



The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ In this monograph we are reminded again of the symbol of the circle with the dot in its center. We are told to identify ourselves, or the single thought held in mind, with the dot, with the circle representing our all-inclusive consciousness. This brings to mind the following lines from the pen of a Sufi mystic of the thirteenth century.



*Man, what thou art is hidden from thyself.
Know'st not that morning, mid-day, and the eve,
All are within thee? The ninth heaven art thou;
And from the spheres into this roar of time
Didst fall erewhile. Thou are the brush that painted
The hues of all this world—the light of life,
That rayed its glory on the nothingness.*

*Joy! joy! I triumph! Now no more I know
Myself as simply me, I burn with love
Unto myself, and bury me in love.
The Centre is within me, and its wonder
Lies as a circle everywhere about me.
Joy! joy! no mortal thought can fathom me.
I am the merchant and the pearl at once.
Lo, time and space lie crouching at my feet.
Joy! joy! When I would revel in a rapture,
I plunge into myself and all things know.*

—FERIDODDIN ATTAR, 13th Century

To the Members of the Esoteric Hierarchy, Greetings!

If you have been following the suggestions of last week's monograph, you will certainly have discovered that the more relaxed, comfortable and casual your position, the more easily you lose yourself into the space that seems to surround the candle. In fact, one of the first sensations you should have had after trying the exercise several times is that of floating, as though you and the candle flame were moving through endless space. The wavering effects of the flickering light should have created in your consciousness such a sensation of peace and calmness that the objective self would become dormant and only your soul consciousness remain active. This consciousness is not limited by time or space, and it is its freedom that I really want you to experience in connection with the use of the candle.

As an individual soul-personality, that is, an individual segment or human being manifesting the soul essence, you should have all the freedom that is your birthright. When the soul leaves the body after transition, it is no longer conscious of the limitations of space and time; freed from the body, it gets out of a room or closed space easily, or leaves the earth plane to soar to the heavens above. It is only when the soul is imprisoned in the body and the objective consciousness of the brain and flesh active that we have a sense of confinement, limitation, or restriction. Limitations in the material world are related to the physical consciousness and the physical body, not to the soul consciousness. Why, then, should there be any limitations to this soul consciousness when the outer objective mind and consciousness are dormant or allowed to go to sleep?

In meditation, with or without the candle, and in times of prayer and deep thought that comes from the soul, the brain and the physical body are inactive. It is as though the physical body and the brain had opened wide all the windows and gateways of escape from the physical restrictions of human experience. At such a time it should not be difficult for the soul consciousness to expand itself in a spiral manner and reach out into space everywhere if the brain and objective faculties remain inactive.

If you begin to analyze or to see and hear things, or think about whether you are reaching out into space or not, you will awaken and quicken the objective consciousness again and immediately place limitations around you. If it is necessary to analyze your experiences, it is better to do it after you have completed the exercise and are once more in a completely objective state. When the soul consciousness begins to expand, you should be like a child listening to a fairy story who allows himself to follow Jack the Giant Killer up the great stalk to the kingdom where the Giant lives, or follow little Red Riding Hood right out into the woods and finally to her grandmother's home.



Being able to reach everywhere or anywhere to experience the vastness of God's kingdom will bring many pleasant esoteric ideas and thoughts as though you were in contact with a master who teaches you something. Do not look for a master or try to hear words or see pictures. If visions come, accept them as something to be looked into later. In every such experience wait until you are up and out of your sanctum, then sit down and analyze it as much as you wish; but do not do this while you are having the experience. Leave your mind open like an unprinted page of a book upon which the Cosmic is to impress certain words of knowledge which you will read and analyze later.

Undoubtedly one of the most difficult things for those in the Western world is to relax both physically and mentally. People who cannot sleep throughout the night because their minds are active gain very little from lying down, for it is useless to try to rest the body if the mind is active. The mind can be rested while the body is active, however, and that is why so many who deal with mental problems throughout the day play golf or indulge in various physical recreations. Even a change of thought or interest can give the body some rest, but if the mind is constantly active, the body cannot rest.

The most perfect rest, however, is that in which both body and mind are inactive to the greatest degree. If the thinking is only of some simple fact and is in a pleasant, happy, constructive manner, the mind is almost completely at rest. If at the same time the body is in a comfortable position and resting, the utmost good can result. That raises the question as to the best manner of establishing a degree of concentration. Each of you reading this monograph has your eyes concentrated upon the individual words. You are not straining, however, and you are not forcing; so you are not in a stressed mental condition even though you are concentrating on what you are reading.

A person may sit comfortably and read a letter, a book or a newspaper without strain or undue effort; yet the moment he is told to sit and concentrate on the thought of health, or concentrate on a candle flame, he immediately becomes tense and strained to the utmost degree. Many have the idea that a condition of concentration is something like taking the body and squeezing it through a little hole to make it come out the other side in a concentrated form. Even children at school listening to the teacher describe something will sit in a relaxed condition, and if it is interesting will concentrate without effort. When they come to their homework, however, they seem to be going through agony in trying to concentrate.

When we say that we want you to sit, relax and concentrate on the candle flame, you should not sit tensely, straining every muscle of your eyes, and straining your mental powers. Perhaps we should say, "Casually look at the candle flame," instead of telling you to concentrate your attention on the



candle. Simply blot out of your consciousness everything else in the room except the flame and merely look at that in a casual manner.

Persons here in our environs know how easy it is for me to take a short nap for ten or fifteen minutes. Very often at the end of the day when my mind is tired, I get into an automobile with one of our associates and drive for a half-hour before going home to dinner. I sit in the front seat and as soon as the door is closed and before the driver gets more than two blocks away, I am asleep and do not wake up until the car reaches my home again. At any time of the day I can close my eyes and be asleep within half a minute. I arrange beforehand how long I shall sleep and when I shall wake up, and do so within a minute of the time set. This is simply due to being able to achieve complete relaxation.

I often find it necessary in answering correspondence, or trying to help others solve their problems, to relax and get on the borderline of sleep within a quarter of a minute to contact the Cosmic for an impression of some kind. I can stay in this condition for one or two minutes and come back to normal wakefulness with a complete impression. It is due entirely to perfect relaxation. When I lie down or sit down to rest, I simply relax all muscles and all the parts of my body and mind to a state like that of a person unconscious. If I want to relax in this manner and keep my eyes looking toward a certain object, I still do not find it necessary to strain either my eyes or my attention.

Each of you should begin to practice relaxation because it is helpful in connection with your esoteric exercises, whether in projection, contacting the Cosmic for impressions, or doing the exercises in these present monographs.

When you retire, relax as completely as though you were an unconscious body that toppled over into the bed without sensation, impression, or thought of any kind. You should place yourself in bed as though you were giving up all your consciousness and all your activities for a definite length of time, and in two or three minutes you should be sound asleep. You should not even hear the clock, automobiles, noises, or anything except any signal of alarm.

I can be so sound asleep that fire engines and other loud noises outside do not make any impression; but if one of my children stepped to the bedroom door and softly said, "Father," I would be instantly awake. If someone who did not belong in the house should be tiptoeing around, I would hear it instantly. I hear the telephone bell ring in the middle of the night, but do not hear the fire alarms and bells from the street. This is the way it should be with you while you are concentrating on the candle. All else should be blotted out as though only your consciousness and the thing you



TWELFTH DEGREE

NUMBER EIGHTY-TWO

PAGE FOUR

are thinking about exist. In other words, the little candle flame, or the thought you are holding in your mind, should be like a dot in the center of a circle and the circle should be your consciousness and all there is in the world should be the dot and the circle.

Now try this for the coming week in connection with your concentration on the candle as outlined and you will begin to see why the candle flame and your attunement with it constitute an esoteric situation and condition that is of value.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

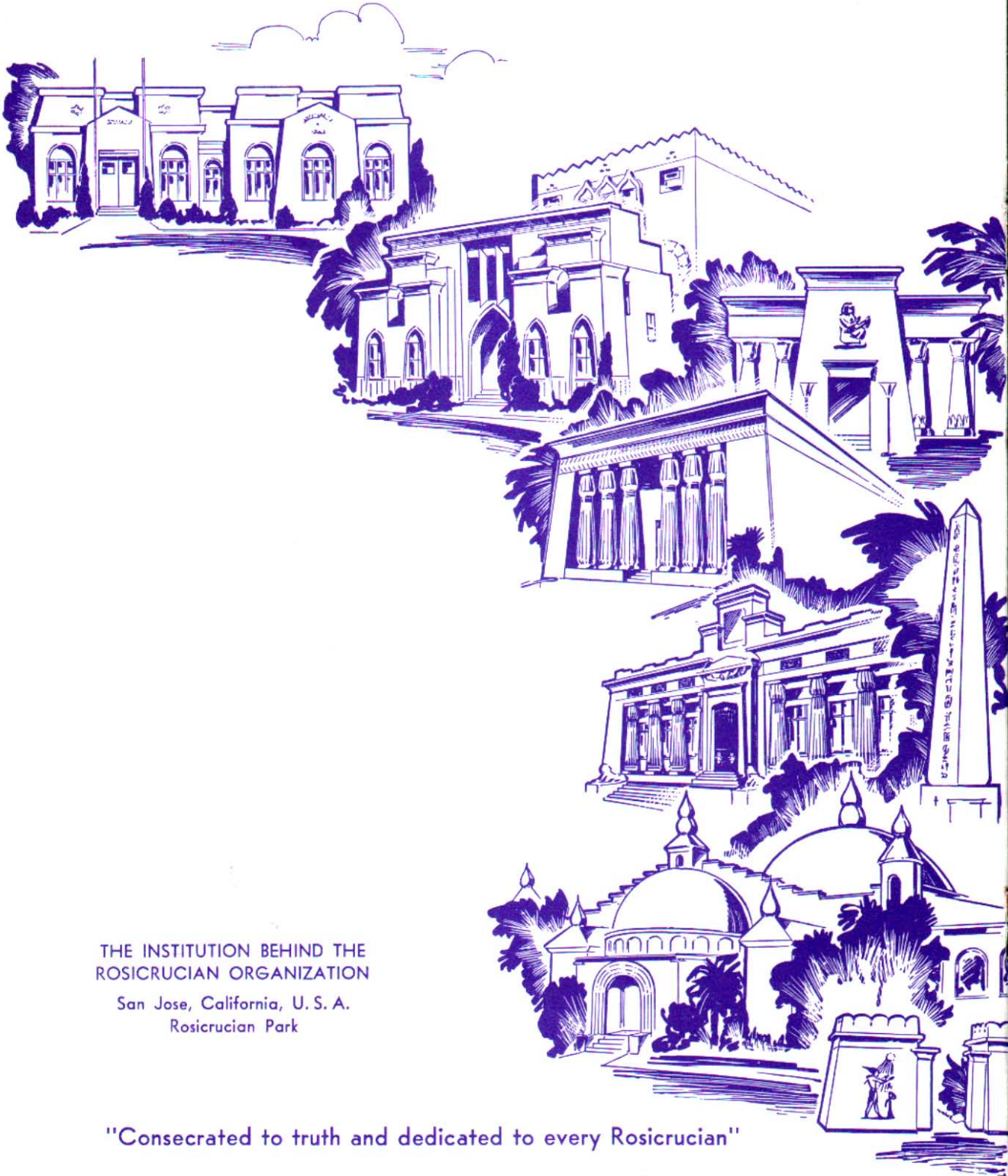


Summary of This Monograph



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.

- ¶ In performing the exercise of concentration upon the candle flame, the more relaxed and comfortable your position, the more easily you lose yourself into the space that seems to surround the candle.
- ¶ A sensation of floating, as though you and the candle flame were moving through endless space, should be experienced after trying the exercise several times.
- ¶ The soul consciousness is free of the limitations of space and time when the outer objective mind and consciousness are dormant, as during sleep, meditation, prayer, or deep thought.
- ¶ Analysis of things seen, heard, or experienced during intervals of attunement should be left until later when you are in a completely objective state.
- ¶ Complete physical and mental relaxation are necessary for complete rest. The mind can be rested, however, while the body is active.
- ¶ Casually look at the candle flame without straining or forcing the muscles of your eyes or your mental powers.
- ¶ The practice of relaxation is helpful in connection with esoteric exercises. The candle flame, or the thought you are holding in your mind, should be like a dot in the center of a circle with the circle representing your consciousness and all there is in the world lying within the dot and the circle.



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