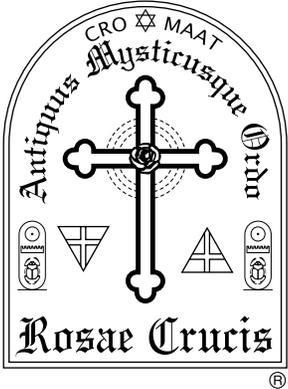




# MASTER MONOGRAPH

ROSICRUCIAN ORDER  
AMORC



NEOPHYTE SECTION

**Atrium 1 Nos. 8-11**

*“Know thyself, and thou shalt  
know the universe and the gods.”*

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## *First Atrium No. 8*



# CONCURRENCE

A mystical adage states that “A person’s life is the reflection of what he thinks.” We will gradually prove to you that this saying is well founded, because we can use the creative power of our mind to act upon events and make them conform more to what we want. In this respect, imagination constitutes a far more powerful faculty than what we usually believe. In concurrence with this monograph, we propose that you meditate on the following text, taken from the works of Paracelsus, the famous Rosicrucian alchemist of the 16th century. His point of view concerning imagination illustrates perfectly the basic principles of the experiments you will be performing in coming days.

*Imagination is like the sun. The sun has a light which is not tangible; nevertheless, it may set a house on fire. The imagination is like a sun in humans acting in that place to which its light is directed. We are what we think. If we think fire, we are fire; if we think war, then we will cause war; it all depends on the whole of our imagination becoming an entire sun; i.e., that we wholly imagine that which we will.*

•••

*Humans are twofold beings. We have a divine and an animal nature. If we feel, think, and act as divine beings should act, we are a true human; if we feel and act like an animal, we are then an animal, and the equal of those animals whose mental characteristics are manifested in us. An exalted imagination caused by a desire for the good raises us up; a low imagination caused by a desire for that which is low and vulgar drags us down and degrades us. The spirit is the master; imagination the tool, and the body the plastic material.*

—PARACELSUS (1493-1541)

Dear Fratres and Sorores,

We hope that you have carefully performed the experiment presented to you in the previous monograph. As you surely noticed, when engaged in concentration it is relatively difficult to be conscious only of the candle flame, because the mind tends to get scattered, allowing itself to be invaded by many thoughts. Moreover, it is easily distracted by external conditions. Thus, it is possible that you may have been bothered by the reflection of the lit candle in the mirror, or even by your own reflection. In this case, work on yourself and learn not to yield to mental distraction. The art of concentration is based on the ability to create a perfect unity between ourselves and the object of our attention. Such an ability demands certain training and can only be developed by regular practice. Repeat as often as possible the experiments proposed in the last two monographs. If you follow this advice, you will note within yourself a gradual development of your power of concentration and you will be surprised by the quality of the results obtained.

From the beginning of your affiliation with our Order, we have insisted that the Rosicrucian teachings are not speculative and that their aim is not to develop the intellect. What matters to us above all is to transmit to you a certain knowledge while giving you the practical means for making it useful in your daily life. If you are content to read the monographs without taking time to meditate on their content and without paying the required attention to the proposed experiments, your study will be limited to the acquisition of an intellectual knowledge that will be insufficient for enabling you to master the laws and principles that are presented to you. There is a considerable difference between “knowing” and “knowing thoroughly.”

As an example, we all know that the universe is composed of a great many solar systems, and we are far from knowing every sun and planet composing it. To a very large extent the same principle applies to the study of mysticism. In the case of concentration, knowing what it is intellectually does not give you the power to concentrate effectively. To succeed in this, you must perform the experiments which help to develop this faculty, thus making it an integral part of your personality. From a mystical point of view, true knowledge corresponds to the assimilation not only of intellectual learning; it also corresponds to emotional learning. As for wisdom, it consists of applying acquired knowledge with discernment. Our eventual goal is to make you wise, a person who possesses knowledge



useful to his or her own evolution and to that of others. For this to occur, you must cover half of the distance and deploy all your efforts in the study and practice of our teachings. We cannot put ourselves in your place and do the work you are meant to do.

We will now continue our study of concentration, because there are still a certain number of points to consider. During the experiment proposed to you in the last monograph, you may have perceived the aura of the flame and even of the upper part of the candle. The aura generally takes the form of a whitish halo surrounding the luminous zone. The aura is not the light itself, only the prolongation of its radiance. This is why it does not possess the variety of colors you may observe in the flame.

We assume that you did perceive the aura, because its vibratory nature is such that it easily affects our psychic vision. We use the term *psychic vision* because the aura is a phenomenon that is impossible to see by means of our physical eyes. The aura results from the interaction occurring constantly between vibrations composing the objects and those of their immediate surroundings. Such an interaction is manifested as an invisible electromagnetic field. That is why it is futile to try to perceive the aura of things by using our purely objective sight, because we then remain on a mental plane, which prevents any psychic impression from being interpreted by the higher levels of our consciousness.

In the experiment in the previous monograph we asked you to avoid blinking your eyes. We did so because ocular fatigue sets in when concentrating in a fixed way on a certain object or some other medium. This “numbs” the physical vision and “awakens” the psychic vision, a process that is indispensable for perceiving the aura of objects. Blinking the eyes, on the other hand, tends to stimulate the objective vision. To neutralize such blinking, it is best to avoid opening your eyes too wide when you are concentrating on the flame and, most of all, to avoid straining your eyes. Contemplate the flame in a peaceful and relaxed way. In doing so, there will come a time when your vision will become slightly hazy. It is then that your psychic vision will supersede your physical vision. We know that this is not easy, especially at first. However, regular practice will allow you to acquire the mastery that is necessary for success.



**EXPERIMENT:** We now propose that you repeat the experiment of the previous monograph with the specific goal of perceiving the

aura of the candle. Place one of your two sanctum candles in the middle of your altar and extinguish the other candle. Once this is done, proceed in the following way:

Put your hands on your knees and place your feet flat on the ground, slightly apart from each other. Keep your back as straight as possible and relax a few moments while taking three or four deep neutral breaths.

As soon as you feel perfectly relaxed, concentrate your gaze on the candle and avoid blinking your eyes. Maintain this concentration until you perceive the aura of the flame. The latter, we repeat, should take the form of a whitish halo surrounding the luminous zone. As indicated previously, this halo may be perceptible around the upper part of the candle.

As soon as you perceive the aura of the flame, continue your concentration while saying mentally “red,” “red,” “red,” until it seems red to you. After a short pause, do the same with the colors orange, yellow, green, blue, indigo, and violet. Each time repeat the name of the chosen color until you perceive the aura of the flame in that color. In other words, say mentally “orange,” “orange,” “orange,” until the aura seems orange to you; then say “yellow,” “yellow,” “yellow,” until it seems yellow to you; etc.

After going through each of these seven colors, continue the study of this monograph.

If you have success with this experiment, even partially, the aura of the candle flame should have assumed the color you were thinking about. The question arises: “Did the aura of the flame really assume this color because of your mental concentration, or was this color real only in your consciousness?” We will come back to this question in the following monograph, because we want to let you meditate on the answer only you can provide at this precise moment in your Rosicrucian studies. We are convinced that such a meditation will be enriching.

We will close today’s study with another experiment. Do not neglect it, because it constitutes a very good preparation for the subject we will consider in the next monograph. For reasons you will readily understand after having performed it, Rosicrucians refer to it as the “Flaming Rosy Cross” experiment.

**EXPERIMENT:** Concentrate on the candle flame, as you did in the first experiment with the flame.



As soon as your concentration is at its peak, imagine that the candle flame slowly takes the form of a Rosy Cross or, if it seems easier to you, that a Rosy Cross gradually appears inside the flame. See the golden cross and the red rose. While you concentrate, repeat mentally the words “Rosy Cross” until you have a perfectly clear vision of the whole. When you have succeeded in this, maintain this vision for a few moments and then stop your concentration.

Do not become discouraged if the results you obtain do not measure up to your wishes. We know that this experiment is difficult to achieve the first time, for it demands great concentration and requires the use of visualization, a faculty that we will study in the next monograph. After repeating it once or twice, put the lit candle back in its place and relight the other candle so as to continue your normal sanctum period.

We truly hope that this series of monographs arouses your enthusiasm and responds to the interest you take in mysticism. Be assured that the experiments presented to you until now are contributing to the awakening of your latent faculties and constitute the basis of very important future practices. If we are progressing slowly in this field, it is because it is necessary. Rosicrucian teachings leave nothing to chance, for the Masters who contributed to their design know perfectly the goal to be reached: the mastery of life. As transmitted, these teachings seek to contribute to your cultural and spiritual fulfillment, because the happiness of a useful existence depends, to a large extent, upon that fulfillment.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



**NOTE:** For your next sanctum period, obtain a color photograph of a house you know well and which you have already entered. If at all possible, choose a house surrounded by a garden featuring flowers, trees, etc.

# Practical Application

*Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant*

In the coming days, we suggest that you combine the three experiments that have been proposed to you in connection with the candle flame. In other words, as soon as you have the opportunity, go to your sanctum and follow these instructions:

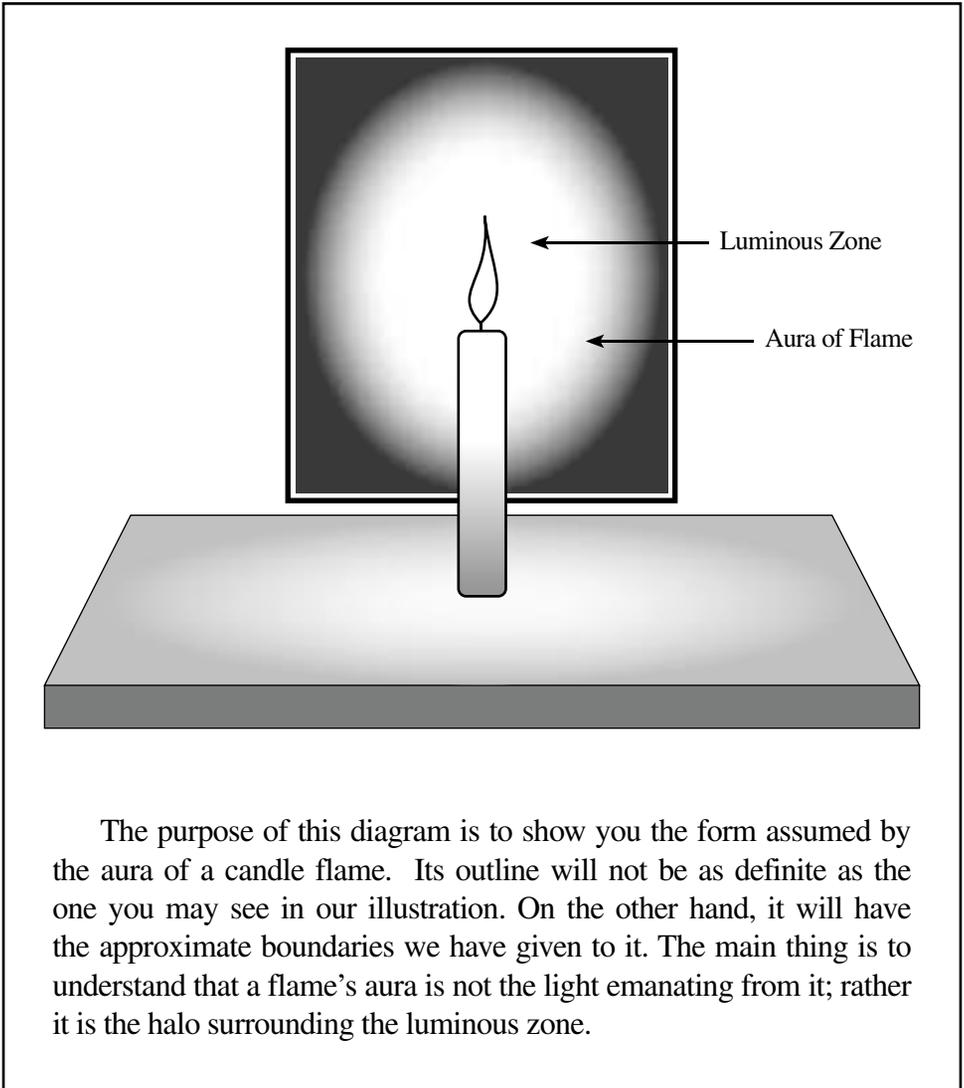
Light a single candle and concentrate on its flame for a few moments.

Perceive its aura.

As soon as you perceive this aura, give it the colors of red, orange, yellow, green, blue, indigo, and violet in succession.

After a brief pause, perform the “Flaming Rosy Cross” experiment. Then, no matter what the results obtained, extinguish the candle and resume your everyday activities.

Perform this experiment regularly during the weeks and months to come. We advise against performing it several times during a single session, because it is relatively tiring. If you find that your concentration is hampered by the reflection of the lit candle in the mirror, or even by your own reflection, you can cover the mirror with a dark-colored fabric, preferably violet. Thus you can avoid being distracted during your concentration. Furthermore, a dark background is favorable to perception of the aura. However, the ideal would be for you to succeed in this experiment without resorting to such a device.



The purpose of this diagram is to show you the form assumed by the aura of a candle flame. Its outline will not be as definite as the one you may see in our illustration. On the other hand, it will have the approximate boundaries we have given to it. The main thing is to understand that a flame's aura is not the light emanating from it; rather it is the halo surrounding the luminous zone.

# Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ From a mystical point of view, knowledge corresponds to the assimilation of intellectual and emotional learning. As for wisdom, it consists of applying acquired knowledge with discernment.
- ¶ As a general rule, the aura of a candle flame takes the form of a whitish halo surrounding the luminous zone.
- ¶ The aura of objects is an electromagnetic field resulting from the interaction occurring between the object's own vibrations and those of their immediate surroundings.
- ¶ It is futile to try to perceive the aura of things by using our purely objective sight, because we thus remain on a mental plane which prevents any psychic impression from being interpreted by the higher levels of our consciousness.
- ¶ Concentrating fixedly on an object produces ocular fatigue which "numbs" the physical vision and "awakens" the psychic vision.
- ¶ All concentration used to perceive the aura must be achieved in a peaceful and relaxed way. If it is performed correctly, a moment will come when one's vision becomes slightly hazy. That is when physical vision is eclipsed by psychic vision.



## *First Atrium No. 9*



# CONCURRENCE

Since this monograph is devoted to the study of visualization, it seems appropriate that we present you with what William Walker Atkinson, an eminent 19th century mystic, wrote on the subject in one of his books. The conception he has of this faculty agrees fully with the definition we give in the teachings of our Order.

*The kernel of the process of creating the mental atmosphere lies in what is called “visualization.” Visualization is simply the creation of a strong mental image of the thing desired, the perfecting it each day until it becomes almost as clear as an existing material thing. Then the visualization tends to materialize itself—that is, it begins to build around itself actual material conditions corresponding with the mental framework. The statement of words is the pattern around which the visualized mental image forms itself. And the mental image is the framework around which the actual material conditions form themselves. . . .*

*The thing to do in visualizing is to bring the positive imagination to see and feel the thing as actually existent. Then by constant practice and meditation the mental atmosphere becomes formed, and the rest is all a matter of time.*

**—WILLIAM WALKER ATKINSON (1862-1932)**

Dear Fratres and Sorores,

Before beginning the study of visualization, we wish to review the experiments that were proposed to you in the previous monograph—especially the first. Its purpose was to perceive the flame’s aura and to make it assume in succession the colors red, orange, yellow, green, blue, indigo, and violet. We are convinced that you succeeded, at least partially, and that you have meditated on the question we raised concerning this subject: “Did the aura of the flame really assume each of these colors through the action of your mental concentration, or was this color real only in your consciousness?”

In reply to this question, you must first ask yourself: “What are colors?” As you learned in previous monographs, light is a combination of vibrations. The fundamental colors—red, orange, yellow, green, blue, indigo, violet—are the seven basic parts of the light spectrum. When solar light is refracted by means of a prism, seven spectral bands are created, each one corresponding to the seven colors we have just enumerated. A very fine example of this process is exhibited by the rainbow, which is simply a natural refraction of solar light, caused by rain playing the part of a prism.

The opposite of refraction is also possible. When the seven colors of the solar spectrum are superimposed on each other, we obtain the color white which is the most faithful reflection of solar light. Since each color is a component of light, and since light is a system of vibrations, it follows that all visible colors are themselves vibratory in nature. To return to our Rosicrucian terminology, all are special manifestations of Spirit.

The preceding explanations should help you to understand that all colors are subject to laws governing the perception and interpretation of any vibratory phenomenon. Vibrations emanate from objects we look at, stimulate the retina of our eyes, and finally reach the area of the brain involved in interpreting them. Thus, each color corresponds to the mental concept our brain associates with its respective vibrations. It is also possible to perceive colors mentally while keeping the eyes closed. When we dream, for example, the images we see are as colorful as in the waking state. Yet the colors we perceive in dreams do not correspond to vibrations originating in the outer world.

Thus colors can also originate within our consciousness. Some experiments performed in laboratories prove that when we concentrate on a color, this concentration stimulates the



corresponding area of the brain, resulting in a mental perception of that color. For instance, when we concentrate on the color blue, the area of the brain involved with the interpretation of that color's vibrations is stimulated and produces in our consciousness the sensation of blue. Naturally, the same process applies to other colors.

Therefore, the question asked of you in the previous monograph suggests two answers. First, you did not change the vibratory nature of the flame's aura; your concentration stimulated successively the areas of the brain specializing in the interpretation of the colors red, orange, yellow, green, blue, indigo, and violet. In this case, each color was real only in your consciousness, because it did not result from the perception of external vibrations. Second, your concentration was sufficiently powerful to affect the flame's aura, thus causing it to vibrate for each of the frequencies corresponding to the chosen colors. This implies that your mental concentration truly acted on the vibratory nature of the flame's aura.

In the majority of cases, it is the first of these two answers that should be taken into consideration, because few members are capable of exercising such action on the vibrations of Spirit during this phase of their Rosicrucian studies. However, it is possible that you belong to that group. In future degrees, we will propose experiments to you that are especially important in pointing out the influence that may be exerted by thought on the essence of the material world.

**VISUALIZATION:** Let us now begin the study of visualization. First of all, you should know that the "Flaming Rosy Cross" experiment has two objectives. First, it was meant to place you in harmony with the profound symbolism of the Rosy Cross and through this inner harmonization, to help you receive a particular spiritual influx. Second, it compelled you to call upon your imagination in order to create as sharp a mental representation of that symbol as possible—thus stimulating your ability to visualize something precise.

You have probably already heard or read the word *visualization* since, during the last several years, it has been commonly used in certain psychology courses and has been the subject of various books. However, as is the case for concentration, the way in which visualization is commonly treated does not take into consideration the entire body of processes involved. We will therefore examine this faculty more closely and will report to you what Rosicrucian Tradition may teach you on the subject.



For mystics, visualization is the faculty whose purpose is to concentrate on the mental representation of an object, place, person, situation, event, or of some purely abstract idea. In its most simple application, it consists of closing the eyes and seeing a mental image of the thing we are visualizing, with as many details and as much precision, clarity, and life as if we actually saw it before us. That is precisely what we asked you to do in the “Flaming Rosy Cross” experiment. However, visualization is not limited to closing the eyes and seeing again mentally what one has just looked at. Rather, its purpose is to create a mental image of a thing we cannot apprehend by means of sight.

You may be wondering what the use of such a mental creation is. That question will be the subject of a more detailed study in one of the next monographs; however, we can tell you now that visualization, as usually employed by Rosicrucians, has as its objective the creation in the Cosmic of the spiritual counterpart of a desire whose realization is sought. When that desire is consistent with good and nothing opposes it karmically, it eventually manifests on the material plane. We shall soon see why and how.

Contrary to what one may read about the subject of visualization, it does not merely consist of creating in our consciousness a mental image of objects, persons, or situations involving the sense of sight. Although the word *visualizing* evokes the idea of *seeing*, this faculty also includes the process which makes it possible to hear, touch, smell, and taste mentally various sounds, shapes, odors, or flavors with as much realism as if we had really heard, touched, smelled, or tasted them. Visualization is related to the mental creation of all the sensory impressions we can experience in the wakeful state. That is why we insist on the importance that you must attach to the perception and interpretation of sensations involving vision, sound, touch, smell, and taste. To help you understand and assimilate fully the basic principles of this faculty, we will now propose an experiment to you.

**EXPERIMENT:** In the preceding monograph we asked that you obtain a photograph of a house in color. Now place it in front of you and follow these instructions:

After you are fully relaxed, concentrate on your photograph and first observe the house attentively. Carefully note its details: its general shape; the color of its roof, walls, and wood trim; the



number of doors and windows; etc. Then do the same with its surroundings and turn your undivided attention to the elements constituting them: trees, shrubs, flowers, grass, etc. Pay particular attention to any vistas, contrasts, and shades you may notice in the colors of the landscape. Carefully note that the green of the trees is not the same as that of the shrubs, which also differs from that of the grass. Likewise, see to what extent the white, yellow, red, etc., vary in intensity from one flower to another.

After you have concentrated on your photograph a few moments and after having noted as many of the details concerning the house and its surroundings as you can, close your eyes and try to visualize the whole with as much distinctness, clarity, and precision as when you were actually looking at that photograph. If you do not succeed, look at it again for a few seconds and then, with your eyes closed, resume your visualization until it is as sharp, clear, and precise as possible.

Although this experiment constitutes only a mere introduction to the visualization work you will perform in the next monograph, it must be carried out with utmost care. Its purpose is, above all, to engage your concentration and ability to re-create mentally a particular setting, with all the forms and all the colors this entails. As long as you do not succeed in reproducing, on the screen of your consciousness, as near perfect an image as possible of the photograph you chose, you will not be able to master the art of visualization. Do not hesitate to repeat the experiment we have just proposed to you as often as possible.

Furthermore, it is possible to change the photograph so as to vary the visual focus of your concentration. You may wish to use photographs reproducing a setting that is increasingly varied and complex. You can define for yourself what you need to do to obtain the best results.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



# Practical Application

*Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant*

Since we have spoken about colors in this monograph, we feel that it will be useful to touch upon two particular points. You may have wondered why a poppy seems red to us, grass seems green, the sky seems blue, coal seems black, snow seems white, etc. Outside of the conventions that people have established when ascribing a specific name to each color, you must know that when a thing seems to have a certain color, it is because it absorbs all the light waves which it receives from the sun, with the exception of those corresponding to the color we attribute to it.

Going back to our examples, a poppy seems red to us because it receives all sunlight and it reflects toward our eyes only those vibrations corresponding to the color red. If grass seems green to us, it is because it absorbs the vibrations of other colors and reflects toward us only those that are interpreted in our consciousness in terms of green. As for the blueness of the sky, it is due to the fact that the stellar vacuum, mixed with certain gases, produces this color within us. On the other hand, coal appears black to us because it absorbs the whole of the light spectrum and reflects no light waves toward our eyes. If we perceive a black object's shape, it is only by contrast with the surrounding light. As for snow, it is white because it fully reflects the seven colors composing the solar spectrum. Moreover, it is for this same reason that the inhabitants of warm countries dress in white. Being dressed in that color, their clothing reflects practically all the vibrations of light and, with them, part of the heat they convey.

The other point worth considering with respect to colors concerns the way in which complementary colors are defined. For example, green is the complementary color to red. When we look at a green object, a physiological phenomenon is produced which creates a red counterpart we do not perceive with open eyes, yet which we experience in the form of a retinal retention. To prove to yourself the existence of this phenomenon, perform the following experiment: Stare at a red object for approximately one minute, then close your eyes. At first, a persistent image of this object will appear to you. This image, which is red-colored and will last a few seconds, is simply the consequence of the stimulus your visual concentration has produced on your retina. The shape of the initial object will disappear gradually, and then there will appear to you a veil that is colored green, the complementary color to red.

The same experiment may be carried out with the colors blue and white. In the first case, you will perceive the complementary color orange; in the second it will be the complementary color black. If you stare at a green, orange, or black object, then the complementary colors of red, violet, and white will appear on the screen of your consciousness.

During the next few days, we suggest that you consult an encyclopedia or a reference book, and read what is said about the subject of light and colors. It is not necessary for you to engage in a deep study of the physical and physiological principles involved; however, do go over the general scientific facts regarding this subject. Thus, you will familiarize yourself with facts that are interesting to know, even if only on a cultural level.

# Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ The colors red, orange, yellow, green, blue, indigo, and violet are the seven basic elements of the spectrum of solar light.
- ¶ Since light is a system of vibrations, it follows that all visible colors are vibratory in nature.
- ¶ The colors we see do not necessarily correspond to vibrations originating in the outer world, for they may directly originate within our consciousness following a cerebral stimulus.
- ¶ It is possible, by means of thought, to affect the aura of a candle flame, allowing it to vibrate for each of the frequencies corresponding to various colors.
- ¶ From a Rosicrucian point of view, visualization is the faculty whose purpose is to concentrate on the mental representation of an object, place, person, situation, event, or on some purely abstract idea.
- ¶ The purpose of the mental creation obtained by means of visualization is to create in the Cosmic the spiritual counterpart of a particular desire. When that desire is consistent with good, and nothing opposes it karmically, it eventually manifests on the material plane.
- ¶ Although the word *visualizing* evokes the idea of *seeing*, visualization also includes the process which makes it possible to hear, touch, smell, and taste mentally various sounds, shapes, odors, or flavors with as much realism as if we had really heard, touched, smelled, or tasted them.



## *First Atrium No. 10*



# CONCURRENCE

In concurrence with this monograph, we propose that you meditate on a text taken from the works of George William Russell. In this quotation, the author emphasizes the creative power of imagination and shows the important role it plays in visualization. He also insists that it corresponds to a much more dynamic process than mere sight. To visualize is to imagine with intensity what we wish to see materialize. In the next monograph we will explain how you are to achieve this goal. For now, read the following lines attentively, as they agree perfectly with our current study.

*Imagination is not a vision of something which already exists, and which in itself must be unchanged by the act of seeing, but by imagination what exists in latency or essence is out-realised and is given a form in thought; and we can contemplate with full consciousness that which hitherto had been unrevealed, or only intuitionally surmised. In imagination there is a revelation of the self to the self and a definite change in being, as there is in a vapor when a spark ignites it and it becomes an inflammation in the air. Here images appear in consciousness which we may refer definitely to an internal creator; with power to use or remould pre-existing forms, and endow them with life, motion and voice. We infer this because dream and vision sometimes assume a symbolic character and a significance which is personal to us. They tell us plainly, "For you only we exist," and we cannot conceive of what is seen as being a reflection of life in any sphere. In exploring the ancestry of the symbolic vision we draw nigh to that clouded majesty we divine in the depths of our being, and which is heard normally in intuition and conscience, but which now reveals character in its manifestation as the artist in his work.*

—GEORGE WILLIAM RUSSELL (1867-1935)

Dear Fratres and Sorores,

In keeping with what was explained to you in the previous monograph, visualization is not limited to closing our eyes and seeing again mentally what we have just observed. If this were the case, it would simply be a form of recollection, whose purpose would be to remind us of something. It is a fact that you cannot visualize a place, building, person, object, or even a situation without calling upon memory, because all visualization is composed of impressions and sensations that we have already memorized. Yet if memory were all that was needed to remind us of what we had seen, heard, touched, smelled, or tasted in order to master that faculty, visualization would be truly easy to achieve. However, experience proves that few persons succeed in giving real effectiveness to the creative power of visualization. The question then arises: what basis does this creative power rest on?

**THE CREATIVE POWER OF VISUALIZATION:** In response to this question, we will return to the experiment that was proposed to you in the previous monograph. At a given moment during that experiment you may have had the impression of really being in the place of your visualization. It is probable that you saw in your mind's eye the house and its surroundings with as much realism as if you were there physically. It is even possible that you saw yourself in that place.

If this was so, you were successful in your experiment, for the creative power of visualization depends on the way in which we involve ourselves in the mental images we imagine. It depends, on the one hand, on the intensity with which we mentally integrate ourselves in the scenes we visualize and, on the other hand, on our ability to experience them as life on the emotional level. Without that mental integration and emotional life, no visualization can reach its objective, which is, we repeat, creating in the Cosmic those spiritual conditions that will favor the materialization of a legitimate desire.

We shall now propose three new experiments. As you will note, they constitute the logical sequence of the one you performed in the preceding monograph. Their specific purpose is to compel you to integrate yourself mentally in a visualization and to live this visualization as intensely as possible on the emotional level. You will not use a photograph this time, because you must now learn to visualize without resorting to any visual support, whether this involves a



photograph, some object, or the candle flame, as was the case in the “Flaming Rosy Cross” experiment. Now sit comfortably and relax for a few moments using the previous instructions. Then carry out these three experiments while pausing briefly between each one.

**EXPERIMENTS:**

- Think about a scenic spot that you know well and in which you have already walked. With your eyes closed, imagine that you are really there and see mentally each of the elements composing it. Behold for a few moments the sky, then the trees, flowers, and grass, with all the shades of color you would perceive if you were there physically.

For a few moments, mentally sit down in this landscape and take the time to smell the perfume emanating from the vegetation. Also listen to the singing of the birds, the breath of wind in the foliage, and various sounds reaching you from afar. Finally stand up and imagine yourself walking in the direction of your choice, stopping from time to time to observe a flower, to pick up a stone, to place your hand on a tree trunk, etc. In short, live mentally in the landscape you are visualizing and experience all the emotions it would arouse in you if you were truly there.

- Now choose a house that you know well and which you have already had the opportunity to enter. After making your choice, close your eyes and visualize it with as much realism and life as if you were truly looking at it. Mentally see its facade, windows, doors, and all other details of its outer appearance. Also observe its immediate surroundings—the trees, flowers, and all other vegetation surrounding it.

Now imagine that you are slowly entering this house and that you close the front door behind you. Upon doing this, go in your consciousness into a room, then into another, and, depending on circumstances, sit down on a chair in the kitchen, look out the window of the living room, lie down on a bed in one of the bedrooms, wash your hands in the bathroom, etc. In other words, behave mentally as if you were physically in this house, and act in such a way as to live emotionally each of the situations you imagine.



- For the third experiment, choose a person you know well and for whom you feel a deep sympathy. After making your choice,

visualize this person for about one minute and strive to see this person mentally as if you were in close proximity. Shake that person's hand or embrace him or her if you normally do so, take note of his or her glance, imagine him or her smiling at you, smell his or her cologne if he or she normally wears some, hear him or her speaking to you, etc. On a second occasion, imagine yourself in that person's presence, as if you were a spectator while the two of you meet. As was the case in the preceding experiments, try to give as much life as possible to your visualization and involve yourself emotionally in this imaginary situation.

If you are successful in any one of these three experiments, there will come a time when you will become fully a part of your visualization, to the extent of forgetting that it is in fact only a mental creation. The things you see, the sounds you hear, the shapes you touch, the scents you smell, and even the flavors you taste will all be quite real in your consciousness and will affect your emotions. You will then have not only the feeling of being the principal actor in each of the scenes you imagine in the place or house you have chosen, but also of being in contact with the person concerned. As you perform this particular work, do not forget that the more you succeed in giving life and realism to what you visualize, the more you will reinforce the creative power of your visualization. It is this creative power you must develop, because it is what will allow you to exercise an increasingly greater mastery over your life and your environment.

When performing each of these experiments you will notice that you visualize certain impressions more easily than others. You may experience a greater readiness in imagining shapes and colors than sounds and voices; or you may have greater success with sounds and voices. You will also note that it is not easy at first to obtain a perfect visualization of odors and flavors. Along these same lines, it is not easy to mentally touch the people or objects we think about. Generally, the impressions you visualize most easily are those corresponding to your type of memory. Thus, individuals who memorize well what they see have no trouble at all imagining visual impressions. Likewise, those who possess a good auditory memory easily succeed in visualizing sound sensations. The same thing is true for the visualization of shapes, odors, and flavors. Thus, it will be interesting for you to define your areas of difficulty in this realm and to practice the visualization of all forms of sensory impressions.



In our next lesson we will continue the study of visualization and we will explain how you should use this faculty to obtain the realization of your fondest desires. This will constitute for you one of the first demonstrations of the effectiveness of mental creation, such as it has been used by Rosicrucians. In the meantime, be conscientious and methodical in the application of the experiments that have been presented to you. These, of course, only constitute a foundation for the work you are to undertake in upcoming days, for you may adapt them for your own convenience and introduce all possible variations. Again the essential point is to develop your ability to create as perfect as possible a mental image of the place, house, or person you have chosen. To this mental image you should always add an emotional dimension, because the life you need to give to everything that you visualize depends to a large extent upon that dimension.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



## Practical Application

*Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant*

As you did for the experiments requiring the use of a lit candle as a focus of concentration and visualization, we suggest that in the next few days you regroup into one the three experiments proposed to you in this monograph. Such a practice will constitute a good synthesis of the principles that you should use for effective visualization. Therefore, choose a house that you know well that is surrounded, if possible, by a garden or a natural setting that is familiar to you. After doing this, visualize the whole with as much clarity and precision as possible. For that purpose, take into account the instructions given in this monograph. See to it that your visualization is as clear and lifelike as if you were physically in this place. Examine mentally every detail of the house (its roof, windows, doors, etc.) and observe carefully all the particulars of the surrounding garden (its trees, flowers, etc.).

After visualizing the house and its surroundings, imagine that you meet on the grounds a person you know well and whose sight fills you with joy. Depending on your preferences, visualize this person inside the house, before the front door, at the end of a path, in the back of the garden, etc. See this person smiling at you, holding out a hand, speaking to you, exactly as if you really were in his or her presence. Also visualize that you are at that person's side, asking about the latest news, helping him or her carry one thing or another, etc. In short, mentally create a situation you might actually live and, all during your visualization, strive to give life to every detail and to feel with great intensity each of the moments you will be living internally.

# Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ Visualization must not be limited to closing our eyes and seeing mentally what we have just observed. If such were the case, it would simply be a form of recollection whose purpose would be for us to remember something.
- ¶ The creative power of visualization depends, on the one hand, on the energy with which we integrate ourselves mentally in the scenes we visualize; and, on the other hand, on our ability to live them emotionally.
- ¶ The more successful we are in giving life and realism to what we are visualizing, the more we reinforce the creative power of our visualization.
- ¶ At a given moment of our visualization we must be totally part of the scene we have imagined, so much so that we forget that it is in fact a mental creation.
- ¶ By performing the experiments proposed in this monograph, you will be able to define which types of sensory impressions are most difficult for you to visualize, and what you should concentrate on in your personal work.

## NOTES



## *First Atrium No. 11*



# CONCURRENCE

The quotation in concurrence with this monograph is taken from the New Testament. In a symbolic way, it illustrates that the God of our Heart is always ready to favor the realization of our fondest desires. Moreover, it shows that God knows our needs perfectly and knows what is good for us. We suggest that you study this monograph before reading the following lines; you will thus better understand its meaning and significance.

*Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!*

—THE NEW TESTAMENT (Matthew 7:7)

Dear Fratres and Sorores,

The time has come to put into concrete form the studies of the previous monographs because, until now, we have primarily devoted ourselves to an examination of the basic principles of visualization. We will now propose an experiment which will be for you the beginning of a life more in keeping with your desires. This experiment may, in itself, mark the beginning of a new life and bring you proof that you can indeed shape your own destiny.

Visualization, as applied by Rosicrucians, is the creation of the spiritual counterpart of a desire we wish to see materialized on the physical plane. If no cosmic law opposes it, our visualization corresponds to the mental creation of a situation or an event that will inevitably come true. Such a statement is not speculative, for it is based on the application of mystical laws and principles that have been tried and tested.

The God of our Heart assists in the materialization of aspirations and desires, which contribute to humanity's happiness, because happiness, when it is based on a virtuous life, serves as a foundation for the evolution of the Soul itself. When we visualize the fulfillment of a desire, which is in perfect harmony with the good, our desire automatically receives the approval of the Cosmic and then becomes a *thought form*, a thought which is about to take form on the Earth plane. We must not forget that the visible emanates from the invisible and that the finite proceeds from the infinite.

As outlined by most religions, and as confirmed by all mystical traditions, Universal Creation was first conceived in Divine Mind, because it is only after having established the general plan that the Great Architect of the Universe made it manifest by using the creative power of the Word. It is then that what had been only a Spiritual Idea became a material reality. Thus, everything that is part of Nature—Earth, plants and animals, including humans—originated within Divine Intelligence before being materialized. The same principle applies to what we ourselves do, for all things created by human beings are only manifestations of what we think. To take a simple example: A house, no matter what it looks like, is the manifestation of a plan which one or more individuals have conceived. The house is the materialization of ideas.

By visualizing a situation or an event we strongly wish to come true, we create in the Cosmic the spiritual conditions for its



manifestation. We form a mental creation which, under the impulse of natural, universal, and spiritual laws, will receive the influx necessary for its materialization. Any positive thought form, whether individual or collective, will manifest some day on the Earth plane. If we sometimes have the opposite impression, it is because we reason on the human scale and because we lack patience.

To return to our example, it is impossible to build a house in one week, even if we know precisely what it will look like upon completion. A minimum of time is necessary between the moment a plan is conceived and the moment when it is carried out. Likewise, the realization of a desire we entrust to the Cosmic may require several years before taking shape in our lives. However, it may also manifest at the end of a few days, or even in a few hours. Time does not truly matter on this level, because the manifestation of a desire occurs at the most opportune time of our lives, when all conditions are met so that we may fully benefit and when it is truly useful to our inner evolution. In this realm it is indispensable to place our trust in God, whatever our concept of God may be.

**VISUALIZING A DESIRE:** You can now experiment with what we have just explained to you. First, reflect for a few moments on a desire that is close to your heart and whose realization you wish. While doing this, it is important to keep in mind the following recommendations:

1) First of all, choose a single desire and make sure that it does not include several requests. As you will ascertain for yourself, visualization involving several desires results in failure, because such scattering of energies is incompatible with the concentration required for this type of experiment. To make an analogy, it is impossible to understand several persons who speak at the same time, because we only perceive a confusion of unintelligible sounds. Likewise, the Cosmic cannot register the visualization of several desires, because the mental images we transmit to it only form a confused and often incoherent whole. Thus, you must express only one desire during a single period of visualization.

2) After having chosen the desire you wish to see materialize, take time to analyze within your Soul and conscience the profound motives which compel you to ask the Cosmic for its realization. It is imperative that this desire not be selfish and not concern your personal well-being exclusively. This does not mean that you have no right to visualize the manifestation of something concerning you. Quite



the contrary. It simply means that you must choose a goal that will contribute to the happiness of others directly or indirectly. Moreover, it is obvious that if what you desire is opposed to the well-being of a person or of a group of people, your wish will not be realized. Understand that all cosmic laws work in the service of good, and we human beings cannot, under any circumstances, make them operate in the service of evil. We will return to this point in one of the forthcoming monographs, for we will explain to you why black magic is totally ineffective when the principles involved are fully understood.

3) When you have carefully analyzed the nature of your desire, evaluate your worthiness. Ask if you deserve its realization. During this evaluation, determine if you have done everything humanly possible to obtain satisfaction of your desire. Remember that the Cosmic leaves no request unanswered, provided that we have made the necessary efforts to obtain what we wish to see realized in our life. The famous saying “God helps those who help themselves” is very clear on this subject. However, do not be too severe in your analysis, because we always have something with which to reproach ourselves and, in absolute terms, our merit is never sufficient to justify the realization of a desire requiring the direct intervention of cosmic laws.

4) After having considered these three points one by one, close your eyes and, without straining, intensely visualize the desire whose realization you wish. Act in such a way that your visualization is clear, precise, and full of life. Place yourself fully into the situation you imagine, for it is absolutely necessary that the mental images on which you concentrate arouse your enthusiasm and emotions. Also, it is extremely important that your visualization, in its entirety, correspond to what would happen if your desire were already realized. You must not visualize your desire with the hope that it will materialize; rather, you must visualize it with the certainty that it is realized on the cosmic plane. You must absolutely trust those spiritual laws which contribute to its materialization.

5) As soon as your visualization is perfectly clear and includes the realization of your desire, inhale deeply through your nose, hold the air in your lungs a few moments, and exhale slowly through your nose. Then say mentally or in a low voice: “If it pleases the Cosmic, it is done!” Then forget your visualization and think no more of the desire you wish to see realized. Resume your everyday activities with the inner certainty that you will obtain satisfaction.



The mystical process we have just explained to you has a connection with what you were taught concerning meditation. This connection is particularly evident for the phase which consists of releasing your visualization. This phase is a necessity, because it allows the thought forms you have visualized to be projected into the Cosmic by the intermediary of your subconsciousness. If you continue to reflect on your desire after having said "*If it pleases the Cosmic, it is done!*," you will keep the thought forms within the limits of your objective consciousness and prevent them from receiving the spiritual influx that will enable them to materialize the corresponding situation or event.

**AN EXAMPLE OF VISUALIZATION:** To help you understand the process to follow for obtaining the realization of a desire close to your heart, we offer a simple example. Let us suppose that you want to take a trip to a foreign land; however, for financial, professional, family, or other reasons, you believe you will never realize this dream. In such a case, you can use the creative power of visualization by following the preceding instructions. If your desire is cosmically acceptable, a sustained visualization of your desire will make it come true.

Begin by determining very precisely the country that you want to travel to. Remember that a lack of concentration will run counter to the realization of your desire. Make certain that your request involves one, and only one, objective. If, during a single period of visualization, you first think of Egypt, then Greece, then India, and finally Israel, you will not obtain your desire. Choose a single destination and concentrate on it.

Having made your choice, analyze the profound reasons which urge you to ask the Cosmic for the fulfillment of your desire. If, for instance, you wish to travel to Egypt for the sole purpose of being able to say to your friends or colleagues that you have been there, your wish will not be realized. In this case, you are only motivated by the desire to gratify your pride or your need to arouse the admiration or envy of others. If you wish to journey to the Land of the Pharaohs because you have been fascinated by it and because you have dreamed of visiting it for years, your request is legitimate. If you expect to take photographs or film, or immerse yourself fully in everything that you will see and hear, so as to allow those who will not be accompanying you to share in these moments that you have experienced, your project is in no way truly selfish. Thus, your desire will receive the approval of the Cosmic.



Now evaluate your worthiness. If the obstacle to this trip is purely financial, ask yourself if you did everything possible to save the necessary sum. If you were refused the vacation time you need, ask yourself if, in one way or another, you are responsible for this refusal. If you feel that your project displeases members of your family, could it be that you have sometimes opposed their own projects? You must carry out this examination, for it will compel you to become conscious of your errors of behavior and to acknowledge them. In the final analysis, such knowledge is more important than knowing whether or not you deserve to have your dream realized, because it constitutes proof of your sincerity.

After considering each of the three preceding points, sit down comfortably, relax fully, and begin to visualize your desire. If you have chosen Egypt as a destination, imagine that you are there physically and see yourself mentally among the ruins of a temple, at the foot of the pyramids, on the banks of the Nile, on a street in Cairo, sitting in meditation facing the rising sun, etc. If this visualization seems difficult to you, you can use photographs of Egypt and its monuments. Also imagine the characteristic odors of the sites you are visiting mentally, and visualize all the sounds, noises, words, and chants your imagination is capable of conceiving. In each case, strive to experience the emotions that would be aroused by each situation you think about.

As soon as your concentration is at its peak and when you truly feel that you are in the places you imagine, inhale deeply through your nose, hold the air in your lungs for a few moments, and then exhale slowly through your nose. At the conclusion of this exhalation say slowly, mentally or in a low voice: "*If it pleases the Cosmic, it is done!*" Then forget about your visualization and resume your everyday activities, with the absolute certainty that the Cosmic will make your desire come true. You may repeat your visualization once or twice, with at least a half an hour between successive attempts.

In the visualization of any desire you wish to achieve, it is very important that you concentrate only upon the result you wish to attain—and not upon the elements which must contribute to this realization. It is the desired goal you must visualize, and not the means that are used. Thus, if money must play a part in the materialization of your project, it is up to the Cosmic to make that decision—not you.



Returning to our example, you would be wrong to visualize only the money needed for the trip you wish to make, because that would imply that you have made money the essential condition. Experience has proven that many people make the trip of their dreams following an invitation, as part of a business trip, after having won a contest, etc. When money has intervened in the realization of their project, other individuals have had the surprise of benefiting from a special fare, of receiving an unexpected inheritance, of obtaining easy terms of payment, etc. Visualize what you wish to realize with absolute trust in the Omnipresence, Omnipotence, and Omniscience of God. Be convinced that the ways of the Cosmic are inscrutable and that any desire having received approval will be realized from the moment we have done everything, first through action, then through visualization, to materialize it in our life.

It is possible that one of your desires will not be realized. It may be that your visualization has not been effective enough, or that Divine Intelligence has decided that its realization should wait until you are fully in a position to appreciate it. It is also possible that karmic law is opposed to the realization of your desire because of negative behavior that you may have engaged in sometime in the past. Finally, the Cosmic may not help you to realize your desire, knowing that its materialization would ultimately be, for you, a source of unnecessary troubles, problems, and difficulties.

For analogy, no responsible parent would give a knife to a young child, even if the child wants one and insists upon getting it. Likewise, the God of our Heart may be opposed to some of our wishes, knowing that their realization would sooner or later run counter to our happiness or that of our loved ones. Therefore, when we have not obtained the materialization of a desire after having visualized it for several days, or even several weeks, we must not be overcome by doubt, disappointment, or resentment; rather, we must show an unshakable trust with respect to the Divine. By acting in this way, you will ultimately receive the blessings of the Cosmic.

In the next few days choose a project close to your heart. After clearly defining it, visualize it according to the instructions given in this monograph and continue this visualization regularly for a week. We are convinced that if this project is positive, if you are deserving, if it is not selfish, and if nothing opposes it karmically, it will be realized. When we say “it will be realized,” we naturally do not wish to



suggest that it will materialize as if by magic, without any action on your part. Its realization may appear as a gift from heaven; however, most often it will follow a chain of circumstances which, although favorable, will still require direct or indirect intervention on your part. Moreover, in the days following your visualization, you will note an increased functioning of your intuition and you will feel that you are inspired in the choices you make, which, ultimately, form the basis of the realization of your desire.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



## Practical Application

*Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant*

Among the wishes whose realization you desire, one deserves your complete attention: peace in the world. It is obvious that such a wish has the approval of the Cosmic, and that any thought form created for the purpose of realizing it receives the influx of the most positive forces of the universe. As a Rosicrucian, peace in the world should be the subject of your daily visualizations, for it corresponds to an ideal that benefits all human beings and constitutes a major goal humanity must ultimately reach in its earthly evolution. Thus, you will want to give all your support to its realization. For this purpose, whenever you have the opportunity withdraw to a quiet place, preferably your sanctum, and visualize peace on Earth for a few moments.

During your visualization imagine scenes, situations, and events, which express kindness among humans. Then, while visualizing the word *peace*, see people helping one another, smiling at one another, greeting one another, joining in common undertakings, sharing the same joys and the same hopes, all of this independent of religious beliefs, race, and political opinions. When you feel intensely what you are visualizing, when you vibrate in harmony with your understanding of peace, inhale deeply through your nose, hold your breath for a few moments, exhale slowly through your nose, and say mentally or in a low voice: *“If it pleases the Cosmic, it is done!”* Then resume your everyday activities and do not think of your visualization.

Since we have brought up the issue of peace, we bring to your attention the Rosicrucian *Contribution to Peace*. This text, as you will note, is very beautiful and can serve as a basis for many reflections. Moreover, it compels us to evaluate our own behavior regarding this matter. You will find this text on the following page.

# *Contribution to Peace*

*I contribute to Peace* when I strive to express the best of myself in my contacts with others.

*I contribute to Peace* when I use my intelligence and my abilities to serve the Good.

*I contribute to Peace* when I feel compassion toward all those who suffer.

*I contribute to Peace* when I look upon all as my brothers and sisters regardless of race, culture, or religion.

*I contribute to Peace* when I rejoice over the happiness of others and pray for their well-being.

*I contribute to Peace* when I listen with tolerance to opinions that differ from mine or even oppose them.

*I contribute to Peace* when I resort to dialogue rather than to force to settle any conflict.

*I contribute to Peace* when I respect Nature and preserve it for generations to come.

*I contribute to Peace* when I do not seek to impose my conception of God upon others.

*I contribute to Peace* when I make Peace the foundation of my ideals and philosophy.

# Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

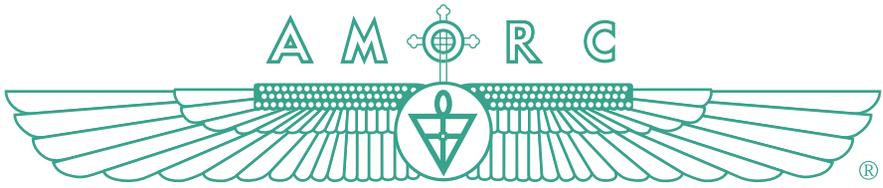
- ¶ The God of our Heart assists in the materialization of aspirations and desires which contribute to humanity's happiness, because happiness, when it is based on a virtuous life, serves as a foundation for the evolution of the Soul itself.
- ¶ As stated by most religions, and as confirmed by all mystical traditions, Universal Creation was first conceived in Divine Mind, because it is only after having established a general plan that God made it manifest by using the creative power of the Word.
- ¶ In general, we can say that everything that has been created by humanity is simply the manifestation of what we think.
- ¶ When we visualize the fulfillment of a desire that is in complete harmony with the good, it receives the approval of the Cosmic and becomes a thought form, a thought that is about to manifest on the Earth plane.
- ¶ Time matters little in the materialization of a desire, because materialization always occurs at the most opportune moment of our lives. It occurs only when all conditions are present for us to benefit fully and for the materialization to be truly useful in our evolution.
- ¶ In the visualization of any desire whose materialization we wish, it is very important to concentrate upon the result we wish to achieve—and not upon the elements which must contribute to this materialization. It is the desired end that you must visualize and not the means used to achieve it.

## NOTES

## NOTES

## NOTES

*Consecrated to truth  
and dedicated to every Rosicrucian*



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