

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
53



Degree
12

Monograph
53

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 Imperator 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 Imperator 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



¶ Solitude, which is, as this monograph explains, the alchemical process of transmuting environment into nothingness, may be achieved only after long practice. Its accomplishment is an Art which must not be minimized, since Cosmic illumination is dependent upon it.



That is why mystics of all ages have repeatedly emphasized the importance of Mystical Solitude, and poets have been inspired to write about it. The following lines speak for themselves.

*If the chosen soul could never be alone
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or
done;*

*Among dull hearts a prophet never grew;
The nurse of full-grown souls is solitude.*

—JAMES RUSSELL LOWELL 1819-1891

To the Members of the Esoteric Hierarchy, Greetings!

From now on, our course of study and our discourses will be of a slightly different nature inasmuch as we are reaching into the deep esoteric side of the Rosicrucian teachings. I shall have to depend more and more upon Cosmic revelation as expressed through me, or occasionally through the Masters of the past who have left us some very beautiful paragraphs of their Cosmic revelations. Therefore, in the future lessons of this Degree you will find that at times I may speak to you as one from the Cosmic plane, for I shall be attuned with the Cosmic at such moments as I prepare words for your guidance.

One of our ancient brethren, the highly developed mystic, Cornelius Agrippa, has told us that we must learn to leave the purely intellectual side of life and reach up into the superintellectual where is to be found essential unity. He wrote: "We must ascend to sciences in which although there be a various multitude, yet there is no contrariety, until at length we reach to that one inclusive science which supposes all below it, while there is nothing that can be supposed beyond it." In other words, we must reach to the very apex of scientific and absolute knowledge if we would attain the fullness of subliminal and spiritual unfoldment. In doing this we will reach what the mystics have called pure intellect.

It must be apparent at once that one of the essentials in attaining this high point of Cosmic illumination is solitude. The individual must be alone in every physical and material sense. The art of being alone is a little more difficult than it appears on the surface. Being "alone" in a purely physical sense is not sufficient. We may be alone in a room—having no other living person or creature visibly with us in the room— and yet not be alone in the sense of being surrounded by solitude and seclusion.

If we are conscious of the room and of our environment, or even of the fact that we are alone, the true form of solitude is not achieved. In being conscious of the fact that we are alone, we are necessarily conscious of the fact that there are other persons somewhere but not with us. Otherwise, we could not argue that we know ourselves to be alone. So, in order to feel that we are really alone, we must become unconscious of the fact that we are we, or that there is any other state or condition than solitude. In other words, we should be absolutely unconscious of the existence of everything; only that we are contacting the Cosmic.



In the Middle Ages, this condition of mystical solitude received a great deal of attention. Many were the attempts at interpretation and explanation in the philosophical schools. The phrase going into the wilderness was often

used, and if rightly understood by some was wrongly understood by others and taken in a literal sense. From it has come the equally mistaken notion set forth in the phrase entering into the silence.

Even some Christian writers by stating that Jesus went into the wilderness encouraged a literal interpretation. Their words were accepted as a statement that Jesus actually went into a physical wilderness; even implying that that physical wilderness around him was the important and essential thing. No doubt Jesus did, like other mystics, go into a wilderness at times; that is, withdraw from the busy life of the streets and homes and seek a place apart in the field or on the mountain where he could be alone in the midst of nature. But being alone in the wilderness is not essentially being in solitude.

If one is conscious of the earth and the trees and the flowers and the sky, one is not in real solitude. We may be on a hilltop or in a valley surrounded only by God's natural products—the untouched trees, grass, rocks, and flowers—in just the rustic form in which nature has produced them. We may feel that in this way we are alone with God and nature. In all of these things around us we may see the story of God's handiwork and hear in the winds that blow the music of the spheres. We may feel that this in itself is spiritual solitude; but this is not the true mystical solitude that we require.

Another of our old mystic brethren, Thomas Vaughan, recommends that instead of entering into fields or places where we are conscious of nature around us, we should lift ourselves to heights beyond the consciousness of anything in the world. His admonition to the aspirant runs: "Translate thyself to the fields, where all things are green with the Breath of God and fresh with the powers of Heaven." In other words, we should be conscious only of those fields which are green with the Spirit of God rather than material products, and where the only freshness of life is the power of the Cosmic that we sense all through our beings.

It really becomes a process in Alchemy—spiritual Alchemy—to transmute our environment into nothingness while translating the invisible and almost intangible Cosmic into sensible impressions.

We must be able to sit alone in a quiet room and become "unmindful" of our environment, extending our thoughts in such a manner that we are a part of the great Cosmic Consciousness, living in it, dwelling in it, functioning in it, high above the earth, in the great unlimited expanse of space. There alone we may begin to feel what is meant by the mystics when they say that they are "dwelling in the consciousness of God."



When we say that this sort of attunement and concentration should not be approached in a religious sense, we do not

mean that it should not be approached in a sacred sense. The word religion today has come to mean sectarian, dogmatic devotion accompanied by creeds and limited or limiting ideas. Rosicrucians are not simply religious persons but dedicated persons in their contemplation of the divine and spiritual things of life.

To be free from limitations, religious attitudes, and sectarianism, one should think of God and His consciousness as constituting a unit, and of ourselves as being part of that unit. We must be cognizant of unity rather than of disunity or separation. We must think of God as the Father and of ourselves as a part of the Fatherhood of God.

We must not think of the children of light or children of God as divided into Methodists, Baptists, Roman Catholics, Protestants, or Jews, nor of their being black, yellow, or white. We must realize that since there is but one soul in the entire universe, that is the soul of God. Its essence and intelligence function through the physical bodies of all human beings. Since these physical bodies are of the earth, we must not become conscious of them but of the soul in them. That soul being the one soul, the only soul, our consciousness (being of and in that soul) constitutes us a unit with God.

Sitting in our sanctums meditating thus, we should contemplate the magnificence of God and of the Cosmic Consciousness radiating from God. We should feel that we are indwelling in that magnificence and sense the rushing of the Spirit through our sensitive natures. In fact, during this period of contemplation our consciousness should become sublimely sensitive. The vitality, the energy, the divinity, the great love and goodness of God's consciousness should make us completely oblivious of the frailties of physical life, its evils and wickedness. Those are the things of the opposite side; they are the negative side of existence with which the mystic has no concern.

The indwelling Spirit of God and the consciousness of His divine soul should make us like unto the only creature of the created, the only spark of God's vitality—alone in the solitude of God's consciousness.

Dwelling in this manner for ten or fifteen minutes at a time once or twice a day will bring its rich reward of spiritual benediction. We will be able to eat of the body of Christ and drink of the blood of that holy body. We will be able to sense the pulse beat of God's energy and be impressed with the wisdom of the mind of God. In that wisdom we will find revelations—of truth, and of fact. The consciousness of our souls rather than the organ of our brains will gradually become illuminated. Even though other exercises may be given to you, make a practice of this form of meditation twice a day from now on.



TWELFTH DEGREE

NUMBER FIFTY-THREE

PAGE FOUR

It is worth every minute of time given to it. To separate yourself from all worldly conditions, to cast off your personality, your limitations, your restrictions, your worries, your troubles, and be one with God, dwelling in perfect unity, will in itself be rewarding, aside from the revelations that may come or the spiritual illumination that may fill your consciousness.

This is not a process of separating yourself from other individuals and human beings. You will be altogether unaware of their existence. You will break no ties. You will merely become unmindful of those imaginary bonds, restrictions and limitations of individualities that impress you at other times.

You will find yourself gradually being submerged in the thought that you and God are one. There will develop within you the consciousness of companionship, of intimate association, and of immediate contact with God. This will bring you vitality and a spiritual softening of your nature, a rounding-out of the special aptitudes that God has given you. It will bring you peace, joy, and contentment when all the rest of the world is in turmoil. In the next monograph I will tell you more of this sublime ecstasy.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

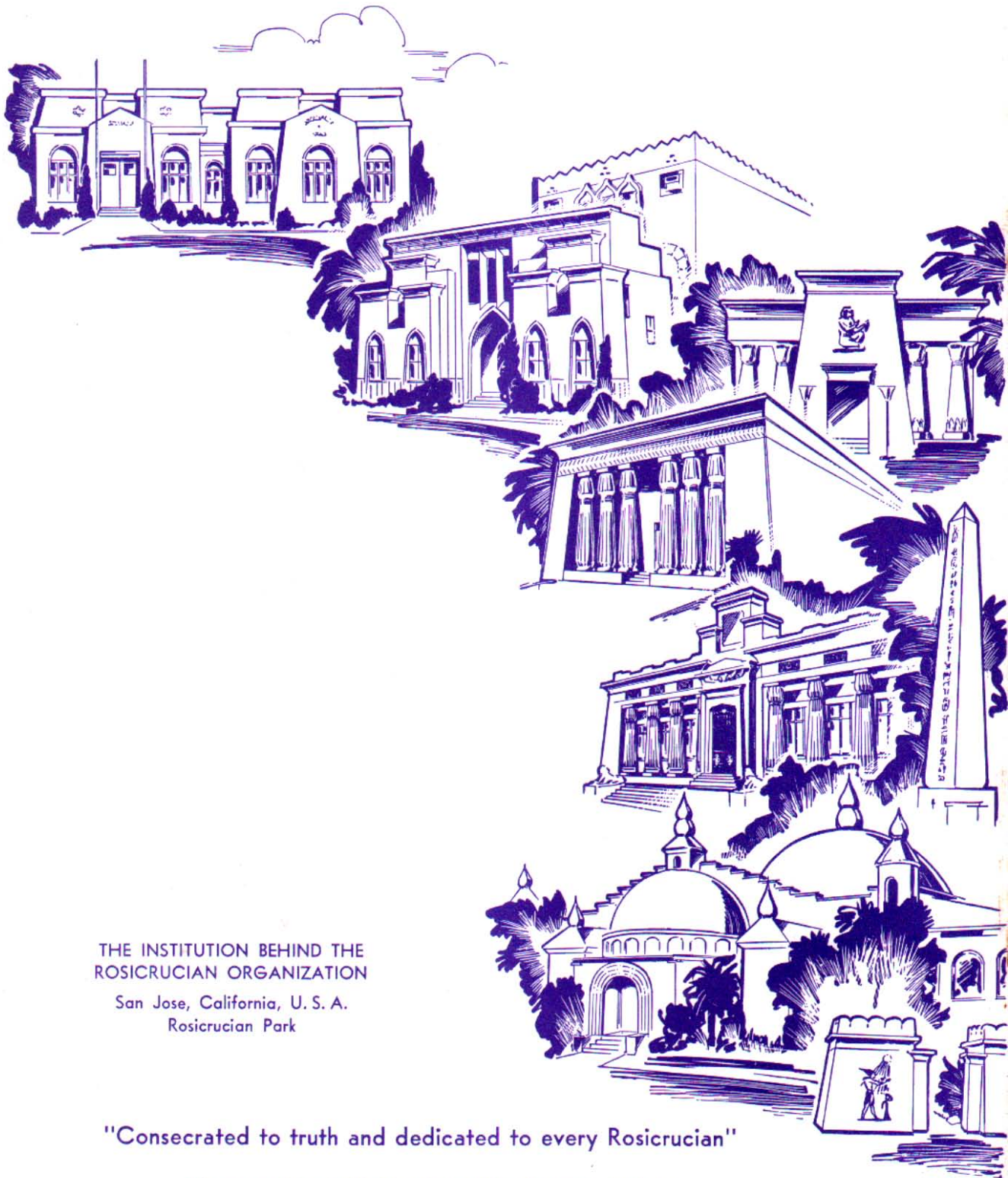


Summary of This Monograph



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.

- ¶ We must learn to leave the purely intellectual side of life and reach the superintellectual, which is the apex of scientific and spiritual knowledge called by mystics *pure intellect*.
- ¶ Solitude is one of the essentials in attaining this high point of Cosmic illumination. By *solitude* is meant the Alchemical process of transmuting environment into nothingness while translating the invisible and intangible Cosmic into sensible impressions.
- ¶ The phrases *going into the wilderness* and *entering the silence*, associated with mystical solitude, have been given literal translations by some Christian writers, whereas their meaning is strictly allegorical and symbolical.
- ¶ The attainment of mystical solitude is possible only through the realization of unity—the essence and intelligence of God, constituting a unit, one Soul, which functions through the physical bodies of all human beings.
- ¶ Such communion practiced daily will be immeasurably rewarding, and should not be neglected even though other exercises may be given.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN 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.