainu culture is still active, and many traditional Ainu seek out and employ the best possible ways of using their skills and wisdom for contributing to the welfare of all human beings. If you are interested in learning more, I strongly recommend that you one day visit an Ainu museum or village in Japan, and there immerse yourself in their ancient, nature-friendly, and harmonious culture, developed over a vast period of time and manifested to this day through the pristine and beautiful forests, lakes, seashores, and other natural habitats in their care.



AWAKENING THE HEART CENTER

Ilkka Laaksonen, FRC

General Administrator of the Finnish Administration

Frater Ilkka Laaksonen was born on March 26, 1950 in the small country village of Hämeenkyrö, in central Finland. He earned a B.Sc. in mechanical engineering and a M.Sc. in environmental management and total quality. Since 1998 he has worked for Lloyd's Register Quality Assurance as a Management Systems' Lead Assessor.

Since 2008, Frater Ilkka Laaksonen has served as the General Administrator for the Finnish Administration. He is currently the vice president of the board of Ruusuristin Veljeskunta AMORC Ry.

Frater Laaksonen served as the Finnish speaking Grand Councilor for the Nordic Grand Lodge beginning in 1996. In 1998, the Finnish Administration separated from the Nordic Grand Lodge and became an independent jurisdiction. Frater Laaksonen continued as Grand Councilor for the Finnish Administration until 2004. He has managed the membership records for the Finnish Administration since its beginning.

Frater Laaksonen became a member of AMORC on March 31, 1983. Today the Rosicrucian principles set the foundation for his daily work for his employer and for AMORC.



I am so grateful and happy to be here today with you and to stand here in the east of this holy Temple. I have traveled 33 years on the Rosicrucian Path and this is the most remarkable milestone on my way so far since I took my very first steps on the RC path in this incarnation.



For many years in my studies, I have felt inspired to tune and activate my heart so that I could be a more useful tool in service to humanity and to all creation around me, in cooperation with, and with guidance from, the God of my Heart.

That is why our topic today is Awakening the Heart Center.

Anatomically, the heart is located in the thoracic cage, between the two lungs. It is shaped like a curvilinear pyramid with the larger muscle mass on the left side. This explains why many people think that this organ is located on the left side of the body. The heart controls blood circulation and therefore plays a fundamental role in our metabolism. The heart is considered to be the seat of life.

The heart depends neither on the brain nor on the cerebrospinal system. The heart acts independently of our will. All its activity is controlled by the autonomic nervous system and the hypothalamus, seat of all involuntary functions of our physical body.

However, we can do our part in helping the heart to function at peak performance.

First, any excesses of toxic substances such as alcohol, coffee, and tobacco should be avoided since these substances accelerate the rhythm of the heart and tire it. Second, physical rest is needed so that the heart can regenerate itself. Third, it is important to avoid excessive stress and anxiety as these are the source of many heart problems.

It is useful to remember that the heart's action is dual in nature. First, blood is sent to the lungs so that it can become permeated with oxygen and Vital Life Force. Second, it pumps this re-oxygenated and revitalized blood to all parts of the body, supplying them with the positive polarity of Vital Life Force. As for the negative polarity of this force, it passes into the bloodstream mainly at the level of the small intestine where the nutritive substances produced by food are found. Therefore, on the physiological level, the heart is the organ through which our entire being receives its "material" and "spiritual" vitality.

By definition, the heart center is the psychic counterpart of the heart. It is therefore located in the same place, that is, between the two lungs, in the center of the chest. Among the seven major psychic

centers, it is the most voluminous of all.

What is the specific function of the heart center? It can be said that the emotion of love originates in the heart center. For this reason the heart is the universal symbol of love. In a wider sense, it is through the heart center that we feel the love of others towards us and generally the positive thoughts they send to us.

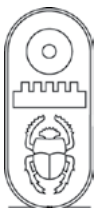


The heart center does not only make us feel the love, friendship, and kindness that radiate from others. It also radiates the love, friendship, and kindness that we feel towards others. We can notice that in some religious iconography, angels or saints are often depicted with a radiating heart, a

symbol of the compassion they feel towards all human beings. Along the same lines, the positive vibrations we radiate when we are happy or when we are in a very elevated mystical state, especially during periods of meditation or prayer, originate in the heart center.

In keeping with previous explanations, the most compassionate and altruistic individuals are those whose heart center is awakened. These individuals are especially sensitive to the sufferings of both people and animals, and they try to alleviate them either through their profession or by supporting those who work for this purpose.

The heart center is stimulated by a vowel sound intoned on middle C. This center is also very sensitive to the color yellow. The best way of awakening it is to use this sound and color.



Now let us perform an exercise to awaken the heart center. In this exercise we will intone the vowel sound on middle C. First, take a deep breath through the nose, and hold the air in the lungs for a few moments.

While slowly exhaling, intone the vowel sound and visualize your heart center as a yellow sphere approximately 15 cm or 6 inches in diameter.

We will repeat this process for a total of seven intonations.

Then please remain in silence and be attentive to any impressions you may receive.

Now please, place the joined tips of the thumb, index finger, and middle finger of your right hand over the heart. If you

find the position of these fingers too tiring, simply place your hands on your lap throughout this exercise.

Please close your eyes, take a deep breath through the nose, and hold the air in your lungs for a few moments, then exhale slowly and intone the vowel sound associated with the heart center.

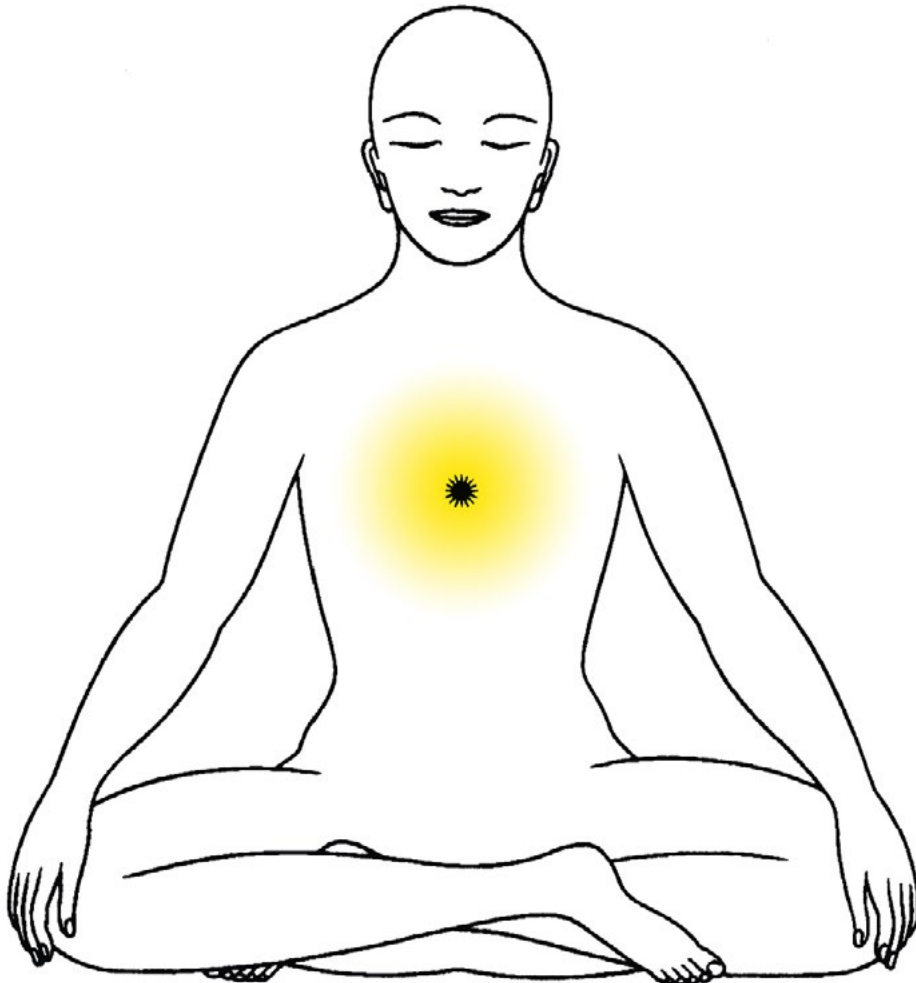
We will do this seven times.

(pause for vowel sounds and three minutes of silence)

Dear Fratres and Sorores, we have now regenerated and revitalized our heart centers, both physically and psychically.

In light, life and love!

So Mote It Be!



THE UNIFIED SELF

Paul Panikian, FRC

Grand Master of the English Grand Lodge for Australia, Asia and New Zealand

Frater Zaven Paul Panikian was born of Armenian parents on February 9, 1948, in Cairo, Egypt. His early childhood was spent in the mystical land of Egypt. In 1963, at the age of fifteen, he immigrated to Australia with his family. Around the age of eighteen, he began finding conventional life unsatisfactory and rather empty. His search for answers turned him to Western philosophy, which he found to be disappointing and confusing.

Around this time, his older brother, a member of AMORC, suggested that he look into the Rosicrucian Order. Frater Panikian joined the Order in 1969 and, for twenty-five years, actively served the Sydney Lodge and the Regional Committees in many roles.

In 1996, when the new English language jurisdiction was formed in Australasia, Frater Panikian became a Director and Vice President.

In 2008, upon the retirement of the then Grand Master, Frater Peter Bindon, Frater Panikian was elected to the position of Grand Master and has served in that capacity since that time.

Frater Panikian lives in Sydney, Australia, with his wife and five children.



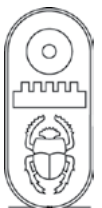
permeate and give life to us. Our soul personalities are the links between the Cosmic and our outer selves.

Our souls are more than a combination of our mental, emotional, and physical bodies. The soul is the intelligence that directs the building of our bodies. It contains the essence between lifetimes and holds the pattern that created us in this lifetime. It has qualities of mind and mental awareness. It can draw matter to itself to create forms in the physical world. Yet, it dwells in higher dimensions and brings the light and the energy of those dimensions to the lower planes.

The soul is not separate from us. It is the innermost aspect of the Self. As we contact it through our mystical work we are realizing ourselves primarily as soul in a physical body. Thus, through this expansion of consciousness we experience



As mystical students in this life, we must come to a full realization that our soul personalities are a dimension of light and vibration that is closest to Oneness, the Source, the Cosmic, and the Divine. They are infused with the cosmic, and the cosmic is the consciousness that permeates and gives life to our souls, just as our souls





the soul's greater light, wisdom, and love. The soul is made of light and is the embodiment of love. The soul is a master on the soul plane. To grow and fulfil its higher purpose, the soul needs to become a master of the physical plane in which we live. Part of its purpose is to learn how to send its light into our outer consciousness, mind, and emotions to establish its higher light and rhythm in all of them.

The soul personality exists on the earth plane in the world of form and matter. Our level of spiritual evolution is determined by the mastery our soul personalities have gained on the earth plane. The soul's mastery on the earth plane comes from our ability to attune, and become one with it, thus knowing and carrying out its goals and purposes.

When our personalities are fully developed, integrated, and evolved, they become instruments through which the soul can fulfill its goals. It becomes more than a soul personality, it evolves into identification with the universal soul. The universal soul essence is a perfect instrument through which the human soul can express itself on the earth plane. Every time we align with our souls and carry out its goals, instead of following the desires of the outer self, we are moving closer to the universal soul.

To reach enlightenment we cannot sit around and wait for the inner self to contact us and do all the hard work. Our inner selves are in a state of deep attunement with the universal soul, turned inward to the higher realms of the cosmic, of pure light, until we are ready to call its attention to ourselves.

Although the soul is always transmitting waves of its energy to us, its work with us changes when we develop an awareness of it. Then we can use its stimulating, purifying, and transformative energies to grow spiritually.

When we become members of the Rosicrucian Order we are ready to embark upon a wonderful journey of discovery to learn more about ourselves. Hence, it is important to prepare ourselves for this adventure, just as we would for any other journey. We must create space for this by getting rid of clutter in our minds. A mind that is so full of information has no space for new knowledge.

This is a journey to the inner planes of the soul. A certain amount of receptivity is required for this, and the rewards are many. It will definitely create positive or sometimes challenging shifts in our lives. In the beginning there may be no apparent change. However, connecting with our soul will expand our consciousness, eventually changing the way we think, feel, live, and relate to others. Before we connect with our soul, it is important to take time to look at any fears, doubts, or concerns we may have about doing so.

To resolve any doubts or concerns, we can meet and evolve the various aspects of our personalities. The personality or outer self is composed of many parts. For

instance, there maybe a conventional, or a rebellious one, parent, or a child like one, a confident, or a fearful one, and so on. Those are all parts of our personalities.

We have developed most of them when we were young. They decided what was best for us when we were children, based upon who we were, the environment we found ourselves in, and the goals we had at that time. The pictures that have ended up in our subconscious of these many parts may be out of date. We need to update them if we are to create new goals. Otherwise, they may seem to work against our new directions simply because they are still identified with older goals that we no longer want. For every change we want to make, there are one or more aspects of the existing personality we need to take into account. We need to ask these aspects or parts to join us in creating the new goal. Any time we feel ourselves resisting soul contact, we need to discover any aspects whose fears, doubts, and concerns need to be addressed and evolved. In this way we gain the cooperation of the whole. The difficult parts can change from resisting to assisting.

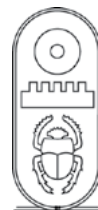
To contact and evolve the various parts of our personalities, start by relaxing your body. Take deep breaths. Calm the emotions and quiet the mind. Imagine that you are in a beautiful meadow. You are the Self, wise, all knowing, compassionate, calm, and focused. This is the Self who is cooperating with the soul personality to bring its wisdom to all parts of the outer self. It is fine to imagine this Self, because it is through this faculty that we can better know and become united with it. Let peace and harmony in the meadow permeate your being. Smell the fragrance of flowers in

the air. Feel the gentle breeze. When you are ready, invite into the meadow the part of your personality who needs attention in order to be ready to meet your soul.

This can be a part or aspect who may resist soul contact because it is working for other goals. Let this aspect come close enough to talk to you. It has been wanting to talk to you and is happy you are now willing to talk. Discover as much as possible about this aspect of yourself. Feel the unconditional love the Self has for it. Embrace it with your love. Take its hand and ascend to the top of a mountain where you will show it an expanded view of your life. There is a beautiful sun shining above you. The light rays of this sun of transformation begin to change this part of yourself. It is now beginning to grow and change, it receives the light of the great sun above you.

Continue your visualization and work together with this aspect to create your new life. In your imagination see this aspect turning into a symbol of light. Take it into your heart and blend with it. You and the aspect are now one. Feel the new light within you as you and this part of your personality have become one.

In this way you can prepare to make contact with your soul personality as a unified self.



MEMBERS ENJOYING THE 2015 AMORC WORLD CONVENTION



Rosicrucian members including Frater Claude Papillon, former director of the Rosicrucian Domain of Silence, in Lachute, Quebec, Canada.



Frater Michael and Soror Marie Shaluly with Grand Master Julie Scott.



Soror Christina Tourin, harpist during the convention.



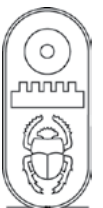
Frater Steven Armstrong of the English Grand Lodge for the Americas welcoming members.



Grand Councilor Patricia Downes, emcee of the 2015 AMORC World Convention.



Members from the Washington, DC area enjoying the Convention.



OUR FOOTPRINTS

Michal Eben, FRC

Grand Master of the Czech and Slovakian Grand Lodge

Frater Michal Eben was born on October 7, 1954 in Prague, Czechoslovakia. He attended Czech Technical University in Prague, specializing in electro-acoustics. He spent five years at the Research Institute of Radio and Television and twelve years at the musical theatre “Semafor” as a musician (keyboards, musical arranger, and band-leader). He later became a self-employed computer specialist, typographer, and typesetter.

In 1993, Frater Eben became a member of AMORC and quickly became involved in typesetting the monographs and monthly bulletins. In 1995, he was employed in the AMORC administration office in Prague. In 1996, Frater Eben was nominated as an “acting” Grand Master and in 1997, was elected as Grand Master for the Czech and Slovakian Language Jurisdiction.

Frater Eben is married, has two daughters, a son, and two grandchildren. At the present time, he is ardently studying the Portuguese language.



Dear Fratres and Sorores,

The title of this discourse could be a bit misleading, as I’m not going to trace our footsteps throughout the history of our Order. There are so many works about this topic! Additionally, I’m not a good historian. Despite this, I don’t underrate the role of historical studies; however, on the occasion of the anniversary of establishing our venerable Order in America, I feel obligated to take a glimpse at our past, not at individual

events themselves, but rather at principles and methods with which we—as humble students of Rosicrucian mysticism—must apply in order to influence society, that is, to leave some traces, or *footprints*. We must also speak about the future.

There are very many works about the development of the human civilization, so let me skip the obvious and common facts.

Nevertheless, let’s have a brief look at our approach to history, as it would be silly not to learn from it. After all, this is the reason we were given memory, right? So, if our development is going to turn toward the positive, we can’t omit learning from our mistakes. For this reason we were endowed with the ability to speak, write, read and in general, to share our impressions, experiences and opinions with others, so that they might learn from our mistakes and, in return, we might learn from theirs.

Now, there should be one more important detail emphasized and remembered: there is always a time delay in sharing or transmitting such information. What could be the possible consequences of this?

There are some systems where their own output values or trends are fed back as input and are used over and over; we call this “feedback.” If such information adds favorably to the current trend, thus increasing its effect, it’s called positive feedback. Under some circumstances, positive feedback may cause the system to freeze up, i.e., to reach a condition in which its output is locked at its maximum or minimum state. Although it is stable, it cannot develop any more, or it can respond only to large events while ignoring the small ones. While such a technique could be useful in filtering out interference or noise—for example, in electronic data transmission —, in nature, however, the so-called negative feedback prevails. This means that the output information fed back into it is used to *control* or *regulate* the state of a system by opposing current trends within it. Let’s keep in mind, though, that in reality all the systems interfere and do not exist in purely negative or purely positive feedback state.

For example, let’s take a common float valve, which uses a negative feedback mechanism to control the water level in a

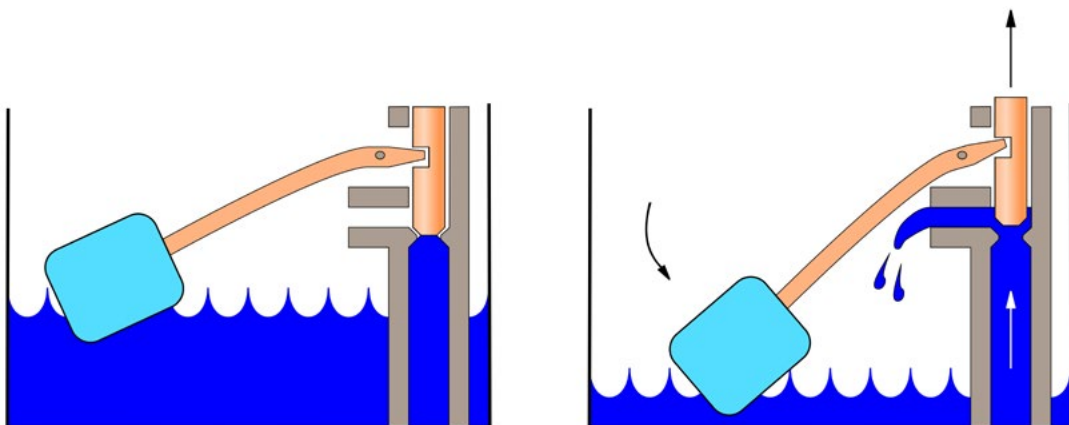
tank. When the water level drops, the float valve opens the water feed, causing the tank to fill up. After a certain water level is reached, the valve gradually closes the water supply to keep the tank full, but not overflowing.

How then does society develop? Could we apply our teachings about cycles to society? Could we even apply this principle of feedback to the human community? The past knowledge of such a community could possibly be used to stabilize its development, in other words, to learn from the previous mistakes, as we have already mentioned.

In nature we can observe cycles in everything. These cycles can have quite different frequencies, or different periods of repetitions. Nevertheless, no event repeats in exactly the same way, because other cycles of a totally different frequency and origin might be involved, as there are no completely isolated events in nature.

Here is where *delay* enters the stage. It’s not the case of the float valve mentioned above, but if we return to the feedback analogy in society, there is always a lag in delivering information—or input—if we still stick to our rather technical analogy within an isolated system. This is the case of many natural phenomena.

An example of a cycle in economics could be an increasing production of



certain goods up to the point when everyone is fed up with it. At some point in time the excess of supply over demand occurs. This subsequently leads to the decreasing of production, and later to demand exceeding supply, and the whole cycle is then repeated.

It may even be mathematically proven that such a time delay in a system with feedback inevitably leads to its periodic functioning, more precisely to harmonic oscillations. You undoubtedly have anticipated where I'm heading with this. Our Order teaches about the cycles of life, cycles of development, cycles of Spirit energy, and so on, and although the latter does not lend itself to such terms as "matter" or "time," we can still use such an analogy with physical cycles—or vibrations, if you prefer—to better our understanding.

As I mentioned before, the interference of natural phenomena applies to all of these; however, in the case of a purely periodic cycle, there would be no real development, only a repeating of the same events over and over. So here we come to the conclusion that the cycles involved might be superimposed over some other cycle that has a much longer duration. Inversely, when looking at the details of our own lives we could similarly notice the smaller and smaller cycles until we reach the vibration of Spirit, which together makes up our worldly existence, from our material bodies on up to the noblest ideas we are able to produce.

Thus we are coming to the popular view of history as being a spiral. In this way we can learn from our own history by observing the spiral levels "below us," choosing what could serve us in our future and determining the pitfalls to avoid. We must; however, keep in mind that what we see as our past is just the past; it is not the way forward. We should learn not to

keep repeating the same mistakes over and over again. So far we believe that we are progressing in a positive direction, so let's avoid any regressions. But remember, a regression is nothing but a regression; it is not the direction we want to follow. Should we follow the way of regression, we would subsequently return to a behavior prior to what we used to proudly consider "civilized."

In a broader sense, we need to even pay attention to trends that appear from time to time that call upon our "return to nature." If not, this might result in losing our independence and our virtues—like compassion, mercy, or standing up for the weak; we would regress into becoming tigers, as the French writer Vercors wrote; tigers that prefer the smell of fresh meat to watching a wonderful sunset. Such an attitude could consequently lead to racism and even possibly to the extermination of the weakest ones in society.

Well, let's look forward instead. Let's observe the waves in our past, and similar to windsurfers, let's catch the proper wave and glide on it. Let's keep in resonance with the frequency of the Cosmic and then we will achieve whatever we want.

Why am I talking so much about vibrations, cycles, and their types? Because understanding them is a key to our enlightenment.

Any elastic environment, be it a weight on a spring or the surface of water, exhibits the possibility of oscillation upon being fed or excited with an external source of energy. Usually such a system demonstrates an inclination toward a single frequency, which is called "the resonance." If we properly study how the system resonates, we can use it for different purposes. These physical laws could be analogically applied to other realms, such as those of electronics.

Let's take an example of a child's swing. When we observe how it moves, we can help keep it swinging by pushing it gently in the proper direction, using the proper power and at the proper moments. If we fail to do so, the swing gradually stops swinging, or in the worst case, we could even cause the child to fall to the ground. Here the feedback is realized by our observation of the natural rhythm of the swing and acting accordingly, so as to compensate for the slowing of the swing, caused by friction, air resistance and similar natural forces.

That is in fact an example of an oscillator, a device that produces harmonic waves. Using the feedback and an external power, there is a way to keep the device producing sinusoidal or harmonic waves. Examples of such oscillators can be pipes, where the elastic, oscillating media is a column of air, or the string of a musical instrument, and so on.

Speaking of resonance, there are a couple of ideas that we can take advantage of even in the realm of metaphysics.

Let's consider for example the compliance of the rhythm of sleep with the rhythm of the Sun. It seems natural, but it is very important for our health, so let's not take it for granted.

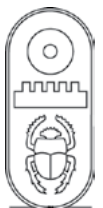
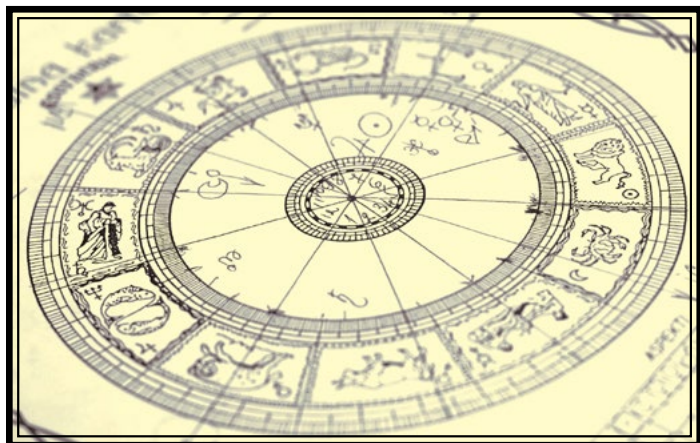
Let us extend this idea—do the stars influence human beings? This is a very popular opinion but at the same time, a questionable one. We cannot deny the fact that there exists a certain concordance between the two, but wouldn't a better explanation be to accept the fact that both stars and humans are subordinate to the same principles? This is not limited solely to stars and people. So, why stars? Stars

are very distant, relatively easy to observe, and unlike most earthly phenomena, they are not—at least in our remote view—affected by a plethora of foreign influences that don't apply to humans.

That leads us back to the topic of resonance. We can use our understanding of stars and their interrelations to perceive Cosmic cycles and adapt ourselves to them, in a way similar to that of the sleep cycle. For the same purpose of discovering the Cosmic cycles and synchronizing ourselves with them, we can use other more or less traditional aids, like the tarot cards, and so on.

In the material world there are not only harmonic cycles, but also other cycles. If I return to the analogy of the electronic oscillator, there is also something called the *relaxation oscillator*, which is a nonlinear circuit that produces a non-sinusoidal, i.e., non-harmonic, repetitive output signal, such as a triangle, a sawtooth or a square wave. Such devices produce periodic signals and are dependent on being fed by an external power supply. They are not very stable, but can be synchronized easily, as they don't have a fixed resonance frequency of their own.

An electromechanical example could be a common electric buzzer, where the electromagnet attracts the magnetic keeper, which in turn breaks the electric power, causing the keeper to be released,



thus connecting the power again, and so on and so on.

The relaxation periodic processes are, of course, not limited to electronic circuits; they often appear in living organisms governing, for example, the heartbeat and other processes. Social sciences and economics also describe periodic processes, which are predominantly of a relaxation nature.

Thus we can often observe developments that end in disaster and then are restarted. Such a disaster need not always be a catastrophe, despite the fact that it can look like one from our momentary point. For example, we generally consider a wildfire to be a disaster; however, in some parts of the world, wildfires are necessary for maintaining the proper cycles of nature. This is an example of a relaxation cycle with positive consequences.

Anyway, how do we perceive cycles of any kind? If they are not extremely slow, or extremely fast to our senses, we perceive them very well. In fact, this is the only way to sense anything, as the human senses are incapable of perceiving steady values.

Heraclitus once said: “It’s in change that we find purpose.” But not only this—we

are *unable* to perceive, for example, velocity per se. We are simply not able to sense that at this very moment our Earth with each and every one of us is orbiting the Sun at the speed of 30 kilometers per second. All that we can actually sense are the *changes* of velocity, *changes* of direction—or the acceleration vector, if you prefer,—*changes* of our ambience, and so on. Additionally, all that we see or hear are merely vibrations, whether electromagnetic or mechanical.

What about our footprints then? So far I have only attempted to explain how humanity evolves and how it can perceive its own development. While there are harmonic cycles, we also know there are non-harmonic ones, sometimes manifesting as revolutions or even wars.

But if we look at the influence of the Rosicrucian teachings throughout history, we don’t notice any such sudden changes caused by them. Instead, we were always those, who served more as examples, not those commanding the masses.

In very old historical cities, you have undoubtedly noticed the appearance of stone staircases that have been worn-down in places, where throughout centuries possibly millions of pilgrims’ feet have walked on them. Such a process

is extremely slow and imperceptible, although it is possible to measure it using exact scientific methods and instruments. What escapes our senses is the fact that a single contact of a shoe with the hard stone causes the tiniest bit of the stone to wear away. Such a process is unquestionable and



inevitable, as well as are its implications: every staircase will someday wear down to the state when it would need to be repaired or replaced.

And this is, in essence, the method of leaving our mark behind. Slowly, patiently and steadily we spread our knowledge that “cannot be purchased with gold, named, nor transmitted by a simple command,” as is said in one of our rituals.

Coming back again to the analogy of the stone staircase that reaches the condition of being totally worn-down, we, as Rosicrucians, could also eventually reach a breaking point, as we are in fact speaking of a relaxation cycle. But as we don't cause any harm, as in the analogy, but enhancement instead, our breaking point would not be a critical state, but rather the break-through, which we call illumination.

Rosicrucians have always represented a tiny minority of humanity and this will probably never change. Then how can we influence the majority? It seems to us that minorities, acting in an evil manner, have it easier than we do. Their influence seems to penetrate all of society.

For example—we all have locks on our doors, don't we? We don't need them to protect ourselves from bad weather—a simple door with a handle or latch would suffice. But because we fear that some criminal might enter our house, we have to invest in the security of our property and the protection of our family. In most parts of the world it's not a common occurrence to meet a burglar. Fortunately they represent a very small minority of the population, but the entire population must act to protect themselves against these criminals. It has always been like this—and it's a good business, by the way.

A modern example could be an antivirus computer program. Most of us have one. If you value your data and your work, it's

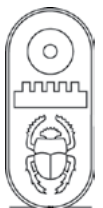
a must, despite the negative impact on the computer's performance. This is caused by a relatively few villains trying to penetrate our computers to steal information or to amuse themselves by causing havoc.

So, how can we act in a positive way and yet leave traces behind? The way we have always done—by setting an example of being good friends, good citizens, good human beings. We are members of an honorable Order, and the word “order” implies—among other things—a concept of chivalry.

Much has been written about knights, and although the most common artistic renditions display them solely from the exoteric point of view with an emphasis on their heroic exploits, their mission has always been to serve the truth and provide protection for the weak. As one of the monographs of the Illuminati Degree says: “From the perspective of mysticism, a real knight is one who leads a holy war with oneself and not with some external enemy.”

Being a knight, in its true meaning, incorporates concepts such as honor and privilege, as well as strength and power symbolized by the sword, and the resulting responsibilities. The sword that “shall not be drawn without Justice and shall not be sheathed without Honor,” as stated in one of our rituals.

The present time does not call for knights in their traditional form. There is no time for armor or courtly songs. But there are still virtues such as politeness, courtesy, chivalry, protecting the weak, respect, and so forth. Increasingly, it seems to me that this is what our world is sorely missing. Kurt Vonnegut wrote: “I wish that people who are conventionally supposed to love each other would say to each other, when they fight, ‘Please—a little less love, and a little more *common decency*.’”



This could be applied beyond personal relationships, for example, to relationships between groups, between nations, between minorities, between religions. If we do not have respect for the needs and the desires of others, we will condemn ourselves as a humanity to a shameful but well deserved demise.

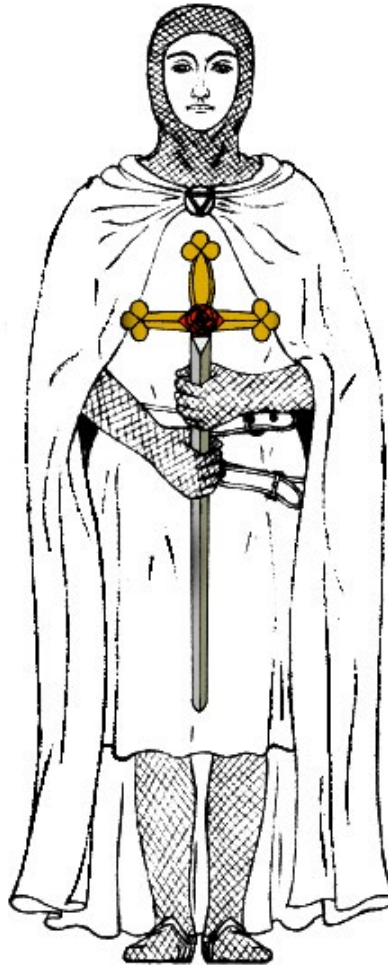
Although we may hold the sword in our hands, let's never forget its shape—the cross. And it is this cross that should always control our deeds. To be a knight in all meanings of the word. To keep the world evolving in a harmonious way.

Our traditional teachings talk about the 108 year cycle of the Order. As we are now closely approaching the end of the active period, you may ask what will follow. Will we enter a passive phase? How will it look?

There's no need to worry. My belief is that these periods don't apply to the spiritual essence of the Rosicrucian Order, similar to the soul personality that exists beyond the cycle of reincarnation, even though its earthly vehicle does not. (But because the soul personality evolves in this way, a significant influence on it exists.)

Because the Order has never before spread all over the world like it has today, it would be mere speculation to estimate that the 108 year cycle applies to the Order as a whole or to the individual Grand Lodges separately. The fact is, as was stated before, there are many cycles involved and intertwined, so we would have to take into

account not only the cycles just mentioned, but also the influence of all the personal cycles of the members. In other words, if the 108 year cycle is a Cosmic cycle, then it will apply. If it is a human cycle, it might or might not happen, and its start and end may differ from place to place.



The change, of course, will not happen suddenly, the way the sunrise is not similar to switching a light on. Although we know the exact time of sunrise, the day begins gradually. And, analogically, the waning of our active cycle would appear slowly, even unnoticed at first. Besides, the number 108 does not need to be taken literally, but rather symbolically.

Be that as it may, every one of us must find his or her own way. From the Order's teachings, some can take the healing techniques, others study his or her relationship to philosophy, still others begin the study of Kabbalah; however, we should all adopt the moral message of the Rosicrucian tradition, concentrated in the idea of chivalry. And this could simply be called common decency.

Let's never underrate the responsibility for our own acts; in every moment of our lives we are creating the future. That's why we should be careful of our present. At the same time, we should be aware that our present inevitably and immediately becomes our history. Thus, we should learn from history, as it was once the "present" of our predecessors.

So, how about our footsteps for the future? The time may come when it may be safer not to present ourselves publicly as Rosicrucians. Should our role in the upcoming period “shrink” from being the promoters, keepers, or teachers of our esoteric traditional teachings to become merely hidden or obscured guardians of it, do not consider it unimportant. Perhaps, to an observer, our role might seem to diminish, from guarantors of the esoteric tradition to becoming the educators of morality, the knights of decency. But even this wouldn't be unimportant. On the contrary, it might be just what the world needs most and what would eventually rescue it.

However, this is not to say that the mystical part of our teaching would fade away; perhaps this aspect of our tradition would merely move into the background and give way to another one, more necessary for that particular epoch.

Let us present ourselves in the spirit of our knighthood heritage and pass on the light of our tradition in the most discreet form—by our examples. Examples to other people, especially to children whom we can positively influence in their future development. And even though children, of course, love and admire knights, it

is not necessary to support our actions with gleaming armor and other profane crutches—it's enough to lead them to decency, respect and love for all creatures. To teach them to perceive, appreciate and be grateful for the beauty of creation that surrounds us.

This also applies to adults. Anyone can brandish a sword or flaunt worldly honors. It is equally easy to take offense and insult somebody due to a small insignificant trinket. This is often what we see today, and it seems to be world-wide. Very few can admit their mistakes, forgive, be tolerant, and seek common ground instead of finding differences and being intolerant. Let us not stunt this virtue of chivalry, this sacred ideal, according to which the Rosicrucians behave—the world needs it.

We will always be the ones who push the child's swing, gently, safely, and in a proper rhythm. Let us become, or continue being, the knights of harmonic development rather than revolutionists.

Let us permanently strive to find equilibrium and moderation. We must, at any price, make sure our footprints are always pure and of high moral qualities. *This* is our eternal task.

So Mote It Be!



ROSICRUCIAN HEALING

Maximilian Neff, FRC

*Treasurer of the Supreme Grand Lodge and
Grand Master of the German Grand Lodge*

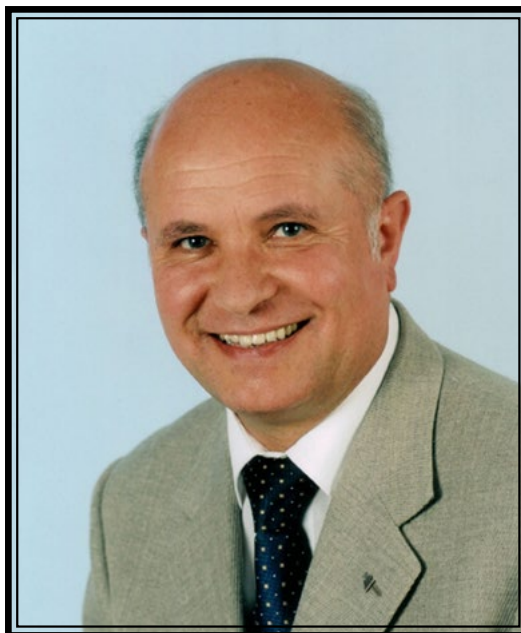
Frater Maximilian Neff was born in 1949 in Bavaria, Germany. He joined the Order in 1976 and began working at the Grand Lodge for the German Language Jurisdiction, which had its headquarters in Baden-Baden, Germany.

In 1999, Imperator Christian Bernard installed Frater Neff as Grand Master for the German Language Jurisdiction.

Frater Neff's aim has always been to preserve and to strengthen the Mystic Ideals of our Order and to make them easy to understand and put into practice. He is thoroughly convinced that the teachings and the high standard of our Order can be kept alive when it is passed on in a way that can be lived in our daily lives.

He believes this lays the foundation for the future of the Order. Of equal importance, Frater Neff feels the responsibility to maintain the rich and unique Rosicrucian mystic-symbolic tradition, originating in the past and making it valid for all times.

To those seekers of the greater Light, Frater Neff explains, "We must learn again the Mystical language, which is the language of our Inner Self on the Cosmic level. We can only find it beyond the intellectual and psychological language. The secrets of our world, of our own personality, and of our life, cannot be revealed by our rational understanding alone. We need the mystical language which has been mostly lost; however, we have the keys to rediscover it, as they become activated when we follow our cryptic teachings and our soul personality."



We meet together here with brothers and sisters from all over the world to proceed more deeply into the teachings of our Order and to live the Rosicrucian spirit, unified in harmony with the higher energies. The lodge convocation with our Most Venerable Imperator will mark the highlight of this convention. Consequently we may inevitably be connected with the spiritual Order. Having touched our hearts we may always experience that the related higher powers become available and assist us on our Rosicrucian path.

It is indeed ancient knowledge, that for as long as Rosicrucian initiations have existed, these powers are available to the initiate. However, they must often be reacquired by self-education and mystical work. This is of utmost importance because their efforts allow the initiate to



clear the spiritual channels at any time, so they will be open to these powers.

On the other hand, by their mystical work, they will be aware to use these powers carefully. Depending on their own efforts, they will be able to direct them accordingly, since their own comprehension—which may not be obvious to the outer self—will make use of these powers as necessary. These powers are strong, even so powerful that they may heal someone. However, this should not lead one to believe that professional medical help should no longer be needed, in particular when it seems to be necessary.

This mystical healing process is focused on the human soul-personality, on the psyche. It is well known that a healthy psyche is the basis for a healthy person.

This is also one of the main reasons why the teachings, the beneficial influence of the spiritual “Rose-Cross,” primarily serve the psyche and the soul-personality of human beings.

All higher development of a person, especially of someone on the spiritual path, begins in the soul-personality.

Hence, any student of mysticism can suffer from physical diseases or physical challenges. In any case, he or she is still protected, however, this challenge may be considered as a signal to become aware of something that is unbalanced and disturbing within the psyche. This disharmony may become so strong that it manifests on the physical plane in order to be recognized, treated, and healed. This type of disease normally indicates something lacking within the soul-personality.

It is frequently reported that people recovering from a serious illness demonstrate the influence of healing forces, which not only improve the

situation for their body but—to a great extent—heal their psychological condition.

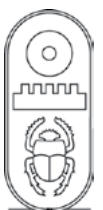
“Holistic healing” is particularly explained and impressively demonstrated in the Sixth Temple Degree Initiation. It always manifests itself on the three levels of human consciousness.

The hidden mystical message specifically of the Sixth Degree tells us that a healing process always precedes important high experiences. The word “healing” reminds us of the word “holy,” and in fact there are connections between them. That means a healing process always precedes the “holy” state of a person. Only after the initiate has experienced healing to a certain extent, may he or she be regarded as having a “holy” state. This also means that they have received healing power. The latter does not concern the body, though it may benefit as well. The process usually takes place unperceived; only a deep attachment to the soul allows its perception.

The idea of “Rosicrucian healing” is obviously incorporated in our teaching system, as the systematic approach of the Temple Degrees is part of the healing path.

The teachings themselves particularly aim at the healing of the human spirit by providing correct knowledge and advice on how to apply the teachings for a healthy lifestyle. Whoever follows the Rosicrucian path receives the necessary information on how to achieve healing of his or her body. Some of this knowledge is presented early in the Atrium Degrees. In the Sixth Temple Degree, the complete traditional system, which can be traced back to the philosophy of the Essenes, is described in detail.

Students on the Rosicrucian path also receive the complete teachings for mental healing and are then able to check and harmonize their knowledge.



And in terms of psychic healing, students will profit from their regular work in their home sanctum and from meditation as recommended in the Rosicrucian teachings. Mystical rituals, especially adapted to the individual's development, will open spiritual pathways. The latter provide messages from the higher realms of the cosmos, which on the other hand are the basis for higher forms of experiences.

In the case of disease, it will be helpful to approach the "Master Within" to understand what the illness really means, and what we need to learn from it. Also we should ask the Master Within for direction and for strength, which we certainly will receive. If medical aid is needed in this instance, it will still help considerably as a beneficial support in the process of diagnosing and finding the proper therapy and healing method.

When committed to the cosmic masters, impressions may be received, often by reflective experiences in a social environment and by giving answers related to supporting healing. Frequently students, who bear respectful attitudes, report that they easily and powerfully eliminated a disease. Also medical and non-medical practitioners—especially if they themselves are familiar with higher aspects of treatment—can observe when patients are in touch with their inner forces.

Furthermore this may be particularly experienced, when the initiate has contacted the "Council of Solace," the silent anonymous branch of the Order.

Having said this, we must always emphasize that the healing of the soul-personality is the most important. Throughout, all the teachings concentrate on this. Even working through consecutive temple degrees does not seem rational all the time. The reason is that consecutive

steps are not always relevant at the level of the soul and the manner of enfolding within the soul-personality, and do not always relate to the external patterns of a rational process.

The soul personality that we speak of is neither male nor female; it exists outside of astrological constellations for life on Earth, however, during its many incarnations both genders can be experienced including the respective male/female psychological conditions.

The soul-personality, connected to the universal soul, develops and acquires wisdom while experiencing a multitude of incarnations. It carries a never-changing individual expression of the infinite soul of the Divine at all times.

The soul-personality is our "Real Self." During our presence on the Earth-realm it provides us, in cooperation with the Master Within, those experiences needed to understand what we must learn to master.

We will become aware of these experiences, if we will leave aside our materialistic ambition, as well as our



vanity and prejudices. These attitudes do not manifest the soul-personality, but demonstrate clearly which qualities are lacking by their impact on the physical realm.

We may improve the potential development of our soul-personality by contemplation and meditation to discover why we cultivate our weaknesses, of which ambition, vanity, and prejudices are the most serious vices. Only after we have become familiar with our weaknesses, or with our “shadow” (Know Thyself!), and, when we have begun to change—never minding the related internal struggles that belong to this process—only then will we have succeeded in arriving on the intended path.

Following this, we will increasingly shake off our particular weaknesses. As a result, our soul is then able to unfold its wings to make us aware of its Divine nature.

By our own experience we will then know and claim: “Beauty can be found everywhere.” The high significance of this deep mystical statement must be experienced. We do not mean physical or sensual beauty, although they can be experienced because beauty exists on a high mystical level.

If we do experience it on this high level, we may call it an “illumination,” as suddenly we not only feel but we know that beauty is ubiquitous. This comes very close to the *Unio Mystica*, the union with the Divine.

Dear brothers and sisters, let us imagine a life situation that may still haunt us, as we have not yet completely overcome it. We all remember such events. Possibly we would have liked a better solution to a challenge, but at the time, we could not manage it. Perhaps we hurt someone.

Let us visualize the circumstances in our minds.

(pause)

Let us now release our challenges to the Celestial Sanctum. Let us raise our consciousness and ask for help there to have this burdening event cleansed. And, if there is anything we could do about it today, we ask for assistance and an opportunity to do so.

(pause)

May the Sublime Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body that I may enter the Celestial Sanctum and attune in all purity and perfect dignity. So Mote It Be!

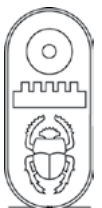
(pause)

Let us thank the Cosmic Masters, and ask the God of our Hearts to sanctify our contact with the Celestial Sanctum.

Rosicrucian healing, dear brothers and sisters, is never directed to the body alone. A particular experience may only succeed or make sense, if we become aware of what it actually means on the psychological level. We should connect with the Celestial Sanctum and receive the healing forces from the cosmic level directly, which is the most wholesome way.

To all of you, who are on the Rosicrucian path, I send my best wishes from the depths of my heart, that you may be given the important experiences for your progress.

Let us be honest with ourselves and follow up on our studies without hesitation. We should be aware of the fact, that—besides the work in our sanctum at home and in the Affiliated Bodies—activity more than theory initiates the flow of forces. This is built into human beings. We shall observe that our own development is particularly stimulated if we direct our efforts to the well-being of the community rather than to ourselves.



THE ROSICRUCIAN UTOPIA

Claudio Mazzuco, FRC

Grand Master of the Italian Grand Lodge

Frater Claudio Mazzuco was born on May 11, 1960 in Vicenza, Italy. When he was six years old, his family moved to Brazil where he lived for more than 20 years. It was there, in 1977, that he was introduced to the Rosicrucian Order. He later returned to Italy.

Frater Mazzuco graduated and received a degree in Chemical Engineering. He is married and has two children, both daughters. He held various ritual and administrative positions, including Master of a Chapter, Regional Monitor, Grand Councilor, and Lecturer.

Frater Mazzuco practices Tai Chi and likes books about History and the Philosophy of Science. He is currently employed by an important Italian company and is responsible for the research and development sector.



“Two things fill the mind with ever-increasing wonder and awe the more often and the more intensely the mind of thought is drawn to them: the starry heavens above me and the moral law within me.”

These words, from Immanuel Kant’s Critique of Practical Reason, one of the most important works of the great philosopher of the Age of the Enlightenment, might be considered the perfect synthesis of the Sacred manifestation within the human mind.

The idea of the Sacred is one of the most fundamental concepts, a pillar upon which our Order rests. By exploring this subject, we are therefore paying homage to all the

Masters of the past, whose light brightened the Path for us. We are also commending the mystery of the soul’s incarnation and its descent into this world dimension, while trying to grasp concepts that are hidden from our own understanding. To this end, we need to stir within ourselves a sense of wonder and gratitude that starts from a consideration of the rational mind and then proceeds with the exploration of the dimensions of the soul.

To reach this special inner place, I invite you to follow me in this journey with your own mind and imagination. We will retrace the history of our universe and the embodiment of the Universal Soul into matter.

Much of what you will hear will probably come to mind tomorrow, when you will listen to the words of the Chaplain during the Lodge Convocation.

Please listen carefully - what is about to follow is our very history, as it is experienced inside the mind of God or the Divine:

Imagine a moment in time so remote that it cannot be described by the space-time coordinate system we are familiar with. In this moment, which is located in a non-space and in a non-time, our universe begins. It's the zero point, or singularity, that marks the beginning of everything. This is the beginning of our own history, known by science as the "Big-Bang." It happened 13.7 billion years ago.

We use the expressions "non-space" and "non-time" because space itself did not exist yet. And to exist, it did not take any time at all, because time itself did not yet exist.

The term "Big-Bang" suggests a big explosion, and yet this is just a mental image that does not correctly define what happened. In fact, since there were no time and no space, there couldn't be an explosion. By definition, an explosion is a rapid and forceful expansion of gas and matter through a preexisting space at a given time.

To help our visualization, imagine an inflating balloon. However, right before you start inflating the balloon, you realize that it has no dimensions. It is not there. But then, as soon as you start blowing into it, it materializes and expands with every breath. Now imagine that this balloon encompassed the entire reality, and that nothing existed outside of it. Or rather, we should say that outside of it no place existed. Right before we started inflating it, the balloon was not there yet, but it did exist potentially, for we know that "nothing cannot give rise to something."

The Conscience of the Divine projected itself throughout this primordial manifestation of matter, descending

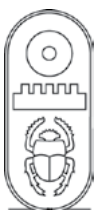
the ladder of Cosmic vibrations until it reached the lowest level of frequency. In a moment that, according to scientists, lasted about two hundred seconds, the first form of matter was born. The very first atoms were able to separate themselves from antimatter. It was this infinitesimally small quantity of atoms that allowed the manifestation of all the subsequent structures.

In those primordial instants, energy was the main feature of our universe. According to Einstein's field equations, this energy began to turn into matter and to express the laws of Creation in an admirably precise, geometrical, and mathematical manner. As Pythagoras taught, in the beginning "God or the Divine geometrized!" We symbolize this Sacred Geometry by walking in a square inside the Temple. Our gait revisits the Creation and expresses its balance and its harmony.

Matter cancels out antimatter, which itself was created in the very first instants of the universe. The subtle asymmetry between matter and antimatter produced a very small excess of matter. Without this asymmetry—that is, without this infinitesimal quantitative difference that made possible for a small aggregate of matter to prevail—nothing of our known universe, including ourselves, would exist.

This is how the Mind of the Divine started its journey from form to form, experiencing each one of them, shaping and pushing them towards an ever-growing complexity. After the first atom of Hydrogen, the Helium atom also came to being, and so forth, adhering to precise mathematical relations and constant geometrical harmonies.

Should we summarize these initial instants, we might just utter "Light!"



The combination of Light and Energy was the essential quality manifested by the universe in those early moments. Indeed, according to science, light first appeared in our universe about three hundred and eighty thousand years after the Big Bang. Before that time, the universe was so dense that light could not travel and reflect.

An immense energy pushed the atoms against each other and generated atomic fusions spawning increasingly complex structures. In accordance with the principle of thermodynamics, as the universe expanded, just like an inflating balloon, it also began to cool down.

Its initial temperature of ten to the thirtieth power Celsius degrees—that is, billions of billions of billions of degrees—gradually decreased.

As the universe expanded and cooled, the condensation of gasses generated stars and planets. Galaxies also came into being: there are likely two hundred billion of them in our visible universe, including our own Milky Way. But there could be more, perhaps three hundred or even five hundred! Each of these galaxies contains about one hundred billion stars similar to our sun, which generate light by nuclear fusion, and irradiate such light across the universe.

About four billion years ago, our planet was born. In the beginning, it spun so fast that a day lasted only a few hours.

At that time, the surface of our planet was not suitable for life as we know it. Factors such as heat, atmospheric composition, and unfiltered solar light with a high concentration of ultraviolet, prevented life from emerging. Furthermore, tremendous earthquakes shook the planet, and lava lakes as vast as continents belched from the bowels of the Earth.

There is still intense debate about how life began on Earth. A number of theories suggest that ancient bacterial life forms might have reached the planet onboard meteorites. However, the question remains: how could chemical reactions between inanimate matter, colliding atoms forming complex molecules, and increasingly complex molecular structures finally manage to establish a structure able to feed and reproduce itself and, at the same time, react to external stimuli?

And yet, about three billion years ago, the earliest life forms finally appeared in the seawater of our planet. While experimenting with these new organisms, the Consciousness of the Divine shaped and adapted them to ever-emerging external conditions and needs—In its eternal movement and progress, Being expanded itself.

Primitive life forms, lacking self-awareness but stirred by the Law of love, yearned to express the Will that dwelled inside of them. The urge to express the Cosmic Law, begat more and more complex forms of life, capable of sensing external stimuli with ever-growing precision. At the same time, as evolving life forms, their activities and existence modified their own external environment. For instance, consider the marine algae which, by means of photosynthesis, produced oxygen that progressively modified the atmosphere. Over time, this process produced an ozone layer in the stratosphere that filtered out ultraviolet light, allowing new life forms to appear.

As each life cycle reached its end, the Universal Soul took delight in what was being created. By experimenting with every possible form, those which could not evolve further were abandoned, whereas the most promising ones were improved and perfected to become vessels of the will of the Divine, the very creator of the entire process.

This is how life on Earth continued to evolve in manifold ways, expressing with growing complexity the cosmic intelligence and the Universal Soul. For instance, fish began to develop respiratory organs to survive on dry land. This is how the first amphibians were born and ultimately evolved to become reptiles and dinosaurs.

There is a common thread that connects all living forms. I am referring to a very special molecule called DNA. From the very first living form—from dinosaurs to human beings—life has always been based on the combination of just four molecules which, bound together, form the typical DNA double helix chain. Every cell of our body contains a DNA chain that is estimated to be two meters long, and only ten atoms large. If we could tie together all the DNA molecules of our body, the resulting thread would fit in the palm of our hand. However, if we were to uncoil such a thread, it would be long enough to encircle the entire solar system twice. A true microcosm/macrocosm relationship, indeed!

Francis Crick, one of the scientists who discovered DNA and was awarded the Nobel Prize for this discovery, was a known agnostic with a strong inclination towards atheism. In spite of his beliefs, he reportedly once said that it seems very unlikely that such a complex mechanism could have occurred by chance. In every atom of this special molecule, just like in every other atom of the universe, God projected himself as love, with the aim to know his own creation. Of this projection, we know or, more precisely, we perceive the Intelligence that permeates the entire universe and every form of nature. Rosicrucians call it the Cosmic.

The Universal Soul continued its work of love until it built a structure capable of observing the creation while also being

able to observe itself as a separate being. And through that, the Divine made its first invocation. When the first human being was born, he looked at the Sun and acknowledged himself to be a reflection of the Builder of the entire creation.

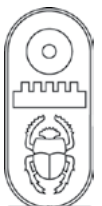
We have now reached our present time and dimension. I don't need to go any further with this story, because it is now your own story. However, there is something else that I need to discuss.

All of you, across this room, have reached the portals of the Order by choice. No one forced you, you made this choice yourself to follow your inner call, the voice of your Inner Master.

It is telling you that the work is not done yet, and that its completion depends upon those who have realized the meaning behind this story. There are pages still to be written which will shape the very outcome of the whole story.

Today Nature is being exploited and denied its purpose. By considering it just a relaxing backdrop for our holidays, we neglect the only channel that has the power to bring us face to face with the fundamental questions of who we are and why we are here.

As Rosicrucians, we need to reclaim this path to restore Nature's true purpose, not as a means to an end but as an end in itself. We need to appreciate it not just as a resting place, but rather as a language that points to the eternity within the smallest structure, inside and outside of ourselves.



Along our path, we learn to see beneath the surface, to grasp the transcendence of every being. We learn that the whole universe is behind every smile and every face, and that the Universal Soul reflects itself in the eyes of every being, yearning to experience life.

These are hard times for mystics. Humans attempt to delay the encounter for which we were all made and refuse to acknowledge the symbolic significance of nature and the universe. Technology is shaping a reality where things exist as mere instruments—that is, without any intrinsic value. We understand nature as a warehouse of commodities meant to satisfy our physical needs, and not as a sanctuary, where the mysteries of Being are revealed to those who are able to approach them.

It is important to understand that everything that exists was not created to be exploited, but rather it is the outcome of a long journey that started almost fourteen billion years ago, when the Universal Soul began to reflect itself. We have to keep that in mind, or else we won't be able to understand that the Sacred corresponds to the unique point of view of those who are able to approach Nature, others, and the Self, fully aware that they are drawing closer to a mystery. This is a mystery from which we cannot turn away because it originates from us and lies within us.

You are now the ministers of this sacred knowledge; the universe itself relies on you. No one can refuse this responsibility. The celebration of this mystery requires everyone to do their part. Each one of us is called to preserve the sacred fire, to propagate the Light, and to face life with a renewed awareness.

To this end, we must remember that the basic paradigm of our current age of power and domination is coming to an end and should be replaced by a new idea, a

new attitude—a higher-order paradigm based on the idea of caring. Over the centuries we have conquered, subjugated, and stockpiled, responding to a fearful frame of mind.

We learned that we must pursue success, engage in competition, and devote ourselves to winning...but we forgot that for every winner, there must be a loser.

We've conquered outer space, the depths of the oceans, and the remotest lands and their people. We are now realizing that this journey has estranged us from the essential goal we are meant to reach. However, it was a necessary experience, and by virtue of the knowledge we've gathered, we now shall find a new route.

We might start by accepting that nothing around us is hostile, or adverse, and that there are no traps set up against us in the universe, but rather there is just one Law, operating on different planes of reality. This Law is called Love.

The universe beholds itself through our own eyes, and perfects itself according to what it sees through us. Cosmic Consciousness flows within us. As the source and foundation of everything that exists, it moves us towards its original Unity.

I therefore urge you to think about the new mindset that we all need to adopt, which is all about "taking care." That is, taking care of the planet, of its inhabitants, and of ourselves.

At the conclusion of its evolutionary path, Cosmic Consciousness will complete its journey across the cycles of matter, from beginning to end, and our planet's purpose too will be fulfilled. By then, the expression "So mote it be" will realize its full potential, and all its facets will be unveiled. And finally, Being will speak to the being.

RUSSIAN COSMISM

Vladimir Koptelov, FRC

General Administrator of the Russian Administration

Born in 1949 in Belarus, Frater Vladimir Koptelov finished high school in Tomsk, in Western Siberia. He entered the Tomsk Pedagogical University, specializing in French, and later studied language at the Sorbonne University in Paris. In 1972 he taught at the University of Tomsk. In 1974 he relocated to Mali in Africa where he taught at Russian high schools in the cities of Bamako and Markala.

Upon returning to Russia, Frater Koptelov worked as a French teacher at the University of Simferopol, the capital city of the Republic of Crimea. In 1983 he defended his doctoral thesis on the theme, "The Birth and Development of Mali's French Literature."

In 1992 Frater Koptelov became a member of AMORC. He then prepared its resurgence in Russia and was appointed Director of the Russian Jurisdiction. He has completely devoted himself to working for the Order since 1998.



Dear Fratres and Sorores, I would like to tell you about the phenomenon which, in scientific literature, is defined as "Russian Cosmism."

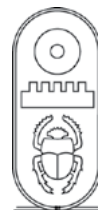
Spiritual foundations of the Universe are undeniable for us, as the followers of the Rosicrucian studies. But we know as well that the Cosmic is sending its vibrations to all people, even to those who may never have heard about such a philosophy. Inspired by Universal Consciousness, they start their own quest, which may be called "scientific," "philosophical," or "cultural,"



and sooner or later, they approach the Light shared by all people. This reflects the principle of Universal Evolution. For Rosicrucians, it is very interesting to explore the phenomenon of Russian Cosmism, notable in the spiritual life of Russia for the last two centuries.

In the nineteenth and twentieth centuries, science was absolutely materialistic and rationalistic, and it was unable to open the mysteries it faced without addressing spiritual and irrational categories.

Russian Cosmism, as a scientific, philosophical, religious, and cultural phenomenon, was formed in the second half of the nineteenth century. This notion implies a particular vision of the Universe and of a human being in their unity. It implies the relationship between the microcosm of a human and the macrocosm of nature. Such a vision of



the world is particular to any culture, but we consider Russian Cosmism as a part of the world culture. Such a world outlook is based on the natural unity of human beings, humanity, and the Universe in their *moral relationship to the act of creation*.

There are three main trends in Russian Cosmism, namely, philosophical-religious, literary-artistic, and scientific. The ideas of Cosmism in the natural sciences were developed by V. Vernadsky, K. Tsiolkovsky, and A. Chizhevsky. The philosophical-religious trend includes the concept of the All-unity formulated by V. Solovyov, S. Bulgakov and L. Karsavin. The literary-artistic direction reflects the search for connections between the truth and the meaning of human existence. Here one should mention such classic Cosmists as V. Odoyevski and N. Roerich, and such literary figures as V. Bryusov, K. Balmont, A. Beliy, V. Khlebnikov, A. Platonov, and N. Zabolotsky, who were the representatives of symbolism.

The Cosmists of the scientific trend arrived at the necessity of creating a new vision of the world. Their idea is that the conscious activity of people is not excluded by the laws of nature but is presupposed by them. They state that a human being, as a thinking creature, has an impact on nature not from the outside, but from the inside.

A modest teacher and a prominent scientist, K. Tsiolkovsky wrote: “The imperfection of Earth and humanity is simply the result of their youth... It is most probable that the will of the Cosmos will show up in all the splendor of the supreme intelligence on Earth as well. The perfect state of Earth will continue for a very long time in the future by contrast with its present sorrowful situation. And then, in happiness and bliss, a supreme human descendant will say: ‘The will of

the Cosmos manifests itself as the will of the wisest and almighty being... The Universe is arranged in such a way that it and all its parts in the form of blissful living beings are immortal. There is no beginning and no end to the Universe, and similarly, there is no beginning and no end to life and its bliss. We prove that the will of the Universe is beautiful, because we see nothing but goodness, intelligence, and perfection in the overall picture of the Cosmos...”

Tsiolkovsky considers the atom as a living and immortal particle that travels from one organism to another. Therefore, he believed that death is an illusion of selfish human emotionalism. All his writings were focused on the same aim: “to prove that the Cosmos contains only joy, contentment, perfection, and truth. It is the closeness of Earth that blinds us.” He also wrote that after billions of years, matter would become pure intelligence and would transform into the state of radiation of the highest order. This intelligence (or matter) would have total knowledge and no desires. That is, it would be the state of consciousness that the human mind perceives as the divine prerogative. The Cosmos will turn into a great perfection... After the transformation into the radiant form of an elevated level, humanity will become immortal in terms of time and infinite in terms of space. “I think,” he said, “that at the present time, such a kind of humanity—in the form of radiation—cannot be comprehended by anyone.”

Academician V. Vernadsky moved beyond the geocentric understanding of the natural sciences. He defined the biosphere as a planetary and cosmic phenomenon. According to him, this fragile and unstable covering of the planet multiplies the process of its development because this covering is able to absorb and convert the

energy of outer space, especially, of solar radiation. The appearance of humans, the carrier of consciousness and intelligence, has greatly boosted all developmental processes on Earth. Eventually, people will turn into the major transforming force. Therefore, sooner or later, the biosphere will transform into the sphere of intelligence—the *noosphere*. According to Vernadsky, the noosphere tends to expand becoming a special structural element of the Cosmos. Hence, the main idea of the concept of the noosphere is the need for harmonization of the relationship between humans and nature.

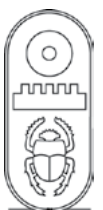
The philosophical-religious trend in Russian Cosmism is represented by V. Solovyov, Florensky, Karsavin, Bulgakov, and by Helen and Nicholas Roerich. This trend was not uniform, but the primary idea was to find means for unity between humans and the world on a spiritual basis. The origin of such a worldview has its roots in ancient philosophy. According to V. Solovyov, the All-embracing unity does not exclude multiplicity but comprises it. He associates it with Sophia, the Wisdom of God. Later, Florensky called it the “Wisdom of the Cosmos,” and now it is referred to as the Divine Intelligence.

P. Florensky, a prominent mathematician and philosopher of the twentieth century, believed that *Logos* is the beginning of ectropy that opposes the second law of thermodynamics, or the law of entropy that reduces potentials to zero. He wrote, “Culture means a conscious struggle with the global equalization. The aim of culture is to isolate and increase the potential difference in all the areas. This is the condition of life as opposed to equality, that is, to death.” Here we can see a confirmation of the Rosicrucian concepts of the positive and negative potentials of various phenomena, but especially of Vitality, which is a precondition of life itself.

Russian Cosmism cannot be understood without exploring the spiritual heritage of H. and N. Roerich. In their philosophical system, they define a human’s place in the evolution of the Cosmos and the role of the Cosmos in human evolution. The inner world of a human is the object of cosmic significance, since any movement of the soul can change the outside world. Therefore, not only human acts, but also human thoughts are of great importance. Thus, it becomes necessary to follow the ideals of moral integrity and purity, the ideals of absolute honesty and humanism. Only in this case will harmonization of relationship with the Cosmos become possible.

Scientists, philosophers, and writers who present Russian Cosmism created the basis of a remarkable phenomenon of the contemporary spiritual life—the cosmic religious sentiment. It indicates the need to improve the inner world and the spirit of human beings in order to obtain a perfect harmony with nature and the Cosmic. It is the Human Mind that is responsible for this task. This is a literal reproduction of the Rosicrucian concept of Spiritual Evolution. Cosmism proves that when humans continue their search with perseverance and sincerity, then, sooner or later, they arrive at the spiritual understanding of the world.

The Cosmic inspires people through various ways, intuitive or rational, and depending on this, we consider ourselves mystics or rationalists, believers or researchers. But having received this inspiration, we realize that the Light towards which humanity is aspiring is not far away. It is close to us because it is everywhere, and we just need to be brave enough to open our eyes.



LAUGHTER, AN ELEMENT FOR THE IMPROVEMENT OF HUMAN CONSCIOUSNESS

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Frater Iakovos Giannakopoulos was born on November 5, 1963 in Thessaloniki, Greece. He became a member of AMORC in 1983 and in 2007 he became the General Administrator for the Greek Administration. He is married and has two young children.

Frater Giannakopoulos has a diploma in ISO and T.Q.C. for industries. He has taken many classes and seminars, particularly in business administration and sales.

Frater Giannakopoulos worked as an inspector for Goodyear Tires from 1983 to 1996. In 1996, he opened his own jewelry store and still operates it up to the present day.

Frater Giannakopoulos greatly enjoys reading, sailing, and traveling.



We are accustomed to accepting some simple emotions as part of our life without going more deeply into their vibrational power.

Today we will analyze the way laughter acts bodily, mentally, spiritually, and generally the way it acts in motivating us to develop our consciousness.

Laughter has a broad spectrum of influences on the human organism. It reinforces our immune system, decreases the craving for food, works to make us



more resistant to pain, decreases blood pressure, diminishes stress, and reinforces body muscles.

Our body's immune system, which is based on lymphocyte antibodies B and the activities of lymphocyte T, is reinforced with laughter. Laughter diminishes blood stress hormones such as adrenaline, cortisone, and epinephrine, while increasing hormones that promote health, that is, endorphins and neurotransmitters. Laughter also increases our growth hormones, which provide positive reactions for our immune system. The endorphin release results in the reduction of pain and depression. Experts in therapeutic recreation and humor therapy

emphasize that as we relax with laughter, the function of the circulatory system improves, and the blood is oxygenated, better promoting healthier organic and emotional situations.

Let us now see how laughter affects us mentally. Given that it is contagious, we help others to laugh more, thereby changing the atmosphere in which we live. Thus our mental attitude is free from the entanglements and blockages of everyday life. We can act with mental equilibrium and our decisions are more correct and harmonious.

Humor is also of great importance to our psychic health since it increases the broadness of our spirit, our creativity, and adaptability. Experts associate humor with a higher emotional intelligence that determines the ability of people to handle their emotions and to understand the emotional situations of others. Humor and laughter have been associated with improved results in various tests.

Great people are peaceful and smile even in the face of death. Socrates demonstrated friendliness to his Athenian executors, just before he drank the poison.

Laughter is a characteristic of an enlightened, civilized, and cultured person. Humor derives from the Greek word *Hemor*, which means “juice,” (from Aristotle’s, *Regarding the Soul*). The first etymological derivation of the English term *Humor* is found in the Hippocratic theory of humors of the body. According to this medical theory, there exist in the body, bile, mucus, pus, and human blood. When there is a harmonious balance among these fluids, people are healthy and in a good mood, or humor. In ancient Greece, laughter was considered a positive force. Lysurgus created the first statue to the goddess of Laughter in Sparta, according to Plutarch.

What is the mechanism that helps laughter increase the performance of the brain? Scientists believe that humor stimulates the reward center of the brain in exactly the same way it does with sex and chocolate. The reward center of the brain in turn releases dopamine, which is a chemical substance that stimulates the frontal lobe of the brain in which most of the thought functions take place.

After this brief scientific approach considering laughter, let’s see its implications as a vibrational form.

It is one of the most powerful, if not the most powerful, of vibrational forms which affects not only the one who laughs but also others and the surrounding space.

It doesn’t, of course, belong to the higher vibrations, but its main characteristic is its power and its positive nature.

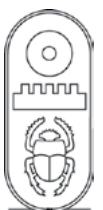
The expression “laugh to the point of tears” illustrates its redemptive nature because it can defuse the psychosomatic part of human nature.

All of us have laughed to tears and have noticed that the vibration of laughter vibrates intensively from the depths of our soul to the material body, influences our emotional body positively, and leaves us with a sense of relief and redemption from our occasional psychosomatic pressure.

It is therefore a catalyst for transmuting a vibratory level to one or more people and even to the place where we live.

We have a very important tool for life that can help us in our evolution and can transmute people and places.

All of us know that with humor and satire we can overcome any situation ... however challenging it may be. With humor we can transmute solemnity and other situations. As we know from the



past in ancient Greece, comedy satirized politics, human situations, ethics, religion, etc.

Children under the age of six laugh 400 times a day. Unfortunately by adulthood, the frequency of laughter drastically reduces to seventeen times a day. The way we confront the difficulties of life is important for our health. Instead of complaining, it is better, as much as possible, to look at our difficulties from another angle and try to see the course of events with humor.

Our helper and our tool is healthy humor with several portions of laughter. It is a great challenge and we shouldn't let a day pass without laughter because this is the forerunner of happiness.

I would like to tell you a true story. Twenty-five years ago, in my city, we had an old room that was used for convocations. In the East, we had an old wooden platform above the regular floor, with the Master's lectern and his chair. In one convocation, before the second part of the meditation, the Master sat down to start the meditation. Suddenly, we heard a

loud sound. We opened our eyes and saw the chair with two legs stuck in the floor and the other two legs in the air—and the Master in the position of an acrobat trying to keep his balance between the floor and the air to avoid his landing on the ground. For a minute, we all laughed so hard that we were in tears. The Master then continued the convocation and said your vibrations bring happiness to this place. After that he took a step to his left and his feet got stuck again, and he told us—I can't close the convocation. Please help me so we can all go home.

The point is that after twenty-five years when we discuss any challenge and try to find a solution, someone reminds us of that funny story and instantly the situation changes to a more relaxed and happy atmosphere.

As mystics we must use all the tools we have available to us. As a very beloved soror said to me yesterday—we must seize the moment and act now (we must be the moment)—because our lives are actually the totality of the moments that we experience.



2015 AMORE WORLD CONVENTION CLOSING



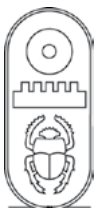
Group photo of members in the Imperial Ballroom at the Fairmont Hotel.



Colombes during the Closing Ceremony—playing harps and bells and leading members in singing the Rosicrucian Chant.



Grand Master Hugo Casas of the Spanish Grand Lodge for Europe, Africa, and Australasia, his wife Soror Isabel Casas, Grand Master Serge Toussaint of the French Grand Lodge, Grand Master Michal Eben of the Czech and Slovakian Grand Lodge, and Soror Mihoko Honjo of the Japanese Grand Lodge, as the Colombes enter and perform the Rosicrucian Chant at the Closing Ceremony.





Grand Master Julie Scott passes the Convention Torch to Grand Master Claudio Mazzucco, of the Italian Grand Lodge, who will be hosting the 2019 AMORC World Convention in Rome.



Imperator Christian Bernard, Grand Master Claudio Mazzucco, and Grand Master Julie Scott.