

MASTER MONOGRAPH

ROSICRUCIAN ORDER
AMORC

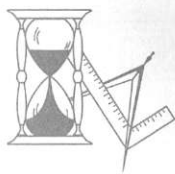


NEOPHYTE SECTION

Atrium 1 Nos. 8 - 11

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First Atrium No. 8



CONCURRENCE

This Week's Consideration of a Famous Opinion

A mystical saying states that "Man's existence is the reflection of what he thinks." We will prove that this saying is well founded as we can use the creative power of thought to act upon events and make them better suited to our needs. In this respect, imagination constitutes a far more powerful faculty than is usually believed. The following excerpt from the works of Paracelsus, the famous 16th-century Rosicrucian alchemist, further explains these concepts. 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; but which, nevertheless, may set a house on fire; but the imagination is like a sun in man acting in that place to which its light is directed.

Man is that what he thinks. If he thinks fire, he is fire; if he thinks war, then he will cause war; it all depends merely on that the whole of his imagination becomes an entire sun; i.e., that he wholly imagines that which he wills.

Man is a twofold being, having a divine and an animal nature. If he feels, and thinks, and acts as divine beings should act, he is a true man; if he feels and acts like an animal, he is then an animal, and the equal of those animals whose mental characteristics are manifested in him. An exalted imagination caused by a desire for the good raises him up; a low imagination caused by a desire for that which is low and vulgar drags him down and degrades him.

The spirit is the master, imagination the tool, and the body the plastic material.

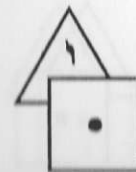
—THEOPHRASTUS PARACELSUS, 1493-1541

Dear Fratres and Sorores,

We hope that you performed the experiment given to you in last week's lesson. As you surely noticed, when engaged in concentration it is relatively difficult to be conscious only of the candle flame, for our mental apparatus tends to dissipate itself, allowing itself be invaded by many thoughts. External conditions can also intrude, and thus you may have been bothered by the reflection of the lit candle in the mirror, or even by your own reflection. If such was the case, you will need to discipline yourself and learn not to yield to mental distraction for, as we have said, the art of concentration is based on the ability to create a perfect unity between ourselves and the object of our attention. Obviously, such an ability demands training which can be developed only by regular practice. Consequently, you should repeat as often as possible the experiments in the last two monographs. By following such advice, you will note a gradual development of your power of concentration and you will be surprised by the quality of results obtained.

From the very beginning of your affiliation with the Order, we stressed that Rosicrucian teachings are not speculative and that their goal is not to develop the intellect. What matters to us above all is to transmit to you a certain knowledge while giving you the mystical means of making it useful to 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 experiments they contain, your Sanctum study will be limited to the acquisition of an intellectual knowledge which, in itself, is insufficient for you to master the laws and the principles presented to you. As can be seen, there is considerable difference between *knowing* and *knowing thoroughly*, for what you know is not necessarily known by you thoroughly.

For example, we all know that the universe is composed of many solar systems, but we certainly do not know every sun and planet composing it. To a large extent the same principle applies to the study of mysticism. In the particular case of concentration the fact of knowing what it is intellectually does not give us 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. Therefore, from a mystical standpoint, we can

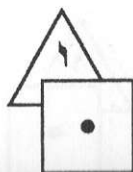


say that true knowledge corresponds to the assimilation not only of intellectual but also of emotional learning. As for wisdom, it consists of applying acquired knowledge with discernment. Our goal, sooner or later, is to make you a wise being—that is to say, a person who possesses knowledge useful to your own evolution and to that of others. But for this to occur, you must cover half of the distance and spend considerable energy in the study and practice of our teachings. We can do only so much for you. After that, it is your decision as to how far you wish to travel down the mystical road.

We will now continue our study of concentration, for there are still a certain number of points to consider. In our previous experiment, you must have perceived the aura of the flame and the upper part of the candle. The aura is displayed in the form of a luminous halo surrounding the zone of light produced by the flame. But it must be remembered that the aura is not the light itself, but the prolongation of its radiance. This explains why it does not present all the varied colors you may observe in the flame. Most of the time it is perceived as a sort of whitish veil. It is difficult to define in words what the aura of a flame is. Thus, in the Practical Application towards the end of this monograph you will find a diagram that will help you to better understand this brief explanation.

We are convinced that you did perceive the aura, for its vibratory nature is such that it easily affects our psychic vision. We use the term *psychic vision* because the aura of the candle flame, and in general, of all objects surrounding us, is not visible to our physical eyes. It results, rather, from the interaction which occurs between its own vibrations and those of the immediate environment. We know that such an interaction is manifested as a subtle electromagnetic field. It is futile, therefore, to try to perceive the aura of things by using our purely objective sight in that we remain on a mental plane which prevents any psychic impression from stimulating the higher levels of our consciousness.

In the experiment in our last monograph we asked you to blink your eyes normally—a statement you may have wondered about. To explain further, when practicing the experiments in which you are instructed to gaze at the candle flame, or some other object, do not stare or strain the eyes in any way. Blink them naturally and remain completely relaxed. Assume a relaxed



and passive manner while “looking into space,” as though looking through or beyond the object under consideration. All concentration must be achieved in a peaceful and relaxed way. When it is performed correctly, a moment will come when your psychic vision supersedes physical vision. Achieving this state is not easy, especially at first, but regular training will enable you to acquire the required mastery to succeed.

EXPERIMENT NO. 5: We now ask that you repeat the experiment of the preceding monograph, but with the specific goal of perceiving the aura of the candle. Proceed in the following manner:

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

As soon as you feel perfectly relaxed, concentrate your gaze on the candle flame. Maintain this concentration until you perceive the aura of the flame. The latter, we repeat, should be in the form of a whitish halo surrounding the area of light produced by the flame. It may be, as indicated previously, that this halo is 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 purple. Repeat the name of the chosen color until you perceive that color in the aura of the flame. 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 reviewing each of these seven colors, continue the study of this monograph.

If you succeed in this experiment, even partially, the aura of the candle flame will have assumed the color you were thinking at that moment. The question we now wish to pose is the following: “Did the aura of the flame really assume this color because of your mental concentration, or was this color real in your consciousness only?” We will give our answer to this question in the next monograph for we want you to meditate, at this point in your Rosicrucian studies, on any concepts you can call forth to explain this matter. We are convinced that such a meditation will produce great enrichment



as it will compel you to call upon the laws and principles we have taught you about the vibratory nature of human consciousness.

We will close today's study with another experiment. Do not neglect it, for it constitutes a fine preparation to the subject we will approach in the next monograph. For reasons you will readily understand after having performed it, Rosicrucians have always referred to it as being the experiment of the "Flaming Rosy Cross."

EXPERIMENT NO. 6: Follow the instructions found in Experiment No. 4 in the last monograph. Concentrate on the candle flame in your Sanctum, but do not try to perceive its aura.

As soon as your concentration is at its peak, imagine that the candle flame slowly takes the form of a Rosy Cross or, if that seems easier to you, that a Rosy Cross gradually appears inside the flame. As far as possible, 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 the vision for a few moments and then stop your concentration.

Do not become discouraged if the results you obtain fall short of your expectations. We know that this experiment is difficult to perform the first time, for it demands deep concentration and requires the use of a faculty that will be the subject of our next monograph: *visualization*. After repeating it once or twice, put the lit candle back in its place and light the other one again so as to continue your normal Sanctum period.

We truly hope that this series of monographs elicits your enthusiasm and responds perfectly to the interest you take in mysticism. Be assured that it constitutes the basis of mystical practices that will be unveiled to you in future degrees and whose purpose, without exception, is to awaken your latent faculties. If we progress slowly, it is only because of necessity. From this standpoint, Rosicrucian teachings leave nothing to chance, for all those who contribute to their preparation know full well the goal to be reached—

namely, the mastery of life. Thus, our greatest satisfaction is to contribute to your cultural and spiritual fulfillment, for the happiness of a useful existence depends upon it to a large extent.



Rosicrucian Order_____ AMORC _____Neophyte Section
ATRIUM 1 Number 8

With all best wishes for Peace Profound,

Sincerely and fraternally,
YOUR CLASS MASTER

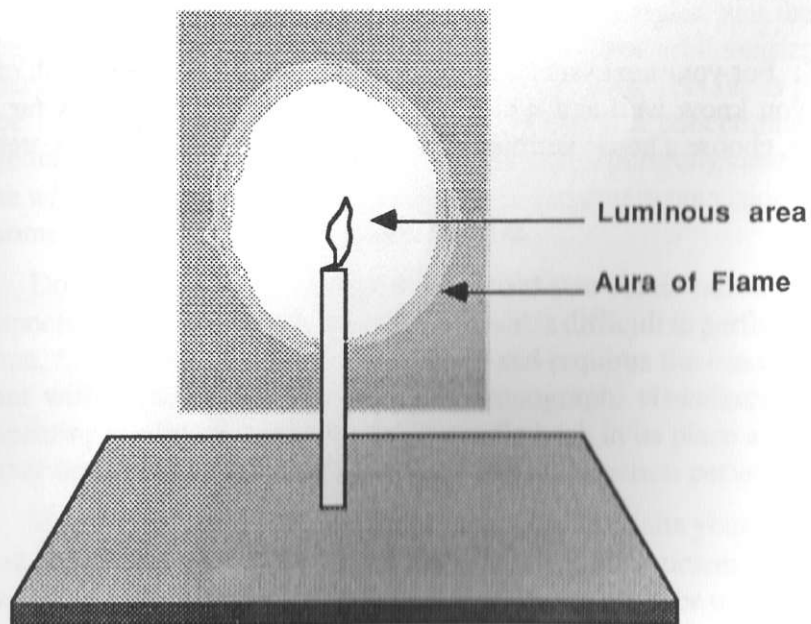
NOTE: For your next sanctum period, secure the color photograph of a house you know well and which you have already entered. As far as possible, choose a house surrounded by a garden featuring flowers, trees, etc.



Practical Application

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

The purpose of the diagram shown below is to give you an idea of the general appearance of the aura of a candle flame. It should be kept in mind, however, that its outline is not as definite as the one shown in our illustration. Also, it does not have the approximate boundaries we gave to it. What matters is that you understand that a flame's aura is not the light emanating from it, but the luminous halo which accompanies that light.



In coming days, we suggest that you combine the three experiments we have given you in connection with the candle flame. In other words, as soon as you haven the opportunity, go to your Sanctum and follow the following instructions:

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

Try to perceive its aura at the appropriate moment in your concentration.

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

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

We advise against performing this experiment several times during a single session, for it is relatively tiring. But perform it as regularly as possible during the weeks and even the months to come. 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 purple. It is often found that a dark background is favorable to perception of the aura. However, ideally you should succeed in this experiment without resorting to such a device.

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.

- ¶ From a mystical standpoint, we can say that knowledge corresponds to the assimilation not only of intellectual but also of emotional learning. As for wisdom, it consists of applying acquired knowledge with discernment.
- ¶ The aura of a candle flame is displayed in the form of luminous halo—a sort of whitish veil—surrounding the area of light produced by that flame. But it must be remembered that the aura is not the light itself, but the prolongation of its radiance.
- ¶ An object's aura is not visible to our physical eyes. It results from the interaction which occurs between the object's own vibrations and those of the immediate environment.
- ¶ It is futile to try to perceive the aura of things by using our purely objective sight in that we remain on a mental plane which prevents any psychic impression from stimulating the higher levels of our consciousness.
- ¶ When we concentrate fixedly on an object, remember to relax and blink your eyes in a normal way.
- ¶ All concentration with the purpose of perceiving the aura must be achieved in a peaceful and relaxed way. When it is performed correctly, a moment will come when psychic vision supersedes physical vision.



First Atrium No. 9

CONCURRENCE

This Week's Consideration of a Famous Opinion



Since this monograph is devoted to the study of visualization, it seems especially appropriate that we consider what eminent 19th century mystic William Walker Atkinson wrote on the subject. As you will see, the definition he gives of that faculty agrees totally with what we describe in our Order's teachings.

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
Mind Power, the Secret of Mental Magic

Dear Fratres and Sorores,

Before embarking on the study of visualization, we wish to review the experiments in the previous monographs—especially Experiment No. 5. Its purpose, we remind you, was to perceive the flame's aura and to make it assume in succession the colors red, orange, yellow, green, blue, indigo, and purple. We are convinced that you succeeded, at least partially, and that you meditated on the question we raised at that time—namely, “Did the aura of the flame really assume this color because of your mental concentration, or was this color real in your consciousness only?”

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 solar 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 common 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. In other words, when the seven colors of the solar spectrum are perfectly blended, you 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 energy.

The preceding explanations will help you to understand that all colors are subject to laws governing the perception and interpretation of any vibratory phenomenon. In other words, vibrations emanate from objects we look at, stimulate the retina of our eyes, and finally reach the region of the brain involved in interpreting them. Thus, the object corresponds to the mental concept our brain associates with its respective vibrations. On the other hand, it is possible to perceive colors mentally while keeping the eyes closed. When we dream, for instance, the images we see may be as colorful as in the waking state. Yet, the colors we perceive in dreams do not correspond to vibrations originating in the outer world.



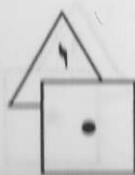
Consequently, we must concede that colors can originate within our consciousness. In fact, some experiments performed in the Order's laboratories prove that by concentrating on a color we stimulate the corresponding region of the brain, a fact translated as a mental perception of that color. This explains how, when we concentrate on the color blue, the region of the brain involved with the interpretation of that color's vibrations is stimulated and, on its own, produces in our consciousness the sensation of blue. Naturally, the same process applies to other colors.

The question asked of you in the previous lesson thus suggests two answers. First, you did not change the vibratory nature of the flame's aura, but your concentration stimulated successively the regions of the brain specializing in the interpretation of colors red, orange, yellow, green, blue, indigo, and violet. In this case, each color was real only in your consciousness, for it did not result from the perception of vibrations outside of you. Second, it is possible that your concentration was sufficiently powerful to affect the flame's aura, thus allowing 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, the first answer is most likely true, for rare are the members who, in this phase of their Rosicrucian studies, are capable of acting on spirit vibrations. Yet it is possible that you belong to that group. In future degrees, we will suggest experiments which are especially important in pointing out the role that thought produces on the essence of the material world.

VISUALIZATION: Following these preliminary remarks, let us approach the study of visualization. First of all, let us state that the experiment of the "Flaming Rosy Cross" had two objectives. In the first place, its purpose was to place you in harmony with the profound symbolism of the Rosy Cross and, because of that inner harmonization, to receive a particular spiritual influx. In the second place, it compelled you to call upon your imagination in creating as sharp a mental representation of that symbol as possible. In

other words, its secondary role was to stimulate your ability to visualize something precise.



No doubt you have already heard or seen the word *visualization* for, during the last few years, it has been

commonly used in certain psychology courses and even given rise to various books. However, as is true of concentration, the way in which visualization is commonly treated does not take into consideration all of the processes involved. We will therefore examine that faculty more closely and will report to you what Rosicrucian tradition can 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 some purely abstract idea. In its most simple application, it consists in closing the eyes and in 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 exactly what we asked you to do in the experiment of the "Flaming Rosy Cross." Thus, visualization is not limited to closing the eyes and seeing 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 more detailed study in a forthcoming monograph, but we can tell you right now that visualization, such as Rosicrucians usually employ it, has as its purpose the creation of a particular desire's spiritual counterpart in the Cosmic. When that desire is consistent with good, it eventually manifests on the material plane. We shall soon see why and how.

Contrary to what one may read sometimes about visualization, it does not merely consist of creating in our consciousness a mental image of objects, persons, or situations involving only the sense of sight. In other words, this faculty also includes the process which makes it possible to see, hear, touch, smell, and taste mentally various sights, sounds, shapes, odors, or flavors with as much clarity as if we had actually sensed them. Visualization is therefore related to the mental creation of all the sensory impressions we can experience in the wakeful state. That is why we have dwelt so much in preceding monographs on the importance of the perception and interpretation of physical sensations. To enable you to understand and assimilate fully the basic principles of visualization, we will now present an experiment.



EXPERIMENT NO. 7: In our last lesson we asked that you obtain a colored photograph. Take it now in hand and follow these instructions:

While in a relaxed state, concentrate on your photograph. First observe the house, carefully noting 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 all your attention to any of these elements: trees, shrubs, flowers, grass, etc. Pay particular attention to any perspectives, contrasts, and shades you notice in the landscape. Note that the green of the trees differs from that of shrubs, which is itself different from that of the grass. In the same way, see to what extent the white, yellow, red, etc., vary in intensity from one flower to the next.

Having concentrated on your photograph a few moments and having noted as many of the details concerning the house and its environment 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 distinct, clear, and precise as possible.

Although this experiment constitutes only a mere introduction to the visualization work you will be performing in the next monograph, it must be carried out with utmost care. Its basic purpose is to improve your concentration and ability to re-create mentally a particular setting, with all the forms and all the colors this implies. Once you succeed in reproducing, on the screen of your consciousness, an image of the photograph you chose which is as perfect as you can possibly make it, you will have mastered the art of visualization. That is why you must not hesitate to repeat this experiment as often as possible.

Remember, you may change the photograph you are using for this concentration experiment. You may wish to use photographs depicting a more varied and complex setting. With further practice you will be able to develop your abilities that much more.



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

Since we talked about colors in this monograph, it will be useful for us to consider two particular points. No doubt you have wondered why poppies seem red, grass seems green, coal seems black, snow seems white, the sky seems blue, etc. Beyond the conventions established by people when ascribing a specific name to each color, we must remember that a thing seems to have a certain color because it absorbs all the light waves it receives from the sun, with the exception of those corresponding to the color we attribute to it.

Thus, going back to our examples, a poppy seems red because it absorbs all sunlight except those vibrations corresponding to the color red, which are then reflected to our eyes. Grass seems green to us because it absorbs the vibrations of other colors and reflects only those that are interpreted in our consciousness in terms of green. The blue color of the sky occurs because the stellar vacuum, mixed with certain gases, reflects this color to our eyes. As for coal, it seems black 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. This same principle is at work in warm countries, where people wear white because light-colored cloth reflects virtually all sunlight and the heat it conveys.

The other point to consider regarding colors concerns the way in which complementary colors are defined. You know, for example, that green is the complementary color to red. When we look at a green object, for instance, a physiological phenomenon occurs which creates a red counterpart that we do not perceive with open eyes but which we can experience under the form of a retinal retention. To prove to yourself the existence of this phenomenon, do the following: Stare at a red object for approximately one minute, then close your eyes. At first, a persistent image of this object will appear. This red-colored image, which lasts a few seconds, is simply the consequence of the stimulus your visual concentration has produced on your retina. Then, the shape of the initial object will disappear progressively, but you will see appearing a veil of green color, the complementary color to red. ▸

The same experiment can be made with the colors blue and white. In the first instance, you will perceive the complementary color yellow; in the second it will be the complementary color black. (White and black are not colors of the spectrum, being instead the perfect reflection of light or the absorption of all light.) Of course, if you stare at a green, yellow, or black object, the complementary colors of red, blue, and white will appear on the screen of your consciousness.

In the next few days, we suggest that you consult an encyclopedia or a reference book, and that you read what is said about light and color. It is unnecessary to plunge into deep study of the physical and physiological principles involved, but it is useful to become acquainted with some general scientific knowledge regarding this matter.

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.

- ¶ 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 perceive do not necessarily correspond to vibrations originating in the outer world, for they originate within our consciousness following a cerebral stimulus.
- ¶ It is possible, by means of concentration, to affect the aura of a candle flame, allowing it to vibrate for each of the frequencies corresponding to various chosen colors.
- ¶ For mystics, visualization is the faculty whose purpose is to concentrate on the mental representation of an object, place, person, situation, event, or some purely abstract idea.
- ¶ The purpose of visualization is the creation of a particular desire's spiritual counterpart in the Cosmic. When that desire is consistent with good, it eventually manifests on the material plane.
- ¶ Visualization makes it possible to see, hear, touch, smell, and taste mentally various sights, sounds, shapes, odors, or flavors with as much clarity as if we had actually sensed them.



First Atrium No. 10

CONCURRENCE

This Week's Consideration of a Famous Opinion



In the following quote George William Russell emphasizes the creative power of imagination by stressing the important role it plays in visualization, as it corresponds to a far more dynamic process than mere vision. From this viewpoint, we can say that to visualize is to imagine with intensity what we wish to see materialize. In the next lesson we will explain how you are to achieve such goals. In the meanwhile, read the following lines attentively for they agree perfectly with our current study.

In all I have related hitherto imagination was not present but only vision. These are too often referred to as identical, and in what I have written I have tried to make clear the distinction. If beyond my window I see amid the manifolded hills a river winding ablaze with light, nobody speaks of what is seen as a thing imagined, and if I look out of a window of the soul and see more marvels of shining and shadow, neither is this an act of imagination, which is indeed a higher thing than vision, and a much rarer thing, for in the act of imagination that which is hidden in being, as the Son in the bosom of the Father, is made manifest and a transfiguration taken place like that we imagine in the Spirit when it willed, 'Let there be light.' 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-realized 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 vapour 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,

As we stated previously, visualization must not be limited to closing our eyes and seeing mentally what we have just seen, heard, touched, smelled, or tasted. If such were the case, it would simply be a form of recollection in which we remember something—a faculty that would be relatively simple to master. Visualization is more complex than this, although it is true that we cannot visualize a place, building, person, object, or even a situation without calling upon memory, for any visualization is composed of impressions and sensations we have already experienced and memorized.

Experience proves that few persons succeed in giving real effectiveness to the creative power of visualization. How can we, a students of mysticism, draw upon our inner resources to make full use of this vital power?

CREATIVE POWER OF VISUALIZATION: In reply to this question we must return to the experiment you performed in the previous monograph. At a certain point of that experiment you undoubtedly had the impression of being in the actual place where your visualization took place. In other words, you probably 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 this place.

If all this occurred, you were fully successful in your experiment, for the creative power of visualization depends on the way in which we involve ourselves in the mental images we create. In other words, it depends on the degree to which we integrate ourselves mentally in the scenes we visualize and on our ability to live them on the emotional plane. 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.

EXPERIMENT NO. 8: Let us now perform a set of three exercises. As you will see, they constitute the logical continuation of the one in our last lesson. The purpose of these new exercises is to help you integrate yourself mentally while visualizing and to live this visualization as intensely as possible on the emotional plane. You will not use a photograph this time, for



your goal will be to visualize without resorting to any object that acts as a visual support, be it a photograph or a candle flame as was the case in the "Flaming Rosy Cross" experiment.

For these experiments, first seat yourself comfortably and relax for a few moments. Then follow the following instructions, pausing briefly between the individual exercises.

Exercise 1: Think of a scenic spot that you have visited in person and is familiar to you. With closed eyes, 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, the flowers, the grass, with all the shades of colors you would perceive if you were there physically.

For a few moments, mentally seat yourself in this landscape and take the time to smell the perfume emanating from the flowers. Also listen to the singing of the birds, the breath of wind in the foliage, and other sounds reaching you from afar. Finally stand up and imagine yourself walking wherever your fancy takes you, 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 really there.

Exercise 2: Choose a house you have visited and know well. Now close your eyes and visualize it with as much realism as if you were truly looking at it. Mentally see its facade, windows, doors, and all other exterior details. Also observe its immediate surroundings—that is to say, the trees, flowers, and all other vegetation surrounding it.

Now imagine that you are slowly entering the house and that you close the front door behind you. That being done, go mentally 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, 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.



Exercise 3: Choose a person you know well and for whom you have a deep positive feeling. After having made your choice, visualize this person for about one minute and imagine that you are in this person's presence: shake his or her hand,

see him smiling at you, hear him speaking to you, etc. As 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 of these three exercises, you will become fully a part of the visualization in that you will forget that it was only a subjective exercise. The things you see, the sounds you hear, the forms you touch, the scents you smell, and even the flavors you taste will be quite real in your consciousness and will affect your emotions. You will have the feeling of being the principal actor in each scene you imagine, no matter whether it involves a place or a person. 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. By developing this creative power you will be able to exert a greater mastery over your life and environment.

When performing these experiments you will notice that certain impressions are visualized more easily than others. In other words, you will discover that you have a greater facility, for instance, in imagining forms and colors than sounds and voices. You will also note that it can be difficult at first to obtain a perfect visualization of odors and flavors. Generally, the impressions you visualize most easily are those corresponding to your type of memory. Thus, individuals who memorize easily what they see have no trouble at all imagining visual impressions. Likewise, those who have a good auditory memory easily succeed in visualizing sound sensations. This is also true with visualizing shapes, odors, and flavors. You will find that exploring your weak points and practicing the visualization of all forms of sensory impressions will come to be intriguing exercises.

In our next lesson we will continue the study of visualization as this faculty is crucial in the realization of your fondest desires. Success in these endeavors will constitute for you one of the first demonstrations of the effectiveness of the mental creation to which mystics have devoted themselves for centuries. In the meantime, be conscientious and methodical in the application of the experiments in this lesson. You will find that they constitute only a framework for the visualization work you will soon undertake, for you can adapt and vary them for your own convenience. The essential point, we repeat, is to develop your ability to create as perfect a mental

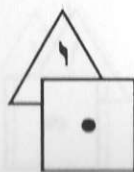


image as possible of the place, house, or person you have chosen. To be fully successful in your endeavors, always remember to add the dimension of emotion to your visualizations as this brings the spark of life and immediacy to those images you visualize.

MEDITATION TECHNIQUES: Meditation can provide a state of calmness, euphoria, or well-being, even in the most congested and turbulent areas of today's world because one enters a state of mind that rejuvenates the spirit by excluding distraction. This is one important indication of the practical value of meditation.

When entering the higher stages of meditation, students express themselves in what is called *dynamic silence*. This phrase seems to be an inconsistency because we associate the word *dynamic* with intense action of the body or mind when applied to the human. Conversely, we think of silence as being related to tranquillity and inertia—just the opposite of dynamism. But in the mystical sense this dynamism means that limitations are impossible. The silence is so unlimited that any phenomena could psychically manifest and be realized by the person meditating.

In this higher stage of meditation students of mysticism sense a latent power or force within themselves. They are aware of a potential which suggests to the consciousness that anything sought in accord with cosmic and natural law is possible when resorting to the Inner Self. This new experience also provides a connecting link between the habitual functions of consciousness in the intellect and the use of the *intuition*. It acts, therefore, as a link between the Universal or Cosmic Mind and our subconscious or intuitive self. Simply, it is one thing to reach into cosmic reality, but it is quite another to translate that experience into comprehensible ideas. Higher meditation provides this noetic experience, this exalted illumination, making the cosmic experience clear to the understanding. Let us now consider some necessary elements of preparation for the meditative state.



First, one should not enter into a meditative state for the sake of vanity—that is, to attempt to exploit in any manner the experience which may be received from it.

Second, one should not enter into meditation exclusively for some material end. Material benefits may arise as a result

of the mystic's higher intelligence and awakened intuition, but one must not set out with this as a primary goal. In other words, material ends as a basic objective will defeat meditation.

Third, speaking of one's meditation experience as an inflation of the ego lessens the future opportunity for success with the phenomenon. One must avoid the emphasis on the "I."

EXPERIMENT NO. 9: While in your Sanctum, be seated comfortably. The chair should not be so soft that you sink deeply into it, relaxing so thoroughly to the point of falling asleep. Conversely, the chair should not cause any discomfort to the point that you are aware of a sensation of hardness or pressure. Your clothes should not be so tight that you are conscious of a binding feeling. Tight shoes should be removed.

Begin by taking full, deep breaths, holding each as long as is comfortable, and then exhale slowly. This breathing should be rhythmic—that is, each inhalation should be of the same duration. Though the exhalation is slower, each should be also equal in duration. Continue this rhythmic breathing until you feel you are entering the threshold of meditation. Your breathing should then be gradually changed to more shallow breaths as meditation deepens.

How do you know when you are entering the threshold of meditation? You will experience a lessening of awareness of your immediate surroundings. It will seem that you are withdrawing consciousness from externality and introverting it—that is, gradually *going within the self*. The impressions received will be realized as more intuitive than the result of any sense stimulus. In other words, you will have the experience of what is popularly called a *brown study* or *borderline state*—that is, being in deep thought about some matter. At such times, as you know, people in deep thought are so lost in the subject of thought that they are unaware of their surroundings. The approach to the threshold of meditation can be likened to that.

We may define an altruistic motive as something a person holds to be right and good, and hopes to accomplish by the illumination that may come through meditation. This thought should be held in the mind at the beginning of the meditation period and particularly during the rhythmic breathing. To



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assist in this regard one may, if possible, form in mind some symbol or image which will portray this ideal of unselfishness, conscience, and higher motive. People who are meditating should focus on this image, as said, while doing the breathing exercises. As they approach the threshold of meditation, however, they should dismiss the mental image of the symbol.

Another thought to keep in mind is that we are not separate entities in the Cosmic. In mysticism, the universal Cosmic Essence is said to exist in every particular and we are all part of such a pattern of particulars. Through meditation we will gradually experience a sense of Oneness, a realization of the All of which we are an integral part.

A writer on the history of mysticism has stated that meditation is a "... primary simplification of the consciousness, steadfastly fixing the soul's eye upon *one point*, and the turning inward of the whole cognitive powers for a purpose rather believed than known." We can say that this means a shifting of the threshold of consciousness. It was further stated that as "Self passes beyond the stages at which its perceptions are capable of being dealt with by thought, it can no longer take note but can only surrender itself to the stream of inflowing life and the direction of a larger will."

In upcoming monographs we will give further instruction regarding meditation, breathing, dieting, exercise, and the development of the various functions and parts of the body, thus helping to make you not only healthy but vital in many ways.

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

For this week we suggest that you combine the three exercises given in Experiment No. 8 in this monograph, much as you did in the recent experiments using the lit candle. Such practice will constitute a good synthesis of the principles necessary for effective visualization. Therefore, choose a house familiar to you that is surrounded, if possible, by a garden or a natural setting, and visualize the whole with as much clarity and precision as possible. Then follow the instructions given to you in this monograph. In other words, make your visualization as clear and lifelike as if you were physically there. 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 there a person you know well and whose sight fills you with joy. Depending on your preferences, visualize him or her inside the house, before the entrance door, at the end of a path, in the back of the garden, etc. See that person smiling at you, holding out a hand, speaking to you, and so on, exactly as if you really were in his or her presence. In short, mentally create a situation you might actually live and, while in your visualization, strive to give life to every detail and feel with great intensity each of the moments you will be living internally.

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.

- ¶ 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 in which we remember something.
- ¶ The creative power of visualization depends on the degree to which we integrate ourselves mentally in the scenes we visualize and on our ability to live them emotionally.
- ¶ The more successful we are in giving life and realism to what we visualize, the more we reinforce the creative power of our visualization.
- ¶ Meditation can provide a state of calmness, euphoria, or well-being, even in the most congested and turbulent areas of today's world because one enters a state of mind that rejuvenates the spirit by excluding distraction.
- ¶ In the higher stage of meditation students sense a latent power or force within themselves. It is one thing to reach into cosmic reality; it is quite another to translate that experience into comprehensible ideas. Higher meditation provides this noetic experience, this exalted illumination, making the cosmic experience clear to the understanding.
- ¶ In the coming week review the steps given in this monograph which lead to achieving successful meditation.



First Atrium No. 11



CONCURRENCE

This Week's Consideration of a Famous Opinion

The quotations below symbolically illustrate how the God of our Heart is always ready to favor the realization of our fondest desires, as It knows our needs perfectly and what is good for us. We suggest that you study this monograph before reading the following lines so that you will better understand its meaning and scope.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

—THE NEW TESTAMENT (Matthew 7:7-11)

The prayer of a fool is full of danger, being likely to end in the opposite of what he desires.

—PLATO, *Laws* III, 688

All men who have any degree of right feeling pray at the beginning of every enterprise great or small.

—PLATO, *Timaeus*, 27

The prayers of a father or a mother who is specially dishonored by his or her children, are heard by the gods; but if a man is honored by his children, and in the gladness of his heart earnestly entreats the gods in his prayers to do them good, he is equally heard, and ministered to his request. If not, the gods would be very unjust, and what we affirm to be contrary to their nature.

—PLATO, *Laws* XI, 931

Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one. May I reckon the wise to be the wealthy and may I have such a quantity of gold as a temperate man and he only can bear and carry.

—Prayer of Socrates. *Phaedrus*, 279

Dear Fratres and Sorores,

The time has now come to bring into fruition those studies covered in previous monographs which examined the basic principles of visualization. We hope that the experiment given below will lead to an existence more in keeping with your expectations. The experiment can mark the beginning of a new life and prove that you can truly fashion your own destiny.

On several occasions we have mentioned that visualization, as applied by mystics, has as its purpose the creation of the spiritual counterpart of a desire we wish to see manifested on the material plane. Moreover, if no cosmic decree opposes it, a sincere affirmation will be realized that corresponds to the mental creation. The Hermetic law involved is that energy follows or gives form to thought.

The Cosmic is always ready to assist in the manifestation of aspirations and desires which contribute to humanity's happiness, for happiness, when it is based on a virtuous life, serves as a pillar for the evolution of the soul personality. When we visualize the fulfillment of a desire which is in complete harmony with the overall good, it automatically receives the Cosmic's approval and becomes a *thought form*—that is, a thought which is about to manifest on the earthly plane. In this respect, we must never forget that the visible emanates from the invisible and that the finite proceeds from the infinite.

As stated by most religions, and as confirmed by all mystical traditions, Universal Creation was first conceived in Divine Mind, for it is only after having formulated a general plan that God, the Great Architect of the Universe, made it manifest by using the creative power of the Word. At that instant, what had only been a spiritual idea became a material reality. Thus, everything in Nature originated within Divine Intelligence prior to being manifested, whether it involves the earth itself or the thousands of plant and animal species that inhabit it, including humans. The same principle applies to what we ourselves do, for everything that humans create is only the manifestation of their thoughts. To make a simple analogy: A house is the manifestation of a plan which one or more individuals have thought about. In other words, it is the materialization of a certain number of ideas.



By visualizing a situation or an event we strongly wish to come true, we create in the Cosmic the spiritual conditions necessary for its manifestation. In other words, we form a mental creation which, under the direction of natural and universal laws, will receive the influx necessary for its materialization. From this standpoint, any positive thought form, whether individual or collective, eventually manifests on the earthly plane. If we sometimes have the opposite impression, it is only because we reason as humans and lack patience.

To return to our example, it is almost impossible to build a house in one week, even if we know exactly what it will look like upon completion, for a little time is always needed between the moment a plan is conceived and then carried out. Likewise, the realization of a desire we entrust to the Cosmic may require several years before taking shape in our lives. It may also manifest at the end of a few days, or even in a few hours. In fact, time does not truly matter on this level, for manifestation of a desire always occurs at the most opportune time of our lives. Indeed, it occurs only when all conditions are met so that we may fully benefit from them and be helped in our evolution.

EXPERIMENT NO. 10 - THE VISUALIZATION OF A DESIRE:

You will now have the opportunity to experiment with what we have just explained to you. Therefore, we first ask that you reflect for a few moments on a desire which is closest to your heart and whose realization you wish. While you are so engaged, it is important to keep in mind the following recommendations:

1) Choose a *single desire*, making sure that it does not include several requests. As you will soon discover, any visualization involving the realization of several goals always results in failure, for such scattering of energies is incompatible with the concentration required for this type of experiment. For analogy, it is impossible to understand several persons speaking at once, as we only perceive a confusion of unintelligible sounds. Likewise, the Cosmic cannot register the visualization of several desires, for the mental images we transmit to it only form a confused and often incoherent whole. Consequently, you must formulate only a single wish during a given period of visualization.



2) After having chosen the desire you wish to have materialize, take time to analyze the *profound motives* within your soul and conscience which compel you to ask the Cosmic for its realization. It is imperative that this desire not be selfish, concerning your personal well-being exclusively. Yet that does not mean that you have no right to visualize the manifestation of something concerning you. Quite the contrary. It means simply that you must choose a goal that will contribute to the happiness of others in one way or another. It should also be kept in mind 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. All natural and universal laws work in the service of good, and we humans cannot in any circumstances make them operate in the service of evil. We will have occasion to return to this point in a forthcoming monograph in which we will explain why black magic is totally ineffective when the principles involved are fully understood.

3) When you have completely analyzed the nature of your desire, evaluate your *worthiness*. In other words, ask if you deserve its realization. During this evaluation, determine whether you have done everything humanly possible to obtain satisfaction. Remember that the Cosmic leaves no request unanswered, provided that we have done our best to achieve our desires. The famous saying "God helps those who help themselves" is entirely appropriate in this instance. However, do not be too severe in your analysis, for we always have something with which to reproach ourselves. In the Absolute, our merit is never sufficient to justify the realization of a desire requiring the direct intervention of the Cosmic.

4) After having considered each of these three points one by one, close your eyes and *intensely visualize* the desire whose manifestation you wish. Act in such a way that your visualization is clear, precise, and full of life. Also think of placing 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. On the other hand—and this is extremely important—your visualization, in its entirety, must correspond to what would happen if your desire were *already* realized. In other words, you must not visualize it with the *hope* that it will manifest, but with the *certainty* that it is in fact realized on the cosmic plane. You must experience absolute trust in those spiritual laws which bring about its materialization.



5) Once 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!"* Now totally forget your visualization and think no more of the desire you wish to have realized. It is best, therefore, to resume your everyday activities with the inner certainty that you will obtain satisfaction.

You probably noticed that the mystical technique we have just described is similar to the meditation techniques we discussed recently. This resemblance is especially noticeable because of the phrase used when releasing the visualization. This phrase is an absolute necessity, as it enables the thought forms you have visualized to be projected into the Cosmic by the intermediary of your consciousness. 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 your objective consciousness, thus preventing them from receiving the spiritual influx which enable them to manifest the corresponding situation or event.

AN EXAMPLE OF VISUALIZATION: We will now provide a simple example that illustrates more fully the process you should follow when you want to obtain the realization of a desire close to your heart. Let us suppose that you want to make a trip to a foreign country but that, for financial, professional, familial, or other reasons, you think you will never realize this dream. In such a case, instead of resigning yourself to this fate, you must use the creative power of visualization by following the instructions we just provided. If it is cosmically receivable and acceptable, a sincere visualization of your desire will make it come true.

Begin by determining exactly where you wish to travel. Remember that a lack of concentration will hinder the realization of your desire. Consequently, your request must involve one and only one objective. If, within a single period of visualization, you first think of Egypt, then Greece, then India, and finally Israel, you will have no chance to obtain satisfaction. Therefore, choose a single destination and concentrate on it.



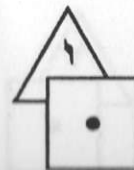
Once your choice has been made, take the time to analyze the profound reasons which urge you to ask the Cosmic for

the fulfillment of your desire. If, for instance, you wish to go to Egypt for the sole purpose of boasting to your friends or colleagues that you have been there, your wish will not be realized. In this case, your motive is simply gratifying your pride or your need to arouse the admiration or envy of others. If you wish, however, to journey to the Land of the Pharaohs because you have been fascinated by it and have dreamed of visiting it for years, your request is quite legitimate. If, moreover, you wish to absorb everything you will see and hear, and record them on motion picture film or in photographs, so as to share these moments with others who have not visited the place, your project will in no way be selfish. Consequently, it will receive the approval of the Cosmic.

Think then of evaluating your worthiness. If the obstacle to this trip is purely financial, ask yourself if you did everything possible to save the necessary sum. Or, if the problem is that you are not allowed to take the necessary time off work, ask yourself whether, in some way or other, you are not responsible for that refusal. Or, if you feel that your project displeases members of your family, could it be that you have sometimes opposed their projects? You must survey your conscience so that you can determine any errors of behavior on your part. In fact, this survey is more important than knowing whether or not you deserve to have your dream realized, for it constitutes in itself a test of your sincerity.

After considering each of the three preceding points, sit down comfortably, relax fully, and begin to visualize your desire. If you chose Egypt as your destination, imagine that you are there physically and see yourself mentally among the ruins of a temple, at the base 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, use those photographs you may have examined previously in some book devoted to Egypt and its monuments. Also think of imagining the characteristic odors of the sites you are visiting mentally, and of visualizing all the sounds, noises, words, and chants your imagination can conceive. In each case, strive to experience the emotions that would be aroused by each situation you visualize.

As soon as your concentration is at its peak and when you truly feel that you are in those places you imagine, inhale deeply through the nose, hold the air in your lungs for a few



moments, and then exhale slowly through the 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 all about your visualization and resume your everyday activities, with the absolute certainty that the Cosmic will manifest your desire. If you wish, you may repeat your visualization once or twice, but you must observe an interval of at least a day or more between each attempt.

When you visualize the realization of any desire, it is important that you concentrate not upon the elements which contribute to this realization, but upon the result you wish to achieve. In other words, it is the *goal* you must visualize, and not the means used to achieve it. Thus, if money must play a part in the manifestation of your project, it is up to the Cosmic to make that decision—not you.

Again returning to our example, you would be wrong to visualize only the money needed for the trip you wish to make, for that would imply that you have made money the essential condition. Experience has proven that many people take the trip of their dreams following an invitation, when engaged on a business trip, after having won a contest, and so on. Moreover, when money was essential for the realization of their project, petitioners have had the surprise of benefiting from a special fare, of obtaining easy terms of payment, of receiving an unexpected inheritance, and so on. Therefore, always visualize your desire with absolute trust in the omnipresence, omnipotence, and omniscience of God. Be convinced that the ways of the Cosmic are mysterious and that every desire that is approved will be realized once we have done everything, first through action, then through visualization, to bring about a manifestation.

Indeed, it is possible that one of your desires will not be realized. In this case your visualization may not have been effective enough, or the Divine Intelligence may have determined that its realization should wait until you are fully capable of appreciating it. It is also possible that some karmic conditions are opposed to it; in other words, that you do not deserve it because of some past negative behavior. Finally, it may happen that the Cosmic will not bring about a realization, knowing full well that its manifestation would end up by being, for you, a source of unnecessary worries, problems, and grief.



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Forexample, no responsible parent would offer a knife to a young child, even if the child wants one and insists upon getting it. Likewise, the God of our Hearts may deny some of our wishes, knowing that their realization, sooner or later, would interfere with our happiness or that of our loved ones. Therefore, when our desire does not manifest after being visualized for several days, or even several weeks, we must not let doubt, disappointment, or resentment overcome us, but we must display at all times an unshakable trust in the Divine.

In coming days we suggest that you choose a project particularly close to your heart. After clearly defining it, visualize it according to the instructions given to you 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 from a cosmic standpoint, it will be realized sooner or later. 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 in fact present itself as a gift from the Cosmic but, most of the time, it will follow a chain of circumstances which, while favorable, will still always require either direct or indirect action on your part. Also, in the days following your visualization, you will note an increased functioning of your intuition and you will feel an inspiration in the choices you make, which, in the final analysis, form the basis of the realization of your desire.

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

Among those desires you want to have materialize, one deserves your full and continuing attention: peace in the world. Obviously, such a wish has the approval of the Cosmic, and any thought form created for the purpose of realizing it receives the influx of the most positive forces of the universe. As a Rosicrucian, it should be the subject of daily visualization on your part, as it corresponds to an ideal that benefits all human beings and constitutes a basic goal humanity must reach in its earthly evolution. Consequently, you will wish to do your part in contributing to its realization. Therefore, whenever you have the opportunity, withdraw to a quiet place, such as your Sanctum, and visualize the advent of peace on earth for a few moments.

During your visualization imagine scenes, situations, and events which express the brotherhood of humanity. Then, as you visualize 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—and all of this taking place no matter what their religious beliefs, racial background, and political opinions. When you feel intensely what you are visualizing, when you yourself 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 any more.

Since we have just brought up the problem of peace, we would like to offer to you on the next page a selection written on this subject by Frater Ralph Maxwell Lewis when he was Emperor of our Order. This inspiring text, which can serve as a basis for many reflections, compels us to evaluate our own behavior in regards to the subject of peace.

Creed of Peace

I am guilty of war when I proudly exercise my intelligence to the disadvantage of my fellow man.

I am guilty of war when I distort others' opinions which differ from my own.

I am guilty of war when I show disregard for the rights and properties of others.

I am guilty of war when I covet what another has honestly acquired.

I am guilty of war when I seek to maintain my superiority of position by depriving others of their opportunity of advancement.

I am guilty of war if I imagine my kin and myself to be a privileged people.

I am guilty of war if I believe a heritage entitles me to monopolize resources of nature.

I am guilty of war when I believe other people must think and live as I do.

I am guilty of war when I make success in life solely dependent upon power, fame, and riches.

I am guilty of war when I think the minds of people should be regulated by force rather than by reason.

I am guilty of war when I believe the God I conceive is the one others must accept.

I am guilty of war when I think that a land of a person's birth must necessarily be the place of their livelihood.

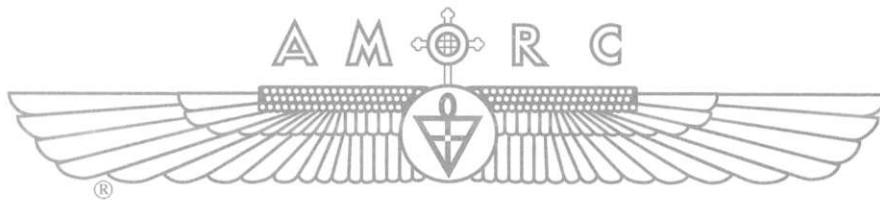
—RALPH MAXWELL LEWIS, 1904-1987

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.

- ¶ The Cosmic is always ready to assist in the materialization of aspirations and desires which contribute to humanity's happiness, for happiness, when it is based on a virtuous life, serves as a pillar for the evolution of the soul personality.
- ¶ As stated by most religions, and as confirmed by all mystical traditions, Universal Creation was first conceived in Divine Mind, for it is only after having formulated a general plan that God made it manifest by using the creative power of the Word.
- ¶ Everything that humanity has created is the manifestation of human thought.
- ¶ When we visualize the fulfillment of a desire that is in complete harmony with the overall good, it automatically receives the Cosmic's approval and becomes a *thoughtform*—that is, a thought that is about to manifest on the earthly plane. This is what is meant by the phrase, "If it pleases the Cosmic, it is done."
- ¶ Time matters little in the materialization of a desire, for manifestation of a desire always occurs at the most opportune time of our lives when all conditions are present for us to fully benefit from it and for it to be truly useful in our evolution.
- ¶ In visualizing the realization of any desire, it is important to concentrate not upon the elements which contribute to this realization, but upon the results you wish to achieve. The *goal* must be visualized, not the means used to achieve it.

*Consecrated to truth
and dedicated to every Rosicrucian*



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