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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ In *The Catholic Encyclopedia*, under the heading "Dionysius the Pseudo-Areopagite," the following is to be found: "Deep obscurity still hovers about the person of the Pseudo-Areopagite. External evidence as to the time and place of his birth, his education and later occupation is entirely wanting. Our only source of information regarding this problematic personage is the writings themselves." Drawing on the treatise "Concerning Divine Names" by reference to several places, the encyclopedia sets forth Dionysius' main thesis thus:



Dionysius represents the procession of all created things from God by the exuberance of being in the Godhead, its outpouring and overflowing, and as a flashing forth from the sun of the Deity. Exactly according to their physical nature created things absorb more or less of the radiated light, which, however, grows weaker the farther it descends. As the mighty root sends forth a multitude of plants which it sustains and controls, so created things owe their origin and conservation to the All-Ruling Deity. . . . All things tend to God, and in Him all are merged and completed, just as the circle returns into itself, as the radii are joined in the center, or as the numbers are contained in unity.

To the Members of the Esoteric Hierarchy, Greetings!

You will recall that our last monograph was mainly concerned with Paul's missionary efforts and especially with his appearance on Mars Hill in Athens. One of those interested enough to follow him on his way was the man known as Dionysius the Areopagite.

Historical references tell us that this man was one of the philosophers and mystics of Athens who recognized in Paul's preaching certain mystical truths known only to the inner circles of the Mystery Schools. We find from other references that Dionysius later became such an advocate of the Christian message that he was made Bishop of Athens. A number of theological, mystical writings were attributed to him solely because they were of unknown origin. He was selected as their probable author because the writings seemed to fit the teachings that he gave as a follower of the Christian revelations. However, he did write a number of sacred manuscripts, some before and some after his conversion to Christianity. He was not only a follower of the Christian teachings, but one of the masters of the mystery teachings of the secret schools of the Orient; consequently, in his earlier writings we find one phase of the mystery teachings, while in his later writings after he had become a Christian, we find these same mystical ideas presented in a slightly different way to conform to the newer teachings.

His writings became known among the populace and had a tremendous influence on the thoughts of the people. Among these mystical writings are the following titles: "Concerning the Celestial Hierarchy in Seven Chapters," "Concerning Divine Names in Thirteen Chapters," "Concerning Mystic Theology in Five Chapters." It is said by many well-known Christian authors that some of these writings had a very great effect upon subsequent Christian theology. All of his writings were derived from Greek, Oriental, and Jewish secret, sacred teachings, and unified into one mystical system the superb mystical thoughts of all of these ancient secret schools. Some authorities agree that never in the writings of any one of the ancient spiritual authors has there ever been such a beautiful arrangement of philosophic fantasy as is presented in his system of mystical thought. It was the most noble and lofty of all of the popular spiritual teachings prepared in those early centuries.

A brief outline of his main argument was that life, creation, and every great and good gift comes from God, but various agencies of angels or mystical beings intervene between God and the consciousness of man to guide and aid him. These intermediaries, or Hierarchy, intercede for man and thus assist in impressing on his consciousness the messages God sends forth as revelations, and at the same time urge and assist man to see, to listen to and to follow the course that God establishes for all. Dionysius



gave great emphasis to the sublime transcendency and mystical power of the original and ultimate Divine source of everything, but he also made clear that this Divine source was not distant or remote, but was so close to us that we might easily attune to it through meditation and prayer. All things in existence in the higher and lower order of manifestation were in part directly or indirectly affected and guided by this Supreme Source.

One of the surprising thoughts that he revealed in these mystical writings for the public was the idea that through love in the consciousness of God man had his very existence, and that life itself in the body of mankind was a manifestation of God's love flowing from God to and through man. This love had a sort of counterflow, whereby it returned to God from the heart and consciousness of man through prayer, adoration, and attunement, and gave God man's assistance in the creation and maintenance of universal law and universal intelligence.

By this system, Dionysius made it plain that God was not only absolute in His transcendency, but also universal in His emanation; therefore God's consciousness and love were in and around us, and not wholly distant from or separated from us.

His conclusion on this point was that to be alive and living and conscious meant that one was united with God in a mystical sense, and not in any way separated from Him; that in so-called death God withdrew Himself from man, taking back to Himself that part of man which was God, while allowing the purely physical cloak which formed the body of man to return to its primary source. He also presented the very mystical and interesting thought that evil or sin, or evil thinking and evil living, was a matter of separating a part of the consciousness of man from God, and represented a form of nonexistence or severance from God. In other words, the moment we begin to think and act evilly or sinfully, we reduce the amount of attunement or degree of association between ourselves and God, and become "less alive" and more "dead." This, you will see, is another form of interpretation of the mystical idea that living with God gives eternal life, and that without such righteousness we are dead. It is a part of the idea that in truth and goodness there is eternal life, or the way or the path to life, while without them, we move toward nonexistence.

Now, if we stop to analyze for a few moments this Celestial Hierarchy which Dionysius was attempting to explain, we find that he was repeating the teachings of the secret mystery schools, which are still a part of the highest esoteric instruction of the Rosicrucian Order. These teachings definitely state that between God and man is this Hierarchy or group of sacred beings called the Heavenly Hosts, who concern themselves with seeing that men become attuned with God, and that the highest thoughts of man are allowed to flow uninterruptedly toward God. We may feel at times



as though such an intervening body is not necessary for us, that God could reach us in all of His powers, messages, revelations, and urges without such assistance, or that man can reach up and attune himself to God without the aid and help of such sacred beings. Whether or not we think this is so, the fact remains that all of the mystics of the past, and all of the mystics of today have found that there is such a Heavenly Host of sacred beings who do intervene and who do assist.

Theological systems have designated this Heavenly Host by the terms Angels and Archangels. In Christian doctrines today we find these Heavenly Hosts named angels and saints who are looked upon as Divine beings to intercede between ourselves and God in our religious matters. Every mystic through his Cosmic attunement and esoteric experiments eventually learns that there is such a Cosmic Host or Celestial Hierarchy, for he contacts them and finds that he is able to attune himself more closely with God and the Divine Mind. It is not for us, then, to attempt to decide whether or not such a Celestial Host is necessary. The fact remains that such a Host does exist, and it must be by Divine Decree, and it must be a part of God's definite scheme or plan. The fact that we think sometimes that such a thing is unnecessary indicates only that we do not know all of the facts, and do not comprehend all of the Divine Plan. Thus in our partial ignorance we pass judgment and say that we do not think such intervention by such a group of intermediary workers is necessary.

Now let us look at the next point of this great mystical plan: We must visualize this Celestial Hierarchy in Triads for the first and most ancient expression of the Divine Trinity. The Celestial Hierarchy is composed of nine divisions in three distinct groups. It gives us for the first time the Cosmic and spiritual symbol of three and three times three, and of the number nine. This is the point I want you to dwell upon most during the coming week, for it will help you to visualize and attune yourself with the great Cosmic Hierarchy of which you, as the earthly Hierarchy of the Rosicrucian Order, are a worldly counterpart. Each of you is soon to be attuned with one division of the nine sections of this Celestial Hierarchy, and this attunement between you and the Cosmic Consciousness will make itself manifest in your periods of concentration throughout the coming weeks.

I urge you to read this monograph through once more, or several times, not only now but at any other time when you can be absolutely alone. In the most spiritual attitude of mind, follow each paragraph with a period of silence and meditation in darkness in your room, or by going outside and concentrating for a while upon the sky, the sun, the stars, or the moon. Do not think of this Celestial Hierarchy as being in the sky, but in the Cosmic Consciousness of the great space that you see beyond. Try to visualize with each period of concentration your spiritual, psychic, and Cosmic association and attunement with this Cosmic Host. I am not going to tell you



of the great many benefits that will come with each of these attunement periods, but you will sense the results in a mental, physical, spiritual way, and with a peace and power that you have never felt before. I will welcome any brief letter that you may direct to me personally, stating any outstanding impression that you may have from any of these attunements. As you give time during the next few weeks to daily periods of visualizing and concentrating upon these paragraphs and attuning yourself with the Cosmic, you will receive spiritual and psychic benefits that you have never imagined possible.

For this reason, say nothing of this phase of your work, or of any of the points in these lessons, to members whom you do not positively know to be equal with you in this class of the studies.

Again I urge you to spend as much time as possible in visualizing the Celestial Hierarchy and the Hierarchal triads. Only by careful visualization and regular meditation periods during the coming week can you prepare yourself spiritually to evaluate and appreciate the great esoteric significance of the truly Rosicrucian symbol which will be the subject of our next lesson.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

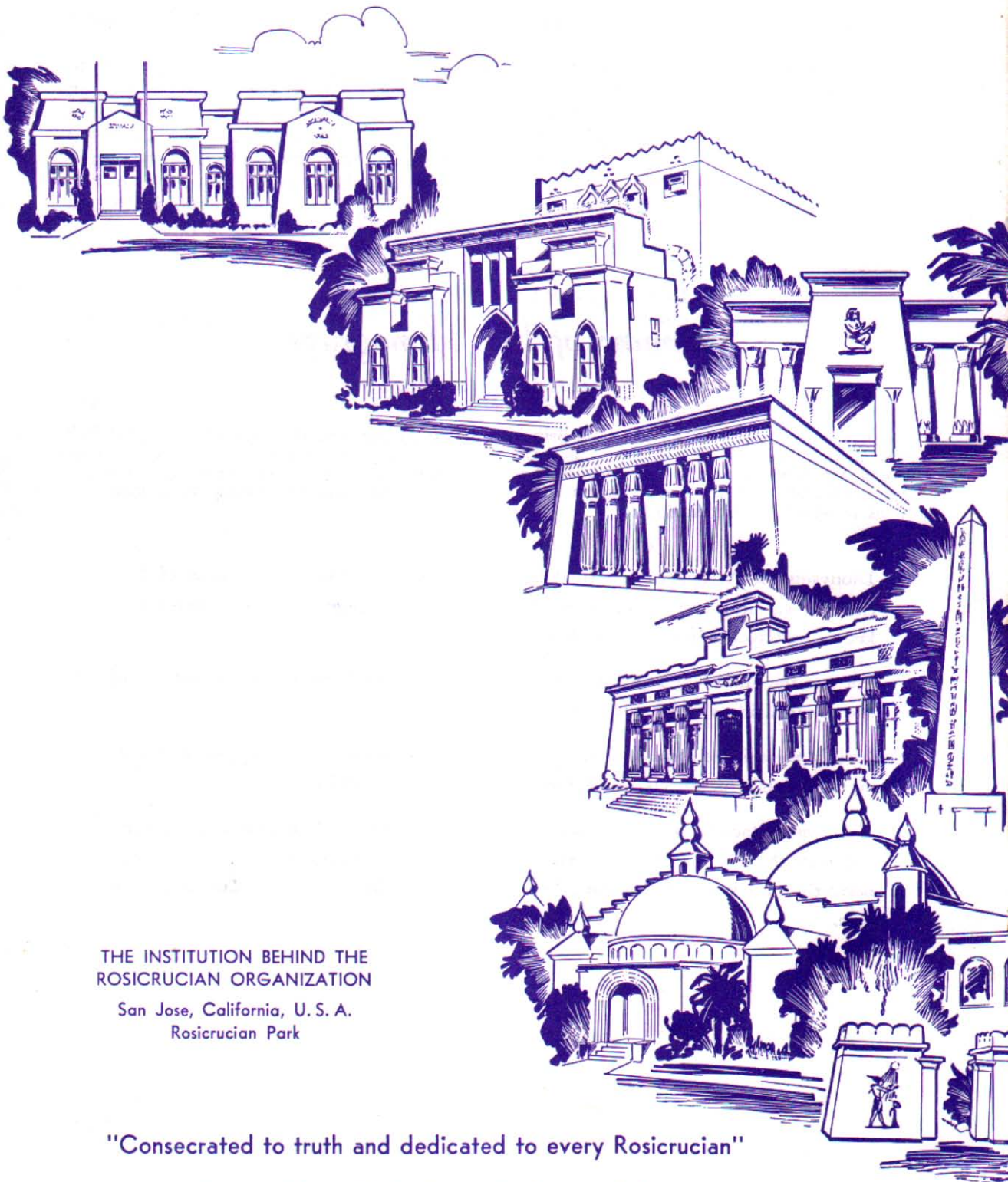


Summary of This Monograph



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.

- ¶ Dionysius the Areopagite was thought to be one of the mystic philosophers of Athens who was attracted to Paul's preaching because he recognized in it certain truths known only to the inner circles of the mystery schools.
- ¶ He was the author or reputed author of writings which became popular because of the mystical ideas which they set forth.
- ¶ Mainly these ideas concerned what he called the Celestial Hierarchy—a group of mystical beings or angels who intervened between God and man.
- ¶ This was, in fact, merely a restatement of older mystical teaching that between God and man there was a Heavenly Host who interceded, helping man to attune more perfectly with God and enabling God's messages to be more easily understood by man.



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