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Communicating, A Mystical Art

Claudio Mazzucco, FRC
Imperator, 2019-present

I don't speak English. Chaplin doesn't speak French. However, we communicate without the slightest effort. How can this be? What is this new language of ours? It is a living language, the most alive of all, born of the will to communicate at all costs; the language of mimes, the language of poets, the language of the heart.¹

-Jean Cocteau

I would like to share with you some reflections on the ability of living beings to communicate at different levels: from a written speech, to the silence of lovers' glances, from philosophical discourses, to a mother's fingers caressing her newborn. I recently read that even bacteria exchange genetic material by means of a certain type of microbiological communication and that trees communicate with each other through structures located at their roots, even exchanging nutritive substances.

As far as we Rosicrucians are concerned, we understand very intimately the celebrated French writer's message. We witness it every time we build the conditions for the Egregore of our Order to manifest itself. One large experience of this kind – large due to the number of members who experienced it - was our World Convention in Rome, in August 2019, in which some 2,400 members from 72 different countries took part. Today, as I watch again the Convention's video and images, I vividly recall the atmosphere we breathed, the vibrations we felt, the climate we built, and I am aware that we shaped a small Utopia. Every one of us communicated with gestures of affection, smiles, handshakes, hugs, and a large number of mimic gestures. For us Italians that's easy, you know: they say we talk with our hands, that's true indeed. However, I would like to underline the most important aspect of those four days; namely the harmony we succeeded in building up and the resulting quality of communication. For harmony

and communication between beings is not something that descends from heaven as a blessing, but a condition that must be built with commitment, effort, goodwill, energies, and time. It also needs care, because building is a complex project, while dismantling takes very little time. Basically, what our Order conveys is precisely this: tools to construct harmony within and around us, instruments of dialogue with ourselves and with others.

It would be useful at this stage to define what we mean by “harmony,” but this is a difficult task, perhaps even an impossible one. Let’s try this image: Have you ever experienced moments you’d like to be eternal? Instants you wish never ended? So, if we may not define harmony precisely, we could perhaps deduce what it is, what special condition characterizes it.

If we speculate on this aspect, we come to realize that building moments of harmony in order to establish good communication is neither an obvious nor an easy task. In particular, in the times in which we live, relationships are often characterized by the absence of listening, both internal and to the other. For example, political exchanges are characterized more by an attempt to be right, rather than by searching for and safeguarding a truth that defends the wellbeing of a specific population or, better yet, of all humanity. This is not only the case in the realm of politics, but also in interpersonal relationships. Often, while one person is speaking, the other thinks about what he or she will say as soon as the former pauses to take a breath. There’s no listening. But what are the elements that allow for deeper and a more elevated quality of communication? What motivates people to meet and share thoughts, emotions, joys, and, at times, even the pains of life?

Those who are used to hiking on mountain trails will already have noticed that when you meet another walker you greet them, even if they are complete strangers, in fact, often even with a smile or a hand gesture. On the other hand, none of us – or really very few – would dare to greet everyone they meet in the streets of a city center; if we did this, we would probably be viewed with suspicion and perhaps even shock. Why this difference? What makes us behave so differently in these two situations?

My explanation is that we venture on a mountain trail to experience nature, practice beauty, breathe clean air, and live moments of harmony. Therefore, we intimately know that those we find on this very trail are there for the same reason. We are bound by identical objectives, similar resolve. Therefore, to sum up this brief reasoning, we could say that “having common objectives promotes communication.” Being aware that someone else is looking for the same things as we do, allows us to establish a relationship that leads to quality communication.

However, sometimes in this world of dualities it occurs that we are often convinced of the need to separate white from black, true from false, just from unjust, reason from non-reason, thus putting us in the condition of wanting to uphold views that appear to us more true, more right than others. We separate and clarify, define and correct, while being at all times convinced that we are right. In the dimension of objectivity, we are not able to perceive a third possibility that harmonizes the apparent contrasts of human experience. To achieve this, it is necessary that this experience as a whole be perceived with a different, detached gaze, deprived of the eagerness to be right – this being the true element of discord. We must accept that there is always a greater truth than ours and the other person’s, and that only by working together will we be able to highlight it. To see this, it is necessary to ascend, just as we ascend as we climb a mountain, thus revealing a new landscape that we had never imagined before.

I’ve used the word “utopia” before. This word derives from the Ancient Greek language; experts in Greek history and language teach us that this language has the ability to express very articulated, subtle, and precise concepts. It allowed the development of Western philosophy as it alone was able to express reasoning at such high levels of sophistication. Now the word utopia comes from *ou-topos* meaning “no-place” that is the “place that does not exist.” So utopia is the place that isn’t there. We Rosicrucians know from experience that this specific place, this Promised Land, does not really exist on a map, but has a real existence in the human heart. Every time people tried to search for this site on a map, the result was devastating. Even today, two peoples are in a constant state of war and oppression since

they are both convinced that the real Jerusalem is a city that exists on the map; so they are constantly shifting its boundaries, boundaries that really reside only in our minds, are mental constructions.

Many times we also hear the word Utopia used as a synonym for childish dreams, unattainable fantasies, but this is a gross mistake, since many of the conditions now achieved by humanity were considered utopias at some point in the past. For instance, during World War I and World War II, there were people in Europe who dreamed of a united and peaceful continent. A peace that would not be a simple armistice (a brief pause between two offensives to regain strength and start fighting again), but a true coexistence based on cooperation, exchange, and cultural growth. This condition envisioned by those men and women is being realized today thanks to the commitment of many people. Is walking in the direction of our own Utopia, our Promised Land, perhaps the fate of every man and woman on this planet? Who knows?

Cosmologist Chris Impey stresses that, “The universe may not be mindful of us, but it turned the bed down and put a mint on the pillow like it knew we were coming.”² This sentence encompasses all the experience that a “walker” builds up along the path of a spiritual knowledge such as that of the Rosicrucian Order AMORC. It is essential that we discover the meaning of life, the meaning of our presence on this planet, the purpose of the family that we have, the purpose of work that we have, the conditions in which we live, and the people we find along the way, even why we are reading this very article here and now. If we look at each of these situations separately they may not make sense, but if we view them in their entirety, we may discover that the events of life actually have a profound meaning. They reveal something fundamental to us because they are inextricably linked to our own lives.

Therefore, it is essential to uncover this meaning: the whole universe tells us that things make sense, hence even the encounters we make in life are not random, far from it. And communication, with the exchange of affection and knowledge that characterizes our species, must be fostered at

all times. Have you ever noticed that when we see a person who expresses high degrees of empathy and compassion, one who lives in kindness and bestows affection, we usually define them as “very human”? This is because we human beings are characterized by the ability to communicate with affection, empathy, compassion, and kindness. This is what it means to be human.

Each of us is a harbinger of a Utopia in our hearts, for it is in the heart of humans that this Promised Land exists; thus the journey that leads us there is an inner one. It is, in a way, our spiritual heritage. As we undertake this journey, this promenade along our inner path, it soon reveals those who share that same path so we begin to greet them, because we comprehend how difficult it can be, the hardship with which each does everything they can to reach their Ideal City – as Plato named it – the mountain’s peak of our previous metaphor.

Robert Pogue Harrison, professor of literature at Stanford University, reminds us that for the fourth century BCE philosopher Epicurus: “There is no greater instance of human pleasure, no higher form of moral happiness, than intelligent, profitable, and pleasant conversation between friends who know how to listen, inspire, and enlighten.”³ For us Rosicrucians, it is essential to focus on this simple concept of listening and communicating with our hearts, since we should never confuse a mystical and initiatic path like ours with a sterile form of intellectualism. We do not want to become erudites of philosophical and mystical thought, persons capable of making cultured quotations from alchemical or airtight texts, but possibly unable to feel the Divine inside, in the other through us, in one word: everywhere. On the contrary, we yearn to feel in our hearts the Unity of all creation, the bond that unites us to all living forms of nature, that Reality is not constituted of a sum of small realities, but of a single Presence that permeates all the Cosmos, of which we are one of the infinite expressions, since It is infinite.

Back to our metaphor: we must first of all recognize that walking can be tiresome, especially when mountain trekking. The path is more often

uphill, it requires much effort at each stage; from time to time there are a few flat sections where we recover, sometimes even a few small downhill that make us believe that what is left will be easy, then, on the contrary, we start climbing again. However, we know that the mountains reward us with wonderful landscapes, inebriating aromas of rare flowers, fresh and pure air, animals and insects that we do not see anywhere else, and encounters with people, several people, since in the mountains it is good to walk in company, no one should be alone. We are driven by the desire to reach the summit, where a wonderful landscape will finally be revealed to us. We don't know what it looks like because we haven't seen it before, but we're sure it's there, we feel it inside us: it's our Utopia. It is what animates us in the world, it is the harmony that we feel in our hearts and the desire to attain it along with others.

We were born for a meeting, let's get ready for it.

Endnotes

- (1). Jean Cocteau, *Mon premier voyage*, (Gallimard, 1936).
- (2). Chris Impey, *How It Ends: From You to the Universe*, (W. W. Norton & Company, 2010).
- (3). Robert Pogue Harrison, *Gardens: An Essay on the Human Condition*, (University of Chicago Press, 2008).

2020 REMAINING HIERARCHY DATES

THURSDAY, AUGUST 20

THURSDAY, NOVEMBER 19

Rosicrucian members who have reached Monograph No. 1 of the Twelfth Temple Degree receive instructions on how to perform a special experiment on specific dates four times per year at 8 p.m. local time. The remaining dates for 2020 are listed above.

The Surprises of Life

Christian Bernard, FRC
Imperator, 1990-2019

“Sometimes life hides surprises in the darkest corners.” These can be good and pleasant or disappointing and sad. Either way, they can be very powerful and often contribute to changes in our lives. Our hearts and minds, as well as our habits and behaviors, can then be changed and sometimes force us to take a different path, and, of course, to put into practice what is called “spiritual alchemy.”

We have already experienced all this, consciously or unconsciously, on a small or large scale, with more or less important consequences. These surprises of life are an integral part of the human condition and have been divinely willed and orchestrated to force us to understand that nothing is ever definitively acquired, that we must know how to keep our eyes open and always be ready to welcome changes, sometimes with difficulty, sometimes with serenity and ease. We cannot avoid these surprises that may at first seem terrible and unbearable, or too beautiful to be true, as they bring us so much happiness. Once we have got over the grasp, let us dare, accept, and adapt.

Let us welcome with philosophy and even pleasure the passing of time, what existence has in store for us, the inevitable mutations and transformations that result from the jolts of life, from those “surprises hidden sometimes in the darkest corners.” Let’s shine the light into these corners and look at them in a new light. Let us not be afraid of what we will discover. Isn’t it often said that “fear does not avoid danger.” Let us not hide our face, let us move forward in clarity and let us defy the bad surprise or surprises as we must accept the good ones, with simplicity, humility, and gratitude.

Once the emotional shock has been stabilized, we must know how to analyze and understand why this surprise was given to us, and especially why we were surprised or disturbed by this or that event, word, or something else. When we think about it, was it really a surprise or simply

something we refused to see or hear sooner, but which was part of a greater logic?

“Life is beautiful,” optimists say. I will say first of all that it is surprising. If our hearts and minds remain vigilant, if we are always listening to the world and to others, if our eyes remain open, then the surprises that arise on our path will be easier to welcome and manage, whatever their nature.

We do not make an appointment with destiny. It surprises who it wants and when it wants, bringing with it joys or dramas. It can offer us fullness, but most of the time it shakes and confuses us. When it is a negative surprise, a feeling of injustice, of uncontrollability, and of an inability to manage the situation can overwhelm us. Despite our moods and feelings, let us thank the Divine and strive to see the best that life has to offer and remember that every day our eyes continue to embrace heaven and earth.

Time leads us from childhood to maturity, and the past makes the present fruitful. The present sometimes seems to us as heavy to bear as the past, and in the present it is often difficult to glimpse the future. So we can admit that this journey from birth to death is never monotonous and that it must be full of surprises. To help us understand their reasons for being, especially when they are unpleasant, the only remedy, if there is one, is spirituality. So, when discouragement or sadness inhabits us, like a litany, let us repeat the following invocation every day as many times as we feel it:

O Peace! Inhabit me!

O Health! Inhabit me!

O Love! Inhabit me!

O Divinity! Inhabit me!

Let's thank the Divine for the beauties that are offered to our eyes: for the blue of the cloudless sky, for the stars that light up our nights, for the tree that protects us from the burning sun, for the color of the wheat that the Little Prince's fox tells us about.

If bad surprises have appeared on your path, may you have mastered them, and may those which will still mark your life be beautiful and enriching for your soul.

Cosmic Ethics

Ralph M. Lewis, FRC
Imperator, 1939-1987

Does the Cosmic have a system of ethics? If so, what is it in relation to ours? This summarizes questions concerning this subject rather frequently asked by students of mysticism and esoteric studies. This presumes, of course, that the Cosmic is teleological, a Mind Cause, which is purposeful. It further presumes that this Divine or Infinite Intelligence has established certain specific values concerning human conduct in relation to itself. These values are what people would term good and evil, or right and wrong. We shall further presume that the questions intend to integrate the meanings of ethics and morals, that is, for this purpose they shall mean the same.

If there is a divine or cosmic code that has been defined in a terminology comprehensible to humans in every tongue, then, obviously, every mortal would be bound to obey it or suffer whatever penalty it imposed. The fact is, however, that there is no universal code of moral or ethical laws attributed to a cosmic cause which has universal recognition.

People profess many such codes which are sacrosanct in different religious sects. They are declared to be a theurgy coming to humankind as a miracle from a divine agency. Specifically, the founders or prophets of these sects are declared to have discovered these codes while spiritually illumined or cosmically attuned.

To an extent, in the psalms of Akhnaton one may derive a meaning as to what he believed the proper relationship of people, ethically, should be to their Divinity and to their fellow humans. The following are excerpts from some of his psalms:

“How benevolent are thy designs, O Lord of eternity!”

“Thou didst create the earth according to thy heart.”

“Thy love is great and mighty.”

“When thou hast filled the Two Lands with thy love.”

We note that the Divinity of Creation proclaimed by Akhnaton is adored as benevolent. Throughout the full psalms are references to the forms that this benevolence takes toward humankind, its many kindnesses, emphasizing and implying that such divine benevolence was a virtue which people could emulate.

There are, too, as other excerpts show, references to Ra, the sole divinity's love of humankind, and how the many things he created in the universe, including people, were motivated by love. This again, if not directly, implies that a person's conduct should be motivated by love. Again in the phrase, "Thou didst create the earth according to thy heart," we can construe it to mean the higher emotions and sentiments of kindness and compassion.

It is quite probable that if Akhnaton had not passed through transition at such an early age, he would have issued a moral and ethical code for his monotheistic religion and publicly proclaimed it. Such, of course, would undoubtedly have been declared to be cosmically ordained and inspired.

In Buddhism, Hinduism, and Zoroastrianism are also to be found as a part of their hagiography that which is accepted as ethical mandates issued from the Divine by which people are to govern their mortal life. The Decalogue and Mosaic law, which greatly influenced Christian concepts and also the teachings of Christ, are further examples of implied or declared divine or cosmic moral and ethical edicts.

However, as every student of comparative religion knows, such edicts or codes are not in full agreement. There are certain interdictions and commandments in most religious codes which profess a divine origin that are, however, basically similar in content. These have undoubtedly arisen out of hygienic or social necessity as well as from traditional taboos.

People have been illumined and inspired in meditation. In this conceived unity with their Divinity or what they believed to be the Absolute, they have felt a deepened sense of love for humankind and a great desire to serve it as they believed they had been divinely inspired. They believed they had been ordained to so serve their Divinity and that it was a cosmic wish that certain particular acts be performed or be prohibited.

These ecstatic feelings of the religious messiah or mystic must, of course, always be translated into an understandable behavior for mortals. It likewise must prohibit those acts of people which actual experience has shown are harmful to their physical being and social welfare. Murder, theft, lying, adultery, profaning of the divinities, all these would logically be acts which would in effect support a concept of what would be ungodly conduct.

It is not that such religious founders or messiahs were hypocrites in proclaiming that their Divinity had established such a particular code of laws for people. It was not their intention to declare a divine authority for certain laws in order to enforce them when otherwise they might not have been successful. Rather, psychologically and mystically, in their states of religious experience or attunement, they sincerely felt motivated to act as they did. Since certain familiar human conduct became associated in their minds with the mystical experience of “doing the will of the Divine,” they conceived that such ideas were actually the intent of the Divine or Cosmic.

For us to think of them, however, as being the exact words of a deity is anthropomorphic and primitive. What, then, is cosmically right or wrong? To a great extent, this must always be an individual interpretation, depending upon the evolving consciousness of humankind. Humanity’s definition of what is right or wrong and what we feel is offensive to the dignity of spiritual belief grows with personal experience and the ascent of the civilization of which we are a part.

An enlightened society, as we know, tends more and more to abolish as being immoral certain barbaric acts which are brutal and cruel. People are motivated to do this not by a special doctrine or mandate in words from a divine origin, but by being better able to translate spiritual motivation within themselves into the language and thought of their times.

For example, not long ago it was believed that it was quite proper and in accordance with humankind’s understanding of divine intent to burn heretics at the stake. These heretics were those who did not conceive the Divine as their persecutors did, or who refused to accept the current religious dogma. Their persecutors were certain that what they did to their

victims was what the Divine desired. They could even find certain passages in their sacred literature which would be interpreted to justify their actions.

Therefore, to use a moral basis for the regulation of society which may be founded on the construct of some personal sectarian ideas will only invite the hostility of certain groups rather than the harmonious support of the populace. Ask the average person of what goodness consists, and he will fall back in most instances upon his individual conception of a spiritual interpretation of goodness. This interpretation will reflect his religious training – especially what he has heard should constitute the moral goodness of humankind.

A walking Socrates of today would find, upon interrogating a person in the street, that most of them would be but quoting some traditional moral decalogue of this goodness with which they were familiar. He would likewise find a great diversity in such ideas as to what constitutes spiritual goodness.

The moral codes that are workable, regardless of their implied divine origin, are those that are grounded in practical human experience and affairs. Each of us knows what furthers our own welfare in every category of self. We know what is wrong, what is harmful to us, not because it emanates as a tradition or has come down to us as a moral precept from some theological system or creed. We know that certain behavior cannot be tolerated in society, if the individual is to survive and to enjoy peace of mind.

Deceit, lying, theft, assault, murder – these are rooted in the instinct of preservation of the self; that is, there is a natural opposition to them because of the necessity of personal welfare. Whether, for example, perfidy – deception in one's relations with others – is a religious or moral prohibition or not, it cannot be tolerated for its primary harmful effect on people generally. It is true that one may, by deceitful resort, gain a distinct advantage for herself. But if such conduct were condoned, that same individual might eventually be subject to the effects of deceit imposed against her by perhaps a more clever person. Ethics, today, is closer to our needs than most rules and laws professing a moral foundation. It is

because ethics is more contiguous to society's affairs; it is more intimate to the individual. Ethics, strictly speaking, consists of rules of behavior and conduct with regard to the individual's relations to other members of that society in which she exists. Many ethical codes or rules are founded upon or can be said to emerge from certain moral principles. But, if there is this affinity between certain ethics and morals, it is because these particular morals were first established out of an insight and knowledge of the practical necessity of human relations.

Ethical codes are far less difficult to comprehend and to accept rationally than some morals. It is because the individual can more easily perceive their direct effect upon his personal well-being. Any normal person can see the value, the good, in prohibiting theft and advocating honesty. Virtue is an ideal. It is the desire for what is conceived as good because it satisfies a higher sentiment in persons – the spiritual nature of self as it is called. But honesty has a practical content, regardless of any virtue that may be attributed to it.

Ethics is a kind of social insurance. We are obliged to adhere to it for the self-centered reason of personal protection. In doing so as individuals we likewise extend this protection to others. The individual knows when she is unethical, because she will forcibly resist any similar conduct being exercised against herself. The thief will not tolerate any theft of her own possessions and thereby indicates her knowledge of the basic wrong of such conduct.

However, the self-discipline and the sense of righteousness of many individuals are not sufficiently strong to cause them to uphold the common ethics. They seek to evade them so as to gain their personal advantage at the expense of others. When in society there is a general acceptance and agreement on the enforcement of basic ethics, then the violators, when detected, are punished.

There can be and, in fact, there is prevalent at this time a tendency toward a general decline in ethics. This has been styled as permissiveness. Let us look at this permissiveness and its effects upon ethics psychologically. As we now experience it, permissiveness is to a great extent a retrogression

of the fundamental requirement of society. Simply, it is the granting of excessive freedom to the individual. It is the centering of the interests of the individual in the narrowest sense of self, in other words, to further one's instinctive aggression and self-interest, regardless of how such may infringe upon the welfare of others. This, then, is a disruption of the essential ties of the common welfare necessary for the continuance of society.

There has crept in a perverted form of ethics of which the permissiveness to a great extent consists. This perverted ethics which is admired and encouraged both subtly and openly advocates "dynamic individualism." It contends that in a complex society where individual competition is keen, every resort of the intellect and experience must be exercised to gain personal dominance. A more terse way of phrasing this particular trend is: "the end justifies the means."

Further, expediency in itself is extolled as a virtue. In other words, use whatever means are at your disposal. Today the one who achieves an end by such means is too often admired as being the progressive and the successful individual. The effect of his acts upon others is submerged in the admiration for his personal achievement.

Primitive instinct is ordinarily stronger than moral restraint of the passions, appetites, and desires. Once the individual believes she can circumvent the proper behavior and conduct, and the established ethics, and thereby gain, she will be greatly tempted to do so.

Today there is then the attempt, as said, to justify this lessening on the part of individual ethics. There is the claim that the current pressures, the uncertainty, the rivalry for enterprise necessitate relegating many common ethics to the past. What is the danger in all this? It is the eventual, complete disruption and decline of society. We are witnessing the creeping shadows of it in today's events. They are ominous reminders of past civilizations who likewise discarded these safeguards.

Cosmic Politics

H. Spencer Lewis, FRC
Imperator, 1915-1939

It is generally understood that the Rosicrucian Order does not deal in political matters to the extent of advising its members to support any political party or candidate for any office. So far as political alliances are concerned, it remains absolutely neutral and the only thought that is given to these matters is to determine which of various candidates is best qualified from a universal point of view. Personal views regarding candidates and political principles may from time to time be expressed, but it has never been expected that members adopt such opinions as a matter of course or as incidental to their membership.

Mystics and students of natural philosophy may be inclined to believe that politics constitutes a field of activity and study entirely outside their realm; but they forget that the Cosmic is greatly interested in politics: Without a political scheme of some kind, the Cosmic could not carry out its universal principles.

In the course of many years, I have noted with much satisfaction that in complicated situations the Cosmic intervenes and selects for a position the person best fitted to meet the crisis. In fact, in the intervention of the Cosmic, we have a distinct revelation of the political acumen and comprehension of things political here on Earth.

The cyclic birth of an avatar in each nation, the periodical rise of a great leader to guide the thoughts of human beings, and the powerful influence of a savior in times of stress point to a supreme, divine, omnipotent comprehension of humanity's needs and a dependable intervention on the part of a Divinity and the cosmic forces when we are in need of superior guidance.

This does not mean, however, that we should fail to study the situations that have arisen from worldly affairs. With the human error

that is inevitable, we make mistakes from time to time, and these must be corrected. This lies in our own hands to a great extent.

Analyze the situation

Inasmuch as we have taken unto ourselves the prerogative of creating laws for governing ourselves and those around us and have also assumed a superior position in interpreting the Divine's universal laws and applying them in a specific way, we have assumed a responsibility that we cannot cast aside or pass on to the Divine and the Cosmic. For this reason if no other, each individual should give serious thought to the selection of candidates for such offices as control the administration of human-created laws and their interpretation.

We can do our best in this regard by keeping in mind the political attitude which must be that of the Cosmic. Certainly, the Cosmic does not take into consideration the religious, racial, or color distinctions which we have magnified to such artificial importance. In the sight of the Divine, all the children on Earth are of one human family. Regardless of race, color, or religious faith, the peoples of the world have problems that are much alike. They can be solved only by a common understanding and application of sensible interpretations of fundamental principles.

We should, therefore, analyze each political situation from its international and universal point of view rather than from that which is distinctly local. A mayor of a small city is not simply an administrator of the interests within the confines of that city, but he or she becomes a member of a more or less universal hierarchy of worldly administrators.

The mayor's actions, decrees, rulings, decisions, interpretations, and evolving ideas cannot be separated from universal interests. At any hour of the day during the mayor's term of administration, he or she may become an important national figure or even an international influence. The mayor's influence upon the people within his or her own city can become of nationwide importance. A president of the United States is not only an administrator of the interests of the United States, but the president is also a part of the international scheme of administration.

We must consider the president's qualifications to meet the international problems that may arise along with the local ones.

Analyze the individual

In analyzing the individual, we must not be guided by party ties and affiliations nor by promises made before an election, no matter how sincere and honest they may be. We must consider the candidate's tendencies in situations not anticipated or expected at the present. We must judge candidates not by what they want to do in the future, but by what they may be capable of doing under stress or in circumstances now unknown.

It is probably true that the average political candidate is eager to be a better administrator than his or her predecessor and to make the new administration a monument to his or her integrity, goodness, honesty, and creative powers. But this desire, this honest intent, is not the most important thing to consider. We must analyze the candidate's character, his or her abilities, methods of thinking, and fundamental appreciation of cosmic and universal laws.

There are millions who vote blindly for one or another of the many candidates, believing that all are good or all are bad and that any attempt to select one as better than the others is a waste of time. They consider that it makes little difference who is elected inasmuch as political influences, conniving, and underhanded scheming will control the candidate's actions regardless of his or her claims.

This is the wrong way to look at the matter and the wrong way to vote since it fosters the very situation that is so seriously criticized. There have been candidates in the past who have been elected to office on the basis of their promises, and they have sacrificed their future success and fame by remaining steadfast to the promises made, fulfilling their obligations regardless of all pressure from the outside and all temptations.

We can encourage persons of fine character and fine mind to take an interest in political matters by showing in our voting that we are using discrimination and approaching the subject prayerfully, analytically, and

cosmically. There is no power on Earth of a mundane nature greater than that of public opinion. It is a complementary and secondary power to cosmic law.

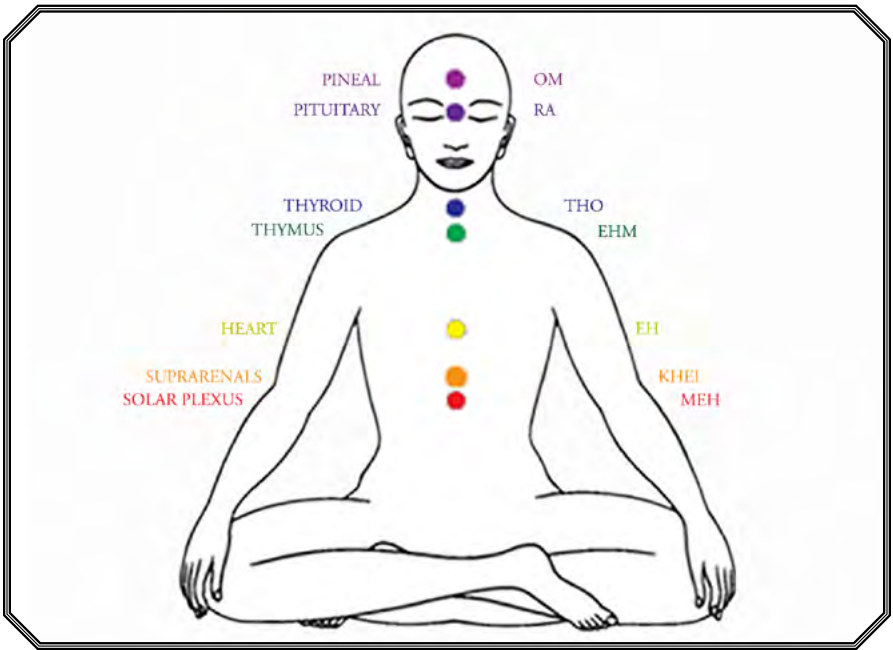
If all human beings would unite in a demand for universal peace by thinking only of peace, kindheartedness, and universal prosperity and happiness, not only would the thought of war be eliminated from the minds of those who make wars possible, but even the reflection of this power of opinion would affect the cosmic laws.

Universal peace would become an immediate and unchangeable condition. When public opinion in any locality or nation centers upon certain demands that are righteous, reasonable, and fair – especially of general good to all – political powers, parties, and leaders are set at naught and can accomplish nothing in the face of this decision on the part of the people.

A person elected to office by the universal opinion of the majority, which believes and demands that he or she do the things that are right, is given from the Cosmic the power to fulfill the demands of the public.

Such an elected official is fearful of any variation from those demands. In such a case, the public must assume all responsibility for its judgment. Such elected officials are in positions to exert powerful influence and be the masters of their own fate in a political sense just as they are masters of their personal lives. They must, therefore, assume responsibility for their own acts.

It is right and proper that members of the AMORC, attempting to work in harmony with universal cosmic laws, should analyze political situations, select their candidates, and vote for those whom they honestly believe will conform to cosmic rules and give the public the best service possible. Part of our duty lies in attempting to make worldly conditions right in a national or community sense as well as in a private, social sense. After all, we are our neighbor's keeper in a wide interpretation, and a nation's karma can become a part of our own.



Daily Vowel Sounds for Meditation

Monday	MEH (pronounced May, on C natural above middle C)
Tuesday	KHEI (pronounced Kay ee, on E natural)
Wednesday	EH (pronounced A, on middle C)
Thursday	EHM (pronounced Aim, on B natural)
Friday	THO (pronounced Tho, on F sharp)
Saturday	RA (pronounced Rah, on A natural)
Sunday	OM (pronounced Ohm, on D natural above middle C)



ROSE CROIX

JOURNAL

The *Rose+Croix Journal* is an international, interdisciplinary, transdisciplinary, peer-reviewed online journal that focuses on topics that relate to the sciences, history, the arts, mysticism, and spirituality, especially interdisciplinary topics and transdisciplinary inquiries that traverse and lie beyond the limits of different fields of study.

To read the current issue, to submit a paper, or to volunteer to serve as an editor, translator, proofreader, or other member of this team, please visit:

www.rosecroixjournal.org.

THE TRADITIONAL MARTINIST ORDER



The Traditional Martinist Order operates under the auspices of the Rosicrucian Order, AMORC. Our Imperator is the Sovereign Grand Master of the TMO, and our Grand Master is the Grand Master of the TMO. The Traditional Martinist Order offers initiations, as well as systematic and inspiring studies conducted within a Temple, and a ritual followed by open discussion among our members.

For more information and to apply for membership, please visit:

www.martinists.org

Bequests and Donations

Because of the transformative life experiences members have had as a result of studying the monographs and applying the lessons learned in their lives, many members want to remember the Rosicrucian Order in their wills and make donations to the great work of our beloved Order.

Bequests

Remembering the Rosicrucian Order in your will is a lasting way to demonstrate your appreciation to the Order and to help the Order continue its important contribution to the evolution of consciousness.

When your legal professional prepares your will, the legal name and address to use are:

The Grand Lodge of the English Language Jurisdiction of the AMORC
1342 Naglee Avenue
San Jose CA 95126 USA

United States Federal Tax Identification Number: 94-1156620.

The Grand Lodge maintains a plaque in the Grand Temple at Rosicrucian Park that honors members who remember the Order in their wills, trusts, and/or insurance policies. In memory of these thoughtful gifts, the names of members making bequests to the Grand Lodge are permanently memorialized by being inscribed on this Grand Temple Plaque.

Donations

The easiest way to make a donation to the Order is by logging in to your secure membership portal at <https://amorc.customerhub.net> or you can mail your gift to the address above.

All donations are fully tax deductible, as allowed by the IRS tax code.
You may also donate stocks directly to the Order.

If you have any questions, please contact gmo@rosicrucian.org.
Thank you for helping the Rosicrucian Order to continue to contribute to the evolution of consciousness and to perpetuate the Rosicrucian teachings for generations to come!



Help Create the New Rosicrucian Alchemy Museum

For more information and to make a
donation, please visit:

www.rosicrucianpark.org/alchemy-museum

