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Listening, Speaking, Communicating

by Christian Bernard, FRC
Imperator of AMORC

We are appreciating more than ever the importance of communication, at both the individual and the collective level. The history of humanity—our history—has always been punctuated by wars, fanaticism, and acts of aggression of every sort. Often, such tragedies and ill-feeling have come about where communication was refused or was impossible. Listening and speaking are what bring about communication.

Of the objective senses humankind is endowed with, hearing has a key importance.

When it is functioning well, no particular effort is required for sounds to reach us easily. It is even difficult for us to curb them, to the extent that it can seem we are being assaulted by them. Sometimes words are like sounds or a noisy background, and in these cases we hear but without listening.

In order to listen and establish communication with the other person or persons, we must be genuinely there, and attentive. Our mind must not stray. Our thoughts must not disperse, and our center of interest must be restricted to the words of the person we are speaking with at that time. Our ears and our mind—also our heart—must be open.

If our attentiveness is insufficient, or if we are distracted, then we are not really listening. This can give rise to misunderstandings and failures to comprehend, provoking justifiable indignation on the part of the person that we are not listening to. To sum up, listening is an essential act requiring particular attentiveness and adequate concentration.

Listening is a subtle thing, and has nuances that we learn to recognize in conversing. This conversing between humans is a need which is natural,
practical, and useful; it is satisfying to the mind. It can be related to a need for information, or a need to give or receive advice. Whether we agree or not with the views held, when we are listening, we are learning; consciously or unconsciously, a part of our being is responding.

True listening cannot take place unless a real and sincere exchange is established between those communicating. This presupposes a wish, at the outset, to share and to communicate. This is why it proves difficult to converse on subjects where opinions differ. Listening becomes difficult then, for each person is preoccupied more with the need to assert their opinions than with the wish to listen to those of others.

Most of the time, what ought to have been a dialogue ends up in a debate, an argument, or even a serious dispute. Does this mean that people should limit themselves to communicating only with those who share the same ideas? No, provided there is truly an exchange of points of view.

Experience demonstrates that very often, dialogue occurring between people whose ideas have nothing in common turns into a forceful interchange where each tries to convince the other. In such circumstances, what ought to be communication and a sharing of ideas becomes a conflict between different egos.

If we are listening—in the broadest meaning of this expression—not only do we open ourselves up to others and to the world but, even when there is silence, we can hear and understand others regardless of the absence of words. We can pick up the true nature and the intentions of the person we are speaking with. Through their words, we can find the way to the person’s heart and get closer to their deeper personality. Beyond the words uttered and emotions displayed, communication then becomes a genuine exchange and—even better—a communion.

Listening is proportional to the harmony established between persons, whether during an intimate conversation between two people, or by means of a wider assembly; for example between a teacher and pupils, a lecturer and audience, and so on.
Listening can be mental, emotional, or intuitive. In the case of the first of these, thinking has to come into play, as does an objective understanding of what is said. Each word has its importance and needs to be selected well.

In the case of emotional listening, the voice, gestures, and look carry as much importance as the words that are spoken. Silences can be painful, heavy, unbearable, or scornful, and just as injurious as words can be. Conversely, a smile, or a friendly or kind gesture, can touch us and cheer us just as much as a pretty turn of phrase.

Thirdly, and perhaps most importantly, we have intuitive listening. This occurs during silent communion. Do we not say that “words are made of silver and silence of gold”? In convents and monasteries, there is a vow of silence, but words also have their place, because reading the Bible aloud is practiced daily, and religious chant—in Latin or otherwise—has always echoed among the vaults.

We may think of silence and speaking as complementary, and every bit as necessary and important as one another. We should without doubt follow the advice of Marian Edelman: “Learn to be silent and hear what is real in you, so that you may hear it in others.” An extremely wise woman I know said to me recently about silence: “We put three years into learning how to talk, and a whole lifetime into keeping quiet.”

Beyond the sounds, words, gestures, and looks, listening allows us to transform an exchange into a communion as I was saying before. The relationship with the other person then goes beyond word of mouth: it is established from soul to soul.

Every person has a duty to listen to nature, the universe, and the God of their Heart, and to establish a dialogue between their objective self and their spiritual self. If you are reading these pages, then you are no doubt interested in philosophy and in what is generally known as mysticism or spirituality. This being so, it is likely that you are working in a general way to perfect yourself, and more particularly to cultivate the art of communication by developing your sense of listening.
If listening has to be a golden rule, then so too does speaking. Speech is the verbal expression of thought and, like listening, it is basic to the communication between living beings. Every day, we exchange ideas through words; we express our needs, show our satisfaction or disagreement, and so on. That is why individuals—when deprived of speaking—have difficulty making themselves understood by others. They can, nonetheless, do their best to establish contact at a level beyond words.

The language used by people today is different from what it was. It is the result of a very long evolution through time. Specialists on the subject think that, before it became a mode of communication, speech was a means of expression.

In the beginning, sounds and shouts represented primarily an emotional state and were used to manifest fear, joy, anger, or pleasure. It was only later that words came to represent ideas. Many strong feelings, moreover, are references to speech: for example “I give my word,” “I take back my word,” “My word is my bond,” “You went back on your word,” and “Respecting the deceased’s last words.”

Since the dawn of humanity, the voice has been used in incantations, invocations, prayers, mantras, and even martial arts. Rosicrucians ourselves make use of certain vowel sounds during our work.

Without providing a thorough explanation, we may say that vowel sounds are the carriers of an energy that is physical, psychic, and spiritual; which affects matter and consciousness. This is why Rosicrucians intone them to have an effect on certain pathological states of the body, or to awaken certain latent psychic faculties. Intoned correctly, vowel sounds vibrate in harmony with the most constructive forces of nature and the universe. Intoning them therefore enables us to receive the positive influence of these forces.

If speech is the expression of our thoughts and emotions, it is also—above all else—vibration. It can be either constructive or destructive. In other words, it can bring about discord or restore harmony: a word can injure or cheer.
When they part from the mouth, words form a bridge to the one listening to them. The same applies to mental communication or the transmission of thought. A link is woven which allows exchange between two beings or a group of people. Through our own words and those of the other person, we can—just as I was saying in regard to listening—open the way to the heart and soul of the one we are speaking with.

The human voice is therefore a link between the visible and invisible planes. It is the expression of the creative power of the Divine Word. Jesus “preached the good word” and it was by means of the word that the angel Gabriel became the Annunciator angel. It was also through a voice that Moses received Illumination, and that Muhammad became prophet of Allah: “There is no God but Allah and Muhammad is Allah’s prophet.”

The story of the Tower of Babel, and hundreds of others, indicate to us the importance of speech. A multitude of books would be required to assemble all the traditional, religious, and cultural references to speech, the voice, and words.

Many traditions indirectly refer to the sacred Word, as an expression of the Divine Thought. The Word, the Lost Word, the Language of the Deities, the Logos, the Ptah, the parable (derived from the same root as parole, the French for “word”), the good word, and many other expressions are all references to this link between divinity and humanity.

The voice can be the most beautiful of all music, and chants—whether primitive, tribal, or religious—have always been a means of communication between people and an expression of the soul. That is why they affect us deeply, move us, heighten our joy, or flood us with sadness.

As regards emotion, we can feel whether someone is calm, worried, or annoyed solely by the sound and intensity of their voice, which creates in the atmosphere a vibratory energy that exactly conveys their thoughts and emotions. When a person is angry, their manner of speaking is such that it negatively disturbs their immediate environment. Their negative vibrations even affect those present, who in turn may become edgy or irritated.
Conversely, a perfectly calm person who is pleasant and positive may, just by speaking, transform a bad atmosphere and restore harmony. It is quite common, upon entering a place, to feel whether there have been arguments, shouting, abusiveness, or great sorrow there. The place itself, the walls and the furniture, are temporarily or permanently imbued with these vibrations. The same goes, of course, for those very positive places where there is consistently joy and calm.

Having our free will, we can use speech—and hence words—either constructively or destructively. In absolute terms, we should only use them for a positive purpose, for otherwise we are contributing to the creation of thought-forms which are negative and consequently harmful to the physical and psychic well-being not only of ourselves, but also of those who hear us.

If we consider our planet as a living entity, we can say that unpleasant words (just like unpleasant thoughts) pollute its aura, resulting in negative vibrations which come back to us like a boomerang. Our behavior, unfortunately, is often far from what would constitute ideal thinking, doing, and saying. Too frequently and without thought, we use unsuitable, destructive, harsh, and harmful words. In general, we speak poorly, but also too much, whereas the art of speaking well consists among other things of making oneself understood properly with a minimum of words, hence the phrase “Well thought-out, well stated.”

The words we say are significant, and are often the reflection of what we are thinking. It is said that “the words betray the thought.” Yet sometimes after a lively discussion, an animated exchange of opinion, or an actual argument, we hear it said by way of an excuse that “I didn’t mean what I said,” as if our mouth and tongue worked in isolation from our thoughts and emotions. But is this so? Should we not, really, see here our thought briefly escaping, as if it was closed up in a strongbox which the emotion of the moment unbolted, allowing its unintentional release?

A great many works have been written about words, both the nice and the nasty ones, and about communication in general. In conversations between
friends, or in interviews with celebrities, one question regularly comes up: “What is your favorite or least favorite word?” Although it is limited, this little test is quite revealing. What is your own answer?

What emerges from all these words that you have “listened to” in reading these lines is that we must learn to master our thoughts and words, to genuinely listen, and to speak openly.

To conclude, here are three excerpts from sacred texts that I offer for your meditation: the first is from the Qur’an, the second from the Gospel of John, and the third goes back to Ancient Egypt.

A good word is like a good tree whose roots are solid and whose branches reach the sky. Allah willing, it gives its fruits in all seasons. A bad word is like a bad tree that has been uprooted from above the ground; there is no firm place for it.

In the beginning was the word
And the word was with God,
And God was the word.
The word was in the beginning with God.
Through it everything came about
And without it not a thing came about.
What came to be in the word was life
And the life was the light of people
And the light in the darkness shines
And the darkness could not apprehend it.

Ptah, the Great, is the Thought and the Tongue of the deities, and Thought is what gives rise to all that is seen manifest. And the power of Thought and of Tongue came from Ptah.
The Miracle of Water

by H. Spencer Lewis, FRC

Water is an important part of life to Rosicrucians. We use it in psychic and mystical experiments, and for cleansing both the inner and outer physical body. Several talks about water by our former Imperator H. Spencer Lewis follow.

Magnetizing Water

In recent months, members of our Order who have reached the highest degrees and have therefore developed very strong, energetic auras and have also developed a strong and powerful quality of healing power throughout their bodies, have written to me stating that in repeating the experiment contained in one of the lower degrees of magnetizing a glass of water, they have had some most remarkable results. During our Rosicrucian tour, I had a number of members of various ages and degrees of study in our Order experiment with magnetizing a glass of water with me or in front of me. I found that what had been reported to me by the most advanced members—or members in the highest degrees—and what I had learned from my own work with the glass of water are logical results of inner development.

In the cases where the aura is greatly developed and the healing power has become intensified through continued practice of the experiments in the various degrees—and through proper thinking and encouragement of the psychic development—the radiating power from the fingertips and the palms of the hands, while holding the glass of water, causes a very thin glass to crack and crumble in many pieces. Quite a few members have said that they were very fortunate indeed in not cutting their fingers or having the water spill on their clothing. But all of them say that when this unusual power manifested itself, the thin glass which we recommended seemed to crumble and crack in many pieces.

Of course the members in lower degrees, and especially those who receive the instructions in their regular monographs regarding this experiment and try it for the first time, need have no fear of the glass cracking because it takes
many months of development and progress before the psychic power in the body reaches a degree of intensity that would affect the glass. It is preferable for the beginner and those experimenting with the magnetizing of water for the first time to use thin glass like an ordinary table glass. But those members in the higher degrees, and those who have developed a great degree of psychic power and who find that the thin glass becomes very brittle and cracks, may use thicker glass because the energy from their hands will reach the water through the thicker glass and will produce a magnetic quality in the water just as readily as when thinner glass is used.

Of course, members who have not had the proper instructions regarding the magnetizing of water, or who have not reached this point in their regular lessons and monographs should not attempt to experiment with magnetizing water because it is not the simple process that it appears to be, and failure to magnetize the water will only bring discouragement. The remarks I am making here about the breaking of the glass or the magnetizing of the water are intended for those who have received the monographs containing this experiment and are practicing the instructions in the proper way as part of their weekly experiments.

Throughout our recent cruise (Editor: 1929), and in contacting members in the many cities we visited, I found that remarkable cures have been made from drinking this magnetized water. Certainly, it has a remarkable effect upon the kidneys, the bladder, and even the bowels. It strengthens the tissues and walls of these parts of the body. It acts as an excellent cleansing medium, purifying and making the system hygienically correct. In most cases it acts as an excellent germicidal or prophylactic agent. But it also has a very fine effect upon the blood and seems to be a general tonic to the entire system.

The drinking of the magnetized water just before going to sleep at night seems to produce sound sleep and a very peaceful sensation during relaxation. Of course, we all know that it helps to bring about a high degree of esoteric or Cosmic Attunement.

A great many have reported that the drinking of a glass of magnetized water during the day or evening when a person has a headache or is tired or
weary seems to produce a feeling of rest—or renewed energy—in ten or fifteen minutes, causing the headache and tired feeling to disappear.

Of course, if the magnetized water is drunk too frequently, that is, once or twice a week, the system may become so accustomed to it that the surprising effects or perhaps even the beneficial effects may become minimized. So the magnetized water should really be used only when the physical and mental systems are tired or depleted, or when the entire physical system needs a tonic. This should not be more than once or twice a month.

Of course, if there is a tendency toward any disease developing in the body, the drinking of one glass of the magnetized water will have an excellent protective effect, causing the blood and other energizing powers of the body to bring back normal health. But again it must be remembered that too frequent use of this magnetized water will minimize its greatest effectiveness. On the other hand, there can be no harm in the use of the magnetized water even if used too frequently.

**Magnetic Water**

Those members of the higher grades who have been conducting special experiments to further amplify the principles taught in the lower lectures regarding the experiment with magnetic water have had very interesting results here at Rosicrucian Park while all of us were conducting other experiments of a higher nature.

Those of my readers who have passed through the early grades of the Neophyte lectures know that in one of the experiments, you were told to hold a glass of cold water in a certain position during the experiment and then, after having proved that the use of mind power affected the surface of the water, you were told to drink the glass of water just before retiring and note the tonic effect upon the whole system, due to the magnetic condition of the water.

That experiment has always been one of the most interesting and highly praised demonstrations of the Rosicrucian principles contained in the early lectures, and it is common for us to read in our correspondence that hundreds
of our members drink such a glass of water at least once a week because of the effect it has on the blood and the other parts of the body.

In our newer experiments to learn more about the cause of the magnetic condition of the water and the effect upon the human system, we have discovered that every principle stated in the lecture in connection with that experiment is not only true, but really conceals many of the highest principles taught in the higher lectures. In the first place, ordinary drinking water that has not been boiled or filtered too greatly contains a large amount of the mineral matter. In a microscopic examination of the mineral element in such water, it was found that there was matter that could be magnetized, and in testing the water after it was magnetized, as described in the lecture, it was found to possess a material that it did not have before.

We are well aware, of course, of the fact that science or the materialistic scientist would deny that there could be any changed matter in the water in the way in which the lesson teaches, or that there could be any quality added to the water that could affect the human system as does this magnetized water. But that is because the materialistic scientist would analyze such water from the materialistic point; looking for some material quality in the water that was not there. The scientist with instruments and laboratory devices is not equipped to seek any spiritual or vital qualities that the water may possess and, therefore, does not discover what our members discover through drinking the water.

Not so many years ago an eminent Rosicrucian scientist in Italy discovered the process of extracting from certain plants the magnetic quality in the juices of living plants. These fluids of different materials were bottled after being filtered and cleansed from all impurities and foreign material, and were used by him and others to make remarkable changes in the chemical composition of the human body during various forms of serious illness. Thousands of people from various parts of Europe benefited from these fluids. We have had some of them here and still have a few at Rosicrucian Park and, after testing them, have found that one drop of one of the fluids—colorless, odorless, and tasteless—put into an ordinary glass of drinking water, turns that water into a tasteless, odorless, colorless drink that has an instantaneous effect upon certain conditions or functions of the human body.
After these fluids became well recognized in Europe as remarkable discoveries, the scientific world began to investigate them. I have seen the written statements of scientists, physicians, and chemists who claimed that the fluids were absolutely fraudulent, inasmuch as they are nothing more or less than water—or a material like water—and that there were no medicinal properties to be found in any of the fluids by any laboratory tests. Therefore, they claimed that since they could find nothing of a special nature in these fluids, there was nothing of a special nature.

If you disconnect the two wires that operate the push-button bell on your front door and examine each wire carefully under the microscope you probably will see no electricity emanating from the wire or any quality in the wire that would cause the bell to ring, and you should be perfectly justified in sending for the electrician and telling him or her that he or she has footed you in attempting to make you believe that electricity was flowing through the wires. The fact that by applying the wires to certain conditions you get a manifestation of something that cannot be seen or recognized under the microscope should mean nothing to you whatsoever if you are a materialistic scientist. You must wholly ignore the manifestation, or the result, and abide by the evidence of your analytical senses.

We do not use these fluids for any of our treatment work, and do not have any for sale, and cannot send any sample to anyone, for we simply have sufficient amounts of these for our laboratory experiments; but you should not fail to test the magnetic water. If you have advanced beyond the lecture containing that experiment with water, go back to it. You will find it somewhere in the early grades of the Home Sanctum work, and we hope you will not write us asking for the experiment’s exact location, for we want you to read through those lectures and find it. You will make some other discoveries of important principles and experiments that you have forgotten and, in this way, benefit yourself by such a search.

Drinking Water

A frater of Illinois now says that he wants to register a strong approval of the experiment in one of our lessons dealing with the drinking of water,
especially the water that has been vitalized through the experiment of
the evening as given in one of the lessons. He says that drinking the water
and following the process in the lectures has resulted in great benefit to his
health and that drinking other glasses of water during the day has put him in
excellent physical form where he is able to work harder and be more healthy
and happy than he has felt in many years. He says, in fact, the first test of
this experiment was surprising in its effects upon his system. He comments
on the fact that he is one who is employed indoors all day and that this help
from the water was just the thing he needed to overcome the effects of his
indoor employment.

We have tried to give so much emphasis to the drinking of water and
not until members tried it with sincerity and a real devotion do they find the
great benefits from it. If you have reached that monograph containing the
experiment with the glass of water which is to be drunk after the experiment,
give it every possible attention; if any of you have not yet reached that
monograph you can look forward to it for it is in the early degrees. Those
of you who have passed beyond it would do well to go back and try it over
again, for your own progress and development will enable you to have a
greater manifestation than you had in the past. But let us urge again that
you drink from six to eight glasses of water each day beginning early in the
morning and ending with a final glass just before retiring. Do not drink this
water with your meals but in between meals and let it be cold enough to be
enjoyable, although the first glass in the morning may be hot, if you prefer,
or cold. The body needs a great amount of moisture and the moisture in
the body is being evaporated every hour. And unless you provide more of it
the system cannot be flushed and washed inwardly as it should be, and you
cannot maintain a harmonic balance in all of the parts of the body. The lack
of drinking water is one of the great faults of our modern methods of living.
Is the Divine An Energy?

by Ralph M. Lewis, FRC

If we think about it for a moment, free from any emotional allegiance, we must conclude that it is extremely presumptuous for humans to think that our finite intelligence is capable of embracing the absolute nature of the infinite. Whatever the qualities of such a cause, paramount would be the fact that such would exceed the border of any sense qualities from which humans derive our ideas. Simply, if anything can be defined as unknowable in its absolute state, it would most certainly be the nature of such a thing as a First Cause, regardless of whatever other term humans might assign to it.

Yet the mystic speaks of apprehending, that is, contacting and experiencing the Divine, the Cosmic, or God by any of various delineations. Are we then denying that the mystic has had such an experience? The mystic has transcended in his or her mystical experience the limitations of peripheral or receptor sense qualities. The mystic has become aware of the extent of a state or condition that transcends any objective experience. It causes him or her to enter into ecstasy—an exalted feeling of pleasure.

However, following the mystic’s subjectivity, there is then the mystic’s endeavor to convert the elements of his or her experience into objective terms. The mystic transforms the experience into words, forms, and qualities which he or she can understand. More succinctly, the mystic creates a mental word image of his or her experience which is related to the mystic’s particular intellect, education, and general association.

For example, the Buddhist having such an experience may call it Nirvana; the Muslim might say that Allah was revealed to him or her; the Jew, Jehovah; the Hindu, perhaps Brahma; the Parsi, Zoroaster. Unfortunately, the religious zealot will generally insist that his or her particular experience is the absolute nature of the First Cause, and furthermore, exactly as he or she objectively interprets it. The religious zealot is apt to be prejudiced against any divergent notion.
We can therefore say that humans create our own image of the omnipotent and omniscient cause. Humans create the Divine not in essence but in the qualities which our minds attribute to Divinity—the image by which we conceive this essence. As for the First or Initial Cause—which is thought to be ubiquitous—considering it an energy is just as plausible as any other concept. Thought is energy. Therefore, those who believe in a teleological cause—that is, a mind cause—would certainly likewise be admitting that thought is an energy.

Even the orthodox religious student will recall the doctrine of the Logos in John 1:1 of the New Testament which states, “In the beginning was the word, and the word was with God, and God was the word.” This definitely implies thought being formed into the energy of the spoken word. Centuries before the compiling of the New Testament, the Egyptian priests and priestesses said that the deity Ptah, who was a patron deity of the artisans and who likewise symbolized cosmic thought, created the universe by the spoken word. We are told that Ptah “pronounced the name of all things.”

There are those who conceive the primary cause as being a universal consciousness, but then again in our human experience we accept consciousness as an attribute of life, and life in its vital force and function is likewise an energy. Furthermore, whatever humans conceive this cosmic essence or substance to be, it is by the very fact of being—so far as human experience can conceive it—a parallel to energy.

A disembodied mind energy, as the creative force in the universe, is not generally accepted by the majority of the world populace. It is principally because of the human tendency of attributing to supreme Initial Cause qualities similar to those of humanity’s own being. For example, humans are causative; that is, we are conscious of introducing changes or innovations in our own surroundings and our own actions. We equate this volitional causation with personal freedom and creativity. We are aware that such give us superiority over most all other life forms. Consequently, we are thus inclined not to attribute any lesser power or quality to what we consider a transcendent superior being.
To say that the Cosmic—a universal cause—is an energy would only be offensive to those people who prefer an anthropomorphic God; that is, one having humanlike form. However, these people are then denying their god as being determinative or having will and purpose; for certainly will and purpose are related to mind, and mind in its manifestation is energy.

Modern science has given an equivalent to matter and energy, at least to the extent that there is an interchange between them. Simply, behind all reality is a kind of electromagnetic spectrum; its range or limitations being unknown. Generally, scientists do not concede that such a phenomenon is the Divine. But if that phenomenon is the basic cause of all that exists, then whatever humans choose to call it, it is the Creator. To state that such an idea is a sacrilege is actually to assume that humanity does know the exact nature of the Divine.

This then brings up the question of the authoritative nature of the sacred religious works that are all quite specific in their definition of a deity. The first outstanding fact to be observed from the reading of such literature is that the works are not in agreement on their concept of a primary or divine cause. Therefore, another point of view, such as that of a cosmic energy whose order or manifestation appears to be related to the energy which we know, has as much right as an abstract speculation as any of the other so-called sacred expositions.

Let us realize that the sacred works derive their authority principally from the declaration that they are the result of divine revelations. Nevertheless, the word descriptions of these revelations are the construct of the human mind that objectified them. We may then ask which was right or wrong: Ptah, Akhnaton, Moses, Zoroaster, Buddha, Jehovah, Muhammad, and numerous other personages or concepts which were held to be equally sacrosanct to millions of people.

Nevertheless, it is to humanity’s credit that we recognize a supreme something which lies beyond us and which engenders within us awe, humility, and love for it, as well as a desire to understand it.
Does humanity in any way take part in shaping the universe? We arrive at our ideas, the knowledge we have, from the sensations we perceive through our receptor senses. The impulses registered on our eyes and our organs of touch, for example, provide those primary qualities by which we form an image of our experience. Sight conveys to us the notion of space, colors, and dimensions. Touch likewise gives us the notion of space and dimensions, or size and weight, and so on.

However, these images, the mental forms which we have of our perceptions, do not actually correspond with whatever is the source of our impressions. In other words, the vibrations that register in the brain create ideas which are translations of what is actually there. For analogy, one may see something which to him or her has the color of red, yet to another who is color-blind it may appear to be green. What then is its true nature? Of course, the spectroscope would show that the vibrations are within a certain band of the spectrum of light; yet the color is a mental image.

If we did not have the receptor senses and the qualities associated with them, we would not attribute to reality the particular forms which we do. In this regard, we are reminded of the old tale of the blind men and the elephant. Each man based his description of the animal according to which part of its anatomy he touched. The one who felt its trunk thought it to be similar to a tree; the one who felt its great ear believed it to be either a fan or a leaf. In actuality, however, it was quite different from either of the conceptions.

Supposing people were deprived of sight, their consciousness of the phenomena of the cosmos would obviously be quite altered. Or suppose humans possessed another sense faculty for perceiving reality. Human consciousness might then establish quite a different series of images of the cosmic phenomena than now exists. We say, then, that being exists; in other words, there is reality which is quite independent of the human consciousness. Succinctly, if humans did not exist, being would continue to be what it is. However, form is attributed to this being, that is, reality, by the human consciousness; it is a product of humanity’s receptor senses, reason, and imagination.
Even our modern instrumentation is altering our unaided vision’s impressions of the heavens. Radio telescopes and space travel have disproved some of the ideas and mental images we had of remote celestial objects. The cosmos is not three-dimensional; nor is it limited to the colors of the spectrum as we perceive them.

We should not forget that it was not long ago that our mental image of Earth was that it was flat and not round. Further, it was not long ago in the period of recorded history that humans believed Earth to be the center of the universe. Humans have reshaped the cosmos in our minds by later observations and impressions.

The absolute, true nature of the cosmos may never be known by the finite mind of humanity. We are learning more of the phenomena of the cosmos and its myriad changes, but we cannot be certain that our experience of what we perceive is reliable. Humans, by means of such sciences as astronomy, cosmology, and astrophysics, are trying to discover or arrive at a rational theory as to the origin of our immediate universe and that greater universe which we say consists of galaxies, solar systems, planets, and so on. Whatever phenomena—may exist which advanced technology will reveal—may once again, in the future, alter our image as to just what the cosmos is; in other words, it may cause us to reshape it in our minds.

**REMAINING HIERARCHY DATE FOR 2011**

*November 17*
ROSICRUCIAN ORDER, AMORC

• BEQUESTS AND DONATIONS •

Because of the transformative life experiences resulting from membership in the Rosicrucian Order, AMORC, many members remember the Order in their Wills and make contributions to the great work of our beloved Order.

• Grand Lodge Bequests •

The Grand Lodge maintains a plaque in the Grand Temple at Rosicrucian Park which honors members who remember the Order by naming the English Grand Lodge in their Wills, Trusts, and/or Insurance Policies. In memory of these thoughtful bequests, the names of members making bequests to the Grand Lodge are permanently memorialized as inscriptions on this Grand Temple Plaque.

To include the Grand Lodge in your Will, the legal name to use is the Grand Lodge of the English Language Jurisdiction of the Ancient & Mystical Order Rosae Crucis, 1342 Naglee Avenue, San Jose, CA 95191. Federal identification number: 94-1156620.

• Grand Lodge Donations •

To make donations to the Grand Lodge, just send your gift in the same manner that you remit other funds—online at www2.rosicrucian.org or by check.

If you participate in the United Way, and wish to designate part or all of your United Way contribution for AMORC, contact your United Way representative at your workplace, who will provide you with the appropriate form. You may also want to inquire of your employer if they have a Matching Gifts Program and would match your gift to AMORC.

All donations to the Grand Lodge are fully tax-deductible as allowed by U.S. law.
Florida Tour and AMORC Convention

June 11–25, 2012

Explore beautiful and historic Florida with Grand Master Julie Scott, Frater Lonnie Edwards, M.D. (author of *Spiritual Laws that Govern Humanity and the Universe*), other Rosicrucians, and friends on this extraordinary Rosicrucian journey, followed by the Miami 2012 AMORC Tri-lingual Convention (English, French, and Spanish) with honored guests Imperator Christian Bernard; Grand Masters Julie Scott and Nicholas Bakker; and General Administrator Roland Brisson.

Register by September 21 and the total price for the nine-day tour and the five-day convention, including five nights at the Fairmont Turnberry Isle, is $2,700 per person (double occupancy).

# Florida Tour and AMORC Convention

**Florida Tour (June 11–19) Includes:**

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<tr>
<th>Visits to</th>
<th>Nine Nights Hotels</th>
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<tr>
<td>• Kennedy Space Center (including lunch with an astronaut)</td>
<td>• Miami Airport Hilton (one night)</td>
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<tr>
<td>• Saint Augustine Historic City Tour</td>
<td>• Historic Casa Monica Hotel—Saint Augustine (two nights)</td>
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<td>• Bok Tower Gardens</td>
<td>• Doubletree Resort—Orlando (two nights)</td>
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<td>• Dinner Cruise on Tampa Bay</td>
<td>• Safety Harbor Resort &amp; Spa (two nights)</td>
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<td>• Dali Museum</td>
<td>• Fairmont Turnberry Isle (one night)</td>
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<td>• Thomas Edison Museum</td>
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<td>• Corkscrew Swamp Sanctuary</td>
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<td>. . . AND MORE!</td>
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...and more!
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, 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.

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City/State/ZIP ________________________________________________

Country ___________________ Telephone _________________________

E-mail Address _______________________________________________