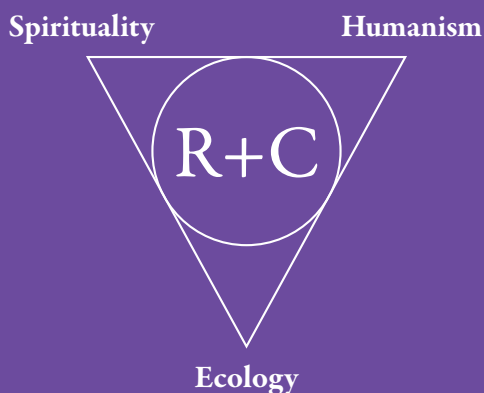


MANIFESTO

Appellatio Fraternitatis Rosae Crucis 1614 - 2014

Salutem Punctis Trianguli !

IN 1614, Rosicrucians came out of anonymity by publishing the *Fama Fraternitatis*. Four centuries later, we, the deputies of the Supreme Council of the Ancient Mystical Order Rosae Crucis, call upon men and women of good will to join us in working towards reconciling humanity with itself, nature and the Divine. This is why we place this *Appellatio* under the auspices of spirituality, humanism and ecology.

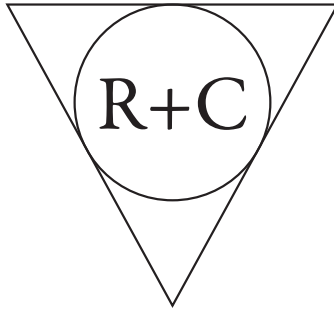


So mote it be!



Antiquus Mysticusque
Ordo Rosae Crucis®

MANIFESTO



Appellatio
Fraternitatis Rosae Crucis

First edition: January 2014

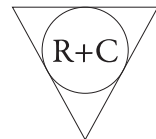
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MANIFESTO

DEAR READER,

IN 1614, FOUR HUNDRED years ago, a mysterious Fraternity made itself known almost simultaneously in the German states, France and Britain by publishing a Manifesto entitled the *Fama Fraternitatis Rosae Crucis*. At the time, the text elicited many reactions, especially from thinkers, philosophers and leaders of the religions of the time, and in particular the Catholic Church. In general terms, this Manifesto called for a universal reformation in the religious, political, philosophical, scientific and economic spheres. According to historians, the situation was at the time highly chaotic in many European countries, to such an extent that one openly spoke of a 'European crisis.'

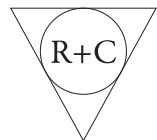
The *Fama Fraternitatis* was followed by two other Manifestos, the *Confessio Fraternitatis* and the *Chymical Wedding of Christian Rosenkreuz*, published respectively in 1615 and 1616. The authors of these three Manifestos claimed to adhere to the Rosicrucian Fraternity and belonged to a circle of mystics known as the 'Tübingen Circle.' They were all passionate about hermeticism, alchemy and the kabbalah. Several years later, in 1623, this Fraternity made itself known once more by putting up mysterious posters in the streets of Paris: "*We the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High...*"



The purpose of this *Appellatio* is not to set out the history of the Rosicrucians, nor their teachings. Through it, we wish to celebrate the four hundredth anniversary of the publication of the *Fama Fraternitatis*, the founding Manifesto of our Order in historical terms. We say ‘historical’ because traditionally, this Order traces its origins back to the Ancient Egyptian 18th dynasty mystery schools. Indeed, the famous 17th century Rosicrucian Michael Maier stated in one of his books: “*Our origins are Egyptian, Brahmanic, derived from the Mysteries of Eleusis and Samothrace, the Mages of Persia, the Pythagoreans and the Arabs.*”

Being faithful to our Tradition, we published in 2001 therefore a Manifesto entitled the *Positio Fraternitatis Rosae Crucis* in which we gave our position regarding the state of humanity, notably through its principal areas of activity: economics, politics, technology, science, religion, morality, art, etc., not forgetting its situation in ecological terms. This Manifesto, which some historians place in the same lineage as the three original manifestos, has been read the world over by millions of people and has already for many of them formed a basis for reflection and meditation. In some countries, students have been advised to read it, in others it has been made available to the public in municipal and national libraries, not to mention all those who have placed it on the internet.

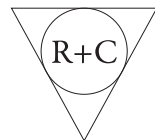
Four centuries after the *Fama* and thirteen years after the *Positio*, we felt it necessary to echo once more our own particular concerns with regard to humanity. As time



passes, the future that is emerging decade by decade, year by year, still gives us cause for great concern. The ‘crisis’, as it is commonly called, appears to have become firmly entrenched in many countries. Nevertheless we are not pessimistic about the future. In the treatise *Rosicrucian Prophecies*, published in December 2011, we wrote on this subject: “*We are optimistic about the future... Below the surface, the troubled times we are crossing constitute a ‘necessary transition’, which should enable humanity to transcend itself and be reborn.*”

Like the *Positio*, the *Appellatio* is not intended for an elite, but for all who learn of its publication and take the time to read it. Some may find it alarmist while others may consider it too utopian; but it is certainly neither dogmatic nor ideological. Through it, we simply want to express ideas that are neither new nor original in themselves, particularly for Rosicrucians, but that in our view, call more than ever for careful thought. In fact, we wish to send out an appeal for spirituality, humanism and ecology which for us are the conditions for humanity to be regenerated on all planes and to find the happiness it desires.

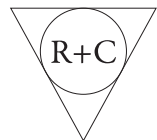
The Supreme Council of AMORC.



AN APPEAL FOR SPIRITUALITY

IN OUR VIEW, the crisis that is afflicting many, if not all countries, is not merely a social, economical or financial one. These are the consequences of a crisis of civilisation in the wider sense of the term. Put another way, it is humanity itself that is in crisis. But what kind of crisis? Although we answered part of this question in the *Positio*, we feel it necessary now to revisit the matter in order to elaborate upon it. Our philosophy and ideals lead us to consider that it is a duty involving us both as Rosicrucians and as citizens. Contrary to what may have been said about us, the importance we attach to spirituality has never obscured the interest we have for materiality, not least because the ultimate aim of our quest has always been to acquire the mastery of life.

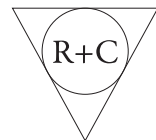
First, we believe that humanity is in a spiritual crisis. In our view, this irrefutable fact has two principal causes: the major religions that were established many centuries ago no longer answer the existential questions that today's men and women ask themselves. Religious doctrines and morals are no longer suitable for our times, which explains why they are increasingly being abandoned, thereby creating a spiritual vacuum that many people no longer even seek to fill. At the same time, in the so-called 'developed countries', society has become more and more materialistic in that it incites people to seek happiness through material possessions and excessive consumption. This trend has considerably increased the power of money and has perverted its use. It has gone from being a means to becoming an end in itself, something one seeks to possess when it is in fact nothing on its own.



Does this mean that today's religions have no future? Before replying to that question, we wish to reiterate that we respect religions in all the noble things they have to offer their followers to enable them to practice their daily faith. But as we have said previously, consciences and mentalities have greatly evolved since these religions emerged, and their credos are therefore outdated in the eyes of many people, especially the young. As they have neither been able to, nor known how to, nor even wished to update their teachings, we believe that many religions are destined to disappear in the medium term. As a result, all that will remain of them are the physical monuments created for them over the centuries, and their various texts, including those considered by them as their most sacred such as the Bible, the Koran, the Upanishads, the Tripitaka, etc.

As for money, this is not a question of resorting to caricature or demagoguery. As a means of exchange, it is essential for life in any society. We need it to obtain what is necessary for our material well-being and to satisfy the legitimate pleasures our existence can offer. But over time it has taken on too much importance, to the point where it conditions and governs practically all sectors of human activity. Money has today acquired a cult status, acting as the 'religion' with probably the greatest number of followers in the world. Unfortunately, every day at its altar we sacrifice the most elementary of ethical values such as honesty, integrity, equity, solidarity, etc., so that it constitutes more than ever a vehicle of debasement.

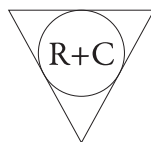
Do not think from the above that Rosicrucians are in favour of the so-called 'vow of poverty', and that they believe that material wealth is incompatible with spirituality. Ever



since modern humans appeared on Earth, they have sought to improve their living conditions and to be happy. This tendency lies within their deeper nature and is part of the process we call ‘evolution.’ It does not mean that the aim of existence is to become wealthy; though nor is it natural or normal to aspire to be poor. Besides, being materially or financially destitute does not in itself make a person better in human terms, and it is not a criterion for achieving spiritual elevation any more than being wealthy is.

It is our view that the happiness people aspire to more or less consciously, resides in finding an equilibrium between the material and the spiritual, and not in excluding one or the other. This is why people who consecrate themselves solely to spirituality to the point of depriving themselves of the legitimate pleasures of life, cannot be happy. The same applies to people who make material possessions the sole basis for their well-being, and it explains why so many people we would otherwise consider as being ‘well-off’ are so deeply unhappy. They suffer from an inner emptiness and void that not even all the gold in the world could fill. We all know that ‘money cannot buy happiness,’ but it can of course be a contributing factor.

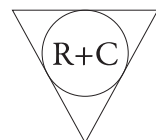
If we assume that we are not simply a material body kept alive through the operation of a set of biochemical processes, but that we also possess a soul, we can easily understand that we also require a very special form of nourishment: spirituality. And what is spirituality? As we have said before, spirituality transcends religiosity. In other words, it is not limited to believing in God and



following a religious credo, no matter how respectable the credo may be. Instead, it consists of seeking the deeper meaning of existence and gradually awakening the best qualities within ourselves. But this search for meaning and improvement is cruelly lacking today, which explains the chaotic state of our world and the despondency into which it has sunk in recent decades.

The majority of people from all countries and nations feel they are in a dark tunnel, and no one can see a way out, not even those who lead and govern them. Furthermore, they are not aware that the light they hope one day to see appearing in the distance can only come from within themselves, and not from any external source. This brings us back to spirituality and the need to look towards something other than materiality for resolving the problems that humanity is confronted with. But you may be one of those who do not accept the existence of the soul, and naturally you have every right to do so. But if this is the case, allow us to ask you the following questions, and please take the time to answer them yourself:

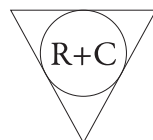
- » To what do you attribute what is commonly known as the ‘voice of conscience?’
- » How can you explain the human aptitude for virtues such as benevolence, generosity, compassion and love?
- » Do you truly believe that the most beautiful works of art, whether paintings, sculptures, music or other art forms, originate only in the minds of those who created them?



- » How do you explain that millions of men, women and children the world over have experienced clinical death, before being brought back to life with a memory of what they ‘saw’ and ‘heard’ in what we generally call ‘the beyond?’
- » Do you really believe that if the existence of the soul was just an illusion, the great thinkers and philosophers of the past would have gone so far as to admit its existence as being an obvious truth?

We believe that every human being possesses a soul, and from our point of view it is this soul that makes each of us a conscious, living creature, capable of thoughts and emotions. The better part of our human nature resides in our soul, and we live on this Earth precisely in order to raise our awareness of its virtues and express them through our judgements and behaviour. Unfortunately, too few people, believers included, apply themselves to this, which explains the presence of ill-will, intolerance, selfishness, jealousy, pride and hatred in the world, and all that stems from this in terms of injustice, conflicts, inequality and suffering. Evil exists only where there is an absence of good, and is rooted solely in human behaviour. Therefore, it is neither the work of God nor the ‘devil’, which has in fact never existed; nor indeed have the so-called ‘demons’ that are supposed to serve the devil ever existed.

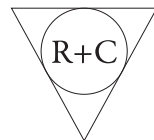
But what about God? For centuries, believers saw the Divine as an anthropomorphic, male being, seated in the heavens presiding over the destiny of humankind. In an attempt to please their God and gain His favour, they followed, and continue to follow



the precepts upheld by religions which find a basis for them in their holy books. But believing in God or adhering to a creed that is said to be inspired by God is not enough to bring about happiness. Otherwise, billions of believers the world over would be happy, with the exception of atheists. Of course this is not the case, and it means that the happiness to which every person aspires lies beyond religiosity. Clearly it must therefore reside in spirituality as defined previously.

Before giving you our concept of God, let us tell you why we think there exists a God, and why atheism, while being respectable in itself, is a genuine error of judgement. Whether ‘believers’ or not, there is no denying that the universe exists, and from a rational perspective it must be the result of a creative cause. And as the universe is governed by laws that scientists themselves admire, it follows that this cause possesses extraordinarily high intelligence. As a consequence, why not liken this ‘cause’ to God, and see in this God the absolute and impersonal intelligence that is at the origin of all creation? Remember that the universe was originally just a centre of energy the size of an atom or smaller, which contained in potential all the galaxies, stars, planets and celestial bodies existing today, including the Earth itself.

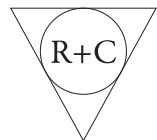
The real question we can and should ask ourselves is not whether or not God exists, but in what manner this God intervenes in the lives of ordinary people. In our view, such intervention occurs according to the extent to which we respect the laws through which God manifests in the universe, in nature and in humankind itself. And that means studying those laws which Rosicrucians have always dedicated themselves to. You will note from this approach that the role played by



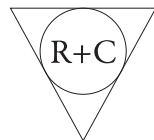
God in our existence has a scientific rather than a religious connotation. The Rosicrucian Order has never been opposed to science, indeed quite the opposite. And that is why the *Rose-Croix University International* for example, which the Order has sponsored since the beginning of the 20th century, includes a physical sciences section.

More than ever, it is time now for us to move from religiosity to spirituality, which means definitively replacing the belief in a sole God with knowledge of so-called 'divine laws' consisting of universal, natural and spiritual laws. The wellbeing we seek, including material wellbeing, is to be found in this knowledge and in the wisdom that emerges from it. An ancient Rosicrucian adage says: "*it is from ignorance and ignorance alone that man must free himself*," for ignorance is indeed the origin of the worst things people do to themselves, to others, and to their environment. It is also the source of different superstitions that demean humankind and prevents it from finding complete fulfilment. Give therefore a spiritual direction to your life and be more than just a living creature: be 'a living soul.'

You are perhaps wondering about our views on secularism. For as long as old and modern religions, eastern or western, are founded upon dogmas and structured according to autocratic systems, we believe that secularism is an absolute necessity in order to preserve society from any kind of deviant theocratic domination. We hope therefore that a time will come when spirituality, as a quest for knowledge and wisdom, will become normal practice and go on to condition civic life. From then on, politics will merge with philosophy



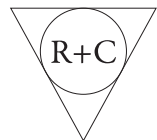
and therefore be inspired by the 'love of wisdom,' as it was at the height of the ancient Greek civilisation. Let us recall that classical Greece was the cradle of democracy and was the origin of the notion of a republic among many other things. And let us also recall that the majority of its philosophers were deeply spiritual people.



AN APPEAL FOR HUMANISM

IF YOU DO NOT REPLY favourably to our call for spirituality, then we would ask you to show humanism in your everyday lives. Article 10 of the *Rosicrucian Declaration of Human Duties* published by AMORC in September 2005, says: *“It is each individual’s duty to consider the whole of humanity as his or her family and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behaviour and philosophy.”* Obviously, if all human beings carried out this duty towards one another, the word ‘humanity’ would take on its full meaning, so that it would become the living manifestation on Earth of ‘fraternity’, exercised most nobly and universally. We may then consider peace to reign between all people and nations.

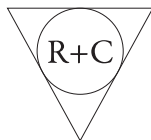
But what does ‘being humanist’ mean? In the first place, it involves considering all people as our blood brothers and sisters, and the differences between them as being purely superficial. Having said that though, we do not subscribe to the belief that humanity stems from just one ‘original couple’ which, for those who believe in the Old Testament, was Adam and Eve. Whether from an ontological or scientific point of view, this claim is unfounded. Indeed as a result of consanguinity, such a lineage would rapidly have led to physical and mental degeneration. In our view, human beings emerged from the animal kingdom, which has itself undergone an extremely long and slow evolutionary process since the first appearance of life on Earth. And besides, we all share the same genome, and the blood flowing through our veins is basically the same from person to person. More than forming a fraternity, we make up humanity itself.



As you are aware, some anthropologists refer to four and even more races: Caucasian, Asiatic, African and Amerindian to mention just the main ones. Several years ago, this distinction was abandoned by most scientists who today prefer to use the global notion of a single 'human race.' By so doing they perhaps hope to remove from racists all arguments of a 'physiological' nature.

It is not necessarily racist to recognise the existence of several different races, especially as it cannot be denied that Europeans, Asians and Africans are all hominidae quite clearly distinguishable from each other in morphological terms. It would be racist however to think and say that one race is superior to all others, in particular the one to which we belong. The fact remains that a true humanist considers all human beings to be like so many cells of one and the same body, that of humankind.

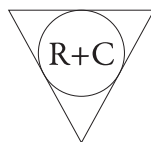
Many people tend to prefer those who belong to the same 'race', have the same nationality, share the same political views or follow the same religion; for this comforts them and makes them feel secure. Nevertheless, it is not a reason for rejecting people of other races, or worse still, of hating them. Humanists worthy of the name respect all differences, providing of course that they do not undermine each others' dignity or integrity. In other words, they show tolerance and do not behave as if they were superior. This is a sign of intelligence, for intolerance in any form is generally a characteristic of ignorance and/or pride. Unfortunately, this weakness, or fault to be more precise, is one of the most common that people have, which explains why there are so many conflicts between humans.



On the subject of tolerance, we would recall that AMORC's motto is: "*The greatest tolerance within the strictest independence.*" This explains why we have people of many different faiths among us, happily coexisting with people who follow no religion at all. Some are even atheists, and yet they appreciate the principles and fraternal nature of our Order. Furthermore, Rosicrucians have always included men and women of all social categories, and with different, even opposing political views. If, beyond their differences, Rosicrucians are able to show mutual respect towards one another and maintain harmonious relationships, why should the rest of humanity not be able to do the same?

You are probably familiar with Jesus' commandment "*Love one another!*" which he explained by saying that we should not do to others what we would not wish others to do to us. Whether atheists or religious adherents, we cannot deny that this commandment alone sums up the ideal behaviour that any individual should adopt in his or her relationships with others. And although we are free to see in Jesus neither a spiritual master, nor a messiah, nor the revered redeemer of Christianity, each of us should at least recognise that he was an exceptional humanist and that he revolutionised the mores and ethics of his time by advocating solidarity and peace to the point of urging people to love their enemies.

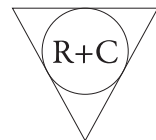
Today's society has become far too individualistic, to the extent even that "*every man for himself*" has become a cultural norm. Under the combined effects of materialism and the social and economic crises that the world has been experiencing for decades, more and more people are thinking only about their personal wellbeing, and



show indifference towards that of others. Such an attitude distances people from one another and contributes to the dehumanising of society. Added to this is the fact that the means of communication have been substituted for direct exchange, so we no longer really take the time to speak to our close relations or to our neighbours; yet we boast of having many ‘virtual’ friends on our favourite social network. What a paradox! Let us learn therefore, all over again, to converse through physical contact with others, heart to heart, if not soul to soul.

In the *Positio* it says: “*We notice that the gap never ceases to widen between the most affluent nations and the poorest. We observe the same phenomenon within each country, between the most deprived classes and the most fortunate ones.*” The situation has continued to deteriorate ever since those words were written. Humanists cannot reconcile themselves with this situation, particularly as poverty and misery are not ‘fated’ to happen, but are the result of poor management of natural resources and products from the local, regional, national and international economy. In other words, they are largely due to human egoism and a lack of solidarity. And yet, whether they realise it or not, their survival depends more than ever on their ability to share and cooperate, not only between citizens of one country but between countries. In mystical terms we would say that because of globalisation, their respective karmas are linked in such a way that no nation will now be able to prosper in the long term without giving any consideration to those who are still in need.

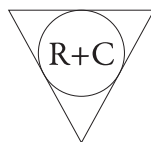
Having just referred to globalisation, we believe it is irreversible and that it is therefore pointless to oppose it.



Ever since humans appeared on Earth, they have increasingly spread their fields of action and relations, first from one clan to another, then from one village to another, one country to another, and finally from one continent to another. With the development of transport and communications, the world has indeed become ‘one country.’ This is a natural result we should be delighted with, for it is a vector for mutual understanding and peace between people. Globalisation is however still in its infancy and has had to deal with a great diversity of cultures, mentalities, and economic and political systems; so much in fact that it still exacerbates inequality. This is why we believe that globalisation must be accelerated and given a humanist direction, so it will be beneficial for everyone’s welfare.

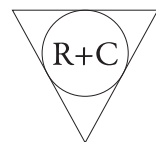
Let us now turn to quite a different subject. Individualism is not the only barrier to humanism, as imagined and hoped for by Rosicrucians. There is also the importance that machines have gained following the mechanisation and robotisation of industrial processes. While these should have been restricted to helping humans in their most arduous tasks, they have come to replace them for reasons of efficiency and profitability. Such excessive use of machines within society has contributed not only to a certain dehumanisation, but also to exacerbating the social problem of unemployment. It has therefore become a matter of urgency to reinstate humans in place of machines wherever possible, and to break away from the materialistic dogma of thinking and saying: “*time is money.*”

But people are not just blood brothers and sisters, irrespective of ‘race’, they are also soul-mates emanating from the same spiritual source, the Universal Soul. The intrinsic

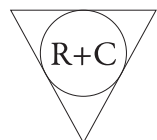


difference between them is their level of inner evolution, or the degree to which they have reached the consciousness of their own divine nature. We might add that we embrace the notion that every individual reincarnates as many times as is necessary to attain this level of consciousness and reach the highest state of human wisdom that can be manifested on Earth. If you accept this principle, or rather this law, you will understand that the differences that exist between individuals in terms of their maturity, profoundness of mind, sense of responsibility and humanism, are mainly due to the fact that some have lived through more incarnations than others. From this perspective, no human being is superior to another; some are simply more spiritually evolved.

Humanists who do not believe in God must at the very least have faith in people and their capacity to transcend themselves and reveal their better nature. Looking back over human history and on its current state, we may be forgiven for believing that humans are fundamentally individualistic and are destined to harm one another as a result of their weaknesses and failings. But beyond appearances, they have evolved a great deal in terms of consciousness. Across the world, more and more people are rising up against injustice and inequality, demonstrating against wars in favour of peace, denouncing dictatorships and other totalitarian regimes, calling for increased fraternity, helping the destitute and becoming involved in nature conservation, etc. This is the case because every human being, under the impetus of the soul, aspires as Plato said, ‘to the good, the beautiful and the true.’ Each one of us simply has to become aware of this and begin acting accordingly.



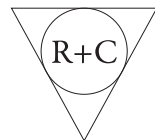
Throughout history, people have demonstrated the capacity to accomplish extraordinary things when they call upon the most noble and ingenious side of human nature. Whether in the fields of architecture, technology, literature, the sciences, the arts or in relations between the citizens of a country, humans have demonstrated extraordinary intelligence, creativity, sensitivity, solidarity and fraternity. This is a comforting observation, for it confirms that people have an inherent tendency to do good and work towards the happiness of all. It is specifically for this reason that one should be a humanist and have faith in oneself.



AN APPEAL FOR ECOLOGY

IN OUR VIEW, one cannot be a humanist without being an ecologist. How indeed can one want all people to be happy, without concerning oneself with the conservation of the planet on which we live? We all know that the world is in grave danger and that humans are largely responsible for this: various types of pollution, the destruction of ecosystems, excessive deforestation, the wholesale destruction of animal species, etc. As regards global warming, the vast majority of scientists agree that human activity is largely responsible for this; if not causing it, at least contributing to it, particularly through the emission of greenhouse gases. Furthermore, many of them have linked this warming to an increase in the number and severity of storms and weather-related cataclysms of all kinds, with the resulting loss of human life and material destruction. It is obvious that if appropriate and urgent action is not taken on a global scale to put an end to the ills we inflict on our planet, our world will become uninhabitable for billions of people, and perhaps for all humankind.

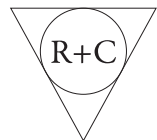
In many ancient civilisations, the Earth was seen as the mother of all living things and was the object of several ‘earth mother’ cults. Nowadays only ancestral people such as Australian Aborigines, Amazonian Indians and African pygmies, to name the better known ones, have preserved this state of mind. The vast majority of people however, view the bounty of our planet merely as a source of profit, to the point of exploiting its resources beyond sustainability and to the detriment of its health. We use the term ‘health’ when speaking about our planet, for it is obvious that our world is a living and even conscious ‘thing.’ One need



only consider the life force exhibited throughout nature and the intelligence expressed through its many kingdoms, not to mention the immense beauty of which nature is composed. This is so true that even an atheist could easily deify nature and consider it to be a masterpiece of creation.

According to scientists, the Earth appeared approximately four and a half billion years ago, life appeared about four billion years ago and our human lineage about three million years ago. But in less than a century we have interfered with it so much that its future, as well as our future, is under threat to such an extent that its condition is the subject of international summits. Unfortunately these summits remain theoretical and translate into consensual decisions far from adequate to turn the situation around. Being anxious to raise awareness on the subject of ecology, the Rosicrucian Order published in 2012 *A Plea for Spiritual Ecology* which was read out at the Brazilian senate during the ‘Earth Summit’ in Rio. Other seminars of this kind have taken place in various countries, but the decisions announced remain derisory in light of the situation, and continue to be sources of conflict between different socioeconomic interests.

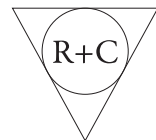
The majority of developed countries, including the richest in the world, have reached their advanced states by favouring their economies at the expense of ecology. It is obvious that if the developing nations follow the same old economic model based on overproduction and excessive consumption, the environmental problems we are confronted with will worsen dramatically. This is unfortunately the direction that many emerging countries are taking today; though



considering the poor examples set by the so-called ‘advanced nations’, few can blame them for it. Given the current state of affairs, we can only hope that despite everything, they will be able to break away from this model and replace it with a system that links economy with ecology. This would be an important and useful lesson for all humankind.

Rosicrucians are not mere ‘dreamers’ with the spiritual side of existence as their sole preoccupation. They are mystics in the etymological sense of the word, meaning that they are men and women interested in studying the so-called ‘mysteries of life’, but who know that it is in the here-and-now that they must establish the paradise that religions so often situate in the afterlife. To create this ‘paradise on earth’, humans must learn to wisely manage natural resources and the products they create, which is why it is necessary to ensure that all levels and aspects of economies benefit all people and all nations, out of respect for human dignity and for nature.

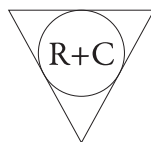
What could lead people to develop an ecological economy? The fear of falling victim to global warming and the natural catastrophes associated with it? Apparently not, for the average person tends to believe that this happens only to others. As long as people are not personally affected or harmed by such things, they will merely sympathise with the victims, perhaps contribute to their favourite charitable causes, but generally carry on with life while hoping they will be spared this type of catastrophe. Must we really wait until many more people have been affected, including and above all in the developed, wealthy nations, for people to finally face the facts? The Earth, our Mother, is very ill and risks becoming uninhabitable for vast numbers of people.



Aside from the growing number of people affected by the natural catastrophes that are on the increase in all parts of the world, it should be noted that according to some scientists life expectancy which has steadily risen over the last few decades in most countries, is now beginning to fall. At the same time, the number of cases of cancer is rising sharply. Why? Undoubtedly because the air we breathe, the water we drink and the food we ingest are heavily polluted with nitrates, phosphates, pesticides, colouring, preservatives, etc., which inevitably leads to organic, cellular and even genetic changes. If we combine this with the fact that the consumption of alcohol, tobacco and other drugs is increasing at an exponential rate, it is hardly surprising that human health faces such a threat in the short term.

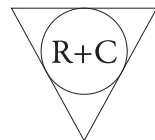
Another danger, and a major one at that, threatens the health of many individuals: electromagnetic waves emitted by a multitude of computers, mobile phones and other electronic appliances. It is too early to assess the true impact of electromagnetic pollution, but there can be no doubt that it is responsible for some illnesses. It is not a question of challenging the usefulness of these devices, but every effort should be made to ensure that using them does not lead to various pathologies, and responsibility has to be exercised by those who manufacture and sell them. Furthermore, many users use such equipment unwisely through overuse and to the detriment of their wellbeing. For example it is known that the number of brain tumours has increased since the advent of the mobile phone, particularly in younger people.

Yet a more metaphysical pollution is affecting



humanity in the shape of the negative thoughts that people generate through hatred, spite, rancour, intolerance, anger, jealousy, etc. First of all, such thoughts have a negative effect on people who harbour or involuntarily transmit them to others. Over time, the thoughts ultimately cause them physical or psychological problems that may lead to serious illnesses. Secondly, the thoughts negatively affect the so-called 'collective consciousness' of humankind and fills it with negative emotions that in turn nurture situations of hatred, spite, rancour, etc. Conversely, every positive thought benefits not only the person who produced it but also the collective consciousness of humankind. In light of this, Rosicrucians have devoted themselves for centuries to what they refer to as 'spiritual alchemy.'

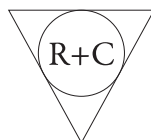
Wherever illness occurs, some form of medication exists to treat it! Although it must be acknowledged that medicine, including surgery, has made great progress and has contributed vastly to improving worldwide health, it is not without its flaws. As is the case with most fields of human activity, modern medicine is influenced by money, to the extent in fact that one can say that illness is the real 'money maker' for the big pharmaceutical companies. It is a known fact today that many drugs are little more than placebos possessing few of the beneficial effects claimed for them. And among those that have proven therapeutic properties, some of them have serious side effects. The same is true of many vaccines, some of which have contributed to the weakening the human immune system. Let us be clear, we do not reject either medicine or surgery; but to say that the sole objective of one or the other is purely to treat and to heal, is pure hypocrisy.



Whether in the medical or any other field, we should stay as close to nature as possible. As soon as we stray from it we are breaking ties with natural laws and running counter to our own well-being. Through ignorance, pride or greed, people have spent too long trying to dominate nature, when they should instead have been seeking ways of cooperating with it. Blinded by their self-importance, they have forgotten that the intelligence displayed by nature is vastly superior to that of humans, and its power has virtually no limits except for those imposed on it by humans themselves. Homo sapiens sapiens, the name given by scientists to our species and whose literal meaning is ‘man who knows that he knows’, is most assuredly far from knowing the essential fact that humans owe everything to nature and are nothing without it.

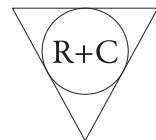
For us, the Earth is not only the planet on which humans live, it is also the backdrop to their spiritual evolution and what allows them to become fulfilled as ‘living souls.’ It has therefore both a terrestrial and celestial vocation, which is what the wisest of thinkers and philosophers have taught through the ages the world over. Until people recognise this truth and act accordingly, the materialism and individualism that currently prevails will gradually get worse, with all the consequential negative outcomes for themselves and for nature. More than ever, there is an urgent need to reinstate the ternary Human-Nature-Divine trilogy that is the basis of all esoteric traditions, one that civilisation itself should adopt. For as long as it does not do so, it will remain in its current state of suffering and will be unable to reach the harmonious state it is destined for.

As we all know, Earth is also home to a multitude of



animals, some wild, others domesticated. They too possess souls which are unique and individual for the most evolved among them, and more in the nature of collectives for the less evolved species. In fact all living creatures are animated by the 'Universal Soul' and its consciousness. Each creature manifests aspects of this Soul, and its consciousness exhibits greater or lesser levels of complexity and sophistication, depending on its position in the chain of life and on the particulars of its organism. That is why creatures do not all possess the same level of intelligence and sensitivity.

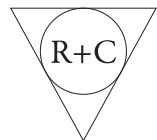
In any event, there are neither voids nor boundaries between nature's kingdoms, for every one is animated by the same Vital Life Force and is part of the same cosmic evolutionary process observed on our planet. Humans are the most complex and advanced of all species in this process, though this does not give them any greater rights over other species, but indeed, greater duties towards them instead.



CONCLUSION

THESE THEN ARE the thoughts we wanted to share with you in this *Appellatio*. We believe it has become urgent for us to move in a spiritual, humanistic and ecological direction in terms of our individual and collective behaviour. But if an order of priorities were to be given, ecology would be our highest concern. If people succeeded in finding a long-term solution to the socioeconomic problems encountered by them, but at the same time the Earth became uninhabitable or difficult to live on for the vast majority of its inhabitants..., what point would there be and what pleasure could be gained from living here? On this subject, those who govern countries and nations have a huge responsibility in that they have the power to make decisions and ensure they are carried out. If people lose interest in ecology and do nothing at their level to preserve nature, it is clear that the situation will continue deteriorating and future generations will inherit a planet that is only a shadow of its former self.

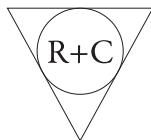
Furthermore, and at the risk of surprising you, priority should be given to humanism and not to spirituality. Placing humans at the heart of social life while respecting nature, can only bring about wellbeing and happiness for all without distinction. This implies seeing in every person an extension of ourselves, despite the differences and even divergence between us. It will not be an easy task, for we all have our egos which make us highly individualistic and cause us to place our own interests or those of our family and the people with whom we have different affinities before those of others. When taken to the extreme, this egoistical, even selfish attitude is the underlying cause of



discrimination, segregation, division, opposition, exclusion and other forms of rejection among individuals. At the other end of the scale, humanism is synonymous with tolerance, sharing, generosity, empathy, in a word: fraternity; for it is based on the idea that all people are citizens of the world.

The need to be ecologically friendly is relatively obvious considering the state the planet is in. In the same way, all sufficiently sensitive, intelligent people can understand why being humanistic is a good thing, without even being humanistic themselves. On the other hand, there is in principle no objective reason for being spiritual, especially as it is impossible to prove the existence of the soul and God, even in the sense given to these words by Rosicrucians. So, although spirituality seems to be essential to obtaining happiness and giving full value to life, we understand that one can be an atheist. Having said that though, it is obvious to us that the universe, the Earth and humans are not here by accident, but are part of a transcendent, if not divine plan. It is precisely for this reason that we have the ability to study Creation and wonder about the deeper meaning of existence. We are therefore both actors and spectators of Cosmic Evolution as manifested in the universe and on our planet.

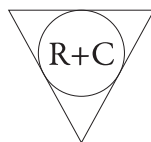
Are you perhaps an ecologist and a humanist, but not a spiritual person? Unless you are fundamentally materialistic, then although you may not believe in God, you at least believe in nature and humanity, and this is both respectable and commendable. We therefore make a distinction between a materialist and an atheist. As a rule, the materialist regards the accumulation of material possessions to be the



primary ideal to strive for, often to the detriment of nature and without regard for others. The atheist however, is generally a believer without being aware of it, or one who has lost faith in the religious sense. In any event, we believe that spirituality, not religiosity, is in itself a vector of humanism and ecology; for as we explained earlier, it is based on a knowledge of divine laws, in the sense of natural, universal and spiritual laws. Anyone who seeks this knowledge, even if she or he has not yet acquired it, is by nature an idealist.

Anthropologists believe that modern humans appeared around two hundred thousand years ago. Compared to a single human lifetime, this may seem a long time. But in terms of evolutionary time, humankind is only in its adolescence and is showing all the characteristics of this in so far as it is searching for its identity and destiny, is carefree and even reckless, considering itself to be immortal, indulging to excess, defying reason and disregarding common sense. This evolutionary stage, with its share of difficulties, trials and failures, but equally its satisfactions, successes and hopes, is a necessary transition that should allow humanity to grow up, mature, flourish and finally reach fulfilment. But in order for this to occur it must first become adult.

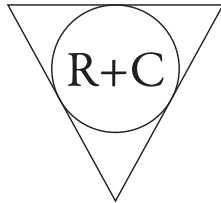
To conclude, and in the light of all the above, it is more than ever our hope that all people will begin moving in a more spiritual, humanistic and ecological direction, so they may be born again and make way for a 'new humanity', regenerated on every plane. The Rosicrucians of the 17th century were already calling for such a regeneration in the *Fama Fraternitatis*; but rejected by the religious, political and economic conservatives of the time, their appeal was only



acknowledged by freethinkers. In view of the current situation in the world, we felt therefore that it was necessary and would be useful to openly renew this appeal, in the hope that this time it would receive a favourable response.

So mote it be!

Scaled January 6, 2014



Rosicrucian year 3366



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