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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ In speaking of the relationship of the objective mind and its faculties to the subjective inner aspect of man's being, the scale offers a natural and apt analogy. In the following quotation, note that Emerson likewise refers to the scale (or a pair of scales)—the soul's scale on the one hand, and the scale of the senses and the understanding on the other.



And so, always, the soul's scale is one; the scale of the senses and the understanding is another. Before the revelations of the soul, Time, Space, and Nature shrink away. In common speech, we refer all things to time, as we habitually refer the immensely sundered stars to one concave sphere. And so we say that the Judgment is distant or near, that the Millennium approaches, that a day of certain political, moral, social reforms is at hand, and the like, when we mean, that, in the nature of things, one of the facts we contemplate is external and fugitive, and the other is permanent and comate with the soul. The things we now esteem fixed shall, one by one, detach themselves, like ripe fruit, from our experience, and fall. The wind shall blow them none knows whither. . . . The soul looketh steadily forwards, creating a world before her, leaving worlds behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul; the web of events is the flowing robe in which she is clothed.

—RALPH WALDO EMERSON, 1803-1882

To the Members of the Esoteric Hierarchy, Greetings!

You were told in the earlier Degrees that in order to bring about complete and perfect Cosmic contact and psychic attunement, it is necessary that the objective faculties be made dormant. Thus, it is possible to become more aware of the subtle aspects of the subconscious state. Let us see if this can be made a little clearer by an example.

In the Second Temple Degree, you were told that a pair of scales with the objective mind and its faculties on one side and the subconscious mind and its faculties on the other in balance—both minds and their faculties more or less active—would create a borderline state where the impressions in the psychic mind might pass easily to the objective mind or brain, and those in the objective brain pass easily over to the subconscious or psychic consciousness. The deeper you get into the subconscious or psychic state with that side of the scale rising higher in activity, the lower down goes the other side of the scale with the objective brain and faculties, until in a perfect subconscious or psychic state that side of the scale is very high and the objective brain and faculties are almost inactive.

The more you keep the objective side of the scale busy with your brain thinking, the less active can be the subconscious or psychic side of the scale. This has been illustrated many times in the experience of members. While attempting to reach a completely psychic or subconscious state in order to allow the psychic side of their consciousness to have full or unlimited expression, members keep their objective minds and faculties so alert to analyze what is going on, to sense the physical manifestation of the contact, or to see the place or the person they are reaching, that they prevent the subconscious side from becoming completely active.

It is natural that in attempting to reach outside ourselves we should want to sense the person or place being reached since we are convinced that psychic sight is a fact. Our mistake is in confusing psychic sight with the physical. The psychic sight impression must pass over to the objective brain for the outer self, the physical and material self, to have any realization of it. In other words, our outer senses do not know what the psychic self is experiencing unless that impression registers itself upon the objective outer self.

When in meditation you say, "I want to see," "I want to feel," or "I want to realize what I am doing and what I am contacting," the word I does not represent your psychic self, but your outer self. You mean that you want your objective, worldly consciousness to have a realization of what is going on. For this to occur, the objective outer self must be awake, active, alive, and sentient. It has to be aware of itself and its functioning.



Recall the illustration we have used of the person in an armchair gazing at logs burning in a fireplace. Gradually losing

all thought of himself, he mentally or psychically wanders off and for five or ten minutes is wholly unconscious of the room or the chair or anything about it. During this condition, he is not asleep, and he is not in a psychic state, trance or anything of that kind. He is simply "unaware" of his own consciousness and existence, physically and objectively. His objective consciousness is inhibited and held in abeyance by the activities of his psychic, spiritual or subconscious self.

Coming back to objective consciousness, he generally has a fair remembrance of what he was thinking about, saw or did during the few minutes he was "unaware of his objective self." Not everything that occurred during that state is remembered and he might have difficulty in finding out how it started and what led into it. About the only thing remembered would be just the last second or two of the period before returning to complete objective consciousness—that is, what was occurring just as the borderline between the subconscious state and the objective state was reached. During those few seconds of transition from the subconscious to the fully awakened objective state, he would have a realization of what he was thinking about and doing.

In sleep at night we are in a perfect psychic and spiritual state. During our sleep our psychic selves and psychic functions have every opportunity to do whatever the inner self or the Cosmic consciousness asks. But because we are in such a perfect psychic state, we are not objectively aware of it. We are not on the borderline, but deeply inactive so far as the objective self is concerned. For this reason the outer self has no realization of what the psychic self is doing, feeling, tasting, or smelling. If it happens that the psychic self is doing something during the few seconds when the state is being shifted back to objective wakefulness, some of the realizations of the psychic self pass over the borderline to the objective brain and consciousness and we remember part of what we were doing.

When we awaken in the morning we sometimes have a remembrance of vague and indefinite things that occurred during our sleep. In the first place, we have a remembrance only of that phase of our psychic activity occurring at the time of the partial awakening. In the second place, many hours may have elapsed since the experience occurred and, not being fully awake when the change was made, we have gone to sleep again. In the morning, therefore, our memory of what happened has become even more vague.

Let us say you retired and fell soundly asleep about 11:30 p.m. Around 1:00 o'clock you were in a very deep psychic state, so relaxed and inactive objectively that objective awareness of yourself was completely lost. From 1:00 to 3:00 your psychic self had many, many marvelous experiences of which your objective self knew absolutely nothing. About five minutes before 3:00 you were in the midst of a psychic projection; then for some reason or other, you began to awaken.



You are never fully awake unless your objective faculties are active. It is seldom that in a dark room at night all of the faculties will be awakened. As a result, only a semidegree of wakefulness is ever experienced at night. Any partial degree of wakefulness constitutes a borderline state. If you are forced into partial wakefulness, you suddenly come out of the psychic to a borderline state and during those few seconds there is an exchange of impressions between the psychic consciousness and the outer objective consciousness.

Let us suppose that in this example you were sensing a foreign city at about five minutes before 3:00 o'clock, and something caused you to awaken partially for a few seconds. In those few seconds the vague impressions seen by your psychic eyes would be transferred to your objective consciousness. Then in a moment or two, you started to go to sleep again. The slight memory of what you had witnessed for a moment or two might cause you to have a fantastic dream that would not be a psychic experience at all. It might be just a lot of moving pictures based on what you had heard, read, or learned about foreign cities. You might, in fact, have had no more dreams of any kind, but have slept soundly until morning.

When you awakened at 7:00, you began to realize that something had occurred during the night. To begin with, the impression that your objective mind had received from the psychic mind was only a vague and momentary impression of a street scene in a foreign city or country. It was not definite, complete, and understandable at the time it was transferred to your objective consciousness. With the passing of the several hours of the early morning that memory had become even more vague so that when you awakened at 7:00 o'clock you were very much in doubt as to whether what you recalled was a dream, a vision, or only a thought. More than likely you would dismiss the whole thing as "imagination" or an "incomplete dream." On the other hand, if you had many experiences of this kind and checked them later, you would have come to the conclusion that during the night you had made some psychic contacts.

If that psychic contact had been of a nearby home or person and that person had been awake or in a partially psychic state and had seen or felt you, he might report in the next few days that during the night he had evidently had a contact with you. You would compare notes and write in your notebook that you evidently made a projection or a contact. This is the simplest explanation of why our nighttime contacts are so often unremembered. In spite of it, though, many remain puzzled and ask with evident disappointment: "How is it that I make contacts and projections of which I have no full objective realization at the time?"



During the coming week I want you to review the explanations in this monograph and think over the experiences you

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have had in the Obscure Night. See if you cannot realize that your experiences with the Obscure Night are like those of others who have gone through it and out of it beautifully, and if there have not been other experiences and contacts of which you had just a vague remembrance later on. Next week I shall go a little further in regard to this matter and the Obscure Night because we are reaching higher and higher all the time and must have a thorough understanding of each point covered.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

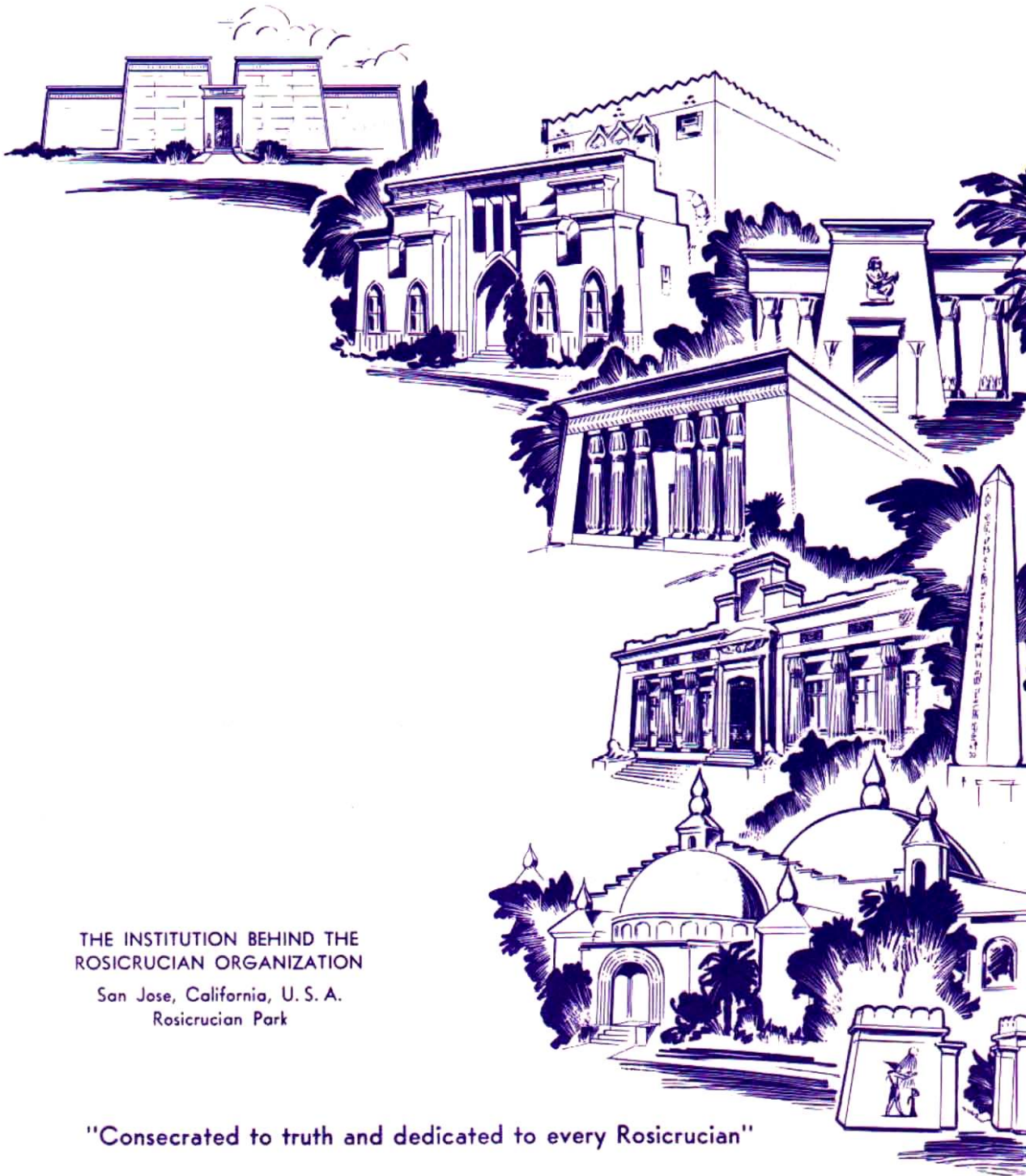


Summary of This Monograph



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.

- ¶ If, as on a pair of scales, the objective mind and its faculties on one side are in balance with the subconscious mind and its faculties on the other, a borderline state results. The lower the scale on the subconscious side, the more inactive or dormant becomes the subconscious mind, while lowering the scale on the objective side likewise reduces its activity.
- ¶ The psychic sight impression must pass over to the objective brain for the physical outer self to have any realization of it.
- ¶ Only that which was occurring just as the borderline state was reached is remembered by a person coming back to objective consciousness. Not being definite, complete, or understandable when it was transferred to the objective consciousness, with the passing of several hours, the impression may be remembered only vaguely.
- ¶ You are never fully awake unless your objective faculties are active, and it is seldom that in a dark room at night all of the faculties will be awakened. Any partial degree of wakefulness constitutes a borderline state.



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