



The Rosicrucian Order



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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Although loved and respected for his humility, voluntary poverty, chastity, and temperance, Jan Ruysbroeck, the Flemish priest and teacher, is better known to Rosicrucians for his advice on contemplation and union with God. He was called "the ecstatic teacher," and so widespread was the fame of his holiness that many, both famous and unknown, visited him for inspiration and counsel. His description of perfected mystical contemplation concurs, indeed, with the promises of Dionysius in his advice to *Timothy* in this monograph. We quote below:



. . . It comes about, when above all conception and knowledge we find in ourselves a certain infinite or abyssal unknowing; when, transcending every name which has been given to God or to any created thing, we expire into the eternal namelessness, wherein we are lost; when, beyond any practice of virtue we contemplate and find within us an eternal repose, in which no man can work; and above all blessed spirits, a blessedness without measure, in which we are all one, and that same one which is that blessedness itself, in its essence; and when at length we contemplate all blessed spirits as in essence drowned and melted and lost in the supersubstantial essence, in a pathless unknown darkness.

—JAN RUYSBROECK, 1293-1381

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To the Members of the Esoteric Hierarchy, Greetings!

Continuing our analysis of the mystical ideas of Dionysius, the Areopagite, there is one more quotation that I should like to give you because of its very deep esoteric meaning. Here it is:

"The super-unknown, the super-luminous, and loftiest height, wherein the simple and absolute and unchangeable mysteries are cloaked in the super-lucent darkness of hidden mystic silence, which super-shines most super-brightly in the blackest night, and, in the altogether intangible, and unseen, super-fills the eyeless understandings with super-beautiful brightnesses."

Now if we leave out the word super, which is rather confusing, and rearrange the sentence slightly, we find that it really means that the great unknown or luminous sensations which reveal the simple mysteries to us are always cloaked in the darkness of hidden mystic silence, or the period of meditation and contemplation in which a mystic places himself from time to time. It is during this period of meditation in mystic silence that the great truths and mysteries are revealed to us with a brightness or illumination of understanding not obtainable at any other time.

When it comes to good, practical advice, we have another sentence or paragraph directed to a pupil named Timothy, that is helpful:

"And thou, dear Timothy, in the intent practice of the mystical contemplations LEAVE BEHIND BOTH THY SENSES AND THINE INTELLECTUAL OPERATIONS AND ALL THINGS KNOWN BY SENSE AND INTELLECT, and all things which are not and which are, and set thyself, as far as may be to unite thyself in unknowing with Him who is above all being and knowledge, for by being purely free and absolutely out of self and of all things, thou shalt be led up to THE RAY OF THE DIVINE DARKNESS, stripped of all, loosed from all."

This very unusual paragraph makes plain the secret, mystical process known to the ancients, yet unknown to mystical students in the Western world. In plain, simple, modern language it tells the student that when attempting to practice mystical contemplation or mystical meditation intently, he should leave out of his mind and consciousness all impressions of the five physical senses and all intellectual activities such as analyzing, reasoning, or comparing. He should leave out of mind all things which he believes, and all things which he doubts or disbelieves, and simply unite himself with God or the Cosmic, and be open of mind and consciousness to receive from the Absolute the wisdom that will come or be revealed to him as Cosmic impressions.



We have tried to tell members in the lower Degrees this truth in simple words by continuously warning them not to ana-

lyze or think about other things, or anything, in fact, while in meditation. Even when the first Cosmic impression comes to the mind, or one sees something in the darkness of the room, or hears some faint sound, even then the mind should not analyze, reason, nor attempt to understand. The very least intellectual operation at such a time breaks the mystical attunement. All such reasoning, thinking, and analyzing should be left until after the period of meditation is over when you can recall the things you have heard, seen, or felt while in meditation. You can then analyze them as deeply and as carefully as you want.

Many of our higher Degree members have overlooked this point in connection with their experiments of the Eleventh and Twelfth Degrees. I have not wanted to call their attention to this error because I felt sure that sooner or later they would notice that they had interfered with a continuance of the impressions coming to them.

The minute you sit in meditation, relaxed and ready for attunement with the Cosmic, cast out of your consciousness all worldly thoughts and impressions. Most of our higher Degree members seem to succeed in doing this very well. They know that it will interfere if they think of the worldly, financial, material problems of the day, the engagement to be kept later, the letter not written, the caller expected in an hour, or some other thing to be attended to. On the other hand, allowing impressions from a lighted window or from a burning lamp to hold their attention keeps them from proper attunement. Sitting in an uncomfortable position will constantly remind them that some part of the body is cramped and keeping them from being properly attuned. Perfect relaxation should be accompanied by complete freedom from any sense impressions.

As we have said so many times, the mystic in meditation and relaxation should not have any strong sight impressions of objects in the room, nor should he be disturbed by definite sounds that are distracting, nor should he have any feelings in or around his body, nor even feel cold or warm, or too tired. Nor should he taste anything and thus have his sense of taste made active, nor should he have any strong odors in the room, even too strong an incense burning, that would attract his attention. In other words, he should be as senseless as it is possible to be so far as mental activity is concerned, and he should not use the mind to reason and analyze. He should not sit there and wonder whether the room is dark enough, or light enough, or warm enough, nor how long he will have to wait, nor whether it is quiet enough for him to hear the things he expects to hear, or if some passing automobile may cause a light to come through the window or under the door, or anything that might distract him. All such forms of reasoning and thinking should be left aside.



While sitting in such a receptive, unthinking mood, he should not be startled when the first impression comes to him,

and immediately begin to analyze it. Many of our members have reported that after sitting in silence for four or five minutes they have suddenly seen a little blue light moving in some part of the room, especially in the darkest part. They say that they have then followed the blue light and tried to see if it was deep blue or light blue, or whether it was going up or down, and then tried to discover whether it might have come in through the window, or door, or something of that kind, and while trying to analyze it, it suddenly disappeared. Now the truth is that the light did not disappear or did not stop its action, but the reasoning on the part of the mystic caused the attunement to be broken, and the eyes and the consciousness became closed to any further impressions from the blue light.

The proper thing to do in such a case is just to look carefully and unemotionally upon the blue light, neither being surprised nor startled, nor filled with doubt about it. Nor should the head be turned abruptly nor the eyes strained to look at it. Rather take the light for granted and assume that it is something that is perfectly natural, and that you are going to let it unfold itself and do what it wishes to do, and you will merely observe it without reasoning about it. In other words, just let the light make its impression upon your consciousness as it unfolds itself, and then when the meditation is over, you can analyze it and turn your room upside down if you wish to try to find where it may have come from, or whether something outside the house or inside the room caused it. The same is true regarding other things that may appear to the sight, or sounds that may come. Very often our members will hear several beautiful musical notes, and instead of remaining relaxed and unemotional about it, they will begin suddenly to wonder whether the notes were caused by some musical instrument in another room, or outside the house, or whether their imagination was fooling them, and immediately they break the spell and hear nothing more, whereas if they had remained passive and receptive, the few notes might have turned into a beautiful melody.

Most members are greatly startled when they feel a touch on the shoulder or feel a cold breeze, or a warmth passing in front of their faces. It seems that sensations of touch startle members for a moment or so, and they instantly break the passive relaxation within by beginning to wonder and analyze and question themselves about the impression they have. As other mystics have pointed out in their writings, there is nothing new about this condition of relaxation or passive attunement so far as the esoteric work of mystics is concerned, for all of the ancient mystics were familiar with this process and developed it to a high degree. In some sacred literature, our attention is called to the fact that Moses, when in the darkness of Sinai, set a beautiful example of this sort of Cosmic attunement.



The other night, while going through some of the oldest Rosicrucian manuscripts, reviewing some references to the

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Hierarchy, and especially checking the exercises that would be helpful to all of you at this time, I came upon a passage that I had previously underscored. It emphasized the fact that often in trying to recall and interpret mystical experiences we have had earlier, we find ourselves confusing some points and interpreting others incorrectly.

While rereading this underscored thought in the manuscript, I saw a mark which looked like a small figure four, or a cross, at the end of a sentence. Before, I had completely overlooked it. Now, I recognized it as an indication of a footnote or additional reference. On turning the page over, I found a number of long paragraphs written in different ink and by a different hand. These paragraphs covered the backs of three pages. At the end of this amended matter there were the initials J. D. There was no date; so there was no way of knowing who had represented himself as J. D.

On further reading, however, I had the Cosmic impression that the initials were those of John Dalton, who was known to have annotated many of the Rosicrucian manuscripts which passed through his hands. This seems logical, since the notes were generally of a scientific nature and he was a well-known researcher, a careful experimenter, and an authority in certain scientific subjects. There was one incident in his life particularly which both he and other Rosicrucians referred to, and that was his color blindness.

He had been an experimenter with scientific matters and Rosicrucian subjects for a long time before he accidentally discovered that he was partially color-blind, not correctly registering one of the colors of the spectrum. After his discovery, he devoted himself to the study of color blindness and the way the consciousness deals with the impressions which the eye receives. Besides the references to color blindness, there are other points in these notations which are worth our consideration at this point whether they were written by John Dalton or not. So we will for the present pass from the writings of Dionysius and take up again this other matter in our next lesson.

I want you to reread the paragraphs pertaining to the matter of sitting in silence and attunement. I want each one of you to try it at least once a day for ten or fifteen minutes, either early in the morning or late at night, and especially at night in a quiet, semidark or dark room. Leave yourself open to complete reception, and see if the Cosmic Hierarchy pictures itself to you, or reveals some impressions or understanding about the Cosmic Hierarchy, thus giving you a greater lesson than I can give you in cold, written words. In our next lesson, I will tell you more about this matter of attunement, and what to expect from it as part of your privileges as members of the Hierarchy.



May Peace Profound abide with each of you.

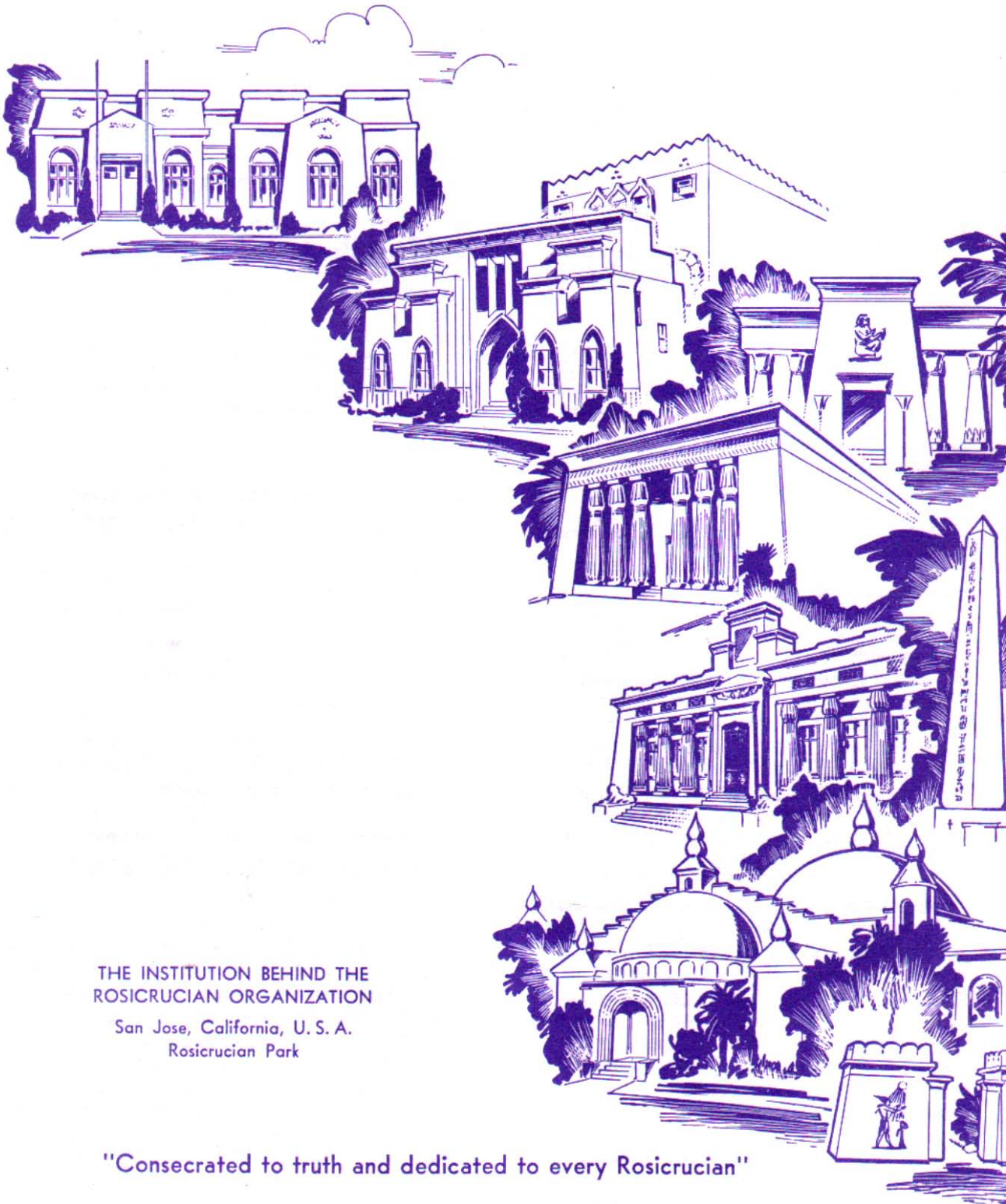
Fraternally, YOUR CLASS MASTER

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.

- ¶ Important because of its deep esoteric meaning is the mystical idea of Dionysius that the great truths are revealed to us during the mystic silence of meditation and contemplation.
- ¶ Of practical application when attempting to practice meditation or contemplation is Dionysius' advice to *Timothy* to leave out of mind and consciousness all impressions of the five *physical* senses and all intellectual activities such as analyzing, reasoning, or comparing.
- ¶ All the ancient mystics were familiar with this condition of relaxation and passive attunement. We shall prove it to be most valuable in our own experience.
- ¶ John Dalton, after discovering his partial color blindness, devoted considerable time to the study of color blindness and the manner in which the consciousness deals with the impressions the eye receives.



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