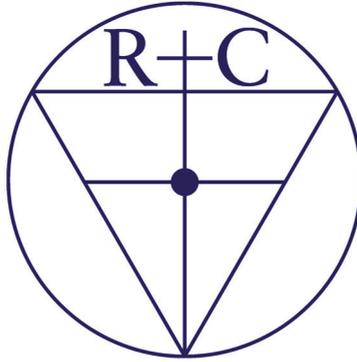


MANIFESTO

Positio Fraternitatis Rosae Crucis



Salutem Punctis Trianguli !

IN THIS, the first year of the third millennium, in the sight of the God of all beings and of all life, we, the Deputies of the Supreme Council of the Rosicrucian Fraternity, have judged that the time has come to light the fourth R+C Torch in order to reveal our position regarding the present state of humanity, and to bring to light the threats that lie heavy upon it, as well as the hopes that we place on it.

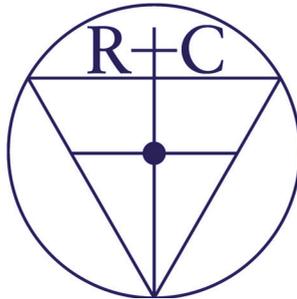
So Mote It Be !

*Ad Rosam per Crucem
Ad Crucem per Rosam*



Antiquus Mysticusque
Ordo Rosae Crucis®

MANIFESTO



Positio
Fraternitatis Rosae Crucis

PROLOGUE

DEAR READER, since we did not know how to contact you directly, we are doing so through the medium of this Manifesto. We hope that you will read it with an open mind and that it will arouse some thought within you. Our wish is not to convince you of the validity of this “Positio”, but to share it with you freely. Of course, we hope that it will find a responsive chord within your soul. If not, we appeal to your tolerance.

IN 1623, the Rose-Croix plastered the walls of Paris with mysterious and intriguing posters, which read as follows:

“We, the members of the Principal College of the Rose-Croix, do make our stay, visibly and invisibly in this city, by the grace of the Most High, to Whom turn the hearts of the Just. We demonstrate and instruct, without books or signs, the ability to speak all manners of tongues of the countries where we choose to be, in order to draw our fellow creatures from error of death.

“He who takes it upon himself to see us merely out of curiosity will never make contact with us. But if his inclination seriously impels him to register in our fraternity, we, who are judges of thoughts, will cause him to see the truth of our promises, to the extent that we shall not make known the place of our meeting in this city, since the thoughts attached to the real desire of the seeker will lead us to him and him to us.”

A few years before, the Rose-Croix had already made themselves known by publishing three now famous Manifestos: the *Fama Fraternitatis*, the *Confessio Fraternitatis* and the *Chymical Wedding of Christian Rosenkreutz*, published respectively in 1614, 1615 and 1616. At the time, these three Manifestos aroused wide reaction not only in intellectual circles but also among political and religious authorities. Between 1614 and 1620, about 400 pamphlets, manuscripts and books were published, some praising the Manifestos, others disparaging them. Be that as it may, their publication constituted a major historical event, especially in the esoteric world.

The *Fama Fraternitatis* addressed political and religious leaders, as well as the scientists of the time. While making a rather



negative statement about the general situation in Europe, it revealed the existence of the Order of the Rose-Croix through the allegorical story of Christian Rosenkreutz (1378-1484), beginning with his journey throughout the world before giving birth to the Rosicrucian Fraternity, and ending with the discovery of his tomb. This Manifesto already called for a “*Universal Reform.*”

The *Confessio Fraternitatis* adds to the first Manifesto; on the one hand, by insisting upon the need for a regeneration of humanity and society, and on the other hand, by pointing out that the Rosicrucian Fraternity possesses a philosophical science enabling it to achieve this regeneration. Primarily, it addressed seekers who wished to participate in the work of the Order and to strive for the happiness of humanity. The prophetic aspect of this text greatly intrigued scholars of the day.

In a style rather different from that of the first two Manifestos, the *Chymical Wedding of Christian Rosenkreutz* related an initiatory journey that portrayed the quest for Illumination. This seven-day journey took place for the most part in a mysterious castle where the wedding of a king and a queen was to be held. Symbolically, the *Chymical Wedding* related the spiritual development that leads an Initiate to achieve union between his soul (the bride) and God (the bridegroom).

As emphasised by contemporary historians, thinkers and philosophers, the publication of these three Manifestos was neither insignificant nor inopportune. It occurred at a time when Europe, politically divided and torn by conflicting economic interests, was experiencing a profound existential crisis. Religious wars were sowing unhappiness and desolation, causing division even within families, and science, developing rapidly, was already demonstrating a trend toward materialism. For the vast majority, living conditions were miserable. The changing society of the time was undergoing a complete mutation but lacked guidelines for evolution toward the common good.

History repeats itself and regularly stages the same events, though generally on a broader scale. Thus, almost four centuries after the publication of the first three Manifestos, we cannot help but notice that the entire world, and particularly Europe, is facing an unprecedented existential crisis in all spheres: political, economic, scientific, technological, religious, moral, artistic, etc. Moreover, our planet, the very environment in which we live and evolve, is gravely threatened, elevating the importance of *ecology*, a relatively recent science. Certainly, present-day humanity is not doing well. This



is why, faithful to our Tradition and Ideal, we, the Rose-Croix of today have deemed it advisable to address this crisis through this *Positio*.

This *Positio Fraternitatis Rosae Crucis* is not an eschatological essay. It is by no means apocalyptic. As just mentioned, its purpose is to give our position concerning the state of the world today and to reveal what pre-occupies us about its future. As our past brethren did in their time, we also wish to appeal for more humanism and spirituality, for we are convinced that the individualism and materialism now prevailing in modern societies cannot bring to humanity the happiness which it rightfully desires. This *Positio* will undoubtedly seem alarmist to some, but as the saying goes: “*Who is so deaf as he who does not want to hear, or so blind as he who does not want to see?*”

Humanity today is both troubled and bewildered. The great progress we have achieved has not truly brought us happiness and does not enable us to foresee our future with serenity. Wars, famines, epidemics, ecological catastrophes, social crises, attacks on fundamental freedoms, these are just some of the many calamities that contradict the hope that humans have for their future. This is why we are addressing this message to everyone willing to hear it. Our message is in the same tradition as that of the seventeenth-century Rosicrucians expressing their message through the first three Manifestos. But in order to understand the message, we must read the great book of history realistically and have a clear view of humanity, this great body composed of men and women in the process of evolution.



POSITIO R+C



MAN EVOLVES over time, just as everything connected with life does, just as the universe itself does. This is characteristic of everything that exists in the manifested world. But we feel that human evolution is not limited to the material aspects of our existence, convinced as we are that we possess a soul, that is to say, a spiritual dimension. According to our teachings, it is this soul that makes us conscious beings, capable of reflecting upon our origin and destiny, and this is why we consider human *evolution* as an end, *spirituality* as a means, and *time* as an enlightener.

History is not so much understood by “isolated” events which generate it or which it generates, than by the circumstances that link these particular events together. Moreover, most of today’s historians will admit that history has a greater, overall meaning and that events need to be understood within the entire context of history. To fully understand history, events must be carefully considered, not only as isolated elements but also, and especially, as parts of a greater whole. In fact, we feel that an event is truly historical only in so far as it relates to the greater whole of which it is a part. To dissociate events from the greater whole or to make an historical moral out of their dissociation amounts to intellectual fraud. This is how seeming proximities, juxtapositions, coincidences or concomitances never really owe anything to chance.

As mentioned in the Prologue, we see a similarity between the present world situation and that of seventeenth-century Europe. What some refer to as the “*post-modern era*” has brought about comparable effects in many areas of modern life and has unfortunately brought about a certain degeneration within humanity. However, we feel that this degeneration is only temporary and that it will lead to an individual and collective regeneration, provided, however, that men and women give a humanistic and spiritual direction to their future. If we do not do this, then we will be laying ourselves open to far more serious problems than those we are now facing.

Considering our ontology, we think that human beings are the most evolved of all creatures living on earth, even though we often behave in a shameful manner not befitting this status. The reason that we hold this privileged position is because we are endowed with self-awareness and free-will. We are therefore capable of thinking and directing our lives in whatever way we choose. We also believe that each human-being is an elementary



cell of one and the same body, namely that of all humanity. By virtue of this principle, our concept of humanism is that all human beings should have the same rights, be given the same respect, and enjoy the same freedoms, regardless of the country of their origin or the nation in which they live.

As for our conception of spirituality, it is based on the one hand upon the conviction that God exists as Absolute Intelligence, having created the universe and everything therein, and on the other hand, on the assurance that each human-being possesses a soul that emanates from God. Furthermore, we believe that God manifests himself in all creation through laws that we are compelled to study, understand and respect for our greater good. In fact, we believe that humanity is evolving toward the realisation of a Divine Plan and that humanity is destined to create an ideal society upon Earth. This spiritual humanism may seem utopian, but we join with Plato, when he states in his work, *The Republic*: “*Utopia is the form of ideal Society. Perhaps it is impossible to achieve on Earth, but it is in this that a wise man must place all his hopes.*”

In this transitional period of history, the regeneration of humanity seems to us to be more feasible than ever before because of the convergence of consciousness, widespread international exchanges, the growth of cross-cultural fertilisation, the globalisation of information, as well as the growing interdisciplinary movement among the different branches of learning. But we think that this regeneration, which must take place both individually and collectively, can only come about by favouring eclecticism and its corollary, tolerance. No political institution, religion, philosophy or science can claim to hold a monopoly on truth. However, we can approach truth by sharing the most noble aspects that each of these disciplines has to offer mankind, which brings us back to seeking unity through diversity.

Sooner or later, life’s vicissitudes lead us to ponder the reason for our presence on earth. This quest for justification is natural, for it is an integral part of the human soul and constitutes the basis of our evolution. Furthermore, the events that have blazed the trail of history cannot be justified simply through the fact that they exist; they demand a greater reason for their existence, a reason above and beyond their mere existence. We believe that this *raison d’être* involves a spiritual process which causes human beings to investigate the mysteries of life; hence the interest which at some point in our evolution we attach to mysticism and to the “*Quest for Truth.*” If this research is natural, we additionally feel that human beings are driven to hope and optimism by an injunction of their divine nature and by a biological instinct for



survival. The aspiration to transcendency therefore appears to be a fundamental requirement of the human species itself.

IN the political sphere, we feel that a complete renewal of political systems is imperative. Among the important twentieth-century political models, Marxism-Leninism and national socialism, founded on supposedly definitive social postulates, have led to a decline of reason and finally to barbarism. These two totalitarian ideologies have inevitably come up against the human need for self-determination, thereby betraying our right to freedom while at the same time writing some of the blackest pages of history. And history has disqualified them both, forever, let us hope! Whatever we may think of them, political systems based upon a single, monolithic idea, often share a desire to impose upon human beings a “doctrine of salvation” which is supposed to free them from their imperfect state and elevate them to a paradisiacal status. Furthermore, most of these political systems do not ask their citizens to *think*, but to *believe*, which thereby associates them with “non-sectarian religions.”

Conversely, trends of thought such as Rosicrucianism are not monolithic, but integrationist and pluralistic. In other words, they encourage dialogue with others and promote human relations. At the same time, they accept a plurality of opinions and diversity of behaviour patterns. Therefore, such systems of thought feed upon exchanges, interactions and even contradictions, which totalitarian ideologies forbid and from which they abstain. Furthermore, it is for this reason that Rosicrucian thought has so consistently been rejected by totalitarian systems, whatever their nature may be. From its very beginning, our Fraternity has advocated the right of each individual to freely create and express his or her own ideas. In this respect, although the Rose-Croix are not necessarily “free-thinkers,” they are nevertheless all free to think for themselves.

In today’s state of the world it seems to us that true democracy remains the best form of government, which is not to say that democracy does not have certain weaknesses. In reality, in any genuine democracy based upon freedom of thought and expression, we generally find a plurality of tendencies, as much among the governors as among the governed. Unfortunately, this plurality often engenders division, with all its resulting conflicts. Sadly, it is for this reason that most democratic states manifest divisions that continually and almost systematically oppose one another. It seems to us that these political divisions, most often gravitating around a majority and an opposition,



are no longer best suited to modern societies and retard the regeneration of humanity. In this regard, the ideal would be that each nation help promote the emergence of a unifying government to include all interests, composed of those personalities most capable of governing the affairs of state. In a wider sense, we hope that one day there will be a worldwide government representative of all nations, of which today's United Nations is just the embryo.

CONCERNING economics, we think that the world economic situation is completely adrift. Everyone can see that the economic system more and more conditions human activity, and this is increasingly becoming the norm. Nowadays, this economic dominance takes the form of very influential and therefore interventionist, structured networks, whatever they may appear to be. On the other hand, more than ever before, today's economy operates from determined values which are necessarily quantifiable, involving cost of production, break-even point, evaluation of profit, duration of labour and so on. These values are essential to the economic system and provide it with the means to achieve its ends. Unfortunately, these ends are fundamentally materialistic because they are based on excessive profit and enrichment. Therefore, we now have a situation where human beings are put at the service of the economy, rather than the economy serving human beings.

Nowadays, all nations are tributaries to a worldwide economic system that we may qualify as *totalitarian*. This economic totalitarianism does not meet the most elementary needs of hundreds of millions of people, while the supply of funds has never been as vast as it is today on a worldwide scale. The result is that wealth produced by human beings only benefits a minority among them, which we deplore. Actually, we notice that the gap never ceases to widen between the most affluent and the poorest nations. We can observe the same phenomenon in each country between the most deprived and the most fortunate. We feel that the reason for this is because the economy has become too speculative and feeds markets and interests that are more *virtual* than real.

Obviously, economics will fulfil its role properly only when it is serving all of humanity. This supposes that we shall come to view money for what it must be; that is, a means of exchange and an energy meant to supply everyone with what he or she needs in order to live happily on the material plane. In this regard, we are convinced that human beings are not destined to be poor, and even less, to be destitute, but on the contrary,



to have everything that may contribute to well-being, so that we may lift our souls in perfect peace toward higher planes of consciousness. In the Absolute, economics should be used in such a manner that there would no longer be poor people and that every person would enjoy favourable material conditions, for such is the foundation of human dignity. Poverty is not a fatality; neither is it the effect of a divine decree. Generally speaking, it is the consequence of human selfishness. Therefore, we hope that the day will come when economic systems will be based upon sharing and taking into account the common good. However, the resources of the earth are not inexhaustible and cannot be shared endlessly, and as a result of this, it will certainly be necessary to stem population growth, especially in overpopulated countries.

CONCERNING science, we believe that it has reached a particularly critical phase. Indeed, one cannot deny that science has advanced immensely and enabled humanity to achieve considerable progress. Without science, we would still be in the Stone Age. But where the Greek civilisation had worked out a qualitative understanding of scientific research, the seventeenth century brought on a veritable earthquake through the establishment of the supremacy of the quantitative concept, which is integrally connected with the evolution of economics. Mechanism, rationalism, positivism, etc., have separated *consciousness* and *matter* into two very distinct realms and reduced all phenomena to a measurable entity devoid of subjectivity. The *how* has eliminated the *why*. While it is true that research undertaken in the past few decades has led to important discoveries, financial gain seems to have taken precedence over everything else, and we have now reached the pinnacle of scientific materialism.

We have made ourselves slaves of science, more than we have subjected it to our will. Today, simple technological failures are capable of putting the most advanced societies in jeopardy, which proves that we have created an imbalance, not only between the qualitative and the quantitative, but also between ourselves and that which we create. The materialistic goals that humans pursue today through scientific research have resulted in leading many minds astray. At the same time, these materialistic goals have estranged us from our soul and from the most divine within us. This excessive rationalisation by science is a real danger that will threaten humanity sooner or later. In fact, any society in which matter dominates consciousness, advances that which is less noble in human nature. Therefore, such a society condemns itself to disappear prematurely and often in tragic circumstances.



To a certain extent, science has become a religion, but paradoxically a materialistic one. Based upon a mechanistic approach to the universe, nature and humanity itself, science possesses its own creed: *“Believe only what you see”*; and its own dogma: *“There is no truth outside of science.”* Having said that, we increasingly notice that the research that science is conducting on the *how* of things leads it to question the *why*, so that slowly but surely science is becoming aware of its limitations, and in this regard is beginning to agree with mysticism. Some scientists, still too few it is true, have even reached the point of admitting the existence of God as a fundamental principle. It must be noted that science and mysticism were very close in ancient times, to such an extent in fact that scientists were mystics, and vice versa. It is precisely toward the reunification of these two paths of knowledge that we must work in the coming decades.

It has become necessary to rethink the question of knowledge. For example, what is the true meaning of the replication of an experiment? Is a proposition that cannot be verified in all cases necessarily false? It seems imperative to go beyond the rational dualism that occurred in the seventeenth century, for it is in this “surpassingness”, this stretch, that true knowledge lies. In connection with this, simply because one cannot prove the existence of God is not sufficient to declare that God does not exist. Truth may have many faces; to suppress even one in the name of rationality is an insult to reason. Besides, can we truly speak of rational or irrational? Is science itself rational when it believes in chance? In fact, it seems to us more irrational to believe in chance than not to believe in it. On this same subject, we must say that our fraternity has always been against the common notion of chance, which it looks upon as an easy solution and resignation in the face of reality. We agree with Albert Einstein’s comment about chance when he described it as: *“The Path that God takes when He wants to remain anonymous.”*

The evolution of science also poses new problems both ethically and metaphysically. While it is undeniable that genetic research has made it possible to achieve incredible progress in the treatment of previously incurable illnesses, this same research has opened the way to developments making it possible to create human beings through cloning. This kind of procreation can only lead to a genetic impoverishment of the human species, and to the degeneracy of the human race. Furthermore, it implies criteria of selection inevitably stamped with subjectivity and consequently presents risks when it comes to the matter of eugenics. Moreover, reproduction by cloning only takes into account the physical and material part of the human being, without paying particular attention to the mind or the soul. This is why we feel that this genetic manipulation brings harm not only to human dignity, but also to the mental, psychic and spiritual integrity of human beings. In this respect,



we agree with the saying: “*Science without conscience is the ruin of the soul.*” The appropriation of human beings by other human beings has left nothing but sad memories throughout history. Therefore, it seems dangerous to us to allow free rein to experiments concerning the reproductive cloning of human beings in particular, and of all living species in general. We entertain the same fears about the manipulations affecting the genetic makeup of animals as well as the plant kingdom.

IN the realm of technology, we note that technology is also undergoing a complete transformation. From our very beginnings, humans have always attempted to fabricate tools and machines to improve their living conditions and make their work more efficient. In its most positive aspects, this desire originally had three main goals: to enable humans to create things that they could not fabricate by hand alone; to spare them trouble and fatigue; and to save time. Of course, for centuries, if not millennia, technology was only used to help humans with manual work and physical activities, while today it also assists us in the intellectual sphere. Moreover, for a very long time technology was limited to mechanical processes requiring direct human intervention and causing little or no harm to the environment.

Today, technology is omnipresent and constitutes the core of modern societies, to the extent that it has become almost indispensable. Its uses are many and it now integrates all types of processes; mechanical as well as electrical, electronic, computer and so on. Unfortunately, the dark side of technology is that machines have become a danger to humans themselves. Ideally, machines were intended to help humans and spare us trouble, but now they are replacing humans. Moreover, we cannot deny that the development of mechanisation has progressively led to a certain dehumanisation of society, in the sense that it has considerably reduced direct physical human contacts. Added to this are all the forms of pollution generated by industrialisation.

The problem now posed by technology stems from the fact that it has evolved much faster than human consciousness has. Consequently, we believe that technology must break away from today’s emphasis on materialism and become an agent of humanism. To bring this about, it is imperative that the human being again be placed at the centre of our social fabric that, according to what we have said with respect to economics, implies having machines again serve human beings. To accomplish this necessitates a thorough examination of the materialistic values that form the basis of today’s



society. Consequently, this implies that all human beings re-orient themselves and come to understand that we must respect the quality of life and stop this frenetic race against time. This is only possible however, if humans learn once more to live in harmony, not only with nature, but also with themselves. The ideal would be for technology to evolve in such a way that it would free human beings from the most difficult tasks and, at the same time, enable us to evolve harmoniously in contact with others.

REGARDING the great religions, we believe that they are now manifesting two opposite movements, centripetal and centrifugal. The first movement, which looks inward, consists of fundamentalist groups within Christianity, Judaism, Islam, Hinduism, as well as other religions seeking a return to their religious roots. The second movement, outward-looking, has resulted in a neglect of religious creed in general and of religious dogmas in particular. People are no longer satisfied to remain on the periphery of a system of beliefs, even though a particular religion is said to be revealed. They now want to place themselves in the centre of a system of thought arising from their own experiences. In this respect, the acceptance of religious dogmas is no longer automatic. Believers have acquired a certain critical sense regarding religious questions, and the basis of their convictions corresponds increasingly to a self-validation. Whereas in the past the need for spirituality brought forth a few religions having an arborescent form (namely, that of a tree well rooted in its socio-cultural soil) to the enrichment of which they have also contributed, today it takes the form of a rhizoidal structure, composed of many and varied small shrubs. But does not Spirit blow where It wishes?

What we have today, on the fringe or in place of the great religions, are groups of like mind, religious communities sharing similar ideas, or movements of thought within which doctrines, more proposed than imposed, are accepted through voluntary membership. Irrespective of the intrinsic nature of these religious communities, groups or movements, their multiplication indicates a diversification of the spiritual quest. Generally speaking, we feel that this diversification has come about because the great religions, which we respect as such, no longer have a monopoly on faith. They exhibit increasing difficulties in answering people's questions and can no longer satisfy them inwardly. Furthermore, people may be estranged because the religions have alienated themselves from spirituality. But spirituality, although immutable in essence, constantly seeks to express itself through channels increasingly suited to the evolution of humanity.



The survival of the great religions depends more than ever upon their ability to discard the most dogmatic moral and doctrinal beliefs and positions they have adopted through the centuries. If the major religions wish to endure, it is imperative that they adapt to society. If they do not take into account either the evolution of human consciousness or the findings of modern science, which means yielding in the face of evolution, they condemn themselves to a gradual disappearance, but not without causing further ethnic-socio-religious conflicts. Nevertheless, we presume that their disappearance is inevitable and that under the influence of the worldwide expansion of consciousness, they will give birth to a universal religion that will integrate the best that the major religions have to offer humanity for its regeneration. Furthermore, we believe that the desire to *know* divine laws, namely, natural, universal and spiritual laws, will eventually supplant the need just to believe in God. We assume therefore, that one day, belief will give way to knowledge.

CONCERNING morality, a concept whose meaning is becoming more and more ambiguous, we observe that it is being increasingly disregarded. In our view, morality should not show a blind compliance with social, religious, political or other rules, let alone dogmas. But this is how many of our fellow citizens perceive today's morality, and as a result they reject it. We feel that morality should instead relate to the respect that any individual should have for himself, for others and for the environment. Self-respect consists of living according to one's own ideas and not in assuming behaviour that we disapprove of in others. Respect for others merely consists of not doing to others what we would not want them to do to us, as taught by all sages of the past. As for respect for the environment, let us be so bold as to say that to respect nature and to preserve it for generations to come flows naturally from the heart. Seen from this standpoint, morality implies a balance between the rights and duties of everyone, which gives it a humanistic dimension that is not at all moralising.

Morality, in the sense that we have just explained, brings up the whole matter of education, which now seems to be in a state of distress. Most parents have withdrawn themselves from the educational process or no longer have the necessary qualifications to properly educate their children. Many parents are shifting their responsibility onto teachers in order to compensate for this inadequacy. Above all, is it not a teacher's role to instruct and to transmit knowledge? Education should consist of implanting civic and ethical values, and in this regard we concur with Socrates who believed it to be, "*the art of awakening the virtues of the soul,*" such as humility, generosity,



honesty, tolerance, kindness and so on. Apart from any spiritual consideration, we believe that these are the virtues that parents and adults in general, should inculcate in children. Naturally, this implies that even if they have not acquired these virtues themselves, they must at least be aware of the need to acquire them.

As you surely know, Rosicrucians of the past practised material alchemy, which consisted of transmuting base metals such as tin and lead into gold. What we often ignore is that they also devoted themselves to spiritual alchemy. Contemporary Rosicrucians give priority to this form of alchemy, for the world needs it more than ever. This spiritual alchemy consists of transmuting every human fault into its opposite quality, so as to acquire precisely the virtues to which we have earlier referred. In fact, we believe that such virtues constitute human dignity, for man is worthy of his status only when expressing them in his thoughts, words and deeds. Undoubtedly, if all individuals, whatever their religious beliefs, political ideas or other thoughts may be, made the effort to acquire these virtues, we would have a better world. Consequently, humanity can and must regenerate itself, though for this to happen, each human being must individually regenerate him or herself, morals included.

CONCERNING art, we feel that in past centuries, and particularly during the last few decades, it has followed a trend of intellectualisation that has led it toward an increasing degree of abstraction. This process has divided art into two opposing trends: elitist art and popular art. Elitist art, which is expressed through the abstract, is most often understood only by those who claim to be or who are said to be its initiates. Through a natural reaction, popular art opposes this tendency by strengthening its manner of portraying the concrete, sometimes in an excessively representational fashion. But, as paradoxical as it may seem, both delve deeper and deeper into matter, since it is so true that opposites attract. Art has therefore become structurally and ideologically materialistic in the image of most realms of human endeavour. Nowadays, it interprets the impulses of the ego more than the aspirations of the soul, and this is something we regret.

We believe that truly inspired art consists of interpreting on the human plane the beauty and purity of the Divine Plane. In this view, noise is not music; daubing is not painting; crushed stones are not sculpture; random movement is not dancing. When these art forms are not limited to expressing some passing fashion, they become serious means of expression that convey a sociological message that cannot be ignored. We can appreciate such means of expression, of course, but it seems to



us inappropriate to call them “*artistic*”. In order for the arts to participate in the regeneration of humanity, we believe that they must draw their inspiration from natural, universal and spiritual archetypes, which implies that artists “ascend” toward these archetypes, rather than “descend” toward the most common stereotypes. At the same time, it is absolutely necessary that the arts bestow upon themselves an aesthetic purpose. In our view, these two major conditions must be met so that the arts may truly contribute to the raising of consciousness and become the human expression of Cosmic Harmony.

CONCERNING man’s relationship with his fellowmen, people are more and more self-seeking and leave less and less room for altruism. Of course, instances of solidarity do occur, but they happen only occasionally during such catastrophes as floods, storms, earthquakes, etc. In ordinary times, the policy of “*every man for himself*” predominates in behavioural patterns. In our view, this increase in individualism is again a consequence of the excessive materialism that is rampant today in modern societies. Nevertheless, the resultant isolation should eventually bring about the desire and need to renew contact with others. Moreover, we may hope that this solitude will lead everyone to increasingly go within and eventually become aware of spirituality.

The general prevalence of violence also seems to us very disquieting. Of course it has always existed, but it now expresses itself increasingly in individual behaviour. More serious yet, it is manifesting itself at an earlier age. At the beginning of this 21st Century, one child kills another apparently without conscience. Added to this real-life violence is the fictional violence that dominates the cinema and television screens. The first kind of violence inspires the second, and the second feeds the first, creating a vicious circle which needs to be stopped. It cannot be denied that violence has any number of causes, such as social poverty, fragmentation of the family, desire for vengeance, the need for power, feelings of injustice and so on. But its worst agent is none other than violence itself. Clearly, this culture of violence is pernicious and cannot be constructive, especially since humanity has the means to destroy itself on a planetary scale for the first time in known history.

In a paradox of modern times, we notice moreover that in this era of communication, individuals practically no longer communicate with one another. Members of the same family no longer converse among themselves, so busy are they in listening to the radio, watching television or surfing the Internet. Another established fact has more generally



commanded attention: telecommunication has supplanted more conventional forms of communication. In so doing, it places man in isolation and augments the individualism mentioned earlier. Please do not mistake our meaning: individualism, as a natural right to live autonomously and responsibly, cannot be condemned at all in our eyes, quite the contrary; but when it becomes a way of life based on the negation of others, it seems particularly disturbing in that it has contributed to the disintegration of the family circle and the fabric of society.

As contradictory as it may seem, we feel that today's lack of communication among fellow citizens is partly the result of an excess of information. Of course we do not mean to question the right to inform and the right to be informed, for both are the pillars of any true democracy. Nevertheless, it appears to us that information has become both excessive and intrusive, to the point that it has generated its opposite: disinformation. We also regret that it is focused primarily on the precariousness of the human condition and overemphasises the negative aspects of human behaviour. At best, it feeds on pessimism, sadness and despair; at worst, on suspicion, division and rancour. Although there is a legitimate need to show those things that contribute to the ugliness of the world, it is in everyone's best interests to reveal also those things that contribute to its beauty. More than ever, the world needs optimism, hope and unity.

The understanding of man by man would constitute a great step forward, more radical yet than the scientific and technological progress experienced in the twentieth century. This is why every society should not only encourage face-to-face meetings among its members, but also open itself up to the world. By doing so, we defend the cause of a human fraternity making all individuals citizens of the world, which implies putting an end to all forms of racial, ethnic, social, religious or political discrimination or segregation. Such openness encourages the coming of a Culture of Peace, founded upon integration and cooperation, something to which Rosicrucians have always devoted themselves. As humanity is *one* in essence, its happiness is only possible by promoting the welfare of all human beings without exception.

CONCERNING humanity's relationship with nature, we believe that on the whole it has never been so deleterious. It is surely obvious to everyone that human activity is inflicting increasing degradation on the environment. Yet it is also obvious that the survival of the human species depends upon its ability to respect natural balances. The development of civilisation has generated many dangers because of



biological manipulations affecting food, the widespread use of polluting agents and the poorly controlled accumulation of nuclear wastes, just to mention a few of the major risks. The protection of nature, and therefore the safeguarding of humanity, has become the responsibility of all people, while previously it concerned only specialists. Moreover, it has now become a worldwide concern. This is all the more important since our very concept of nature has changed and we have come to realise how much we are part of nature. We can no longer speak of “Nature by itself”, for nature will ultimately be what humanity wishes it to become.

One of the characteristics of our present era is our huge consumption of energy. This phenomenon would not be worrisome in itself if it were intelligently managed. But we observe that natural resources such as coal, gas and petroleum are being overexploited and are gradually becoming exhausted. Moreover, certain energy sources, such as nuclear power plants, present serious hazards that are very difficult to overcome. We also observe that despite recent attempts at dialogue, certain dangers such as the greenhouse effects of gas emission, desertification, deforestation, pollution of the oceans and so on, are not the object of adequate protective measures because of a lack of will. Apart from the fact that these assaults upon the environment cause humanity to face very serious risks, they show a great lack of maturity, both individually and collectively. Despite what some experts claim, we feel that present climatic disturbances such as extreme storms, floods and so on, are the result of the damage that humans have been inflicting upon our planet for too long.

Of course another major problem, that of water, is sure to confront us in the future with increasing impact. Water is indispensable to the maintenance and development of life. In one form or another, all living things need it. Humans are no exception to this natural law, if only because water constitutes 70 percent of our bodies. But today, access to fresh water is restricted for approximately one out of every six world inhabitants, a proportion which may reach one in four in less than fifty years, due to the increase in worldwide population and the pollution of rivers and streams. Today, most eminent specialists agree that “white gold,” more than “black gold,” will be the great resource of this century, with all the potential for conflict that this implies. An awareness of this problem on a worldwide basis is imperative.

Air pollution also entails serious dangers for life in general, and for the human species in particular. Industry, heating and transportation contribute to the degradation of air quality and pollute the atmosphere,



giving rise to potential health hazards. Urban areas are the most affected by this phenomenon that threatens to increase along with expanding urbanisation. In connection with this, the massive growth of cities constitutes a danger that could threaten the stability of societies. Concerning the growth of cities, we concur with the advice that Plato expressed millennia ago: *“To the point where, enlarged, it preserves its unity, the city can expand, but not beyond.”* Gigantism cannot favour humanism, in the sense we have defined it. It inevitably brings about discord within the large cities and gives rise to misery and insecurity.

Humanity’s behaviour toward animals is also part of our relationship with nature. It is our duty to love and respect them. All are part of the chain of life as manifested on Earth, and all are agents of evolution. In their own way, animals are also vehicles of the Divine Soul and participate in the Divine Plan. We can even go so far as to consider the most evolved among them to be humans in the making that are passing through the evolutionary process. For all of these reasons, we find the conditions in which many animals are reared and slaughtered to be appalling. As for vivisection, we view it as being an act of cruelty. Generally speaking, we believe that fraternity must include all beings to whom life has given birth. Consequently, we agree with the following words attributed to Pythagoras: *“As long as men continue to ruthlessly destroy living beings from the lower kingdoms, they will know neither health nor peace. As long as they massacre animals, they will kill each other. Whoever sows murder and suffering cannot reap joy and love.”*

CONCERNING humanity’s relationship with the universe, we believe that it is based upon interdependence. Since man is a child of the earth and the earth is a child of the universe, man too is a child of the universe. The atoms composing the human body originate in nature and remain within the confines of the Cosmos, which causes astrophysicists to comment that *“man is a child of the stars.”* Even though man is indebted to the universe, it should also be noted that the universe owes much to man too; not its existence of course, but its reason for being. Indeed, what would the universe be if the eyes of man could not contemplate it? If his consciousness could not embrace it? If his soul could not be reflected in it? The universe and man need each other to know and even recognise each other, which reminds us of the famous saying: *“Know yourself, and you will know the Universe and the Gods.”*

Nevertheless, we should not deduce that our conception of Creation is anthropocentric. Indeed, we do not make humans



the centre of the Divine Plan. Let us rather say that we make humanity the centre of our concerns. In our opinion, humanity's presence on earth is not the result of mere chance; rather, it is the consequence of an intention originating from a Universal Intelligence commonly called "God." Although God is incomprehensible and unintelligible because of His transcendency, this is not true of the laws through which God manifests within Creation. As previously mentioned, man has the power and the responsibility to study these laws and to apply them for his material and spiritual welfare. We even believe that in this study and application lie not only his reason for being, but his happiness too.

Humanity's relationship with the universe also raises the matter of knowing whether life exists elsewhere in the Universe. We are convinced that this is the case. Since the universe includes approximately a hundred billion galaxies, and each galaxy has about a hundred billion stars, there probably exist millions of solar systems comparable to ours. Consequently, to think that only our planet is inhabited seems to us to be a form of reductionist thinking that constitutes a form of egocentrism. Among the forms of life populating other worlds, some are probably more evolved than those on earth, and of course, others less so. But they are all part of the same Divine Plan and participate in Cosmic evolution. As to knowing whether extraterrestrials are capable of contacting humanity, we feel that this will happen, but we are not spending a lot of time waiting for it. We have other priorities. Nevertheless, the day will come when this contact occurs, and it will constitute an unprecedented event. Indeed, the history of humanity will then blend into that of Universal Life.



EPILOGUE

DEAR READER, this is what we wished to tell you by means of this Manifesto. Perhaps it has seemed alarmist to you, but because of our very philosophy, let us assure you that we are both idealistic and optimistic, for we have faith in Humanity and in its destiny. When we consider the most useful and beautiful works man has created in the fields of science, technology, architecture, art, literature and others, and when we think of the most noble sentiments which he is capable of feeling and expressing, such as wonder, compassion, love and so on, we cannot doubt that man is innately divine and capable of transcending himself for the greater good. In this respect we believe, at the risk once again of appearing utopian, that humans have the power to make earth a place of peace, harmony and fraternity. It depends on us.

The situation of the contemporary world is not hopeless but it is worrying. What concerns us most is not so much the condition of humanity but that of our planet. In fact, we think that time is of no significance in terms of humanity's spiritual evolution, since man has all eternity to carry out this evolution, seeing that his soul is immortal. On the other hand, the earth is truly threatened, at least as a living environment for the human species. Time is running out for it, and we believe that its protection is a vital necessity in the 21st Century. It is to this purpose that politics, economics, science, technology and all other fields of human activity should devote their efforts. Is it really so difficult to understand that humanity can only find happiness by living in harmony with natural laws and in a wider sense, with divine laws? Furthermore, is it so unreasonable to admit that humanity has the means to raise itself for its own benefit? Nevertheless, if humans continue to pursue materialism, the darkest prophecies will be fulfilled and no one will be spared.

It matters little what political ideas, religious beliefs and philosophical convictions people hold. The time has passed for divisiveness in all its forms; the time is now ripe for unity; unity of differences in the service of the common good. In this, our Fraternity counts among its ranks Christians, Jews, Moslems, Buddhists, Hindus, Animists and even Agnostics. It also includes people who belong to all social classes and represent all recognised political movements. Men and women enjoy complete equality in status, and each member enjoys the same prerogatives. This unity in diversity has given power to our ideals and to our *égrégoire*, a reflection of the fact that the virtue we cherish the most is *tolerance*, in other words, the right to differ. This



does not make us sages, for wisdom encompasses many other virtues. Rather, we think of ourselves as being philosophers, literally as “*lovers of wisdom.*”

Before sealing this “*Positio*” and thereby giving it the stamp of our Fraternity, we wish to conclude with an invocation that expresses what we may call the “*Rosicrucian Utopia*” in the Platonist sense of the word. We are appealing to the good will of everyone so that one day this Utopia may become a reality, for the greater good of humanity. Perhaps this day will never come, but if all people endeavour to believe in it and act accordingly, the world can only become a better place because of it.

ROSICRUCIAN UTOPIA

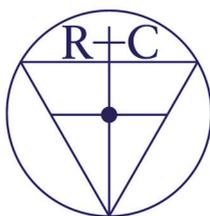
God of all mankind, God of all life, in the humanity we are dreaming of:

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

So Mote It Be!



Sealed on 20 March 2001



Rosicrucian Year 3354



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