



MASTER MONOGRAPH

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NEOPHYTE SECTION

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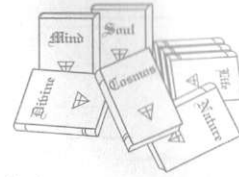




Second Atrium No. 12

CONCURRENCE

This Week's Consideration of a Famous Opinion



Since this monograph deals with the aura, we believe that the following excerpt from a work written on that subject by Hereward Carrington, American psychologist and psychic researcher, will be of considerable interest to you. The quotation demonstrates that belief in a "human atmosphere" is quite ancient and that it is not the monopoly of any particular religion. The simple fact that mystics from different traditions consider the aura as a reality is in itself proof of the validity of its existence.

The belief in the human atmosphere or Aura is apparently very old—dating back many centuries. Several distinct references to its existence were made by the ancient Egyptians, and certainly it was described by various writers, both Oriental and Occidental, several centuries B.C. In the early Hindu writings, lengthy descriptions of it will be found, while it was so well known to the mediaeval saints and mystics that they carefully distinguished four different and distinct types of aura—namely, the Nimbus, the Halo, the Aureola, and the Glory. The first two of these were applied to the differing types of partial aura streaming from the head of a divine being; the aureola was applied to the radiation from the whole body (what we now call the "aura" generally), and the glory was a combination of both, viz., the aura with a distinct nimbus, either circling round or shining over the head; and it was considered important for the correct significance of Christian iconography not to use these words indiscriminately. It is hardly necessary to remind the reader that paintings of Christ, the Virgin Mary and the Infant, etc., almost invariably contain this symbolic representation—just as we find the portrait of Krishna, nursed by Devaki, portraying a golden halo round the heads of both.

—HEREWARD CARRINGTON, 1880-1958

The Story of Psychic Science

Dear Fratres and Sorores,

In a previous monograph it was asserted that, under normal conditions, human beings are surrounded by an electromagnetic field which protects them from any pathogenic agents that may originate in their environment. For centuries Rosicrucians have referred to this electromagnetic field as the *aura*. Official science, on the other hand, has been unable to measure its intensity and therefore has long denied its existence. But events of the 1970s and 1980s have changed this attitude to some degree: experimental scientists discovered the presence of the *rim aura*, that is, those magnetic interferences in the vicinity of all substances, mineral as well as organic. Although the rim aura is not the same as the spiritual aura, nevertheless scientists began to reconsider what was said about the aura by such prominent mystic/scientists of the past as Francis Bacon, René Descartes, Isaac Newton, Benjamin Franklin, John Dalton, Michael Faraday, and others.

THE AURA: In the First Atrium we learned that spirit energy is vibratory in nature and has polarity both within material substances and in the apparent vacuum separating these substances. Therefore, all objects are subject to two vibratory currents, one originating in its chemical makeup (magnetic) and the other in its electrical field. These two currents encounter one another in a zone where the electromagnetic field finds itself condensed. This zone is called the *aura*. Thus, the aura of objects results from the interference produced between the vibrations composing it and those surrounding it, all those vibrations having their origin in spirit energy. Since this energy is present in the entire universe and inside every material thing, there exists no earthly body, however minuscule it may be, that does not possess a radiance around it. All forms of matter, from grains of sand to planets, possess an aura whose intensity varies in proportion to their mass and vibratory nature.

The human body, as a material substance, is also imbued with spirit energy. We have discussed how that energy, exhibiting cohesion and adhesion, attraction and repulsion, gives a solid and tangible structure to our entire body. As is true of all forms of matter, there exists all around the human body an electromagnetic radiance due to the interference continuously occurring between the vibrations composing it and those surrounding it.



Consequently, each of us possesses an aura consistent with our physical organism, that aura being practically of the same nature in all individuals. But, as we have learned, we are far more than a material body. Because we are permeated by Vital Life Force and animated by Soul throughout life, we are also living, conscious beings. Life and consciousness, in the same capacity as matter, are energies vibrating at a special frequency in every being. Therefore, they necessarily exert an influence on the electromagnetic field permanently emanating from our being.

From what has been stated it is easy to conclude that the human aura results from the combination of three major energies composing it—namely, Spirit, Vital Life Force, and Soul. It generally takes the form of a luminous halo surrounding the body, but with the color particularly perceptible around the head and shoulders. This may explain why the saints, in Christian iconography, are often represented with a halo. In the future, in one of the Temple Degrees, we will study in detail the nature of the aura and we will further examine its spectral band—that is, the series of colors it may assume in humans. At this point, though, we can state that this band includes nineteen colors, ranging from black to white. It differs totally from the solar spectrum which contains only seven colors. We will also explain how you can perceive the color predominating at a given moment in your aura or that of another person. As you may suspect, a black aura is the sign of a very negative or even malevolent personality. The color white, on the contrary, is the expression of a very high degree of evolution. In fact, only the Masters permanently have an aura of that color. If we say *permanently* it is because we will teach you that the color of our aura can change depending on our physical, mental, emotional, and spiritual state at any given moment.

Since the human aura results from a combination of energies of Spirit, Vital Life Force, and the Soul, it is easy to understand that its dominant color is linked both to our general state of health and our degree of evolution. In the Sixth Temple Degree we will show you how, after examining the aura, it is possible to determine the nature of the treatment you must perform on a sick person. In other words, we will reveal a method which Rosicrucians have long used to perceive a patient's aura and to define, according to the color perceived, whether that patient needs a negative or positive stimulation. At the same time we will also discuss



the link existing between the radiance of an individual and the degree of mystical evolution he or she has reached. You will then note that the predominating color varies considerably according to our aspirations and ideals. Of course, that color may change as time goes by because each one of us rises in the comprehension and application of spiritual laws according to our individual achievements and choices.

EXPERIMENT NO. 19: Although a complete study of the human aura and the technique to be followed when perceiving the color which predominates at a given moment will be reserved for the future, we propose at this time that you perform a simple experiment which will enable you to prove its existence.

As this experiment must be performed in a soft light, keep the two candles of your Sanctum lit, but turn off all other lights.

Place a bowl of water on the sanctum altar before you, as was done in our previous lesson.

Position your hands approximately 1 centimeter (1/2 inch) from the edge of the bowl, without touching it.

With your hands so placed, perform deep positive breathing for approximately three minutes. In other words, inhale deeply through the nose, hold it for a few moments, then exhale slowly through the nose. Inhale deeply again, etc.

While performing this deep breathing, close your eyes and concentrate on your hands. In so doing, proceed as you did at the time of the experiment involved in quickening the subconsciousness. In other words, throughout your concentration strive to experience the life animating the cells of your bones, muscles, and tissues.

After three minutes of concentration and deep breathing, you should feel a slight tingling in your hands. Then open your eyes and observe closely, but without undue tension, the area between your hands and the bowl of water.

If your concentration is sufficient, your objective consciousness will become quiescent and the subconscious mind will come into focus so that you will psychically perceive a sort of radiance. Note its color—if possible—and



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write it in your notebook. In the coming days, repeat this exercise. As your attempts continue, you will gradually perceive a hue which seems to be predominating in your aura at this stage of your evolution, or at least at this particular moment. Or you may possibly perceive only a radiance but no particular color. Please do not conclude therefore that your experiment was a failure. The actual aura has *no* color; color is a manifestation within our *consciousness*. We assure you at this point, Fratres and Sorores, that much more about this matter shall be discussed in the later Temple Degrees.

To understand what made possible the perception of your aura in this experiment, you must recall what we explained previously—namely, that it is linked, among other things, to the energy of the Soul. The psychic consciousness of our being is an emanation, an attribute of soul force. Consequently, the radiance of our aura also depends on that form of consciousness. By concentrating on our hands and by performing deep breathing, we awaken the psychic activity of that part of the body and, therefore, amplify the vibratory field surrounding it. Moreover, water possesses alchemical potencies which mystics have always used in their experiments. Among those potencies, it has the power to attract psychic and spiritual vibrations and to make them more tangible. Therefore, the effects it produces on the aura of our hands during this experiment is analogous to what happens when we see a rainbow in which solar light is refracted by drops of water. The use of water therefore contributes to condensing the electromagnetic radiance surrounding our hands, thus enabling us to perceive it without too much difficulty.

In the next monograph we will discuss psychic vision and how to develop it, for this vision makes it possible to perceive phenomena as subtle as the aura. Meanwhile, do not fail to perform today's experiment several times and to record in your study notebook the color you perceive each time.

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

The experiment presented in this monograph is important, in that it is not limited to proving the existence of the aura. It also serves as a basis for a mystical practice we advise you to perform regularly—ideally every morning, immediately after awakening, or in the daytime between meals. Proceed in this way:

Take a bowl filled with pure water and hold it at the level of the solar plexus, placing your hands against either side. If you wish, you may perform this experiment with a glass. The advantage in using a bowl is that you have more room for your hands.

Close your eyes and, while concentrating on the psychic consciousness of your hands, continue with your deep breathing.

Having thus concentrated for approximately three minutes, slowly drink the contents of the bowl or glass without further delay.

This seemingly simple experiment produces two major effects on the water contained in the bowl or glass. In the first place, for reasons explained to you in this monograph, it becomes charged with Vital Life Force. In the second place, it becomes permeated with the magnetism continually emanating from our hands and which, in this case, is predominantly positive. Those two combined effects produce a magnetization which imparts a certain power of purification and regeneration to the water. That is why we advise you to drink it. With experience, you will find that this practice brings a surplus of vitality to your body, giving you a genuine sensation of well-being. It is quite effective in revitalizing you when you feel tired or have engaged in intense physical or mental activity.

However, the concentrated energy radiating from the glass dissipates rather quickly. Because of this, the magnetized water cannot be stored for future consumption, thus explaining why we request that you drink the water “without further delay.”

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 aura of objects is the electromagnetic field resulting from the interference produced between vibrations composing it and those surrounding it, all those vibrations having their origin in spirit energy.
- ¶ All forms of matter, from grains of sand to planets, possess an aura whose intensity varies in proportion to their mass and vibratory nature.
- ¶ The human aura results from the combination of three major energies composing it—Spirit, Vital Life Force, and Soul. It generally takes the form of a luminous halo surrounding the body, but with the color particularly perceptible around the head and shoulders.
- ¶ The spectral band of the human aura includes nineteen colors, ranging from black (indicative of a very negative personality) to white (expressing a very advanced degree of evolution). Keep in mind, however, that the actual aura has *no* color; color is a manifestation within our *consciousness*.
- ¶ Psychically perceiving the “color” of a person’s aura depends on that person’s physical, mental, emotional, and spiritual state at the moment and also on the interpretation process within the consciousness of the perceiver.



Second Atrium No. 13

Concurrence



This Week's Consideration of a Famous Opinion

For centuries, Rosicrucian tradition has taught that psychic vision and, generally speaking, extrasensory perception are directly dependent on psychic activities associated with the pineal and pituitary glands. We present an excerpt from the work of Geoffrey Hodson—a contemporary writer and author of several books devoted to mysticism and spirituality—whose statements concur with today's lesson.

Of what nature are these psychic faculties of man? First, there is clairvoyance, by means of which the limitations imposed upon the consciousness by physical matter may, in varying degree, be transcended. The illusion of size and separation in space may be overcome by its employment, as well as limitations of time, both backwards and forwards, so that the seer is enabled to see the infinitely small, the distant, the past, and the future, and to employ powers of magnification and of television.

Clairvoyance includes X-ray vision, or the power to see through solid objects, a power which may be usefully employed to diagnose disease. Combined with clairaudience, it gives the power to see and converse with the so-called and mis-called dead, and with other discarnate entities, with nature-spirits, and the great company of the angels . . .

There are organs in the brain by means of which this extended vision is made possible. They are the pituitary body and the pineal gland. The latter is considered by medical science to be the atrophied remains of an organ which was active in the very early days of human evolution. That view is accepted by occult science, which adds that both these organs have a function to fulfill in the future, when they will be employed as means of superphysical cognition, and that their development may be hastened by the application of special methods. When psychically developed and active they give the power first to respond to additional physical wavelengths, and later to super-physical vibrations.

—GEOFFREY HODSON
Science of Seership

Dear Fratres and Sorores,

In the last monograph you had the opportunity to perform an experiment that was meant to demonstrate the existence of the aura. If you were successful, even partially so, you must have perceived in the zone located between the bowl of water and your hands a sort of radiance which showed some predominating color. We use the term *perceived* because we wish to stress that the rim aura is not a phenomenon which can be *seen*, in the usual sense of this word. Rather, it is an electromagnetic field which leaves no significant impression on our physical sight. By analogy, it is impossible to discern by means of our eyes the magnetism emanating from a magnet. Consequently, it is better to say that the human aura can be perceived and that this perception corresponds to what the Rosicrucian teachings designate as *psychic vision*.

THE THIRD EYE: From a physiological point of view, the word *eye* designates the organ whose function is to perceive light. However, laboratory research proves that many eyeless creatures are sensitive to light vibrations. After observing such animals, it has been found that the skin of some parts of their bodies exhibits concentrations of photosensitive cells which act as the seat of light perception. In certain species these concentrations take the form of ocelli which essentially constitute primitive eyes. These ocelli are generally located in parts of the body particularly exposed to the influence of light. Although most of these creatures do not truly "see" their environment as humans do, they are nonetheless quite sensitive to light. Numerous insects, for example, do not move about relative to what they see, but according to reactions produced in them by the presence or absence of luminosity. Scientists designate this phenomenon by the name of *phototaxis*.

For example, a bee will fly in a straight line toward the light coming through a glass window. A cockroach, on the contrary, will move away from it. Other animals, notably fish, appear to have eyes which have little sensitivity to the presence or absence of light, but are much affected by the rim aura of objects and of living beings, both vegetable and animal. Such observations are intriguing, for they show that sight is a truly complex process. In humans, the eyes have the peculiarity not only of receiving light vibrations but also of



being sensitive to psychic phenomena through a process similar to heterodyning frequencies.

The preceding observation leads us now to consider in greater detail what we mean by *psychic vision*. Before beginning, let us explore some literature. In numerous traditions, psychic vision was and is associated with the function of a third eye located in the center of the forehead, just beneath the skin. According to certain writings, this so-called third eye was the vestige of a single eye possessed by representatives of a human race, notably the Lemurians who are said to have lived on earth in paleolithic times. This single eye, resembling those still possessed by some modern-day creatures, enabled them not only to see their surroundings, but also to perceive such psychic phenomena as rim auras, infrasounds and ultrasounds, infrareds and ultraviolets, etc. Therefore, it would have been adapted to the perception of all vibrations—and not just light.

We find allusions to the Lemurian race notably in Greek mythology where frequent allusion is made to the Cyclopes and the power of their single eye. In the *Odyssey*, for instance, Aryes, Brontes, and Steropes were Cyclopes who, thanks to the magical powers of their eye, could control natural elements and atmospheric phenomena. As you may surmise, it is difficult to draw a line between legend and actuality, and nothing permits us to affirm that human beings, equipped with a single eye, populated the earth in a remote past.

THE POWER OF THE EYES: As evidenced by the most ancient legends, humans have always attributed a power to the eyes—both in mythological personages and individual mortals. It was thought, especially among early tribes, that this power could be beneficent or malevolent. The latter supposition has led to the belief in the “evil eye.” According to this belief, particularly wicked persons can send a “destructive fluid” toward their victims by means of their evil eye. In popular language we find traces of this superstition, for such expressions as “a withering glance,” or “if looks could kill,” bear testimony to the destructive power which was attributed to the evil eye of cruel and wicked individuals in the old days.

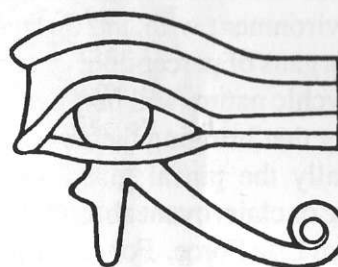


To protect themselves, people who believed in this superstition wore such things as veils, talismans, or certain perfumes. To keep the evil eye from entering their houses

and from causing them harm, they painted geometric designs on the doors and windows—most of the time in a blue color—for they believed that malevolent influences “lost themselves” in those designs and “drowned” in that color. Today, in rural areas, some people shield themselves against such influences by hanging a horseshoe over the door on a wall of their house. Naturally, as we have already explained, such beliefs have no foundation, except through ignorance of natural laws.

Putting aside superstitious beliefs in a so-called evil eye, mystics have always understood the spiritual value of the single eye as a source of power and clairvoyance. For example, in the Egyptian mysteries the hieroglyph for Osiris is a composite emblem of a single eye and a throne, or “seat of power.” Anthropomorphized, the god Osiris—the Single Eye—and the goddess Isis—the Seat or Throne of Power, are the parents of Horus, the Falcon god. The “Right Eye” of Horus traditionally had the power to heal, neutralize evil, read thoughts, perceive the future, materialize desires, etc.

This conviction was so strong that the Eye of Horus was venerated in itself and even today it is known in all mystical traditions as the symbol of God’s Omniscience, Omnipresence, and Omnipotence—or more familiarly, as the *All-Seeing Eye*. This symbol assumes real importance in Rosicrucian tradition because our Order perpetuates the Egyptian wisdom in its teachings and is the universal trustee of all the mystical symbolism connected with these ancient teachings. When you are admitted into the temple of a Lodge or Chapter of our Order, you will have occasion to see various representations of the Eye of Horus, and to be initiated into the mystical sense Rosicrucians have always attributed to this special symbol.



In our teachings, the third eye does not correspond to a true eye “located in the center of the forehead, just beneath the skin.” In fact, we feel that it does not designate an organ but a faculty—an attribute of our *consciousness* that perceives



psychic phenomena which we cannot see with our physical sight. Of what does this faculty consist and how does it operate?

But before answering that question, we need to ask, what is consciousness? Is it a thing, substance, or function? Further, how did it originate in the simplest life forms?

These are still highly speculative subjects. All organs and systems of the living organism appear to have been conditioned for a special duty or function to perform. In terms of the "computer age," they would seem to have been *programmed*, but by what or whom? The D.N.A. located in the cell nuclei are said to be the molecular basis of heredity. Though they may be altered, the question still remains: How did they acquire their original efficacy? Why, in fact, has even the simplest living cell all the principal functional factors of the Vital Life Force? These are questions which you will be assisted in answering for yourself later on.

The pineal gland, located near the center of your head, possesses unusual light sensitive properties through which your body and psyche function. It seems clear, then, that the pineal is an important organ linking the environment with and through the endocrine system via the eyes and other organs of perception. Just how the functioning of our glands affects our psychic nature will be a part of future Temple Degree studies. Suffice it to say that bringing the physiological nature of our glandular system—especially the pineal gland—into harmonium allows us to realize our psychic or clairvoyant abilities by building healthy, normal receptacles for the Vital Life Force. For centuries, Rosicrucians have had at their disposal certain methods designed to bring about extrasensory perception through strengthening the psychic centers corresponding to such physical glands as the pituitary and pineal. In the next monograph we will introduce you to one of those methods, and we are convinced that you will find the accompanying experiments to be most interesting.

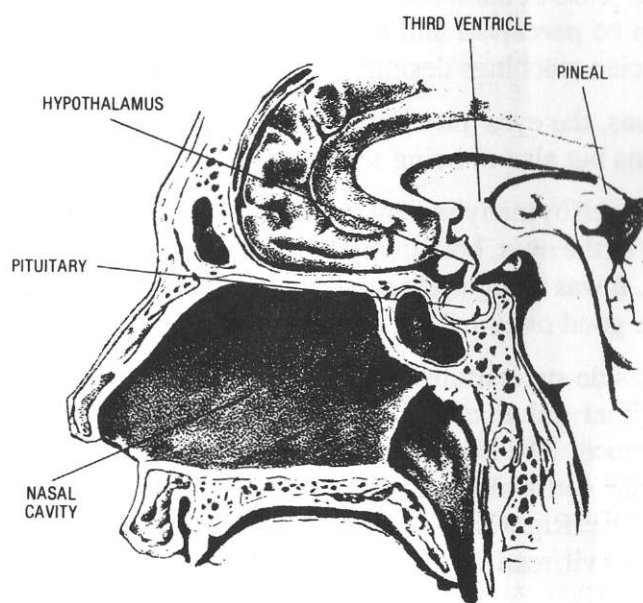
With all best wishes for Peace Profound,

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

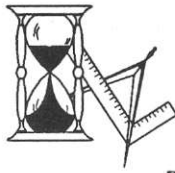


This drawing demonstrates the approximate location of the pineal and pituitary glands—considered by Rosicrucians to be extremely important for work on the physical and psychic planes. Each of us depends on the proper functioning of these two glands for our physical and mental equilibrium and our ability to perceive extrasensory phenomena.

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 aura, which is an electromagnetic field, leaves no significant impression on our physical sight. Consequently, it cannot be seen, in the usual sense of the word. It is more accurate to say that the human aura can be *perceived* and this perception corresponds to what the Rosicrucian teachings designate as *psychic vision*.
- ¶ In humans, the eyes have the peculiarity of not only receiving light vibrations but also of being sensitive to psychic phenomena.
- ¶ As evidenced by many ancient legends, humans have always attributed a power to the eyes, both in mythological personages and individual mortals. It was thought, especially among early tribes, that this power could be good or evil. This led to the belief in the “evil eye.”
- ¶ Putting aside superstitious beliefs, mystics have always understood the spiritual value of the single eye as a source of power and clairvoyance. The Egyptians, for instance, considered that Horus—son of the god Osiris and the goddess Isis—possessed a magical glance. The “Right Eye” of Horus traditionally had the power to heal, neutralize evil, read thoughts, perceive the future, materialize desires, etc.
- ¶ For the Rosicrucians, the Eye of Horus, also called the *All-Seeing Eye*, symbolizes God’s Omniscience, Omnipresence, and Omnipotence.
- ¶ In numerous traditions psychic vision is associated with the function of a third eye, located in the center of the forehead, just beneath the skin.
- ¶ In Rosicrucian teachings, the third eye does not designate a physical organ but a faculty that perceives psychic phenomena we cannot see with our physical sight. This faculty is linked indirectly to the psychic activity associated with our pineal and pituitary glands.



Second Atrium No. 14

Concurrence

This Week's Consideration of a Famous Opinion



The human voice was the first instrument used by men and women to express their innate sense of music and, when humanity for the first time began to sense the existence of God, it was with song that they sought to venerate God and obtain the deity's protection. In concurrence with the ideas expressed in this monograph, pianist, composer, and author Cyril Scott explains how sounds, song, and music possess a creative power when they are the expression of the "music of the spheres"—a symbolic expression used by mystics to designate the Cosmic Harmony which prevails on all planes of Creation and the source of which is found in the Word itself.

Throughout the ages, philosophers, religionists and savants have realised the supreme importance of sound. In the Vedas, said to be the oldest scriptures in the world, it is stated that the whole cosmos was brought into manifestation through the agency of sound. And, later on, the author of St. John's Gospel expressed, in effect, the same truth, when he wrote: 'In the beginning was the Word, and the Word was with God, and the Word was God.' The writer of the Book of Joshua must also have possessed some knowledge of the power of sound, otherwise it is unlikely that he would have written the story of the Fall of Jericho.

• • •

It requires but little imagination to realise that in primitive Man there must have been desires and yearnings which he could not understand, still less put into words, however much he may have tried. Mere speech was a totally inadequate means of expression; he needed something more forceful, yet less definite; he needed an outlet for those strange supplicatory emotions—and he ultimately found it in a rudimentary form of song. He discovered that when he sang, his petitions in some unaccountable way seemed to have been heard, and so his yearnings were stilled; he obtained an emotional relief, as a distraught woman obtains relief when she prays to the God of her own religion. It may seem extravagant to say that through music the first conception of God was aroused in the human mind, yet when primitive Man deemed his prayers were heard, he naturally came to conceive of a Being higher than himself—a Being who could watch over him with parental care.

• • •

We see then, that from the very beginning, music was associated with religion, and that the priests played an important part in its systematisation and development. Indeed, according to the Akashic Records, the first priest who was selfless enough pure-heartedly to serve humanity, was enabled to hear the music of the higher spheres; and to him it was given to know that whereas "Melody is the cry of Man to God, Harmony is the answer of God to Man." But although, needless to say, he was unable to translate what he heard into earthly sounds—the means being lacking—it inspired him with the idea of introducing a greater variety into the existing musical phrases, so from that time onward, music very gradually became more diversified.

The priests, having discovered the potency of the above-mentioned mantrams or spells, and realising that if certain notes were reiterated definite results could be obtained and definite powers brought into action, used this particular form of magic—for magic it was—for noble and constructive ends during the earlier periods of Atlantean history. Under the influence of Initiates, Sound was employed to build beautiful and wonder-inspiring forms

—CYRIL SCOTT, 1879-1970

Music—Its Secret Influence Throughout the Ages

Dear Fratres and Sorores,

Mystics have always attached great importance to the development of psychic activities associated with the pineal and pituitary glands, and, in general, with all the psychic centers. As we have already pointed out, these organs exert considerable influence on the vital functions of the body and, when their interchange is harmonious, they effectively contribute to the maintenance of health. Moreover, the psychic centers make it possible to perceive phenomena which leave no impression on our objective consciousness. In that regard, our Order has considerable knowledge at its disposal, for its archives contain many documents devoted to psychic centers and to various methods making it possible to develop—or more exactly, to awaken—them. Among such methods, one of those most widely used in the mystery schools of ancient Egypt was based on the intonation of specially chosen vowel sounds. Of course, other means can be used to bring about this awakening, but their study will be the subject of more advanced degrees.

VOWEL SOUNDS: Vowel sounds, as their name indicates, are produced by the human voice. In other words, they are not caused by some natural phenomenon, mechanical device, or musical instrument. This observation may seem overly obvious, but we want to emphasize that their mystical value is linked primarily to the vibratory resonance involved in their intonation—or, if you prefer, to the quality of intonation we use. In this respect, we can assert that no artificial sound, be it musical or of any other nature, has as much influence on the physical and psychic bodies as a sound produced by the human voice. This is explained by the fact that the vibrations it sends out directly affect the physical and psychic aspects of our being. We use the term *intonation* in that the power of mystical sounds resides essentially in their vibratory resonance, whether they are uttered or said mentally.

Thus, the value of vowel sounds does not lie solely in the resonance we produce by intoning them. If such were the case, thousands of sounds could produce physical and psychic effects on us. Actually, sounds possessing a truly mystical value are few. In fact, according to our tradition, there are only twelve. When the right time comes, each of them will be the subject of a complete study. Besides their vocal dimension, these twelve fundamental



sounds possess powers which we may characterize as *magical*, in the positive sense of the term. These powers originate in the letters composing these fundamental sounds and in the universal symbolism which has been associated with them since most ancient times. Since our current study involves the awakening of the pineal and pituitary glands, we will now turn our attention to those vowel sounds which produce that awakening.

THE VOWEL SOUND OM: In Rosicrucian teachings, the vowel sound OM has always been associated with the pineal gland. This association is not arbitrary, of course, for the intonation of this sound causes the gland to vibrate, thus stimulating its physiology and the psychic activity associated with it. Of all vowel sounds, OM is certainly the most universal in that it is used in numerous traditions. In Hinduism and Buddhism, for instance, it is thought to be the most sacred of all sounds. It is called *Akshara*, which means literally “the Primordial,” “the Imperishable,” “the Inexhaustible.” For Hindus and Buddhists it is the natural expression of the Universal Word. From a Rosicrucian standpoint, the sound OM represents the OMnipresence, OMnipotence, and OMniscience of Cosmic Intelligence. Applied to humans, this symbolism concerns the most spiritual dimension—that is to say, Soul itself—as the psychic center corresponding to the pineal is the major center of the Soul’s activity.

Since we just referred to the importance attached to the sound OM in Hinduism and Buddhism, let us quote from the *Upanishads* which says the following regarding the powers of this vowel sound:

OM is the bow and the soul is the arrow and the Eternal is the target. Pierce into Him with steady aim, and lose yourself in Him as an arrow is lost in what it strikes.

Where the nerves meet as do the spokes at the hub of the wheel of the chariot, there God dwells within us and is born in many disguises. Meditate on the Self as OM and allow it to carry you safely to the other shore, beyond darkness.

EXPERIMENT NO. 20: To allow you to benefit from the physiological and psychic effects produced by a periodic and regular intonation of the sound OM, conduct the following experiment in coming days. Please also note that the psychic



centers unfold on a *gradual* basis and thus the awakening process will not be expedited by the attempted overuse of the vowel sounds.

Sit down with your back very straight, place your hands on your knees, and place your feet flat on the ground, slightly apart from each other.

Close your eyes, inhale deeply through the nose, and then, as you exhale slowly, intone the sound OM (pronounced as in the word *home*). To obtain best results from this intonation, prolong the sound M as long as possible, in this manner *OOOOMMMMMmmmm*. For now, intone it as you experience it. Later, we will point out to you the exact note on which its intonation should be made.

Perform eight intonations of the sound OM. Then remain silent and note the effects produced in you—and especially in the region of the pineal gland at the center of the head.

THE VOWEL SOUNDS RA AND MA: The pituitary gland is quite sensitive to the intonation of two vocal sounds: RA and MA (pronounced “rah”, “mah”). As you know, *Ra* was the sacred name given to the Sun by the ancient Egyptians during the reign of Akhnaton, first Grand Master of the mystical traditions perpetuated in our times by our Order. For him it was the symbol of the One God he venerated. In fact, the name had not been arbitrarily chosen, in that the intonation of the sound RA sets in motion an energy of positive predominance and of solar nature. On the other hand, the sound of MA conveys the spirit of the Moon in its cyclical, reflective nature.

By combining RA and MA, we stimulate the psychic centers corresponding to the pituitary gland, which is suspended from the hypothalamus within which lies the pineal. The dual functioning of RA and MA contribute effectively to the awakening of the psychic functions associated with the pituitary.

As with the sound OM, we also find the sounds RA and MA in Hinduism, Buddhism, and also Zoroastrianism—a religion both prehistoric and modern which has many correspondences with Hindu and Buddhist teachings. To illustrate this commonality, we share a short excerpt from what a Parsi member of the Order has written:



The most important manthras (mantras), according to Hormazd Yasht, are the names of God. Among them, the most powerful are AHURA, his twelfth name, and MAZDA, his twentieth name. It seems that Rishi Vasistha extracted RA from AHURA and MA from MAZDA, and that by joining them, he formed a new and very fortunate name for the Avatar of God Himself. In other words, Vasistha extracted the name RAMA from the very heart of the name of God, (AHU) RAMA (ZDA). It is interesting to note that RAMA is also the name of a Yasata who presides over the twenty-first day of the Zoroastrian month. All the words of good omens, weddings, etc., begin with the recall of his name, exactly as the Hindus generally recall the name of Shri Ganesha. RAMA signifies "Peace," "Divine Joy," or "Ananda," one aspect of God. In the prayer of the Gathas of Zoroaster, "Ramancha aish dadatoo" means "And may he grant (us) Profound Peace, Divine Joy, thanks to them (these verities)."

Incidentally, RAMA, in the capacity of Angel, also directs the electromagnetic Vital Force (Khastra) which emanates from the sun (Mithra) and which penetrates into the body with the air (Vayu) as breath of life. Students of Yoga, of Theosophy, and of Rosicrucianism who regularly practice spiritual exercises, invariably including deep breathing and the intonation of certain mantras and of certain vocal sounds, will understand immediately the esoteric reason why the Angel RAMA is generally evoked along with Mithra in Zoroastrian prayers, and why the Angel Vayu is likewise evoked when RAMA is involved. All this draws attention to the ancient belief according to which deep breathing and the intonation of vocal sounds, when practiced regularly, not only regenerate our bodies, but also elevate us both psychically and spiritually.

EXPERIMENT NO. 21: As was true for the vowel sound OM, we propose that you conduct an experiment based on the intonation of the sounds RA and MA. Follow these instructions:

Sit down with your back very straight, place your hands on your knees, and place your feet flat on the ground, slightly apart from each other.

Close your eyes, inhale deeply through the nose, and then, as you exhale slowly, intone the combination RA-MA (pronounced with the broad A, as in the words *car* or *jar*), making sure that the intonation of these two sounds is



virtually of like duration. On the other hand, if you can, try to roll the sound R and to prolong the sound M. Although that is difficult to explain in words, we can translate this idea in the following manner: *RRRRAAAaaa-MMMMMAAAaaaa*. Intone the combination RA-MA on the note which seems most natural to you.

After having intoned this combination no more than four times, remain in silence and note the effects produced in you, especially in the region of the pituitary, close to the bridge of the nose.

As far as possible, it is preferable to practice vowel sounds in a full voice for, we repeat, a great part of their mystical influence lies in the vibratory resonance set in motion by their intonation. However, it is not always possible to intone them as we would like because of various circumstances. Such is the case, for instance, if we live in an apartment. Here we could risk attracting the attention of our neighbors, thus leading to various misunderstandings. The same problem arises when we are at home with other people present.

Consequently, if for any reason whatsoever, you cannot intone the vocal sounds in a full voice, do so in a medium or even low voice. Such an intonation will also make it possible for you to experience its effects.

What are those effects? First of all, any intonation of vowel sounds tends to produce a feeling of general well-being, for the sound vibrations generated always have a beneficial effect on the physical body. In this regard, the term "positive" or "negative" only indicates the vibratory predominance of the resonances produced. In other words, as we pointed out with respect to deep breathing, you must not think that the sound MA, because of the "negative" energy produced by its intonation, is inauspicious. On the contrary, it is very soothing and contributes considerably to rest and relaxation. The sound RA, on the contrary, generates an increase of our vitality because of its tonic quality.

The specific effects produced by the intonation of vowel sounds depend on the character of the individual sounds. Since OM, RA, and MA are linked to psychic activity and the harmonizing of the pineal and pituitary glands—glands which are located at a site close to the center of the head—it follows that we will experience the greatest vibratory influence in this region.



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Most of the time, this influence is manifested by a pleasant sensation of tingling or by a cooling sensation or, depending on the individual, of warmth. But in all cases, the effect experienced is sweet and pleasant. In other words, if the mystical sounds are intoned according to the instructions given in the monographs, they can never cause discomfort, weakness, trances, or any other state of that nature.

In coming days, it is suggested that you intone the vowel sounds you have studied in this monograph. Alternate the sounds by devoting one day to the occasional practice of the sound OM and then, the next day, to the combination RA-MA. On the third day, return to the sound OM, and so forth for a week. Again, we suggest you not overdo these exercises. Excess is unproductive in this area as in many others as well. Later on, with practice, you will be able to define for yourself the rhythm and frequency of periods needed for this mystical practice.

With this monograph the teachings of the Second Atrium come to an end. It is sincerely hoped that the subjects discussed have interested you and that they have made it possible for you to learn more about the laws governing the human being on the physical and psychic plane. Your next sanctum period will be devoted to the study of a second monograph of the Analytical Series.

Meanwhile, give full attention to the examination at the end of this lesson. All the questions have their answers in the monographs you studied in the last few months. If you have some difficulty answering them, it may be because you did not study in sufficient depth or because you did not assimilate the subjects covered. In that case, do not hesitate to return to the monographs involved and devote yourself to a serious review.

With all best wishes for Peace Profound,

Sincerely and fraternally,
YOUR CLASS MASTER



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.

- ¶ Among those methods making it possible to awaken the activity of psychic centers, one of the techniques most used in the ancient Egyptian mystery schools was based on the intonation of specially chosen vowel sounds.
- ¶ No artificial sound, be it musical or of any other nature, has as much influence on the physical and psychic bodies as a sound produced by the human voice.
- ¶ The value of vowel sounds does not lie solely in the resonance we produce by intoning them. It is also linked to the letters composing these fundamental sounds and to the universal symbolism which has been associated with them since most ancient times.
- ¶ According to Rosicrucian tradition, there exist twelve fundamental sounds which possess truly mystical value.
- ¶ The vowel sound OM has always been associated with the pineal gland in Rosicrucian teachings. The vowel sounds RA and MA contribute effectively to the awakening of the pituitary gland, which is suspended from the hypothalamus within which lies the pineal.
- ¶ As far as possible, it is preferable to practice vowel sounds in a full voice, for a great part of their mystical influence lies in the vibratory resonance set in motion by their intonation.
- ¶ Any intonation of vowel sounds produces a feeling of general well-being, for the sound vibrations generated always have a beneficial effect on our physical body. They can never cause discomfort, weakness, trances, or any other state of that nature.

Second Atrium Self-Examination

The following questions are presented so that you can determine your comprehension of the important points contained in the degree you have just studied. It is not necessary to send your answers to us, for only *you* can truly determine whether you gave the required attention to the teachings of this Atrium. Write your answers carefully in your study notebook and then check to see if they are essentially correct.

- 1) On what principles was the theory of "spontaneous generation" founded?
- 2) What is Life from a Rosicrucian standpoint?
- 3) What is the Vital Life Force and how does it manifest itself within us?
- 4) Give the Rosicrucian definition of illness.
- 5) What do we mean by "respiratory hygiene" and by "nutritional hygiene"?
- 6) What are the functions of sleep and the rules to be observed so as to sleep well?
- 7) What are the two nervous systems and what are their respective functions?
- 8) Explain why thoughts and emotions affect our health.
- 9) What does magnetism consist of? How is Dr. Franz Anton Mesmer connected to the subject of magnetism?
- 10) How many fundamental breathing rhythms are there and what are their effects?
- 11) Under what circumstances do we need "negative" energy? Under what circumstances do we need "positive" energy?
- 12) How is a negative treatment performed?
- 13) How is a positive treatment performed?
- 14) Define the "rim aura" surrounding objects.
- 15) What are the three major energies found in the human aura?

(Over)

Second Atrium Self-Examination

(Continued)

- 16) With what beliefs was the eye associated over the centuries?
- 17) What is psychic vision? With which activity of the glands is it directly linked?
- 18) What constitutes the mystical value of vowel sounds?
- 19) What are the important points concerning the vowel sounds OM, RA and MA?

MEMBERSHIP COUNSEL

Your Studies Are Important!

Have you no privacy for studies? Have your monographs accumulated?

The core of your Rosicrucian membership is the teachings. If consistently studied and practiced at least an hour a week, you are more likely to gain the most from the teachings. If, however, you are under stress due to a lack of privacy or because your monographs have accumulated, please allow us to offer you the following suggestions which, depending upon your personal situation, are the generally accepted methods for staying current or catching up:

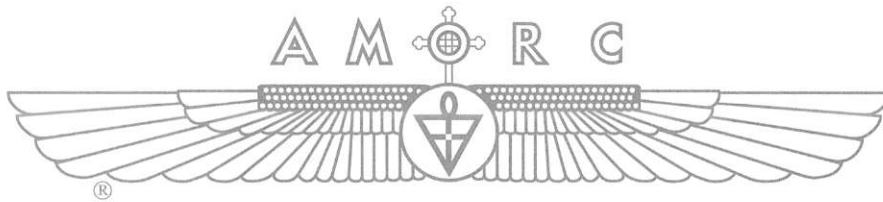
First, if the difficulty is a matter of privacy, then continue to receive and study the monographs on a regular basis but defer the exercises and performance of the rituals until your privacy during study is more assured. You will at least be gaining the valuable information while temporarily sacrificing the exercises.

Second, if you are simply behind in studies due to unforeseen circumstances, you can bring yourself up to date by studying an extra monograph each week, and set the experiments aside. Later on, at a more opportune time, review and perform the rituals and exercises you had to forgo.

We are confident that you will be able to work out a satisfactory arrangement to meet your individual needs and circumstances.

—Department of Instruction

*Consecrated to truth
and dedicated to every Rosicrucian*



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