

ROSICRUCIAN DIGEST

VOLUME 98 NUMBER 1 2020



ROSICRUCIAN DIGEST

Vol. 98 - No. 1

2020

Contents

Introduction	1
<i>Julie Scott, SRC</i>	
Tools for Maintaining Inner Harmony	3
The Practical Application of Mysticism	4
<i>Ralph M. Lewis, FRC</i>	
Silence: Inner Learning Through the Power of Silence	9
<i>Jeanne Guesdon, SRC</i>	
Awakening the Heart Center	11
<i>Ilkka Laaksonen, FRC</i>	
Laughter, an Element for the Improvement of Human Consciousness	13
<i>Iakovos Giannakopoulos, FRC</i>	
Mystical Prayer	16
<i>Michael Shaluly, FRC</i>	
Service	18
Take Back My Will	20
Imagination and Creativity	21
<i>H. Spencer Lewis, FRC</i>	
Rosicrucianism and Stoicism	23
<i>Julie Scott, SRC</i>	
Rosicrucian Invocation	29
Helpful Hints For the Rosicrucian Student on the Mystical Path	30
<i>Times of Trial</i>	
The Rosicrucian Utopia	31
<i>Claudio Mazzucco, FRC</i>	
Rosicrucian Plea for Spiritual Ecology	36
Reviewing our Acts	37
<i>Ralph M. Lewis, FRC</i>	
The Appeal	40
<i>Julie Scott, SRC</i>	
A Living Earth	46
<i>Irving Soderlund, FRC</i>	
Rosicrucian Utopia	48



*Under the Auspices of the Rose Croix,
Salutem Punctis Trianguli!*

Dear Fratres, dear Sorores,

Something in the past inspired you to become a member of the Rosicrucian Order, AMORC. Perhaps it was a Rosicrucian role model, or a deep yearning to know yourself better, or an interest in studying the time-tested Rosicrucian teachings, or perhaps you longed to be a part of a centuries-old, august tradition such as ours.

Whatever it was that inspired you to become a Rosicrucian led you to this remarkable moment to be of service to humanity.

As you know, when we study our monographs and practice the meditations and exercises in our sanctums and affiliated bodies, we are preparing ourselves to serve as beacons of light, healing, and calmness for moments such as we are experiencing now.

You are being called on to apply all that you have learned and experienced through the Rosicrucian teachings for the good of all beings and our planet.

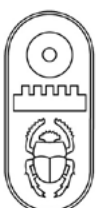
This is not to say that your nervous system may not be feeling challenged by what is going on right now. This is natural, and we are very fortunate to have tools to re-harmonize ourselves – to calm our nervous systems and harmonize our psychic centers so we can be effective channels for the Cosmic. We have the privilege of knowing how to create harmony within ourselves so that we can be the most useful vehicles possible in the plan that the Universal Intelligence is unveiling right now.

You are being called upon to do that.

This issue of the *Rosicrucian Digest* is a guide for maintaining radiant health and harmony, for keeping the channel between us and Cosmic Consciousness as clear as possible, and for being of service to others by sending thoughts of health, comfort, and calmness into the world and by actively participating in this transformative moment.

We can do this by using Rosicrucian techniques to stay healthy and centered; by attuning with the Council of Solace meditations, sending thoughts of peace, comfort, and healing into the world; and by joining together to guide our future towards the ideals expressed in the Rosicrucian manifesto, the *Appellatio Fraternitatis Rosae Crucis* – a vision focused on Humanism, Spirituality, and Ecology.

This *Digest* is also a guide for living with what is. As Rosicrucians, we know that there are things we can control and things we cannot control. Many of the challenges humanity has been experiencing and causing are due to us thinking that we know best, when we do not. There is great value to observing what is and being open to the guidance of the Universal Intelligence, rather than trying to guide things without sufficient knowledge or to sustain what should no longer be sustained.



Let us remember that everything is exactly as it should be, even if this isn't comfortable for us or our preference right now. It is time to let go of what has not been working, to bravely participate in the natural cycles of beginnings, endings, and journeys, and to visualize a healthy, sustainable future for all beings and our planet.

This issue of the *Rosicrucian Digest* encourages us to attune with the Infinite Wisdom of the Universal Source that created Everything in Existence and to let it flow through us; remembering that we are all united through the Energy of our Hearts and our Love for one another.

Thank you for being the Rosicrucian you were born to be!

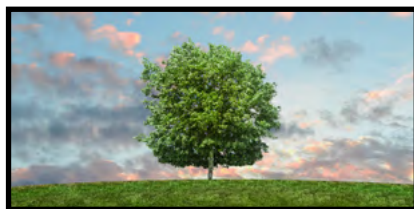
My heart is overflowing with love and gratitude for each of you.

With my best wishes for Radiant Health, Strength, Courage, Wisdom, and Peace Profound,

Sincerely and fraternally,



Julie Scott



In support of a more sustainable use of natural resources, the *Rosicrucian Digest* will now be published online-only. Of course, if you prefer to read a hard copy, you can print it. As always, the images and podcast recordings of the text of every article are published online, along with searchable pdf and ePubs versions of the magazine.

www.rosicrucian.org/rosicrucian-digest

For the past fifteen years we have published the *Rosicrucian Digest* on 100% post-consumer waste paper, saving over 1,500 trees and nearly one million gallons of water over that period. Unfortunately, since not enough people used 100% pcw paper there wasn't enough demand and now this paper is no longer available. Not only will publishing the Digest online-only save many more trees and water, it will also greatly reduce the pollution produced by mail transportation and will lessen the burden on the postal service.

We encourage you to consider ways in which you can more sustainably use our very precious natural resources.



TOOLS FOR MAINTAINING INNER HARMONY

“The Practical Application of Mysticism” by Ralph M. Lewis, FRC

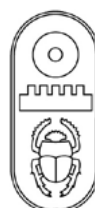
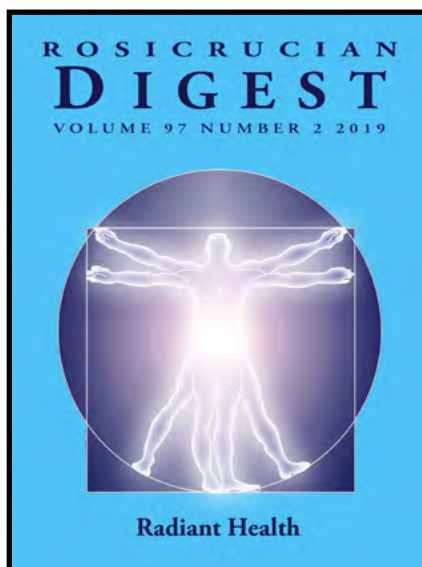
“Silence: Inner Learning Through the Power of Silence” by Jeanne Guesdon, SRC

“Awakening the Heart Center” by Ilkka Laaksonen, FRC

“Laughter: An Element for the Improvement of Human Consciousness” by Iakovos Giannakopoulos, FRC

“Mystical Prayer” by Michael Shaluly, FRC

Also, the theme of the recent *Rosicrucian Digest*, 2019, No. 2, was Radiant Health. This issue presents practical techniques to maintain harmony on all levels of our being.
<https://www.rosicrucian.org/rosicrucian-digest-radiant-health>



THE PRACTICAL APPLICATION OF MYSTICISM

Ralph M. Lewis, FRC
Imperator of the Rosicrucian Order, AMORC, 1939 - 1987

The experiences we have and which are engendered from our subconscious mind or Inner Self when attuning with the Cosmic will assume the sensations of our physical senses. But they will not use the medium of those peripheral senses. For example, we may have a visual experience when meditating, as a scene, an image, or a harmonious blend of colors. But these will not be images perceived by the physical eyes. In fact, the eyes should be closed when meditating, so as to prevent interference by extraneous objective impressions.

All experiences of meditation must be translated in our objective consciousness into the qualities of our senses. They must have the essence or qualities of what we objectively perceive, or otherwise we could not comprehend the experience. Our whole life is made up in terms of the sensations which we have acquired through our objective senses. If, therefore, we in meditation were to have any experience devoid of sound, feeling, smelling, taste, or sight, it would have no identity to us.

The cosmic impressions, or those extant in our subconscious, are symbolic – perhaps we may say amorphous – impressions of a vibratory rate whose particular frequency we have not as yet discovered. They are then transformed by being reduced down to such octaves, or rates of energy, that they actuate areas of the brain related to our sense impressions. We then see or feel, smell or taste the result inwardly.

Have you ever known a person who has had a psychic experience during

meditation that did not have qualities of the experience corresponding to one or more of his receptor senses? If there were not such a relationship to the receptor senses, he could not describe his psychic experience to neither you nor to himself.

There are meditation experiences that almost transcend our description of them but, of course, not absolutely. You have heard persons relate that they have experienced a state of ecstasy, an almost inexplicable “feeling” of peace or tranquility. Other persons have said that they “saw” the most magnificent harmony of exquisite colors unlike anything else they had ever seen objectively. Yet the experience was realized as visual.

We may use the analogy of radio. Hertzian or high frequency waves act as a carrier of electrical impulses which are produced by the voice at the transmitting station. As they pass through the air, they are nothing more than electrical waves. At your radio receiver they are detected when it is properly tuned to them. Then they are stepped down by transformers so as to produce through your receiver various impulses which, when acting upon the air, become sound once again.

Thus, in meditation, the original impulse may not have been of a visual or auditory nature. It may have been just those vibrations of a higher psychic octave which have a harmonic of correspondence in a lower scale to one of our senses and by which we experience it. If it were not for this harmonic relationship of the subconscious and psychic and the cosmic

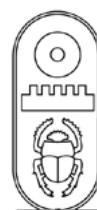
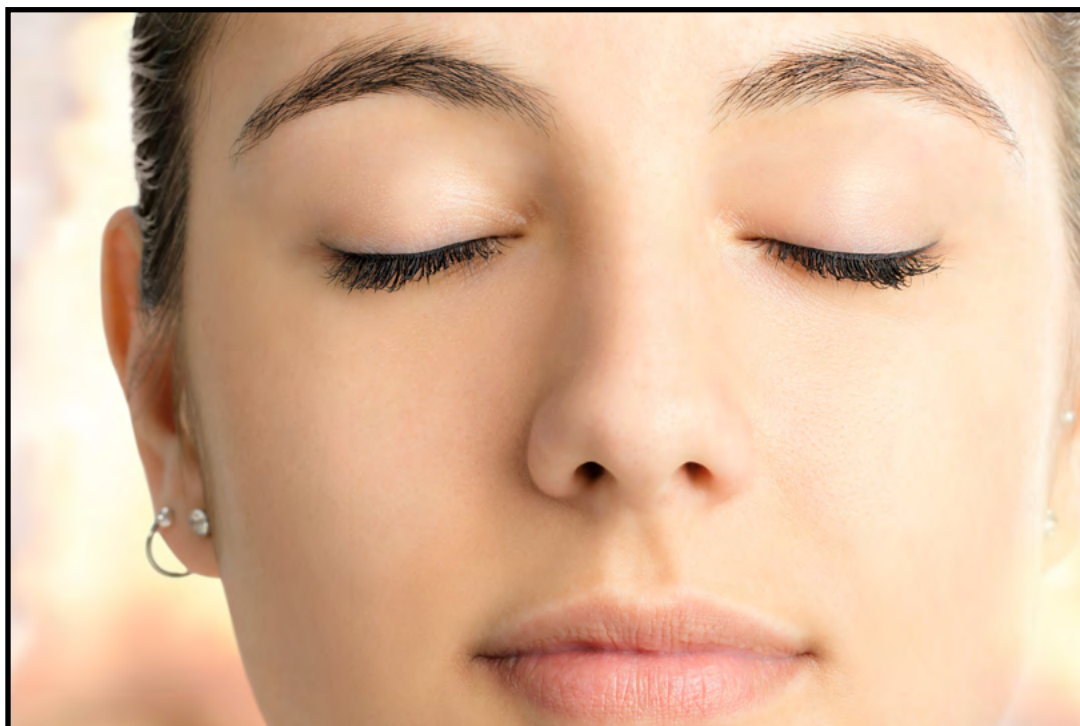
octaves as a whole, we would never have any experiences but those of our objective sensations. In other words, we would know or realize the material world only.

It is important in meditation that every effort be made to suppress impulses coming through the objective senses – in other words, to try to shut out external stimuli received through the sense organs. Succinctly, try not to see, hear, feel, taste, or smell objectively. We readily grant that this is a most difficult thing to accomplish, and only the person who has attained by will complete control of her states of consciousness can do this. To lose awareness of the external world requires a slowly acquired technique. But every student practicing meditation can partially reduce the impact of the external world upon herself, which will help her to realize the inner experiences of meditation.

A simple method of subordinating the attention to external stimuli during meditation is to concentrate upon the center of the head. Visualize entering your

head through your forehead. This is a form of introspection – that is, a directing of your consciousness inwardly. While such an idea is dominant in your mind, any extraneous sounds will disturb you less. After you feel that you have at least partially attained this “mystical silence,” you should then no longer concentrate upon your head. Such concentration is objective and prevents you from being receptive to psychic impulses. Therefore, such particular concentration as a method is only a preliminary aid for the reasons we have given.

Of course, you should arrange an ideal environment for meditation. The adept who has attained a certain mastery can induce mystical silence anywhere regardless of the environment. But the neophyte, the learning and developing student, needs to select an environment conducive to what he wishes to do. It should be a place and a time where there is reasonable quiet. There should be no near conversation that can be heard or that will distract. Lighting in the sanctum or room is of equal importance.



During the actual meditation lighting should be very dim or just candles used. Why? It is because bright light not only acts upon the eyes, even when the lids are closed, but also in some persons the sensory nerve endings seem to react to strong light. Consequently, such reaction disturbs the meditation.

Needless to say, you must also avoid any interruption by members of the family or friends during a meditation period. If contact is about to be made in meditation and someone enters and talks to you at just that moment, the contact is not only lost then but it might be impossible to resume it again for a considerable time.

The student needs to have the cooperation of her family for her studies and meditation. If this is not possible, then she at least must find some other place to perform the exercises and the meditation. You can sometimes have excellent success in meditation on a park bench beneath a tree in the surroundings of nature, and where there are no disturbances.

Many people think of mysticism as wholly abstract and idealistic with little application to the mundane everyday affairs. This opinion is not true. Mysticism does make a useful contribution to the practical side of life. However, it must be understood and properly applied.

[...]

How do we define mysticism? What is its meaning? Mysticism is the awakening of the self to a consciousness of a divine reality. The self for the first time becomes aware of cosmic beauty in contrast to its own finite imperfection. The self then attempts to emulate the divine beauty which it experiences. Mysticism is a final and personal experience.

Plotinus, the Neoplatonic philosopher, said that mysticism is “the marriage

between soul and the Divine” – in other words, the personal realization of unity with the Absolute, the One. The mystical experience consists of four elements. First is the ineffable. This means that the experience is difficult to explain – it is more of a feeling, just as difficult to explain as fine music. The second element of mysticism is the noetic quality. This means that the individual experiences a unique new knowledge which consists of an illumination of greater depth than the intellect can provide. The third element is transcendency. This is the inability of the individual to sustain the mystical experience for long. The memory of the experience diminishes with time. The fourth element is passivity. One finds that the self is completely passive during the experience. There is no emotional or mental turbulence at the time.

Mysticism is an experience, not just a theory. But it is an inner experience. To apply mysticism, one must first work upon the self and then objectify his experience. Mysticism provides the substance, the material upon which we cogitate and then take action. Mysticism denies that knowledge is limited just to the peripheral, or sense, impressions. The mystical principle of knowledge asserts that human beings are essentially divine and therefore capable of immediate communications with reality, the One.

It is important that we do not confuse mystical technique with application. There are various Eastern and Western techniques. The technique, whatever it may be, is merely a mechanism. It is not the final objective of mysticism. For analogy, there is an obvious difference between learning to use tools and constructing a building. One must relate the principle of mysticism to an understanding and a use of life.



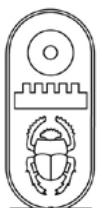
Meditation is one of the basic techniques of mysticism. But it also has a practical application, which we shall consider. The particular importance of meditation is its role in the discovery of the expansion of self. In other words, there is more to our conscious being than we ordinarily realize. Self is more than just one phase of consciousness. For example, electricity is not a phenomenon of a single voltage. Inspiration, insight, and new vistas of reality are the rewards of contact with other levels of consciousness. Some conceive of meditation as being an escape from reality. Meditation is not just a closing of a door to one kind of perception. Rather, it is entering into different chambers of the psyche.

One of the first great benefits derived from mysticism is a broad view of ontology, which concerns the nature of being. "Being" refers to absolute reality, the One, the Cosmos. Ontology is a basic study of metaphysics, but metaphysics approaches ontology only from the speculative and intellectual point of view. Mysticism,

however, makes ontology a personal experience.

In ontology, mysticism causes one to sense a union with all reality. One is no longer confused by various theological divisions of the Cosmos. Simply, there no longer exist such subdivisions of reality as heaven, hell, natural, supernatural, or the Absolute, or time and space. Nor does the mystic find so-called matter completely separate and apart from what is called the immaterial world.

The true mystic is also a pantheist. To him the Divine, the Spiritual Essence, pervades all things. Further, the laws by which the Divine functions or manifests are also divine. There can be no distinction between the essence and its laws of manifestation, just as a person's thoughts and deeds are related. Therefore, the pantheist sees divine manifestation in all the phenomena of nature. But he realizes that no one thing, whatever it may be, is completely representative of the Cosmic, the Divine. As Spinoza, the Dutch philosopher said, neither is the totality of



nature the whole of the Divine. This is true because the Divine is potential with being more than what already exists.

For this reason the mystical pantheist experiences her concept of God or the Divine in every natural phenomenon. She endeavors to understand nature. She seeks a personal intimacy with it, resulting in a harmony of the self. The mystical pantheist does not accept the old theological idea that humans alone have a spiritual essence. If the soul in human beings is an emanation of the Divine Consciousness, then all living things have soul, but with a lesser degree of manifestation. The consciousness of life is united, regardless of the form which the organism assumes.

Does such an abstract subject as mystical pantheism have practical value? Yes, because it opposes the many forms of superstition and ignorance of the past. It causes one to realize the brotherhood and sisterhood of the Cosmic Force pervading all things.

Another practical aspect of mysticism is the concept of equality which it expounds. Philosophically, the word equality can appear as a logical paradox, seemingly contradicting itself. For example, a thing which is equal in every respect to another thing loses its own separateness, for such equality would include equality with the other in time and space as well. Therefore, there would be no plurality, because just a singularity of conditions would exist.

From this point of view there is no absolute equality. There is only relative equality, that is, similarity. Mysticism shows that there is no absolute equality in humankind except in essence, and this essence is the Vital Life Force pervading all living things. People vary in their intellect, emotions, and awareness of self. The only equality which we should strive for is the

right to know ourselves. However, such a right carries an obligation that all people be able to think and express their thoughts. Only in this sense does mysticism accept the idea of equality.

Another practical application of mysticism is its understanding of value. The mystic knows that value is primarily a relative term. What one person may accept as value, another may not. Are there then no absolute values toward which all people should strive? The only absolute value is life, for all else depends upon it. Yet, even this value must be qualified. To merely live is not the highest attainment of humanity. Life can be both used and abused by people. Life force in its pure state is creative, not degenerative. One's personal value in life should then assume the same order. Each of us has talents, some of which are still dormant, yet to be awakened. They may be mechanical, artistic, or intellectual skills, each varying in its degree of development. It becomes our duty to give value to our life, by creating something worthy or assisting others who strive to do so. To neglect our creative ability, or to influence others to do so, is to place a wrong value upon life.

Mysticism provides techniques for learning one's personal value in life. Intuition, or insight, is one of these techniques. The old mystical phrase, the economy of life, instructs that people should not waste life. We should use it practically, that is, efficiently. We should idealize personal constructive creativity in some form.

We need not be a genius to add value to our life. A helpful suggestion, a comforting thought, prevention of an ethical wrong are all worthy values. If inspired through mystical study, these values are then examples of the practical application of mysticism.

SILENCE: INNER LEARNING THROUGH THE POWER OF SILENCE

*Jeanne Guesdon, SRC
Former Grand Master of the French Grand Lodge*

Silence, one of the most difficult things to achieve in our world today, was an important key to the Pythagorean Path, and to all of Mysticism. Former Grand Master Guesdon reminds us of its importance across the ages.

Before he would initiate a neophyte into the mysteries of his teachings, the philosopher, Pythagoras, would subject the candidate to various ordeals which were designed to strengthen the initiate's character and which would allow Pythagoras to judge him. Thus, newcomers amid the sages of Crotona listened but never asked questions. For months on end, they were subjected to the discipline of silence, so that when they were finally allowed to speak again they would do so only with circumspection and respect. They had learned inwardly through personal experience that silence is an almost divine power – the mother of all virtues.

Alas, why are we not still today under the genial authority of Pythagoras? The main trouble with today's world is the lack of silence. Not only is contemporary society literally poisoned by the tumult of machines (including talking ones), but also – and especially – it is saturated with

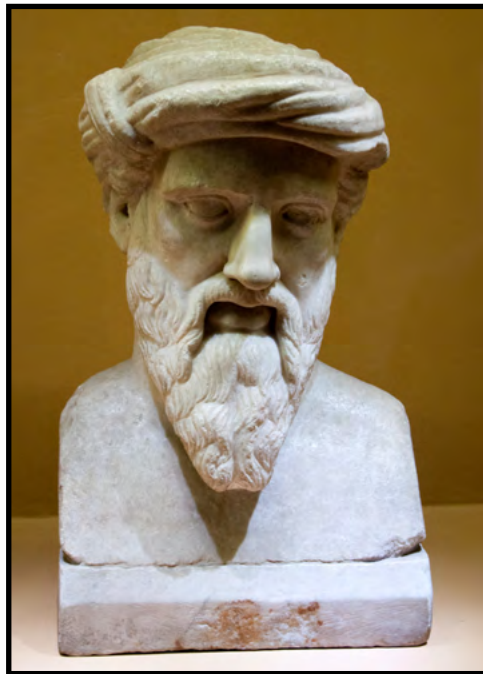
loud and empty words. It is a question of who will speak the loudest, who will make the most statements, and who will tell her story with the most trifling details.

How correct was Kierkegaard, the great Scandinavian thinker, when he wrote: "The world in its present state is sick! If I were a doctor and was asked for advice, I would answer: 'Be silent!'"

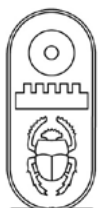
Yes, true Rosicrucians can be recognized by their oral temperance, among other virtues. They speak only sparingly, and the words they speak are rich in meaning. They practice the following advice from a Sufi teacher: "If the word you are going to speak is not more beautiful than silence, then do not say it!"

When we apply for initiation, we

must remain silent not only toward others but toward ourselves also. Let us understand this well. It is in silence that the Cosmic, the Divine, communicates with us. In order for us to hear Divinity's advice, to receive intuitive flashes, we must know how to silence the profane voice within. The Hebrew Scriptures teach this symbolically in the First Book of Kings (19:11-12), where the prophet Elijah



Pythagoras



is shown taking refuge in the desert and waiting for a message from the Divine:

“And he said, ‘Go forth and stand upon the mount before the Lord.’ And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still, small voice.”

Great truths are taught only through silence.

It is then that the Divine appeared to Elijah. In his famous treatise entitled *The Conference of Birds*, the mystic, Attar, expressed the same truth in a different way. “As long as they walked, they talked; but when they arrived, all talk ceased. There was neither guide nor traveler; even the road had ceased to exist.”

One of the greatest French mystics, Louis Claude de Saint-Martin, deserved to be named “the Unknown Silent One” by his disciples. More than anyone else, he exalted the virtue of silence. He wrote, “Great truths are taught only through silence.” Better yet, he made this remark which unfortunately applies so well to our times: “Is there a greater proof of human weakness than the multiplicity of our words?”

It is very true that silence is a real test to the one who, through habit or tendency, does not know how to observe it. Tradition relates that the ancients had made a divinity out of silence; male in Greece, where it was named Harpocrates, and female in Rome, where it was called Tacita – well named since it is derived from the Latin, *tacere*, which means “to be silent.” This demonstrates to what extent our ancestors had worshiped this virtue;

also, that the Romans had not considered gossip to be a foible of the fair sex.

As explained in this message, the discipline of silence is a power; it allows us to maintain within a vital influx that useless words waste away. Before you speak, try to evaluate if what you intend to say is worthwhile or if it can do some good and, especially, if it is not going to cause any harm. You will notice that the effort you exerted in repressing a useless word causes a reaction within, a struggle against temptation. Each victory shall give you new power. That is why it is wise to follow the Sufi’s advice, and if what you are about to say is not more beautiful than silence, then abstain from speaking.

Meditate upon this message; think about it often. It is hoped that it will help you to ascend one step higher on the ladder of spirituality.



Louis-Claude de Saint-Martin

AWAKENING THE HEART CENTER

Ilkka Laaksonen, FRC
General Administrator, Finnish Administration

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 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

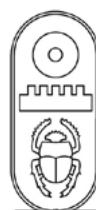
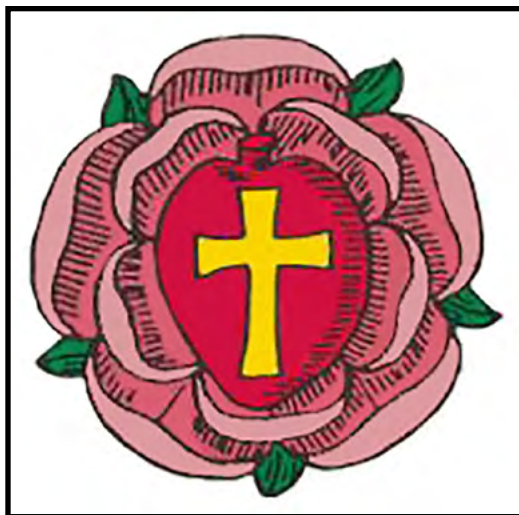
where the nutritive substances produced by food are found. Therefore, on the physiological level, the heart is the organ through which our entire being receives its "material" and "spiritual" vitality.

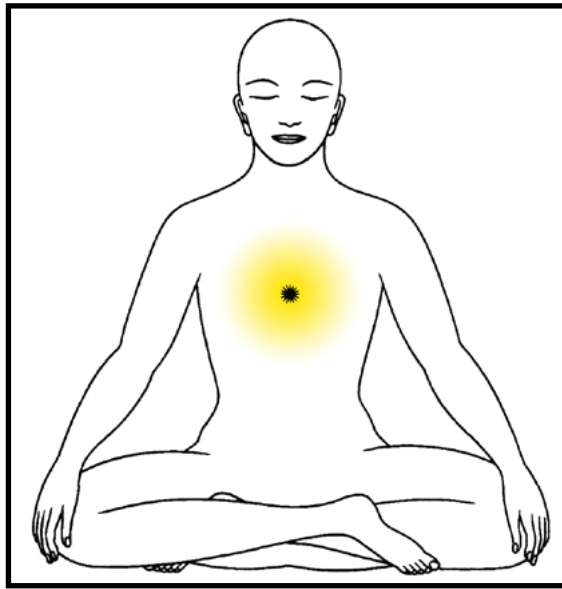
By definition, the heart center is the psychic counterpart of the heart. It is therefore located in

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 then exhale slowly and intone the vowel sound associated with the heart center.

We will do this seven times.

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!

LAUGHTER, AN ELEMENT FOR THE IMPROVEMENT OF HUMAN CONSCIOUSNESS

Iakovos Giannakopoulos, FRC
General Administrator, Greek Administration



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

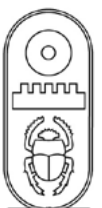
Today we will analyze the way laughter acts bodily, mentally, spiritually, and generally the way it acts in motivating us to develop our consciousness.

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 the body's muscular system.

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 the hormones that promote health, which are 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 are of good humor. In ancient Greece, laughter was considered a positive force. Lycurgus 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

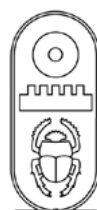
another angle and try to see the course of events with humor.

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 when 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.



MYSTICAL PRAYER

Michael Shaluly, FRC
Provincial Master, Traditional Martinist Order



My life has been guided by AMORC's teachings for over thirty-five years. The principles supported me when I started a company thirty years ago, and recently, as part of the company's community outreach, I became the Chairperson of our local Chamber of Commerce. This position helped us when we celebrated our firm's thirtieth anniversary, as we invited dignitaries from our state and community government, businesses from across the United States, and our sales force from around the world. I prepared brief comments for this event, inserting all the expected expressions of appreciation. But I also kept getting a strong impression that I tried to ignore, and that was to recite a morning prayer that I had used for years. I was introduced to this prayer at AMORC's Domain of Silence in Quebec more than a decade ago, where it greeted attendees each morning, recorded by the Grand Master. It was a wonderful way to start our day at the Domain, and it has remained with me since that time.

I tried to put the thought of reciting this prayer at our company event out of

my mind. I always strived to keep my mystical work private, and I had no idea how such a diverse crowd would react to a prayer. Would they think it was overly religious? Our national sales manager was an avowed atheist. Would this adversely affect his work? It would be safer to simply say, "Thank you!" But the impression kept coming back: "Use the prayer!"

Against my reasoning, I decided to heed that small voice. At the end of my acknowledgements, I mentioned how I recite a certain prayer each morning, and throughout the day for support, and that I hoped they could find strength in it as well. I asked them to bow their heads if they wished, and I began:

God of My Heart, in the silence of the day that dawns, I come to ask of you peace, wisdom, and strength. Today, may I look at the world with eyes filled with love. May I be patient, understanding, kind, and wise. May I see your children beyond appearances as you yourself see them, and therefore see only good in each one. Close my ears to slander; keep my tongue free of malicious words; may only thoughts of

blessings remain in my mind. May I be so kind and so joyous that all those who approach me feel your presence. Clothe me with your beauty, God of my Heart, that throughout this day, I may reveal you.

The result? Civic leaders, chamber members, our sales force, even the atheist, came to me afterwards and stated that they were inspired, and many asked for a written copy. It was entirely successful, and it set an inspiring tone for the remainder of the event.

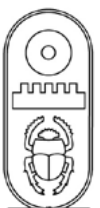
Several weeks later, my wife and I were attending an awards event in a neighboring town. We all stood and recited the pledge of allegiance, and then the emcee asked a local pastor to deliver an invocation. The pastor came to the microphone, asked everyone to bow their heads, and then began:

“God of my Heart, in the silence of the day that dawns...”

It was a wonderful moment, hearing the prayer that greeted us at the Domain so many years ago, and knowing it had now made its way into our community. Afterwards, the pastor thanked me for sharing the prayer with the person from whom he had gotten it, and that he, too, was sharing it with others. Again, others came to me and asked for a written copy.

So, how does that invisible, guiding, mystical influence make its way into our world? Perhaps by us heeding that small voice, and acting upon it with confidence. The world needs the goodness that comes from our hearts, and sharing that goodness in whatever form it might be will be welcomed by that same small voice in others.

**God of My Heart, in the silence of the day that dawns,
I come to ask of you peace, wisdom, and strength.
Today may I look at the world with eyes filled with love.
May I be patient, understanding, kind, and wise.
May I see your children beyond appearances,
as you yourself see them,
and therefore see only good in each one.
Close my ears to slander;
keep my tongue free of malicious words;
may only thoughts of blessings remain in my mind.
May I be so kind and so joyous
that all those who approach me feel your presence.
Clothe me with your beauty, God of my Heart,
that throughout this day, I may reveal you.
So Mote It Be!**





SERVICE

Preparing for Service:

“Take Back My Will” by Louis-Claude de Saint-Martin

“Imagination and Creativity” by H. Spencer Lewis, FRC

“Rosicrucianism and Stoicism” by Julie Scott, SRC

“Rosicrucian Invocation”

“Helpful Hints for the Rosicrucian Student on the Mystical Path”



Service on a Practical Level:

Many members have expressed their strong desire to be of service to others during the Coronavirus (COVID-19) pandemic.

There are many practical ways we can do that, including:

Check on your neighbors (while social distancing)

At 7 p.m. local time, open your windows or step outside and clap or shout to salute care workers and those carrying out essential roles who are risking their lives to help others. Many Rosicrucian members in these professions have expressed how deeply touched they are to be acknowledged in this way, especially by their fellow fratres and sorores.

Use our voices to advocate for individuals who need help

Support organizations that care for the vulnerable

Speak up against abuses against animals and the environment

Purchase essential items only

Review our daily actions to observe when we have contributed to Peace and Harmony and when we have not



Service on a Metaphysical Level:

Participate in the Council of Solace healing meditation - <https://www.rosicrucian.org/council-of-solace>

Visualize the manifestation of the ideals expressed in the Rosicrucian manifesto, the *Appellatio Fraternitatis Rosae Crucis* - <https://www.rosicrucian.org/appellatio-fraternitatis>

“The Rosicrucian Utopia” by Claudio Mazzucco, FRC

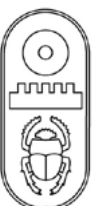
“Rosicrucian Plea for Spiritual Ecology”

“Reviewing our Acts” by Ralph M. Lewis, FRC

“The Appeal” by Julie Scott, SRC

“A Living Earth” by Irving Soderlund, FRC

“Rosicrucian Utopia”







TAKE BACK MY WILL

Take back my will, O Source of all, take back my will; for if I can suspend it one instant before You, the torrents of Your Life and Light, having nothing to resist them, shall pour impetuously within me. Help me to break down the woeful barriers that divide me from You; arm me against myself; triumph within me over all Your enemies and mine by subduing my will. O Eternal Principle of all joy and of all truth! When shall I be so renewed as no longer to be conscious of self, save in the permanent affection of Your exclusive and vivifying will? When shall every kind of privation appear to me a profit and an advantage, by preserving me from all bondage, and leaving me ample means to bind myself to the freedom of Your spirit and wisdom?

— Adapted from the prayers of
Louis-Claude de Saint-Martin



IMAGINATION AND CREATIVITY

H. Spencer Lewis, FRC

Imperator (1915 - 1939) and Co-Founder of the Rosicrucian Order, AMORC

Imagination is the one great creative power within the human body. It is that which has built cities, put bridges over rivers, covered the oceans with ships, and filled the air with airplanes. It has changed people's customs and habits, their clothing and food, their languages and ways of thinking. In fact, imagination is the keynote of human evolution...

The individual who lacks imagination or the use of it, or who has not permitted this unusual, divine faculty to develop, is bound by ancient traditions and customs, and is blind to the future in all of its creative stages. Such an individual can live only in the past, can have no foresight, and must therefore be lacking in ambition and creative desires.

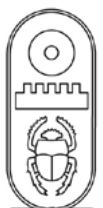
We have three ways by which new knowledge, new ideas, and new things may come into our lives and into the process of human evolution. The first of these is cosmic revelation, whereby attunement with the Universal Mind and with the divine consciousness gradually reveals to our consciousness the great wisdom that is timeless and deals with the past, the present, and the future. This wisdom inspires, instructs, guides, and leads us on. It teaches us the lessons that come through the errors of human existence, and fortifies us against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

The second great gift to us is that of imagination by which we may take the inspired and embryonic idea and develop, unfold, and reconstruct it mentally, in a mental world that knows no limitations. With this faculty we can build things

out of invisible material, intangible substances, and construct an immaterial and intangible edifice or an invisible and intangible nation. We can unfold in our minds the possible and impossible things alike. We can conceive of that which is beyond achievement today but possible of achievement tomorrow. The imagination is like the blueprints of the greatest architects who can plan and outline that which should be done without regard to cost, to time, or to surrounding conditions. With it we can surround our consciousness with the pictures of possible future achievements and hold these before us as the ideals toward which all our effort may be directed. Imagination is the light that leads us on, and it is the golden light that has led the movement of human evolution through all of the darkest ages.

The third great blessing is the power to create mentally. This is different from that of imagination, for with the person who develops the faculty of mentally creating, the plans and the designs conceived in her imagination are taken one by one and reconstructed not of intangible and invisible substances but of a very tangible essence, radiating from the human mind into space and materializing into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that the Divine used when conceiving the idea of a world for human beings and breathed forth from Divine Consciousness the power of the laws which set into motion that which was conceived in the Divine's imagination. Out of chaos and darkness came form and light, and the form of things was changed into great diversity of





nature. All living things were conceived and created in the same manner and ultimately human beings were created by the same great power.

And then to humankind was given this Divine power to continue the creation that the Divine had started. While people may imagine great things and hold them in their consciousness as an idea toward which to strive or dream about, to hope and pray for, the person who uses the mental creative faculty takes each imaginary picture of human conception and, by concentrating and focalizing the creative power of his being upon it, brings it into concrete, material manifestation.

The mystic knows only too well the value and danger, the goodness and the evil, that lies in the power of mentally creating. We know that if we hold in our minds a picture and give it the vibrations of living possibility, and if we prophetically proclaim that it is to be or will be, we bring it about; we create it in the world of actuality, by transferring it from the world of reality to material manifestation. We know that as each hour of the day passes, the things which we have held in our imagination and which we now allow to pass into the chamber of mental alchemy are likely to be crystallized immediately in earthly form.

We must, therefore, be pure minded. We must be pure and holy in our imaginary

concepts. We must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of our earthly imagination may take form there and grow and be born in the world of actuality.

Human evolution is the result of cosmic inspiration, human imagination, and divine mental creation, but when the center faculty of these three is lacking and imagination has not been permitted to develop, or is not used, the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future over which she may rise to see the grand perspective of valleys and plains beyond. There are no ships lying in port waiting to take the person from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best, and take them into the laboratory of your creative powers. Let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.

ROSICRUCIANISM AND STOICISM

*Grand Master Julie Scott, SRC
Grand Master of the English Grand Lodge for the Americas and
Secretary of the Supreme Grand Lodge of AMORC*

In the year 300 BCE, following a shipwreck in which he lost his fortune, Zeno, a merchant from Cyprus, founded Stoicism in Athens, Greece. Initially Stoicism included metaphysics, logic, and ethics, however the Romans, who embraced Stoicism centuries later, focused primarily on ethics and how to live a good and tranquil life. As we will see, Stoicism and Rosicrucianism have a lot in common.

Much of what is known about Roman Stoicism comes from the writings associated with Seneca, Epictetus, and Marcus Aurelius.

Seneca was a Roman dramatist, statesperson, and the tutor and then advisor to the Roman emperor Nero. He was born in the year 4 BCE and went through transition in the year 65 CE. A number of his writings survive to today. In them, Seneca discusses the questions that occupied him in a way that invites his readers to think about issues in their own lives. His writings are still very relevant today.

Epictetus lived from ca. 50 to 135 CE. He was born to a slave and was therefore a slave himself. One of his owners (a freed slave) allowed him to study philosophy, where he met the Stoic Musonius Rufus, who became his teacher and mentor. Later Epictetus's master granted him his freedom. When

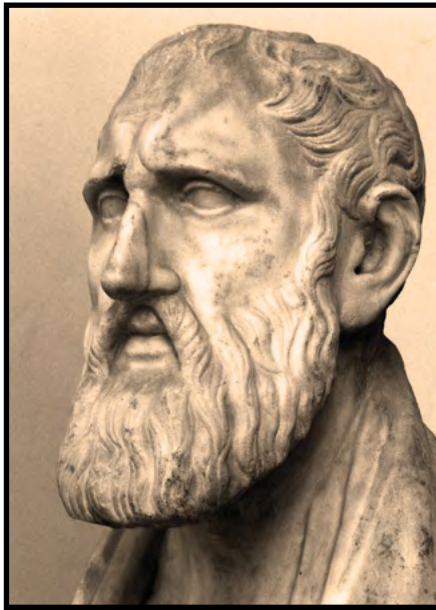
the Roman emperor Domitian banished all philosophers from Rome, Epictetus moved to Nicopolis, Greece, where he led his school of philosophy until his transition at the age of eighty-five. Epictetus probably did not write anything himself. His disciple, Arrian, an esteemed historian, military commander, and philosopher, transcribed excerpts of Epictetus's lectures in a book called *Discourses* and wrote the *Handbook*, which is a compendium of all of Epictetus's philosophical principles.

Marcus Aurelius was born in the year 121 and died in 180. He was from a prominent family but was not in line to be

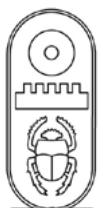
the Roman emperor. The Roman emperor Hadrian had no children so he adopted a man named Antonius, with the stipulation that Antonius would adopt Marcus, who would succeed him. Marcus was profoundly influenced by the work of Epictetus and was a devout Stoic. The book that is today called *Meditations* was actually Marcus's personal diary, published after his death.

What is Stoicism?

Some people believe that the goal of Stoicism is to not have any emotions, like a robot. However, the goal of Stoicism is not to suppress or stop experiencing emotions. It is to have few negative emotions and



Zeno



to spend less time wishing things were different and more time enjoying them.

The Stoic philosophers stressed that to be alive means to be open to the challenges that arise in our lives, including those that are no fault of our own, and that the attainment of happiness is a matter of ceasing to desire things we do not need to desire.

The four foundations of Stoic ethics will sound familiar to Rosicrucians and Martinists. They are: wisdom, strength, justice, and temperance. Wisdom is knowing how to make the best decision in all circumstances. Strength is having the courage to do that and to face unpleasantness. Justice is social justice or humanism – treating every human being with fairness and kindness. Temperance is self-control.

Similarities between Rosicrucianism and Stoicism

There are many similarities between Rosicrucianism and Stoicism. For example, the Roman Stoic Hierocles encouraged people to greet each other as *frater* or *soror* (brother or sister) as Rosicrucians do. He believed this helps to remind us that we are all part of one big family.

A number of people important in the Rosicrucian Tradition were very familiar with Stoicism or were practicing Stoics – Marsilio Ficino and Pico della Mirandola (the great Italian Renaissance Humanists who helped to perpetuate the ancient Mysteries), Giordano Bruno, Francis Bacon, and René Descartes.

Below are a few practices that Rosicrucianism and Stoicism have in common.

Choose a role model

Like the Rosicrucian teachings, Stoicism encourages us to choose a role

model. In the Fifth Temple Degree monographs we are introduced to some of the greatest sages of ancient Greece and are encouraged to attune with them. There are many individuals who were Stoics or were highly influenced by Stoicism who could serve as our role models, for example, U.S. President George Washington, psychiatrist and Holocaust survivor Victor Frankl, and South African President Nelson Mandela. Or we could choose Louis-Claude de Saint-Martin or H. Spencer Lewis.

We can call on these role models to help us throughout the day, in whatever situations arise.

Let's do that now. Choose your role model and ask her or him to stand with you throughout your day. Imagine a situation that has the potential to be challenging and see your role model right there with you, providing guidance and support.

Review your day

Like Rosicrucianism, Stoicism encourages people to review the day. Benjamin Franklin and the Pythagoreans also practiced this.

Seneca shared many examples of reviewing the day. When doing so, he wrote in the third person, in a way that anyone can relate to. For example, he wrote that Seneca was at an event where people made jokes at Seneca's expense and he did not just brush them off. He then assessed the situation. In this case, he concluded that Seneca should keep away from low company.

Try this yourself. Review something challenging that has happened recently, as dispassionately as possible and from a third person perspective. Then assess the situation, again from the perspective of the third person.

Some things are in our control and others not

The first lines of Epictetus's *Handbook* state: "Some things are in our control and others not. Things in our control are opinion, pursuit, desire, aversion, and, in a word, whatever are our own actions. Things not in our control are the body, property, reputation, authority, and, in one word, whatever are not our own actions."

This sounds a lot like the modern "Serenity Prayer":

God grant me the serenity to accept
the things I cannot change,
Courage to change the things I
can, and
Wisdom to know the difference.

When choosing what to focus our energy on, we can consider placing things we can control in one stack and the things that we cannot control in another stack. We will find that the stack with things we can control is much smaller than the one with the things we cannot control. Those things do not concern us. There is nothing we can do about them. It's helpful to remember that just because something affects us, doesn't mean that we have control over it.

Some modern Stoics suggest that there is a third stack for things that we have some control over, but not complete control. For example, if we are running a race, we can develop our muscles, build our endurance, eat right, and get plenty of rest, but we cannot guarantee that we will win the race. A Stoic's goal would be to run our best race possible, irrespective of who wins.

In the same way, we cannot guarantee that someone will love us. This is not within our control. It is within our control, however, to act in as loving a way as possible. Also, we cannot control whether or not we will get a promotion, however it is within our control to do our job as well as we are able.

This resonates with the Rosicrucian practice to bring the best of ourselves to every situation, something that we have control over.

Think of a situation now where you can apply this practice. For example, rather than trying to get someone to love us, imagine that we are as loving as possible to this person. The focus is on our actions, something we have control over.

Prescribe a character for yourself

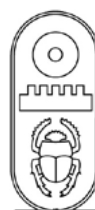
Rosicrucians are encouraged to visualize in the morning how we want the day ahead to go. Stoics would do this too, however they would also prepare for when things don't go as expected, in order to achieve a secondary goal in every situation – that is, to stay true to our values and character. Rosicrucians might call this living up to the Rosicrucian ideal.

Epictetus wrote that we should prescribe for ourselves a certain character when we are alone and keep our will aligned with it, no matter what we might encounter during the day.

Think about a situation that you expect to encounter that has the potential to be challenging. Perhaps you will be meeting with someone who doesn't fully support you. Visualize the meeting going well for everyone involved and then prepare yourself for something unpleasant to arise. Make your second goal be staying true to your values, behaving in the ideal way that you have prescribed for yourself.

Observe yourself

Marcus Aurelius's *Meditations* includes his personal observations. He asked himself what motivated his actions and how did they reflect his values. Were they governed by reason or by something else?– The soul of a child? A tyrant? A dumb ox? A wild beast?



Carl Jung may have referred to these aspects as our shadow sides. We're embarrassed to think that we may have acted like a child or a tyrant, however by acknowledging that this is indeed what happened, we can understand why we thought this was a good idea. We can understand what motivated our actions and in what way we thought acting this way reflected our values. When we shine light on and embrace our "dark side," it feels heard and no longer needs to act out.

Think about a recent situation in which you may not have been governed by reason. Who was in control at the time – The soul of a child? A tyrant? A dumb ox? A wild beast? (If you are having trouble coming up with an example, it may be helpful to imagine someone cutting you off in traffic.) Consider why you felt that you had to call upon this aspect of yourself rather than reason.

Justice

In Stoicism, justice is social justice, which correlates to Rosicrucian Humanism – meaning treating others with kindness and respect.

Marcus Aurelius was in many ways an amazing example of Stoic Justice. His morning meditation went like this: "Today I shall be meeting with interference, ingratitude, insolence, disloyalty, ill-will, and selfishness – all of them due to the offender's ignorance of what is good or evil." He focused on treating others with kindness

and respect, believing that their disloyalty, etc., was just due to ignorance.

Most of Marcus's nineteen-year reign was marked by conflict and war. Avidius Cassius, chief governor of the eastern provinces, claimed the title of emperor for himself. Of Marcus's eleven beloved children, eight died before he did. His only remaining son, the tyrant Commodus, schemed behind his back. Marcus wrote,

"The art of living is more like wrestling than dancing," yet he stayed committed to helping others.

Marcus worked to protect the weak, to make life less difficult for slaves, and to rear and educate poor children. He wrote that he didn't do this for acknowledgment or thanks. He helped others because it was the right thing to do. It was his duty and happiness was his reward.



Marcus Aurelius

See yourself acting for the good of others with no expectation of thanks or acknowledgment. Envision yourself being a Rosicrucian Humanist.

Stoicism also provides excellent guidance for other challenging situations.

Insults

Stoicism advises that when we feel insulted we should consider whether or not we respect the person who insulted us. If we don't respect the person, we shouldn't care what she thinks. If we do, then we should think about whether she might be right. We can also consider if she possibly doesn't have all the facts and would see things differently

if she had more information. We are also reminded that we are the ones who have perceived the comment or action as an insult. We can change our perception of what was said or done.

Anger

The Stoic philosophers also presented helpful techniques for dealing with anger. Marcus Aurelius wrote that we should remember that we too sometimes anger other people. We should also think about the impermanence of the world around us and notice that the things that anger us usually don't cause all that much harm. Seneca recommended that we fight our tendency to believe the worst about others.

Grief

Stoic philosophers acknowledged that grief is a normal emotion to feel when someone we love has passed on, however they recommended that we not extend our grief too long or allow it to incapacitate us. They also warned about "catching" grief from someone else.

The "Negative Visualization" described below helps us to prepare for being separated from those people we love. This can help to remove some of the shock when they do pass on and can inspire us to take full advantage of our relationships.

Seneca suggested that we remember that the person who went through transition would not want us to grieve for them forever, causing us to be unhappy.

Negative Visualization

Also, like the Rosicrucian teachings, Stoicism reminds people to not overvalue wealth or fame. One of my favorite Rosicrucian monographs, which is in the First Atrium, deals with the concept of property and possessions. It's thought-provoking to consider – what do we really possess when everything is a gift of the Divine?

Roman Stoics worshipped a goddess named Fortuna, who controlled fate. She was depicted holding a cornucopia, the symbol of abundance, in one hand, and in the other, a rudder, showing that she was steering the course of life. She also stood with one foot on a wheel, symbolizing the endless changes of life. The Stoics believed that everything we have is on loan to us from Fortuna and she can take it back at any time.

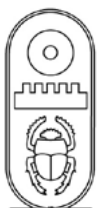


Fortuna

Stoics encouraged people to practice what is called the "Negative Visualization," to remind us of the impermanence of things. For example, if we feel proud or overly attached to the car that we just had to have, or the house that we saved for years to buy, or to our great looks, we should imagine not having that object or state. They are truly only on loan to us.

The goal of this exercise is to anticipate events that can cause us grief, thus softening the blows of life and helping us better appreciate what we do have.

Think of something now that you may be attached to (your car, your house, your



job) and imagine that it is no longer in your life.

The Negative Visualization can be extended to our loved ones. Many people are uncomfortable giving even one thought to the fact that someday we and our loved ones will no longer be together on the earthly plane, although this is obviously an inevitable fact of life. They, and we, are going to go through transition some day.

This seems to me to be one of the major causes of strife and war in the world. Many people are in such deep denial about death and have created such elaborate belief systems perpetuating that denial, that if anyone threatens to dismantle that belief system (their religion, materialism, or something else), they fight to the death to protect it.

Epictetus wrote that we must remind ourselves that we love a mortal and that nothing that we love is our very own.

Stoic philosophers suggested that we visualize our loved ones no longer being with us, again using the Negative Visualization. I have found this exercise to be extremely powerful. It made it crystal clear how I want to act with my loved ones. When we think about the day that we and our loved one will no longer be together, it creates great appreciation for the time that we do have together, in the present moment. This can also prevent feeling guilty after the person has passed on, as we would have fully engaged in our relationship with him or her. In my experience, this exercise created a new commitment to my closest relationships. This doesn't need to be done often, as we don't want to start clinging to our loved ones.

If you like, let's practice this now: Imagine that you and your most beloved one no longer walk together on the earthly plane.

Page 28

Julius Canus – my Stoic role model

A man named Julius Canus is one of the most inspiring philosophers for me. He was a Roman Stoic whom the tyrant Caligula condemned to death. When the Emperor announced his order, Canus calmly replied, "Thank you, excellent prince." After the required ten-day waiting period, a soldier came to get Canus for the execution. He was playing a board game at the time and instead of begging for mercy or running, Canus simply asked to be allowed to count the points in order to show that he was ahead in the game. Then, as his execution was about to take place, one of his friends asked him what he was thinking about. Canus replied that he was preparing himself to observe whether at the moment of death the soul is aware of leaving the body.

That is how I want to approach my Great Initiation.

Take a moment now to consider how you want to face your transition. See yourself in your final moments living out the values you have chosen to embrace, acting in harmony with the character that you have prescribed for yourself, living the Rosicrucian ideal.

So Mote It Be!

Bibliography

Marcus Aurelius, *Meditations*. <http://classics.mit.edu/Antoninus/meditations.html>, translated by George Long.

Elif Batuman, "How to Be a Stoic," *The New Yorker*, December 11, 2016.

Epictetus, *Epictetus: The Essential Writings*. 2011, Seedbox Press, New York.

William B. Irvine, *A Guide to the Good Life, The Ancient Art of Stoic Joy*. 2009, Oxford University Press, New York.

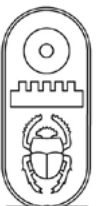
Massimo Pigliucci, *How to Be a Stoic, Using Ancient Philosophy to Live a Modern Life*. 2017, Basic Books, New York.

ModernStoicism.com

Lucius Annaeus Seneca, *Letters from a Stoic*. 2014, Enhanced Media, New York.

ROSICRUCIAN INVOCATION

God of my heart, God of my realization,
I know that You are at the origin of the universe,
nature, and humanity itself, but do not
know what You think and what You feel.
Since Your existence became plain to me, I have
been seeking to understand the laws by
which You manifest through the visible
and invisible planes of Creation.
Your light shines deep within me and
continually lights the way for my
consciousness on the path of Good.
Your life gives vitality to my body, and makes it
the temple that my soul has chosen to
bring its spiritual evolution to fruition.
Your love accounts for my existence, and wakens
in me the desire to love all people.
May You grant me the will to perfect myself in
thought, word, and deed, that I may
become an agent of Your wisdom in this world.
So Mote It Be!



HELPFUL HINTS FOR THE ROSICRUCIAN STUDENT ON THE MYSTICAL PATH

Times of Trial

When faced with stressful and difficult situations, particularly those that seem to go on endlessly, we are in the unique and treasured position of being able to accurately assess our advancement upon our personal path to self mastery. When times are good, surely that is not the time to do such an evaluation? Under stress, our discipline and training must be allowed to take over.

By meditating and attuning with the Cosmic on a daily basis, we are assured of a continuing inner development that goes on irrespective of the failures and hardships we may encounter. By regularly going into the silence of our inner self, we gain a mounting degree of attunement and harmony with the cosmic laws that rule our lives. It is in this way that we learn that certain laws are realities and that they are, in a sense requirements of our personal growth. Unpleasant though they may sometimes be, they cannot be brushed aside; but neither can we allow them to crush us under their weight.

Life is a school, necessary to our evolution as parts of a larger cosmic reality. If we emerge from this school unscathed by the fires of purification, or embittered by the ordeals which we encounter, we are in all likelihood failing at our chosen task of finding the greater light. If we, as Rosicrucian students, have diligently performed our meditation exercises and reached some degree of attunement, we must at all costs hold fast to those tenuous feelings of communion with our inner self.

It is at certain crucial times in our lives that we will need to tune in to those feelings, to tap into the wealth of knowledge, love,

and wisdom that they can offer. We will emerge from life's trials, bleeding but with our brows unbowed, scarred but with the knowledge that all is for a purpose, that Destiny is merciful to those who seek it out and attune regularly with Its will.

To be a Rosicrucian is not merely to be a member of the Order, to study in our sanctums once a week. To be a Rosicrucian is to live each day as if it were our last, to commune with the God of our Heart whenever we can take a few minutes to do so, to give of ourselves freely to the rest of humanity and especially to those who may just need a comforting word to help them through the day, to be a shining example of humanity's best and highest endeavors.

Let your life be one of service to others no matter what your present challenges. Live your life fully, with gusto and enthusiasm, with the knowledge that the God of your Heart is at your side always, ready to steady you and guide you if you will but allow It to do so. As each new tomorrow comes, filled with the promise of a rich new day, pray that you may feel that the yesterday you traded for today was worth the price you paid for this new day.

Today, we have grown a little older, a little wiser, a little more loving, more helpful, and more divine. May each of our tomorrows carry with it the same promise, so that gradually, as days unfold, the veil of understanding may be lifted from our sight and we may one day bask in the attainment of Cosmic Consciousness.

THE ROSICRUCIAN UTOPIA

Claudio Mazzuco, FRC

Imperator of the Rosicrucian Order, AMORC, 2019 - present

“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 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 the Divine:

Imagine a moment in time so remote that it cannot be described by the space-time 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 13.77 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 was 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 “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.

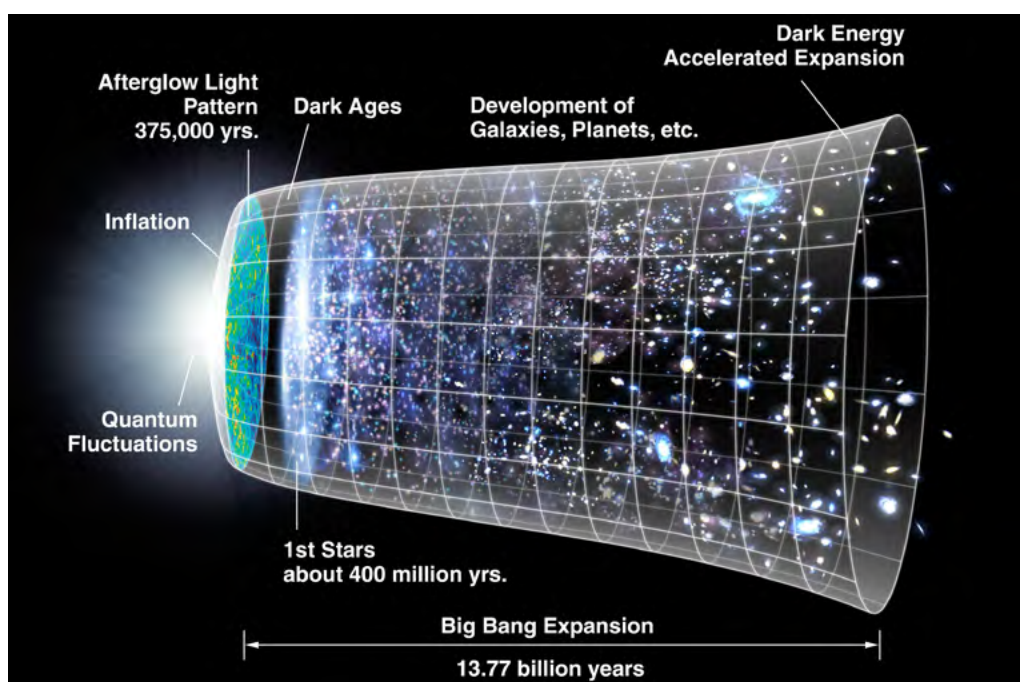
Matter cancels out antimatter, which itself was created in the very first instants

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 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 could be as many as two hundred billion of them in our visible universe, including our own Milky Way. But there could be more in the parts of the universe we cannot see, perhaps three hundred or even five hundred billion! Each of these galaxies could contain 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 light 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

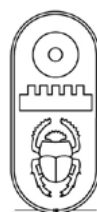
increasingly complex molecular structures finally manage to establish a structure able to feed and reproduce itself and, at the same time, react to external stimuli?

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, the Divine projected Itself as love, with the aim to know Its 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.

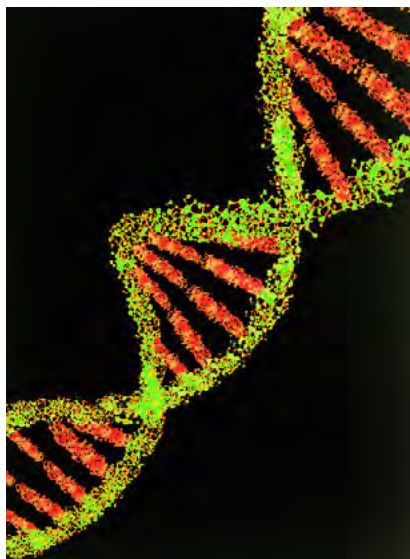
All of you have reached the portals of the Order by choice. No one forced you, you made this choice yourself to follow your inner call, the voice of your Inner Master.

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



Non-covalent hydrogen bonds between base pairs of the DNA-Double-Helix, visualized through an electron microscope.

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.

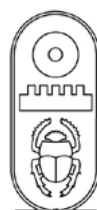
We've conquered outer space, the depths of the oceans, and the remotest lands and their people. We are now realizing that this journey has estranged us from the essential goal we are meant to reach. However, it was a necessary experience, and by virtue of the knowledge we've gathered, we now shall find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



ROSICRUCIAN PLEA FOR SPIRITUAL ECOLOGY

At this the beginning of the twenty-first century and the third millennium, at a time when our planet, and consequently the survival of humanity, is seriously threatened:

Let us remember

- that this Earth on which we live has existed for more than four billion years, and that humanity as we know it appeared here about three million years ago, and has put it in danger within less than a century.
- that two-thirds of our planet is covered by seas and oceans, that our own bodies are made up of 75 percent water, and that we could not survive without it.
- that forests are Earth's lungs, that they produce the oxygen we breathe, and that without them there would be no atmosphere, and therefore no life.
- that animals lived on our planet millions of years before humankind appeared, that the survival of humanity depends on them, and that they are intelligent and sensitive beings.
- that all of nature's kingdoms are mutually dependent and that there is neither space nor frontier between them, and that each of them, on different levels and in different forms, is endowed with consciousness.
- that Earth is surrounded by an electromagnetic aura resulting from its own natural energies, and that this aura, combined with the atmosphere, contributes to life.
- that the existence of our planet is not a matter of chance or a mere accident of time and place, but that it forms part of a Plan devised and put in place by that Universal Intelligence we call "God" or "the Divine."
- that Earth is not simply a planet that allows humans to exist, but that it is also the environment in which our souls may incarnate in order to carry our spiritual evolution through to its successful conclusion.
- that our planet is a masterpiece of Creation, that although it is not unique in the universe it is nonetheless a rare thing, and that it is a great privilege for humanity to be able to live here.
- that Earth does not belong to us, that it is here for us to live on during our lifetime, and that it represents the most precious of heritages for us to pass on to future generations.
- that we do not have any rights over our planet, simply the obligation to respect, preserve, and protect it. In a word, to love it.

Let us remember this, remind our children of it,
and let the following be our formula:

Terra humanitasque una sunt.

Earth and humanity are as one.

REVIEWING OUR ACTS

*Ralph M. Lewis, FRC
Imperator of the Rosicrucian Order, AMORC, 1939 - 1987*



The ancient philosopher Pythagoras advised the student-members of his community:

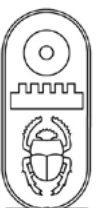
Never fall asleep after going to bed,
Until you have carefully considered
all your actions of the day:

Where have I gone amiss? What
have I done? What have I omitted
that I ought to have done?

Pythagoras's advice has much merit. Most of our daily activities consist of that which is essential, incidental, and inconsequential. It is obvious that the ideal activities should principally consist of the essential, that which is related to some purpose. In connection with each series of essential activities, there will be, of course, certain incidental ones. These latter

are more in the nature of preparation. The inconsequential are those acts that appear to have led nowhere. They are thoughtless and, in effect, have produced no worthy end, or have contributed only to our fatigue and irritation. These inconsequential acts waste energy and dissipate time.

Efficiency in living consists of organizing the day or the conscious hours so that they create intentional results. This type of planning need not be considered as dull and academic. By planned living one can designate time for recreation or relaxation or cultural improvement, as well as the necessary functions. When we do not prepare a program—mentally, at least—for each day, the fruits of that day become discouraging.



We seem to be, and perhaps are, both mentally and physically active and yet the essentials, the things needed to be accomplished, whether in work or play, become fewer and fewer. The inconsequential crowd the hours and finally one has the feeling of frustration. In fact, it is the unplanned day, the one that is not reviewed at night that most often causes anxiety and worry.

No matter how much we try to avoid facing the realities of our day's activities, we will, subjectively at least, have a realization of whether or not that day was worthwhile. If it was not what was expected, a sense of ill ease and restlessness develops that cannot be completely repressed. Worry and anxiety most often do not come from a frank appraisal of our circumstances but from trying to escape them.

In courageously reviewing a day and its problems, we often learn that a difficult situation has possibilities of improvement. This causes encouragement and is certainly a stimulation of morale. Further, an analysis of our affairs often isolates what we consider the distressing factor. It becomes focused in our mind. It has greater perspicuity. We can then more intelligently deal with it.

Duties Left Undone

How often we have heard someone say: "Everything seemed to go wrong today." Actually everything did not. An analysis and review would very often disclose the contributing factors to the day's failure, and all else would be shown to be either incidental or inconsequential. A review at night should more or less follow the sagacious words of Pythagoras. First, ask yourself what you had intended to achieve at the start of that day. If your work is

routine at your place of employment, what did you want to accomplish personally in the early morning hours or in the evening at home? Such would constitute your objective. To paraphrase Pythagoras, did you slip? What deeds or duty did you leave undone? Was the personal failure due to a wrong approach or perhaps to the interference of unanticipated events? Did you allow yourself to be diverted by inconsequential interests?

Anything is inconsequential if it is not related to the essential duty. It is true that there may be important interruptions, like the necessity of calling on a sick relative, which cause a postponement of our planned activities. All else, except such vital emergencies, even though they produce results themselves, are minor distractions.

Let us suppose one has, as the plan for a day or evening, the reading of a certain pamphlet containing information that could be well applied to the life of the individual. Such information would be considered essential. It might concern diet, the care of children, mixing a preservative paint, or many other things. At least in the mind of the individual it is essential. On the way to our favorite chair to do this essential reading, we observe that the handle on one of the inner doors of the room has become loose.

Instead of exercising our will and passing by this distraction, we allow ourselves to undertake the repair. In doing so, perhaps we encounter unexpected difficulties and eventually the whole evening is dissipated in this task. The door is repaired, that is true, and yet the act is inconsequential at the time. It was not necessary that the repair be made that



evening and it prevented the individual from achieving the first end in mind.

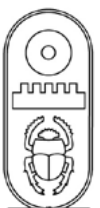
Three Efforts

It is the honest review of your daily activities that discloses these facts. Your mistakes, your wasted efforts, are glaringly revealed when “you have carefully considered all your actions of the day.” Seeking sleep immediately at night provides oblivion. It does not, however, correct the error of our ways. When once again we are conscious, we will know that we have failed, if we did, the day before and that is more irritating than if we had met the circumstances girded with understanding.

When a mistake is realized, it is natural that we should be discouraged. It has an effect on our morale. If, however, the essential that should have been accomplished was sufficiently desired,

it will still have considerable stimulus to encourage us to undertake it again. It is only when a mistake is made and we have no idea as to how it came about, that anxiety really develops. A review of what transpired before, at the time and after the mistake, lessens the possibility of its being a mystery. Further, once the nature of a mistake is known, we no longer dwell on it. We more often know that it lies within our province to avoid its happening again.

Trying to escape a review of the day's activities provides uncertainty that wrong things will not occur again. We feel helpless in our ignorance, and we worry as to future success. An intelligent survey of our acts is always to our advantage. Doubt and ignorance are the greatest causes of anxiety and worry, for they destroy self-confidence.



THE APPEAL

Julie Scott, SRC
Grand Master of the English Grand Lodge for the Americas and
Secretary of the Supreme Grand Lodge of AMORC

The text below is an excerpt from the discourse that Grand Master Julie Scott presented at the 2015 AMORC World Convention in San Jose, California.

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, killings 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 Imperator 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 Divinity 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:

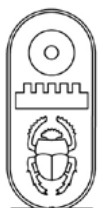
The real question we can and should ask ourselves on the subject the Divine is not, therefore, whether the Divine exists or not, but in what manner does the Divine intervene in the lives of human beings. In our view, the Divine does so to the extent to which we respect the laws through which the Divine 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 the Divine and the role the Divine 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,



Pythagoreans Celebrate Sunrise by Fyodor Bronnikov (1869).



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

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.

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.

You may drop your hands.

Now let us answer the call for protecting the environment.

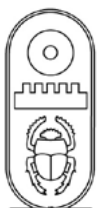
The *Appellatio* states:

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.

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.

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

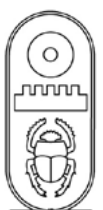
among individuals. At the other end of the scale, humanism is synonymous with tolerance, sharing, generosity, empathy – in a word: fraternity. It is based on the idea that all human beings are citizens of the world.

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!



A LIVING EARTH

*Irving Soderlund, FRC
Former Treasurer of the Supreme Grand Lodge of AMORC
and Grand Master of the Scandinavian Grand Lodge*

As students of our beloved Order, we become well acquainted with the four elements, their laws, and principles.

We learn how we ourselves are a manifestation of these four elements – earth, water, air, and fire – and that it is necessary for us to live in balance with their aspects. A condition for good health and a sound body is a life in total harmony on all planes. Nowadays we are, more than ever, interested in what we eat and drink and how this affects us. In reality this means that we strive for a good balance between the four elements in our body.

Let us now raise our eyes and look out on the world around us. Observing our Earth, we realize that we are looking upon another living creature, although of a different kind – a living creature also in need of a harmonious life through the balance between the four elements. We see a globe, a world that has lived through many convulsions, but following the laws and principles of creation itself, it has always continued its existence, lifting itself to an even higher level of evolution. Our world has seen many species of animals and plants manifest, develop, and disappear – perhaps preparing for the possibility of an even higher form of existence – all this in an endless chain of evolution.

After eons of time of an increasingly complex evolution, human beings at last came upon the scene, and as time went by they called themselves the “Crown of Creation.” As long as humans on Earth were few in number, Nature could carry their actions and activities, and the natural balance between the four elements could work undisturbed, according to the laws of ever-active evolution. But in our times something serious has happened. Humans learned through inventions and the extreme growth of new industries to manipulate that which Nature, once so carefully balanced, had built up.

The population of the world began to grow rapidly, and unsuspectingly we interfered with the chemistry of Nature, broke down and consumed its natural assets, and changed the ecological conditions without considering its internal balance that is so vulnerable and delicate.

When we, who study the laws and principles of Nature as seen from inner balance and harmony, look upon the things that happen in and with the world today, we know that it is alarming. We are neither able to determine nor judge when and where things go too far. But one thing we do know: If our own body were exposed to the same kinds of damage and unbalance – were it to become polluted, so to say – our health would soon weaken



and break down. Following the principle, “As below, so also above,” we understand that the world, our wonderful Earth, is ill – very ill.

Dear Fratres and. Sorores, we are not a political organization, and we are not environmental activists who demonstrate with placards, shouting in streets and squares. But with the insight given us through the Rosicrucian teachings about the necessary harmony needed for our daily social life to function, there comes a responsibility. The knowledge we receive through our studies about the Inner Life is accompanied by a deep understanding of the many levels of this Inner Life in the world around us, and I again refer to the Hermetic law that we know so well: “As below, so also above; as above, so also below.” This law implies a responsibility not only for our own lives, but also for all others who inhabit this planet of ours. We must also face the fact that Earth is also the planet where we will, again and again in the future, be reincarnated.

What Can We Do?

Those who follow the Path of the Mystics are blessed with an inner knowledge. But this wisdom is not won before we are able to use the knowledge – to the glory of the Divine and the benefit of humankind. So then, what can we as Rosicrucians do with this insight, other than not personally cause utter damage to our polluted air, not contaminate the water we are in touch with, not poison the Earth from which we harvest our food, or not use fire for destructive purposes?

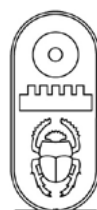
First of all, we should, as fratres and sorores of the Rose Cross, use the tremendous power of visualization and mentally try to influence those who are involved with environmental decisions. Visualize that they open their minds to a deeper understanding of polluted Nature’s needs – that the welfare of Nature is the

welfare of humankind. And we must never become tired and give up. In our daily social life, among family, friends, and colleagues, we must – with the vibration of positive, constructive thinking – infuse the desire to take responsibility, the desire to act, and above all, we must try to eliminate the prevalent feeling that what just one person thinks or does can’t make a difference. Every single step we take in the right direction, we take for the whole of humankind.

Fratres and Sorores, maybe we are the “Crown of Creation,” but the power that this implies – to think, feel, and act as we wish, and to be conscious of our own existence – can lead us as well to consume, thereby destroying our fragile and finite Nature instead of using it with respect and understanding. Because as we give, we shall also receive; what we take, we must somehow pay back; and we stand on the threshold where Nature soon does not have any more to give if we don’t begin to balance the account. We must also be aware of the fact that the knowledge and understanding of our Inner Life, our Inner World, its harmony and balance that we learn through our studies, is not shared with the majority. Therefore, our important task is to spread our Light of Wisdom – spread insight and understanding to those who wander in the darkness of ignorance.

May we, as Rosicrucians, be even more active in spreading Light where darkness prevails, and providing knowledge of the true meaning behind everything where ignorance is humanity’s daily guide. May we be sincere workers for a peaceful, harmonious, and loving future where we indeed will see coming generations live in Peace, Light, and Love, and where the four elements are purified and in balance both within human beings and in Nature.

So Mote it Be!



ROSICRUCIAN UTOPIA

God of all beings, God of all life,
In the humanity we are dreaming of:
Politicians are profoundly humanitarian and
strive to serve the common good;
Economists manage state finances with
discernment and in the interest of all;
Scientists are spiritualistic and seek their
inspiration in the Book of Nature;
Artists are inspired and express the beauty and
purity of the Divine Plan in their works;
Physicians are motivated by love for their fellow beings
and treat both the soul and the body;
Misery and poverty have vanished, for everyone
has what he or she needs to live happily;
Work is not regarded as a chore, but as a source
of growth and well-being;
Nature is considered to be the most beautiful
temple of all, and animals are considered
to be our brothers and sisters on the path of evolution;
A World Government composed of the leaders
of all nations, working in the interest of
humanity, has come into existence;
Spirituality is an ideal and a way of life that
springs forth from a Universal Religion,
founded more upon the knowledge of
divine laws than upon the belief in God;
Human relations are founded upon love, friendship, and fraternity,
so that
the whole world lives in peace and harmony.
So Mote It Be!

Official Magazine of the Worldwide Rosicrucian Order ®

© 2020 Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis. All Rights Reserved.

This publication is provided for your personal, private use only, on an "as is" basis, without warranty, and may not be used for any commercial purpose. No part of this publication may be reproduced, distributed, displayed, or transmitted in any form or by any means, including electronic, without the express written permission of the Supreme Grand Lodge.

ROSICRUCIAN DIGEST (ISSN #0035-8339) is published two times per year by the Grand Lodge of the English Language Jurisdiction of the AMORC at 1342 Naglee Avenue, San Jose CA 95126.