



Meditation for Peace

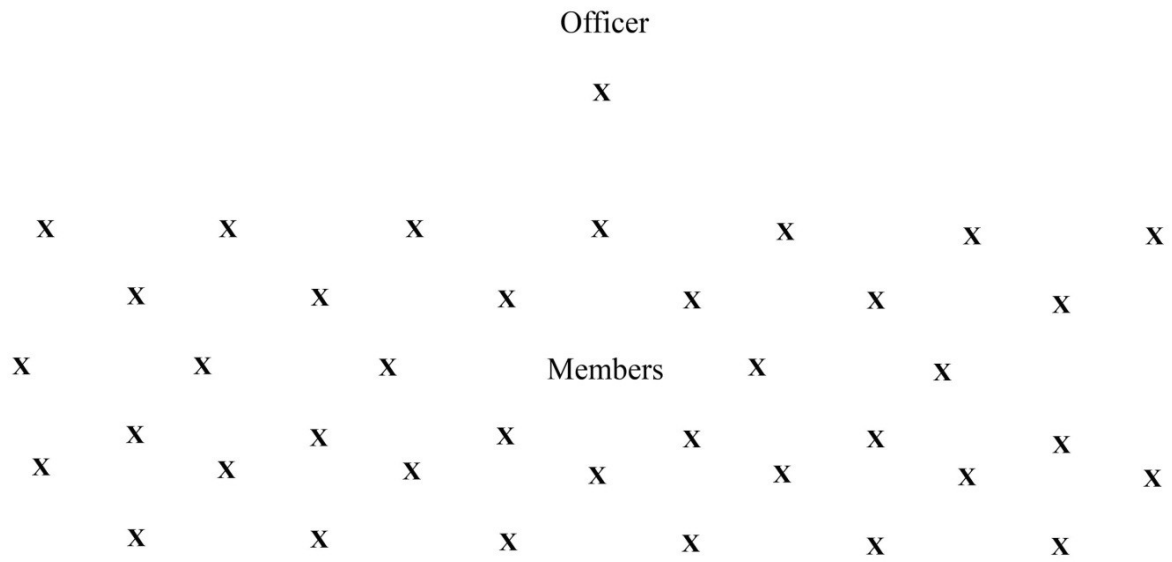
GENERAL INSTRUCTIONS

- No part of this ritual may be changed, omitted, or added to without the written authority of the Emperor. Such authority may only be requested by the Grand Master.
- This ceremony must take place every year on the fourth Sunday of June. It may be performed in the reception room of the Affiliated Body if it is suitable, in a “profane” room, or even outdoors in a suitable and inspiring setting.
- If the ceremony takes place outdoors, the Master must speak sufficiently loud for everyone to hear. In most cases, it is best to use a PA system.
- Members are encouraged to invite sympathizing non-members to this ceremony (i.e. spouse, friends, relatives, etc.). Beside the fact that this ceremony is mystically useful, it is indeed a privileged means for making our Order better known.
- If sympathetic non-members take part in the ceremony, they should sit among members.
- Children may participate in the meditation too, though they should be under the supervision of their parents, so they do not disrupt the ceremony.
- If possible, the ceremony should be either followed or preceded by refreshments to which the non-members participating in the ceremony are naturally invited. It can even be part of a social day (as with other ceremonies of this type, alcoholic drinks cannot be served on this occasion.)
- This ceremony is conducted by the Master of the Affiliated Body. If the need arises, he or she may be replaced by a former Master, the Regional Monitor, or the Grand Councilor.

SPECIAL INSTRUCTIONS

- Only the Master should wear a Rosicrucian apron during the ceremony.
- Meditation music lasting about 3 minutes should be at the Master’s disposal, together with a music player adapted to the premises so that the audience is able to hear the music comfortably.
- The Master may use a stand or a lectern to read the text.
- If the ceremony is taking place in a room, chairs or benches should be provided for the participants. If it is performed outdoors, they may sit either on the ground or on chairs, adapted to the circumstances.

POSITION OF MEMBERS



CEREMONY

MASTER: When all the participants are seated, he/she reads the following text while standing in front of his/her seat:

“Dear Fratres and Sorores, dear Friends,

“As are Rosicrucians all over the world, we are gathered today in order to perform a particular work in the service of Peace. Before doing so, let us reflect on this subject together, and briefly look at what can be said about it from the viewpoint of Rosicrucian philosophy.

“When one considers the history of humanity, from its origins to the present day, it is clear that it has been marked by wars. As a rule, these originate in economical, political, or religious interests; that is, a certain group of people wishes to take over others’ goods, to impose on other people their own way of governing, to convert others to their religion, etc. Now, whatever the cause, wars are all decided and waged by humans. Human beings are the ones responsible for the horrors wars generate—not randomness or fate, much less God. Through the centuries, millions of men, women, and children have died in wars. Today the situation is even more worrying, for humanity now has the means to destroy itself on a global scale.

“Given that human beings are the ones waging war, it can be asked whether they are naturally aggressive, confrontational, and warlike. Unfortunately, this is the case, at least as long as they act on the urging of the most negative aspects of their egos, such as the need to possess, to dominate, and to enslave. Thus, the deepest cause of all conflicts that devastate the world lies within humans themselves.

“More precisely, it lies in people’s defects and weaknesses that result from their ignorance at that moment, and from their lack of spiritual evolution. By extension, these result from the fact that they have free will and the power to use it negatively. Human beings are the only ones who kill each other out of hatred.

“If it is admitted that wars result basically from human imperfection, it can be deduced that peace can be the fruit of the improvement of humanity. This means that peace corresponds to an ideal condition that human beings must create themselves, with their own will and efforts.

Peace is possible only if we work on ourselves in order to transcend the defects that cause most conflicts, such as pride, intolerance, jealousy, rancor, malevolence, and, of course, hate. Seen from this point of view, it can be said that peace will be possible on Earth only when all human beings—both those governed and those governing—have developed a high personal code of ethics and express in their behavior such virtues as humility, tolerance, detachment, forgiveness, kindness, and, of course, love.

“Human beings possess three means of expression: thought, word, and action. Depending on how we use these in our daily lives, we are agents of peace or, on the contrary, agents of war. Whether we are aware of it or not, whatever we think generates vibrations that are positive or negative, harmonious or discordant, depending on the circumstances. Likewise, whatever we say does good or harm to others, for the words we use carry ideas and feelings that can range from love to hate. Finally, everyone knows that deeds can be constructive or destructive, to such a point that it is possible to cause someone to die by striking him or her. On a personal plane, we should therefore be very careful about what we think, say, and do, so as to express peace through the ways we judge and behave. Such is the attitude of someone truly committed to peace.

“The past centuries have been marked by a culture of violent war. In order for humanity itself to survive, it has become imperative to promote a culture of peace, especially among the younger generations. At the beginning of the twentieth century, Rosicrucian artist and philosopher Nicholas Roerich attempted to lay the foundations of such a culture. Unfortunately, he was not heard widely enough, which is regrettable. The following is what he said about this in one of his writings: ‘Culture is love of humanity. Culture is the synthesis of uplifting and sensitive attainments . . . From it may emerge true knowledge, which is based on real tolerance. From this source comes great understanding. And from great understanding arises an enlightening and refining enthusiasm for Peace.’ (Short pause)

“At this stage in our reflection, I suggest that we pause so that each one of us may take time to meditate on the meaning we give to peace and on how we experience this ideal condition in our daily lives. For that purpose, I ask you to close your eyes and sit comfortably.

When all the participants have taken this position, the Master continues:

“Now, let us analyze ourselves and determine in our conscience if we are of more of a peace-making and conciliatory nature, or if we tend to be confrontational, or even vindictive. (Pause for approximately one and a half minutes)

“Now let us make the inner commitment to be forever more peaceful in our relations with others, so as to be agents of peace in our families and in society. (Pause for approximately one and a half minutes)

MASTER: He/she continues with the ceremony:

“Now, I am going to read a Rosicrucian text entitled ‘Contribution to Peace.’ I will pause briefly after each sentence so you can fully integrate its meaning and import. The text is the following:

I contribute to peace when I strive to express the best of myself in my contacts with others. (Pause approximately 10 seconds)

I contribute to peace when I use my intelligence and my abilities to serve the Good. (Pause approximately 10 seconds)

I contribute to peace when I feel compassion towards all those who suffer. (Pause approximately 10 seconds)

I contribute to peace when I look upon all as my brothers and sisters regardless of race, culture, or religion. (Pause approximately 10 seconds)

I contribute to peace when I rejoice over the happiness of others and pray for their well-being. (Pause approximately 10 seconds)

I contribute to peace when I listen with tolerance to opinions that differ from mine or even oppose them. (Pause approximately 10 seconds)

I contribute to peace when I resort to dialogue rather than to force to settle any conflict. (Pause approximately 10 seconds)

I contribute to peace when I respect Nature and preserve it for generations to come. (Pause approximately 10 seconds)

I contribute to Peace when I do not seek to impose my conception of God upon others. (Pause approximately 10 seconds)

I contribute to peace when I make peace the foundation of my ideals and philosophy.” (Pause approximately 10 second)

MASTER: He/she continues with the ceremony:

“Rosicrucians have always known the power of thought and used this power for doing Good. Thus, they use mental creation regularly in order to set in motion the positive energies from which humanity benefits in every way. We are therefore going to take the opportunity that we are all gathered together to do special work in the service of peace. For this purpose, I ask you to once again close your eyes and sit comfortably.

When all the participants have taken that position, the Master continues:

“Now, visualize Earth. While it is slowly turning, see each continent appearing in turn. (Pause approximately 30 seconds)

“From where you are consciously, Earth seems particularly beautiful and inspiring: it appears in a blue shade, surrounded by a bright aura. (Pause approximately 30 seconds)

“While contemplating our planet, mentally repeat the word PEACE with great conviction and sincerity, and imagine that the aura surrounding it becomes brighter and brighter. (Pause approximately 30 seconds)

“Earth is now merging with its aura and appears as a shining and radiant sphere. While contemplating it, send thoughts of love and kindness towards it. (Pause approximately 30 seconds)

“Now, visualize that all human beings get along with one another, help each other, unite in common achievements, are happy together, and share the same hopes.”

INSTRUCTIONS: The Master plays some meditation music for about 3 minutes and then closes the experiment, saying:

MASTER: **“May peace reign throughout the face of Earth and within every being. So Mote It Be!”**

PARTICIPANTS: **“So Mote It Be!”**

MASTER: He/she continues on with the ceremony:

“To conclude this ceremony, I ask you now to mentally unite with me in an invocation that is in itself a call for peace.

“Please rise and place your left hand over your heart.”

INSTRUCTIONS: When all participants are standing with their left hand over the heart, the Master says the following invocation:

MASTER: **“God of our Hearts, God of our Realization,**

“While gathered in the name of Peace, we express our sincere desire to work towards its manifestation so that Mother Earth becomes a harmonious and congenial place for all human beings to live in.

“Grant us Your support and inspiration on all levels so that our thoughts, words, and deeds are both peaceful and conciliatory, for ourselves, as much as for others.

“Inspire all those who govern nations and peoples, so that their decisions are wise, and aim at humanity’s happiness, both present and future.

“May the ideal of Peace Profound, which is so dear to all Rosicrucians, become a reality in the whole world, and may universal Love reign throughout the face of Earth!

“So Mote It Be!”

PARTICIPANTS: **“So Mote It Be!”**

MASTER: **“Dear Fratres and Sorores, dear Friends, we now come to the close of this Rosicrucian ceremony devoted to Peace. I invite you now to turn to your neighbors, shake hands with them as brothers and sisters, and say warmly to them, Peace Profound.”**

INSTRUCTIONS: Gradually, participants wish each other Peace Profound while shaking hands. Then, the Master invites them for some refreshments if some were planned. For obvious reasons, everything should be done for things to take place in a spirit of fellowship, warmth, and friendliness.