CONTENTS

Universal Love 1
   by Christian Bernard, FRC (Imperator 1990–present)

Key to Happiness 10
   by H. Spencer Lewis, FRC (Imperator 1915–1939)

What is Human Harmony? 17
   by Ralph M. Lewis, FRC (Imperator 1939–1987)
Universal Love

by Christian Bernard, FRC
Imperator of AMORC

No one can say how many times the word love has been thought, written, or spoken, but regardless of languages or eras, it probably is one of the most widely used words. Why is this so? Simply because love alone sums up the reason for humanity and the goal towards which we evolve. Indeed, no matter what traditions and religions we consider, love is the virtue that all messiahs and prophets have preached to their disciples and to humanity as a whole. In this respect, the most famous phrase is assuredly the one that the Master Jesus spoke during one of his many sermons, namely “Love one another.” But he is certainly not the only one to have spoken thus. Zoroaster, Akhnaton, Moses, Buddha, Lao-tzu, Muhammad, Gandhi, and generally speaking all the teachers who have devoted themselves to the guidance of their brothers and sisters have based their teachings upon this advice.

According to modern dictionaries, love is defined as the “inclination to want the good of another besides oneself.” Though this definition is incomplete, it gives a fair idea of the general meaning we must give to this word, for it is a fact that each human is not only a creation of Universal Love, but also—and perhaps this is most important—a vehicle for that love. But what is Universal Love? To answer this question, we must first understand that the way in which humanity conceives love is most often only a very pale reflection of what love is in the Absolute. On the human plane, it is primarily considered as a mental or emotional state. In its Cosmic Reality, it is much more than that, for it is a force. We can even say that it is the Supreme Force underlying all that has been, is, and will be. Whether we are aware of it or not, love is indeed the source of all visible and invisible creation, for love is the motivating power of Universal Evolution. I would like to quote what a Master of the Tradition wrote on that subject in one of his manuscripts:

Without Love, the Most Holy Trinity would be reduced to an unmanifested duality, for Light and Life can illuminate and animate the Spiritual Kingdom without ever taking shape in
the material world of form. But Cosmic Necessity willed that Evolution function in the material as well as in the spiritual; the first, after all, being only an emanation of the second. For Evolution has its own requirements which the ordinary mortal cannot comprehend. Therefore, be open to believing that matter is as divine as the immaterial in its nature, and that the immaterial, such as you conceive it, can only evolve in contact with matter. But, as you know, matter owes its existence to the power of attraction which occurs between the molecules composing it, and this force of attraction is that of Universal Love at work. Since the beginning of things, no energy has possessed a power of attraction as great as Love, for it is this power which gave the impulse to the Word, and the perpetual attraction which occurs between Creation and its Creator lies within it. Humankind is the most beautiful example of this attraction, for we are the most inclined to live the state of love. Therefore, learn how to love Light and Life and, along with them, all beings of Creation.

As can be seen from this quotation, it cannot be denied that the material world is governed by the law of attraction which operates between its particles. In this respect, love in its physical and chemical application corresponds to the law of duality. This explains why subatomic particles always seek their opposite polarity when giving birth to the atom, which is considered by Rosicrucians to be the smallest unit of matter. On a different level, the atoms themselves group together by affinity to form molecules. Let us take a simple example: We know that hydrogen atoms are subjected to a natural impulsion which incites them to fuse or, more exactly, to unite with oxygen atoms to form the element of water. In fact, all manifestations of nature conform to the law of attraction which perpetually operates between opposite polarities and affinities. In the realm of physics, these opposite polarities are generally called “positive” and “negative.” In chemistry, they are known as “active” and “passive” principles; or, in some cases, as “penetrating” and “absorbent” agents. In the vegetable and animal kingdoms, they correspond to the “male” and “female” aspects of reproduction.
Overlooking the terminology we use—which, after all, is only a matter of convention—the fact remains that all material bodies, whether living or nonliving, unite through the working of a natural law to which the scientific name of attraction has been given. But what is attraction? Is it not precisely the material manifestation of Universal Love? Moreover, you will note that scientists are speaking increasingly about an “electronic love” to designate the force which is the basis of the cohesion found in all stable material substances. Of course, some researchers insist that this love inherent in matter is not conscious, specifying that subatomic particles unite as the result of an unconscious and purely mechanical impulse. But without wanting to become involved in a dispute, how and by what right can they make such a declaration?

For centuries the world of matter has been looked upon as an inert world. Today, a small number of scientists are beginning to discuss the memory of certain chemical compounds; I am thinking particularly of water. But if we concede that some forms of matter possess a certain kind of memory, we must admit that they are also endowed with a form of consciousness, for, from a mystical and physiological point of view, memory is an attribute of consciousness. In fact, as Rosicrucian Tradition has always stated, no void exists between “inert” matter and the living world. Everything, from the most tiny grain of sand to the most remote star, is imbued with the universal flux of Cosmic Consciousness. This is why matter gives birth to life when material and spiritual conditions are met. In a book entitled Transition From Matter to Life, Emmy Guittès has made this point perfectly clear. Furthermore, Francis Bacon, Imperator of the Rosicrucian Order in the seventeenth century, emphasized this truth in his essay entitled “Cupid, or An Atom.” In it he states:

This [love] fable points at, and enters, the cradle of nature. Love seems to be the appetite, or incentive, of primitive matter, or, to speak more distinctly, the natural motion, or moving principle, of the original corpuscles, or atoms, this being the most ancient and only power that made and wrought all things out of matter.
Thus, matter itself is the theater of the law of love, for it is this law, I repeat, which makes all manifestations of the created world possible, these manifestations having no other purpose than to contribute to the evolution of Cosmic Consciousness upon Earth. In this respect, matter and consciousness in no way constitute two opposite realms. In the Absolute, both are the complementary phases of Universal Life, for without the support of matter, consciousness could not find the impulse needed for its own evolution. On the other hand, without the specific activity of consciousness, matter would have no reason for being.

As stated in ancient writings, in the beginning matter and consciousness were as one in the Divine Mind, and it is only because evolution cannot escape the law of duality that this oneness, through the utterance of the Divine Word, divided itself into two complementary energies which we have named matter and consciousness. But I am convinced that when Cosmic Consciousness reaches the summum bonum of its evolution, matter and consciousness will fuse once again into a single energy center. The material world as we know it will no longer exist, for it will have been spiritualized, with the meaning that mystics attribute to that word. Jean Charon has made this point clear in his book entitled *The Unknown Spirit* when he states:

> At the end of the contraction period of the universe, there will be no matter left, at least in the form we now consider such matter, that is, in the form of a more or less important agglomerate of nuclear particles.... Electrons will use their spiritual properties which underlie thought, knowledge, love, and action, with the intent to ever increase their néguentropie to become more aware of the universe and to better specify the ultimate goal it wishes to embrace.

Indeed, Life, such as it manifests on Earth, is none other than the result of a love story which, through time and space, has incited the union of matter with consciousness. Humans are an example of this union, for we are body and soul. This explains why we are constantly subjected to two forms of love: the love inherent in the particles
composing our bodies; and the love that strengthens the virtues of our souls. This duality of love is responsible for the greatness of the human species in that it gives humanity the power to love the material world and to feel the attraction of spiritual beauty. In this respect, we must remember that our Earthly environment is the mirror which reflects Cosmic Harmony.

People cannot experience Illumination if they deny the material universe, for they must learn how to control and use that universe so as to reflect their understanding of the Divine. Therefore, before seeking to harmonize ourselves with Universal Love, we must begin to raise ourselves to that level of love which we can and must demonstrate towards our Earth and all the creatures living upon it. Since we are on the subject, I feel that it is important to emphasize that as long as the majority of people persist in considering themselves as being entities apart from the other kingdoms of nature, all of humanity will remain thwarted in our evolution and will not cross the threshold of the collective initiation which must definitively mark the transition into the Aquarian Age.

Most fortunately, consciences are reacting increasingly against those forms of aggression which compromise the future of our planet. Just take the case of animals. You will agree with me that never before have so many activities been undertaken for the preservation of the animal species. Furthermore, to mention a very current topic, the number of people who oppose vivisection is ever increasing, which brings me much joy. This has come about because the collective unconscious feels the need for putting an end to this disrespect for life, knowing perfectly well that such a condition is necessary so as to prevent the death of a whole civilization. Many years ago, Sri Aurobindo stated that “the suffering that people experience as conflicts, wars, epidemics, and incurable illnesses is mostly the karmic consequence of all the suffering we have inflicted for centuries upon our lesser brothers and sisters, that is to say, animals and even plants.” Personally, I am convinced that he was essentially right, and the day that humanity comes to respect all kingdoms of nature, our collective consciousness will become cleansed and, in turn, this purification will bring about a physical and mental regeneration to each
human being.

Daily life shows that people have not yet succeeded in loving one another as they should. Most often, their way of loving is purely intellectual or is limited to showing affection only towards a small number of individuals that generally does not go beyond the family setting or the circle consisting of a few friends. It is true that we must first do good around us and express the best in us. However, that is not enough, for the field of action offered to humanity is ever-expanding. This is due to the fact that the destiny of the world depends increasingly upon the ability of each nation to integrate itself into the social, political, and economic life of other nations. Therefore, we must devote more interest to the universal problems concerning the general well-being of the human community. This can only be accomplished if we each learn to love others, regardless of what they are as individuals.

It must be kept in mind, however, that it is impossible to love everyone for at least two reasons: First, we are not perfect and should not behave as if we were; second, our daily behavior is guided by certain affinities that motivate us to give the best of ourselves, whether it be within our family or within our profession. Therefore, at our present stage of evolution, it is wrong that we pretend to love all beings equally and to do for them all we would like them to do for us. Even supposing that we had the inner strength to do so, we could not manifest it through deeds, as we are obviously subjected to material contingencies which do not permit it.

Although we are not yet perfect enough to love every human being with the same intensity, we nevertheless have two duties with regard to Universal Love. The first is to love ourselves, for the person who does not love himself or herself cannot love others. Indeed, as love is a vibration, it is impossible to communicate love to others if we do not possess it deep within ourselves. To love ourselves, we must accept ourselves as we are, with all the physical and intellectual characteristics making up our personality. Just being ourselves, we can further evolve and contribute to the happiness of others. At this level, it matters little whether we
are plain-looking or beautiful, highly educated or poorly educated, prominent or anonymous; for it is the inner beauty, the intelligence of the heart, and the feeling of dutiful accomplishment that have always made the greatness of a human being. So our first duty is to love our own self and thereby succeed in loving others. Of course, that does not mean we must live for self alone and attend to our own happiness first. Such a course would make each of us into an egotistical being, which is completely contradictory to the goal that we must pursue as mystics. This simply means that we must master those things which may sometimes inhibit us and prevent us from giving the best we have to offer.

Our second duty is to cultivate tolerance, for although it is a fact that we cannot love everyone, it is imperative to hate no one. If all persons on this planet were content to be neutral towards people they consider their enemies, there would be no more wars. Therefore, to love is primarily not to hate and to entertain no malicious thoughts towards anyone. As it stands today, the world is still a world of differences, but such differences cannot be lessened by combating them with hatred. It is exactly for this reason that all revolutions created by humanity with the goal of destroying ideas by force have failed and wallowed in blood. Likewise, we cannot use violence to repress the natural and legitimate evolution which of necessity occurs within the collective consciousness of developing nations.

These few remarks lead me to consider a special matter. As I have just explained, it is true that the long-term goal of human beings is to express Universal Love in our daily behavior. It is also true that we do not fight ideas by using the destructive power of hatred. This being so, at our stage of evolution it is not desirable to seek to be loved by everyone, for that would only be possible if we yielded to those thoughts, words, or deeds which are opposed to our integrity or to that of the ideal we are pursuing. In other words, I truly believe that anyone who strives to please everyone is of necessity a hypocrite. Indeed, hypocrisy is one of the most destructive human frailties, for it is always motivated by selfishness or weakness. In this respect, although it is true that the Master Jesus commanded that we love one another, he
also added that whoever strives to have only friends lies to himself or herself and moves away from the Kingdom of Heaven. Consequently, we should follow the path of Good and refuse to compromise with the agents of evil, for we cannot serve the Light by encouraging the spread of darkness in any realm whatsoever.

Therefore, our duty is to oppose all attitudes that jeopardize, often under deceitful appearances, the true values of life. In this regard, it is the love of truth which must encourage us to reject falsehood; it is the love of knowledge which must impel us to fight ignorance; and it is the love of virtue which must give us the strength to fight vice. From this point of view, love, in its noblest expression, has absolutely nothing to do with sentimentality, for the latter is just a form of weakness which often favors the interest of the individual over that of the collectivity. But we cannot deny that we live in a world of strife and that the evolution of humanity depends upon the outcome of this strife. Consequently, it is important that all those who are aware of this muster up their courage and wage a merciless war against every form that evil may assume upon our Earth. Therefore, our love must work in two directions: listening to the angel that the God of our Hearts has placed within every human being, and silencing the demon that the “Devil” would like to put in its stead.

To end these words devoted to Universal Love, I would like to share with you the conclusions I have reached in trying to establish the commandments of love as we should demonstrate them in our daily life and at this point in our evolution. If we want to be a servant of Universal Love:

• Let us learn to love ourselves just as we are, but let us be careful not to make ourselves exclusively the center of our concerns.

• Let us choose neutrality if the day should come that we have to choose between hatred and neutrality, for it is better not to love than to hate.

• Let us not seek to be loved by everyone, for the person
who strives to please the majority lies to himself or herself and feeds upon hypocrisy.

- Let us respect the freedom of others, but oppose all those who use it to enslave the bodies and minds of others.

- Let us respect all forms of life, whether plant or animal, since Life is an expression of Universal Love.

- Let tolerance guide our thoughts, words, and deeds, but never use it as a pretext to condone a weakness that would go against our ideals.

- Let us impart to others only what they are capable of understanding, for if our disclosures are not guarded, they will turn our brothers and sisters into formidable enemies.

- Let us strive daily to do for others what we would like them to do for us, and let us accept that they do for us what we have not known how to do for them.

- Let us be sincere and loyal in friendship, and let us never forget a kindness done to us.

May the God of our Hearts help us to apply each of these commandments and, at the time of our transition, may we ascend toward the Cosmic with the absolute assurance that we have loved to the extent of our understanding of the Law of Love.

So Mote It Be!
Key to Happiness
by H. Spencer Lewis, FRC

The title of this article implies that there is a certain, definite key which, when secured, will unlock the door leading to Happiness for us. That there is just such a key cannot be doubted by those who have received it, and it is only the unenlightened who are skeptical as to its existence. When once obtained, this key is yours for all time—you cannot lose it, even though you loan it to others or attempt to throw it aside. Once in your possession it remains with you always.

It is necessary that you come to understand our true relationship to God and to all humankind, before you may be given this wonderful key. God made humans and gave unto us that part of Himself so that humanity was made in the likeness, or image, of God. Made in the image of God! Perfect, whole, unchangeable, immortal! Possessing all the qualities of God—because God could not create anything less perfect than Himself. And when we become fully conscious of that one big truth, and know that we are a part of God, a human being’s so-called individuality fades into insignificance, and we see our self, or recognize our self, only as a humble soul, closely connected with all other souls and a necessary part to blend into and make up the oneness of all.

A human being, therefore, is not individualized either in body or soul, for in soul we are of God, as in body we are of earth, and earth, in return, is of God also. The interdependency of humans exists because it is necessary in order that human beings ourselves may exist. Human beings are not now, nor have we ever been, entirely independent. We like to think of ourselves as being such, but when we get right down into the heart of the matter we see our error and know that without others we could not possibly be what or where we are today. Do you suppose, for one instant, that a person could exist were there not someone else to help things along? How could one express one’s thoughts, one’s ideals, and make manifest the talents, knowledge, and
the power within oneself that is ever seeking an outlet for expression, were there none besides our own self to appreciate all these things?

**Interdependency**

Humanity’s interdependency may be likened to a huge wireless station. The wireless operator sits before the key, attunes himself or herself with the station he or she desires to communicate with, and sends out the message. Now, by attuning with another station the operator may send the same or another message to that other station, and so on, until through proper attunement he or she is enabled to reach all other wireless stations. All these wireless stations, combined, may be likened to the Cosmic Mind; and, when one desires something from that Mind, one must do just the same as the wireless operator—attune oneself with that Mind and send out one’s message. Just as the operator waits to receive an answer, so must one await one’s answer from the Cosmic Mind; and just as the answer comes to the operator, if he or she is to receive an answer, so the answer comes to a person, from the Cosmic, if one is to receive an answer!

However, the average person, including the average student of mysticism, does not realize that big truth. We think that because we desire something we should have it, and so make every attempt to get what we want regardless of consequences—for that matter the consequences do not enter our minds, as we are wrapped up in our desire to obtain that one thing we think is so necessary to our happiness. If we would stop for a moment and give the matter a little thought, we would soon realize that some of the things we think are so necessary to our happiness are the very things which would cause us much unhappiness were we to receive them.

Look at the little baby; crying his or her heart out for something he or she sees and wants. The baby’s mind is not sufficiently developed to tell that a flame would burn if handled; no—the baby is not capable of reasoning then as he or she will be in later years, and so the baby cries and cries. And if the baby does not receive the thing he or she cries
for, the baby will continue to cry—that I grant you—until his or her attention is attracted to something else.

**God’s Wisdom**

The mother knows that everything the baby cries for is not good for her baby; and she does her best to teach the child what is good for him or her and what is not, until such a time when the baby may come to know and decide for himself or herself. So God, in His infinite Wisdom knows what is good and what is not good for us. He gives us just what we need when we need it. And if the thing we desire is not good for us, and God knows it, then all our prayers, all our willing to have it, all our concentrating upon it, will be of no avail. Think you that we, with our definite, limited, finite minds can judge what is best for us, and, in so judging, have only to will to have a thing in order to obtain it? When we consider these things we must come to see how absurd it is to think that we can change God’s laws and decrees simply through willing that a thing shall be done!

When will humans cease to think that our will is the only thing to be considered, and remove the resistance we are constantly placing in the way of God? Why should human beings resist the working out of God’s law and decrees, and in so resisting them, bring upon ourselves much unnecessary unhappiness and worry? Simply because humans have not yet learned the operation of the laws underlying God’s work and God’s great scheme of all things.

Humans, in our exaggerated egotism, think that our will is all that is necessary to consider, and that our desires (so long as they are not immoral) are, or should be, always satisfactory to God, and conform with God’s will and desires! How egotistical! Why, if God were not all love, charity, mercy—always ready to forgive and teach—I would be almost tempted to say that He would have many a laugh over humanity’s attempt to fool ourselves into our importance with self-conceit, self-flattery, and that abominable false pride!
At some time or other in everyone’s life comes that great realization that human beings are not so important as we thought we were; that we are not so independent as we liked to think; that we must look to God for all that we have and all that we hope to have; and that of ourselves we are nothing, but of God, we are all.

All the unhappiness in this world is due to human beings fighting against the very things which come to us for the purpose of allowing us to gain the experiences which are to unfold our souls. Humanity must come to realize that it is useless to fight against these things, because nothing we are able to do can prevent their coming to pass, although by fighting them we are able to put them off for the time being. But when they have been put off, they gather in force, and when they do get the chance to strike, or pass the barrier we have built up, they come as a thunder-bolt, with renewed energy and force. If people would but welcome these things and recognize them as necessary for our advancement, then we would be able to meet and analyze them, and see where and how we can best work with them and thereby not allow them to affect us for other than good, either mentally or physically.

You cannot fight against nature—and you cannot fight against God. The very things which come to you, and you are unable to understand why they come, are the things you should welcome, analyze, and seek to understand. Fire cannot burn you, if properly handled. Nothing can harm you, cause you worry, or bring unhappiness if you handle it properly and in accordance with God’s laws and principles.

When everything goes dead wrong, when all you try to do seems useless; when friends turn against you and life seems unbearable—stop for a moment and KNOW THIS: It isn’t the world or the people in it who are wrong; it is you. And you are wrong because you are allowing all these things to affect you, worry you, influence you.

Lift up your head in such moments; throw your arms wide open and say: “Come, I welcome you, for I know you are necessary for the
unfoldment of my soul.” Then, take up each condition, examine it, analyze it in minute detail, see how harmless it is, and then you will be able to laugh the bugaboo away; for every bugaboo exists within you and not around you, as it so seems. Let us see if we cannot do this with some of the most general problems that arise to bring about unhappiness. You seek your key to happiness and it shall be given you, so let us take up your problems.

The most important of these problems is that of happiness in the home; for unless happiness reigns supreme in the home, all other conditions must be unhappy. As the home is built upon a foundation of love, we will first analyze love and see what we can find. It is not my intention to go into any abstract theories or statements regarding love. Instead, I shall discuss it from an everyday standpoint and show the how and wherfore of happiness in that relation between human beings called love.

Angry words and quarrels come to pass only because there are two people to allow their expression. One may say, “I shall not quarrel with you,” and then stand back with an indifferent attitude toward the other. But anger cannot be quieted by an indifferent attitude. It must be dealt with in kindly thoughts, words, and actions which will show the other that your one desire is to remove the cause of the anger or quarrel; and you can only do this by placing yourself upon the same level with the other person.

**Adverse Moods**

If your thoughts are all kindness, all thoughtfulness, and all love for others, it is impossible for anyone to become angry with you; and just as impossible for any thing or condition to affect your equilibrium, harmony, or peace. But if you have not reached that stage where you can instantly eliminate the desire to return anger for anger, blow for blow, and treat adverse conditions with tolerance, and so on, then, you can make the first step in advancement toward that stage, by stopping
for a moment, whenever you are tempted to give way to the desire to speak angry words in return, and training yourself to think of and analyze the other’s side of the question, thus learning the cause of the anger or thoughtlessness.

Something went wrong in the house during the day. The baby was cross; the supper did not “pan out” just right; some visitor was there who wasn’t very nice in his or her choice of gossip; something or other happened to make your wife cross. Then you came home and started to read your paper. She asked you to do something, and you, not suspecting the trials she went through during the day, answer that you will do it as soon as you finish your paper. She becomes impatient and asks you again, and you get up in a way that arouses her antagonism. A cross word is spoken. You reply in like tone. A quarrel results and both of you retire utterly disgusted with life, in general, especially yourselves.

Or it may be that something went wrong in the office. You go home worried, downhearted, and discouraged. Your supper is not ready, the baby starts to cry, or Johnny asks some seemingly foolish question. You speak a cross word, kick the dog, and start to grumble about everything. Perhaps you think that your wife would not understand things if you explained them, so you keep the bugaboo to yourself. She makes some remark which you interpret wrongly, and you say something to her which is unkind, or a little sarcastic. She, not knowing the trials you have been through that day, makes some remark which leads to retaliation on your part, and a quarrel results. And if things continue in this way, it isn’t long before a perfectly happy home is broken up.

Now, consider that if you understood the why and wherefore of all these conditions, you would then know how to cope with them so that they would never leave a discordant effect upon you. You would not have resisted them in the first place, and so refused to let them grow in power. And, in the understanding, you would always find the cause for all discords in life, and be able to remove them without any difficulty whatsoever.

To sum it all up, the real key to happiness, which may be applied
for all, is this: Be always considerate of others in all your thoughts, actions, and words.

God never intended that people should be unhappy. Happiness is humanity’s birthright, and the only thing which is preventing people from enjoying that birthright is our own blind egotism. Because we are so wrapped up in ourselves, we are failing to enjoy the happiness we should have and hold. We are so proud of our self-styled independence that we have built up a wall of pride around us, through which kindness, joy, consideration, and love cannot penetrate; and it is not until we remove that wall and know that we are of God, and not of ourselves, that true happiness will come to be with us and remain with us now and forevermore.

Think it over! You have tried to be happy the other way. Now try this way!
What is Human Harmony?

by Ralph M. Lewis, FRC

Do we always understand the words which we use? There are words which by custom may seem appropriate, and therefore we habitually use them. However, the semantics of these words—what the words in themselves may mean—are often not understood. One of such commonly used words is harmony. It may seem correct to use phrases such as, “They are not in harmony,” or “Let us work in harmony!” But just what is this thing or condition to which we apply the term harmony?

The word harmony has a specific meaning in music and in physics. To comprehend the word, it is necessary to determine whether such definitions also apply to the common usage of harmony.

When a wire is vibrating as a whole, it gives out what is called its fundamental, or lowest note. The wire, when it is vibrating as a whole, may at the same time be vibrating in segments as if it were divided in the middle. Such a secondary vibration gives an overtone. This is twice the frequency of the fundamental and is an octave higher. This is called the first overtone.

Higher overtones, related to the fundamental vibration, are called harmonics. The quality of a tone is determined by “the prominence and number of overtones blended with the fundamental.” We will note the word “blended” as indicative that harmony in this sense is a transfer of energy united with others, out of which arise vibrations which are in accord with each other.

In physics, we find the nature of harmony explained under the subject of Mechanical Resonance. There are simple laboratory demonstrations which illustrate the laws underlying resonance. First, we see how a tuning fork, as an example, transmits vibrations. We place a tuning fork upright on top of a hollow box. We then take a string and fasten to one end a small glass bubble (or pith ball). The tuning fork is then given a sharp
blow by a hard substance such as a pencil or a screwdriver. If we then hold the string so that the pith ball at its end touches the tuning fork, it will be set in violent motion by the vibrations from the tuning fork. We will note the transferred energy from the tuning fork to the pith ball on the string.

Two objects having the same vibratory frequency will vibrate in sympathy with each other. For further example, if we suspend two weights on the ends of strings of equal length, hanging them from a rubber tubing, they will act as pendulums. If we then set one pendulum swinging, the other begins to swing too. We will also note that the first pendulum dies down in its swinging as “energy flows across to the other.” This, of course, will only happen if the pendulums are of the same length and of the same frequency of vibrations.

By frequency we mean “the number of complete vibrations (to and fro) per second.” For example, the frequency of a certain tuning fork is 440 vibrations per second. Resonance, then, is this condition of a sympathetic transfer of energy.

If we place two tuning forks of the same vibratory frequency upright on a hollow box and strike one, causing it to vibrate, we will observe, by holding a pith ball on a string against the other tuning fork, that it will be set in motion. This indicates a sympathetic relationship between the two forks; in other words, that there is a transfer of energy from one to the other. They are in harmony with each other.

Just as with tuning forks, a condition of resonance or sympathetic relationship must exist for there to be a state of harmony between humans. There must be possible a transference of a stimulus that produces an agreeable emotional response in another individual. Each person must have a certain quality or characteristic of his or her being that will engender an agreeable emotional response in the other individual.

**Achieving Harmony**

What, then, are those conditions which must produce in each person a similar response so that they may be said to be in harmony? There
are three different conditions that contribute to harmonious human relationships. The first factor is the physical. This is principally noted in sexual opposites. If one individual has a mental image of what constitutes the ideal physical characteristics of the other sex, that constitutes an attraction. If the opposite sex experiences a similar attraction, then there is a sympathetic bond, a harmonious relationship of a lower order.

A physical state of harmony can easily be disturbed by other factors that arise from a more intimate relationship. Extreme differences in habits which become irritating to one person may completely annul the former sense of harmonious relationship.

The second factor in human harmony is the intellectual. If an individual finds great emotional satisfaction in cultural and intellectual pursuits, any activity upon the part of another which complements it results in a common bond of harmony. It can be said there is, in fact, a unified gratification arising out of similar interests. However, such an intellectual harmony can endure only if it is of sufficient intensity to surmount other variable states which may exist between the individuals.

The third factor of importance in establishing a harmonious relationship is the psychical. This factor is more subtle in that it cannot be defined by any particulars such as can be done with the physical and the intellectual. The psychical is sensed as an emotional feeling, yet the emotion cannot be directly attributed to any single action or words by the other person. The individual toward whom one may be psychically drawn may not have similar interests or be physically attractive.

There is, in such individuals, a psychical radiation that constitutes their personality. It stems from the depth of their psychic sensitivity. There is evoked in the other person an awareness of what he or she thinks as being the virtues and nobility of character of the human being. In other words, there is a concord of the finer sentiments that are psychically experienced, even if there is nothing objective or symbolical to express them. Two persons having a psychical relationship are apt to say of it: “There is something about (his or her) personality that I find most agreeable.”

This psychical effect may have a greater transfer of its nature by one person than by the other. It may, however, induce in the other a
relatively similar state of feeling. There is the customary phrase heard that this other individual has a strong magnetic attraction upon one. This effusion can arouse a psychical state which causes the other person to be sympathetically attracted; in other words, to feel in harmony with the individual.

**Changing Conditions**

Such human harmony is not necessarily a permanent state. It can be disturbed by external and internal factors. For analogy, let us refer back to a tuning fork. Two tuning forks, we have noted, having the same vibratory frequency, are in resonance. One will sympathetically respond to the other when it is set in motion. However, if we change the frequency, the number of vibrations of one of the tuning forks, they are no longer in resonance, in harmony. So also, two or more persons who are intellectually or psychically in harmony can lose that state of accord if one person’s qualities come to deviate greatly from what was previously the case. For example, if because of association with others an individual who was formerly inclined to the fine arts becomes coarse and given to interests and activities diversely opposed to his or her former interests, the bond of sympathetic relationship is then destroyed.

Likewise, personality changes can affect what was formerly a harmonious personal relationship between individuals—for example, if one becomes morose, continually depressed, excessively pessimistic, and given to violent outbursts of temper. The harmony between people collectively, as in groups, depends as well upon the discovery or creating of a common denominator. To use a legal phrase, there must be a necessary “meeting of the minds.” This is, of course, on the intellectual level. Most inharmony among groups of people is not due principally to psychic differences but rather variations in their concepts and experience. Accord, at times, is not possible between people because the intellectual and moral precepts of one faction may be so immanent, so much an ingrained part of the self, that they offend the self of others.
COUNCIL OF SOLACE
24-hour Assistance

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council of Solace is to bring cosmic help to all those in need of it.

The best and fastest way to list yourself or another individual with the Council of Solace is to send an email to:

council@rosicrucian.org

or you may call 408.947.3684 and leave a message, giving the name of the person to be listed. Metaphysical aid will begin immediately and will continue for as long as is needed.
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. If you are a Rosicrucian member who has reached at least the First Temple Degree in your studies, you are eligible to join the Traditional Martinist Order which offers initiation, systematic and inspiring studies conducted within a Temple, and a ritual followed by open discussion among our members.

To learn more about how you can join this remarkable Order, you may obtain further information and an application form in the TMO section of www.rosicrucian.org/members or contact the TMO Administrator at tmo@rosicrucian.org or mail this form to: TMO Applications, 1342 Naglee Ave., San Jose CA 95191, USA.

Name __________________________ AMORC key # ________________

Address __________________________________________________

City/State/ZIP ____________________________________________

Country __________________ Telephone _______________________

E-mail Address ____________________________________________