



The Rosicrucian Order



# MASTER MONOGRAPH

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# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ From a modern source we have confirmation of the influence the writings of Dionysius had upon Christian theology everywhere. The passage here given is from one of a series of volumes on specific periods in the development of ideas. Permission has been granted by the Publishers Simon and Schuster to reprint the following paragraph from



Mr. Durant's book *The Age of Faith* (pp. 123-124).

*The passage from philosophy to religion, from Plato to Christ, stands out in certain strange Greek writings confidently ascribed by medieval thinkers to Dionysius 'the Areopagite'—one of the Athenians who accepted the teaching of Paul. These works are chiefly four: On the Celestial Hierarchy, On the Ecclesiastical Hierarchy, On the Divine Names, and On Mystical Theology. We do not know by whom they were written, or when, or where; their contents indicate an origin between the fourth and sixth centuries; we only know that few books have more deeply influenced Christian theology. John Scotus Erigena translated and built on one of them, Albertus Magnus and Thomas Aquinas revered them, a hundred mystics—Jewish and Moslem as well as Christian—fed on them, and medieval art and popular theology accepted them as an infallible guide to celestial beings and ranks. Their general purpose was to combine Neoplatonism with Christian cosmology. God, though incomprehensibly transcendent, is nevertheless immanent in all things as their source and life. Between God and man intervene three triads of supernatural beings: Seraphim, Cherubim, and Thrones; Dominations, Virtues, and Powers; Principalities, Archangels, and Angels. (The reader will recall how Dante ranged these nine groups around the throne of God, and how Milton wove some of their names into a sonorous line.) Creation, in these works, is by emanation: all things flow from God through these mediating angelic ranks; and then, by a reverse process, these nine orders of the celestial hierarchy lead men and all creation back to God.*

—WILL DURANT (1885- )



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To the Members of the Esoteric Hierarchy, Greetings!

Our studies now bring us to a very ancient and important esoteric symbol which will interest you profoundly and give you a great deal to think about and to meditate upon. This particular symbol fortunately is one that has not been adopted, misappropriated or misapplied by any of the modern Western-world mystical organizations, nor used by any group or organization other than those that are allied with the Rosicrucian Order.

One of the unfortunate things in connection with the rapidly created Western-world mystical societies is that they put their hands into the ancient box of sacred mystical symbols and grab a few, not knowing what the symbols really mean; but liking the mystical and weird appearance of some of them, they immediately adopt them as their own symbols. The rose has been appropriated in this way, the cross, the Crux Ansata, the Swastika cross, the coiled snake, the snake in a circle with its tail in its mouth, the old Knights Templar cross or Crusader's Cross, the lamb—which was a mystical symbol long before it became a religious or Christian symbol—and a number of others. There are a few Rosicrucian symbols, however, that have never been used by other organizations or mystical societies and the one that I am going to describe and explain now has been left alone because leaders and organizers of other societies have never been able to discover its real meaning. Among the mystics of the inner circle, it is undoubtedly considered one of the few really interpretative symbols that is illustrative of a great many laws.

This peculiarly Rosicrucian symbol which was mentioned at the end of the last monograph as having so much esoteric significance is called in English the spiral. It is used in many ways, but I want to introduce it to you here in connection with its purely esoteric use, for this is the real way in which it originated. If you look at a spiral or a spiral spring such as we often see in bed springs or in connection with machinery, you find that it is a series of circles so united that although all the circles are within each other, they are all connected and continuous. In other words, a spiral, as you look at it from the top or the bottom, is like a series of circles starting with a small one in the center, a little larger one outside, another larger one outside that, and so on until you come to the last and largest. It is just as though you were to take a compass and draw a number of circles each a little larger and all within the largest one. But when you draw circles with the compass, each circle is wholly independent and separate from the other. The circles of a spiral, however, are continuous and there is no place to tell precisely where one circle blends into the next smaller or the next larger one.



In its esoteric meaning, the spiral begins at its center. In the mystical spiral, the center is an invisible point or



dot which is looked upon as the divine source of all things. It is the center of God's consciousness, and represents God. This is symbolized in Egyptian hieroglyphs and in some forms of mysticism by a large circle and in the center of it a dot. All that one would have to do would be to take a pencil, put it on the dot, and make spiral curves around and around until they finally reached the outside circle. That would change the Egyptian hieroglyph into a true spiral. The esoteric laws say that the consciousness of God radiates throughout the universe in a spiral manner until it reaches the outer circle representing the plane of the earth, or the earth's surface, and there it is universally spread into the consciousness of all living things. This ancient esoteric idea presumes that the universe is one large cell with God in the center of it—the earth equally distant from God all around—in other words, like a huge ball or globe with God in the center and the inside surface of the globe representing the surface of our earth. It does not take into consideration any other earths moving through an endless and formless universe such as our present cosmogony teaches. So far as our esoteric studies are concerned, modern mysticism and ancient mysticism agree in looking upon this earth as the only known habitable place in the universe where God's created beings and living things exist as we know them. Time may reveal other intelligent beings in remote galaxies.

In modern times various occult and mystical schools have contended that other planets such as Mars, Neptune, Saturn, and Venus are also inhabited by spiritual or physical beings more developed and more highly evolved than those on this earth. In some of their teachings they claim that after we pass through transition we go on to another planet and live in a different physical or spiritual form for another series of incarnations. Then to another planet, gradually evolving until we finally go back to the sun and are absorbed into God's consciousness.

There is nothing to be found in any of the ancient esoteric teachings to warrant this fantastic and interesting theory. In all of the ancient astrology the planetary influences were considered and carefully taken into account, but it was never claimed that beings more highly evolved than on the earth plane were living on these particular planets. Just when this theory of incarnation from planet to planet began, I do not know. Nothing has been discovered in science or through any of our esoteric teachings in any of the ancient or modern genuine mystical schools to substantiate the theory that there are physical or spiritual beings living on these other planets, despite the fantastic books that have been written about dwellers on various planets. Some of these books are to be taken symbolically not literally; yet persons have been foolish enough to believe that these books really meant that there were beings living on these planets. We do not doubt that somewhere else in the Cosmos life exists and possibly intelligent beings also.



However, considering that the earth is at present the only known planet or surface of land and water upon which human beings



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live, and that the sun is the center of our universe, the esoteric idea of the spiral is very interesting. When we lay aside all laws of cosmogony and the shape of the cell and the universe, the idea that God's consciousness radiates into space in a spiral manner is beautifully put forth. No matter how you visualize this spiral—mentally, psychically, or by looking at a drawing of it on paper—it is a fascinating symbol and seems to become alive and vibrant with meanings and explanations that have been lacking heretofore.

The spiral has also another esoteric application, which is the reverse from that just described. It is used to symbolize the expanding consciousness of the adept when attempting to project himself into Cosmic space and make universal contacts. In such case, the small end of the spiral represents the individual adept with his consciousness going forth in spiral fashion, whirling into space in an ever-widening circle, making a larger and larger area of contact as it extends itself. All forms of Cosmic attunement and projection of consciousness are thus illustrated by this spiral. If a group of persons in a meeting, or at prayer in a sacred assembly, unite in sending forth a thought of healing, it moves into space from the center of the circle or assembly just as a spiral extends itself into space.

At the present time, however, we are not dealing with the symbolism of the spiral as applied to our earthly activities, but as it illustrates the divine and Cosmic activities. It can be drawn in two positions: With its point and dot at the bottom, the spiral extending upward toward the Cosmic space; with the dot at the top, the circles expanding as they reach downward to the earth. This latter form is illustrated in this monograph.

You will recall that the ancient manuscript telling about the Hierarchy of nine Cosmic circles or orders said the first three orders of the Hierarchy were nearest to God. If we begin with a dot at the top representing God, drawing a line from that dot, we make a circle. We make a larger circle, and further down, another, all without taking our pencil from the paper, for these circles represent one continuous line of radiating energy, creative power, love, intelligence, and Light. The first circle after proceeding from the dot represents the first of the three orders, the next the second, and the next the third of the three orders named SERAPHIM, CHERUBIM, and THRONES. Beneath these three come the next three larger circles known as DOMINATIONS (or Dominions), VIRTUES, and POWERS. The last three circles are known as PRINCIPALITIES, ARCHANGELS, and ANGELS.

In our schematic diagram, you will note at the apex the word GOD; then, beneath it, SERAPHIM; on the second, CHERUBIM; on the third, THRONES; on the fourth, DOMINATIONS; on the fifth, VIRTUES; on the sixth, POWERS; on the seventh, PRINCIPALITIES; on the eighth, ARCHANGELS; on the ninth, ANGELS. In other words, the fifth circle is named VIRTUES, the sixth, POWERS, and the ninth, ANGELS.



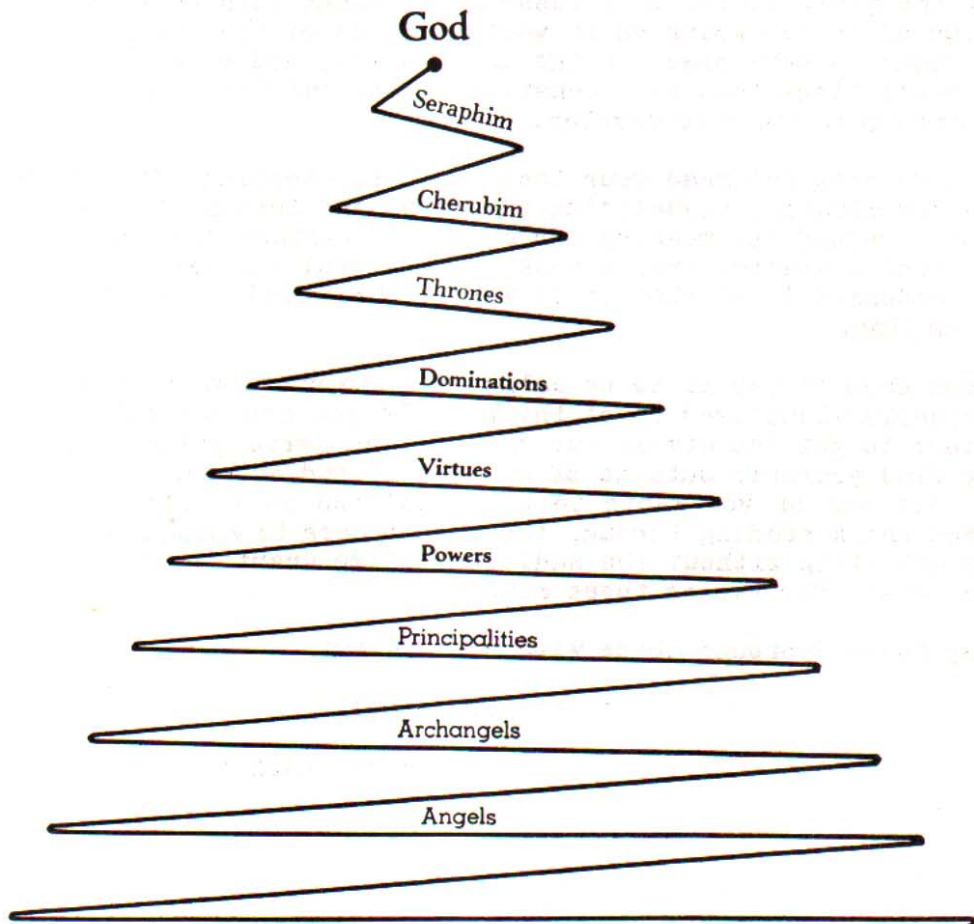


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Another interesting fact about this group of nine is its division into three triads, or orders of three. The first, second, and third circles, known as SERAPHIM, CHERUBIM, and THRONES, represent the first triad or first order of three. The next three circles represent the second triad, and the third group of three circles—the three largest ones—represent those closest to the earth and form the third triad. We will take up the discussion of these triads a little later. They are of no importance right now and have nothing to do with the development of our present esoteric ideas. The important thing is to visualize this picture of the spiral with its group of nine circles all connected, each one blending into the other. This spiral, then, represents the Divine Hierarchy or Cosmic Hierarchy or Celestial Hierarchy as some of the ancient mystics have called it. It is composed of the great invisible Masters and of the spiritual or psychic beings who direct and guide the lives of adepts, initiates, and those seeking Cosmic attunement or communion with God by acting as intermediaries and interceding for them.



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For the present, try to register in your mind this Celestial Hierarchy of nine orders of three triads. Realize that in the ninth circle, the one closest to the earth, the greatest number of holy beings are represented. These form a part of that circle; in the next one there are still many who are participating, and so on up till we come to the last small circles, the ones closest to God, where only a few of the most spiritual beings are associated. Together these represent the Hierarchy.

The counterpart of this Celestial Hierarchy is the earthly Hierarchy of which you are a part. Do not visualize this earthly Hierarchy for a while, but keep your mind entirely on the Celestial Hierarchy, a kingdom of holy beings—invisible Masters, if you want to use that symbolic term—or of saints who represent the Cosmic Holy Assembly. We are going to study them and learn how to contact them more closely than in the past, so that we may be able to attune with them and sense the important tasks they are accomplishing, and at the same time sense some of the great wisdom they possess. Through this we will become conscious of things going on in various parts of the world now and of events about to take place in the near future, and we will have other divine revelations that will constitute the real Cosmic consciousness that every adept seeks to develop.

Now go back and read your lesson again, stopping after each paragraph a few minutes, visualizing the words and letting the Cosmic consciousness unfold its meaning and paint its picture for you. Let it be to your mind a chapter from a book, a beautiful and better story, for I have condensed it so that it is merely the kernel of revelation, or a mere outline.

Soon each of you is to be called upon to prove whether or not you have properly visualized these things. If you are not following instructions to get the utmost out of these esoteric principles, then you may find yourself outside of our circle and outside of the Hierarchy. Not one of you wants to be classified in this way simply because you think reading through the lesson once is enough, and that you can get along without the additional time spent in meditating upon each paragraph for two or three minutes.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER





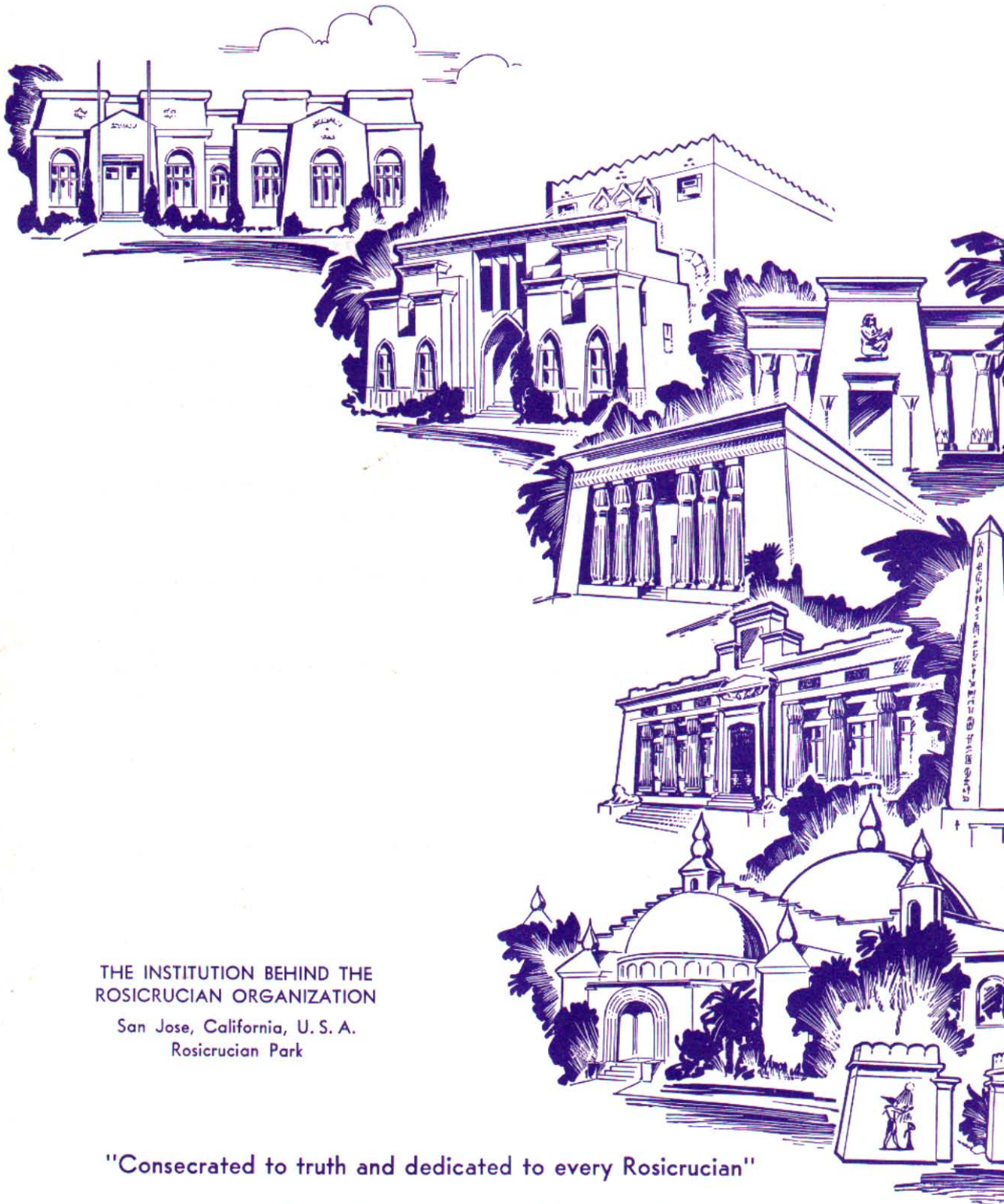
## Summary of This Monograph



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 spiral is a peculiarly Rosicrucian symbol and represents the Hierarchy as an orderly descent of power originating in the consciousness of God.
- ¶ In this Hierarchy, according to our teaching, the first three Orders forming a triad are called *Seraphim*, *Cherubim*, and *Thrones*.
- ¶ The second triad is made up of the three Orders called *Dominations*, *Virtues*, and *Powers*.
- ¶ The last triad, that nearest the consciousness of earth, is made up of the three Orders called *Principalities*, *Archangels*, and *Angels*.
- ¶ By meditation upon each of these Orders separately, we attune with them and grow into a realization of Cosmic Consciousness.





THE INSTITUTION BEHIND THE  
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