



A M O R C



The Rosicrucian Order

MASTER MONOGRAPH

ILLUMINATI SECTION

This monograph always remains the property of the Supreme Grand Lodge of A. M. O. R. C. It is not purchased by, but loaned to, the receiving member.

Degree
12
Monograph
27

Degree
12
Monograph
27



1076

REGISTERED IN U. S. PATENT OFFICE
(ALSO REGISTERED THROUGHOUT
THE WORLD)
PRINTED IN U. S. A.

The matter contained herein is officially issued through the Supreme Council of the A. M. O. R. C. under the emblem above, which was registered in the United States Patent Office for the purpose of protecting all the "printed, engraved, typewritten, and photographic copies of officially prescribed and copyrighted monographs, dissertations, scientific postulations, philosophical discourses, academic studies, diagrams, illustrations, and charts" as authorized by the Emperor of A. M. O. R. C. (The above emblem and name of the Order are also registered in countries throughout the world.) All matters herein contained are strictly confidential to the member receiving, and are imparted only as an incident to membership. The ownership of, the legal title, and the right of possession to this monograph is and shall remain in the Supreme Grand Lodge of A. M. O. R. C. and it shall be returned to it upon its request. The contents herein are loaned to be used for the sole and exclusive information of the receiving member and not otherwise. Any other use or attempted use does, ipso facto, terminate all rights of the member, and is a violation of the Statutes of this Order.

A. M. O. R. C. is the only organization authorized to use the Registered name and symbols, and the Emperor has sole right to grant the use of them to other allied organizations or movements.

THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ In spite of the numerous proofs which man has daily of the unreliability of his objective faculties, he is under the necessity of depending upon them. He realizes that they give him his knowledge of the world, and that by their means he must make his way through



it. Nevertheless, he needs to be constantly reminded that he must ever be alert to correct their reports. The excerpt below (which the publishers have kindly permitted us to quote) may be profitably studied in connection with the facts of this monograph.

A direct and superficial examination of things does not, therefore, always enable us to conclude that reality is identical with perception. Reasoning and experience must intervene to correct the direct impression of the senses to construct in our brains a picture which corresponds to what we call the external world, the objective world, in opposition to the subjective idea which is the result of the information given by the senses. That is why . . . our image of the world depends on the structure of our sensorial system and of our brain. In short, this picture is relative and not absolute. We must take this fact into account when we try to describe the external universe.

—LECOMTE DU NOUY, 1883-1947

(From *Human Destiny*. Longmans, Green & Co., Inc., New York. Copyright, 1947.)

To the Members of the Esoteric Hierarchy, Greetings!

Each of you represents a power and an authority in this worldly Hierarchy just as each of the great invisible Masters represents a power and authority in the Cosmic Hierarchy. The Order of the Rosicrucians is very definite in its teachings regarding this Hierarchy in the Cosmic, and the Hierarchy of the earth. You represent part of the great secret, inner, mystical council, or a great invisible body of members whose concentrated or united power of thought and understanding makes a great world-wide power that will affect the entire organization. The fact that all of you in this Twelfth Degree in representing the Hierarchy of the Order are scattered all over the world, disperses your power and divides it over a large territory. Asserting that power, it becomes united to make itself felt in many ways. Time and space have no bearing upon the activities of your work as members of the Hierarchy any more than such things affect your own affairs. You must remember that as members of the Hierarchy you come closer to the Cosmic Hierarchy and its blessing than any other members, and you have a right to expect more from the Cosmic Hierarchy than other members, and of course the Cosmic expects more of you.

For that reason, it is necessary at each stage of our advancement to make certain that our precise understanding of the process keeps pace with our growing attunement. You are now in the stage of our studies where you are expected to receive many Cosmic impressions. You should look for occasional psychic experiences during your meditation periods and otherwise, and perhaps during the night. Since all of these psychic or spiritual, mystical impressions must be interpreted by you in order to become of any importance, it is well that we consider this subject right now. So we shall pause for a while in our studies and give thought to the subject of "tricks of mental interpretation." For instance, you undoubtedly understand that everything seen, heard, felt, smelled or tasted by means of the five objective faculties registers impressions on the brain—impressions which must be translated from vibrations to mental concepts. These mental concepts pass into our consciousness and we become aware of the impressions received.

As you look at this page, the words are carried to the retina of the eye as pictures in much the same way as the lens of a camera carries pictures of objects to the film. The retina of the eye, however, translates those pictures into vibratory impressions and transmits them to the brain where they are converted into thoughts which can be accepted and realized by the consciousness.

In this process of translating sight, sound, feeling, smelling, and taste vibrations into mental concepts as well as in the process of interpreting such mental concepts many errors and distortions are bound to occur. For this reason, none of us can be sure of what we see, hear, feel, taste, and smell.



In monographs of the lower Degrees, you were told that the enjoyable or disagreeable part of eating an onion is not the taste but the smell, and that persons having no sense of smell hardly know the difference between an onion and an apple. The average person believes an onion to be something pleasing to the taste, especially raw. There is, of course, a difference between onions and between apples and onions; but the distinction and appreciable difference is in the smell, not the taste. Few realize this because while the impression is one of smell it is thought of as taste. Again, vanilla ice cream is enjoyable not because of its taste but because of its smell, and those whose faculty of smell is impaired seldom know what vanilla is really like. The old trick of putting ice on a person's back and telling him it is a hot iron causes him to suffer the agony of a burn when there is no injury to the skin at all. When the intense vibrations of the ice are carried by the nervous system to the brain, an impression is registered that is easily mistranslated into heat instead of cold. That mistaken idea is sent to the consciousness and the person believes that he has been burned instead of being touched with ice. If you cross your fingers and let them touch each other in a cross fashion, it is hard to tell which fingers you are crossing. Psychologists have worked out thousands of simple experiments to show that our senses may be easily tricked.

The trickery does not occur at the finger, or the tongue, or eyeball, but in the brain where the impressions are translated, or transmuted, from vibrations into mental concepts.

When we have a psychic vision, therefore, we do not see with the physical eye but with some psychic sense; and in this case, also, the impression is carried to the brain or to the nervous centers of the psychic system to be translated into thought forms for the consciousness. Deception occurs in this translation of psychic things just as well as in that of physical things. Colors produce many tricks in our consciousness because they are easily mistranslated. Even those who have no definite color blindness are fooled in regard to the more delicate shades of color. Many who have studied art, or are engaged in business where they must select delicate shades of color cannot distinguish between various reddish shades, for all reds look alike to them. To them, vermilion, deep rose, and magenta look alike. They cannot see a difference between purple, heliotrope, and deep violet. Thousands cannot tell the difference between rose and salmon pink. Some cannot tell the difference between natural white, oyster white, pure white, or even bluish white. Likewise, the many shades of blue often confuse people.



If this is true of physical impressions, it is equally true of psychic impressions. In your experiences, sometimes you will see colors that make only a faint impression because they are wrongly interpreted by your consciousness. You miss

some of the real colors, for your psychic sense does not interpret them at all. In such cases, a little time is required to develop the proper appreciation of the more delicate colors sensed psychically.

In regard to touch, our consciousness is very easily deceived by psychic impressions because many of the impressions are very delicate and sometimes the brain translates them as a sort of magnetic, electrical breeze on the face or hands; whereas in reality there was a real, definite touch of some kind.

The most serious trick of the translating process is that of "reversion." This is a strange psychological deception that often expresses in many peculiar ways. It causes the impressions we receive to be reversed in the process of translation so that the very opposite idea is created in our consciousness. It is as though we received the impression of white, but in the process of translation in our consciousness, it was reversed into black. This happens in regard to many colors because of the law of "complementary colors." If you look at a bright-red object for a while and then look into space you will see a green object. If at night you look at a red light and then look at the black sky, you will see a very faint green light. Every color has its complementary color and in a good painting all of the complementary colors should be touched in somewhere so that the picture looks balanced. In psychic experiences and sometimes in normal experiences, our eyes will see a certain color while our consciousness will afterwards recall the complementary color. For this reason, you cannot be sure after you have had a psychic experience about the colors you have seen unless you have seen them a number of times and can remember by comparison just what they were.

There is another form of reversion in addition to that of color. This is a reversion of fact. To make this plain, I am going to give you an imaginary example based upon real experiences. Let us suppose that while sitting in your sanctum in meditation, you had a vision of someone mounted on a white horse handing you a scroll of paper and saying: "This will let you pass the next portal and enter the temple." You are thrilled at the moment and you wait for more instructions and the vision passes. An hour later you analyze what you have seen, and you recall everything just as stated. On the other hand, with some persons, this entire vision may be reversed and instead of recalling the events as they actually occurred, the consciousness would have the following recollection: A person riding on a very dark horse appeared and handed them a certificate and said: "This is a denial of your progress and an order preventing your going any further because you are not ready and not qualified to make advancement. This is to stop you from trying to go to any greater heights."



It may seem strange that the consciousness could take such a fact and reverse it, but it is due to the reasoning and

analyzing activities of the brain and not of the psychic consciousness. In order to have every impression whether psychic or materialistically objective affect our consciousness, a part of it passes through the brain so that we may be objectively aware of what is going on. The objective brain immediately begins to analyze in a different manner from the psychic consciousness; and here is where the mistakes or errors are made and where reversion most often takes place. For instance, the brain, as it receives the impression that the person on horseback has handed you a paper you never expected and has told you that you can now go ahead, immediately says to itself: "Why, I never expected such a thing; I am not worthy and not ready to go into the next temple. It cannot be true that I am to be allowed to go ahead, for this is too wonderful and I am really not worthy or prepared." Such analysis on the part of the brain immediately builds up an opposite thought or picture, and sends into your consciousness the idea that the paper was not an authority to go ahead but one telling you to stay behind and remain where you were. This idea becomes so strong in your consciousness that later when you analyze it, you have the wrong or reversed idea manifesting in your consciousness instead of the original and correct one.

Many of your contacts with the Hierarchy and with the Cosmic may be wrongly translated, and the only way you can tell whether or not your interpretation is the correct one is to look at it from both points of view. You will have to determine whether the reverse thought is the most logical one. If you have a vision that seems to mean that you should resign from the Order, or give up your studies, or change your hour of study to a more convenient time, your common sense would tell you that very likely the inner impression you received was the reverse, and that the psychic vision was trying to tell you that you should not give up your studies, and that you should not change your hour of study, and that you should not be discouraged but go on to the greatest heights. If you have a vision that you are about to lose what little worldly blessings you have, and that you should seek a new position or change your home, you should stop and reason whether such things are logical. If they are not logical, perhaps your consciousness has reversed the real impression, and the correct vision was that you are going to be more prosperous and should hold fast to the present position and not allow anything to tempt you to move to a new locality or to a new home.

In most cases, there is no way I can tell you whether or not you have a reversed interpretation. It would be difficult for any second person to know, but whenever you have a vision that seems to be startling and surprising in its contrary nature, you can be pretty sure that your consciousness has tricked you with a reversed impression.



Thousands of persons have discovered that dreams are often fulfilled in a contrary manner. If they dream they do

TWELFTH DEGREE

NUMBER TWENTY-SEVEN

PAGE FIVE

not get a letter they have been waiting for, they find the next day that they do get one. If they dream that the letter coming to them will say "no," the letter comes, and they find it says "yes." Many have found that when a dream tells them they should not go on a journey they planned because of an accident, the journey proves safe and no accident occurs. On the other hand, when they dream that no accident will occur and that everything will be safe and sound, they have found there are delays, or something goes wrong. You hear thousands of persons say that every dream they have has to be reversed because some way or other it comes out the very opposite. The truth is that these persons in recalling the dream have a reversed impression of it. The dream is reversed in its translation in their consciousness and they have to reverse it again in their own understanding in order to get a correct picture of what the dream really was.

I am sure that these explanations will help you in understanding things that have occurred in your past experiences. I will touch upon this again, but I want you to keep it in mind because it is one of the things that even the greatest of mystics has had to deal with, for no one has found a way to prevent the objective brain from performing these peculiar tricks. In my next talk with you, I will take up the subjects of my preceding talk. During the coming week it will be well for you to meditate for the purpose of receiving Cosmic impressions from the Celestial Hierarchy, keeping in mind this reversion and trickery of the consciousness; and noticing how some things seem to want to change themselves to the very opposite in your consciousness even while you are experiencing them.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

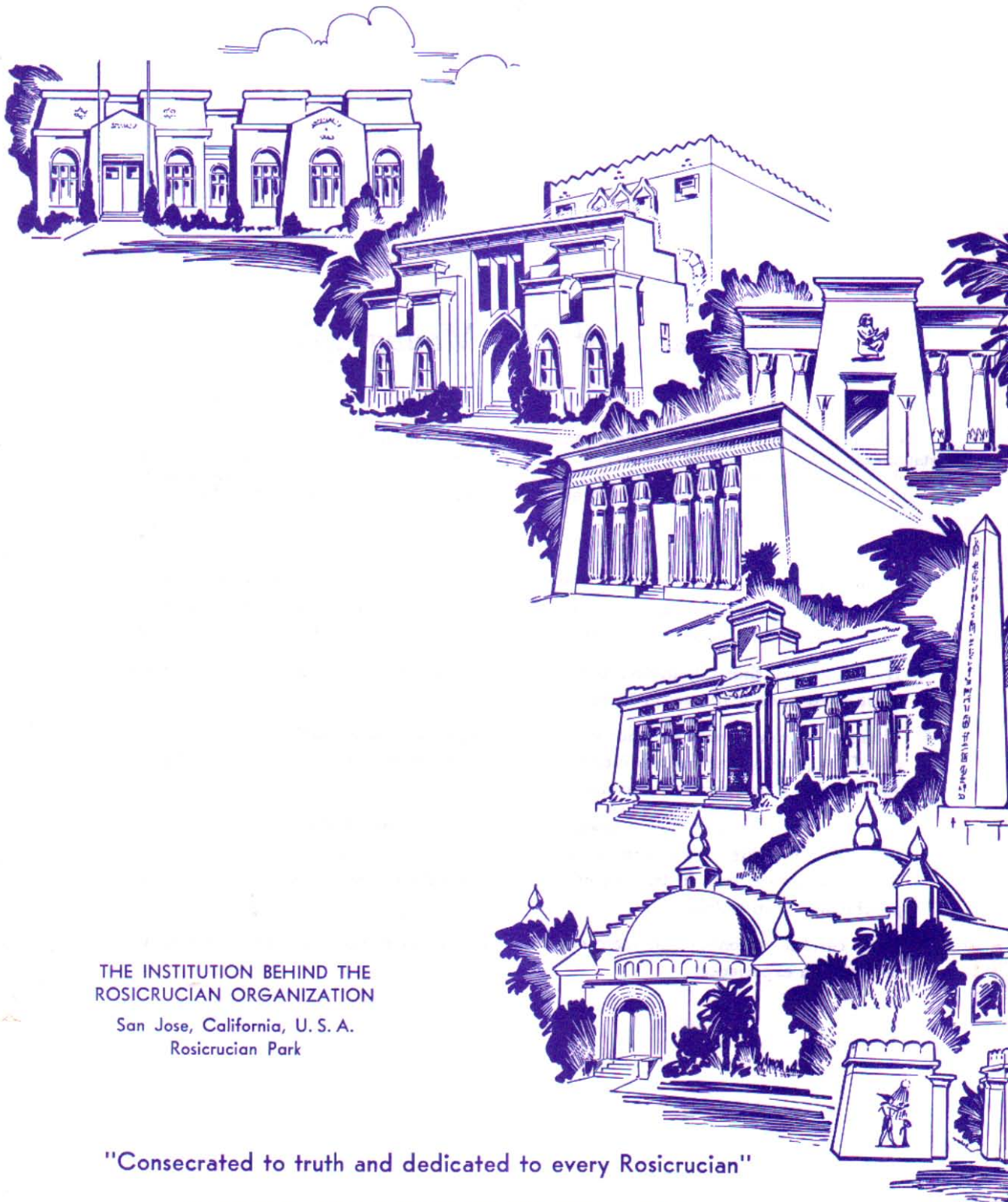


Summary of This Monograph



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.

- ¶ As members of the secret inner council representing the Hierarchy of the Order, members of the Twelfth Degree may expect greater blessings from the Cosmic Hierarchy than others; but their responsibilities are proportionately increased.
- ¶ It is necessary that our understanding of the material physical aspects of advancement keep pace with our growing attunement.
- ¶ None of us can be sure of what we see, hear, feel, taste and smell since in the process of translating impressions into mental concepts, many errors may occur. This is equally true of psychic impressions.
- ¶ The psychological deception known as "reversion" is one of the most frequent distortions. In addition to the reversion of color, there may also be a reversion of fact. Such reversion occurs in the objective brain during analysis of impressions received psychically or in a dream.
- ¶ Only careful reasoning and logic can tell you whether or not your consciousness has reversed an experience.



THE INSTITUTION BEHIND THE
ROSICRUCIAN ORGANIZATION

San Jose, California, U. S. A.
Rosicrucian Park

"Consecrated to truth and dedicated to every Rosicrucian"

This monograph is not subject to sale or purchase by anyone. A sale or purchase may make the seller and purchaser subject to civil liability.