

Freemasonic Enlightenment in the Context of the Modern and Perfecting Rite of Symbolic Masonry

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By

Nicolas Laos

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The Craft: This engraving was made by the distinguished Serbian architect, artist, Freemasonic author, and Freemasonic leader Slobodan Škrbić, who was kind enough to offer it to me in order to adorn this book; the following Masonic Jewels are displayed (as we look at the engraving): a Square and a Pair of Compasses joined (at the center); a Level (on the left); a Plumb Rule (on the right); a Skirret and a 24-inch Gauge (at the bottom); and a Common Gavel and a Chisel (at the top, below the symbol of the All-Seeing Eye).

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Dr. Enrico Colombatto: He is an economist, esoteric researcher, and my translator in Italian.

Nia Foes: She is a fellow alumna from the University of La Verne, she works as a Transformational Coach–Perception Therapist, and she is one of my collaborators in esoteric and psychological research.

T Allen Greenfield: He is one of my Masonic-Illuminati mentors. Allen Henry Greenfield 33° 90° 97° (Ancient and Primitive Rite of Memphis–Misraim) is an authoritative occultist and author of several commercial books and scholarly works, including *The Compleat Rite of Memphis*. A native of Augusta, Georgia, U.S.A., T Allen Greenfield has travelled extensively around the world. Based in Atlanta, Georgia, he is a past (elected) member of the British Society for Psychical Research, the National Investigations Committee on Aerial Phenomena (since 1960), etc. (the "T" or "Tau" being a customary title given to an esoteric prelate in the *Doinel* lineage upon their consecration). He is a Borderland Science

Research Associate (BSRA) and a senior initiate of the Rites of Memphis and Misraim (Bertiaux lineage). He has devoted a significant portion of his esoteric career to developing the Free Illuminist or Congregational Illuminist Movement.

Pierpaola Meledandri: She is a distinguished Masonic collaborator of mine. Pierpaola Meledandri is an Attorney-at-Law based in Rome, Italy, with extensive litigation and consulting experience with medical, construction, and banking companies as well as with trade unions and lobbies. Moreover, she has extensive Masonic experience both in Italy and internationally.

Alexander Rybalka: He was a distinguished Masonic interlocutor of mine. Alexander Rybalka was born in 1966 in Saint Petersburg, Russia. He has graduated in Astronomy from Odessa University (Ukraine). From 1993 to 2022, he lived in Israel, working for newspapers. He was a prolific esoteric researcher and writer, and he founded the Lodge “Philosopher’s Stone” that practices the Rite of Memphis–Misraim, of which he is a Grand Hierophant (Bertiaux lineage). Sadly, Brother Alexander Rybalka passed on to the Eternal East in May 2022 during the preparation of this volume.

Slobodan Škrbić: He is a distinguished associate of mine in the Egyptian/Memphis–Misraim Rite of Masonry. Slobodan Škrbić is an architect, artist, author, and a Masonologist, working and residing in Novi Sad, Serbia. He is the Founding Rector of the “Masonic Spiritual Academy for the Balkans” in Belgrade, Serbia. Moreover, he is a Masonic Patriarch Grand Hierophant 97° of the Ancient and Primitive Rite of Memphis–Misraim.

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Nicolas Laos

FOREWORD I

THE DEFINITION OF FREEMASONRY

BY PROFESSOR GIULIANO DI BERNARDO¹



¹ From: *Freemasonry: Splendor and Decadence* (Amazon, 2022). Professor Giuliano Di Bernardo is an internationally renowned philosopher and Freemason. He was installed as the Grand Master of the Grand Orient of Italy (Grande Oriente d'Italia) in 1990. After three years, he resigned and founded the Regular Grand Lodge of Italy (Gran Loggia Regolare d'Italia), which was immediately recognized by the English Freemasonry. In 2002, having decided that he had completed his work in conventional, regular Freemasonry, he founded the Order of the Illuminati (Ordine degli Illuminati), not as a passive and atavistic imitation of Adam Weishaupt's Bavarian Illuminati, but as an updated and philosophically informed initiatory society of "the Invisibles who plan the material and moral development of humanity." In 1979, Dr. Giuliano di Bernardo was awarded a full professorship in Philosophy of Science and Logic at the Faculty of Sociology of the University of Trento, where he occupied the chair until 2010. His publications include the books *L'Indagine del Mondo Sociale* (1979), *Le Regole dell'Azione Sociale* (1983), *La Conoscenza Umana* (2010), *Freemasonry: A Philosophical Investigation* (2020), and *La Mia Vita in Massoneria* (2021).

What is Freemasonry? It is a conception of man that is inspired by universal ethical principles. What are these principles? They are freedom, tolerance, brotherhood, transcendence, and initiatory secret. The first four principles Freemasonry shares with other conceptions of man. The fifth, the initiatory secret, is its *specific* one that makes it unique and different from all others.

I formulated the definition of Freemasonry as a “philosophical anthropology” in the volume *Filosofia della Massoneria* (in English, *Freemasonry: A Philosophical Investigation*, Dorrance, 2020), translated into the main languages of the world.

My proposed definition of Freemasonry is based on documents issued by the United Grand Lodge of England, such as the Anderson *Constitutions* (of 1723 and 1738) and the 1985 “Declaration on Freemasonry and Religion.”

Are Masons sharing this definition of Freemasonry? It may seem strange, but almost all Masons ignore it. Maybe someone will have guessed it, but it is the exception that confirms the rule. I have not only conceived it but I have also supported it with a philosophical foundation.

But then, what is Freemasonry that is spoken of in different languages, in different places and times? To this question, it is necessary to give an adequate answer in order to avoid ambiguity and generality. If we could ask all the Masons of the world, past and present, what Freemasonry is, we would have an indefinite series of meanings, each one different from the others, some in clear contradiction.

If this is true, then how can men who claim to be Masons but have different ideas about Freemasonry coexist? It is even stranger if, to such a babel of definitions, correspond power, prestige, and authority that Freemasonry has exercised in the last three centuries. It seems a paradox.

The babel of definitions is a fact, difficult to refute. I believe that it is not enough to note it; it should be explained in order to understand the true nature of Freemasonry. After careful reflection, over a period of 50 years, I have come to the following conclusion: *Freemasonry has power, prestige, and authority precisely because its definition is vague, generic, and ambiguous*. In fact, the lack of a well-defined doctrine, which is the ideal point of reference for all Masons, has the undoubted advantage of avoiding accusations of heresy and the inevitable conflicts which would arise. If, on the other hand, it is believed that Freemasonry is what everyone intends, in the absence of a comparison, everyone tolerates the views of others.

If not on the definition, then what do Masons agree on? The *quid* that unites Masons is, in my opinion, *rituality*. In fact, all Masons meet in a

Temple, wearing vestments and jewels. They perform ceremonies marking a ritual and they perfect themselves by passing from a degree to a higher one. The same ritual, with minor differences, is recited in all the languages of the world. If this is the case, then the conclusion can be drawn that ritual is the common foundation that binds all Masons.

Freemasonry, therefore, would be a society of men, united by rituality, whose nature, however, would be indefinable or definable in a number of different meanings. It is as if I were to say: "I am a Mason but I do not know what Freemasonry is."

To remedy that loss, I have defined Freemasonry as a philosophical anthropology. It is necessary, therefore, to understand its specific anthropology comparing it with other anthropologies. There are several anthropologies proposed by philosophical schools, which can be classified by assuming different criteria. For the purpose we propose here, it is sufficient to make explicit two criteria: (1) the one that distinguishes anthropologies into *religious* and *secular* and (2) the one that distinguishes them into *exclusivist* and *non-exclusivist*.

An anthropology is religious if man is considered in his relationship with God, who is considered his creator, and secular if the nature of man is defined apart from this relationship with the divine.

An anthropology is exclusivist if it is based on a specific set of values, while it is non-exclusivist if it is based on common values that belong both to its own anthropology and to other anthropologies.

Religious anthropology is, by its nature, exclusivist, since the values accepted are only those that constitute the specifics of that religion. What is the anthropology that characterizes Freemasonry? It is *secular* and *non-exclusivist*. It is secular because it does not recognize the creative act of man by God, even if, as I have demonstrated, the single Mason can recognize himself in such an act, while it is non-exclusivist because, in striving towards a universal harmony among all men, it assumes as characterizing only the common values.

The preceding reflections are the necessary premises for outlining Masonic anthropology. First of all, it is necessary to distinguish the concepts of Freemasonry into *initiatory* and *profane*. Initiatory concepts are those whose meaning is known only to Masons, while profane concepts are those whose meaning is understandable even to non-Masons.

The initiatory concept par excellence is that of a "secret," while the fundamental profane concepts are those of "freedom," "tolerance," "brotherhood," "transcendence."

The fundamental secular concepts of Freemasonry (freedom, tolerance, brotherhood, transcendence) are essential elements of the Masonic

philosophical anthropology—that is, of the model of man as conceived by Freemasonry. To use a technical expression, we say that they represent a set of four elements that we call “quadruple” and that we indicate as follows: “Freedom, Tolerance, Brotherhood, Transcendence.”

Do these concepts define the totality of the constitutive elements of Masonic anthropology or do they define only a part of it? In order to cover the totality of the constitutive elements of Masonic anthropology, it is necessary to add to the four we already know the element expressed by the initiatory secret (initiatory fundamental concept). Thus, we obtain the quintuple “Freedom, Tolerance, Brotherhood, Transcendence, Initiatory Secret,” representative of Masonic anthropology. It is important to make explicit an important aspect of the distinction between Masonic anthropology built on the basis of the first four elements and Masonic anthropology *tout court*. The elements of the quadruple “Freedom, Tolerance, Brotherhood, Transcendence” are objective values, of which even non-Masons can be bearers. This means that such values, globally understood, do not represent the specific nature of Freemasonry, but express, so to speak, its profane counterpart, which contributes only partially to the constitution of Masonic anthropology. The passage to the Masonic anthropology *tout court* is realized by adding that concerning the initiatory secret to the elements of the quadruple. But what does this mean? It means that the global sense of Masonic anthropology is acquired only through initiation—that is, by becoming a Mason. In this lies a profound and fundamental difference between an initiatory society and any other society: while the conception of man in a non-initiatory society is knowable by all (think of the Christian vision), the conception of man in Freemasonry is fully graspable only by Masons.

The elements of the quintuple “Freedom, Tolerance, Brotherhood, Transcendence, Initiatory Secret” must be understood globally. This means that, if only one of them is missing, this anthropology is no longer present. Whoever wanted to deprive the Masonic anthropology of freedom, or tolerance, or brotherhood, or transcendence, or of the initiatory secret would not obtain the result of weakening or limiting the scope of its validity, but rather the annulment of Freemasonry itself. From such a Masonic anthropology, there emerges a man who can perfect himself if, and only if, he realizes, in a unique and personal way, all the conditions that constitute him, namely: freedom, tolerance, brotherhood, transcendence, and the initiatory secret.

To become an adept of an esoteric society, one must have the requisite qualities. Only those suitable for the initiatory path will be admitted to the initiation ceremony. Initiation and secret require, in their turn, perfecting,

which is a procedure whereby man improves himself by passing ritually to ever higher levels of knowledge.

Rome, Italy
February 2022

FOREWORD II

A VISIONARY APPROACH

BY DR. ENRICO COLOMBATTO¹



“In the whole history of the life of mankind, its most sacred moment is when it awakens from its impotence . . . The man who conceives, with joy and love, of the eternity of his soul can, at any time, celebrate the feast of his rebirth and the day of his resurrection.”

—Friedrich Ludwig Jahn

One day, people will realize that the greatest dreamers were also the most realistic persons, and they will honor them as such. Their desire became image, and the realization of this dream was their life’s purpose. Having

¹ Born in Ciriè province of Turin, Dr. Enrico Colombatto graduated in 2015 in Business Administration, Finance, and Marketing. He is a Doctor of Business Studies (2019) and Economics (2021) with a Research Thesis on Tax Haven and the Construction of Offshore Companies. He has always been interested in esoteric sciences since he was a boy and became the official translator of Nicolas Laos’s works in Italy. For contacts, he can be reached at the following email address: dott.enrico.colombatto@gmail.com

transformed their vision into ideas, they travelled the earth, wearing the garb of the religious, the philosopher, the inventor, as well as that of the politician. If they were artists in the field of words, notes or colors, the dream took plastic form. That of an inventor is the first manifestation of a spiritual force that directs all inner movements in one direction, though one is tortured by the certainty that the image, so clear inwardly, cannot be completely realized. One increases all spiritual and intellectual energy by finally giving birth to the creative act around whose axis a new age will revolve.

Once upon a time, on the shores of the Mediterranean, the Hellenic spirit dreamed of man's flight to Mount Olympus. From this desire sprang the drama of Icarus, and with him this dream perished, only to be reborn elsewhere. The dreamer sent the virgins of the Sun into the heavens, brandishing their swords; he/she saw, through the winds and storms, the Valkyries go hunting, becoming himself/herself the vast expanse of Valhalla. The original desire materialized through the blacksmith Wieland, fading away again and then reawakening in Leonardo da Vinci's living room. What the poet imagined then became a will that was realized in action. A strong character had grasped nature and penetrated its laws with the humble gaze of the master. But it was still early days.

Four hundred years later, those who dreamed of making humanity fly succeeded in taming nature. This time, matter was forced and concentrated into energy: the driving force was discovered. One day, a plane flew as fast as a thousand-year-old dream come true.

At one time, humans imagined a being who saw and heard everything: they called him Zeus, the one who embraced the country from the height of the clouds of Olympus, or Argo Panoptes, the one who sees everything. However, few were bold enough to ask for something similar for man. Those few dreamers researched the nature of the lightning launched by the god and examined the natural forces that mysteriously were released. One day, with the help of these forces, humans were able to talk to each other at a distance with the help of a simple thread; then this wire became superfluous . . . A few years ago, high towers sent electric waves all over the world, and these downloaded films and songs thousands of kilometers away. Once again, a bold dream had come true.

Today, the new human dream is Transhumanism. The current historical work of Dr. Nicolas Laos is like a light and a modern Prometheus, giving new strength to concepts that most people find obsolete. Like a modern sculptor, he re-polishes esoteric material and no longer confines it to a distant, forgotten world, but combines science and reason, politics and

esotericism. In his texts, he traverses the whole of creation: like a modern Leonardo, he seeks to shape the future.

When he honorably asked me to write a preface to his book, I immediately asked the question that every writer of a preface asks: what is the central thought behind your work? What I found as an answer was: “Harmony and Logos.” He describes them as follows: “A being or thing exists truly to the extent that it is united with its logos, manifests its logos, and confirms its logos. According to classical Greek political philosophy, the essence of politics consists in providing and maintaining those existential conditions that enable, encourage, and help humanity to exist truly in the above sense. In particular, the ancient Greek ‘polis’ (city-state) has a unique feature on the basis of which and thanks to which the institution of the ‘polis’ was differentiated from other forms of organized collective behavior, and gave rise to the notions of ‘political art,’ ‘political virtue,’ and ‘political science.’ This unique feature of the ancient Greek conception of the ‘polis’ consists in the collective attempt to establish a community whose ‘telos,’ or existential purpose, is not exhausted in the management of needs, but is an attempt to live in harmony with the principle of truth, which means the revelation of the logos (Aristotle, *Nicomachean Ethics*, X and II-VI).”

I believe that, in these few lines, he succeeds in expressing not only the idea behind Greek thought, but in awakening that latent, harmonious state that characterizes all humanity. TMT (Transcendental Meta-Algorithmic Transhumanism) represents a great hope for human existence, since it poses the following question: “do we want to bring traditional humanism to its final conclusion and thus provide humanity with the spiritual and technical means necessary to achieve this end, or succumb to the eternal return and return once again to the beginning of civilization?” This is a difficult but necessary question to understand the path that humanity is facing. The answer given by Laos is clear and providential: “According to TMT, humanity is in the process of continually intensifying its presence in the world and of continually realizing and manifesting its entelechy using both spiritual and technical means. Therefore, humanity increasingly seeks to rationally structure the world according to the logos of humanity, thereby universalizing the logos of humanity; and this is in accordance with the religious thesis that God and the human being are images of each other (and that humanity knows divinity by becoming deified). In fact, history is the most complete expression of the dynamism of humanity’s existence. The continuity of historical becoming is not totally abolished by the discontinuity caused by humanity’s critical and creative intervention, but is restructured through the imposition of humanity’s intentionality on

time. Instead of being defeated in its dramatic struggle against historical necessity, humanity succeeds in defeating the necessity that characterizes the natural world, because, thanks to its freedom, humanity can critically and creatively restructure the world and, thus, become the creator and manager of its own destiny. In the light of the above, human rights are inalienable and their value is greater than that of any political structure. From this perspective, a truly global government could be accurately conceived as an institution (e.g., a suitably reformed and empowered UN) whose purpose would be to safeguard and enforce the absolute authority of human rights on a global scale, thus giving rise to a world society that will be the optimal historical framework for the objectification of TMT.”

I think it is impossible for me to describe in words what Laos has written so well in these few lines. My wish for readers who are reading his work for the first time is that they approach it like Bach’s *Art of Fugue*.

Music as well as philosophy are two inseparable parts of the entire Universe, already well described by Plato and Cicero in the myth of Er and the Dream of Scipio Africanus, but which in TMT bind together and lead humanity to the final fulfillment of the Great Work.

Rome, Italy
October 2021

FOREWORD III

A PERCEPTUAL APPROACH

BY NIA FOES¹



The most difficult thing for me to conceive after reading this book was the fascinating impact it has on whoever considers oneself a truth-seeker. Dr. Nicolas Laos has overcome my expectation of what I would consider a “bible” of the *perceptual approach to healing*, on a collective but also on a personal level.

Most stories begin with “once upon a time,” referring to the past, and most dreams see into the future through imagination. Children see and

¹ Eugenia Athena Foes Cevallos Bueno (Nia) is a Transformational Coach–Perception Therapist. Half Greek-American, half Ecuadorian, born in Saudi Arabia. She has studied Business Administration and Management, Theater Directing, Drama Therapy, and Life Coaching. She has been coaching teams and groups for many years as well as individuals seeking transformation on a more personal level. “Perception therapy” has now emerged as a more holistic approach to coaching and healing (both business and personal), based on philosophy, psychology, expression arts, and social studies.

perceive a colorful utopian world based on love (*as opposed to money/material/physical aspects*), where everything is simply and abundantly provided. It is their heartfelt desire to create this mental movie, this image, this dream. Children, by birth, have a connection to the divine source; eventually, they are separated or lost, as the infant is raised in a collective human condition that all too often denies such connection. We can name it, in part, spiritual amnesia. A different, loving world is not imagined very often by adults for those exact reasons, but thankfully it remains strongly in the minds of children.

Friendships, loving parents, and a large pink elephant already exist in a child's perception. They have a gifted, strong sense of purpose without even realizing it. The two major underpinnings of their utopian loving world are, firstly, their free liberated imagination and, secondly, the pure innocence of their being. Innocence feeds imagination with loving, empathic, caring images and feelings of connection not only with others but also with nature itself. There is purity of consciousness within their natural and loving thinking structure. Their stories and descriptions can sometimes remind us of a far-away paradise which we are not sure actually ever existed. Our mechanisms of habit and our programming since birth does not allow us to keep on believing what we imagined or dreamed of when we were young. In order to restart our abilities to do that and move into the "manifestation of the now," we must make a new beginning by resetting our fundamental beliefs on many levels. The power of manifestation lies with the knowledge of who we really are and what we can achieve. This awakening awareness was unfolding as I was reading Dr. Laos's book.

Let's assume that we were able to use these abilities in their essence. Imagine being expelled from paradise and placed on earth to be punished for our disobedience (the apple) and make amends for believing that we were once "bad." Children are not born with the feeling of that guilt. This is something that we have subconsciously engendered through humanity. This belief has generated a long-term guilt that becomes clear when one enters adulthood and, suddenly, realizes that there is no such place of caring, love, and compassion as his/her childhood paradise envisioned. The "Dream" of childhood is shut down, paralyzing one's conscious effort to create a new paradise. We are set and trained for a fight or a battle, for competition, for a worthless quest of finding something that will fulfill or complete us. We do not realize that this quest should happen internally, inside us, and not externally. This book presents all the tools and paths that one can use in order to begin one's quest for meaning, truth, and spiritual freedom. Anger, alienation, and egocentrism become more than clear in

humans' everyday life, especially when humans accept a dysfunctional belief system as something normal. According to biologist Jeremy Griffith Eve, eating the apple can symbolize the arrival of consciousness itself; and supporting a "loving existence and compassion" is the natural path to which we must return, instead of daydreaming.

If we were to create an imaginary utopian world, having no boundaries of thought and reality, we would most likely want to envision a humanity that functions upon kindness, love, and compassion. A world where our actions could always make ethical and moral sense. A world where the simplest things would give us that amazing feeling of belonging and connectedness with what we call "oneness," with which everything is connected. This existential path stretches deeply into the realm of spirituality, given that its purpose is based on conscious choice. Dr. Laos has created this path, considering all elements of what we humans are made of. As technology has become part of the human equation, it has gained power over the imaginary process of the human being, letting one flake away forgetting one's deepest quest of returning to a place of love, tranquility, and meaning. In the Allegory of the Cave, Plato claimed that knowledge gained through the senses is no more than opinion and that, in order to have real knowledge, we must gain it through philosophical reasoning, and what I call in short "Perception Therapy."

The holy grail of Humanity's Journey is understanding the human condition. Why are we the way we are? Why has human life become unbearable? It seems that the world as a whole and each person separately can use psychological rehabilitation. Using these words, I mean to emphasize the importance of Perception as a holistic healing process. As one person heals so does the world, if one lives within it.

The world is currently facing a dilemma of self-destructing or self-understanding. This dilemma appears during the transformational coaching process. We choose. But choice is significant if the subject that makes choices has full knowledge of the conceptual systems in which one is embedded. Healing is a conscious choice only when one is ready to exit the "cave." When people constantly live in illusion, illusion becomes their reality. Their reality is their own shadow. In order to transform, to heal, or to dream again about a "perfect" world, one must want to seek the truth of an alternative reality. It seems we humans are in a vicious circle of losing and finding ourselves throughout history, trying to discover the meaning that connects theories with each other and with reality itself. Many things are disconnected in our comprehension as a consequence of gaps in the belief system that we have created. Do we create life? Or do we just follow it?

When I speak of transformation, I speak of the cultivation of our innate particles of being, lying inert within our human collective consciousness, waiting to be transformed into its fullest potential. We need both the consciousness of existence, which refers to a state of vigilance and awareness, and moral consciousness, which refers to an inner sense of “right” and “wrong.” The healing method of “Perception” recognizes that fear blocks the path of our potential. All action that has been drawn by fear becomes trauma. Only love, which is trapped in that inert space between fear and freedom, can transform trauma. Only transformed conscious actions marked by a deep understanding of the statement “I am that I am” can unfold the potential of unconditional love in action.

For many, therapy ends when the obstacles are overcome. In reality, this is when therapy starts to unfold from a transformational perspective. It’s the action that follows our awareness, shifting from an individualist perspective to a collective one. It discloses the longing for our creative potential, a gift with which all children are born, but which soon gets buried in a dysfunctional world, and can only be unburied with truth.

There is a need for a moral and intellectual orientation that could breed a generation capable of approaching truth in a holistic manner, a truth that can heal humanity from age-old wounds caused by mismanaged existential problems and questions. I go through Dr. Laos’s book with a feeling that it is “the book that can transform the world.” Stories untold that even children should learn, concepts that guide our life presented in a rational, detailed, and truthful way, a new existential path, and a fine architectural plan waiting to be put in action. The context gives clarity to the complexity of human existence and condition, but most of all it provides a practical guide for the ones that dare to use their imagination and dream again.

Perception Therapy, as a transformational healing method, seeks its path using “consciousness” in the way that is described in the present book: “Consciousness can be construed as an existential state that allows one to develop the functions that are necessary in order to know both one’s existential environment as well as the events that take place around oneself and within oneself. Furthermore, consciousness has all the attributes of a being itself, and it can be considered as the synopsis of the human being and the core of the mind . . . there are two kinds of perception: ‘external perception,’ which is caused as a result of external, physical or social stimuli, and ‘internal perception,’ which is caused as a result of internal stimuli related to the awareness of one’s ideas, thoughts, and desires.”

When people conceive a concept, their world changes by that very fact, and, hence, their entire frame of thought, ideas, and beliefs changes with

them, in an almost automatic therapeutic manner. Is humanity's sovereignty in crisis as confusion arises? Due to the lack of the knowledge of meanings, purposes, and esoteric journeys, society has compromised with a mode of life that has no ultimate soulful goal. The perception of existence is inextricably linked to the structure of moral consciousness. In a personal healing/coaching session, one can realize that he/she is governed by spirit and, thus, that the most characteristic and most natural way of expressing his/her intentionality consists in spiritualizing matter, that is, integrating ideas into matter and restructuring matter according to the intentionality of consciousness. Understanding the concept of intentionality is the first step of "perception therapy"; understanding the concepts of meaning and purpose is the second step; and the third basic step is the action we take afterwards. This is a therapeutic transformation process pertaining to both individuals and groups.

"You are what you eat," as Hippocrates has argued, but I add that "we are also what we perceive." In that sense, the importance of getting acquainted with these concepts is far more than important, it is essential for the continuation of a peaceful world. Dr. Laos's book can be used for the molding of young souls and for bringing about a concrete change in the world as we know it. It is more than a new Freemasonic Rite; "I believe that, if we do not find what we really want, then we have to create it," writes Dr. Laos, expressing a very Big Idea in a simple way.

Living in the era of transhumanism, our principles and ethos have been distorted, since we remain unaware of the outcome that such things can have. If we use this analytically important book as a "concept treasure," then we can influence the sequence of events. Small details and actions can change the history which we are now creating. In a time of moral setback, we seek moral progress as a tool for manifesting our radical imaginary in a historically responsible and creative way. This book can lead not only to collective healing but also to the formation of enlightened minds capable of lifting the human purpose to its rightful position.

Transformation brings out the potentiality of the human being in most aspects of human life. Being a "better" person by learning how to appreciate life itself transforms actuality into a manifestation of a potential reality that is determined by the intentionality of human consciousness. Dr. Laos writes: "Thus, when a person, specifically, a soul, thinks, behaves, and acts in ways that transcend the logic of natural necessity, namely, when one is elevated above a mode of being that is determined merely by biological and physical constraints and commands, such a person, specifically, such a soul, is spiritual."

The goal of any transformational perception therapy is exactly that—the quest of finding our spiritual nature, adapting, and cultivating the layer from which we see our life and the world around us. This book can help adults rediscover their innocence and imagination, how they perceive their life, and the world as a whole. Only then can we create a force to shift us towards a world of dignity, ethos, honesty, creativity, love, and compassion. For humanity's full potential exists in love, and Dr. Laos knows that well.

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