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The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ Throughout the ages the great teachers of mankind have reiterated that God is All and All is in God. That He is everywhere and not to be found in any one thing, but in all things, has been said in many ways. Buddha spoke frequently of one essence, one law, and one aim, and explained it to the puzzled Kashyapa in the following manner:



*All things are of one essence, yet different only in the forms they assume. As they form themselves, so they act, and as they act so they are.*

*A potter may make different vessels of the same clay. Some may be pots to contain sugar, others rice; some curds and others milk; still others may become vessels of impurity. The clay used is the same; the diversity is due to the moulding hands of the potter who shapes them for the various uses required by circumstance.*

*Thus all things originate from one essence and are developing according to one law and are destined to one aim which is perfection.*

—GAUTAMA BUDDHA, 563(?)·483 B. C.

To the Members of the Esoteric Hierarchy, Greetings!

Before Dionysius revealed the secret teachings concerning the Cosmic Hierarchy, this subject was little known in the Western world because it was one of the great mysteries of the secret schools of the Orient. From the earliest writings of Dionysius, it appears that he found it difficult to get the Western mind to understand the profound mysticism that was the very foundation of the Cosmic revelations as contained in Oriental teachings. The Western mind, even among the philosophers and students of mysticism, in those days was no more prepared to understand such teachings than is the average person on the street today without careful preparation and training.

Dionysius left a great number of manuscripts bound together in four or five books; these were passed from secret group to secret group for years and constituted a Western-world interpretation of the secrets of the Eastern schools. His interpretations were in the light of his understanding of the revelations of Jesus. They did not incorporate the actual teachings of Jesus because the Christian teachings were simple, and did not include those secrets discussed with his private Disciples and Apostles which Jesus had not intended to be given to the world generally. All of the teachings which St. Paul and the other Apostles were giving to the world were simple truths such as the masses could understand and accept. Dionysius, therefore, did not deal with these simple truths but left the Christian church to present them. He offered to the more spiritual and advanced the newer revelations of ancient, esoteric ideas.

Unfortunately for us, Dionysius did not write any biographical sketch of his life. Very few of the ancient mystics ever did, and he was true to the ideals of impersonal leadership in not referring to himself except in a casual way. It is only by reading his manuscripts and analyzing them carefully that we have obtained a few facts about his life that enable us to form a faint picture of him. Regarding this mystic, you will find the average encyclopedia says little personally, only touching lightly upon some of the outstanding points of the Celestial or Ecclesiastical Hierarchy.

Dionysius refers a number of times to the fact that according to the Christian standards his earlier life was that of a pagan. We must remember that the early Christian gave the title pagan to all mystics and to all spiritual teachings and followers of Oriental religions, regardless of what those religions contained. The pagans were not atheists, as some suspect because they did acknowledge a God of the universe, and paid sincere and devoted homage to Him. Their religions did not contain any of the principles regarding the representations of God on earth which later were added to Christian teachings. Other statements in his writings reveal that Dionysius was well instructed in the teachings of a number of



Oriental schools, and frequently used the standard phrases of those schools in expressing his ideas. He also used quotations from the Old Testament of the Christian Bible which proves that either prior to or after his conversion to Christianity, he had given much thought to Western-world teaching.

As a Greek he had gone to the Orient and lived for a long time, becoming an initiate in several of the secret schools and remaining sufficiently long to become a Master and Adept in their teachings before returning to Greece. In Greece he evidently associated himself with the mystery schools established there by earlier Greek philosophers who had been to the Orient, and was quite active in some of the mystical temples erected on Mars Hill near Athens. Undoubtedly he was considered by the people of that district not only a great and worldly philosopher, but a very devout, spiritual being and a very learned mystic.

When St. Paul came preaching the new message of Jesus the Christ, Dionysius and some of his associates gave him sincere and respectful hearing. They recognized in some of the things that Paul said that the Jesus he referred to must have been a high initiate and truly a messenger from God or he would not have had the great truths that had been kept secret in the Orient and elsewhere, and would not have been inspired to give them in simple form to the public. Some writers claim that Dionysius may not have been so sincere in his conversion to Christianity as many think. These writers have the idea that Dionysius joined the Christian movement and followed Paul in his missionary work solely because he thought there was a greater opportunity for him to build leadership for himself as an advocate of the new Christian teachings than by remaining with the old Grecian mystery schools. On the other hand, many eminent writers, especially among the earliest Fathers of the Roman Catholic Church, paid their respects to Dionysius and believed his conversion sincere. As proof of this they point to the marvelous manuscripts that he prepared later and left for the world to study and analyze.

Some references to himself in his writings would seem to indicate that Dionysius lived during the days of Jesus, even up to the time of the crucifixion. He says that his spiritual father and guide was a very wise and saintly man whose name was Hierotheus, and that it was at the suggestion of this spiritual father and guide that he prepared these four or five great books of hand-lettered manuscripts. He indicates that he was present at the birth of Jesus, actually in the presence of the mother of Jesus at the time of, or immediately after, the birth of the Divine Being. He also refers to the fact that he was present at the time of the crucifixion. Being familiar with the ancient traditions of the Orient regarding planetary influences and occurrences coinciding with great events, he observed that there was a solar eclipse at the time of the crucifixion which accounted for the great darkness that came over the face of the earth at that time. All other references to his life,



however, plainly indicate that Dionysius lived during the latter half of the fifth century, or between A.D. 450 and 500, and that he was a native of Syria, lived in Greece, and was of Grecian blood and family. Therefore, there must be some mystical meaning back of his statement that he lived at the time of the birth of Jesus and at the time of the crucifixion.

All mystics take these seemingly contradictory statements to indicate that he had been present at the birth and crucifixion of Jesus in a previous incarnation and recalled them. There is no direct reference to the doctrine of reincarnation in any of his teachings because his works do not touch upon any but certain definite principles connected with the Cosmic Hierarchy and Cosmic influences, and with certain spiritual ideas. The absence of any reference to reincarnation in his writings would not prove or even indicate that he was ignorant of its doctrines, objected to them, or disbelieved in them. These are about all of the facts that can be stated about him, except that throughout his writings he speaks intimately of his contacts with John the Evangelist, Paul, Timothy, Titus, Justus, and Carpus. These references again may pertain to contacts he made in a previous incarnation, but since such references may have several mystical meanings, and have no important bearing upon the spiritual truths he revealed, we shall not take time to analyze them.

In addition to his general writings dealing with the great mysteries of life, he gives some very definite advice to the adept, to the seeker, and to the one struggling to rise to greater spiritual heights. Most of his writings appeal to the one who has reached considerable heights, such as the members in our own Twelfth Degree, but occasionally he advises those who may be considered beginners. I quote now some statements made to those already beginning to understand and sense certain Cosmic degrees of spiritual attunement, in his manuscript, "Mystical Theology." First of all, there are many references to the trinity, the triangle, the number three. It is easy to see by his references that this idea was popular among the Oriental schools and in the secret teachings before the idea was developed in the Christian church.

In part of his mystical teachings, Dionysius points out a form of development of some degree of Cosmic attunement by a negative path, or way known as "Via Negationis," by which not only all that which is sensible, or easily sensed, but all intellectual impressions of God are denied. In other words, we avoid trying to sense or understand God by any of the worldly, physical, or ordinary senses by which we judge things on earth, even ceasing to understand God in a purely intellectual sense. Instead we seek to understand Him only through a spiritual, inner apprehension rather than by a form of comprehension. A paragraph will make this clear:



"Wherefore God is in all things, and apart from all

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things; and God is known by knowledge, and by ignorance, and there is intuition and consideration and science of Him, and touch and perception and opinion and imagination and name, and all the rest, of Him; and He is neither conceived, nor spoken, nor named; and He is none of the things that are, nor is He known in any of them. And He is all in all things, nothing in none; and He is known to all through all things, and through none of them to none."

Mystics, monks, and fathers of the church spent many hours in contemplation of such a paragraph. Consider the first line: "God is in all things, and apart from all things." Surely if God is as we conceive Him to be; then He would be in all things; yet from a purely mundane point of view, He would be separate and apart from all things. To understand this, we must emphasize the word things—meaning everything we sense with our objective, physical, earthly consciousness. "God is known by knowledge, and by ignorance": It is in our ignorance of things that we find the spiritual, mystical, and Cosmic side. Through such ignorance we are led to knowledge, and through knowledge we are led to understanding. In the next phrase, we find that intuition, meditation, consideration, and scientific study of God help us to know Him, and that spiritual touch and perception help us to know God and to give Him a name that is a symbol. Still, God is beyond anything we can conceive, beyond anything we can name or speak.

Thus, we come to the esoteric idea that God is none of the things that are in existence. He is neither stone nor wood, flesh nor blood, wetness nor rain; neither is He mere power or energy. He is not known in any of these things; nor can He be found in any one of them. To find God, we must see Him in all things at once, and not in any one thing, for He is nothing in any of them. That is, He is no one thing in any one of the things that we examine, but is something in all of them collectively at the same time; so God is known to us only through all things, and not through one of them. Make this your meditation for the coming week and you will thereby prepare yourself acceptably for our next considerations.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

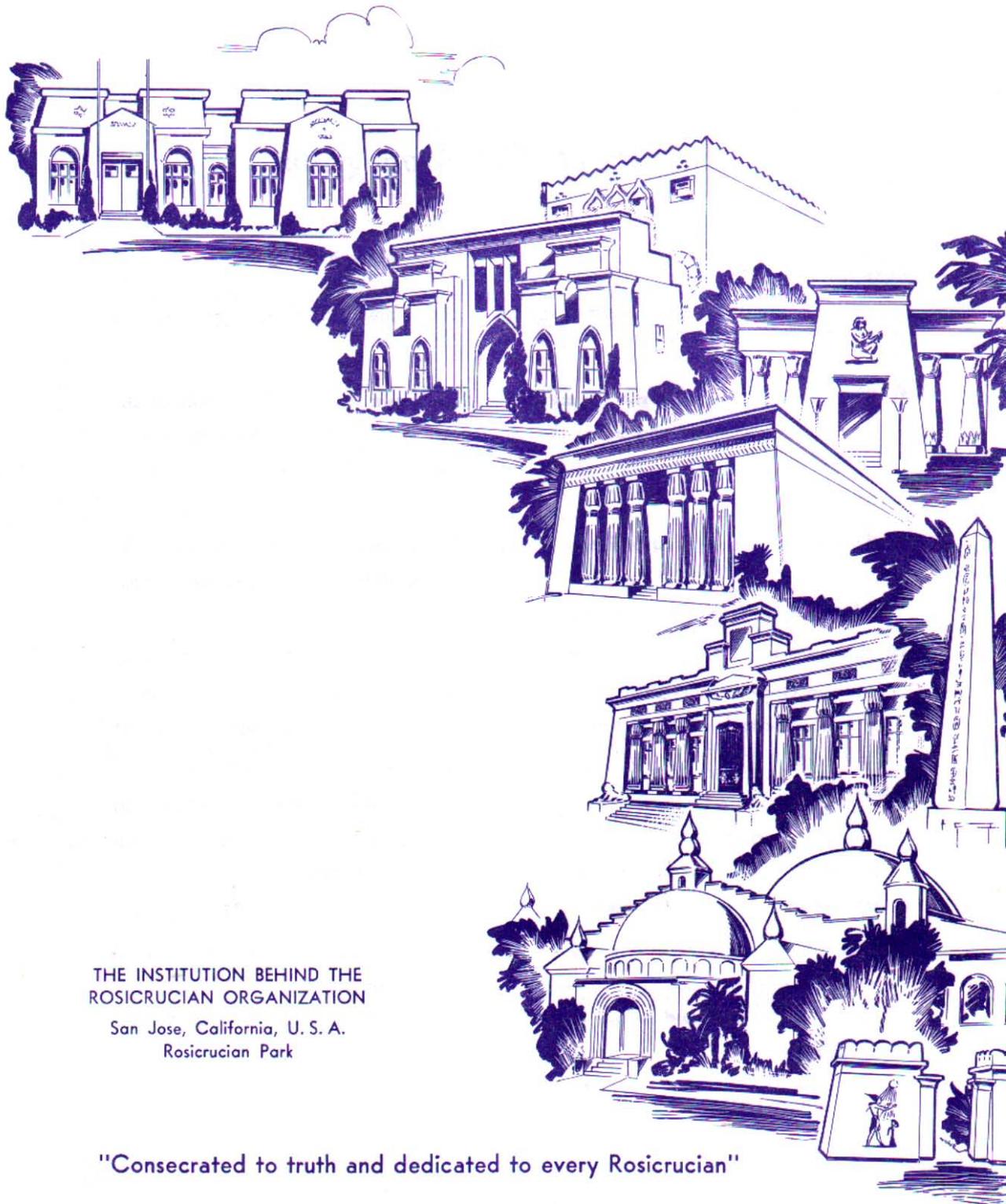


## Summary of This Monograph



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 secret teachings of the Cosmic Hierarchy, known only in the schools of the Orient, were revealed and interpreted to the Western world by Dionysius in four or five books of manuscripts containing the newer revelations of ancient, esoteric truths.
- ¶ True to the ancient mystics' ideals of impersonal leadership, Dionysius did not write a biographical sketch of himself. The few facts available are those obtained by careful reading and analysis of his manuscripts.
- ¶ Dionysius lived between A.D. 450 and 500. His family was Greek, and he later lived in Greece, although he was born in Syria. He became an initiate in several of the secret schools of the Orient, and later was associated with the mystery schools in Greece.
- ¶ From St. Paul's preaching he recognized the simple teachings of Jesus the Christ as the same truths taught in the schools of the Orient, and accepted Jesus as a great initiate and messenger of God. His writings show the influence of both the Oriental schools and Christian teachings.
- ¶ The writings of Dionysius appeal chiefly to the spiritually advanced students such as the members of the Twelfth Degree. For meditation this week is his idea that God is not to be found in any one thing, but that he may be known to us through all things.



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