



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
81



Degree
12
Monograph
81

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 our experiments with fire we are constantly reminded of an inner sacred significance of which the phenomena we observe are only reflections. It is the enlarged viewpoint of a growing realization of fire as essential to universal manifestation that makes the following words of an American mystic of the past century particularly meaningful.



In a universe, where the law of Progress reigns supreme, this frictionizing or purifying process must follow as an inevitable concomitant; as the agent of high results. By this friction, the cylinder of glass becomes illuminated with electric fire! By it, the bar of cold steel is animated with magnetism, and, fraternally, draws atoms to its bosom. So, too, this frictionizing principle—this phenomenon of contact and motion—this law of experience, is the chief agent engaged in strengthening and unfolding the human mind. Experience is the book of life. And he is a good student who knows how to read its doctrines; and he who practically acts upon them, is educated in the school of God!

—ANDREW JACKSON DAVIS, 1826-1910

To the Members of the Esoteric Hierarchy, Greetings!

Man in his mystical, emotional nature is fascinated by the burning candle flame due to his past incarnations and past experiences with candles or wicks in oil. What is it he has carried over from the past that causes him to be so greatly fascinated by the burning candle? Not merely the flickering and sputtering flame. Such fascination is purely imaginary. The burning candle has another appeal, deeper and more significant. Whenever we enter a cathedral, or grotto, or a little darkened room, and find these oil wicks or candles burning, we seem to sense at once that the place is sacred and that there is some religious significance to the candle although there is no sectarian element to the burning of candles in connection with religion. Catholics and Protestants, Jews and Gentiles, Moslems and Buddhists—even so-called pagans—burn candles in connection with their religious ceremonies. Some of the Jewish synagogues use as many candles for their sacred ceremonies as do the Roman Catholics, and tapers of wax and wicks in oil can be seen in all the religious places, even those most isolated.

The more sacred the ceremony, the more are candles used. Thus it is that at funerals, christenings, and generally weddings, candles are highly significant. Certainly at funerals the burning of candles is an unwritten law among peoples of all races and religions. Then there are holy days with ceremonies in which the candle plays an important part in many religions. In Palestine and in Egypt in some of the most sacred tombs, including the Holy Sepulcher of Jesus Christ, and in the cave where Jesus is supposed to have been born as well, wicks burning in oil are maintained throughout the day and night. In fact, in the Holy Sepulcher, and in the birthplace of Jesus, hundreds of these burning lamps are suspended from the ceiling as memorials.

For centuries monks and nuns, in their monasteries and convents, would use nothing other than candles or oil wicks for illumination, even after kerosene lamps had been invented, or electricity made available.

The early mystics and pupils in the mystery schools used candles because of the mystical effects the burning flame produced. There must have been a time when candles and oil wicks were used as something new, and when these things did not have any religious significance, but mystics found them useful in many esoteric experiments, and finally to mystics the candle was the only real mystical light to use. In this way the wax candle and the oil wick came to be associated with religious matters.



We are dealing with esoteric principles, however, not religious ones. We are dealing with divine, spiritual principles, not principles of a sectarian nature. Jew and

Gentile, Catholic and Protestant alike use the candle. The Jewish custom of burning a candle, or a wick in oil, every year on the anniversary of the passing of a loved one is a beautiful custom. It is a silent, symbolical and truly mystical reminder to the household of the spiritual existence of one who has passed on. Nothing can take its place in that regard. A number of candles burning upon the cathedral altar have a special significance, and wherever these candles burn in this manner we are aware of the symbolism and what it signifies.

In the Rosicrucian temples the old Rosicrucian law required that no sacred ceremony, such as an initiation or advancement from one Degree to another, or any ceremony of mystical importance, should be performed unless there was a candle or flame burning in the East of the temple. The words used in the ritual at the close of such ceremonies are significant. As the Colombe or Vestal Virgin extinguishes the flame, the Master calls attention to the fact that while the Fratres and Sorores are separated one from another, the flame will burn in their hearts instead of on the holy altar in the temple. This flame in their hearts, he makes plain, is to remind them of the sacred principles that unite them.

Just so will we find in our experiments with fire a constant reminder of those same principles. As was mentioned last week in our monograph on the subject, light, fire and heat form a close relationship. We cannot separate heat from fire and light, and we cannot separate light from fire and heat.

This week I should like each of you to use candles again in connection with your regular meditation periods and weekly sanctum night. In fact, you will find it to your advantage to try the exercises in the evenings when you might otherwise be seeking outside amusements. I hope, too, that all members of this class will continue the practice of outdoor walking and deep breathing whenever they have an opportunity. They will find in the great outdoors exhilarating and invigorating moments when every breath taken into the lungs will bring with it more of the Vital Life Force, and when open-air exercises will bring closer contact with the fundamental laws of the universe.

On such occasions find an opportunity for ten or fifteen minutes of indoor privacy. Go into the silence of your sanctum, separate yourself from worldly interest, from worldly thoughts, and just exist as a soul. At such times the burning of a candle will become not only interesting from its symbolical nature, but also helpful in attuning oneself with the Cosmic and in comprehending some of the great laws of life. It is immaterial whether or not you use a symbolical candle stand. Your attention is to be centered upon the burning flame. You should become unaware of what kind of candlestick supports the candle, or even where it or you are located. In such sanctum meditations, you should be unaware of the fact



that you are at home, in a hotel, a room, or that you are a citizen of any state or any part of the world. The Cosmic is far more appropriate as your home than the building or structure or room in which you may be carrying on your exercises and studies. You are a citizen of the world, and of the universe, when you are in your sanctum. You should simply be aware of the fact that you are a living, breathing soul. You should not try to maintain any degree of consciousness of your personality, your name, your business, or your social affairs.

When you can be thus alone for ten or fifteen minutes, you will find it stimulating and challenging to change the place where you are into your sanctum by your reverential thoughts and the meditation periods you conduct. One of our members told me one time that although he traveled a great deal and always had to use a different hotel room every few days for his exercises, he found that on these occasions by taking a little candle out of a brief case which he carried, he could successfully create a sanctum for himself. Even when traveling, by setting his candle on the window sill of the compartment on the train it seemed as though he was in the center of the world. He lost all thought of the world's activities and of the train's motion, and was alone with his soul.

When you can be alone and light your candle you should proceed as follows: Start the candle flame burning with no other light around you, and then sit in a comfortable chair about four or five feet away from the candle flame. Lean back in your chair as though you were going to take a nap and dream for a little while. Get into such a position that you feel no sensation of discomfort and no strain, with no strong or unusual sounds to distract your attention. Keep your hands and feet apart, rest back in your chair easily and pleasantly so that without any special effort your eyes rest casually upon the candle in front of you.

Without any attempt to pierce the flame of the candle with your eyes or to control it, watch the flame burning, and let it manifest itself in its own way. I mean by this that you should not use any of the exercises given to you in the lower Degrees of attempting to influence the burning of the flame in anyway. You are not to attempt to control anything but to allow the flame to have its mystical influence upon you and your consciousness in its own way. If the room you are in is really dark the candlelight will be very mystical in its effect. As you look toward it, the light will prevent you from seeing anything very distinctly in the background.

If the candle makes a good light in the room, the background behind as you look at it will be obscure or impenetrable to your sight. After you have been looking at the flame for a while and watching it flicker and change its form, you will notice in the glare or aura of the room back of the candle many



TWELFTH DEGREE

NUMBER EIGHTY-ONE

PAGE FOUR

peculiar formations due to the effect of the flame and your own mystical attunement at the time upon the vibrations of the room. This will enable you to discern many things occurring in the way of peculiar lights that may pass around in the background, or tones of coloring that will be formed, or perhaps objects forming themselves from the flickering of the light. You must not strain your eyes to try to see these things. You must not stare or concentrate upon the flame with determination and will power, for that will destroy your relaxed condition.

Your vision of the candle and flame must be casual, very soft—not with your eyes wide open as though you were trying to pierce the future. As the burning candle and its flame begin to affect your consciousness, you will begin to sense impressions about people and places. You may even see the starry heavens, or what seems to be the starry heavens, in the background behind the candle. At times it may seem as though there is an open space in that part of the room back of the candle, reaching endlessly to nowhere. For this reason if the candle is placed on the table in more or less the center of the room, and not close to the wall, the effect of this great open space back of the candle will be increased and you can easily lose yourself in that space. I am not going to suggest at the present moment just what may occur in these candle-flame experiments and exercises. I want you to discover this for yourself. I do not want you to feel afterwards that my words or suggestions had any influence on your subconscious mind.

Try this for the coming week as often as you can. If you wish to use the bowl of water and exercise with it, you may do so, but be sure to use the candle.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

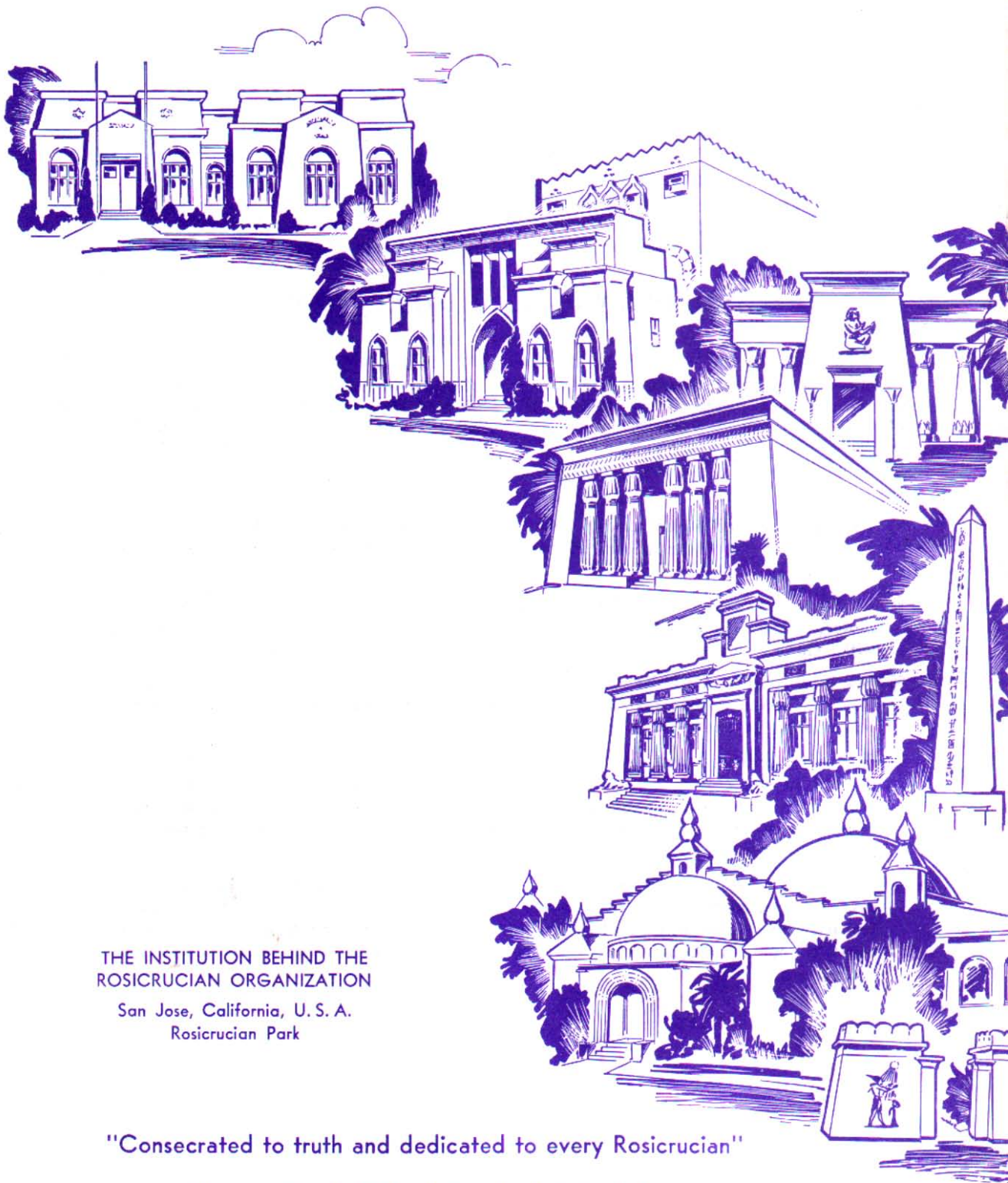


Summary of This Monograph



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.

- ¶ Man is fascinated by the candle flame or by wicks in oil because of his experiences with them in past incarnations. He senses a sacred and religious significance in their use.
- ¶ In the mystery schools, mystics found the effects of the burning flame useful in many esoteric experiments. Finally the candle and the oil wick came to be associated with religious matters.
- ¶ Jew and Gentile, Catholic and Protestant alike use the candle. The old Rosicrucian law required that no sacred ceremony be performed unless a candle or flame was burning in the East of the temple.
- ¶ In our experiments with fire we will find a constant reminder of those principles expressed in the closing words of Rosicrucian rituals when, as the Colombe extinguishes the flame, the Master calls attention to the fact that while we are separated one from another, the flame will burn in our hearts instead of on the holy altar in the temple.
- ¶ This week continue to use a candle in connection with the regular meditation period. Sit comfortably four or five feet away from the candle flame letting it manifest itself in its own way. In the background beyond the candle you may discern tones of color, objects forming, or you may sense impressions about people and places.



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.