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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ All who have experienced the Golden Dawn, following the bleak months of the Obscure Night, describe this event in terms of light—an inner light that clarifies and illuminates that which had been dark before. These lines from the *Bhagavad-Gita* clearly refer to this mystical experience.



But, for whom

*That darkness of the soul is chased by light,
Splendid and clear shines manifest the Truth
As if a Sun of Wisdom sprang to shed
Its beam of dawn. Him meditating still,
Him seeking, with Him blended, stayed on Him,
The souls illuminated take that road
Which hath no turning back—their sins flung off
By strength of faith.*

—BHAGAVAD-GITA

To the Members of the Esoteric Hierarchy, Greetings!

You have undoubtedly noticed in these higher Degree monographs how I seem to jump from one subject to another and from one exercise or experiment to another. I do this because I am guided in the preparation of these monographs by the reports you make and the questions you ask. There is no need to continue with an experiment indefinitely if something a little further back in the graded lessons has not been made as clear as it should be, or if there are questions in your mind that you feel should be answered.

These monographs of the higher Degrees are wholly informal and the only thing we have to satisfy is our inner development and understanding. If I find that I have gone a little too rapidly into some points or some principles, it is easy to review some of the early fundamentals or stop and make more elaborate explanations. In this way your instruction is equivalent to personal instruction, for, when writing these monographs, I have in mind what you have written or reported to me. It might be well for you to think of yourselves as a part of that same group assembled in private session with me at our recent Convention for personal, direct instruction, because I want again to speak about the Obscure Night.*

The point to be remembered about the Obscure Night is that the obscurity is only of the objective outer self. It is as though you were preparing for a mystical formula or symbolic ritual. You pulled the shades, closed the shutters to keep the outside world from looking in. To a person in the street your closed-up house would look as though nothing were going on. Strangers might say, "The house seems to be at rest, and inactive at the present time." You would know, or your inner self in the closed chamber would know, that much was going on despite the seeming inactivity.

That is precisely what occurs during the Obscure Night. The Cosmic knows that it is better for the outer self not to understand or comprehend fully what is going on within because the outer self might try to speed it up or interfere with it. At any rate, when the Obscure Night is passed, there comes the Golden Dawn when the inner and outer self blend again in a complete understanding of mystical laws and principles not understood before, and in a development of psychic centers that bring experiences not had before.

The members in this Convention class testified that, after they had reached the Golden Dawn, they were able to do almost anything they had been trying to do for years in connection with the work, lessons, study of the monographs, and general exercises and experiments. More than this, they felt an increased power, vitality, con-



* This monograph was written by Dr. H. Spencer Lewis.

tentment and happiness never before experienced. Businessmen, and those in professions and social activity, stated that after reaching the Golden Dawn their worldly affairs took on greater activity and greater success—and they were delighted.

The next important point brought up was in regard to the processes of regeneration dwelt upon in the monographs of the Eleventh and Twelfth Degrees. I asked those who had gone through the process of regeneration to stand and comment upon what had taken place. In the first place, all noted what had occurred in my own case. During the past year I had lost a great deal of my excess weight, and my complexion and condition of skin had greatly improved. I had been filled with more vitality and felt younger and better in every way than at any time in the last twenty-five years. This improvement had been impressed upon me every day in so many ways that I was sometimes astonished when I thought of what had occurred. But other members told stories and related experiences that seemed like miracles. They spoke of chronic conditions that had disappeared. Many privately said that physical weaknesses that had bothered them for eight, ten, or fifteen years had gradually disappeared, along with face wrinkles and complexion blotches, watering eyes, or falling hair and other manifestations of age or illness.

Some said they were able to walk longer distances, able to stand harder work or harder exercise, that business activity did not bother them as it had, and that they had more vitality, better digestion and better functioning of the organs of their bodies than they had expected to have at their ages. The auras of these members were so luminous and so easily seen that many commented upon them. I asked each one of them this question: "Did you sense in any way during these two higher Degrees that an actual regeneration of your body and mind had taken place?" Each said he was distinctly aware of it, and had ample proof that if this process of regeneration continued it would become a manifestation and testimonial which all of their friends and relatives would easily recognize.

There is every reason, therefore, why each of you should continue the exercises and experiments given in this and in the Eleventh Degree. Each of us wants to be as healthy and vital as he can. It is not so much a matter of outward appearance as of inner feeling and constitutional health. If we feel vital and healthy, we can be happy and contented with life whether we have actually become younger looking or not. It would be well in your spare time to spend an hour each evening going over the exercises in regeneration. Do not overlook the bowl of water in your sleeping room, or any breathing exercises.



A few commented on the fact that they had never been able to form a definite cloud in front of them and move or whirl it according to their will. Some admitted they could form a

fairly opaque cloud but could not make it move. They wanted to know whether they should constantly experiment until they had one hundred percent perfection or temporarily forget it.

This led me to inquiries regarding the exercise, and I found a few facts helpful to all of you. In the first place, too many expect to see this cloud as though it were a heavy blanket held up in front of them. The cloud may at times be very opaque and therefore very definite in blocking out things in the room. In some cases the cloud is more or less transparent, and while it makes some things seem vague or shadowy, it does not completely obliterate. It is not the density or thickness of the cloud that is important, but the fact that it can be formed.

The first time I formed a cloud successfully, I discovered that for some time I had been feeling a cool breeze from the direction where I was trying to form the cloud, but attributed that breeze to something else and was still looking for a thick cloud. Later I came to learn that the cloud formed of an electrical vibrating substance or energy did lower the temperature of the room and radiate a cooling effect. Every time I form a cloud now, whether I see it distinctly or not, I feel its coolness. Many times when it was extremely warm in my sanctum, instead of opening a window, I have formed a cloud to moderate the temperature. I am not, however, recommending the making of a cloud for cooling the temperature of a room.

Unless you have a comprehension of many of our laws and principles, you may not feel any effect from the cloud. A stranger sitting in a room with you certainly would not be affected by the coolness of the cloud at all while you might feel the effects of it very strongly. The effect is upon your aura, and the state of the aura will determine the magnetic effect. For that reason, if you are sitting between two persons, you might form a cloud in front of you that would cool you while the persons on either side of you might not feel anything. On the other hand, I have found that cats, dogs, and little children sense the cloud quickly.

Do not expect a cloud to be a thick essence in every case. We experimented here at one time in our laboratory, and after forming a large cloud in a pitch-dark room we gradually turned on certain colored lights. A deep blue light caused the cloud to become apparently gray and very thick. A green light seemed to neutralize its appearance. A red light caused it to be somewhat transparent. An orange light made it rather attractive and dense but not nearly so dense as a blue or green light. Sunlight or white light caused it to disappear, leaving just a haziness. A deep ultraviolet light made the cloud beautiful and opaque; auras could be seen but not candle-light or pictures on the wall. In other words, a violet light affected the cloud to such an extent that only certain things



could be seen through it, while a yellow light such as candle, oil lamp, or ordinary electric lamp made the cloud almost invisible except for a haziness.

So there is a possibility of forming a thick cloud and yet not seeing it because of light's affecting it. If you sense coolness, or psychically sense that you have formed the cloud, that is all that is necessary. The cloud's seeming immobility could be explained by the fact that it is formed of stressed electric or magnetic conditions like an aura, and vibrating at a very high rate. Those vibrations traveling toward us may prevent us from seeing whether the cloud is actually moving or not. Again, in a fairly darkened room the cloud can move a very great extent without our eyes seeing it since the outer edge of the cloud is often indefinite, and unless the outer edge can be seen, it is almost impossible to say whether an object is moving backward or forward, sideways, up and down, or revolving.

I am going to suggest that for the coming week you review some of your exercises, and especially the one with the cloud while keeping on with the new one of trying to make something move. Next week I shall answer a few more questions, for I want to make sure that each of you is prepared for future practice.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

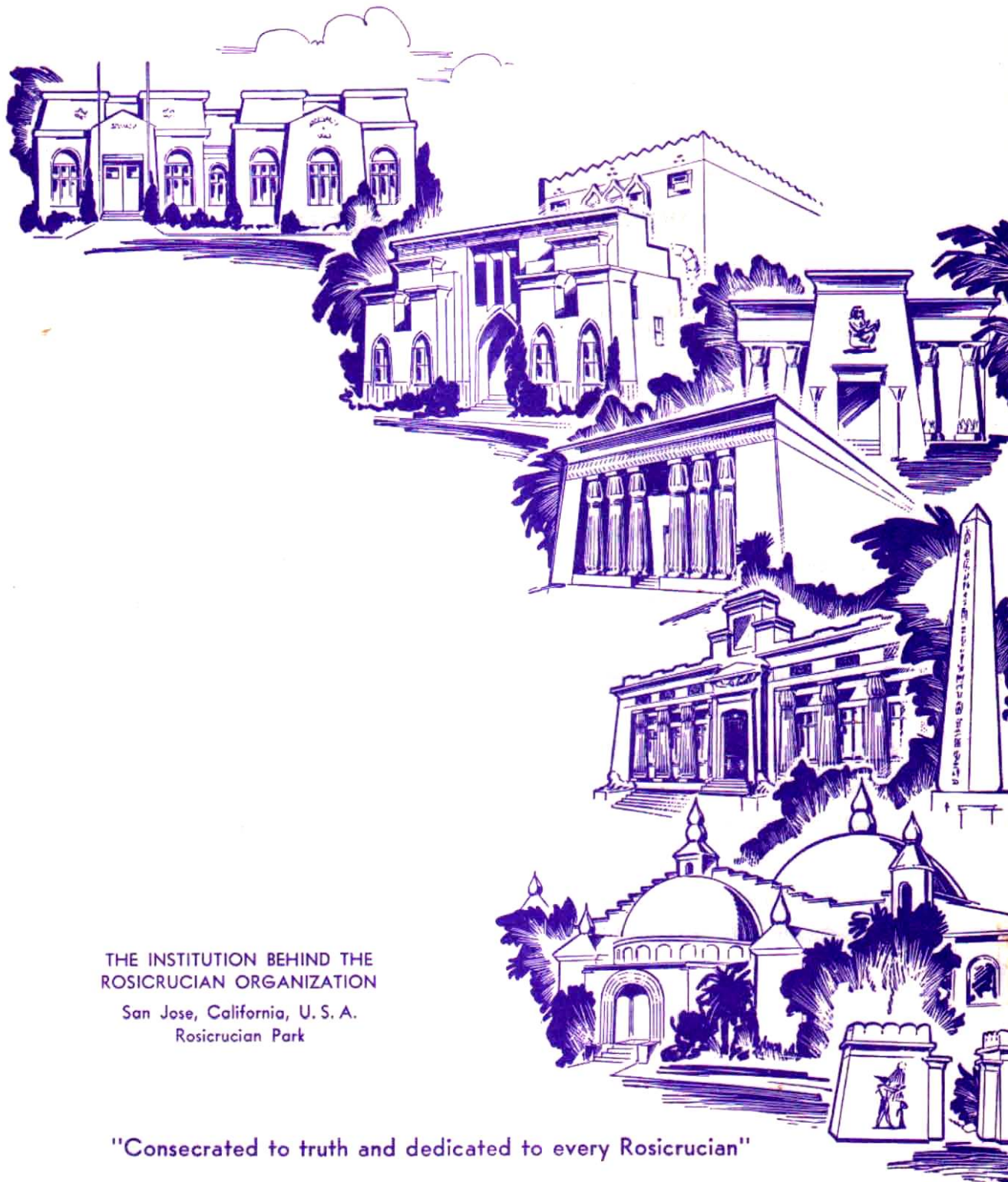


Summary of This Monograph



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.

- ¶ The point to be remembered about the Obscure Night is that the obscurity is only of the objective outer self.
- ¶ When the Obscure Night is passed, there comes the Golden Dawn when the inner and outer self blend again in a complete understanding of mystical laws and principles not understood before, and it is found that there is, as well, a greater development of the psychic centers.
- ¶ Each of us should continue the exercises and experiments in this and in the Eleventh Degree as an aid to the regenerative process already begun.
- ¶ Many Hierarchy members have not been satisfied with their success in forming a cloud. However, experiments prove that a cloud is affected by lights of different colors. In sunlight and yellow light such as candlelight or electric light, it becomes almost invisible.
- ¶ While a cloud may not be seen because of the light's affecting it, it may be sensed psychically or be recognized by the cooling effect radiated from it.



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