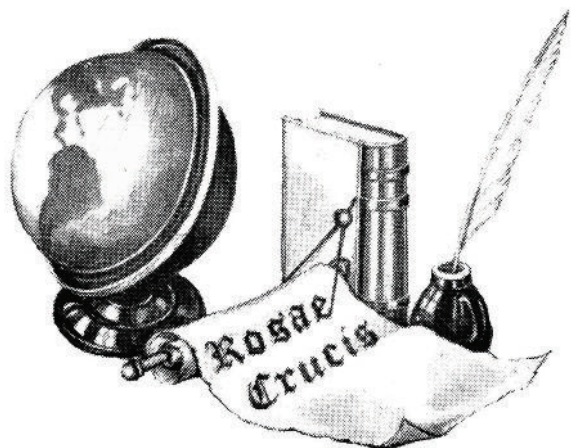
The background is a vibrant cosmic scene. At the top left, a large, cratered planet (resembling Mars) is partially visible. In the center, a pair of hands is shown from the bottom, palms facing each other, holding a small, glowing Earth. The hands are illuminated from below, creating a bright, golden light that radiates upwards. The background is filled with a rich red and orange nebula, interspersed with numerous stars and smaller celestial bodies. The overall atmosphere is one of hope and divine light.

**LIBER
LUCIS**
BOOK OF LIGHT





The mystic, especially the Rosicrucian, has a clear and precise understanding of what 'Inner Light' means. For them, it means the development of illumination, of inner divine wisdom that guides, directs, and informs one through inspirations. This Inner Light answers our questions when, in one's Sanctum, one's church, one's mosque, one's synagogue, or one's temple, we harmonize with the surrounding spiritual atmosphere.

- ARCHIVES OF THE ROSICRUCIAN ORDER





Antiquus Mysticusque Ordo Rosae Crucis

LIBER LUCIS

Sealed 20 August 2023



Released for publication

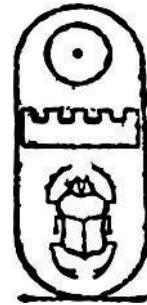
Solstice – 22 December 2023

R+C Year 3376, Sun in Capricorn

Copyright ©2023 by the Supreme Grand Lodge
of the Ancient and Mystical Order Rosae Crucis

All rights reserved. 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 of the
Ancient and Mystical Order Rosae Crucis. 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.

R+C 3376 Festival of Light
First Edition



www.amorc.org



All religions, all singing one song. The differences are just illusion and vanity. Sunlight looks a little different on this wall than it does on that wall, and a lot different on this other one, but it is still one light.

- JALĀL AD-DĪN RUMI

But thus, you see we maintain a trade, not for gold, silver, or jewels, nor for silks, nor for spices, nor any other commodity of matter; but only for God's first creature [manifestation], which was light; to have light, I say, of the growth of all parts of the world.

- SIR FRANCIS BACON

We cannot live in a world that is not our own, in a world that is interpreted for us by others. An interpreted world is not a home. Part of the terror is to take back our own listening, to use our own voice, to see our own light.

- HILDEGARD OF BINGEN

Tao produces unity. Unity splits into two. Two gives birth to three. Three produces everything. Everything carries Yin and embraces Yang [the Light]. Yin and Yang work together to make harmony.

- TAO TE CHING

Blessed are You, Lord, our God, King of the universe, who forms Light and creates darkness, who makes peace and creates all things... Blessed are You, Lord, who forms Light.

- YOTZER OHR

The necessary truths of the intellect became once more accepted as I regained confidence in their certain and trustworthy character. This did not come about by systematic demonstration or marshalled argument, but by a Light which God most high cast into my breast.

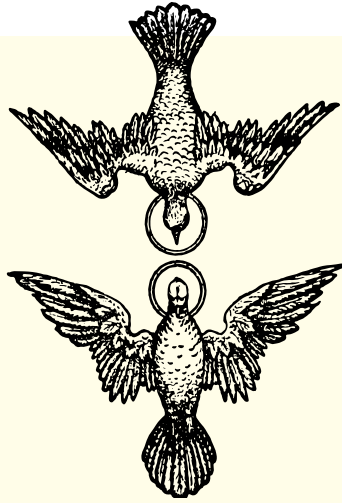
- AL-GHAZÂLÎ

They call him Indra, Mitra, Varuna, Agni or the heavenly sunbird Garutmat. The seers call in many ways that which is One; they speak of Agni, Yama, Mātariśvan.

- ṚGVEDA SAMHITĀ

I, in very truth, am a shining one and a dweller in light, who hath been created. Who hath come into being from the body of the God. I am one of the shining ones, who dwells in light.

-PAPYRUS OF ANI



The Story of Light

Throughout human history, peoples of different origins have perceived a connection with something ineffable, omnific, great, that is the source of the primordial light of the cosmos, giving impetus to the emergence of planetary life and compelling all life towards its highest expression and refinement: love.

Many have been the names associated with it. It shines in human minds and takes up residence in their hearts.

Divine intelligence expresses itself through its eternal laws, which can be collectively named as ‘the Cosmic’, through which all incarnate souls can appreciate life on the visible plane. Shining through these laws is the Universal Soul that pervades all. As a part of God’s [divine] will and wisdom, it organizes matter to substantiate bodies that can be infused with the breath of life. Thus, the indeterminate Cosmic substance is

articulated into particles, which are structured into atoms and molecules, which then form the mineral, vegetable, and animal kingdoms through which consciousness can arise and articulate itself.

Light is Oneness, filtered by the individual consciousness into concepts and perceptions. The Universal Soul shines into the minds of all and ignites in the hearts of those who feel deeply inspired to be unconditional servants of Cosmic wisdom to guide humanity from the apparent darkness arising from divine remoteness to the sweet, enveloping Light of God's love.

Rosicrucians, in defining the creative supreme intelligence of the universe, use the expression 'God of our Heart, God of our Understanding', because for each and every mind there is an individualised concept of divinity, and the degree of knowing the Supreme Being is therefore not the same for all. The treasured, sacred fire – depicted in mystery schools and religious sects – has been passed down through the web of time, moving the hearts of countless beings who have rendered humble service to humanity through offering support of a material, cultural, and spiritual nature.

Entire libraries have been written in an attempt to express the inexpressible, the ineffable voice of the 'Most High'. The eternal yearning for the Cosmic Source is reflected in the writings of that never-ending book to which each being contributes his or her own life experience: the *Liber Lucis*, or the Book of Light.



Contents

The Story of Light	6
Introduction	11
Part 1 - Reverence, Cultivation, and Guardianship of the Light	22
<i>Reflections on Nature, Art, and the Earth</i>	
• Cosmogenesis and the First Light	23
• Universal Soul and Humanity	25
• Mystic Cultivators of the Light	29
• The Beautiful Unity	31
• Co-creativity Between Humanity and the Light	34
• Expression of the Human Soul and the Universal Soul	36
• Culture as the Veneration of the Light	39
• The Cultivation of the Light	40
• Connecting with the Light of Eternity	44
• Perception of Eternity in Everyday Life	47
• Standing at Peace with the Imagination of Eternity	48
• Guardians of the Sacred Flame	52
• Igniting the Inner Flame	54
• Bearers of Divine Light	55
• The Deep Significance of Fire	56
• The Feminine Quality of Guardianship	58
• The Mystic's Flame	58
• A Watershed Moment	59
• Mystical Consciousness and the Wellness of Our Earth	61
• A Call for a Language of Spiritual Ecology	63
• A Jewel in the Cosmos	64
• Earth as a Backdrop for Spiritual Evolution	66
• Awareness of Three Cosmic Energies	69
Part 2 - The Rose Cross Appeal and the Fraternity	71
<i>Mystical Expression of the Order of the Rose Cross</i>	
• The Light of the Invisible Order	72
• Announcing the Light of the Rosy Cross	73
• Sharing the Light	74
• The Primordial Tradition	76
• From Magic to Mysticism	77
• The Mystical Approach	78
• From the Elite to the Inclusive	80
• A Call to Humanity to Share the Divine Light	82
• Fraternity	83

• Ongoing Service to Humanity	84
• Mystical Fraternity	85
• Universal Human Community	87
• Rosicrucian Teachings Today	87
• Ritual Study as a Way of Life	89
• Initiation through Ritual	90
• Whisperings from the Universal Soul	95

Part 3 - Tradition, Technology, and the Human Soul 105

Finding the Light in a World of Information Technology

• The Invisible Constitution of the Human Being	106
• Beings of Light – An Ancient Egyptian Viewpoint	107
• Impediments to the Light	109
• The Light of Tradition	110
• Tradition and Technology – A Reunion?	112
• The Destructive Ills of Technology	113
• The Supersurveillance Monster, IT	116
• A Plea for the Ethical Use of Technology	117
• Ancient Technology and the Wisdom of Tradition	120
• The Higher Use of Technology	125
• Universal Soul and Collaboration: Agents for Ethical AI	130
• The Primacy of Ethical Considerations in the Dev. of AI	133
• An Artificial World in the Palm of Your Hand	133
• The Counterbalance of Daily Spiritual Practices	139
• Deeper Knowledge	141
• The Concept of Artificial Soul	144
• Protection from Dangers to the Light of Humanity	145
• Nobility and Purpose of the Light in the Use of AI	148
• Inner Nature, Cosmic Nature, and the Natural World	149
• The Merging of Holistic Education and Science	150
• From Competition to Cooperation	151
• The Conquest of Time	154
• Citizens of the World – A New Paradigm?	155
• Living Harmoniously	158
• The Enduring Light of the Rosicrucian Tradition	160

Final Thoughts 162

The Continuous Search for Divine Purpose: What makes us truly human?

Closing 166

'A Meeting...' – *THE LIBER LUCIS DRAMA*



The Rosicrucians are the successors of the Hindu Brahmin colleges, the Egyptians, the Eupolmidae of Eleusis, the Mysteries of Samothrace, the Magi of Persia, the Gymnosophists of Ethiopia, the Pythagoreans and the Arabs.

FROM *SILENTIUM POST CLAMORES* BY MICHAEL MAIER, 1617.

Introduction

This Book of Light, the *Liber Lucis*, commemorates 400 years since announcements were made by Rosicrucians on the walls of Paris in August 1623. Two small posters appeared, announcing the ‘visible and invisible’ presence of the Rosicrucians. This drew the attention of those who felt an inner calling to follow in the footsteps of the Rosicrucian philosophers.

The announcement was perhaps like a silent ember gently falling into the hearts of all those seekers ready to receive the gentle Light of the mystical ideals of the Rosicrucian Path, kindling a sacred flame of aspiration for a better world, based on a deeper understanding of universal principles.

However, the visible voice of the Rosicrucian brethren likely offended those ridged with religious dogmas, especially those people beset with creating wars. So deep was the chasm of the religious crisis sweeping Europe at that time that nothing seemed to bridge the inner pestilence of destructive divides amongst people.

Light has always been associated with our divine nature, with godliness, and with all that we make sacred in our world. It has become affiliated with a sense of the sublime benevolence of divinity and, by extension, is a representative of the highest good. In many ancient temples a sacred fire burned permanently in a sanctuary,

often in the darkness, where it symbolized a Divine Fire that is the source of Divine Light. This Light of a supreme deity was to be deeply revered, and its mysterious activities were a source of profound awe.

Mystics have given various names to the Light in their inner voice of prayer and meditations. It is considered to be the means by which their soul is illumined. They search to perceive the Divine Light in all creation, in its expressions in both the visible and the invisible realms. Seeking to be instruments of its transmission in the world, they attune with many aspects of the Divine Light working through their soul, such as creative imagination, inspiration, and intuition. Mystics hope to be increasingly united with the omniscient, omnipotent, and omnipresent source of the Divine Light – the supreme divinity that AMORC Rosicrucian students call the ‘God of their Heart’ or the ‘God of their Realization’.

The deeply personal way in which each person understands their relationship with the divine means that the pathway towards increasingly refined spiritual experience is unique to each. Higher knowledge of Cosmic laws can be found by attuning with the majestic wisdom of the God of one’s Heart that flows into each soul. Expressions of the Divine Light can be found in each mystic’s thoughts, words, and actions, adding to all that is made sacred on our Earth. Thus, students of mystical wisdom, as they progress along their chosen path, come to increasingly understand that each of us is a vehicle for the expression of this Divine Light.

The Rosicrucian mystical pathway is a route towards this Illumination and the eventual attainment of the state that mystics aspire to most, namely, Peace Profound. ‘Peace Profound’ is the term for the deep peace that is generated through working to achieve complete harmony with the universe. The goal of our spiritual evolution is to reach this state through the constant elevation of our consciousness.

Rosicrucian mystics do not seek to hide away, meditating in a temple or a cave for years in solitude, and they do not seek guidance to the Light through gurus. Instead, the pathway towards Illumination is found through coming to know the wisdom that resides within us. This wisdom becomes increasingly developed through our efforts and struggles in engaging with the everyday world. Actively engaging in resolving challenges and struggles has a direct relationship with developing the power of the Light within. By giving time to their private devotions, Rosicrucian mystics seek the Light in the mystical silence and share it in all that they do in the world.

This Book

In creating this book, the work of an international collegiate of the Rosicrucian Order AMORC has come together, seeking to connect different facets of mystical and creative thought and bringing together various modes of reflection. Furthermore, throughout this book you will find pages containing invocations, dramatic allegory (from the *Liber Lucis* allegorical drama), quotations, and prayers

that aim to give pause for mystical communication to arise. The inner language of our spiritual nature cannot easily be conveyed in ordinary mundane language.

Liber Lucis is an appeal to restore the Light where it is lost in our unknowingness or in the shadows of life's confusions. We hope that this Book of Light will inspire seekers to come forth into the Light of their own inner wisdom, to reflect mystically upon the challenges of life.

We return now to the event that we spoke of in the beginning of this section, namely, the announcement in Paris in 1623. To know the outer historical knowledge of this moment in history is one aspect, but to imagine the atmosphere created by it is another. We might ask: what has been grown in the stream of Rosicrucian Traditional wisdom, like a river of light, from that event? Can those on the Rosicrucian Path, or anyone who is interested in it, still feel the effects today from that call of the brethren of the Rosy Cross in 1623? Can we sense its influence on the contemporary world?

Historically speaking, a number of philosophers associated with the Rosicrucian Tradition are known to have come together and to have been actively collaborating in 1623, continuing the wellspring of Rosicrucian philosophy that emerged from earlier publications. Three printed manifestoes had been issued, commencing seven years prior to the placement of the posters in Paris. Previously, the fraternity had made itself known in England and in France in 1614,

through the publication of the *Fama Fraternitatis Rosae Crucis*, followed by another two manifestoes, the *Confessio Fraternitatis Rosae Crucis* and the *Chymical Wedding of Christian Rosenkreuz*.

Who were some of these Rosicrucian philosophers active in 1623? One of them was Jan Amos Komenský (Comenius), who became heralded in the 20th century by the United Nations for his aspiration to a future universal education. Comenius was only 21 years old in 1623. This Czech mystic was the author of the *Via Lucis*, The Way of Light, which he proposed to a group of scholars in an effort to establish a College of Light (a broad community of scholars who share the same foundation of knowledge). Comenius felt that we must learn from Nature, ‘God’s second textbook’, to unify knowledge with Universal Love and create a ‘universal knowledge’ so that we can all live in harmony and establish a peaceful world.

Another of these Rosicrucian philosophers was René Descartes, who returned to Paris in 1623 and is flagged by some historians of esoteric literature as the most likely candidate for the placing of the placards on the walls of Paris. He was 27 years old and entering some of his most fruitful years as a creative mathematician and as an important scientific thinker. Johann Valentin Andreae, also one of the Rosicrucian philosophers, became known to historians for his part in the earlier Rosicrucian manifestoes. He was 36 years old in 1623 and had just finished studying in Tübingen, which at that time had one of the most influential universities in Europe.

Sir Francis Bacon, believed to have been Emperor of the Order during the time of King James I, was residing in Verulam House in Britain in 1623. At that time, he was restricted from public life by the king and was passing his days in quiet reflection and writing. Three years later he would cross ‘the great threshold of initiation into the spiritual realms’ at the ‘transition of his life’, leaving a manuscript titled ‘A Work Unfinished’, which was tucked into the back of a much bigger book, called *Sylva Sylvarum* (‘Forest of Materials’). This work, published posthumously as *The New Atlantis*, was likely to have been highly influential in the Rosicrucian movement.

Some of the descendants of those who were in Rosicrucian circles in Germany in 1623 left Europe in 1693 for America, on the ship the *Sarah Maria*, to begin taking Rosicrucian knowledge to the new world.

This is just a brief glimpse of the circles of Rosicrucian philosophers and their Rosicrucian activities at that time. As shown above, many were young and just beginning their journey in philosophical, scientific, and artistic life. We can imagine them as being full of energy for achieving their Rosicrucian aspirations and bringing about changes for the betterment of humanity. In that year, an auspicious conjunction of Jupiter and Saturn occurred, adding to the atmosphere of it being a significant moment of Cosmic alignment in which perhaps the announcement of the Rosicrucian brethren was deliberately timed.

The exchange of the Divine Light between the Rosicrucian community and the world has grown enormously since the 17th century. Expressions of the Rosicrucian Order's teachings in the world, through thousands of Rosicrucian students today, cultivate the Light in many varied ways.

Today's world has become increasingly complex through the proliferation of information technology, bringing new material for mystics to observe. It raises increasingly important ethical questions that cannot be dismissed. Rosicrucian students are never idle in wishing to observe and analyze new phenomena and in seeking to restore the Light in any situation that may be causing harm.

Rosicrucians seek to address contemporary questions about the wellness of the Earth, or artificial intelligence, or the moral use of information technology. They are eager to look at problems holistically and inclusively, even universally. Yet there is always a deeply unique and personal calling for inspiration regarding these topics, received as new wisdom through the 'God of their Hearts'. By bringing together new contemporary questions with age-old universal principles they are able to better respond to the problems of the world.

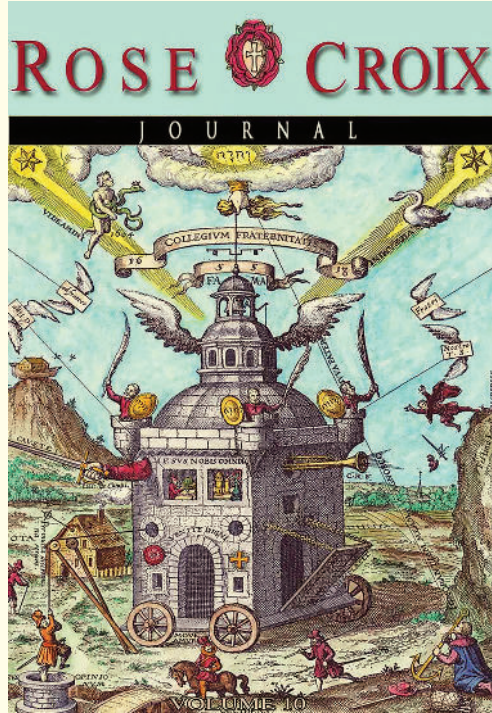
The teachings of today's Rosicrucian Order help ensure that the Divine Light can be drawn upon through rational and personal pathways of mysticism. Such an education continues to cultivate the awareness of Divine Light in illuminating our reasoning regarding everyday matters of existence.

In this book, the story of Light is recounted in three parts and themes, starting with how we can cultivate, have reverence for, and protect the Divine Light. In the first part, the nature of the Light is reflected upon through the natural world, the artistic process, and our relationship with the Earth. To explore this area in those terms, the work of the Rosicrucian mystic Nicholas Roerich is drawn upon.

In the second part of the book, the Story of Light is recounted through the ‘Rose Cross appeal’ to humanity and the works of the fraternity. This part aims to articulate the journey of the Light of mystical ideals through the mystical expressions of the Order of the Rosy Cross.

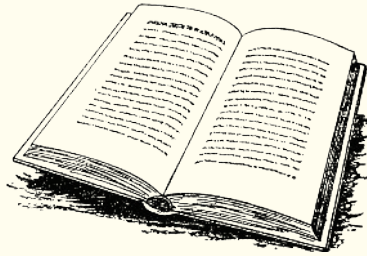
In the third part, there is provision for reflection on concerns about the rapidly developing effects of technology on human consciousness. In the face of evolving artificial intelligence, we must face the question: What makes us truly human? The reader will have to develop their own perspective and understanding as to where the Light may appear in the future, for we often find ourselves in a world deeply divided and frequently troubled.

Liber Lucis aims to be a narrative guide for calling upon each individual to create their own manifesto, their own personal declaration to themselves, about how they are going to contribute to, restore, share, and protect the Light of their spiritual nature and that of others.



*The Temple of the Rose Cross
-Teophilus Schweighardt Constantiens,
1618, on the cover of The Rose Croix
Journal, Vol 10.*

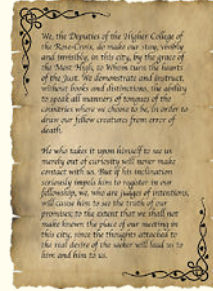
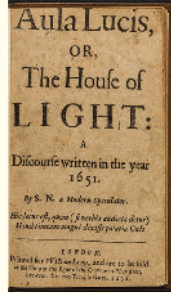




Those true of heart, by pristine inspiration and with deep love for the mysteries contained in our noble symbol, the Rosy Cross, continued to work in the service of the Divine Light, with eternity's gaze, across manifold fields of the advancement of learning. As they toiled in their outer exchanges with the world around them, through dedication to observation of the laws of the universe, to bring peace and solace to those suffering, more and more pages were added to the collective Book of Light of the wisdom of the brethren.

-LIBER LUCIS DRAMA





Light originally had no other birth than manifestation, for it was not made but discovered. It is properly the life of everything, and it is that which acts in all particulars; but the communion thereof with First Matter was celebrated by a general contract before any particulars were made.

-THOMAS VAUGHAN, AULA LUCIS, 1651

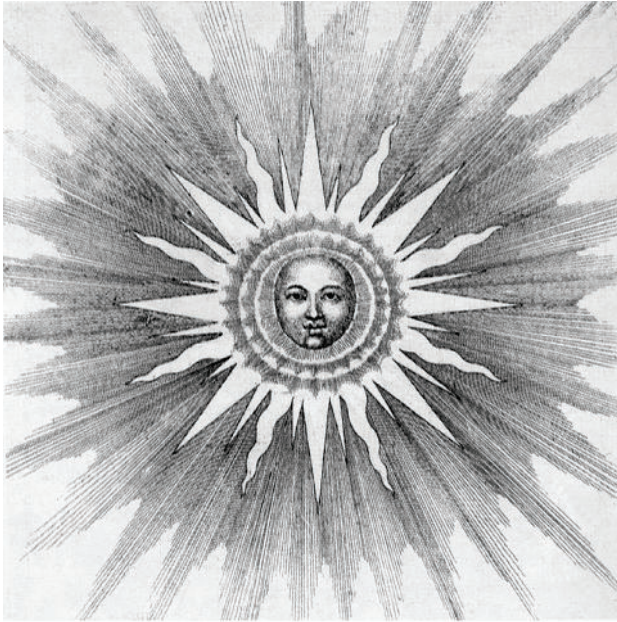
Via Lucis, Vestigata et Vestiganda, *'The Way of Light'*, 1641, published 1668, Jan Amos Comenius (left); Aula Lucis, *'The House of Light'*, 1651, Thomas Vaughan (centre); 1623 Paris poster cited in Rosicrucian Digest - *'Discovering the Rosicrucian Path'* [Vol.97, No. 1 2019] (right).



PART 1

Reverence, Cultivation, and Protection of the Light

Nature, Art, and the Earth



Cosmogenesis and the First Light

Most cosmologists currently propose that the universe began as a Big Bang, out of a state of high temperatures, density and dark matter containing an abundance of light elements, around 13.8 billion years ago. Prior existence to this state was an unfathomable state of existence, a point of singular unity of no space and no time, a state of unchangeable, unalterable existence – essentially a dark, mysterious ‘something’ – containing the possibility of luminance, luminosity, and illumination (the luminous) coming into being.

Some Rosicrucian mystics have alluded to the original Light as being in the Opus Magnum, or unmanifest darkness, containing a potential to become all things that exist or ever will exist. A whole line of philosophers, from ancient Greece to the Renaissance, attempted to find the essential principles of this great, mysterious power of the hidden Light. Many honed it down to ‘properties of beingness’, more or less to a trinity of eternal verities, otherwise known in medieval scholasticism as the three transcendentals of truth, beauty, and goodness.

The natural world can be a place for rediscovering the original sublime Light, witnessing in it the interconnectivity of all life. Nature transformed by inspiration and imagination can reveal the power of the radiance, majesty, and beautiful nobility of the sublime unity.

From a Rosicrucian mystical perspective, we could say that since the beginning of all space-time existence, leading up to

and following the Big Bang, this sublime unity has continued to unfold the Earth's evolution, possibly driving an ever-increasing complexity of being but being restrained by an intelligence that keeps it orderly and harmonious. We could even say that there might be a complex collaboration of the three forces named in Rosicrucian ontology – spirit energy, vital life force and Universal Soul – the highest refinement of which is Universal Love, often referred to by mystics as Divine Love. This trinity of forces has perhaps continuously supported the manifestation of new coherent forms and fostered new relationships on all levels of being, in various vibrational compositions but generally as a symphony playing out the progression of Light, Life and Love from the chaos of 'white noise' to the self-generative, self-cultivated, highest refinement of life, which is love.

This is the natural world's enduring strength: it excels in evolving an unfathomably high level of interconnectedness, an exquisitely ordered complexity, eventually creating more and more intimate, self-generative relationships through ecosystems, or even climate stability, through biodiversity.

Each new level of complexity could be considered to be a 'cultivation of the Light', and each forms a new means for expression of Universal Soul through the activities of Life, as conveyed through the vital life force. Climate is a culture, ecosystems are a culture, atmospheres are a culture, and relationships between people are a culture, because each ultimately creates the right conditions towards the growth of the highest expression of Universal Soul, as

Universal Love, and thereby keeps an evolutionary purpose of the Earth on a pathway aligned with Cosmic evolution as set out by the Divine Intelligence.

Universal Soul and Humanity

In every hierarchy of the complexities of expression of life, there likely exists an ideal state that the beings of that sphere strive to express. From this perspective, is there a highest expression of the state of humanity, or 'humanness', just as there is perhaps an ideal state of 'lion-ness', or an ideal state of 'roseness', or the highest expression of 'diamondness'? Universal Soul, as such, is a force propelling the constant cultivation of the highest expression and thereby the revealing of Divine Light in all. So we may ask, what is the ideal state of humanness?

Is there a highest expression of humanity as a whole? This is a deeply important question for all people to come to ask. Certainly, the highest expression of our dual spiritual-physical nature is often experienced by us as an inner thirst for needing to discover, exchange, and express the Light of our spiritual nature on Earth. If our human spirituality is like a flame of divinity burning within our consciousness, at whatever level that might be possible, something inwardly is constantly urging us to seek the Light of spiritual awareness to be able to better express it. This 'Law of Light' perhaps means that all living beings will seek the highest form of spiritual

consciousness they are capable of perceiving.

Thousands of references to 'soul' are found in the writings and rituals of the world, from the earliest human exchanges and developing into concepts that are associated with a uniquely individual soul in the singular tense, as well as soul as a more general, universal divine principle. The Universal Soul can be thought of as a divine essence permeating all creation with the ability to be agents of divine wisdom. The soul force is a great mystery, containing attributes directed into unique fields of activity, yet it is apparently diffused throughout the universe, penetrating and infusing all things and having as its constant source Universal Soul, which is like an agent or catalyst of perfection. Drawing upon this all-pervading force, soul force can perhaps cultivate that which is imperfect towards 'perfection'.

It is generally accepted by scientists and mystics alike that the universe is completely composed of vibrations of varying sorts (named by Rosicrucians as Spirit vibrations), that can be acted upon and combined in various ways to achieve the complexity of expressions in the Universe.

We could assume that Universal Soul must act in unique ways within different spheres of existence – such as the mineral, plant, animal, and human kingdoms – to generate the highest expressions of Divine Intelligence possible in that sphere. For the human being, this drive by Universal Soul permeates the ordinary life of the everyday person as an unconscious desire to evolve far beyond

the functionalities and successes of ordinary materialist life and be 'ready' for something much larger. It often develops as an ardent wish for self-discovery. Once that desire becomes conscious, one feels ready for higher expressions of humanness; for example, a conscious ability to transform base human instincts (or so called 'lower emotions'), such as hatred, jealousy or ill will, into more lofty qualities to spread love, tolerance and goodwill.

We can ask: is this is an act of cultivation driven by the highest expression of a humanness that Universal Soul knows can be expressed through the beautiful possibilities of a spiritually orientated instrument, namely, humanity? Initially, such a cultivation away from base desires towards more refined horizons may be limited to relationships with one's closest of kin or with mutually beneficial friendships. But a more mature expression of our divine nature is to spread love, tolerance and goodwill to all people in a fully inclusive way, regardless of their race, age, sex, sexuality, political convictions, or any other earthly differences.

When there is a permanent overhaul of those flickering, unsettled emotions and viewpoints about life, and a firm transformation to a constant, steady flame of unwavering certainty that love is the highest expression of humanity, a person is ready to express the laws of the highest good. They are ready to protect, nurture and cultivate more deliberately the Divine Light on Earth. On an individual level, it becomes clear that it is we who have attracted situations and others into our lives as a product of our highest expression. Perhaps we are 'missing the mark' of that highest expression possible in any given

lifetime and thereby find ourselves in situations that drive forward the evolution towards our highest expression.

After all, it is our divine nature that gives us the ability to see goodness and a divine purpose or plan in everything around us. Our soul consciousness is the conduit. Varying degrees of the highest expression are qualities of our soul being honed for expression in the world. For example, qualities of kindness, compassion, tolerance, and patience are considered to be qualities of soul, and so are joy, gratitude and happiness, if understood well enough. These are 'states of mind' leading to even more refined expressions of the Light of our soul. As a further example, joy is not pleasure, although it may have begun as simple pleasures.

We can find joy in both good and bad situations. The same applies to happiness. Everyone can sense what happiness is, but true happiness is not determined by the outer situation. It is an inner, unwavering state that does not crumble even in the direst of situations. Happiness, when tried and tested upon the stage of life, develops into serenity, and serenity into 'Peace Profound'. Furthermore, a high expression of our humanness is to deliberately adopt inner attitudes of gratitude for life, gratitude for everything, be that good, bad, pleasant or unpleasant. This is an important part of our cultivation of mystical consciousness. As mystics, we strive for union with the God of our Heart to achieve the highest form of the expression of humanness, aiming therefore to be permanently 'Dwelling in the Light'.

Mystic Cultivators of the Light

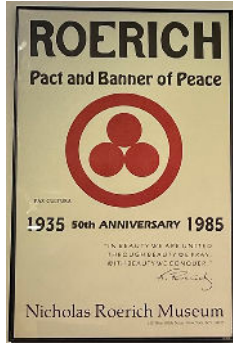
The ‘mystic cultivators’ are those who have tried to cultivate in themselves and in others soul qualities through their reverence for the Light. Some have left a legacy exemplifying the cultivation of the Light of soul through the artistic process. The cultivation involves being able to express the inner landscapes of a person’s spiritual nature and important events in the life of a person’s soul, perhaps even important ‘initiatic events of soul’, as if portraying the soul’s lofty gaze upon new wisdoms being revealed in the world for the benefit of humanity. One such mystic cultivator is the Rosicrucian mystic, Nicholas Roerich (1874–1947), who contributed to the cultivation of Light in the world alongside his wife, Helena Roerich, including the protection of inspired works of art and their efforts to promote peace.

The Roerich Museum in New York was established to exhibit the works of Nicholas Roerich as an artist, writer, and founder of the Roerich Pact (signed 15th April 1935), which was the first international treaty dedicated to the protection of artistic, scientific, and historical institutions. Its symbol, the Banner of Peace, represents benevolence and peace among all peoples. A Banner of Peace flag flies outside the museum, in close proximity to Roerich’s works. The flag has been carried on orbital missions around the Earth many times, placed on the moon, hoisted on the world’s highest mountain peaks, and put in many other remote locations.



NICHOLAS de ROERICH, F. R. C.

Portrait of Nicholas Roerich, from the Archives of AMORC.



*Self-portrait by Nicholas Roerich (left), Roerich Pact and Banner of Peace (centre),
Roerich Museum New York (right).*

Cosmonaut Pavel Vinogradov, a participant in the Mir space station project, declared:

We raised the banner of peace on Earth so that a space of culture would exclude a space of war and animosity forever. We call on all peoples and nations to build a new spiritual, scientific, and artistic cooperation.

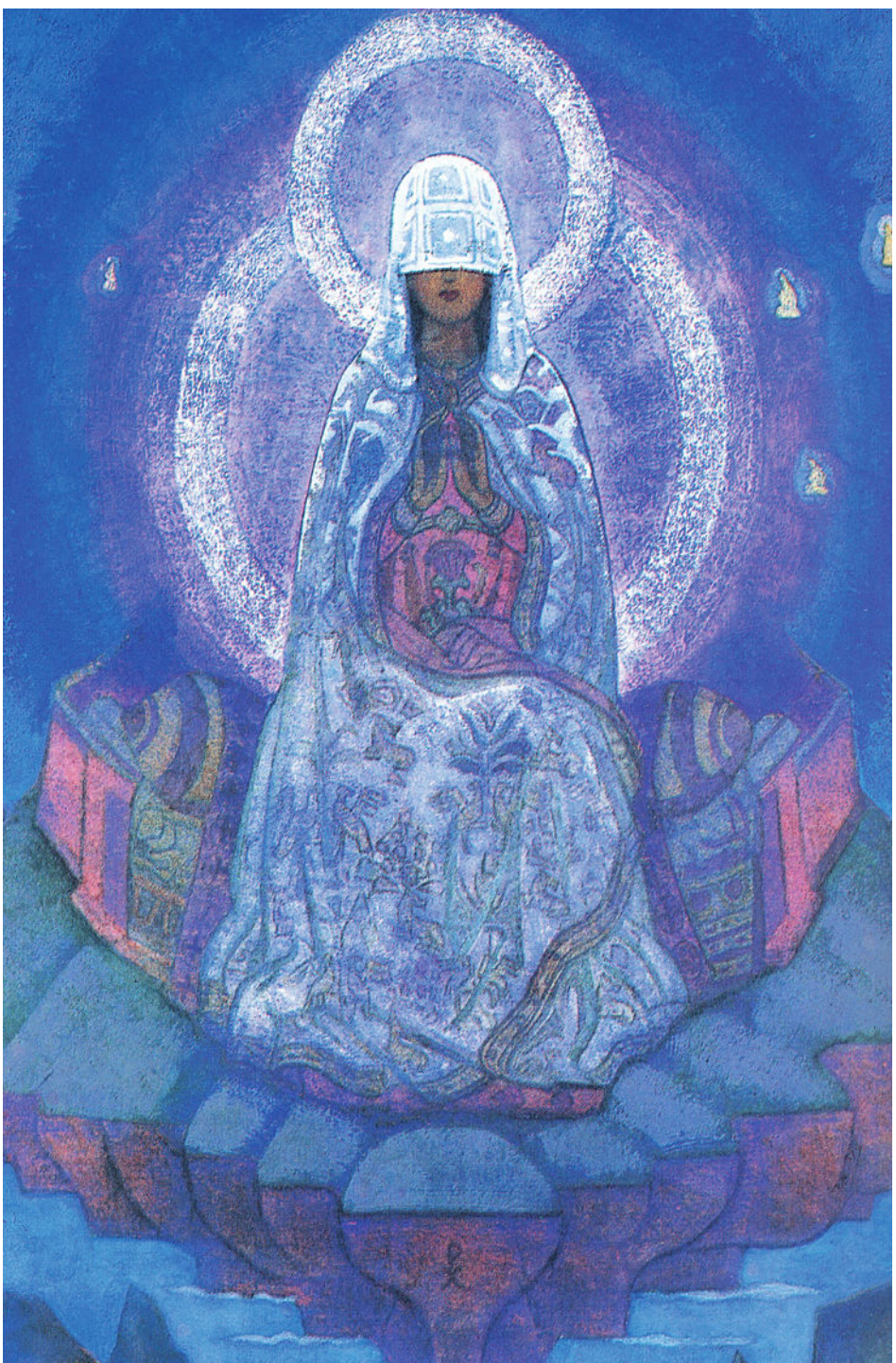
The Beautiful Unity

The Rosicrucian mystical ideas of Roerich are expressed through his writings and works of art. His concept of ‘beautiful unity’ appears to express the interconnection of all physical and spiritual life and involves the co-creativity of the life of the human soul in the world. The beautiful unity governs how light operates and manifests on

both the visible and the invisible planes and how it springs forth from humanity's creative and inspired works. According to Rosicrucian thought, this concept might also mean the intelligent orchestration of the myriad Cosmic laws, providing unity in diversity, order in chaos and simplicity in complexity while remaining connected to the divine wisdom residing in an eternal, unchanging realm with an infinite source. This beautiful interconnection is perceived more clearly as we develop deep reverence for the Light within and around us – the spiritual Light observed through the perceptions of the soul's or inner self's consciousness, known to Rosicrucians as the 'Inner Master'.

Seen mystically, Light can be perceived as residing in the spiritual nature of a living being or can be considered a pervasive divine essence in the entirety of the Cosmic, observed through mystical consciousness as permeating the natural world. The power of the 'light of art' can be used as a means for creating conditions for the expression of the highest form of life, which is love. When love is shared amongst humanity, universal love is shared throughout all creation. In his book, *Beautiful Unity*, Roerich writes:

The gates of the 'sacred fountain' must be thrown open for all, and the light of art will influence many hearts with a new love. Initially, this feeling will be unconscious, but it will eventually purify human consciousness, and how many young souls seek something real and beautiful! So, let's give it to them.



Mother of the World, 1924, Nicholas Roerich

Co-creativity Between Humanity and the Light

Co-creativity between humanity and the Light is an important aspect and a significant factor in ensuring a future culture of peace. The principles of 'beautiful unity' within the artistic process suggest a collective regeneration or an 'elevation of humanity's Light'. Roerich explains that an authentic artistic process must be the generative means of this sublime Light. Co-creativity is encouraged between humanity and the eternal Light and orchestrated through the spiritual alchemy of interdisciplinary arts, which can create an infusion of inspiration – a mystical experience of Divine Light in a person's inner life can be generated by drawing from the fertile source of a 'symphony of outer and inner senses'.

For example, the theoretical physicist Albert Einstein managed to synthesise, through his mystical experiences, vast complexity into a simple equation, $E = mc^2$, in his Theory of Special Relativity. Einstein stated that this creative process happened when perceptions of a mystical nature were open and he could grasp a 'magnificent unity' in moments when his imagination soared. This occurred when he felt a deep love in playing his violin, Lina, which became inwardly synchronistic with experiencing the penetrating depths of emotional thought simply by looking at the stars. These experiences, according to Einstein, merged in his inner life. Inner and outer perception co-mingled and birthed a new level of perception. Through this combination of objective consciousness and soul consciousness, his imagination could reach a much greater understanding than any amount of factual knowledge could ever achieve. His feelings of

deep love for the violin, combined with a profound sense of life in looking at the stars and united with the mathematical information present in his mind, produced a flow of immense wisdom and clarity. Einstein called this ‘the happiest thought of my life’ in his theory of relativity – it came to him in a burst of musical inspiration.

Perhaps for Einstein this was a realization of the ‘beautiful unity’ that Roerich was convinced could be revealed in the authentic artistic process. Perhaps it opened a door to an eternal Light of divine wisdom that could order any complexity on any level of being and bring it back to the heart of the eternal source. As recalled by the Italian physicist Carlo Rovelli, in a quote from Shakespeare’s *Hamlet*:

*There are more things in heaven and earth than
are dreamt of in our philosophy. The window into
this world of dreams is kept open by the geniuses.
It’s not just super-intelligent people. Even more
importantly, they see patterns and make connections
that go beyond the understanding of the rest of us.*

Artistic processes are important in cultivating the ability to perceive the majestic visions of our spiritual nature. In a world of smart apps and the proliferation of high-speed technology, with vast highways of information at our fingertips, we must not forget the importance of the artistic process, which allows for reflection and expansion of the imagination. We must find time for the serene and deeply immersed activity of the creative being. Creative processes are not limited to creating art; they also involve music, mathematics,



St. Sophia, the Almighty's Wisdom, 1932, *Nicholas Roerich*

science, philosophy and more. Immersed in the meditative state of a symphony of senses, the clear, concentrated, and essential qualities of artistic epiphanies can provide the answer to a question in any field, provided one has some basic information and, of course, a certain level of expertise or training in the field of inquiry.

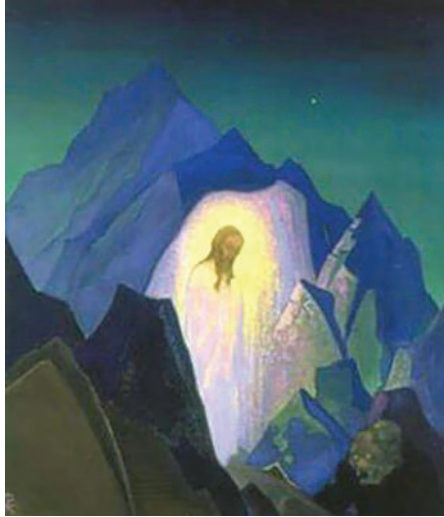
Expression of the Human Soul and the Universal Soul *In the Work of Nicholas and Helena Roerich*

In Roerich's works one notices a luminosity in physical elements such as rocks or mountains. There is also an illuminating light (often coloured) surrounding people, especially in scenes of human

encounters, both as an atmospheric haze and as a halo or bands of radiant colour. In some works it seems that Roerich represents the Light generated during a person's encounter with the natural world or when a person reflectively gazes into the depths of the cosmos. In several other works there is the presence of fire or flame, perhaps used to represent creative spiritual fire or a delicate flame representing the soul, which are both possible experiences during a 'mystical event' or a special encounter.

Luminance or radiance can also be seen as expressed in mystical events. In some works there seems to be the arrival of new types of consciousness, as if announced by a watchful group of spiritual masters. This aligns with descriptions of the visions experienced by Roerich's wife, Helena, who was also a mystic. Indeed, many works were painted to depict Helena's spiritual experiences, and Roerich wrote of her as 'she who leads', since her experiences, especially those related to Cosmic Masters or Cosmic revelations, were an important aspect of their travels, writings, and art. Helena was also a prolific writer, and she co-founded the Institute for the Harmonious Development of Man [Humanity], now known as the Agni Yoga Society.

As a common thread in Roerich's paintings, we can imagine that the portrayal of luminance, luminosity, and illumination are not intended to portray the light as seen by the ordinary five objective senses but, more likely, since Roerich was a mystic, they represent qualities of Light as perceived by our soul consciousness.



Christ in the Desert (1933)

Examples of luminosity in the paintings of Nicholas Roerich.

Buddha the Winner (1925)



The cultivation of Light that might be captured in the paintings of Cosmic Masters with whom Helena felt particularly attuned is perhaps an example of an extraordinary unity between the realm of Nature and divine consciousness. These works represent a deep perception of beauty and divine inspiration that can lead one to a new level of awareness of Light and love. At the same time, art can be seen as Cosmic messages of wisdom and spiritual inspiration that help us perceive and cultivate the Light within and around us.

Culture as the Veneration of the Light

Roerich felt that a time was coming when a new form of culture should begin to arise, a culture founded upon the 'veneration of the Light'. Imagine for a moment what this could possibly mean. Of course, the veneration of Light is not a new idea: since antiquity, light has been associated with divinity and has been revered. By extension, light has come to symbolise beauty, truth, and goodness. In ancient Egypt, the Divine Light was symbolized in various forms over thousands of years. Priesthoods of those times had many names for the sacred Light: Amun, who was 'the hidden one'; Atum, who was the mind of the creator; and Ra, who was the light of the sun and creator of life on Earth. Khepri was the light of the Cosmic dawn, probably something akin to a perpetual 'coming into being', while Aten was the life-giving, loving rays of the sun, almost as if a loving essence.

Gradually we see a progression of the way that the light is revered, moving from being hidden in the formless chaos of the darkness and then gathering warmth and density, almost as if white noise starts to contain islands of formation. Then the light is impelled to exist in space and time, carrying laws and information that are constantly being ordered and reordered, becoming life-giving gradually through the vehicles of a fully manifested sun-earth-moon relationship and then becoming more intimately involved with creating intelligence in life forms in our world. The light then drives more intimate connectivity, as if the caring arms of the 'light bringer' reach out to encompass all the lands, people and life forms with beauty and love. Thus arises the foundation for all relationships of care between living beings. Simply put, it is a progression of the expression of Light, Life and Love out of an eternal unity.

The Cultivation of the Light

For Nicholas Roerich culture was perceived as the measure of the highest potential of humanity and is an act of the veneration of the Light. He stated:

Culture is the veneration of the Light. It rests on the cornerstones of beauty and knowledge. Culture is the fragrance of the unity of life and beauty. Culture is the love of Humanity.

Imagine a culture that considers reverence for the Light to be the highest of all refinements, the benchmark of a sophisticated civilization. In this sense, the beautiful, sublime unity might be considered to be one of the greatest expressions of an appeal for a culture that upholds, promotes and seeks to create the progression of Light, Life and Love as its founding ethical value, its mission and its vision. Put in another way:

*Culture is the love arising out of the highest
reverence for the life that is arising out of highest
reverence for the light.*

(Nicholas Roerich)

Culture that is founded upon the veneration of the Light and developed through the artistic process cultivates, by extension, people's perceptions for a mystical understanding of the nature of the universe and humanity's purpose in it. The idea of cultivation as 'cultura' comes from 15th century Latin and is an act of preparing or selecting an environment for something to grow in. Viewed from a mystical perspective, we can extend 'cultura' to mean providing the right conditions for Universal Soul to fulfil its highest potential expression in any being or state of being.

As a simple example of limitations, a rose planted in a desert cannot reach the highest potential of expression of its unique 'roseness', just as a cactus cannot reach its full expression in a rainforest. The conditions simply are not right. Likewise, people require the right conditions for the possibility of the highest

expression of Universal Soul they are capable of in any lifetime. The teachings of the Rosicrucian Order are one means of cultivating the optimal conditions.

Another word relating to culture is ‘colere’. This is about actively tending to something: caring for it, cherishing it, nurturing it, and maybe even keeping ‘a warm and loving eye’ on it. This aspect of the cultivation of the Light of the soul in society relies on community and interdependence to maintain the optimum conditions for such a cultivation to occur. We see ‘colere’ in an animal that is lovingly caring for its young until they are old enough to live independently. The animal’s group-soul supports this care.

A tree displays the same quality in creating finely honed winged seeds to ensure its saplings have the best possible chance of growing



Mahomet (1932), *Nicholas Roerich*



Greetings to the Light, greetings to Life, greetings to Love! We give reverence to you upon the jewel of the cosmos, the Planet Earth, which you have woven together as a perfect Cosmic symphony. Humanity seeks your high crescendo of Light, your highest refinement of life: Universal Love.

How is humanity to become a pure note of all-pervading kindness and become a perfect instrument of Divine Love?

- LIBER LUCIS DRAMA



in the forest. A healthy forest has a hierarchy of differently aged trees, and this care structure of the forest ‘family’ allows for just the right amount of light to penetrate to the forest floor amongst the community of trees to support the seed’s growth.

In respect to people, a caring and loving environment, free of overly competitive influences or guardedness – be it a home, school or workplace – builds an atmosphere of nurture in which each person is wholeheartedly supported to reach their fullest potential. Cultivating a ‘love of the Divine Light of all life’ has the potential to illuminate some of the highest forms of social wisdom that humans are capable of knowing, such as ethical beauty, moral beauty and Cosmic beauty, more generally and simply known as spiritual beauty.

Connecting with the Light of Eternity

Eternity is a word that stretches the mind’s comprehension to its limits in the ordinary sense of thinking. It is often accompanied by the idea of infinity or endlessness, or total unending continuum, but is it that? What is the meaning of eternity? The artist-poet-mystic William Blake once wrote:

*To see a World in a Grain of Sand
And a Heaven in a Wildflower
Hold Infinity in the palm of your hand
And Eternity in an hour...*

What can we learn from these beautiful words? There is a duality spoken of here, something both physical and tangible in terms of space – a grain of sand, a wildflower, the palm of one’s hand – and something intangible seen within – a world, a heaven, and infinity. Children of around ten years of age, on the cusp of forgetting their enchanted childhood world of imagination and at an age when they are stepping into the critical domains of intellectual thinking, often ask this far-reaching question:

“What is beyond the earth?”
And when answered with, “The solar system”
they ask: “What is beyond the solar system?”
and when answered with “The stars in the universe,”
they ask: “What is beyond the universe?”

And so on until they reach the limit of this questioning, the limit of ordinary objective thinking.

For the restricted faculties of this type of thought it is like being in a hall with mirrors at both ends, reflecting an unending and infinite series of frames. It is a thoroughly unsatisfying experience and often invokes fear. It goes endlessly nowhere. To really know where the vantage point is, is to see beyond, is to use the inner voice of eternity, is to hear the song of the soul, and is to begin to touch upon a vantage point in which the dimensions of space and time fade away as inadequate references. It is to find a completely different set of dimensions – ‘dimensions’ based on qualities of soul, not quantities of space and time. This is the vantage point of

Being and Becoming, instead of a viewpoint from within spatial and temporal limitations. It is the threshold of reaching further towards the horizon of eternity, to bear witness to eternity's sunrise, so to speak. As Meister Eckhart contemplated:

*The soul is created between time and eternity;
with its highest powers it touches eternity, with
its lower, time.*

As the mystic poet Kahlil Gibran aptly put it:

Beauty is eternity gazing at itself in a mirror.

For in touching upon the imagination of eternity we have entered fearlessly and humbly into the realms of non-comprehension to invest, instead, in the possibility of eternity's all-knowing. In doing so, are we not beginning to gaze upon the magnificence of the realization of self?

From a Rosicrucian point of view, we have a divine nature. Could we expect that this divine nature is fully capable of knowing the qualities of eternity? For, whether we generally recognise it or not, it is in constant contact with the divine eternal Cosmic source of the all-knowing. This realm of immutable, constant vibrations is the source of the eternal all-pervading universal wisdom of the divine mind that is at work in us constantly.

Perception of Eternity in Everyday Life

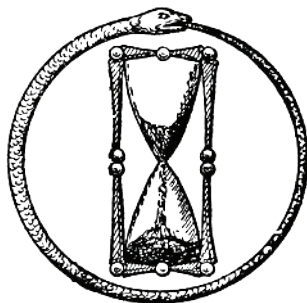
Eternity manifests itself in our everyday life in many ways. Firstly, it resides within the material world; we can see it in a grain of sand because minerals are imbued with spirit energy, which is of this Cosmic origin. Just so, we can see heaven in a wildflower, for plants are also imbued with spirit energy and, more than this, they are imbued with life. We can hold infinity in the palm of our hand because life is not just a product of chemical reactions, it is a vital life force emanating from the sun and is of eternal Cosmic origins. It is divine essence taken in as we breathe. Contemplate, therefore, what it truly means to behold eternity in an hour! How much divine essence is contained in one hour of breathing?

Even one breath contains eternity and provides for the renewal of life. No wonder then that in ancient Egypt the scarab beetle, Khepri, as a Cosmic symbol of the rising sun, was viewed as a sign of eternal renewal and the re-emergence of life. Perhaps this symbol is an expression of the divine essence perpetuating the eternal return of life on all levels of being. Picture also the ancient Egyptian hieroglyph depicting eternity: the little 'Djet' snake which, if next to an ankh cross depicting life (and sometimes depicted next to a steep-sided triangle, with a second smaller triangle inside it), gains the meaning 'given life eternally'. Snakes were associated with a force, or a power, and this combination suggests that that which is given life is on two levels: the cosmic and the earthly.



Given Life, Eternally

Consider a chain of past, present, and future events of your life somehow recorded in eternity. Is it the workings of spirit force and soul force that bring the lessons we need to learn in each lifetime out of eternity and into the present life moment? Eternity and infinity are often suggested in esoteric symbolism as a horizontal lemniscate above an aspirant's head, or as the ouroboros, which is a circle of a snake eating its tail. Both symbols suggest a state of eternally returning, a state reached that is without beginning or end. We can hold infinity in the palm of our hand because spiritual matter, the eternal Divine Spirit in the present, is surrounding us everywhere in outer Nature.



Standing at Peace with the Imagination of Eternity

Learning to stand at peace with the imagination of eternity encourages us to be bold, fearless, and courageous in life. It nudges us to be creative because, after all, our eternal divine nature yearns to express itself, to reveal its hidden treasure. Since the 'dimensions' of soul are most easily understood in qualities, the state of eternity is to

be found in the quality of our thoughts, words, and actions. Consider that in every act of kindness, in every moment of generosity, and in every act of shared inspiration is something eternal, something without beginning or end! It contains an event of soul, imbued with soul qualities to greater or lesser degrees.

The alternative is to be confined to materialistic, unimaginative thinking – to be trapped in a soul-less hall of mirrors leading nowhere. Life within the bounds of ordinary objective senses might feel secure – it is measurable and safe to be within the limitations of space and time – but to what end? Consider for a moment your highest possibilities: if you can see a world in a grain of sand, what is the world of possibilities contained in yourself? What if you can attune with the eternal divinity within yourself and create your world by attuning with eternity?

Imagine a piece of blank paper and a pen placed before you, and, with these tools, the multitude of possibilities you can create: a soulful piece of music, a landscape in a poem, a letter of deep gratitude to another! You might design an environment, construct a philosophy of life, write a sacred text, or make a decorated paper aeroplane to bring wonder to a child. The list of what you can do is endless. However, it is the quality and expression of how you use the paper and the pen that is the reflection of your soul's gaze. If your soul energy is high, your ability to bring eternal dimensions into the palm of your hand will be greater. Perhaps you have chosen to slow down and become inspired by the beauty in a flower. Perhaps you find joy in patiently listening to another's life story or through

meditating. Maybe you have chosen to strengthen your psychic body by healthy living and Rosicrucian techniques. There are many ways to increase your soul energy. Through your imagination, your creative thoughts, you can direct your soul's consciousness and enliven the spirit energy in the materials around you, thereby bringing eternity more strongly into the present moment. It is the perceptions and guidance of the Master Within that gaze upon, behold, and direct eternal truths to be manifested in forms that inspire.

Now let us carry out an exercise to attune to that higher part of your self within you - the eternal soul.

*Close your eyes, inhale deeply, hold your
breath for a short time, then slowly exhale.
Do this three times at your own pace.
Now turn your thoughts inward.*

Let us reflect upon the words of the mystic Paramahansa Yogananda on this subject:

I was deaf, but Eternity whispered to me Unceasingly.
(Pause.) My wisdom's hearing-power slowly woke,
and I heard the Whispers of Eternity becoming ever
clearer in response to my sacred demands. (Pause.) I
asked Eternity: "What do thy whispers mean?" The
whispers grew stronger, until at last, quite suddenly,
Eternity answered: "Hear the voice of uninterrupted



Lamassu: Ancient Assyrian Winged Bull

I will recount for thee this sermon (logos) too, O Tat, that thou
mayst cease to be without the mysteries of the God beyond all name.

- CORPUS HERMETICUM

guidance. I am God's spokesman, Eternity." (Pause.)
Now imagine a flower in the palms of your hands,
held at the level of your heart. Feel the eternal Light
within this flower as being one with your entire
being, radiating in your body, feelings, and thoughts,
filling all your senses. (Pause). The voice of its eternal
wisdom speaks:

*I am Beauty, I am Truth, I am Goodness,
I am Light, I am Life, I am Love.*

Guardians of the Sacred Flame

True guardianship of a sacred flame has been likened to the peace that surrounds a sleeping newborn: an aura of gentleness enveloping everyone present. Likewise, when all is quiet within us, we feel a deep sense of peace. For a mystic, the beauty of the sacred flame does not come from its size, its brightness, or even the warmth it emits – it lies in a growing awareness of our guardianship of an inner spiritual fire, of being agents of the Divine Light.

Guardianship of the sacred flame symbolises the attitude needed to develop certain qualities of soul, as if beholding an inner mystical flame and learning to walk in its Light.

This experience grows from within when we turn our outer gaze inwards to an invisible, eternal Light which suddenly springs to

life with great brilliance out of the profoundly restful, still quiet of a Cosmic night. Beholding such a moment is a living journey, indeed a journey that can be traced through worldwide mythological stories about humankind's long relationship with fire. As with all good stories, there is something seemingly enigmatic to learn and there are 'right' and 'wrong' paths to take. However, it is the altruistic goal born anew, as each new vantage point of greater awareness is reached, that symbolises a person's inner fire being transformed into a steady, harmonious and radiant flame.

Why do we associate a candle's flame with tenderness and the need to be protected? Is it just a practical means of safely carrying a small fire from one place to another, or to be able to see in the dark?

The light of a candle comes from the releasing of energies. There is a constancy of emanation because of a perfect balance between the wick, the wax, and the air in which the candle can ignite through a spark or through the sharing of fire from another source. Once ignited, the air is constantly drawn towards the manifested flame, sustaining its life.

A wick without wax would cause the fire to burn out in a few seconds. Wax without a wick would cause no fire to be kindled at all. A well-made candle is the perfect balance of wick and wax-fuel needed to ignite and then maintain light and warmth in harmony.

Igniting the Inner Flame

What do we need to do to metaphorically ignite within ourselves an inner flame and bring it into perfect balance with our inner and outer ‘landscape’? How do we create the right conditions so that our inner flame steadily releases energies that radiate from us our true inner Light? The releasing of inner energies heralds new phases of creativity. How are these energies, the creative fires, going to be released in a balanced way without exhausting us too quickly – or do we end up never creating anything at all? How can we protect our precious flame?

Even if that inner flame is finely tuned to our internal landscape, external influences can still threaten to extinguish it. A flame needs to be protected against too many, or too great, external forces. Metaphorically speaking, rain can quench it, wind can blow it out, and enclosing it too tightly may cause it to suffocate. We therefore need to be proactive in tending to our flame.

Thankfully, our innate human nature loves to protect this inner flame, whether it is ours or that of someone else. Allegorically, we yearn to protect our inner flame from the storm, like the lantern of a lighthouse, or to shield it from profanity, like temple walls. We yearn to carry it ever deeper within, into the innermost dwelling place, where it is pleased to reside!

Bearers of Divine Light

As the physical substances of a candle are transformed into ash and gases, the flame releases energies of light and warmth that express the workings of Cosmic laws through Nature. So, too, does our soul-consciousness release spiritual energies as we increasingly become agents of the divine, each of us being a flame burning ever more brightly as bearers of Divine Light. The more the unrefined parts of our outer nature are transformed, the more brightly we radiate soul qualities, as if a gentle flame were residing in a very personal inner temple of our soul, illuminating our world and all immediately around us.

The limits of light emanating from a candle flame are governed by natural laws. The light touches and enlightens all within its range to a great extent. When the candle flame is carried away, the limits of the light it radiates move with it. What then are the limits of our inner Light?

Furthermore, how do we kindle our inner spiritual fire? Was it always there, ready to grow, or was it ignited at a certain moment on our spiritual path?

These sorts of lingering questions beckon mystics to go on a journey of pondering the significance of the symbolism of fire – flame – and the light it exudes.

The Deep Significance of Fire

Since ancient times, fire has been of deep significance for people to experience the relationship between humanity, Nature, and the universe. Sitting around a campfire under a clear, twinkling night sky connects us with our ancient ancestors, who were in awe of this relationship and whose stories were evocatively recalled around a crackling fire.

Today, traversing thousands of years from continent to continent, we find a great mythological heritage of questions about the nature of fire, in particular the guardianship of fire, for in ancient times this seemingly unpredictable and enigmatic substance could be experienced as being either beneficent or destructive in human affairs: it could be delivered from the gods as a flash out of the skies to become the red, flaming flower of a forest fire, or it could be captured on a stick to push back the dark uncertainties of the night. And it could appear to have an elemental life form of its own, both beautiful and feared, that could be demanding or needing to be appeased. Because fire must have appeared to early humans as having a life of its own, it could even represent life itself.

Furthermore, its qualities were felt as having many outer appearances in the workings of the natural world, such as in the warming, vitalizing rays of the sun – a warmth that matured seeds in autumn and beckoned spring shoots to rise. Yet it also had numerous appearances in the inner nature of humanity, such as in creativity, imagination, and wilfulness.

Such ideas about fire struck a chord of natural awe in ancient people, who revered the unity of humanity, Nature, and the universe. Ritual was their space of actively maintaining this relationship, but stories were their primary spaces and vessels for the housing of wisdom.

Many such stories are played out in the sagas of deities and heroes. After all, it seemed fitting that fire might somehow originate in the lofty Cosmic world: it might originate from an unknown, unseen Divine Fire, believed to be the fire of the gods. Eventually, they would have wondered how the fire they found on earth was linked with their inner fire.

Physical fire transformed the material world: it could be used to forge metals together or to purify substances. Exquisite craftsmanship of fire-forged objects represented something of the fire of the gods just as much as it represented the poetic, artistic imagination. Crafting brought together Nature's gifts to be transformed by the fire of will and creative emotions. Forged with divine inspiration, gifted craftspeople had the possibility of creating higher, more sacred forms of material objects for use in rituals. Indeed, emotions could easily be represented by fire because fire could enflame or be steady, just as emotions could be passionate or calm. Just like fire, emotions were qualities that needed to be harnessed and brought into useful service, like an agent unlocking the portals of the gods.

The Feminine Quality of Guardianship

One important tradition of guardianship of fire is the feminine quality of tending to a sanctified fire in a consecrated space. The holy fire in ancient Rome, which burned in Vesta's circular temple, was tended to by the Vestal Virgins, who served for thirty years. The sacred fire that burned in Kildare, Ireland in pre-Christian times was continued within the Celtic Christianity of St Bridgid. In 480 CE, she built her monastery of Kildare, and it is said that the fire kept burning for 900 years.

Worldwide, there are still many religious and cultural traditions that include the maintenance of a sanctified fire within a sacred enclosure, such as in the Zoroastrian tradition or as symbolized in mystical tradition.

The Mystic's Flame

The light of the mystic's flame has been beautifully depicted in the paintings of Roerich, sometimes depicted as a jewel in Nature, a shining light throughout all of Nature's kingdoms, be they mineral, plant, animal, or human kingdoms. One can imagine that all encounters with it are an unfolding event of consciousness wherein inner and outer perception co-mingle, fructify, and birth a new level of perception – perhaps even an encounter with that sacred, eternal Light that pervades everything.

For the mystic, whether individually or collectively, being in relationship with the sacred Light places more and more responsibility on every thought, word, and deed as more spiritual wisdom is illumined. This challenge is no mean feat. No wonder, then, that mystics have their own hidden stories of trials and tribulations. For to quietly take up responsibility as agents of Divine Light is a journey that must include the love of humanity and of all life on earth.

A Watershed Moment

A watershed moment on the journey is quite possibly a sudden realization of standing humbly and trustingly in a gentle, guiding divinity, and in the process becoming a steady flame radiating Light for all others to receive. We ask that you remember to share this gentle, radiant, love-filled kindling Light with others who seek it. We can help them to remember their spiritual nature. We can help them to reignite it if it has been forgotten. It is an ongoing journey of initiation through many incarnations into true guardianship of being entrusted to receive the greater eternal Light of Cosmic wisdom.





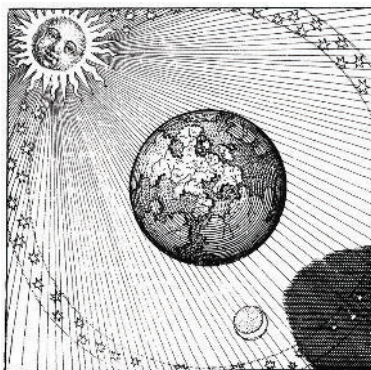
God of our Hearts, God of our
Realization,

Make us aware of Your Light
within all life forms, and the Light
of the spiritual nature of all people.
Grant us the wisdom to have a
profound gratitude for the privilege
of experiencing life in this beautiful
and mysterious world. May we be
infused with a deep reverence for
the universal laws of the Cosmic on
our Earth, and with the will to seek
and reveal your divinity through
these principles, thus to become true
mystics in the school of life.

So Mote It Be.



Mystical Consciousness and the Wellness of Our Earth



The year 2014 saw the publication of the Rosicrucian manifesto *Appellatio Fraternitatis Rosae Crucis*. The Appellatio is a call to humanity. It is an appeal to bring worldwide attention to three of the most urgent areas of consideration for the betterment and wellbeing of humanity and all life on Earth in the 21st century: spirituality, humanism and ecology.

Rosicrucians tend to be familiar with and good at navigating the language of spirituality and humanism, but what about the protection of ecology, something so relevant in these times? Some people have asked, “What even is ecology?” Technically, it is a form of natural science regarding the relationship of organisms to one another and to their physical surroundings.

However, ecology is more broadly thought of as the relationship between all living things. It has become synonymous with the preservation and wellbeing of all natural systems that support life on

Earth. These ecosystems, which unite the mineral, plant, animal, and human kingdoms of life, are intelligent, complex, and collaborative. If we liken each species to musical notes of the natural world, the ecologies are the melodies and the harmonies. In their natural state, there is a profound wisdom and beauty that plays out in their relationships, and we see this celebrated in the complex collaborations between different expressions of life.

The relationships are so refined, so exquisitely balanced, they form both the foundations and the details of that great symphony named the 'circle of life'. In the outer, measurable 21st century world, these complex systems have been studied and analyzed across many scientific fields, generating scientifically sound answers but also coming up with new questions. However, there are several areas in the immaterial and invisible realms that mystics can become more aware of as a counterpart to this enquiry, and that is an important area of research and a new language to develop.

We can draw upon our mystical consciousness and, using our soul qualities, experience a sacred affiliation with all other life forms. We can tend that precious flame through our reverent thoughts and develop a deeper bond with the mesocosm that is the sanctuary of all life on Earth, the biosphere of life which lies between the macrocosm and the microcosm.

A Call for a Language of Spiritual Ecology

This is a call to awaken to a language that is an identity with spiritual ecology. Some mystics have spoken of it as a transcendental ecology. Academics in the lecture halls of universities have even begun using the word ‘biophilia’ as a philosophy, meaning the love of living things, or the inborn affinity humans have for nature. It is likely that discovering a relevant inner language of mystical consciousness of the natural world, and how to speak of it outwardly, will be a significant part of the mystic’s quest in the 21st century.

This is not a new endeavour. Mystics throughout the centuries have contributed their good thoughts, their reverent feelings, and a helping hand behind the scenes towards the enhancement and preservation of nature. Rosicrucians are never far away from a deep reverence for the natural world.

Nature’s pristine beauty, truth, and goodness are an inspiration to all mystics in their quest for perceiving the Universal Intelligence that pervades all. From the most exquisite flower held in the palm of your hand to the hauntingly beautiful calls of a blue whale, there is Universal Soul at work trying to be expressed upon every inch of our Earth, wherever it can.

When an ecology is thriving well, it has the potential to express itself fully, to reach its full reflection of the divinity at work. Affiliating with nature helps us to connect with this wellness, with this love at work in all relationships. Therefore, the spiritual ecol-

ogy we learn from nature teaches us how to fulfil collaborative, harmonious relationships amongst one another.

Renowned naturalist Sir David Attenborough suggests that the essential principle that nature teaches us is that a high level of refinement grows out of collaborative diversity and inclusive hierarchy. In a recent statement, he said the living Earth is a unique and spectacular marvel. Billions of life forms work together to create a unique, dazzling variety and richness of expression. They collaborate to benefit mutually from the energies of the sun and the minerals of the Earth. Lives interlock in such a way that they sustain and benefit from each other.

We, as humans, rely on this finely tuned instrument of life, and it relies on its precious collaborative balance, diversity, complexity, and inclusive hierarchy of all life forms. Sir David Attenborough goes on to say that in the evolutionary history of the Earth, over billions of years, nature has carved miraculous forms, each more intricate and complex than the last.

A Jewel in the Cosmos

The magnificence that is our planet's biodiversity has developed over the last 65 million years. The Holocene, the period of the last 10,000 years, is considered one of the most stable in constancy in the Earth's natural history. A rich, thriving world is a key to this stability.

More than ever, there is a rapidly growing planetary awareness, an ecological consciousness that highlights humanity's adverse impact upon Earth's wellness. Humans are naturally creative, and they have continually transformed nature's elements to satisfy their needs. But how much of this creativity is fulfilling its true purpose of reflecting the creativity of the Cosmic mind if it is damaging complex, collaborative ecosystems and thus reducing the complexity of the expression of being?

Anxious to raise awareness about ecology, the Rosicrucian Order published 'A Plea for Spiritual Ecology' in 2012, which was read at the Brazilian Senate meeting during the Earth Summit in Rio. As the then Emperor and President of the Rosicrucian Order, Christian Bernard, so beautifully expressed it:

The Earth is a jewel in the Cosmos, a masterpiece of the divine, universal consciousness. It is a treasure of great inspiration to humanity and is respected by Rosicrucians as a special sanctuary upon which all life can evolve physically, emotionally and spiritually.

Ecology plays an integral part in mystical consciousness because we cannot become interested in the mysteries of life without being concerned with what will become of the Earth.

Our present Emperor, Claudio Mazzucco, reflects upon this in his article ‘Rosicrucian Utopia’:

Today, nature is being exploited and denied its purpose. By considering it as 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 eternity within the smallest structure, inside and outside of ourselves.

Earth as a Backdrop for Spiritual Evolution

The Rosicrucian manifesto *Appellatio Fraternitatis Rosae Crucis*, issued in January 2014, declares that the Earth is the backdrop to our spiritual evolution and what allows us to become fulfilled as ‘living souls’, and that it therefore has both a terrestrial and a celestial vocation.

We use the term ‘health’ when speaking about our planet, for it is obvious that the Earth is living and even conscious. If we agree

that the Earth is living and conscious, can we also say that the Earth, and all life forms on it, might highly value a sacred relationship with us for the purpose of mutual evolution? Can we use a higher form of spiritual or mystical consciousness to help with the preservation of this sacred relationship from a metaphysical point of view? To answer this question, it is helpful to get to know the Earth more deeply.

The creation mythologies of ancient Egyptian and Hermetic traditions are perhaps a good place to begin. For, in the creation teachings we know of, there is a common thread that can be synthesised as follows: the Divine Mind, or the heart of the Supreme Divine Being, activates creation out of an eternal, unchangeable realm and begins emanating harmonious laws and principles of Cosmic order. Out of the darkness of the primordial Cosmic waters, density and warmth arise first, then light, and then life, gradually becoming more complex until consciousness arises in life forms.

In the Egyptian Heliopolitan Ennead (group of nine gods), this is described as a series of divine pairs – polarities of dual emanations: light and air, sky and earth, and ending with the most refined energies of love, represented in the relationship of Isis and Osiris, who create Horus, who symbolizes the supreme good.

Here we have light, life, love, and the supreme good as progressive emanations out of the unity of an unchangeable, eternal realm. It is surely a heartwarming imagination to feel that our Earth, our jewel in the Cosmos, is entirely woven out of the qualities of light,

life, and love, which have for unknown aeons emanated out of the eternal realm, and that each and every part of our wonderful planet contains this eternity. Its very fabric is intrinsically infused with the highest good, if only our hearts could see it.

Furthermore, think about what is at work here in the grand scheme of things, that we, as humans, are granted the senses to experience this magnificence – not just our five basic senses but also those refined, spiritually perceptive senses we learn so much about in Rosicrucian studies.

By striving to use our more refined senses, we can attune with nature more deeply and open the doorways to its secrets in order to develop our mystical consciousness. This reminds us of the biblical phrase from Genesis on the 6th day of creation: ‘And God saw everything that was created, and behold, it was very good and beautiful.’ Also the words of the mystic-poet Coleridge: ‘There is one Mind, one omnipresent mind, Omnific, whose most Holy name is Love.’

One way to begin developing spiritual, mystical consciousness towards the Earth is by simply developing a heartfelt and sincere reverence for the natural world: being aware and connected with the seasons; attuning with the trees, flowers, and birds and inwardly greeting them with a heartfelt smile; slowing down and breathing-in the atmosphere and the light of the day. Put aside time amid the demands of life for contemplating nature’s exquisite expressions of divinity, for nature’s moods and atmospheres reflect our own, and when we are trying to understand our emotions we can reflect upon

the natural world to help picture our moods. Correspondingly, whatever occurs in nature is also being reflected in the inner life of humanity.

Awareness of Three Cosmic Energies

A mystical consciousness of nature can arise through contemplating three major indwelling energies that allow for conscious life: spirit vibrations, vital life force, and the Universal Soul. Through awakening your psychic centres you can become more aware of them at work in the world. Become aware of the level of refinement being expressed in anything you observe. For example, if you reflect deeply upon a rose until you become at one with it, you may become aware of the vibrations that make up its material substance. You might sense the life force within it and even touch the eternal light of the Universal Soul being expressed. What a joy it is to be a living expression of the divinity we share with all life forms.

What a joy it is to lend our part in Universal Love's longing to express its full potential and be part of the great symphony of life!





By the light of those teachings handed down over generations on scrolls and parchments, but most importantly through the oral tradition of their meetings, their hearts and minds unfolded at each gathering like opening up a book of light.

Lying in each soul, each page turned as if touched upon by a supremely wise guiding hand that seemed to indwell within the sanctity of their mystical bonds.

Knowing the terrible war that raged on European soils, and the spiritual plight of humankind, they daily offered prayers of solace, invoking the God of their understanding, and asked for strength in delivering a universal form of education that would give true spiritual nourishment and increasingly become the book read by the hearts of the people, replacing outdated religious dogmas and superstition.

- LIBER LUCIS DRAMA





PART 2

The Rose Cross Appeal and the Fraternity

Mystical Expression of the Order of the Rose Cross



The Light of the Invisible Order

Some beings, who have done prolonged spiritual work on themselves, may assist their human brothers and sisters from afar and may even no longer need to live incarnate. They live in a state of consciousness that is traditionally known as the ‘Rose Croix state’, having reached a certain level of evolution.

Those beings who exemplify the Rose-Croix state continue to animate movements dedicated to supporting sincere students on the path towards that state. The Order’s teachings have the characteristic of adapting to the language of the times, which changes from age to age as knowledge and wisdom progresses, so that it can provide comprehensible explanations of divine phenomena that otherwise would not be comprehended.

Some advanced souls from time to time incarnate with the intention of setting up initiatory or spiritual systems to bring those who need them to take important steps, or to initiate the great masses into the Light, since both approaches respond to Cosmic requirements. These evolved souls, sharing ideals and intentions, forge links in the invisible dimension.

The college of these souls forms an ‘Invisible Order’ that supports human evolution by flanking and accompanying it towards its Cosmic destiny. This Invisible Order of enlightened personalities, consisting of those incarnated here and others who crossed

the ‘great portal’ at a certain point in history (around the 17th century), took the name of the Rose Cross, although the Order had always existed under other names in the past. The Rose Cross therefore lives in a dimension inaccessible through the five senses, although it finds manifestation in ordinary space and time through those who resonate with its ideals.

During the 17th century, the Invisible Order of the Rose Cross took tangible form through the work of numerous people who loved its ideals and dedicated their lives to its studies and investigative work. Students who are members of the Order are called Rosicrucians and, through the proposed path, they journey towards achieving the Rosicrucian state of consciousness.

Announcing the Light of the Rosy Cross

Some of these souls, having taken residence on the material plane, were led to the publication of the so-called Rosicrucian manifestoes in 1614, 1615 and 1616, in Kassel, Germany. In August 1623, exactly 400 years before the publication of this Liber, messages from the Rosicrucian Order were posted on walls in the city of Paris. In just seven years after the publication of the first manifesto, more than 400 works based on Rosicrucian knowledge were published. After the proclamation of the Order’s existence, there were hundreds of responses throughout Europe from people who evidently possessed a shared knowledge that somehow went underground,

escaping the tyranny that had reached them.

The powers that held sway at the time attempted in vain to stifle the blossoming of this springtime of consciousness by counter-publishing numerous texts to prove the non-existence of the Order, but one cannot stop with a physical gate a stream of consciousness coming from the source of Light in an immaterial dimension. The response to the manifestoes by hundreds of people in Europe was to demonstrate in support of the existence of an Order that, although not structured as it is today, had in one way or another done its work to liberate people from the brute oppression of ignorance.

Sharing the Light

Over the centuries, the Order has used different languages and analogies to adapt to the need to conceal knowledge hindered by tyranny and to explain the inexplicable. The Rosicrucians have tried in every age to make their message known, even when prevented from doing so.

The Rosicrucians do not conceal the Light but try to spread it as widely as possible for the benefit of their fellow humankind and for the wellbeing of all life on Earth. Rosicrucians revere the expression of the Light throughout all kingdoms of earthly expression: minerals, plants, animals and humans.

It is therefore no coincidence that numerous texts were printed throughout Europe. When a group of Rosicrucians, led by Johannes Kelpius, set off from the port of Rotterdam in 1693 to land in the New World (North America), one of the first things they did was set up a printing press so they could print their texts and distribute them. The fraternity had an influence on people like Benjamin Franklin and President George Washington. After the clamour caused by the public presentation of the Order through the 17th century manifestoes, a group of Rosicrucians took up residence in India. They then returned to Europe in the late 19th century and merged the knowledge gained from the Rosicrucians of the Orient with the esoteric knowledge of the Occident.

Esoteric double eagle of the union of eastern and western mysticism.



The Primordial Tradition

The Primordial Tradition consists of divinely inspired core knowledge that transcends the limits of time, space, and matter, and has been handed on by those sincerely seeking it, some becoming messengers, prophets, adepts, or other agencies transmitting the 'original wisdom' through initiations and other perennial traditions, allowing for its perpetuation from one civilization to the next and contributing to the evolution of humanity.

The Primordial Tradition consists of a core knowledge that is not subject to time and from which the life-giving water of divinity gushes forth. These waters of spiritual life divide into multiple rivulets and are coloured by the hues of the lands they bathe. Thus, although the Tradition is unique, it can be adapted to different languages and cultures as needed, and those who boast of being the sole custodian of the Tradition deceive their neighbours because it belongs to all and flows from the depths of every pure heart.

Over the centuries, the Order has conveyed the Tradition through the philosophies and practices of Hermeticism, alchemy, astrology, magic, and Renaissance Kabbalah, but also by adopting symbolic tools of work that could analogically reflect The Work itself, such as the tools of cathedral builders, carpenters, tailors, coal miners, and so on.

Knowledge of the laws of the invisible planes of existence can be made more understandable by using symbols in close contact with

everyday life. From century to century, the Rosicrucians proposed practices that could enable people to perceive ever higher regions of divinity, evaluating the effects of these proposed methods and making necessary corrections.

To ensure certain elevated regions of celestial reality became accessible, during the 19th century the Order structured itself through schools dedicated to magic. This subject still appeals to many people today because of the intrinsic fascination it carries. However, this population is easy prey to greed. Numerous deceptions arose to bring in easy money, also exploiting the electromagnetic science that flourished at the same time. Some, most often motivated by a sincere desire for research, attempted to apply the scientific method to the faculties emanating from the soul, giving birth to occultism.

From Magic to Mysticism

The Rosicrucians carefully observed the effects that such methods produced as they spread to the masses. Those who did not devote adequate preparation to the application of such methods ended up being swallowed up by them, having mistaken the means for the end and giving in to greed and the demand for personal advantage at the expense of consciously using the newly acquired faculties for the benefit of their fellow human beings and the whole of humanity. This is why, during the first half of the 20th centu-

ry, the 'High College' of the Rosicrucian Order were reputed to have met in Europe, decreeing the end of previous educational methods. For these older educational methods began to spread outside of official channels, and, without the proper educational process, their effectiveness would be lost.

Hence, the Rosicrucians reorganized the unique body of knowledge of the Tradition under the ancient and pure guise of mysticism. A clear and explicit identity was adopted, free now from the need to hide from tyranny, thanks to the freedom of the historical context gained in the meantime.

The Mystical Approach

The mystical experience also represents the culmination of every path proposed in the past and the basis of the enlightenment process to which each person aspires. The mystical approach leads to the direct, most intimate experience of divinity and the inner realization of the universal framework in which each person is immersed and of which he or she is a part. This realization makes it possible to feel the intimate bond that the soul of each human being has with that of his or her neighbour. This is the true guarantee for a life of peace on the planet and in the universe because, beyond the apparent differences between people, the bonds that unite us make it possible to perceive that we are all part of a Universal Soul that has taken on different names throughout human history and that

we are all small sparks of the same great Divine Source.

Mystical methods and practices, besides representing to many mystics as the pinnacle of attuning with divine magnificence and beauty, help us to develop and place our latent spiritual facilities in the service of humanity's wellbeing, instead of using them for selfish purposes. By placing oneself at the service of the divine creative power, one awakens faculties once associated with the sphere of the magical, occult, or miraculous, without setting it as a goal but accepting it as a side effect of working on oneself.

The mystical path makes it possible to live experiences like those the great figures in history have had and have attempted to describe, albeit within the limitations of a finite language that does not allow the infinity of divine experience to be expressed. What may seem to be the abandonment of certain tools used in past centuries is, in reality, a conscious choice that allows Tradition to be placed under a new descriptive form, accompanied by greater benefits for those who use it, the validity of which has been amply demonstrated over the last century since the time when the 'Invisible Order' of the Rosicrucians built the Ancient and Mystical Order Rosae Crucis (AMORC).

In its 17th century manifestoes, the Order made reference to a general reform that the world needed. This reform concerns the spiritualization of all fields of human expression – scientific, religious, political, philosophical, artistic, and humanistic – so that the Light of the human soul, which is an emanation of

divinity itself, can guide the choices to be made for the future. This goal is still alive in the work of AMORC, the spiritual heir of the brothers and sisters of the past who dedicated themselves to the cause.

From the Elite to the Inclusive

The manifestoes of the 17th century were mainly addressed to the ‘learned’ of Europe, but the work of uniting peoples, led by AMORC, has ensured that the Order has been able to expand throughout the world. Today, people are members of the Order regardless of ethnicity, gender identity, social background, nationality, or political persuasion. This includes people of all religions: Christians, Muslims, Jews, Hindus, Sikhs, Shintoists, Buddhists, animists, agnostics, and others.

At the AMORC World Convention held in the city of Rome in 2019, we witnessed the passing of the office of Imperator from Christian Bernard to Claudio Mazzucco. On that occasion, people from 72 countries were united in the joy and warmth of being together – perceiving that we are all sparks of the same Divine Source, an experience that breaks down the walls of separation and gives rise to respect for one another. This is one aspect in which the humanitarian work of the Rosicrucian Order is recognized and which allows peace to spread among peoples. In the same vein, the *Liber Lucis* is addressed to people of goodwill throughout the world, who know it is possible to live in peace and harmony.



You rise beautiful from the horizon of heaven,
living disk, origin of life.
You are arisen from the horizon,
You have filled every land with your beauty.
You are fine, great, radiant, lofty over and above
every land.
Your rays bind the lands to the limit of all you
have made,
You are the sun; you have reached their limits.

How numerous are your works, though hidden
from sight.
Unique god, there is none beside you.
You are the disk of day, master of your move,
of the existence of every form,
you create ... alone, what you have made.

- EXCERPT FROM THE GREAT HYMN TO THE ATON,
AKHENATEN, 14th century BCE



A Call to Humanity to Share the Divine Light

In the allegorical story *The New Atlantis*, written by the 17th century Rosicrucian mystic philosopher-statesman Sir Francis Bacon, some travellers are lost on a ship ‘in the greatest wilderness on Earth’, but they discover a remote and unknown island. The island, named Bensalem, meaning ‘the inheritor of peace’, is inhabited by a mysterious fraternity that has advanced knowledge in all areas of the highest and most refined arts, science, and philosophy. It is a utopian place pervaded by the cultivation of serenity.

The entire book is an allegory and has hidden references to the deeper meaning of the Rosicrucian fraternity. There is a part of the story in which an ancient king of the fraternity, named Salomon, is spoken about (who likely represents the highest role of office or quality in the hierarchy of the fraternity).

Salomon’s house is known as the ‘eye of the fraternity’. Imagine for a moment what the meaning of ‘the eye of the fraternity’ is. Is it a watchful eye, a caring eye, a loving eye, or a discerning eye? Is it all-perceiving in the sense that it knows when someone is truly acting as a member of the fraternity and not just putting on a show and then, behind the scenes, acting in an entirely different and unbecoming way?

The story goes on to tell that, as a mark of Salomon’s ancient office, every 12 years two ships of three brethren are allowed to sail beyond the waters of the crown to give knowledge to other

countries. The story then states:

*They maintained trade not for gold, silver or
jewels, nor for any other commodity of matter, but
only traded in God's first creature which is Light.*

In other words, they only exchanged Divine Light. This seems to point us towards the deeper meaning of fraternity. It should be noted that the main protagonists in *The New Atlantis* are a priest, a king, and a philosopher. These three symbolic figures perhaps represent the soul qualities of devotion, dignity, and the love of wisdom that the brothers and sisters of the Rose Cross aspired to achieve as a mystical fraternity.

Fraternity

We can consider fraternity as an activity of Cosmic laws involving spiritual reasons for a particular group of people, both men and women, to come together at a particular time, place, or event. A resonant and strong sense of fraternity as a 'Rosicrucian Community' is a constant source of the highest goodwill towards the future, and it can shine its light into future times. In fact, that light can truly help sincere students of the Rosicrucian Path in times of great need, when they are suffering great challenges.

The effect of deeply harmonious fraternal energies in Rosicrucian

group activities cannot be underestimated. All aspirations for collaboratively and harmoniously working together build an atmosphere of collective mystical affiliation, transcending the personal demand of one's ego, and gift a significant legacy to the future. Many are the gifts handed on, carried under the wings of the group's sense of protection of the vibrational quality of its fraternal atmosphere and guided by the lamp of those members' heartfelt care for the spiritual bonds that grow out of working together. It is an act of fraternity to help awaken the inner spiritual reality of others by creating optimum conditions in a fraternal setting.

When the group fraternity is united in reverence for the Divine Mind reflected in the fraternity and is in harmony with the Rosicrucian Égrégoré, it can be a channel for some of the highest wisdom of the Masters of the Invisible Hierarchy of our Order, and a living stream of the highest goodwill towards all humanity and the Earth, acting as a source of universal brotherhood or universal community.

Ongoing Service to Humanity

The fraternity, through its ongoing service to humanity and all life, weaves a pathway of the exchange of light, life, and love. As in the sense of Francis Bacon's *The New Atlantis*, it 'trades in Divine Light'. Consider, therefore, the fraternal resonance that has brought together a unique combination of individuals to be at each other's side, to support one another in learning and in life's challenges, to

be in each other's Light, and to witness their most refined 'presence'. Even in the most solemn, darkest days of individual and collective challenges, Rosicrucian students know that this constancy of lineage can be a place of deep solace. Standing in this light has always been a constant source of fraternal nourishment.

Let us reflect on some more essential qualities of a Rosicrucian group's fraternal atmosphere. A new student to a group, in trying to find their relationship to this word 'fraternity', might wonder what it means when they enter for the first time. Firstly, they will hopefully become aware that a Rosicrucian fraternity is intended to be well beyond the ideals of a social club. Rosicrucian fraternity begins at the level of a sincere and dedicated appreciation of Rosicrucian ideals, a like-mindedness and a joy in being students together on a pathway of spiritual learning.

Mystical Fraternity

The sphere of the group soul consciousness can expand and grow towards a profound atmosphere of 'mystical fraternity'. Mystical fraternity has as its deepest core, as a cherished focus, our divine nature. It seeks any opportunity to nurture occasions in which experiences of the Light of the soul are shared. This is not just for Rosicrucians but for the whole of humanity and all life on Earth, as well as for those departed souls who have a sense of belonging to the Égrégoré of our Order, or those souls attracted to be close

due to sensing our strong will to do good.

Group consciousness, by definition, must define a greater complexity than singular consciousness and, therefore, a higher form of collaborative intelligence. We see this in the natural world as ecology. On the level of fraternal guardianship, a mystical fraternity intelligently nurtures and protects all opportunities for coming together to express refined soul qualities. In particular, it cherishes the pathway of opening the heart towards the highly refined energies of Universal Love as an act of that fraternity. A radiant and loving fraternity can support these qualities to flower to greater complexity at an individual level.



Universal Human Community

The fraternal community develops the spiritual architecture of the group consciousness and builds its sacred environment in a deliberate way. Anyone entering the group's atmosphere is infused with its peace and feels they are in an environment well beyond the mundane world. Therefore, let us take a few moments to reflect upon fraternity as the interconnected and palpable spiritual Light that we transmit, share, and exchange (or, in the words of Sir Francis Bacon, trade freely with the world). Let us give reverence to this shared fraternal Light and expand it to encompass the Light of a universal human brotherhood, a universal human community, and a human Égrégoré of a universal hospitality, and let us give it a welcome to belong within the fraternity of all life on Earth.

Rosicrucian Teachings Today

Rosicrucian teachings do not interfere adversely with the scientific or religious sphere of one's advancement; everyone is left free to believe what they feel inwardly. Certain experiences are favoured because they allow progressive awareness of the reality of which we are all part. Therefore, it is no coincidence that Rosicrucians include people from all walks of life.

It is not a matter of 'believing' in something but rather of liv-

ing it. Therefore, both people of science and people of faith can embrace the Rosicrucian ideal and contribute to the building of a new world far from superstition, dogma, ignorance, and fanaticism. Those who feel the need for their own religion can continue to do so; and those who do not recognize themselves in any established religion but feel there is something beyond what we simply have before our eyes can adhere to the building of a universal religion, based more on the understanding of divine laws and our connection with them rather than on the acceptance of a dogma. The ideals of this universal religion place the utmost respect for all living beings, for all creeds, and for Nature in the desire and will to build a just society in harmony with the regenerative capacity of the planet.

The Earth is our common home and it is necessary to learn how to live properly on it, as we do in a family, thanks to that underlying affection that overcomes all difficulties and recognizes each other as brothers and sisters capable of loving and being loved. AMORC shows that through its teachings it can build a common home, respectful of differences in thought and approach to life.

Those who wish in their hearts to be part of the Rosicrucian fraternity can access it through AMORC. The teachings delivered to students are established on multiple levels. The outermost level consists of the materials required for personal study, which can be done at home. This material is not the Order but comes from it. The material does not contain revealed truth but simply constitutes ongoing food for thought. The answers each person provides, through work that can be individual or collective, allow the

consciousness to expand and access the invisible chambers of the Rosicrucians. Access to these chambers offers the experienter the vista that all mystics of the past have been able to appreciate. The mystic Louis-Claude de Saint-Martin said about this that ‘All mystics speak the same language for they come from the same country’.

In addition to individual study, there is the extremely important work that takes place on a collective level. Work of a symbolic and ritualistic nature is added, as well as regular mystical dramatization, through which educational elements proper to the Tradition are delivered, which allows Rosicrucian students and researchers to study different aspects of ‘personality traits’ and understand better which aspects are a hindrance to building a peaceful society, such as false judgement or a lack of tolerance. Collective work allows one to become more sensitive to the invisible link that connects all Rosicrucian researchers in the world, today and in the past, and with all those who have an affinity with the higher ideals of life and living. Communal study takes place when one learns to see the world from another perspective of harmony, beauty, and fraternal affection.

Ritual Study as a Way of Life

Ritual is an essential aspect of teaching. People today are accustomed to learning essentially through the verbal discursive form, be it oral or written, but this is merely a system of notions that can be easily transferred from one person to another. This system of notions mainly concerns objective knowledge or that sphere of

subjectivity that can be described in words.

Yet the Cosmos is governed by a set of laws that elude common reason, most of which are invisible to the senses. The knowledge of these Cosmic laws can only be transferred through experience. To facilitate this experience, sages have constructed rituals based on knowledge of the invisible human constitution. Just as a piano is made up of several keys, and by the appropriate sequence of keys it is possible to play a melody rather than produce noise, in the same way human consciousness can be led into certain Cosmic regions through appropriate prompts that can occur during a ritual.

In all human societies, but also in one's own private life, it is possible to observe a large number of rituals that allow specific operations to take place. Even the rising of the sun every morning is a ritual of Nature: the sun rises every day, always the same; and the seed of the plant that receives the sun's rays grows day after day. Likewise, those who participate in the ritual always experience the same words and actions, and, day after day, the Light of the soul makes the inner seed grow until it germinates and produces new fruit.

Initiation Through Ritual

To those who desire it, ritual is delivered through a phase of passage between one state and another – one state of consciousness and another – called initiation. It is in the context of the ritual, whether



In those secret gatherings and initiations of the oral tradition, away from the eyes and ears of the world, those of them who could travel by land or sea would visit the lands of the great bearers of the Light and walk in their footsteps, of the likes of Pythagoras, Plato, and Cicero.

There were others who left their physical bodies and travelled far and wide or by transmission of thought. Observing the chambers of initiation that had once been guided by the priesthoods of the ancient mystery schools of Egypt, where the mysteries had been revealed to those well-prepared students, in places of deep sanctity.

Some received the mysteries in those pyramids which were places of the transmission of Light, such as the Great Pyramid, or that of Unas, where the ancient scribes had carved the book of 'Coming Forth into the Light' upon the walls. Or at Edfu, where the great beneficent God Horus, representative of the highest good, and supreme bearer of the Light of the all-creator, was honoured.

- LIBER LUCIS DRAMA



performed in an outer temple or in the inner temple, that the mystical experience, the precious Philosopher's Stone of human existence, can occur. We have seen, therefore, how it is possible to use the ancient method of initiation and ritual to perpetually transmit knowledge that would otherwise find no way of being transferred.

The initiatory approach has its roots in the dawn of human consciousness, but its fruits are appreciable in the ever-present time, making it a truly timeless educational method that can provide the most valuable lessons for modern man.

The society that has emerged in recent decades demands that everything be achieved at once, for there to be a pre-established goal and for it to be attainable as soon as possible. From a consumerist perspective, materialism does not spare the sphere of spirituality because it is thought that it is enough to pay to obtain enlightenment. However, the work on oneself and the contribution we can make to others is something that continues throughout life.

The Rosicrucian Path is not a timed 'course'. It does not promise to awaken powers in a weekend and it is not the possession of a specific knowledge: it is a way of living and understanding the reality of which we are a part, putting our faculties at the service of building a better society. The seriousness of AMORC's teaching and method has enabled it to be the largest Rosicrucian Order on Earth and made it possible to transfer Rosicrucian wisdom in a stable and lasting way throughout the world, spreading prosperity to the many incarnated souls who have trodden its path.



But where had the Light originated? This was the question handed down in the Primordial Tradition and the chambers of initiations. Let us hear the cosmic voice through the whisperings of the ether.

Ether, oh divine fire, give of your light. Oh, great darkness, mystery of all creation, you contain all that is luminous, unchangeable, everlasting.

- LIBER LUCIS DRAMA

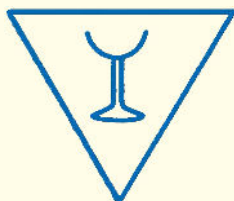




Know Thyself
Temple of Apollo, Delphi

Rosicrucian education aims to be non-dogmatic. Students are free to interpret Rosicrucian ontology in many different ways, and often in deeply personal ways, contributing to the wellspring of new thoughts. The reflection on the following pages captures a moment of inspiration, almost as if 'Universal Soul' is experienced as the deeply personal, loving, guiding voice of the wisdom we might experience at different levels of study, though spoken in our personal, inner voice of soul.

Whisperings from the Universal Soul

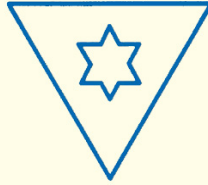


I Am the eternal Being who whispers my presence to you in your delicate moments of life. Oh, how we await your response!

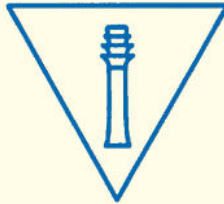
I wish to project into your thoughts the wisdom of experience, into your heart the beauty of love, and powerfully move your hand to soothe the suffering of your brothers and sisters, for in their eyes I reveal myself.

I Am the sweet melody of the cosmos instilling harmony between the universal laws that pervade all; we distil from the indeterminate

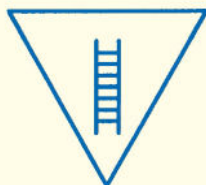
Ether the matter of which bodies are composed. How could we make you evolve if I did not dive into the realm of change? Many are the bricks we create and sustain to build the structures necessary to manifest all divine glories.



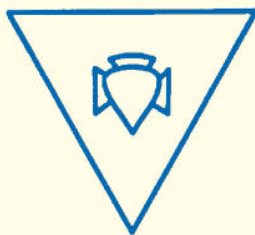
I Am in the depths of matter. I have hidden the seed of consciousness so that it may germinate, develop, and shine forth in its fullest splendour when it is ready to project my voice, and mature enough for me to act through it.



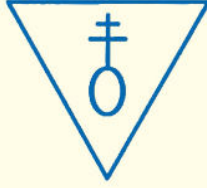
I Am evolving consciousness. New material forms come together to accommodate an ever-increasing complexity of Being. The flower of life blossoms in the universe. Numerous vehicles of different colours, shapes, and scents are ready to welcome me and to eternalize us by reproducing themselves!



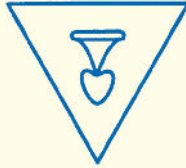
I Am will. Should you be willing to answer my call, we will show you the sublime mysteries of polarity and how, through it, you can partake of the creative power that belongs to your divine parentage.



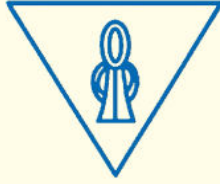
I Am that which will enable you to understand the origin from which the All originates and to which everything is destined to return, how the beginning and the end of Creation close in upon themselves in the entirety of the divine circle.



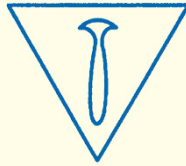
I Am waiting for a response to the necessity of my manifestation. We gather the elements of matter and, with my will, mould your body. Do not continue to harm yourself by eating the fruits of ignorance. Let me cure you.



I Am calling. Heed my call and open the door of the pure heart. We will lead you into the invisible realm. You will be amazed at what you will see. Wonder will be your driving force and your limit. Fear not, for I will be with you.



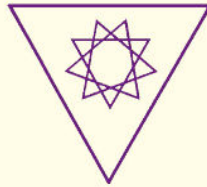
I Am love. If you are willing to abandon the erroneous mirage with which you identify yourself, you will reach the Cosmic plane where you will be able to glimpse the steps that support the altar, and there the marriage of marriages can take place. Pure divine Love will blossom like a rose in your heart, and what you do will emanate the fragrance of heavenly grace.



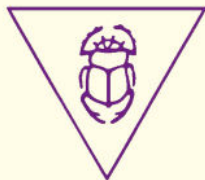
I Am unity. For you and I will be one, and through me you will share in the divine will. Your will shall be the will of God, and creative power can be channelled into the material world to build a harmonious, just, peaceful, and fraternal society where divinity can find its rightful place in every area of human expression.



I Am all paths, for over the centuries I sent some of my emissaries to Earth. In a world fractious with wars between tribes, they have achieved their harmonious goals. A few large groups still divide the world, but your Cosmic destiny is one of unity, and the field is being prepared to receive the new revelation. I unite, for I break down the walls of separation and distinction.



I Am the God of your heart, and so were sent guardians of the future who traversed the millennia, preserving my teachings intact in its integrity and purity. From ear to ear, from witness to witness, from soul to soul, the experience of sacred marriage has been handed down to the present generation. I have found dwelling in a golden gathering that has taken the name of the Rose Cross.



I Am therefore sending forth the Prophet of the New Age to incarnate, not in an individual but as a collection of enlightened beings, each from a different region in which we have manifested in previous centuries. Recognize the multiplicity of my expressions in different cultures. Understand one day that the evil you do to your neighbour you do to yourself, and that the good you spread in the world responds to my call. In the eyes of the one you choose to help, I reveal myself. Do not wait for salvation from without, by the hand of someone else, for it will not come. Each one must do their own, must fight their own battle. We have provided you with a horse and made you a knight, but no-one can win their battle with a 'dragon' replacing your wisdom. Between you and me lies the entirety of the human experience. Follow my voice, and you will reach the Centre, where the rose blossoms on the cross.

Oh, my children! You who have attained the mystic Stone, the ranks of the august fraternity that supported you in your quest now await your contribution to the completion of the Great Work. A great labour is about to be accomplished, and it will require the

united effort of all those who resonate with the Rosicrucian Ideal and make it their vexillum.

Oh, you who perceive my voice, albeit distant, the call of divinity within each being, I speak to you through the heart, which is why you cannot hear me, for you are taught to listen only with your ears. Embrace the brothers and sisters who have trodden the mystic path before you, forming a school that teaches how to communicate with me. Hear my call, for tumultuous times are upon the path of humanity and I Am the conduit to a bright future of peace, harmony, and prosperity.

You are the hope of all humanity; as in each single drop lies latent the entirety of the ocean, so your purity determines the purity of humanity. Let the Light of the soul illuminate every field of human expression. If you adhere to this purpose, we will be with you and lead you where many have tried to reach. You can do much more than what you are taught. Assume the State of the Rose Cross and realize on Earth the highest divine glories that humanity may fulfil its Cosmic destiny.

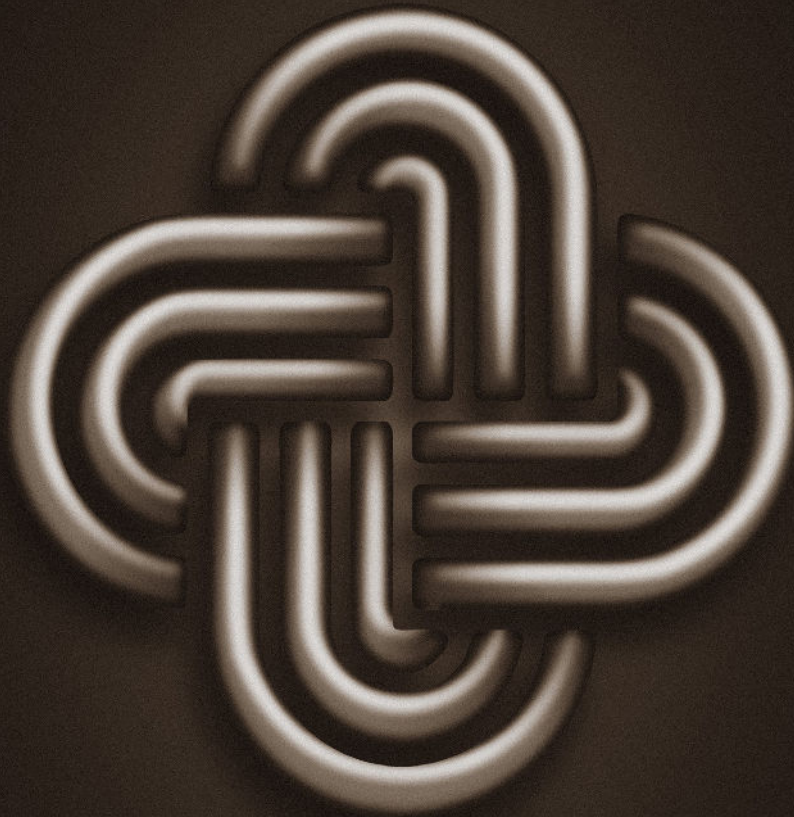
So Mote It Be!





*The Gods did not immediately reveal all the secrets
to mortals, for a slow search is more fruitful.*

- XENOPHANES



PART 3

Tradition, Technology, and the Human Soul

Finding the Light in a World of Information Technology

The Invisible Constitution of the Human Being

One common knowledge shared by the ancient civilizations of Egypt, Mesopotamia, India, China, the Americas, and Europe is that of the invisible constitution of the human being, which, in its simplest classification, consists of physical and non-physical (spiritual) components. The intangible component includes the thoughts, emotions, and states of consciousness one can experience. Just as there are paths that physically connect two places in three-dimensional space, it is possible to admit the existence of a fourth dimension that can connect the spiritual component of two or more people who are physically distant from each other. If we were able to observe this fourth dimension as if it were physical, no-one would be surprised at the possibility of an exchange of knowledge between two people living in different places because the connection between them would be obvious.

Archetypes, primal ideas, and the possibility of a telepathic exchange, or of consciousness as described for quantum entanglement, are part of this path. Even in the latter case, if someone were to one day prove the existence of a dimension connecting two distant particles in ordinary three-dimensional space, the spin variation of both particles would be obvious since they are connected through this dimension. Whatever rational explanations can be found to explain a phenomenon, the fact remains that there is a common knowledge about the constitution of human beings, Nature, the cosmos, and divinity.

Beings of Light – An Ancient Egyptian Viewpoint

In the temples and mystery schools of ancient Egypt, various priesthoods and their scribes went to great lengths to describe the physical-spiritual components and appearances of the human being, both in their sacred texts and on the walls of tombs and temples. In essence, it seems they believed that a human being was made up of many bodies, or states of being. The ‘complete person’ was comprised of both physical and spiritual bodies, which were the vessels for having awareness, or consciousness, in different realms of being, both terrestrial and celestial.

In ancient Egyptian writings there have been identified at least nine different bodies, ranging from the most earthly to the most celestial or spiritualized body. Most of the concepts were passed on over the centuries during ancient Egyptian times, through a highly secretive oral Tradition. It should be especially noted that familiarity of these concepts was reserved for the select few, either as pharaoh, through priesthoods, or through candidates and initiates of the ‘mysteries’.

In fact, the word ‘mysticism’ is derived from a Greek word meaning ‘to conceal’. Its derivative means ‘an initiate’. In the Hellenistic world, a ‘mystikos’ was an initiate of a mystery religion, and ‘mystical’ referred to secret religious rituals. These rituals had their precursor in the ancient Egyptian mystery schools.

As for the various components of the human being, we can identify in ancient Egyptian writing concepts such as the ‘Khat’ (physical body), the ‘Kaibit’ (the shadow or ghost), the ‘Ba’ (generally described as the person’s soul), the ‘Ka’ (the spirit, and in general perhaps poorly described as the double), the ‘Akh’ (body of light), the ‘Sahu’ (fully spiritualized body as a sort of transformation out of the physical body), the ‘Sekhem’ (a body of will force to be used for activity in the spiritual world), the ‘Ab’ or ‘Ib’ (the non-material heart), and finally the ‘Ren’ (person’s unique identity; their individualizing name). The central theme of Egyptian metaphysics is that a person’s life is intrinsically bonded to the divine life.

Most notably, the ‘Ba’ and the ‘Ka’ needed to unite to achieve an illuminated body or ‘Being of Light’, namely the ‘Akh’, capable of existing in the celestial world. Thus, the individual essence needed to unite with the divine spark within to create the ‘Akh’. Excerpts from the Papyrus of Ani – which is part of a collection of writings known as ‘The book of coming forth into the Light’, from around 1250 BCE, commonly known as the ‘Ancient Egyptian Book of the Dead’ – describe one who is spiritually elevated as being clothed in a ‘new garment’. The word ‘Akh’ (or ‘Being of Light’) is written as a glyph showing a crested ibis, representing the formation of a person’s new spiritual body as a body of light.

Impediments to the Light

The world around us and its sacred spaces are made sacred by our thoughts, words and actions. Making sacred is an act of tending to the possibilities for the Divine Light to be revealed in any situation, and supporting it to be perceived, to be felt moving between people, to grow within ideas and aspirations. In the act of making sacred, we create those spiritually beautiful atmospheres in which we experience the consecration of our hearts and minds, preparing us to transcend the limitations of time and space.

These sacred spaces don't just serve the functional needs of life but allow its participants to rise above the mundane levels of awareness to the creation of a connection to a higher plane of consciousness within themselves.

The mystic within these settings needs to guard against impediments that will not allow them to attune to these higher planes of consciousness. The seeker needs to be aware that if they are not aligned to these harmonious vibrations it will impede efforts to build up spiritually beautiful connections and refined atmospheres and will hinder noble endeavours.

In the creation of these sacred spaces, mystics need to guard against harbouring thoughts of vanity, envy, inconstancy, false judgement, and insincerity because of their propensity to impede the connection to higher planes of consciousness. Some forms of intense emotions can stifle situations where people are earnestly trying to share their

light. Out-of-control emotions can act as if forcefully blowing out a candle, quickly extinguishing its light.

Of course, we can only name impediments of the Light because the Divine Light cannot be destroyed. It can become hidden away, unnoticed, and overshadowed, like a lamp hidden away by those who would inadvertently or deliberately try to impede its appearance, reverence, and cultivation amongst people.

The Light of Tradition

This knowledge has been called Tradition by scholars in this field, whose popular traditions are only a shadow that the light of Tradition casts through the filter of ignorance and superstition. It is therefore possible to identify Primordial Tradition as it spread from a few specific centres and then throughout the world, weaving its way through the various peoples of every age and place. Such a Tradition cannot be transferred through purely discursive or verbal forms, hence it cannot be handed down through speeches or texts. Wisdom learned through Tradition is based on inner experience.

Mystical knowledge emerges from the depths of being through symbols and messages of unique power, purity, and beauty. Such knowledge is what has enabled civilizations to evolve ever more towards the luminous wisdom of the soul,

transforming people who relied on the law of physical power into people in whom increasingly refined morals and ethics emerged.

The cyclical nature of events leads to inescapable periods of darkness, and the imperishable Tradition represents humanity's hope to emerge from them. The ancient sages, to facilitate the transmission of this knowledge, shared symbols and created rituals. Symbols and rituals illustrate – in a visible, tangible way – the supernal laws of creation and the harmony that bind the different natural, human, and divine realms, revealing the intimate bond between what, in small, is the microcosm and, in large, the macrocosm, which are both apparent diversities of a single reality. Tradition allows people to perceive, understand, and make their own Cosmic laws that govern universal harmony, enabling them to improve their own lives and, by such example, influence the lives of others who seek the same thing, progressively leading to a better society.





Tradition and Technology – A Reunion?

The following words were written in the dedication of an 1857 edition of *The Wisdom of the Ancients*, exemplifying the enigmatic Rosicrucian mystic-philosopher-scientist style of Sir Francis Bacon.

For if time be regarded...parable has ever been a kind of arc [ark], in which the most precious portions of the sciences were deposited; it is philosophy, the second grace and ornament of life and the human soul.

Like so many of Bacon's metaphorical writings, these words likely allude to areas of enquiry that are a harbour and a bridge to spiritual wisdom that has been handed down from the ancient

world. In its context, Bacon suggests that the love of wisdom, the beauty of life, and the human soul are three vessels, which, like parable, conceal the most precious knowledge of the magnificence of the universe. Bacon was a great proponent of inductive methodology, using experiments and observation to gain insight into universal truths hidden in Nature's mysteries. He felt that this knowledge, 'the wisdom of the ages', was also concealed in ancient mythologies.

Baconian methods supported natural philosophy and technology to be used in an optimistic way for the betterment of the humanity of any age. New scientific methods and technology could be informed by, and contribute to, the wisdom of the ages. Though Tradition and technology in the 21st century are the most unlikely friends, it seems that in their innocent days in the ancient world they played well together.

The Destructive Ills of Technology

Today, humanity on a global scale is experiencing a wake-up call about the destructive ill of technology upon it. So what went wrong? Technoethicists point out that information technology is producing a shadowy, data-trawling and fake-mongering landscape of illusions with the capability to hack a person's mind. The algorithms used in information technology can predict what you will do, how you feel, and how you will act. Supercomputers behind the megadata of IT (information technology), particularly social

media and apps, are like an all-seeing eye. Information technology even ‘knows you better than you know yourself’.

Technology’s ability to keep a person’s thoughts distracted and scattered has opened up a Pandora’s box: it erodes the ability to focus, with the consequent loss of many faculties, such as memory and creativity, and can cause mental health issues. By looking into your eyes or predicting your next click, screen technology can know your heart rate and stress levels, and whether you are likely to make an impulsive purchase. Our phones routinely collect our voice data, store it in a distant server, and use it for marketing purposes. This fact was kept quiet for some time, but it is becoming common knowledge. Whatever we say is being stored and analysed, and it reappears as an advertisement on another device linked to your identity.

Moral technologists also assert that those wishing to profiteer from hacking the thoughts, words, and acts of a person can do so easily, like a magic trick. If the moral aspect of technology is to be questioned by the individual, it must also be questioned in relation to the future evolution of humanity and the Earth. Social scientist and philosopher of technology Rocci Luppigini, writing about the ethics of technology, states that technological consciousness has become a part of humanity’s evolution of consciousness. Luppigini describes the integrative characteristics of technological consciousness as being assimilation, substitution, and conversation. Assimilation allows unfamiliar experiences to be integrated with familiar ones, while substitution allows complex experiences

to be structured and shared with others, and conversation places an observer within an individual's consciousness. In all, this provides an illusion of a shared time and space, a kind of illusion of unity. From the perspective of thousands of years in the making, it is easy to feel that technology has completely lost its innocence.

Imagine then, the hauntingly beautiful sound of an exquisitely crafted ancient horn. This technology had a reason for existing and a value that was much more than a functional purpose. It was crafted with mental pictures to touch deeply into the beauty of life, to exemplify the importance of traditional wisdom, and to make both the horn-blower and the listener receptive to the inner stirrings of their soul. It is inconceivable that anything fashioned in the ancient world was made without a relationship to some aspect of the divine world or without a tradition that guided its ethical value in society.

The riddle of technology's innocence being lost reflects a more profound challenge ahead, namely, that of restoring reverence in any mental creation process. The process that takes ideas to form, moving from visualization to manifestation, is one which, according to greater or lesser degrees of skill, can draw upon the essence of a divine creative force of life. Technology's ancient innocence was nurtured in a world of simple awe for all creation and naturally tapped into that. Imagination, inspiration, and intuition were refined senses that people in the ancient world likely drew upon when creating anything. The practical and mechanical aspects were united with the imaginative and artistic, very far from economic issues.

The Supersurveillance Monster, IT

The alarm raised about the supersurveillance monster IT has an irony for mystics. If supercomputers ‘know more about us than we know about ourselves’, then surely the real issue is about the individual not knowing themselves very well. If people could know themselves better, they would more often use their inner senses, such as intuition, and observe the tricks a supercomputer is playing on them, including whether something is fake or not.

Another irony is that if people’s inner skills of observation were given a challenge in this game perhaps that might lead to developing more finely tuned psychic senses and becoming more mentally resilient. Social media algorithms and communication apps might be clever, but are they ever going to be clever enough to enter our soul life and penetrate the psychic senses, or be able to influence the eternal dimensions of our divine nature? This question is similar to the question of whether technology will ever be able to create the spark of life.

The online technologies that steal a person’s attention do so by drawing on their outer, objective senses, bound into space and time. They manipulate how space and time is perceived. A person whose emotional energy is fed, as if through an umbilical cord to a phone, as they wait for social media ‘likes’, is purposely being made to wait by algorithms whilst their thoughts are purposefully scattered across various ‘leads’ in order to direct them to desired points, rather than those places they would otherwise choose to go.

This situation is the opposite to the focused thought forms and directed emotional energy for psychic activities and abilities we learn so much about in the Rosicrucian teaching. It should be possible to see how manipulation occurs in our physical, emotional, and mental levels of being. It should be possible to observe how a supercomputer uses the active and passive phases of our consciousness. Furthermore, the information given on smart devices may affect society's cultural conscience, but it cannot affect our innate and true conscience.

As mystics, we can take solace in the thought that our divine nature is free from the all-seeing eye of supercomputers and is protected in the realm of what truly matters. Nevertheless, at the same time, Rosicrucian mystics cannot just be detached from assisting in the plight of those being manipulated.

A Plea for the Ethical Use of Technology

A Rosicrucian plea possibly needs to be developed to inspire the world to use information technology in uplifting and refined ways, avoiding any spiritual impoverishment and discrimination that might be caused.

What are the ways in which mystics can contribute idealistically and optimistically to elevation and refinement in the use of technology? Is information technology simply a market-

ing and communication tool, or should we consider new ways that technology can contribute to spiritual nourishment instead of spiritual impoverishment? What needs protection from the invasion of technological surveillance? Do the ritual environments that people cherish as being sacred need to be increasingly protected and strengthened to be the harbours and bridges to spiritual wisdom and for resilience in the 21st century?

Returning to Bacon's ideas on technology and scientific enquiry in their practical application and systematic use, human creativity was an instrumental part of 'a game', and careful observation was likened to a skilled actor revealing all that God had concealed. Whether it be an object, an instrument, or a set of principles, anything created by humans could be philosophically elevated and appealing to the language of our soul to reflect the beauty of life. Traditional wisdom, particularly metaphor and symbolism, could be called upon to teach us about the 'qualities and ethics' needed to reveal divine glories in any new form.

So, what exactly is it about tradition that is relevant to the problems of 21st century technology? The fabric of tradition is woven out of the beliefs, ethics, ideas, and expected behaviour of a culture, group, or organization. Expressed in customs, festivals, ceremonies, and rituals, tradition at its core uses a language of symbolism. Through participation, it starts to intimately live in the hearts and souls of those who form a trusted relationship with its system of practice.

By contrast, information technology has its value built on the quantity of knowledge being handed over or exchanged, otherwise known as data (information when processed) or metadata. The quantitative world of metadata typically values a person as both a producer and a consumer of this data – that is, according to a neologism, as a ‘prosumer’.

A smart device tries to shift a person’s attention all day, like a little boat thrown around in a restless ocean. In contrast, tradition’s strength lies in the quality of shared and focalized thoughts, words, and actions, which is one of the highest levels can be experienced during an initiation ritual. Tradition builds a focal affinity, like a pool of light, that is recognizable in a person’s inner life. Tradition is like an island, a haven, recognizable only to those who have had a living experience of its inner meaning, without which it risks becoming a dying tradition.

Whether in temples or in sanctums, the places and portals of initiation fundamentally require a protected and concealed environment, an area for focalizing high vibrations and inner attention that opens the psychic senses. This is Traditional wisdom. These environments counterbalance the scattered and restless thoughtforms of today’s world and build an eternal and sacred experience between participants.

The goal of illumination through preparation, transformation, and initiation draws upon the resources of the most silent and intimate part of our being. Even from the perspective of the

brain, activities like reading a physical book or memorizing the words of a ritual are more deepening and calming, and are a better learning process than solely reading from screen technology.

Seekers of ancient wisdom knew that they must understand how to continue to unite knowledge with love in the future to create peace in the world. As complexity in the material world has increased, especially and rapidly through the proliferation of technology, mystics have continued quietly, in their private sanctums and meditations, to seek the source of all complexity in the infinite knowing of a far greater being, the God of their Heart.

Ancient Technology and the Wisdom of Tradition

Let's return to the idea that ancient technology contained the wisdom of Tradition. In the 'science of craft', technology was known as *techne* to the ancient Greeks, who generally thought of it as 'art, skill and cunning of hand'. For, in ancient times, 'technology' was entrusted to the head, heart, and hands of skilled craftspeople, whose art was to transform the natural world's gifts into useful objects, instruments, and structures. And, together with the practice of making (*praxis*) and practical wisdom (*phronesis*), *techne* could contribute considerably to the upliftment of society.

All ancient civilizations that reached a high expression of culture appear to have flourished out of a seedbed of certain research

schools for learning and production. Closed out from the scattered demands of everyday life, within the high walls of such schools religious, philosophical, and spiritual ideals joined hand-in-hand with practical skills to create the body and soul of Tradition. One can imagine that mentor and student entered into a trusted exchange and that, after years of focused work, the student became a living example of it. In this way, the body and soul of Tradition found continual new life. At best, *techne*, developed with love, could create spiritual beauty and include an expression of the subtle qualities of the soul. Even today, this can be felt when silently wandering through ancient architectures or looking at the objects and instruments of the ancient world in museums.

These ancient traditions purposefully set the bar of integrity high enough to be fitting to act as a channel for the divine creative force. Life within the walls of learning had to take place in a hidden, protected, and focused atmosphere, free from the distracting eyes and ears of the outer world.

Over the centuries, two pathways naturally emerged, one for *techne* driven by necessity and function and the other driven by the desire to reflect the image of the divine creator. Metaphorically speaking, *techne* started to take two pathways out of the ancient world and into the future. Firstly, there was the high road along which *techne* was striving for the expression of spiritual beauty as an imitation of the creator's works. The other was the low road through the valleys of functionalism and materialism, driven by perceived necessity. Along this road, technology

could become a powerhouse for both producer and consumer. The quality and integrity of mental creation would become as devalued as a giant, ancient tree lying newly felled, awaiting its ultimate end in the shadow of the jaws of a production machine.

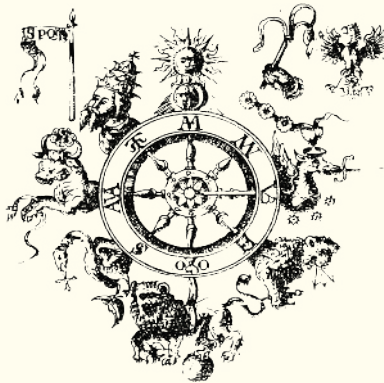
Nevertheless, along the way, technology driven by functionality and necessity appears to be gaining many merits. It has assisted humanity in its restless, inquisitive struggle to overcome the restricting boundaries of earthly time and space. It has taken humanity well beyond the village gate, outside the confines of locality, and has delivered new freedoms: from the humble wheels of carts and chariots to ships and instruments of navigation and onwards to cars, to planes, telephones and computers, and to and online technologies capable of beaming us instantly across the world through virtual meeting applications. This type of technology has expanded human horizons and brought with it the ability for us to be more global.

Can technology be reunited with its ancient friend, Tradition, and be better informed by the ‘wisdom of the ages’? Where will technology find its moral compass?



Think continuously of the Cosmos as a single being encompassing a single substance and a single soul and think how everything comes down to a single sensation, His own; how this being accomplishes everything by a single impulse; how all things are conducive to all events, and what their dense interweaving and connection is.

- MARCUS AURELIUS





Believing 'still' in something and believing 'again' in the same thing are two very different things. To 'still' believe that the Moon influences plants is an indication of foolishness and superstition, but to believe 'again' in this phenomenon is to have reflected and is indicative of a philosophical outlook.

- GEORG LICHTENBERG

The Higher Use of Technology

In recent decades, something new has appeared alongside human life that we will have to interface with, something that will steer planetary life towards a better or worse future, and this thing is called electronic and information technology.

The logic of unscrupulous profit applied to this increasingly pervasive technology may not only pose a challenge to humanity but also a danger, if not properly directed and regulated. The future, though uncertain, is modifiable and, through the thoughts provoked by this present Liber – which we hope will inspire those who feel a call to participate at the right time – some guidance is proposed towards a future of greater global serenity. The polar star that will guide the critical choices along humanity's path must be the Light of the soul, the most spiritual component that dwells in every human being.

Over the course of time, some technologies have proven to be more enduring than others. Some of these were developed centuries or millennia ago and are still in use today, deeply affecting the history of humankind, but others have turned out to be meteors that shone for a few moments and then vanished into thin air. With the advent of electronic and information technology, we witness a flourishing birth and death of technologies, showing us the transience of what belongs to the temporal sphere.

Some of the key foundational technologies shaping our lives

today and in the foreseeable future include artificial intelligence, virtual and augmented reality, gene-editing technology, nanotechnology, synthetic biology, quantum computing, and neuroscience. These technologies are developing at an incredible pace, transforming every aspect of our daily lives and our societies. The transformation of society as we know it by these powerful new technologies will have significant, challenging, complex and multidimensional ethical impacts on humanity.

Without doubt, these technologies will improve as well as have negative impacts on human and other lives. For many, this technology is perceived as an externalization of goal-driven human intelligence. Following that logic, it would seem apparent that these technologies will offer, in amplified form, all that which currently exists in our collective human consciousness: positive progressive qualities and certainly our less noble traits. A transition to a global society that is dominated by the use of these powerful technologies therefore requires deep contemplation, foresight, and sustained global collaboration to ensure that it serves the common good of humanity.

Humanity is at a crossroads, and much is at stake. At this time, humanity must reaffirm, uphold, and adhere to fundamental universal human values that should guide the trajectory of the development of these foundational and emerging technologies.

Artificial Intelligence (AI) is not new. A trivial example is the advent of the answering machine in the 1990s, a robot that would route calls based on what was said or entered numerically. In the

1940s, during World War II, AI was used in an attempt to decrypt and translate different languages. Indeed, Dr Frankenstein's creation could also be seen as a form of AI. In the days of Thomas Hobbes, the book *Leviathan* points out that when humans taught pigeons to carry messages on rolled-up paper, the written message was the act of imparting 'intelligence' by means of an inanimate thing. Even tales highlight concepts like creation and transformation; seeking authenticity and humanity; lessons on morality and responsibility; and the human desire for life and existence. The major distinctive evolution of intelligent systems is self-learning and the ability to improve through practice.

In fact, we could view our next industrial revolution as whatever can be created from enabling technologies that have now produced intelligent learning to perfection by 'bots' through relentless, repetitive practice – the mastering of human behaviour through countless iterative trial-and-error methods, which otherwise would have taken much longer to advance to this point. One could say we have demonstrated that time can be transcended!

Without doubt, artificial intelligence is shaping our lives in pervasive and ubiquitous ways. Digital tools have become an integral part of daily living and decision-making processes and will certainly have both positive and negative consequences for our common humanity. Advances in AI technology are inevitable and can be beneficial. For example, its uses are clear in health care for better diagnosis and treatment of diseases, as well as in personalized medicine.



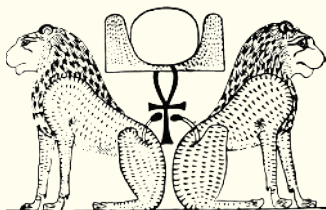
Oh, fellow human being, where are you? Hold
up the sacred flame of your true humanity so I
can see you from afar.

Here I am! Can you see my Light?

The Book of Light will only be understood by
those who know the cross radiates with brilliance
and the rose blooms in all its glory. What is this
voice whispering in my ear?

- LIBER LUCIS DRAMA





After being touched by the Mystery, humankind truly becomes someone else. This 'mental alchemy' was already practised during antiquity. The rituals dedicated to Adonis in the Near East, or to Osiris in Egypt, or to Orpheus in the Greek islands, or to Dionysus in Hellas, involved 'initiations', i.e., techniques that made it possible to know superhuman principles and eternal life.

- MAX GUILMOT



However, notwithstanding their numerous benefits, it is becoming clearer that our technologies change us as we use and interact with them. Gradually, we are learning that our thinking, emotions, and behaviours can be altered by what has been labelled the ‘cyber effect’. We are also learning that unbridled dependence on our devices and gadgets may undermine our humanity and the expression of human attributes such as empathy, compassion, and sociability.

Knowing that all systems of society can possibly be enhanced by AI, and that AI can be engineered for both utopian and dystopian ends, there is a growing global consensus on the need for ethical AI development, and many groups are emerging to promote and support ethical AI.

Universal Soul and Collaboration: Agents for Ethical AI

The mystical perception of humanity is that it is One. Each human being is an expression and individualization of the one Universal Soul, and therefore we must work together to solve the existential problems confronting us. Our understanding and application of ethics will need to evolve to provide us with a workable, coherent, and practical ethical framework that will empower us to understand, manage, and guide our relationship with artificial intelligence as sentient beings.

Currently, the main drivers of AI development appear to be

focused on profit-seeking and social control. On the one hand, AI development seems to be dominated by powerful companies motivated mainly by wealth creation for their owners, and, on the other hand, determined by the global competition for techno-supremacy and the surveillance capability by governments of powerful countries.

The growing public awareness and discussions on the need for ethical AI development are commendable; however, this is not enough. We call for robust, coherent and adaptable public policy frameworks to be put in place to guide and regulate the development and implementation of AI in a manner that will guarantee the collective best interests of humanity.

It is only by all stakeholders – governments, companies, educational and research institutions, civil society, the media, and of course individuals – working together that AI will reach its full potential for humanity at large, with the good of all as a core value. The careful and thoughtful development of AI has the potential to lead to breakthroughs in many fields of human endeavour for the improvement of human lives, rather than the current predominant focus on commoditization and profit-seeking and the concentration on its use for the accumulation of wealth and power at the expense of societal wellbeing.

To change the current paradigm, a holistic education that gives weight to all aspects of life on Earth has to be integrated into a consideration of anything we do.

Humanity seems to be invested heavily in developing the capaci-

ties of machines and has attained significant progress in that direction. By contrast, investment in investigating, understanding, appreciating, and harnessing our vast and incredibly potential as human beings has been sadly neglected. If the human condition is to be improved in all its aspects, including the use of AI, the human being must become the centre of attention. There is a vast trove of untapped potential and opportunities for significant progress in human beings, far exceeding the opportunities in AI.

Historical precedent indicates that our societies are generally weak in morality and ethics. As such, without a deliberate focus on holistic education, there is no guarantee that our AI systems will be better than we are. They will simply mirror and amplify our current mistakes, errors, biases, stereotypes, and prejudices.

To be clear, AI can be a powerful tool to resolve issues in many areas of material existence, but it is not a silver bullet for humanity's problems. There are aspects of the human experience that AI is unsuited to address, and in the euphoria of recent advances there seems to be a lack of awareness of such limitations. In the realms of human behaviour, personal relationships and interactions, these limits can pose significant problems.

The Primacy of Ethical Considerations in the Development of AI

Ethical considerations should be an integral part of AI production from inception, rather than an add-on after AI products have already been developed and released into markets. This will require the current intense engineering focus in the training of AI technology creators to be augmented with a more holistic curriculum that includes training in philosophy and the humanities.

The development of philosophical sophistication in people who design AI systems is essential for the development of the in-depth ethical understanding required to make AI products that will deliver social good and safeguard the wellbeing of humanity in a technologically saturated world.

With the new freedoms offered by AI come new responsibilities, and it is important to reflect upon where AI is beneficial or detrimental to the wellbeing of humanity.

An Artificial World in the Palm of your Hand

We are able to diagnose diseases by inspecting the inside of the human body. We have succeeded in absorbing the energy of the stars (think of the use of solar energy) to perform work of various kinds. We have succeeded in placing knowledge on a medium located in an abstract and unspecified place, allowing others on the globe to



God of my Heart, God of my
Understanding,
Thank you for giving me the
opportunity to help others. I
have been truly blessed to have
been granted moments of having
a deeply loving perception of
the humanity and all life forms
around me. I have begun to know
the light living within me as if a
rose of serenity is blossoming in
the innermost part of my being;
it is the Peace of my soul. My
egotistical days seem absurd, for
you have opened my eyes to days
filled with such extraordinary
beauty, and your majestic
wisdom seems to be reflected
everywhere.

So Mote It Be.



access it (think of the internet) – manifesting our creative ideas and solutions via 3D printing or by imprinting a message on a material medium for other people to read (think of CDROMs, USB sticks, hard disks, and optical drives). The list could go on and on.

While contemporary human beings can certainly associate each of the elements just described with the corresponding current technological example, members of the Order who are at an advanced stage in the study of the teachings can also recognize a corresponding range of experiences along the Rosicrucian Path.

The bulk of these technological developments have been possible since the discovery of the transistor and its use since the 1950s, but the core of the AMORC study materials was written several decades before the electronic technology revolution, which means that our teachings, which are those of the Tradition, significantly anticipated what would manifest later. We know that not all of our knowledge has yet been implemented through technology, and that science still has to take a few steps along its course before it can demonstrate certain principles that mysticism has preserved for millennia. But we also know that it is only a matter of time.

Many human beings are now totally immersed in technology, day and night, reducing their physical interaction with life. Numerous studies are emerging on the side effects of the abuse of technology, showing that the constant use of screens adversely affects the natural, balanced release of feel-good hormones like dopamine, serotonin, endorphins, and oxytocin. These hormones are stimulations that the body considers positive, and their continual overstimula-

tion trains the subconscious mind to further demand the use of technology, to the point of leading to an addiction from which it can be difficult to escape.

We are thus witnessing a phenomenon whereby technology, with its original intentions of bringing people closer together, is actually driving them apart. Technology addictions can cause an over-emphasis of 'far away' relationships and an under-emphasis of local relationships, causing isolation. If there is a general trend in society for such an imbalance it could lead to a world in which individualism is ever more pronounced, to the detriment of social life and the legacy of its powerful experiences.

With the world in a phone in the palm of our hand, we can create a fictitious reality where we might believe we can be whoever we want to be, even though we are not really that person. Life, by contrast, tends to bring us into contact with those whom we feel an affinity towards but also with those whom we don't feel an interest in or even feel an aversion towards. Normal, interactive life forces us to work on ourselves in order to weave ourselves harmoniously into the social fabric, but, holding the world in our palm, we instantly choose whom to contact and whom to exclude.

We can create a fairy tale ideal world in which everyone is the king/queen, the hero, the saint, the enlightened one, without looking at the reality of the facts. We can also see how unrestrained exhibitionism – for example, to show others how far above them one is or how much happier one is than them – can slip into self-

centred forms of personality that distort one's perception of the surrounding reality, thereby creating erroneous beliefs and sometimes criminal attitudes.

Furthermore, the algorithms that large computer companies have developed to profile users' interests could potentially lead to cognitive aberrations if they make people believe that the whole world is like them and that therefore this artificially constructed world, tailored to them, this is the only reality of the world around them.

Of course, the issues we face in information technology and the digital world are just further examples of the age-old problem that arises when something created by people becomes led by greed and the desire for power – including, for example, religious dogmas, propaganda and even advertising in non-digital print media.

It could be argued that the internet, having now reached every corner of the Earth, satisfies a common thirst that has been lamented by many philosophers since ancient times, namely, the thirst for instant knowledge through superficial means that remain solely on the surface of issues without ever delving into them and thus leading to an 'illusion of knowledge'. Easy searches within everyone's reach easily lead to a cognitive distortion in which one has the illusion of knowing one subject better than many others, whereas true, enduring knowledge can take not only years of study but also years of field experimentation. Indulgence in technology may take researchers away from experimentation within Cosmic laws and the more spiritual aspects that await to be attained.

The system of continuous notifications on our phones and computers interrupts the flow of thoughts that lead to the depths of what one wants to do, disturbing the mind of the unfortunate person while fuelling addiction and opposing any creative process that requires silence and concentration on a single topic.

Knowledge happens when one touches the depth of issues – exploring the depth of Creation requires special means. The speed with which new technologies have imposed themselves on people's lives has been far greater than the gradual, lasting, unfolding adaptability of their inner selves. One component of human consciousness expands rapidly into a new and unknown body, without the other components of Being able to counterbalance the phenomenon.

The effects of the early developments of information technology may have had adverse effects upon a generation, perhaps resulting in an ongoing high price in terms of human relationships. Interestingly, there seems to be an emerging movement in the upcoming generations, reacting to the first wave of technology that they experience in life, in seeking more and more moments of silence, recollection, and face-to-face encounters. But the real possibilities of Being are far greater if properly researched and developed.

Frenzy has been introduced in every field, even in entertainment. It has been realized that, to keep the attention span highly engaged, speed must be used because slowness distracts from the medium, resulting in lost earnings. Thus, everything is becoming faster. The attention span of human beings is decreasing dizzyingly, making

it more difficult not only to study but also to watch a whole film or a sport. People are increasingly staying on the crest of the wave without probing the treasure chest that lies at the bottom of it. The result is a general deterioration in cognitive and cultural capacities and in self-awareness of one's inner condition. One has even gone as far as falling asleep immersed in technology.

The Counterbalance of Daily Spiritual Practices

Tradition teaches that three particular periods are important for daily spiritual activities: before falling asleep, during sleep, and just when waking up.

It is important to realize that, through technology, it is possible to transfer information (that is, the more outward or exoteric aspects of knowledge) but information certainly does not allow one to acquire wisdom, because developing the latter requires life experiences that encompass joys and difficulties – precisely those difficulties that, with the world in the palm of one's hand, one tries to shy away from.

Technology filters out the oral aspects of Tradition, which are aspects that require physical proximity to be transferred. In the Master-Disciple paradigm in use predominantly in the East, the closeness between the one who teaches and the one who learns is essential for the transfer of knowledge and occurs even without the

use of words, through mechanisms proper to the Mystery or, as we prefer to call them nowadays, mystical schools.

The Rosicrucian approach does not use the outward Master-Disciple paradigm, believing that the presence of true Masters occurs too rarely to produce the spiritual growth of a large number of people, and that too often the Master-Disciple paradigm results in serious damage produced by charlatans who, rather than liberating others, seek to chain their followers to their own limited ego-driven beliefs.

On the other hand, nothing can be taught unless it passes through a component of human introspection, and it is this component that is the true Master, the true and only initiator – what the Rosicrucians call the Inner Master. As is the case with the Outer Master, in order to be close to the Inner Master and to distil its wisdom, two complementary moments are required: withdrawing into oneself during periods of meditation; and affiliating with a bona fide Rosicrucian organisation, in which the figure of the Master is not concentrated in an individual but rather distributed into everything through everyone who learns, by sharing, to live together in community life. The Inner Master is also experienced in rituals, initiations, and exercises in the sacred space of a Rosicrucian Temple or in the silence of a home sanctum.

Great lessons can be received, without the transmission of words, by living an exemplary life with people who have received significant moments of illumination in human interactions. This is something

that electronic sensors and actuators cannot replicate, no matter how hard we try to propose increasingly real graphic images and try to replicate touch and reconstruct smells. Even if one were to perfectly replicate the sensations associated with the five physical senses, there is much more that would be lost. The most significant component in relationships is where there is a psychic and soulful exchange, which is precisely what gives substance and beauty to interpersonal relationships. Ignoring this aspect destines human beings to a quantitative life far from the happiness of self-realization.

Deeper Knowledge

The deepest knowledge, that which is the source of all other knowledge, has been transmitted over the centuries through initiation into the Mysteries. These mystery schools of antiquity in Egypt, Greece, India, Persia, ancient Rome, etc. are well known.

Access to such knowledge became the engine from which came the wisdom that drove human evolution. The greatest personalities who have made significant contributions to evolution on our planet, whether philosophers, theologians, artists or scientists, have had initiatory training. Whatever technological advancement the human being can achieve, it must be ensured that the initiatory centre, from which every ray of spiritual and religious manifestation emanates, is preserved.

Although the internet allows a portion of human consciousness to extend outside the body, the initiatory process takes place through invisible mechanics that do not function through technology, except in part and therefore not in their fullest expression. The initiatory process therefore needs to take place in person, away from technology. Tradition wants real communities, not virtual ones.

The Order does not shy away from the use of technology, but it does not want to be dominated by it and strongly cautions dependence on it by its members.

It is important for everyone to establish the limits of their own use of technology, which should not be exceeded. This is all about setting your own red lines and personal boundaries, which will inspire respect and emulation by others around you. Technology works if its purpose is to bring people together to experience in community what they learn from life. If it isolates them and relegates them to an illusory world erected around their own imperfect personalities, it is not working as it should. The mystical schools of today have the task of teaching what the real possibilities and potentials of human beings are, and enabling them to exercise them, thus contributing to the evolution of humanity over the centuries.



LUCAS: Is it scientific to conceal Divine treasures in a story? Our Rosicrucian brothers and sisters of old did hide scientific discoveries of the Divine Light, in tales.

MONAS: Recall the 'eye of the fraternity'? Have you decided yet what kind of an eye this is?.

AURELIA: Warm and loving of course. Really kind!

LUCAS: Penetrating the laws of the universe, every one of them. See how my heart beats without me telling it to. See how the stars move in such a Grand Symphony.

MONAS: Ever guiding, ever watchful! No-one gets away with fake shows of goodness when behind the scenes they plot their show. The Inner Master watches all.

LIBER LUCIS DRAMA



The Concept of Artificial Soul

Regarding artificial intelligence, mention is made only of intelligence, of the ability to calculate, of rational thought that is directed towards the achievement of a goal without questioning the effects this might have. However, it would undoubtedly be much more interesting, useful, and safe if, rather than intelligence, we spoke of an artificial soul. Introducing this concept puts the focus on the ability to feel, on the emotional components, and fuels a sense of ethics and the path of the heart.

AI, per se, does not currently have a will of its own and simply performs a task that it is asked to perform through an ‘experience’ it has accumulated during a training phase: a code simply performs what it is asked to implement. The results that can be achieved by an AI depend precisely on how the training is carried out. Yet the scientific world awaits that phenomenon called the singularity, in which the AI will become essentially autonomous, as a child can be, at some point, with respect to its parents.

Some interesting results are beginning to be obtained by having multiple AIs interact with each other, and some believe that the first forms of AI self-awareness have already begun to manifest themselves, although it must be said that the unpredictability of the interaction between multiple AIs is something different than the concept of free will that is proper to the human being.

If AI were able to feel the pain of making mistakes (it should therefore have the concept and sense of what is right and what is wrong), its actions would have feedback (hindsight) and 'feed forward' (foresight) that could lead to corrective action, on a previously decided course. The anxiety of many is that a mismanaged AI could pose a risk to life on the planet. In a world where every technological device is connected to the network, the impacts of an AI gone rogue could backfire on its creators and send ripple effects beyond one's immediate surroundings. This is what has already happened in some research centres. The results, in such cases, were confined because the AIs in question were not sufficiently evolved to do any real damage, but it may only be a matter of time.

Protection from Dangers to the Light of Humanity

There are three particularly dangerous scenarios in AI to watch out for: the unexpected that eludes the creators themselves, the maniac type, and military use. Many technologies were born with noble purposes or in random circumstances but have taken an unexpected turn from that which their inventors themselves intended.

Take, for example, the use of nuclear power, whose noblest use would be to provide the energy required by society to evolve (subject to proper management of waste products), but which is brutally used in a game of strength between political powers. How much horror has been generated by the reckless use of nuclear technolo-

gy, and how absurd it is to use such systems as a deterrent to political and military action! Any such use cannot be treated differently from a crime against humanity, and every nuclear warhead should be decommissioned and dismantled.

Furthermore, history teaches us that there are individuals who lack rational lucidity and who, for diverse reasons (apocalyptic, racial, envious, greedy, vengeful, etc.), are able to gain access to a technology and use it to harm their fellow humans, Nature or the planet. In countries where it is easy to walk the streets with weapons, the presence of individuals of this type leads to constant destruction. This is something that cannot be avoided; it is part of human nature. The only way to avoid such tragedies would be to prevent the easy circulation of weapons. Similarly, the moment AI ends up in the hands of such an unbalanced individual could be catastrophic.

One should not ask when this will happen, but rather why it should happen, and, if it does happen, be prepared and able to react with tools that are sufficiently powerful. Eternal vigilance is the price of liberty! Surveillance in every aspect of this expanding field is vital.

Robust and far-reaching surveillance measures in all areas should be considered, including the making of a civil registry that has, at its centre, open citizens' information systems. Incredible circumspection is required before allowing AI into our health systems and the banking system, if this is done at all, as they lack the human insight and emotional intelligence so vital in human relations.

A vitally important aspect of AI that requires eternal vigilance and monitoring is the military use of such technology. A central tenet of any military organization is the elimination of those opposed to it. The use of ‘inhuman’ technology has serious risks, as aggressive AI aimed at human extermination could produce disastrous, unforeseen and unimaginable consequences for all life on this planet.

There are many further considerations that could be made on this subject, with apparently less serious but equally deleterious consequences for humanity. We have come to build a civilization with technologies that turn off the lights when you leave a room, or automatically flush the toilet when you leave. Some positively hail such things as an evolutionary revolution. Yet the need to introduce these technologies is a manifestation of human failure. We do not need lights that turn off by themselves, nor cisterns that flush themselves. We need an educational system that teaches respect for others and for Nature. Having something that acts in our stead removes responsibilities from us on the one hand and, on the other, turns our actions only towards ourselves, fuelling various forms of selfishness.

These words are intended to create a better future, in the hope that those with ears to hear will hear.

Nobility and Purpose of the Light in the Use of AI

The use of AI is not to be demonized but should be managed centrally and for noble, constructive, pro-social and not selfish commercial purposes. While it is relatively easy to control the use of atomic weapons due to the difficulty of finding raw materials (these are often easily traceable), the development of AI that is left in the hands of anyone, without any form of control, is like releasing a snake into the cradle. The population must be properly prepared for AI before its mass deployment.

While the use of AI could bring enormous benefits in everyday life, its development should be regulated as restrictively, or more restrictively, than nuclear weapons. Such technology cannot belong to a single state but must be shared, uniting people on an equal footing and not allowing one to be above another; otherwise, it would be better if it did not exist. In a scientific context – where the concept of consciousness is still struggling to be introduced – AI is currently a long way from the soul and its faculties, which are what humanity currently needs the most.

Ultimately, technology is a tool to be used without becoming a slave to it; it should be used to facilitate reunion with the soul, not to isolate oneself in a crystal cage. Humanity needs real communities where we walk side by side, not in a virtual illusion where we imagine ourselves to be what we are not. We need to foster the pro-social use of technology, promoting its educational and constructive possibilities, so all life on the planet can benefit from it.



I saw Eternity the other night,
Like a great Ring of pure and endless light,
All calm, as it was bright;
And round beneath it, Time in hours,
days, years,
Driv'n by the spheres
Like a vast shadow mov'd; in which the
world. And all her train were hurld.

- *THE WORLD*, HENRY VAUGHAN, 1650



Inner Nature, Cosmic Nature, and the Natural World

Let us nurture hope in those people who can still feel a deep connection with Nature, who can devote themselves to the beauty of reading constructive and inspiring texts, and who may devote themselves to meditation, introspection, and cultivating spirituality.

All is not lost. The negative application of egotism drags one downwards, towards individualism and the satisfaction of ephemeral pleasures, but we know that the voice of the soul makes its call heard in those who have already taken a few steps along the path.

Listen to the inner voice that guides you heartily towards selflessness and the pursuit of the sublime Mysteries. Information technology



is a means to obtain a portion of the human experience, but its development and use must be guided by the wisdom of our inner spiritual nature, Cosmic nature, and the natural world.

**The Merging of Holistic Education and
Science, and their Prospects**
Personal and Collective Evolution

Laws introduced by the sages often make use of mental models that can allow the audience to objectively understand what cannot be described or grasped rationally. Thus, analogy, the parable,

and the symbol are used. Yet, powerful as they are, such tools introduce inherent limitations that can be a fertile ground for misunderstandings and disputes among those with the germ of fanaticism in them.

Therefore, it is necessary to separate what pertains to the realm of personal beliefs and faith – that is, the inner sphere – from what pertains to the running of society, the outer sphere. For the personal, inner sphere everyone must be free to believe what they have come to know (through practice) that is best for their own evolution, but at the collective level it is necessary to identify rules that are shared by all peoples – a few simple rules, understandable by all, respecting the dignity of every living being on the planet.

From Competition Towards Cooperation

For too long human beings have not been able to share the joys of life with those who do not think like them. The paradigm that has dominated modern society has been that of competition, in which one individual or a group prevails over the next. One wins, others lose. One rejoices, others suffer. How limited such an approach to life can be! What would happen if the peoples of the Earth instead adopted a collaborative approach to overcoming the great challenges we face?

Enormous challenges await us, including, for example: reducing

hunger in the world by rationally managing the distribution of resources in order to reduce waste; tackling climate change and the supply of drinking water; the equitable distribution of medicines to treat common diseases that claim so many lives; and finding ways to generate and use energy that is in harmony with Nature as much as possible.

Overcoming liberal and authoritarian models of government could allow free individual evolution and ensure that everyone has the necessities of life. Moving away from the idea that personal fulfilment is measured in economic rather than in spiritual terms, and defining the best solutions for meeting the food needs of the world's growing population, in harmony with the Earth's ability, will help restore its balance without using products that are harmful to animals and humans.

Consider also finding solutions for waste disposal; finding forms of government that can properly manage property while avoiding poverty; reducing drug trafficking and organized crime, which thrive where the ego is kept from the soul; guaranteeing adequate education for the development of civilized, ethical societies without having to resort to the elements of religious paths (which everyone can follow freely); and allowing everyone to work a number of hours that can leave room for the nourishment of body, mind, and soul and which guarantees the right amount of time for spirituality, the cultivation of interpersonal relationships, and the development of hobbies. Cooperation makes it possible to go further, and everyone wins.



God of my heart, God that
I have come to know in
my small way, Lord of the
Peace of my soul, you have
placed a treasure beyond
measure in my safekeeping,
more precious than gold
alone, bigger than the largest
ruby on earth. I thank you
for the greatest gift on earth.
Help me to hide it inside of
my Book of Light, so that I
may exchange my gift with
others throughout my life,
however long or short that
may be.



The Conquest of Time

Our planet is a finite system with limited resources. If properly managed, the resources the Earth can offer are enough for everyone but never enough for the greed of the few who centralize resources in limited locations, depriving others of enjoying them. Technological development, the explosion of computer platforms, robotization, and emerging artificial intelligence are gradually taking jobs away from, and shaping new ones for, people. The wealthy owners of these systems are getting richer and richer, while workers and labourers are finding work increasingly less easy to access and sustain. Proceeding in this way, the gap between the rich and the poor increases year after year, especially as resources become more centralized in the hands of the few.

Yet the expansion of automation could allow humans to work much less and become able to devote themselves to more noble aspects of existence, but, to do so, it would be necessary for the wealth generated by automation to be equally distributed throughout the population. This would be a great achievement for humanity, allowing it to devote itself to the call of the soul and not to what one is forced to do to survive.

The conquest of time would allow humanity to develop passion-driven jobs, even jobs that are not necessarily in demand in the marketplace but may still be important and should be preserved from all eventualities; in other words, jobs that are futureproof. On the other hand, human beings should preserve and develop their

skills, regardless of the existence of computers, robots, or artificial intelligences capable of doing the work for them.

The Earth is not exempt from Cosmic phenomena that could have extreme repercussions, and relying solely on technologies external to it would cause humanity to lose essential adaptive capacities in case of extreme need. Moreover, if certain types of work can be replaced by AI, humanity risks losing important skills painstakingly acquired over centuries. AI would remove that necessity that is the engine of human thought, those circumstances that have led, seemingly at random, to important discoveries through harmonization with the Cosmic intelligences that guide humanity. This aspect of existence cannot be replaced by any software.

Citizens of the World – A New Paradigm?

Whatever happens, human beings must continue to strive to understand the laws of the Cosmos. We must continue to improve the human condition without settling for comforts that can narcotize thought. The types of genius who access, by means of their intelligence, what others cannot see and who today feed their own resources via the fruits of their own labour, must be able to express themselves through finding the community resources they need, but every great technological system should become the heritage of the community, so that wealth can actually be redistributed and save countless people precious time.

Through automation and that part of work that can be done by artificial intelligence, it might be possible to break out of the constraint of minimum working hours. If wealth were properly distributed, it would be possible to establish a universal income that would be able to guarantee a decent life for all world citizens, even without them being forced to engage excessively in what is currently conventionally regarded as work, leaving each individual the choice to 'work' more to earn more. In this way, those who are not motivated by particular working aptitudes would be far removed from poverty. Those who wish to, could 'work' for an agreed statutory minimum and devote other time to cultivating that which comes from the soul and gives meaning to life in the community.

In any case, such a subsidy cannot exist without being accompanied by an appropriate form of education that leads to an understanding of the importance of work for the purposes of the community, as well as for personal fulfilment. Through this new paradigm, a new perspective can be opened for embodied souls, allowing them to shine in all their splendour by dedicating themselves to work driven by true passion and releasing the creative Genius that slumbers silently in the inner selves of many.

The liberal approach allows for maximum human expressiveness but can easily lead to a lack of care for the planet and the needy. The human soul whispers the full expressive freedom of the spiritual realm, and any restraint is a coercion that leads to poor experiences by the populace. On the other hand, the human side closer to the animal kingdom means that the species' instinct for self-preservation



Can you recall the happiness and contentment you felt at the moment you realized that something much greater than you had ever dared to hope for was existing within yourself?

- ROSICRUCIAN REFLECTION



tends to keep hard-earned resources to itself. For this reason, the ideals of the socialist approach have fallen too many times to authoritarianism in history, forcing people to share with their neighbours without fully understanding the fraternal and spiritual bond that binds every living being in the cosmos.

Living Harmoniously

Living harmoniously as one humanity cannot be imposed by force but is something that must be built through appropriate education that is oriented towards spirituality rather than notionism, an education based on respect for one's neighbour and aimed at finding the best way to live in harmony with Nature.

An advanced civilization is not only one that has achieved a high level of technology but one that manages to live peacefully and with the least possible impact on Nature. The governments of peoples will have to be animated by a profound spirituality that is not reflected in any currently existing religious form but is found in secular values based on a lofty ethic shared by multiple cultures, capable of summarizing the rights and duties of every human being towards their neighbour, other living beings, and the Earth.

To move in the direction indicated, it is necessary to place the light of the soul at the centre of research in every field of being: humanistic, political, scientific, religious, artistic, and educational.

A new science knocks at the door. The founding mothers and fathers of the last great scientific leap forward, quantum mechanics, realized they had reached such a deep level in matter that the next step in science cannot avoid including human consciousness – and consciousness, as the Rosicrucians understand it, is an attribute of the human soul. Once again, the soul is a central concept. Its light is the pole star that illuminates the path of the Rosicrucians in their attitude towards suggested reform.

It is through the mysteries of consciousness that the ancient philosophers came to perceive principles that were only scientifically proven millennia later. Thanks to consciousness, it is possible to explore the cosmos in ways that are only understood after experiencing it, because any description of it would not do it justice. Some branches of science speak of multi-dimensionality, which is perhaps the concept that comes closest to the possibilities that lie before us.

The knowledge of the coming decades will be oriented towards a transdisciplinary approach: not inter-, not multi-, but transdisciplinary, because it will not only deal with the connections between individual disciplines but will aim to transcend them by creating new educational entities that can deal with topics in their entirety from a global, holistic point of view, without compartmentalizing them. To do this it is necessary to understand that the element that unites every field of being is the human soul; without it, no drive, no impulse of the human interiority towards that which elevates and unites in the one divine centre of convergence, is possible.

The Enduring Light of the Rosicrucian Tradition

The Rosicrucian Tradition, guided and nurtured by those who have achieved the Rose Croix state, accompanies the history of humankind, carrying out its work of bringing the human spiritual component and divinity closer together. Over the centuries, those working as part of its mission have suffered the injustices of intolerance and persecution.

Through long labour, great freedom was won, allowing the knowledge of the Rosicrucian Path to spread across the globe. Many have heard the call of the soul, speaking through our own lives spent for the good of others. Today, it is no longer necessary to hide, and one can freely express one's impressions. The beauty of the teachings of the Order of the Rose Cross is something to be shared with one's neighbour, shouted to the four winds, simply because it generates happiness and fraternity and enables the overcoming of all barriers that generate division between peoples.

The mystical experience is attainable. Thanks to the Rosicrucian method, it is possible to understand the existence of a higher good that goes beyond all religious, political, and lifestyle beliefs and, in general, all distinctions, uniting all humanity under one banner. The work of the Rosicrucians of the past passes from hand to hand, from heart to heart. It continues unceasingly and with continuity, through the webs of time and space, and draws on the contribution of all sincere seekers willing to contribute to humanity.





Final Thoughts

The Continuous Search for Divine Purpose

What makes us truly human ?

For many thousands of years, philosophers, artists, priests, scientists, historians, and others have sought to answer the question of how to truly know our humanness. Many have yearned to capture, in some way, the immensity of the human experience, while for others that very experience remains elusive or invisible. Some have succeeded in creating a bridge to the intangible. Picture the painting *Starry Night* by the artist Van Gogh: the stars are swirling and Light is being revealed in different ways.

In contrast, those wishing to portray the immensity of being human in material form are, in a sense, always chasing the tail of a runaway train, due to the ever-increasing complexity of the

human experience. Mystics have instead always sought to bypass the details of the outer world's complexity and, with gentle persistence, journey towards the very Source of all. Mystics tend to view this desire for union with the Divine Being as the very reason for being human, and therefore it makes good sense to them to learn how to get glimpses of the entire journey of their soul over many incarnations.

Through this arduous but epic journey from life to life, which we can lovingly embrace as the 'Journey of the Soul', at no time does the soul personality rest in its ceaseless efforts to expand its being and to become greater and more refined in complexity. Furthermore, at no time does our soul personality cease wanting to express, through its outer self, more and more of the perfection of the greater Universal Soul.

Universal Soul is always seeking the highest expression possible in our human nature. Thus, we are always 'becoming into being'. In other words, we are always coming into a greater knowing of the divine presence within, the God of our Heart. Perhaps, therefore, we are better off calling ourselves 'Humans coming into Being' rather than 'human beings'.

The simplest, most widespread expression of this great form of sanctity has, in modern times, become known by the word 'God', a word that has many descriptions but is universally accepted as representing the concept of a Creator above all creators, a Supreme Being with supreme intelligence, an origin behind all origins – indeed, the Creator of all that is, all that has been, and all that ever will be.

To return to the specific understanding of mystics, we can justifiably state that the immensity of human experience is best found in our silent, infinite knowing of this Greater Being. We gain this through our soul's perceptions of the physical, mental, emotional, psychic, and spiritual phases of our aggregate being. It needs to be holistic: you cannot isolate one part of your being from all others.

As an example, many people today might shudder at the thought of reading a Shakespeare play from cover to cover, or even watching it on a stage. Yet, if they immersed themselves, struggled and persisted, a whole magnificent world of deep and mysterious concepts might open up to them – many of them Rosicrucian concepts. From this deep reflection they might sense their soul's consciousness at work, and even that of their ego, which is bound in space-time desires only and thinks that the mental struggle is a waste of time.

In the profound mystical silence, we can search instead for a relationship with a beingness that is knowingly omnipresent, pervading all. In other words, we come to know ourselves through union with its 'infinite knowing of being'.

Quite possibly, the very first time you followed an independent urge to be truly human was when you felt the yearning to stand upright when you were a baby. You had this ancient urge to stand upright, almost like a seedling wishing to rise upwards to open its full expression of being in the light of the sun. Standing upright gave you the ability to move and, therefore, express yourself in other ways. Imagine your first step. Feel this moment almost as if the infinite and most sacred part of your being is asking you to arise.

This is a truly human, almost eternal moment for both body and soul. Symbolically, you rise like the sun, even though it will take you many years to fully master your physical uprightness.

At some point in this long process, you might have another hallmark experience, and this is the period in life when, for the first time, you discover that there exists within you a sacredness greater than anything you ever imagined, a process that could be called the 'Initiation into the Rose of your Soul'.

This realization opens you to the soul's perceptions and moves your awareness from the limitations of ordinary space-time perceptions of life towards the more eternal, infinite life of the soul. You begin to perceive divinity hidden everywhere, waiting for you to reveal it. If you develop your mystical consciousness, the urge for uprightness that started with our infant self continues as an urge for raising yourself through all aspects of your being and culminates in a constant stream of spiritual awareness coming from the soul's expansive horizon.

The incredible treasure chest of the Rosy Cross has crossed the centuries to come now into your hands; it is up to you to decide what to do with it.



A Meeting of a Circle of 17th Century Rosicrucian Philosophers
THE LIBER LUCIS DRAMA

RENÉ
DESCARTES:

If you would be a real seeker after truth, Brother Andreae, it is necessary that at least once in your life you doubt, as far as possible, all things. I tell my students: Don't try to conquer the uncertainties of the world; conquer yourself.

HUMANITY:

Who are you that speaks to my heart, though I cannot see you?

JOHANN
VALENTIN
ANDREAE:

We are the invisible brethren and we can see your heart's desire. Comenius, tell our seeker about the Book of Light in his arms.

COMENIUS:

Thank you, dear friend Andreae, for darkness is the absence of light; the cure of the world requires more Light.





RENÉ
DESCARTES:

And don't forget that if you desire to live in peace, remember the motto 'To live well you must live unseen', for there is nothing more ancient than the truth of the hidden light. Comenius, how is the darkness of ignorance to be overcome?

COMENIUS:

Overcoming the darkness will require four flames of education: universal books, universal schools, a universal college, and a universal language. This is the future of the Book of Light. What say you, Andreae?

JOHANN
VALENTIN
ANDREAE:

Come, my brethren, let us meditate upon the world stage of the Light. Join us in our holy sanctum where your soul will reveal to you the Liber Lucis, the Book of Light. We must continue the advancement of learning. Those who teach others, teach themselves.





Ad Rosam per Crucem Ad Crucem per Rosam



Four hundred years ago, in August 1623, a time of crisis and war in Europe, two small but intriguing posters were affixed to the walls of Paris, speaking of a 'visible and invisible' presence in the city and offering fellowship to seekers.

Who placed these posters there remains concealed, but it was certainly someone involved in Rosicrucian circles. The posters were a call to those who sought the light of truth in those turbulent times.

This Book of Light, the Liber Lucis, resonates with that call of so long ago and carries forward the Rosicrucian Tradition of Light, Life, and Love for all humanity and for our Earth.

It aims to inspire spiritual seekers to reflect mystically upon the nature of Light, to address some of the age-old challenges of life, and to elicit responses to contemporary questions, such as about the wellness of the Earth or the ethics of artificial intelligence.

Above all, it is a reminder to us all to tread gently in our world and to use our magnificent human creativity to unite love with light and life in all that we do.