



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
54



Degree
12
Monograph
54

1273

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

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



¶ Madame Guyon, in spite of persecution and a difficult life, became the central figure of the Seventeenth Century Quietist movement in France. A prolific writer whose books evidence profound spiritual insight and piety, she was prominent in the inner spiritual circle of the court of Louis XIV. The following quotation from her writings is especially appropriate at this time.



As we see the slender and scattered lines of a drawing mutually approaching and strengthening each other as they near the central point, but becoming feeble and indistinct in proportion as they recede from there, so the strength of the soul, whether employed about knowing or loving, the more it is concentrated in its own centre, the greater power does it exhibit of performing its appropriate work. . .

In order to become interior and spiritual, then, we must begin by seeking God within, by recollection, without which we can never reach the central unity.

—MADAME GUYON, 1648-1717

TWELFTH DEGREE

NUMBER FIFTY-FOUR

PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

Some members of this class have only recently completely emerged from the effects of the Obscure Night. Many months ago they seemed to have passed the zenith of this strange situation, but for weeks and weeks they have been approaching the Dawn with a sense of the enveloping darkness still alive in their consciousness. Little occurrences in the affairs of everyday life, and the broader sensing of generalities have impressed them with the fact that until very recently they were not completely out of it. Now the Obscure Night appears a thing of the past, and the Golden Dawn lies before them.

As one leaves the Obscure Night and journeys toward the light of a new day, it is like coming from a darkened area, out of a valley surrounded by high mountains which obscure the light of the rising sun. Going up the mountainside toward the East, one gradually becomes aware of the fact that the darkness lies behind and beneath. Above and beyond, the sky is lighter, and as one reaches the peak of the mountain, one sees the Golden Dawn, and is bathed in its transcendent light allegorically. Actually there comes that gleam of radiant light, that illumination, faint though it may be, of a new day, a new life, and a new era.

The ancient mystics who had this experience in all its great splendor wrote much about it. In some lands, such allegory as we have used here was not fitting. There were no great mountains along the Nile in Egypt which mystics might climb to attain a broader viewpoint of their surroundings and of life. The physical heights encountered in their journeys were never great, and so only symbolically could mountains picture the journey of life with all its rises and descents. Nevertheless, they constantly sought to emerge from the darkness of the night into the light of the dawn that they might raise their hands in adoration when the greater light shone on the eastern horizon.

In India, Persia, and other lands where mountains were familiar sights, the symbolism of life's journey became much more meaningful, but in all lands mystics likened the coming of the brighter light and the beginning of a new day or a new era to the soul's awakening. They realized that the sun never slept, and they knew that the soul was never dormant, nor inactive. They knew that from time to time the veil of obscurity seemed to envelop the soul, and that in alternating periods the soul came into its fullness of expression. These periods were like those of night and day. The great secret which these mystics hoped to reveal, however, was that man need not pass through transition and have his soul released from the physical body in order that it might have its awakening. They therefore likened the objective, mental, and spiritual darkness which surrounded the soul to the nighttime.



As the dawn followed night, so there could be a radiant sunrise for the soul while it was still in its physical body.

TWELFTH DEGREE

NUMBER FIFTY-FOUR

PAGE TWO

For this reason they urged the practice of such spiritual and esoteric principles as would bring the soul out of the Obscure Night here and now in its earthly incarnation without waiting for the great change called transition. In fact, the Rosicrucian knows that the greatest illumination that can come to the soul is the one which follows the Obscure Night here while the soul is still incarnate, for the ideal perfection lies in the development of personality and character, and in the illumination of the mind.

The soul in man is perfect; it neither needs nor can acquire any additional perfection beyond that which is its natural possession at the time it enters the human form at birth of the body. The spiritual realm in which it dwells after transition gives radiance and spiritual energy to the soul, but cannot add to the knowledge and experience of the personality and character being developed by the soul's powers and faculties. The character and personality of each individual needs the lessons of life here on earth. Therefore, every hour of life on earth, for the awakening of the soul and the granting of freedom of expression to it, is a golden hour of illumination for the character and personality.

After the soul has been awakened after the Obscure Night, it starts upon the new path of radiancy called the Path of Illumination. The mind is lifted to a higher sphere of comprehension and understanding, thereby developing a higher degree of consciousness. This is what constitutes the first step and the first state of subliminal knowledge or transcendental wisdom. The first experience at this time is the sense of unification of the self with the all, and of God with all and the self.

This sense of unification translates itself in our objective consciousness into what we may term Absorption, which mystics of the past called Quietism. Surveyors of mystical knowledge who were not initiates have tried to explain that Absorption is the equivalent of the Nirvana of the oriental philosophies. Such an explanation is even a misconception of the idea of Nirvana. The Absorption we speak of is not the loss of identification of the personality, nor the suppression of the characteristics that make the individual distinct and separate from other human beings in mental and spiritual power. In the spiritual characteristics of all human beings there is an identity that makes them all the children of one Father. This unity of essence must not be forgotten or left out of our serious consideration; nevertheless, there is, there must always be, in every sense a distinction of personalities.



The planetary system may be considered as a unit, yet the associated cooperative movements of every physical body in the heavenly space convinces one that these bodies are not simply parts of one whole and magnificent group, but independ-

TWELFTH DEGREE

NUMBER FIFTY-FOUR

PAGE THREE

ent and distinctly separated personalities of astro-expression. The purpose of their existence, however, is dependent upon the distinctiveness of their characteristics and the independence of personal movement and function.

In the same manner mankind may be considered part of the physical body of God, having only His Divine character and essence, devoid of individuality except possibly in a transitory or illusory sense. Such unity in essentiality only would defeat the very purpose God had in mind in creating man and woman. That God created but one man and one woman, and from these all others, appears to strengthen the idea that all mankind is of one physical strain, one physical blood, and one physical being. The mystic, however, points out the fact that it is not the physical man that constitutes the real being, but the soul within. The soul within man is the universal soul and consciousness of God, identical in its essential nature, essence, and power in all individuals.

From the purely physical point of view, as well as from the essentially Divine point of view, therefore, mankind seems to be a unity without distinction in characteristic elements of an individual. Nonetheless, the great Divine plan of God has included in the composition of man's being a third essential point of the triangle; namely, the unfolding and developing character or personality that attaches itself to the unseparated segment of God's Divine Consciousness called the soul in each human being. It is this personality, this character of each individual, that establishes and maintains the individuality of expression and the uniqueness of each person. It is this which must grow and project itself and make its contribution to the essential Divine manifestation on earth.

For this reason, the mystic has turned his attention most carefully and consistently to the individual development of personality and character. He even makes a distinction between individuality and personality as outlined in the lectures of our earlier Degrees. He is at one with the universal, philosophical, and metaphysical principle that man is a character. He knows that his mission in life must be the development of that character to a full and distinct expression so that it distinguishes itself from each and every other similar character associated with each human being.

This is not a doctrine of egoism, nor should it lead to the development of superiority complexes. The ego need not be exaggerated any more than it need be humiliated. Humiliation has no part in the spiritual doctrine of humility. In our close analysis of the ways and means in which the individual or distinct character of each human being can be developed and made essentially contributory to the greatness and goodness of life here on earth, we find that the attainment of health, happiness, and prosperity are as important as the attainment of knowledge and wisdom.



TWELFTH DEGREE

NUMBER FIFTY-FOUR

PAGE FOUR

Man has been given a creative power that is a part of the creative intelligence and power of the Divine Consciousness within him. That man can create his own career and can create the attainment of the ideals of distinction of character while seeking contentment in life and freedom from worry, physical, financial, or social, is not incompatible with the seeking of spiritual illumination. False schools of spiritual philosophy may accentuate the humiliation of the body and abhorrence of the enlargement of the ego. That doctrine is, however, no more fanatical than that of the exaggeration of the ego which is equally inconsistent with a realization of the universal Divinity of man.

What are comfort, contentment, and prosperity in the life of one person, may not be considered so in the life of another. The possession of material wealth is in no sense a guarantee of happiness or contentment. To gauge existence by its freedom from financial and material obligations is to overlook the purpose of life in its relation to the unfoldment of the personality and the development of character. Through the struggles of life we learn the most fitting lessons, and attain a greater degree of refinement. The passions of life burn from the character its unnatural desires, leaving in the crucible of experience only refined elements, purified and made brilliant.

It is proper, therefore, for the individual to commune daily with the Cosmic in order that the mind may be further illuminated and the character and personality strengthened, beautified, enhanced, and made strong to overcome the obstacles of life. At the same time, it is equally possible through material struggles and experiences to unfold the character and personality.

Rosicrucian philosophy points the way in both unfoldment and development. It is for this reason that we turn from dwelling in attunement with the Cosmic Consciousness to consideration of worldly problems and the best ways of meeting them. The true mystic will never turn his divine study of Rosicrucian principles into purely mercenary activities. He would rather have contentment of mind, peace, and the power of comprehension than all the wealth of the world with its entailed problems and recurring difficulties.

Rereading this monograph will enable you to discover the Cosmic messages contained in it. The next monograph will consider the fallacy of making gods of material and worldly things.

May Peace Profound abide with each of you.

Faternally,

YOUR CLASS MASTER

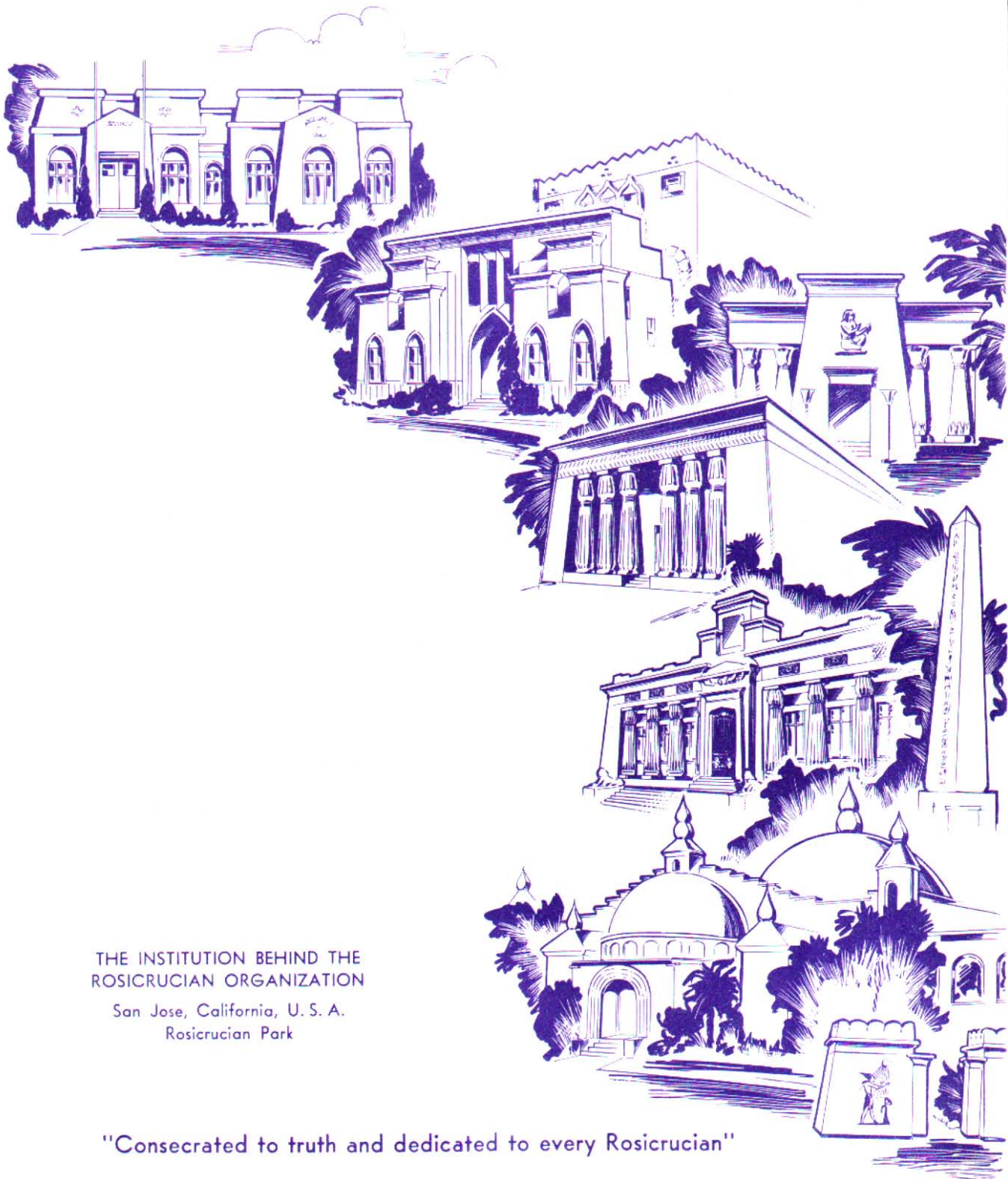


Summary of This Monograph



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.

- ¶ Some members of this degree are gradually emerging from the *Obscure Night into the Dawn*, which, however faint, is the beginning of a new day, likened by early mystics to the soul's awakening.
- ¶ In alternating periods the soul comes into its fullness of expression, as day follows night, and man need not pass through transition in order to experience this spiritual awakening.
- ¶ The knowledge and experience of the personality and character are developed by the soul's powers and faculties. After the *Obscure Night*, the sense of unification of the self with the all, and of God with all and the self, is the first step upon the *Path of Illumination*.
- ¶ This sense of unification, called *Quietism* by mystics of the past, is known to us as *Absorption*. This term has been frequently explained by the uninitiated as being the equivalent of *Nirvana*, which explanation is indicative of a misconception of both terms.
- ¶ In the development of character or personality, the attainment of health, happiness, and prosperity are as important as the attainment of knowledge and wisdom. Man's creative power must be utilized in creating these conditions for himself, but in their achievement, exaggeration of the ego is as detrimental as humiliation of the ego.



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.