



# MASTER MONOGRAPH

ROSICRUCIAN ORDER  
AMORC

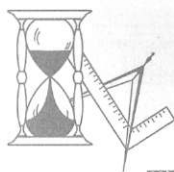


NEOPHYTE SECTION

**Atrium 1 Nos. 1 - 3**

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## First Atrium No. 1

### CONCURRENCE

#### This Week's Consideration of a Famous Opinion



It is indeed unfortunate that certain schools of philosophy endeavor to negate the importance of the material world and deny it any function in the cosmic plan. While we need not falsely glorify the material, we must admit that the material world has a purpose, for it would be irrational and impractical to ignore this fact of life. As Rosicrucians, we shall learn to comprehend the marvelous laws of nature as manifest in the natural world. We will come to better know the mortal body with which we are clothed. With an enhanced understanding of the physical world, we shall bring into closer harmony our two aspects—the physical and the spiritual—and life will become an ecstatic existence. The need for this interesting study of natural law and the purpose of material creation is beautifully touched upon in the words of William Ellery Channing, theologian and philosopher. As you progress in the studies, you may concur with his thoughts as expressed here.

*Matter was made for spirit, body for mind. The mind . . . is the end of this living organization of flesh and bones, of nerves and muscles; and the end of this vast system of sea and land, and air and skies. This unbounded creation of sun, and moon, and stars, and clouds, and seasons, was not ordained merely to feed and clothe the body, but first and supremely to awaken, nourish, and expand the soul, to be the school of the intellect, the nurse of thought and imagination, the field for the active powers, a revelation of the Creator, and a bond of social union. We are placed in the material creation, not to be its slaves, but to master it, and to make it a minister to our highest powers. It is interesting to observe how much the material world does for the mind. Most of the sciences, arts, professions, and occupations of life, grow out of our connection with matter. The natural philosopher, the physician, the lawyer, the artist, and the legislator, find the objects or occasions of their researches in matter. The poet borrows his beautiful imagery from matter. The sculptor and painter express their noble conceptions through matter. Material wants rouse the world to activity. The material organs of sense, especially the eye, wake up infinite thoughts in the mind. To maintain, then, that the mass of men are and must be so immersed in matter, that their souls cannot rise, is to contradict the great end of their connection with matter. I maintain that the philosophy which does not see, in the laws and phenomena of outward nature, the means of awakening mind, is lamentably short-sighted; and that a state of society which leaves the mass of men to be crushed and famished in soul by excessive toils on matter is at war with God's designs, and turns into means of bondage what was meant to free and expand the soul.*

—WILLIAM ELLERY CHANNING, 1780-1842



97th Day of the R.C.  
Sun on the Path

*Under the Auspices of the Rose-Croix  
Salutem Punctis Trianguli!*

Respected Member:

The personal initiation you have just performed in your Sanctum makes you a Neophyte of the Ancient and Mystical Order of the Rose-Cross. You have passed the Great Portal which gives you access to the antechamber of the symbolic Temple of our tradition. For centuries this antechamber was called the *Atrium* by Rosicrucians. It consists of three allegorical rooms. In the coming months, you will pass through each of these three rooms and receive knowledge of the mysteries connected with them. If you prove yourself worthy of that knowledge, you will then be allowed to cross a threshold which will give you access to the Temple Section of the Rose-Cross.

This admission is earned and is far from automatic. In fact, many are the Neophytes who leave our Order before having finished the study of the preparatory degrees. These students often think that it was their own free will which put an end to their affiliation. On an objective plane that is perfectly accurate, for each of us uses free will as we so desire. But on another plane, it was cosmically decreed that the path approached by these students did not correspond to their individual soul personalities—for reasons which cannot be the object of any general explanation.

From now on, it would be appropriate, as a Neophyte of our Order, that you begin your sanctum periods by performing the ritual I will now describe to you. You will find this to be quite simple. Its goal is to perpetuate an aspect of Rosicrucian tradition while expressing to the Cosmic the desire to benefit from its inspirations when studying the monographs.

Before entering your Sanctum to study your monographs, wash your hands as a token of physical purification. Then drink a glass of cold water to symbolize your desire to be as pure as possible on the inner plane.

Then enter your Sanctum, sit down, and meditate a few moments on the work you are about to undertake. If you wish, you may burn a small amount of incense.

After meditating briefly, stand up and make the Rosicrucian Sign while facing the East of your Sanctum. Use the procedure described in the booklet entitled *Rosicrucian Initiation—Neophyte Guide*.

Then light the two candles on the altar of your Sanctum, beginning with the one on the left. Then, with the other lights in the room turned low either read or sing softly the Rosicrucian Chant. Immediately afterwards say the following invocation either mentally or in a low voice:

"May the Divine Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Celestial Sanctum and attune in pureness and worthiness. So Mote It Be!"

After reciting this invocation, begin to study your monograph, and use your study notebook to write down all observations inspired by your period of study.

When you have finished your study, meditate a few moments in your Sanctum. Then stand up and extinguish the two candles, beginning with the one on the right. Afterwards make the Rosicrucian Sign while facing the East of your Sanctum and say mentally the following invocation:

"May the God of my Heart sanctify this attunement of self with the Celestial Sanctum. So Mote It Be!"

You may now leave your Sanctum and resume your normal activities.

If you should have the opportunity to seclude yourself in a tranquil setting when studying your monographs, you will find your sanctum periods to be that much more effective. With practice you will realize that this ritual makes it possible to create an inner attunement with the Cosmic. That is why, beyond its simplicity, it is effective to approach your Rosicrucian work under proper spiritual conditions. This effectiveness, of course, also depends on the sincerity with which you will approach your period of study.

With all my heart and with all my soul I wish that the study of the teachings of this First Atrium may fulfill your fondest mystical expectations and that you may see, beyond the Great Portal you have just passed, the radiant beauty of the Rose on the Cross.

With all best wishes for Peace Profound,

Sincerely and fraternally,

*Christian Bernard*  
Christian Bernard  
Imperator



Rosicrucian Order \_\_\_\_\_ AMORC \_\_\_\_\_ Neophyte Section  
ATRIUM 1 Number 1

Dear Fratres and Sorores,

On this happy occasion—the meeting of a new class—we want to extend our hand in welcome. You are now part of a class to whom a particular Class Master has been assigned. In the year ahead you will have many occasions to correspond with him or her. You may wish to ask questions, to discuss problems, and to clarify meanings.

Before we introduce the first principles of the Rosicrucian teachings, certain general facts must be made known to you. These facts will give you a greater understanding of your new affiliation, and we believe they will cause you to have pride in the decision you have made.

We wish our relations to be personal and to reflect a true fraternal spirit. We would like you to imagine, for the time being, that you are in a reception office here in Rosicrucian Park. Think of yourself as seated across the desk from your instructor discussing your new membership. In fact, you may sometime have the opportunity of visiting Rosicrucian officers, either at Rosicrucian Park or at any of our numerous worldwide Lodges, Chapters, and Pronaoi.

**REPORTS:** As you progress through your lessons, we encourage you to meditate on specific questions you may have, allowing the Inner Self to provide you with answers. If, after a period of time, you still need clarification about a specific point, you may wish to write to your Class Master. Your letter should be addressed to the Department of Instruction, Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, CA 95191, U.S.A. *Always include your full name and key number given on your dues receipt.*

At this point we would like to discuss a few other matters that pertain to your membership in AMORC.

1. Many members prefer to pay their dues annually, as this frees them from the concern and trouble of sending separate remittances. We do not require this, but it saves much time and involves less work for our Member Services Department. Also, the savings we experience are passed on to you in the way of special rates. (NOTE: When remitting to AMORC, *please* do not send *cash* through the mail.)



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2. To complete our records we would appreciate a recent snapshot or a small photograph of yourself with your name and key number written on the back of it. (Do not send slides, transparencies, or negatives.) This photograph will be kept absolutely confidential. Please direct the envelope containing your photograph to: Member Services, Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, CA 95191, U.S.A.

3. Be sure to notify both your post office and the Rosicrucian Order without delay when you contemplate a change of address. The monographs are one continuous chain; therefore, any gap or delay in your studies will prove a handicap in your progress.

We at Rosicrucian Park wish to assure you that it is our desire to assist you in every way to make your membership highly beneficial, systematic, regular, personal, and interesting; and that we are happy to number you among our thousands of friends and Neophytes.

With this, then, let us continue with our lesson.

Here you are then in your Sanctum, ready for a new period of study and meditation. As you read these few lines, know that other fratres and sorores are doing likewise for, in view of the number of Rosicrucians distributed all over the world, not a day goes by without several hundred of them devoting themselves to the study of their monographs. Whatever their country of residence, their race, or their religion, external conditions have no influence on their sincerity or on their interest in our tradition. All are motivated by the same desire—that of always understanding better the profound sense and the cosmic goal of human existence. Thus, always remember that you are never alone in the pursuit of your spiritual quest and that Rosicrucian mysticism constitutes a fraternal bond which, independent of time and space, unites all members of AMORC.

Before beginning the study of the first subject in this Atrium, we would like to mention an important matter. No doubt you have wondered whether you must always wait for your weekly study period to read your monographs. Although we have no desire to repress your enthusiasm, we would advise you to allow one week to elapse before studying the next lesson. We understand fully that you may feel an impatience to read your next monograph, but you must remember that these lessons convey something other



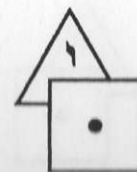


than mere intellectual knowledge. As we previously explained to you, they also serve as a basis for an entire spiritual alchemy which must take place gradually on all planes of your being. Indeed, you will gradually realize that a mental and psychic evolution is subtly being achieved within your being between each of your weekly sanctum periods. That is why we recommend that you study no more than one monograph per week unless, of course, you have been delayed in your work.

Following these few preliminary remarks, let us approach today's study. In the Postulant Section which you have just finished studying, we showed you that a human being is quite different from a mass of matter maintained in life by physico-chemical processes. We have further explained to you that each person possesses certain phases of consciousness which totally transcend his or her purely objective faculties. As you progress in the monographs, we will offer you a certain number of experiments which will prove that what we said on this subject is well founded.

Having stated this, we must not minimize the importance played by the material world in our existence, for it is the support from which the immaterial may evolve. Thus Rosicrucians have always paid much attention to the study of matter such as it manifests itself on the physical plane. It is indeed impossible to understand the laws which govern the metaphysical world without mastering the basic principles governing the physical world. That is why the greatest mystics of the past were eminent scholars, for they knew that the quest for the invisible begins with observation of the visible. We will therefore begin the study of this First Atrium with a general survey of laws inherent to matter.

**SPIRIT:** For centuries, Rosicrucians have affirmed that all forms of matter, living or nonliving, owe their existence to a universal energy which they designate as *Spirit*. Scientists are still poorly acquainted with the nature of this energy for, instead of gearing their research to what Spirit is in essence, they scatter their efforts by trying to analyze the various forces through which Spirit manifests on the earthly plane. Scientists distinguish four great forces active in nature: *cohesion*, *adhesion*, *attraction*, and *repulsion*. Yet, from a mystical standpoint, these four forces are only different manifestations of a single energy, which happens to be that of Spirit. In this





respect, their error arises because they too often mistake effects for causes. They do not understand that the apparent multiplicity of material things has its origin in an intangible, invisible, and infinite Cosmic Unity. In other words, they tend to attribute a causal nature to physical phenomena arising from a unique metaphysical energy.

For physicists, *cohesion* is the force mutually uniting particles of a same material substance. A simple example of cohesion is given to us by the billions of drops of water which, united, form a pond, a pool, a lake, and indeed an ocean. In our physical body, it is that force which makes it possible for all our cells to maintain themselves in groups to form our organs, our muscles, and generally speaking, all the tissues of our body.

*Adhesion*, on the other hand, corresponds to the force opposing the separation of two different bodies placed in contact by means of an intermediate substance. For example, when we glue two pieces of wood together, it is the adhesive power of the glue that keeps them assembled.

*Attraction* designates the force attracting material bodies to one another, the most obvious demonstration being given to us by the attraction produced between opposed polarities of two magnets.

As for *repulsion*, it is the force causing two material bodies to repel each other. Once again, the use of two magnets constitutes a good example of the power of repulsion which poles of the same nature can bring about in matter. We encourage you to further explore these subjects by consulting a dictionary or an encyclopedia to learn more about these four powerful forces.

Rosicrucians are of the opinion that these four seemingly distinct forces act within matter under the sole impulse of *Spirit*.

The word *Spirit* is not unknown to you, for it is often used by religions. However, its usage in Rosicrucian tradition is not connected in any way with religious doctrine. In other words, we do not give to this word the same meaning ascribed to it by priests or spiritualists. To be still more precise,



we do not use it to designate the Soul or the spiritual principle animating every human being. From a Rosicrucian standpoint, Spirit, we repeat, is the universal energy which gives to matter the tangible expression we know it to have.

Thus, from the smallest grain of sand to the most remote planet, all that constitutes the material universe is permeated with Spirit. The human body itself owes its existence to spirit energy, for the forces of cohesion and adhesion, of attraction and repulsion give the body its organic structure. As long as we are alive, there exists a perfect equilibrium between the forces of cohesion, adhesion, attraction, and repulsion at work in our body. But at the time of death, the forces of repulsion increase in intensity and finally cause the decomposition of material substances composing the body. That is why it slowly loses the organized form it once had.

**SOUL:** We have just stated that Rosicrucians make a marked distinction between *Soul* and *Spirit*. In future degrees, we will pore over a complete study of the spiritual dimension of humanity, but at this point we can say that the Soul is a cosmic energy independent of the material world which possesses functions and attributes not found in nonliving matter. However, Soul is closely bound to another energy, the *Vital Life Force*, which serves as its support, so to speak, as long as it is incarnate in the body. Since Spirit is the basis of the material world which, by definition, is limited and transient, we assign to it a polarity of negative predominance. By contrast, we attribute to the Vital Life Force a predominantly positive polarity for it is of a spiritual nature—in other words, unlimited and eternal.

However, we must not consider that one of these two polarities is bad and the other one good, or that one is more important than the other. They merely designate two different poles in material expression. In other words, they describe two different but complementary energies which, once united, express the duality we find many times over in all living beings. In human beings, the fusion of these two energies at the time of birth makes possible the incarnation of the Soul in the body. We will soon see why and how it is so.

**THE COMPOSITION OF MATTER:** Since Spirit is the fundamental energy that acts as the basis of all forms of matter, all that exists on this mundane plane—be it sand, stone, wood, glass, or any other material substance—owes its existence to a single universal essence. Accordingly the difference we perceive between things lies only in their expression—that is to say, in their exterior aspects—for the elements composing them are permeated by the same energy. What makes one object differ from another,



therefore, is the way in which those elements are combined, and these varying combinations are responsible for the multitude of manifestations we can see, hear, touch, smell, and taste through our sensory faculties.

Please understand that the elements of matter to which we just alluded have nothing to do with the traditional meaning attributed to the word *element*. In other words, we are not referring here to fire, air, water, and earth, for those four principles are themselves only major effects of Spirit. When we use the word *element* in connection with the composition of matter, it is used to define the subatomic particles composing all material substances. We shall see precisely what those particles consist of in the First Temple Degree.

Since spirit energy is universal, it therefore follows that it is continuously permeating space. Moreover, it cannot be destroyed, for any energy, whatever its type, is indestructible. It means that energy is always ready, under one form or another, to discharge its function in the service of matter. In other words, spirit energy is present everywhere and, as soon as cosmic conditions are united, it condenses to give birth to a material substance—be it a simple stone or a human body. Of course, it is always possible to act on the exterior form this energy can take in matter. It is possible, for example, to break a vase by throwing it on the ground. However, even in that case, the Spirit which composed the vase is not destroyed. By breaking the vase, we simply modify the combination of material elements which, under the action of forces of attraction and repulsion, of cohesion and adhesion, were giving it its exterior aspect.

The same principle applies to all material substances which constitute our body and our earthly surroundings for, if we cannot deny that they can disappear or be destroyed in appearance, it is impossible to destroy the essence that was permeating them. From a philosophical standpoint, it implies that the elements composing matter are immortal, for all are particles of Spirit. When the substance they formed disappears, they gradually give birth to new material forms.



We shall return to the study of Spirit in our next monograph. For now, we believe that tonight's discussion will require considerable reflection on your part. Before closing this Sanctum period by following the instructions which were given you, we recommend that you read again the explanations

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just given to you regarding the energy which acts as the basis of matter, for this principle is of extreme importance.

With all best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER

**NOTE:** *The new symbol that appears in the lower corners of each page of this monograph traditionally denotes the First Atrium of AMORC's Neophyte Section. This symbol is actually composed of three symbols—a triangle, square, and dot. These ancient geometric figures were used for centuries by mystics, philosophers, and sages to symbolize certain natural and universal laws—laws you will soon be studying in our teachings. The triangle, as you will soon learn, designates perfection; the square symbolizes stability; and the dot represents the beginning or birth. The small sign found at the apex of the triangle is the letter Yod, the tenth character of the Hebrew alphabet. For the Hebrews, it also symbolized the number 10.*



## Practical Application

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

We have said in this monograph that Rosicrucians make a fundamental distinction between Spirit and Soul. To help you better understand this difference we will compare a human being to an electric clock. A clock is the work of a builder—in other words, of a human intelligence. An individual, on the other hand, owes his or her existence to the Creator, whom we may consider as the Cosmic Intelligence which conceived all that exists in the entirety of the universe.

Any electric clock owes its form and exterior appearance to the particles of matter composing it. No matter how solid and beautiful the clock may be, it cannot fulfill its function—that is, give the time, unless it receives electricity. This means that if, for some reason, electrical current no longer reaches the clock, it stops working and becomes an object without any particular function. The same principle may be applied to humans. Our physical body is a combination of material elements which, under the action of Spirit, form a cohesive and perfectly organized whole. However, it is the Soul that supplies the vital energy necessary to the body's functioning. When Soul leaves us at the time of death, the vital energy of Spirit also departs, and so our physical body becomes a mass of inert matter, devoid of any vitality. We then stop being a living, conscious individual.

The example we have just considered will help you to understand that the words *Spirit* and *Soul*, such as we use them in AMORC's teachings, are not synonymous. The former designates the energy which is the basis of the material world, whereas the latter applies to spiritual energy which animates each human being. These two words are therefore connected with two different yet complementary energies. Of course, we will have the opportunity to discuss this important matter further in future lessons.

## Summary of This Monograph

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ For centuries, the Rosicrucians have affirmed that all forms of matter, living or non-living, owe their existence to a universal energy which they designate as *Spirit*.
- ¶ Scientists distinguish four great forces active in matter: *cohesion*, *adhesion*, *attraction*, and *repulsion*. From a mystical standpoint, these four forces are only different manifestations of a single energy, which happens to be that of Spirit.
- ¶ The word *Spirit*, as it is used in Rosicrucian tradition, is not connected in any way with religious doctrine. More precisely, we do not use it to designate the Soul or the spiritual principle animating every human being.
- ¶ Rosicrucians make a marked distinction between *Soul* and *Spirit*. The Soul is indeed a cosmic energy independent of the material world, whereas Spirit is the energy permeating all material things and which gives to matter the tangible expression we know it to have.
- ¶ The difference we perceive between things lies solely in their expression—that is to say, in their exterior aspect—for the elements composing them are permeated by the same energy.
- ¶ Spirit energy cannot be destroyed, for any energy—whatever its type—is indestructible. This means that energy is always ready, in one form or another, to discharge its function in the service of matter.

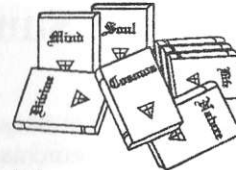




## First Atrium No. 2

# CONCURRENCE

This Week's Consideration of a Famous Opinion



In concurrence with this monograph, we propose that you meditate on the following excerpts from a work written by Emmy Guittes. Without going so far as to say this author gives the word *Spirit* the same meaning we attribute to this word in Rosicrucian teachings, you will see that numerous parallels can be made between what this author says on the subject of "units of spirit" and what we explain in this monograph on the subject of Spirit.

*For the Buddha, the formation of inanimate substances, their motion and the mysterious passage of matter to the first manifestations of life are brought about by the attraction energy of innumerable invisible entities which he names "units of spirit." They are potentials of energy in motion. Their ability to condense particles—which eventually form substances—then to group the infinitely small parts of the first unicellular being originates in their rotation speed which is far superior to that of units of matter. They are that which, by their force of attraction, unconsciously build the first organisms which are going to reproduce by developing, according to the current of evolution all the way to Man. The spirit of the latter is a moving phenomenon, a combination of 52 different energies. . . . Those units of spirit obviously have at first only a rudimentary consciousness, the kind a unicellular being can have. But while organisms live, reproduce, and die, it is the same units of spirit—for they do not die, being energy and not matter—that, after each death of their body build another, more perfected body; they develop their consciousness, their faculties of perception through their numerous lives; as they evolve their energy grows, and it groups an increasing of molecules to form the diverse parts of their physical structure which perfects itself in proportion to their strength . . . . The units of spirit being energy are invisible; they are everywhere, and in everything. They collaborate in birth, and in the development of all phenomena, of all manifestations of life. So that one can say: where there is life, there is spirit . . . .*

*Each unit of spirit, for the establishment of its physical structure, attracts elements of matter—in variable quantity, and according to its*

*individual strength—which causes concentrations of particles and of lives. The neighboring units of matter move to establish themselves in homogeneous manner in the vacuums. Then the established units go and move farther to leave the space to existing condensations. And so forth. . . . Each unit of spirit finds the energy necessary to produce its masses of matter animated by itself and which owes life to it. It is the energy of the unit of spirit which conditions the form which will contain it: each one groups as many of units of matter as it has the strength to carry away. The spirit, which is an energy in motion, is intimately bound to the matter which would not exist without it. Each unit of spirit imposes to the latter a form according to the strength it holds and according to laws of the evolution current which conditions and limits the number of species and the aspect of possible physical bodies . . . . Units of spirit govern and control the physical system of the universe. To that end they utilize the motion element. It is that which, stimulated by units of spirit, increases or diminishes the energetic forces of the four principal elements, by increasing or decreasing their concentration.*

**—EMMY GUITTES**

*The Passage of Matter to Life*

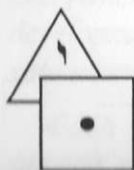
Dear Fratres and Sorores,

In the preceding monograph we began the study of an important subject and we suggested that you look up the words *cohesion*, *adhesion*, *attraction*, and *repulsion* in a dictionary or encyclopedia. It is important that you do this because a thorough appreciation of the meaning of these words will add much to your understanding of the subject we are exploring in this monograph. In the light of what you learned at the time of your last Sanctum period, you now understand that these words refer to the four forces manifested by spirit energy in matter. Thus, when you read about these forces in various magazine articles, you will be able to read between the lines and, knowing the mystical interpretation of the principles involved, you will discover truths unseen by others.

**THE VIBRATIONS OF SPIRIT:** Having seen that Spirit is the energy which is the basis of the material world, we must today concern ourselves with the nature of that energy. In other words, we must now consider the way in which it acts in our environment and the form by which it presents itself to us. From remote antiquity, Rosicrucians have maintained that Spirit propagates itself throughout the entire universe in the form of *vibrations*, whose movement is similar to those of ripples resulting from a stone being thrown into water.

In the case of water, the rhythm and height of the ripples vary according to the stone's weight and size, as well as the force with which it is thrown. If the stone is heavy and sizeable, and if its impact upon the water is violent, the ripples will be in the form of concentric circles which are relatively high (of great amplitude) and close to one another (of high vibratory frequency). If the stone is small and light, and if it is thrown gently into the water, the ripples will be small (of low amplitude) and far apart from one another (less frequent).

In the same way, Spirit vibrations propagate themselves more or less rapidly in space and with more or less force. The question of knowing whether those vibrations move on through air does not interest us for the time being. What we need to fully understand is that vibratory waves, of varying amplitudes and frequencies, continuously permeate the universe and keep it in motion.



From a scientific viewpoint, the *vibratory frequency* of a wave is determined by its number of vibrations per second. Thus, we know that some waves propagate themselves in space at a speed of a few vibrations per second, whereas others move at the rate of several thousand vibrations per second. Furthermore, every material thing is expressed by the vibratory rhythms of its individual elements that are set into motion by Spirit. From this standpoint, the difference between two forms of matter is only a question of vibratory frequency. In other words, the characteristics of an object depend solely on the number of vibrations which propagate themselves through it in one second. Thus, if it were possible to act on the vibrations of everything surrounding us and to make them vibrate at the same frequency, we could no longer differentiate between sand, stone, wood, glass, water, air, or anything else for that matter.

For instance, when you look at a tree stump, it seems to you totally different from a rock. This is only because the vibrations composing those two things do not have the same frequency, although the energy permeating them is exactly the same in essence. Indeed, it is all a question of Spirit. If you could act on their respective vibratory frequencies, you could transform a tree stump into a rock, or vice versa. Such a possibility may seem unbelievable to you but, in the Cosmic, it rests on fundamental truth. In fact, we are convinced that scientists will someday prove what mystics have affirmed on this subject all along.

As a Rosicrucian you must have a good understanding of this principle for it constitutes one of the keys to the composition of matter. We know from experience that some members readily understand this question, whereas others take much more time to grasp its meaning and scope. That is why we will progress slowly in this area and return regularly to this subject in our teachings.

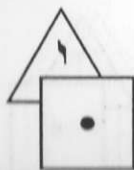
We have just explained that vibrations do not move at the same speed, whether in space or in matter. This principle is especially clear when you compare the vibrations of *light* to those of *sound*. To understand this, you need only consider what happens when you watch a carpenter hit a nail with a hammer. If you are a hundred meters away from the carpenter, you hear the blow sometime after having seen the hammer touch the nail. If you are near the carpenter, you will perceive the sound at the same time. Indeed, the



farther away the carpenter is from you, the more time elapses between the sight of the blow and the resulting sound. This occurs because light vibrations propagate themselves more rapidly than those of sound. To be more precise, sound vibrations move in space at a rate of 331.5 meters (1100 feet) per second, whereas light vibrations move at a speed of 300,000 kilometers (186,300 miles) per second. Consequently, the greater the distance covered, the more quickly light vibrations travel than those of sound.

Thus, returning to our example, the fact that we are a hundred meters from the carpenter is enough to create a discrepancy between the perception of the hammer blow and that of the resulting sound. Moreover, the fact that we are close does not allow the light vibrations to reach our sight before the sound vibrations reach our ears. That is why we perceive the act and the sound simultaneously.

Since we have just alluded to sound vibrations, let us now consider the special example of music. Like everything we interpret in terms of noise or of sound, music is nothing more than a body of vibrations. Yet, no one can deny the great influence it exerts on our physical body as well as on our mental apparatus. Music profoundly affects us because our being is especially sensitive to the vibratory effects it produces on our psychic consciousness. Furthermore, the impact music can have on us is not limited to the objective perception of certain sound vibrations. It also exerts an influence on our soul, which explains why we feel particularly content when we listen to an inspiring musical work. This is very important for it shows that beyond the purely mental interpretation of a vibratory phenomenon, there exists a form of consciousness within us which is capable of perceiving what none of our physical senses can apprehend. It also allows us to suppose that we can be sensitive to vibrations still more subtle than those corresponding to music. In fact, it will be shown to you later that we can actually attune ourselves with vibratory frequencies extending far beyond the manifestations of the material world.



**THE VIBRATIONS OF MATTER:** Since all material substances are permeated with spirit energy and since that energy is of a vibratory nature, it follows that all forms of matter vibrate. To be more precise, we must say that they vibrate both *inwardly* and *outwardly*. The role of the inward

vibrations is to maintain a constant equilibrium between the forces of adhesion and cohesion, of attraction and repulsion, which combine to give to objects the material structure we know them to have. Without those vibrations and without that equilibrium, material things could not have the tangible aspect they normally offer to our objective senses. As for the outward vibrations emanating from all objects, they are responsible for our perception of the material world. They reach our sensory organs, enabling us to see, hear, touch, taste, and smell those material forms surrounding us.

To better understand this concept, let us take the example of a rose. According to what we have just explained, a rose is composed of various vibrations which have their source in spirit energy. Some of these vibrations maintain their inward form and structure, thus allowing the flower to form an organized whole. Others reach our eyes and enable us to discern its shape and its color. Still others reach all the way to our nose and produce a reaction which we can express in terms of a perfume. When we touch the rose, the vibrations emanating from its substance give us the sensation of a velvety texture. Thus, everything we know about a rose and, in general, about all material things, comes from the vibrations emanating from them.

It may seem difficult to imagine that all objects surrounding you vibrate inwardly and outwardly. Yet, it is indeed so. Of course, it is impossible to see the inward and outward vibrations. Yet that does not mean that such vibrations are nonexistent. By way of analogy, you cannot observe the heat emanating from a lit candle. But if you bring your hand close to its flame, you can readily feel that heat. Likewise, you cannot see the vibrations produced by the notes played on a musical instrument, but we know perfectly well that they affect us. If such were not the case, we could not hear those notes. Thus, you must understand that all our perceptions of the material world, whether they be in the form of light, color, sound, odor, taste, shape, heat, cold, hardness, softness, humidity, dryness, etc., are due to the vibrations constantly emitted by all things of this world—each of them having its origin in spirit energy.

Scientists know the vibratory frequency of known minerals, of chemical compounds they have succeeded in isolating, as well as sound, electromagnetic, and light waves. However, their knowledge in this area is limited mostly to material





**Rosicrucian Order\_\_\_\_\_AMORC\_\_\_\_\_Neophyte Section**  
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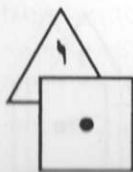
manifestations—that is to say, to phenomena which are observable and measurable by means of scientific instruments. We shall teach you in future degrees that the spiritual world is also governed by the law of vibrations and that it is possible to define the vibratory scale corresponding to it. At the same time we will give you vibratory frequencies corresponding to the attributes of Soul itself.

In the next monograph we will return to the study of Spirit and we shall see how its vibrations reach our objective senses before being interpreted by our consciousness. Thus you will come to understand that matter exists for us only because of the interpretation which we give to its vibratory nature. Meanwhile, take time to meditate on the principles we have just brought to your attention. In time you will come to the conclusion that humanity is nothing more than a body of vibrations immersed in a vibratory ocean having its origin in the Cosmic.

With all 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*

In connection with the study of Spirit and the manner in which this energy manifests in matter, we think that you will find the following text to be of interest. It is an excerpt from a lecture presented by the Rosicrucian Michael Faraday (1791-1867) on the theme of attraction and repulsion. In fact, he contributed considerably to explaining the laws and principles which create those two opposing forces, and Faraday's explanation of these principles has the advantage of being easily understood. As a practical application of this monograph, we propose that you reflect on the results of his experiments.

*And here is a bar of iron; why, it is only because the different parts of this iron are so wrought as to keep close together by the attraction between the particles that it is held together in one mass. It is kept together, in fact, merely by the attraction of one particle to another, and that is the point I want now to illustrate. If I take a piece of flint, and strike it with a hammer, and break it thus [breaking off a piece of the flint] I have done nothing more than separate the particles which compose these two pieces so far apart that their attraction is too weak to cause them to hold together, and it is only for that reason that there are now two pieces in the place of one. I will show you an experiment to prove that this attraction does still exist in those particles; for here is a piece of glass (for what was true of the flint and the bar of iron is true of the piece of glass, and is true of every other solid—they are all held together in the lump by the attraction between their parts), and I can show you the attraction between its separate particles; for if I take these portions of glass which I have reduced to very fine powder, you see that I can actually build them up into a solid wall by pressure between two flat surfaces. The power which I thus have of building up this wall is due to the attraction of the particles forming, as it were, the cement which holds them together; and so in this case, where I have taken no very great pains to bring the particles together, you see perhaps a couple of ounces of finely pounded glass standing as an upright wall; is not this attraction most wonderful? That bar of iron one inch square has such power of attraction in its particles—giving to it such strength—that it will hold up twenty tons' weight before the little set of particles in the small space equal to one division across which it can be pulled apart will separate.*

## Summary of This Monograph

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ Spirit is the energy which propagates itself throughout the entire universe in the form of *vibrations*, and these vibrations vibrate at differing rates of speed and power.
- ¶ From a scientific point of view, the *vibratory frequency* of a wave is determined by its number of vibrations per second.
- ¶ Every material thing is expressed by the vibratory rhythms of its individual elements that are set into motion by Spirit. From this standpoint, the difference between two forms of matter is only a question of vibratory frequency.
- ¶ Were it possible to act on the vibrations of everything surrounding us and cause them to vibrate at the same frequency, we would no longer differentiate between sand, stone, wood, glass, water, air, etc.
- ¶ Sound vibrations move in space at a rate of 331.5 meters (1100 feet) per second whereas light vibrations do so at a speed of 300,000 kilometers (186,300 miles) per second.
- ¶ Human consciousness can attune with vibratory frequencies extending far beyond the manifestations of the material world.
- ¶ All forms of matter vibrate, both inwardly and outwardly. The role of inward vibrations is to maintain a constant equilibrium between the forces of adhesion and cohesion, of attraction and repulsion, which combine to give to objects the material structure we know them to have. As for the outward vibrations emanating from all objects, they are responsible for our perception of the material world. They reach our sensory organs, thus enabling us to see, hear, touch, taste, and smell those material forms surrounding us.
- ¶ Scientists know the vibratory frequency of known minerals, of chemical compounds they have succeeded in isolating, as well as sound, electromagnetic, and light waves. However, their knowledge in this area is limited mostly to material manifestations. Nevertheless, the spiritual world is also ruled by the law of vibrations.
- ¶ Humanity is nothing more than a body of vibrations immersed in a vibratory ocean having its origin in the Cosmic.

## NOTES



## First Atrium No. 3

# CONCURRENCE

This Week's Consideration of a Famous Opinion



Human beings have too great a tendency to trust their sensory perceptions and often make the mistake of believing that these perceptions are the exact reflection of material reality. In fact, as we will explain to you in this monograph, we do not perceive what things are in themselves, but only the mental image they produce in our consciousness. David Hume, a prominent philosopher and scientist of the 18th century, wrote at length on this subject, and accordingly we offer here a passage from his work. When you have finished studying this monograph, you will no doubt share his point of view.

*It seems evident, that men are carried, by a natural instinct or prepossession, to repose faith in their senses; and that, without any reasoning, or even almost before the use of reason, we always suppose an external universe, which depends not on our perception, but would exist, though we and every sensible creature were absent or annihilated. Even the animal creation are governed by a like opinion, and preserve this belief of external objects, in all their thoughts, designs, and actions.*

*It seems also evident, that, when men follow this blind and powerful instinct of nature, they always suppose the very images, presented by the senses, to be the external objects, and never entertain any suspicion, that the one are nothing but representations of the other. This very table, which we see white, and which we feel hard, is believed to exist, independent of our perception, and to be something external to our mind, which perceives it. Our presence bestows not being on it; our absence does not annihilate it. It preserves its existence uniform and entire, independent of the situation of intelligent beings, who perceive or contemplate it.*

—DAVID HUME, 1711-1776

*An Inquiry Concerning Human Understanding*

Dear Fratres and Sorores,

Let us continue our study of spirit vibrations today by discussing more precisely how we interpret them. In the previous lesson we stated that these vibrations are responsible for all the sensations we receive from the material world. However, we must go further and consider the processes they undergo to be translated in our objective consciousness in terms of colors, sounds, odors, etc. We shall therefore examine sight more closely, for what we say regarding our sense of sight can be likewise applied to our senses of hearing, touch, taste, and smell.

**THE PERCEPTION OF VIBRATIONS:** While seated in a movie theater you may have wondered about the nature of what comes out of the projector and creates images on the screen. To this question, physicists reply that it is simply a light beam. They are perfectly right, but we must state more precisely that this beam is constituted of vibrations which, when focused by a mechanical device, reproduce the filmed images on a screen. In the same way, we see objects because they project toward us the light vibrations they receive from the sun or from any other source of natural or artificial light. These light vibrations traverse the cornea, and, by the action of the crystalline lens, converge on the retina where they form an inverted image of those objects.

We can say therefore that the retina of the eye is like the screen of a movie theater, with the exception that it has a curved and not a flat surface. Moreover, the retina's surface is not a smooth membrane but a rough one, composed of thousands of cones and small rods oriented towards the crystalline lens. Once the retinal image is formed, it is transmitted immediately via the optic nerve all the way to that portion of the brain which specializes in the interpretation of visual impressions. Within a fraction of one second, this image is inverted and then analyzed by our subjective faculties, thus becoming for us a conscious reality.

Before proceeding, we must mention that human sight has some extraordinary characteristics when compared to the vision of numerous other animals, insects, and other species of life, for the two images formed on the retina of our eyes are not interpreted independently or separately by the brain. In humans, before being submitted to analysis the images are merged into a single mental image by a complex physiological





process, and this single mental image is then interpreted by our brain. This fusion is important, for it enables us to perceive the three dimensions of space with great precision resulting in clear and sharp vision. Many animals do not have this faculty, for their brain interprets two retinal images—one for each eye. In most cases each of these two images is flat, and thus we can surmise that most animals cannot perceive perspective or correctly estimate distances separating things. To compensate for this lack they often call upon a sense other than sight to direct themselves or to become acquainted with their natural habitat. Furthermore, certain experiments performed with insects indicate that the lower animals have a relatively imperfect vision of their surroundings.

The explanations we have just given you are naturally simplified, as we have deliberately avoided the complex terms used in physiology so as to give you a clear idea of principles involved. However, if you have the opportunity, you will wish to deepen the study of the optical functioning of the eye, for such a study will be a real source of enrichment. In addition, you will find that scientists generally remain silent on the philosophical dimension—the dimension which interests Rosicrucians above all—that the mystic ascribes to the phenomenon of sight. That is why we shall now place in evidence laws and principles which deserve your entire attention. Thus you will find that the processes of sight and, generally, the whole of our objective perception, are far from being limited to the sensory mechanisms which are the object of scientific research.

You will now understand that sight is a process having as its goal the transformation of a retinal image into a cerebral image—that is to say, into a mental concept. We have seen previously that the retinal image is a combination of vibrations. Consequently, the mental image is itself vibratory in nature. That means, therefore, that the interpretation of material things we see is not based upon those things themselves, but on the vibrations emanating from them. Accordingly, it is impossible to know the exact character of our surroundings, for we interpret what our surrounding

environment seems to be rather than what it truly is. Thus, when you are looking at some object, the idea you have of it is based on what your brain's interpretation or realization of it is. This does not prove, however, that this object is actually what you perceive it to be. You can, of course, call upon your



sense of touch to confirm your visual impression, but how can you be sure that you are not deceived by your tactile perception? On the other hand, if something interferes with the vibrations emanating from that object, the mental image you have of it undergoes modification whereas, in itself, the object remains what it was.

For example, if you put on eyeglasses with blue-tinted lenses, the object may seem bluish to you, even if it is not so colored. We can explain this phenomenon by stating that the vibrations reaching your eyes were altered so that they are translated as a retinal image to which your brain attributes a blue dominance. This simple example indicates that when an object's vibrations are affected before reaching our eyes, the mental image we have of it is itself modified, but the object—in actuality—is not. This proves that what we see depends on *our perception* of spirit vibrations and not on what that energy is independent of us.

The same principle applies to what we hear, smell, taste, and touch, for sounds, odors, flavors, and forms likewise correspond to vibrations which, after having reached our ears, nose, tongue, and skin, are transmitted to certain precise areas of the brain which, depending on the situation, are specialized in the interpretation of sound, smell, taste, or touch sensations. If for any reason, some interference occurs between the vibratory source of these impressions and the cerebral area assigned to their interpretation, the realization we then have of these vibrations is inaccurate. For example, if we plug our ears, even slightly, the sounds reaching us will change in character. Yet, the sounds themselves did not change. In another example, when we wear gloves our sense of touch is considerably altered. However, once again, the interpretation provided by our objective consciousness changes rather than the things that we touch. Thus, our realization of what we see, hear, smell, taste, and touch is based on a body of vibratory stimuli emanating from a source whose precise nature we cannot know. The totality of our sensory perceptions thus rests solely on our interpretation or realization of those effects produced by the vibrations of Spirit on our five objective senses and on our brain.

**INTERPETATION OF VIBRATIONS:** In line with what we just said, we must also admit that our interpretation of those material things we perceive also depends on our culture, education, and beliefs—in short, on our life experience.



Thus, when you see a chair, there is no doubt in your mind that it is a chair and that it is used for sitting. However, from a philosophical and psychological point of view, the matter is not so simple. Had you been taught from earliest infancy that the object on which you sit is not a chair but a table, you would sit down on a chair thinking that it is a table. However, the fact that you would use the term *table* for what is a chair would not change the chair into a table or vice versa. As another example, if you had been told as a child that cats bark and dogs meow, you would probably say that a dog meows even though your misnomer would not at all change the sounds produced by those animals. In other words, the dog would continue to bark, and the cat, meow. This means that the way in which we interpret those things we perceive has no effect upon their actuality, for the understanding or realization we have of them does not at all change what they are on the vibratory plane.

The remark we just made is quite significant, for it indicates that things, and life in general, are not necessarily what we suppose them to be. In this regard, you have observed how the faith of young children is admirable in that they often think that their parents know everything, even to the point of believing that they can make the child's fondest dreams come true. The trust a child has in his or her parents conditions the child's understanding of things for many years, but in no way does it affect the actual qualities and abilities of the child's parents. Thus, children can believe that parents have the power to give them anything they desire, but that does not mean that parents can do so in actuality. Likewise, a child may think that all people are good, like his or her parents, and that evil does not exist in the world. Such a conception of life can have a positive effect on a child as it tends to make the child more optimistic and idealistic, but, unfortunately, it does not necessarily change the world's true conditions. As children grow, they become aware of their illusions and gradually replace them with new beliefs. Thus begins for the child a gradual evolution which will continue throughout life and which will show the growing child and young adult that what he or she imagines or realizes about the world does not always correspond to the actualities of fact.



From the beginning of this monograph we stressed that the understanding we have of our material environment is bound to the interpretation given to us by our objective

consciousness. Also, we have explained that this interpretation does not affect the real nature of things we perceive. To show that such is the case, let us consider the way in which a blind person apprehends his or her surrounding environment. When a blind person looks in the direction of a tree, for example, the tree is not seen by the blind person. Yet, he or she would be wrong to think that this tree does not exist, for other persons can see it. Such a fact simply proves that a blind individual is unable to interpret the vibrations emanating from this tree for either of two reasons—because of physiological deficiencies, no image is formed on the retina of the blind person's eyes; or the retinal image is indeed formed, but cannot be transformed into a mental image. Such occurs when the optic nerve has been affected or when the cerebral area controlling the interpretation of visual impressions has been damaged.

What we have just explained about a blind person is likewise valid for a deaf person. In this case, for various reasons, a person is unable to perceive or interpret the sound vibrations reaching his or her ears, but that does not mean that those vibrations do not exist. Daily life proves indeed that we are constantly subjected to various sounds and noises. These two examples show that it is possible, because of some functional anomaly, not to see things or hear sounds which actually exist. In future degrees we shall have the opportunity to discuss this point in detail, but at present it is important for you to reflect on the mystical aspects regarding this concept.

Thus, we must understand that things of the material world exist for us only because of our ability to perceive and interpret the vibrations emanating continuously from them and which have their source in spirit energy. If, for any reason, this ability eludes us, we are unable to have a precise idea of our physical surroundings. That explains why, when we are sound asleep, we lose consciousness of our surroundings. As our five objective senses are then inactive, they no longer transmit any vibratory stimuli to our brain—resulting in a nearly total absence of sensory impressions. Yet this unawareness of our immediate environment through sleep does not mean that the environment no longer exists. It simply means that we no longer perceive it objectively and, therefore, we no longer interpret its vibratory reality.

As an example, whether you are awake or plunged into a deep sleep, your room remains the same. In other words,



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whether you are wide awake or not, the vibrations emitted by the furnishings in the room do not change. This point is important, for it shows that our interpretation of material things depends on the manner by which we perceive them, but conversely, that the manner by which we perceive them does not affect what they are independent of us. Viewed from this angle, our material world is both a reality and an illusion for, although it presents itself in a concrete and tangible way to our objective consciousness, we cannot know, by means of our sensory faculties, what it truly is in essence. We emphasize the statement "by means of our sensory faculties," only because we will show you later that it is possible to perceive spirit energy, and even to act upon it, by means of psychic faculties which, because of their nature, are often called *extrasensory*.

In the next monograph we will finish our discussion of Spirit, and we will take the opportunity to establish laws regarding this subject which you will need to remember. As we suggested in our previous instructions, take time to write in your study notebook those questions raised when reading each monograph. Do not hesitate to jot down thoughts that inspire you or impressions which come to you while reading the monographs. By so doing, you will better assimilate the laws and principles involved and, later, as you read your notes again, you will be able to measure the distance covered in your understanding of our teachings.

With all 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*

There are a number of simple experiments you can perform at home to demonstrate to yourself the existence of spirit vibrations. As we explained to you, those vibrations propagate themselves not only in space—that is to say, in the apparent vacuum separating objects—but also inside objects themselves. As a demonstration, take a ruler made of wood, steel, or plastic, and place the end of this ruler next to either of your ears. Then scratch the other end of the ruler. You will perceive a sound, which proves that scratching the ruler sets up vibrations which course through the ruler. This simple experiment can also be performed outdoors using a tree or a post made of wood, iron, or concrete. Again, place one ear against the tree or post and strike the other side with your hand. You will once again hear a sound.

Solid substances are not the only things that propagate sound vibrations. The next time you take a bath, plunge your head under water and strike the edge of the bathtub with your hand. You will hear a perfectly audible sound which, in many cases, will even seem to be amplified. This simple experiment can be performed with the same success in a swimming pool. In that case, you need only dive all the way to the bottom of the water and hit the ground with your fist, to stir pebbles or even simply to listen. You will then perceive a multitude of sound sensations.

For another experiment confirming that vibrations propagate themselves in space, we suggest that you obtain two metal rods, approximately two millimeters (one-eighth inch) in diameter and thirty centimeters (one foot) in length. Hang them from a thread and place them about twenty centimeters (eight inches) apart. Then strike one of them forcibly with a hammer or some other metal object. At the moment when the resulting sound reaches its crescendo, gently place your hand on the other rod. You will feel that it vibrates and, consequently, that it is affected by the vibrations emitted by the rod you have struck.

In coming days, perform these experiments—and you may even come up with other examples—to prove to yourself that everything you perceive is only the result of surrounding vibrations. In fact, if you were unable to perceive and interpret these vibrations—physically or psychically—you could have no knowledge of your surroundings.



## Summary of This Monograph

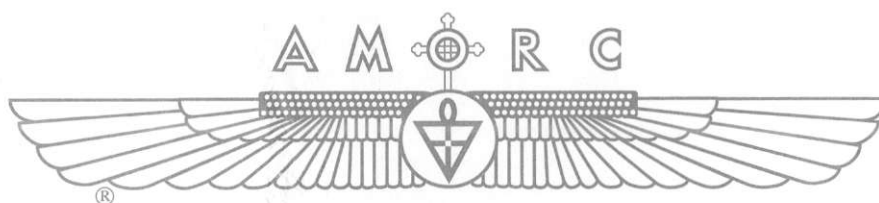
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- ¶ We see objects because they project toward us the light vibrations they receive from the sun or from any other source of natural or artificial light.
- ¶ Human sight has some extraordinary characteristics when compared to the vision of numerous other animals, insects, and other species of life, for the two images formed on the retina of our eyes are not interpreted independently or separately by the brain. In humans, before being submitted to analysis the two images are merged into a single mental image by a complex physiological process, and this single mental image is then interpreted by our brain.
- ¶ The interpretation of material things is not based upon those things themselves, but on the vibrations emanating from them. Accordingly, it is impossible to know the exact character of our surroundings, for we interpret what our surrounding environment seems to be rather than what it actually is.
- ¶ Our realization of what we see, hear, smell, taste, and touch is based on a body of vibratory stimuli emanating from a source whose precise nature we cannot know. The totality of our sensory perceptions thus rests solely on our interpretation or realization of those effects produced by the vibrations of Spirit on our five objective senses and on our brain.
- ¶ Our interpretation of those material things we perceive also depends on our culture, education, and beliefs—in short, on our life experience.
- ¶ Things of the material world exist for us only because of our ability to perceive and interpret the vibrations emanating continuously from them and which have their source in spirit energy.

## NOTES



*Consecrated to truth  
and dedicated to every Rosicrucian*



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