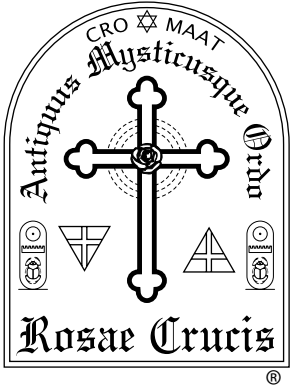




MASTER MONOGRAPH

ROSICRUCIAN ORDER
AMORC



POSTULANT SECTION

Mandami 6-8

*“Know thyself, and thou shalt
know the universe and the gods.”*

©2007, Supreme Grand Lodge of the Ancient & Mystical Order Rosæ Crucis,
Published by the Grand Lodge of the English Language Jurisdiction, AMORC, Inc.

006
0707





Mandamus No. 6



CONCURRENCE

This monograph deals with objective consciousness and the subconscious of humans. Such a subject has always fascinated philosophers and mystics. Psychologists and psychiatrists are now quite interested in the analysis of mental processes; however, their investigations are often limited in that they do not sufficiently take into account the spiritual origin of those processes. It is true that the study of human consciousness is infinitely complex, because, as J.C. Friedrich von Schiller writes in the following quotation, it is very difficult to go back “to the source whence issue our ideas of necessity and of universality.” Nonetheless, we hope that the Rosicrucian teachings will enable you to better grasp this fascinating subject.

Neither abstraction nor experience can bring us back to the source whence issue our ideas of necessity and of universality; this source is concealed in its origin in time from the observer, and its super-sensuous origin from the researches of the metaphysician. But, to sum up in a few words, consciousness is there, and, together with its immutable unity, the law of all that is for humans is established, as well as of all that is to be by us, for our understanding and our activity. The ideas of truth and of right present themselves inevitable, incorruptible, immeasurable, even in the age of sensuousness; and without our being able to say why or how, we see eternity in time, the necessary following the contingent. It is thus that, without any share on the part of the subject, the sensation and self-consciousness arise, and the origin of both is beyond our volition, as it is out of the sphere of our knowledge.

—J.C. FRIEDRICH VON SCHILLER (1759-1805)

Dear Fratres and Sorores,

We have devoted the preceding monographs to the study of time and space because it is important for you to understand well that we deal with two concepts which have no counterpart in the spiritual world. In other words, they concern only our earthly life and the perception which our physical senses give us of our material environment. This is why we have said that time and space correspond to an objective state of consciousness or, if you prefer, to a product of our objective consciousness. Of what, then, does this form of consciousness consist? This is the subject we shall examine today.

OBJECTIVE CONSCIOUSNESS: By definition, our objective consciousness is the totality of processes which enable us to perceive and interpret the physical world. In this respect, the objective consciousness depends upon our five physical senses and upon the five objective faculties that are associated with them—i.e., sight, hearing, touch, taste, and smell. It also depends on our various mental processes—in other words, our memory, imagination, thinking, and, generally speaking, on mental potentials which psychologists designate by the term *subjective functions*. That is why Rosicrucians feel that the objective faculties and subjective functions form in their entirety a single phase of human consciousness—in this instance, its objective phase. The purely objective aspect of our objective consciousness concerns the perception of impressions coming to us from outside; whereas its subjective aspect is more particularly associated with the interpretation of these impressions and the resulting mental activity. If these few remarks seem difficult to grasp at present, do not be worried; they will be the subject of a much more detailed study in a future degree.

Within the framework of this Postulant Section, we want to draw your attention to the limited and illusory aspect of our objective consciousness. In effect, our five senses deceive us constantly and often lead us into error in our judgments. Moreover, they are unable to perceive everything that forms the vibratory ocean in which we are constantly immersed. For example, there exist numerous light waves which our vision cannot perceive and interpret. To take the most obvious example, the infrareds and the ultraviolets make no impression on our objective consciousness. Yet it is impossible to deny their existence. Likewise, our hearing cannot perceive sound waves exceeding a certain vibratory frequency. Depending on the situation, it may involve infra-sounds—that is,



sounds whose vibratory frequency is extremely low—as well as ultra-sounds, which belong by contrast to very high octaves of the Universal Keyboard of cosmic vibrations.

What applies to sight and hearing is also valid for taste and smell, because there exist foods which produce no taste, and fragrances which manifest themselves by no precise odor. As for touch, it can also be misled by the texture and consistency of certain substances. Animals, on the other hand, see objects or colors which make no impression on our eyes, or at least which are not subject to any interpretation in our objective consciousness. Some of them—dogs and cats for example—hear sounds of which humans are totally unaware. This is likewise true of certain odors which we are completely unable to smell.

What enables animals to perceive colors, sounds, and odors that make no impression on us is not their objective faculties; rather it is their psychic faculties—which function completely naturally for them. Human beings also have these psychic faculties at our disposal, yet, unlike animals, we must develop them, or rather prod them out of the state of inactivity in which they have been left for too long. We will show you, in due course, how to achieve this.

From the preceding, we can deduce that the objective consciousness of human beings is limited in its field of experimentation and allows us to perceive only the lowest material forms on the vibratory plane. Moreover, as Heraclitus stated, matter is in a state of perpetual becoming. In other words, it is subject to constant modifications and is never, in a permanent way, what it appears to be. This means that the fundamental law of the material world is change.

For example, certain carbon compounds are gradually transformed deep in the earth and become diamonds after several millennia. Furthermore, it is because of these different changes that carbon can be used with great precision to determine the age of the most ancient objects or bones. Contrasted with carbon, we have uranium, which, due to very specific reactions with some of its subatomic particles, is classified among radioactive elements. In that capacity, uranium constitutes a metal whose transformations are extremely rapid. These two examples are simply meant to show you that matter changes constantly. In fact, all material substances are in a state of either evolution or involution, these two apparently opposite states being the



two major phases of the cycle that matter follows in its various processes of transmutation.

Thus, even if we are not objectively aware of it, there is not a single element of matter in the entire universe that is now what it was only a few seconds ago. Likewise, each cell of our physical body is different from what it was a few months ago and, within a very short time, it will be different from what it is right now. Change, motion, and instability are thus the characteristics of the material world. Therefore, what we perceive through our objective consciousness cannot be permanent or stable. In other words, our sight, hearing, touch, taste, and smell convey to us sensations which, by virtue of their origin, are only reflections of the change, motion, and instability of our external environment.

Consequently, our mental interpretation of the material world cannot be trustworthy. That is why mystics have always emphasized the fact that human beings must call upon the transcendent faculties if they want to know the mysteries hidden within them and around them. Unfortunately, most people place all their faith in their physical senses, and only trust what they see, hear, touch, smell, and taste—saying in essence that nothing exists for them beyond what they can perceive by means of their objective consciousness. It is for this reason that many people deny the existence of the soul and, naturally, of God. By acting in this way, they destroy their psychic faculties and close the doors to all impressions that transcend their sensory faculties.

THE SUBCONSCIOUS: Nonetheless, no one can deny that there exists within us a form of consciousness that is independent of our objective perception. For example, when we sleep, the various organs of our body continue to fulfill their role. Our heart keeps beating, our lungs keep breathing, our blood circulates at a normal rate, etc. This all occurs because a phase of our conscious activity is still functioning, even when our objective and subjective faculties are inoperative. This phase of consciousness, which acts within us without our being aware of it, is none other than the subconscious, for it is this phase which directs all involuntary functions of our body. In other words, it is under the influence of the subconscious that all internal activities take place in our body—from our general metabolism down to the work done by each one of our cells. It is a fact that we are not in command of those internal activities, because, even when using our will, we cannot keep our heart from beating,



our lungs from breathing, our blood from circulating, etc. This is because our subconscious does not depend in any way on our objective consciousness to accomplish its work in the service of the physical body. Rather, it is under the control of Cosmic Consciousness, which is present in our entire being.

In accordance with the preceding explanations, human beings possess a dual consciousness: the objective consciousness, with its subjective aspect, and the subconscious. The objective consciousness concerns the perception of the external world by means of our five sensory faculties on the one hand, and the mental interpretation of this perception on the other hand. It is therefore associated directly with our state of wakefulness and with voluntary actions we may exert over our physical surroundings. Due to its very nature and role, the objective consciousness is governed by our brain and is primarily concerned with our physical body. It is therefore limited and mortal. The subconscious, on the other hand, directs all our involuntary functions and works under the direct control of Cosmic Consciousness. It is through this intermediary that we may receive psychic impressions which our objective faculties cannot perceive. By its very nature it is unlimited and immortal, because it is closely associated with the consciousness of the soul.

In the next monograph we will complete our present study of consciousness—or at least what we want to state concerning this subject in this section. We will also give you a few simple but important experiments so that you may develop a faculty indispensable for a mystic—namely, intuition. Meanwhile, we recommend that you direct your attention to your perceptions involving sight, sound, touch, smell, and taste, so that you will realize to what extent they involve a limited aspect of your conscious life. As you engage in this examination, think of the infinite possibilities of your subconscious. In this way, you will understand that you are indeed a dual being uniting a finite dimension—that of the body—with an infinite dimension—that of the soul. Such an understanding will constitute an important step in the mastery of cosmic laws.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant

In this monograph we have explained that human beings possess a dual consciousness: the objective consciousness and the subconscious. This duality can be demonstrated by the following two very simple experiments.

The first consists of sitting comfortably and closing your eyes. Before you begin, make sure that the room in which you are seated is as silent as possible. Also make sure that it is not too brightly lit and that the temperature is normal so that you will not be disturbed by light or heat. In short, see to it that your physical senses are unaffected by the perception of some condition outside yourself. Then concentrate on your inner life—on your breathing, the beating of your heart, and in general on all the internal functions to which you usually pay no attention. In this way you will become aware that your life is indeed divided into two worlds: the external and the internal.

For the second experiment, mingle with a crowd as soon as you have the opportunity. While amidst this large number of people, you can verify for yourself that, despite all the hubbub surrounding you and all the things you can see, hear, touch, and smell, you remain fully aware of being an individual distinct from all others. This proves that, whatever surroundings we are in at a given moment, we never lose awareness of our inner personality. Such a realization shows that our conscious activity is dual. Later, we will show you that this duality applies to all levels of Creation.

Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ The objective consciousness is the totality of processes which enable us to perceive and interpret the physical world. In this regard, it depends upon our five physical senses and the five objective faculties that are associated with them, as well as upon our subjective functions—that is, our mental processes.
- ¶ Our five objective faculties—sight, hearing, touch, taste, and smell—do not perceive everything that forms the vibratory ocean in which we are constantly immersed. This means that many vibrations are not subject to any interpretation on the part of our objective consciousness.
- ¶ All material substances are in a state of either evolution or involution; these two seemingly opposed states being the two major phases of the cycle followed by matter in its various processes of transmutation.
- ¶ There is not a single element of matter in the entire universe that is now what it was only a few seconds ago. This is because the material world is characterized by change, movement, and instability.
- ¶ Most people only trust what they see, hear, touch, smell, and taste. By acting this way, they destroy their psychic faculties and close the doors to all impressions which transcend their sensory faculties.
- ¶ There exists within us a form of consciousness that is independent of our objective perception. It is the subconscious.
- ¶ Our subconscious directs all involuntary functions of our body and acts continuously under the control of Cosmic Consciousness, which is present throughout our being.

NOTES



Mandamus No. 7



CONCURRENCE

Intuition is a truly remarkable faculty, if only because of its many applications. It is one of the major functions of our Inner Self—or if you prefer, of Cosmic Consciousness—which permeates our entire being. Due to intuition, it is possible to gain knowledge that we cannot acquire through conventional means. That is why Rosicrucians attach so much importance to the development of intuition. We have been conditioned, by our training at home and in school, to heed what others have said or written rather than our own intuition. It is absolutely necessary for us to correct this error, because such a way of thinking gives to our objective consciousness a supremacy, which deprives us of true wisdom. In concurrence with this point of view, we cite the words of Ralph Waldo Emerson, a great poet and mystic of the 19th century.

To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is that they set at naught books and traditions; and spoke not what men, but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

—RALPH WALDO EMERSON (1803-1882)

Dear Fratres and Sorores,

In the previous monograph we have seen that humans are endowed with an objective consciousness that includes our five objective senses and the whole of our subjective functions, and with a subconscious that operates under the control of Cosmic Consciousness, which is present throughout our being. From a psychological and mystical point of view, this is completely accurate; however, you should not conclude from this that we are animated by four totally distinct forms of consciousness. In other words, we do not possess an objective consciousness, a subjective consciousness, a subconscious, and a Cosmic Consciousness operating in a completely independent way. In fact, there exists only one consciousness in humans—Cosmic Consciousness—and it is only in its manifestations that it is multiple in character.

By way of analogy, there exists in the absolute only one light, which, in the present case, is the light of the sun. Only when this light is refracted, as in the rainbow for example, does it appear to us in the form of different colors. This is likewise true with human consciousness. Its phases are only effects produced by Cosmic Consciousness when it is channeled through our various psychic centers and through our various mental processes. You will find a diagram illustrating this point in the Practical Application of this monograph.

COSMIC CONSCIOUSNESS: The preceding observation leads us now to consider a very important mystical principle. Since the universal flow of Cosmic Consciousness enters into every human being, and since that Consciousness by definition is that of the Cosmic, it follows that we are never separated from the Cosmic. Moreover, the Cosmic represents the totality of natural, universal, and spiritual laws by which Divine Intelligence expresses itself throughout Creation. Consequently, we are permanently united to that Intelligence and we possess it in the innermost part of ourselves. This also implies that all people are united with one another on the inner level, because all are animated by Cosmic Consciousness and are constantly connected with the Divinity.

Let us use an analogy to help you understand this principle better. For this purpose, imagine the flow of Cosmic Consciousness as an electrical current and Divine Intelligence as the generator of this current. Now visualize tens, hundreds, thousands of electric light bulbs connected on this same circuit. In this analogy it is



obvious that the current feeding each one of these bulbs is the same and that it comes from a single source, even though the light emitted by the bulbs differs due to their wattage or the color of their glass. If you now consider that these bulbs represent human beings, you will understand that the same flow—that of Cosmic Consciousness—enters each of them and that each one manifests, according to his or her spiritual evolution, the power and intensity of that flow to some degree.

Let us now consider another important point. On several occasions we have stated that humans possess within themselves consciousness of the Cosmic, which is called either *Cosmic Consciousness* or *Universal Consciousness* in our teachings. This consciousness is, for obvious reasons, in the image of its source—in other words, perfect. Consequently, it contains all the wisdom of the universe and includes knowledge of the past, present, and future, of all humanity, and of our own existence. You may find it difficult to conceive that the future can be inscribed in Cosmic Consciousness. However, we will explain to you later that this truth does not contradict the idea that all of us have free will at our disposal and that we remain the creators of our own future. Rather, for now, we wish to show you that each of us, because of the presence within of Cosmic Consciousness, possesses the key to all mysteries of the universe and of our own life.

INTUITION: In the preceding monograph we have emphasized the fact that we cannot attain knowledge of these Mysteries by means of our objective faculties, because they only apply to the perception and interpretation of the material world—in other words, to the visible and tangible world. If we want to acquire knowledge of the Mysteries, we must therefore call upon those faculties which, because of their nature, transcend the limited powers of our mind. Among these faculties one of the most useful for every mystic is intuition, because it is one of the major functions of Cosmic Consciousness in humans. To make it effective, we only need to quiet the objective reasoning and listen to our Inner Self. In this way it is possible to receive a reply to specific questions we ask ourselves, provided that these questions are legitimate and acceptable from a cosmic point of view. We indicate that these are specific questions because this faculty has its own limitations, and thus the solution to certain problems can only be obtained through meditation. We will see how this is accomplished in the next monograph.



Intuitive impressions are neither limited nor affected by our five physical senses, although they are subject to interpretation when translated by our mental processes. On the other hand, time and space have no influence over them, and no material condition can prevent them from manifesting in us. Moreover, contrary to what is commonly thought, it is entirely possible to develop our intuition and to benefit from its assistance in our lives. As we previously indicated, we need only grant greater importance to our inner consciousness and develop the habit of establishing a dialogue with it. We propose, therefore, that you try the following experiments whenever you have an opportunity during the upcoming months or even in the years to come. As you will see, these exercises are very effective in awakening our intuitive perception; they constitute in themselves a technique that you will find very useful.

EXPERIMENTS: Whenever you wish to know the time, refrain from consulting a watch or clock. Instead, close your eyes and concentrate for a few seconds on the question: “What time is it?” Then remain passive for a few moments and place yourself in a state of inner receptivity. If you succeed, the exact time will suddenly come into your consciousness, or you will have the impression that it is a certain number of minutes before or after a given hour. Note carefully the first intuitive impression which comes to you and then verify its accuracy by consulting your watch and other watches, for you will find on occasion that your watch may be running fast or slow.

It is possible that you may be tempted to reject a precise hour which comes to you intuitively by considering that this hour cannot be the correct one, since, according to your reasoning, it is not logical in relation to the time when you last looked at your watch. In this case, do not cast doubt on your intuition; instead trust it and take it into account. In other words, do not allow yourself to be influenced by this kind of reasoning, because you will note that impressions coming just after an intuitive response always result from our objective consciousness and not from our inner consciousness.

You should not limit your experiment to time. If you hear the telephone ring at home or work, instead of answering immediately, wait a few seconds and ask your inner self: “Who is calling me?” or “What is the subject of this call?” After asking the question, wait a moment for the answer, and once again strive to be receptive to your intuition. As you do so, remember that the first impression received is the one you must accept, even if



it seems strange to you. This will prevent you from getting into the habit of trusting a second or third impression which may occur to you. If your replies are inaccurate at first, do not be discouraged; continue your attempts until you notice that the impressions received become increasingly accurate.

The same process may be applied with the mail sent to you. If you receive a letter with no outward sign of the sender's identity or of the letter's contents, hold the envelope in your hand for a moment, close your eyes, and ask yourself for a few seconds: "Who wrote this letter?" or "What is the subject of this letter?" Place yourself in a state of receptivity and wait for the results of your intuition. Then open your mail and verify whether your intuitive perception was correct or not.

When carrying out these experiments, it is very important that you avoid any reasoning and that you listen to the first answer which arises in your consciousness. Your intuition must be developed in such a way that, as soon as it expresses itself, you no longer allow any objective reasoning to replace or even to modify the intuitive impression given to you. If you succeed, there will come a time when this faculty will function with such rapidity that at the very moment you ask the question, its reply will come to you immediately. At first, you will find that a certain number of errors do occur. This is because your intuition lacks development. It is also probable that you will obtain such vague or fleeting impressions that you will not heed them and will retain in their place a reply from your reasoning. However, you will gradually find that proper concentration and receptivity will allow your intuitive perception to express itself with increasing accuracy.

With these fundamental experiments we will end today's study. Give them your full attention, because, as we will show you in the next monograph, they constitute the first approach to what our Tradition calls Cosmic Attunement.

With best wishes for Peace Profound,

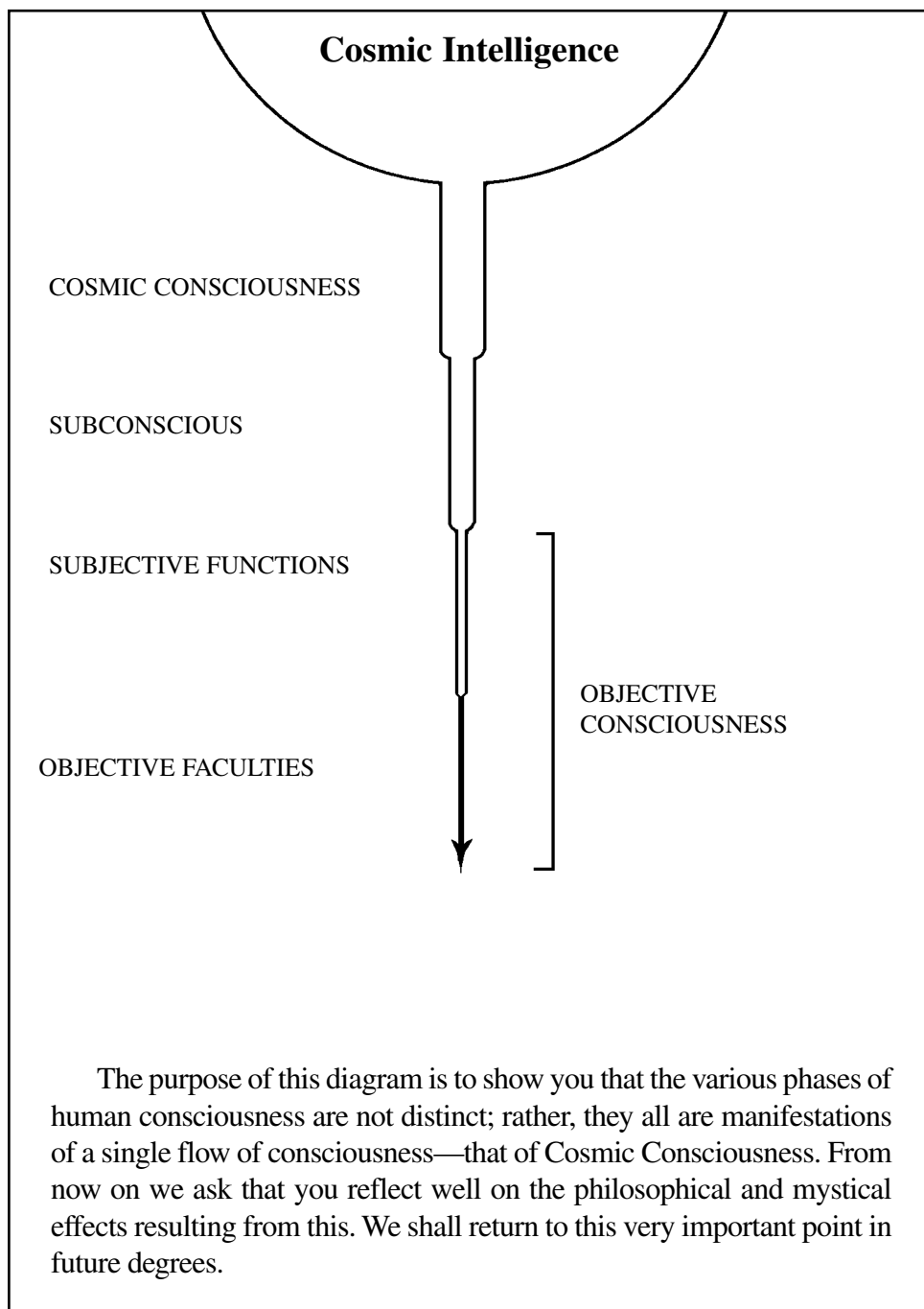
Sincerely and fraternally,

YOUR CLASS MASTER



Practical Application

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant



The purpose of this diagram is to show you that the various phases of human consciousness are not distinct; rather, they all are manifestations of a single flow of consciousness—that of Cosmic Consciousness. From now on we ask that you reflect well on the philosophical and mystical effects resulting from this. We shall return to this very important point in future degrees.

Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ The different phases of human consciousness are not distinct; rather they are the effects produced by Cosmic Consciousness when it is channeled through our various psychic centers and mental processes.
- ¶ We are never separated from the Cosmic. All people are united with one another on the inner level, because all are animated by the same flow of consciousness—that of Cosmic Consciousness.
- ¶ Cosmic Consciousness is in the image of its source—in other words, perfect. Consequently, it contains all the wisdom of the universe and includes knowledge of the past, present, and future, of all humanity, and of our own existence.
- ¶ To attain knowledge of all the Mysteries, we must call upon faculties which, by virtue of their nature, transcend the limited powers of our objective consciousness.
- ¶ Intuition is one of the most useful faculties for a mystic, because it is one of the major functions of Cosmic Consciousness in each of us. Therefore, we must give special attention to its development.

NOTES



Mandamus No. 8



CONCURRENCE

In connection with the subject discussed in this monograph, we propose that you read the following excerpt from a book entitled *Creative Meditation*, written by Lama Anagarika Govinda. As you will note, what is said regarding the different phases that should be observed during meditation is in full agreement with the technique that Rosicrucians use for meditating. We recommend that you give your complete attention to the following quotation.

Inspiration is the very heart, the central force of all meditation. Since inspiration is a spontaneous faculty (also interpreted as “rapture”), it cannot be created on command, but only induced by arousing our interest or our admiration. Thus, before we can get inspired, we must prepare the ground, create the mood, the receptivity of the mind, and for this there are two requirements: relaxation, quietness, peace, and harmony on the one hand and, on the other, something that gives direction and concentration to the mind, i.e. either a mental subject or a visible object of contemplation that is sufficiently attractive to hold the attention of the meditator.

The beauty of nature or of a poem, a moving prayer as a devotional chant, the remembrance or the image of a charismatic personality or an Enlightened One in whose footsteps one wishes to follow, all these are conducive to meditation. Other good preparations are music, incense, flowers, and light, or the ritual of offering them in a temple or at a shrine (as was usual in every Tibetan home, as well as in most Indian homes of Buddhists and Hindus alike). In short, the elements of beauty and devotion are the most powerful incentives of meditation. Both these elements are united in Tibetan Thankas, which may explain the strange fascination they exert on the modern mind and especially those interested in spiritual values and meditative practices. For devotional temperaments prayer itself becomes an entrance to meditation; in fact, prayer in a deeper sense, as a “direction of the heart,” is itself a form of meditation. Whatever we love becomes an easy subject of contemplation, because it requires no effort, but follows the natural inclination of mind and heart.

(continued on page 27)

Dear Fratres and Sorores,

This monograph is the last one you will receive as a member of the Postulant Section of our Order. The following booklet, entitled *Neophyte Guide—Rosicrucian Initiation*, contains very important information for the continuation of your Rosicrucian studies. Furthermore, it provides basic explanations regarding the traditional stage through which you will be passing very soon and which will make you a Neophyte of our mystical Order. Do not neglect its study. Absorb its contents well.

In the preceding monograph we offered some simple experiments to awaken your intuition and to release it from its latent state. We sincerely hope that you have given the experiments sufficient attention, because they form the basis of development for your intuitive perception and of a practice which our teachings have designated as *Cosmic Harmonization*. This traditional expression refers to an inner state resulting from a perfect harmonization between human consciousness and Cosmic Consciousness. In this respect, the awakening of intuition is not the only experiment Rosicrucians can perform as part of Cosmic Harmonization. Contacts with the Celestial Sanctum and the work of the Silent Council are fully integrated within this framework, because these contacts and this work require that we harmonize with the loftiest planes of Cosmic Consciousness. This is likewise true of meditation which, as we will now see, constitutes an art of considerable importance in the realm of mysticism. This art is based on the fundamental principles of intuition; however, the revelations it allows us to obtain have a much more important significance.

MEDITATION: First of all, it is important to understand that meditation has absolutely nothing to do with daydreaming. In other words, in its mystical application, meditation does not correspond to a subjective state where we give free rein to our fantasy. In this sense, its aim is not to escape from the material world or to take flight from mundane problems; it is rather to rise voluntarily into the spiritual world so as to gain access to its light. It thus constitutes a form of Cosmic Harmonization whose goal is either to secure the answer to a particular question or the solution to a precise problem, or to make oneself receptive to the inspirations that Cosmic Consciousness is willing to give us.

To meditate, it is not necessary to go to a church, a synagogue, a mosque, or any other edifice that people have



dedicated to religious life. It is possible to meditate anywhere, whether in a room of a house or outdoors, provided that you have the required tranquility. In that respect, the most sacred temple is none other than the human being, because within our own inner depths is found the key to all the mysteries. However and wherever we are, we can commune inwardly and place ourselves in harmony with the God we are capable of conceiving and of loving, independent of any religious belief.

Before coming to the technique you should follow for meditating effectively, we would like to emphasize that all meditation should take place on the level of the Celestial Sanctum. In other words, Rosicrucians should go to this symbolic place whenever we wish to harmonize ourselves with the Cosmic. The method we taught you concerning this in the booklet *Liber 777—The Celestial Sanctum* is particularly effective for producing this desired Inner State. Any mystical experience carried out on this plane becomes integrated in a work, which, as you will recall, is opened and closed by two invocations that are very significant within the Rosicrucian Tradition. These two invocations convey an intent which reflects our desire to work in the service of Divine Intelligence and to place this work under the aegis of the Rosy Cross. They also symbolize the allegorical framework in which we place our period of cosmic harmonization. That is why you will always use these invocations from now on to begin and end your meditations. However, you can meditate without feeling compelled to rise beforehand to the level of the Celestial Sanctum even though your communion with the Cosmic will be more meaningful if you ascend to that Exalted Place.

In the previous monograph we explained that consciousness, in the form manifesting in human beings, operates according to phases which differ and yet are dependent on one another. Considering that the aim of meditation is to harmonize oneself with Cosmic Consciousness, it is quite evident that we must transcend the objective level on which we are situated in our waking state. In other words, it is impossible to meditate if our sensory faculties are fully active or if our mental system is engaged in reasoning about multiple facts. Thus, the first thing to do to carry out a successful meditation is to lose consciousness of our earthly surroundings on the one hand, and, on the other hand, to place ourselves in as calm a subjective state as possible, on the very edge of our subconscious. These two major conditions are required for



the establishment of an inner dialogue with the Cosmic Consciousness which infuses the universe as well as our entire being.

To help you understand the method to be used for effective meditation, we will now bring to your attention the basic technique of this art, as was transmitted to us by the Masters of our Tradition. As you will note, the technique is quite simple, as it is not necessary to perform complicated procedures so as to enter into contact with Cosmic Consciousness. Everything is simple in the absolute; it is human beings who, because of our momentary ignorance, make things far more complex than they are. Here is the technique we urge you to follow as faithfully as possible.

EXPERIMENT: When you wish to enter into meditation, the first thing to do is to retire to a quiet and peaceful place. If you meditate at home, take care to select a room where you have the necessary tranquility, because it is very disagreeable, on both the physical and psychic level, to be disturbed during meditation. Also make sure that the room temperature is moderate, so that you feel comfortable. Similarly, the lighting must be subdued so that your sight will not be subjected to any outside influence. In short, make certain that the place you have selected for meditation stimulates as little as possible your five physical senses and the objective faculties corresponding to them.

Once these conditions are met, sit with your back as straight as possible, the palms of your hands upon your knees, and your feet flat on the ground, slightly apart. If you meditate outdoors, the position you assume should be as comfortable as possible, for the body must not be subject to tension or discomfort. Once again, you must keep your back as straight as possible.

As soon as you have assumed the desired position, close your eyes and take a series of deep neutral breaths for approximately one minute. Neutral breathing consists of inhaling and exhaling deeply through the nose without any pause between inhalations and exhalations. We will explain to you later why we use this type of breathing when preparing ourselves for meditation. We can tell you that this method is especially effective in inducing a state of consciousness most favorable for this kind of experiment. We call these breaths *neutral*, as there are also deep positive and deep negative types of breathing, which will be taught to you later in your studies.

After about one minute of deep neutral breathing, resume your normal breathing and rise to the level of consciousness



symbolized by the Celestial Sanctum, after having made certain to recite the opening invocation. When you feel that you have reached that plane, concentrate on the purpose of your meditation. If it concerns a question you wish to have answered, repeat this question mentally several times as clearly and concisely as possible. If the problem is one of deep concern and whose solution you cannot conceive, summarize it mentally while trying, once again, to be as clear and concise as possible.

Finally, if you wish to meditate merely to benefit from Peace Profound and from the general inspiration which any cosmic harmonization can bring, you will not need to concentrate on the goal of your meditation. Simply remain perfectly calm and receptive so that Cosmic Consciousness may impress within you the revelations it intends for you.

After concentrating for a few minutes upon the question or problem which is the subject of your meditation, place yourself in a state of absolute passivity. In other words, do not think about this question or problem any longer; let yourself drift into a feeling of perfect fusion with Cosmic Consciousness. This state of passivity is necessary when we meditate upon a specific goal, because it enables our question or problem to be transferred to Cosmic Consciousness through the intermediary of our subconscious. Without this transfer, the object of our meditation remains in the subjective aspect of our objective consciousness and, consequently, cannot receive a response from the Cosmic.

Once you feel the desire to end your meditation period, slowly return to objective consciousness, open your eyes, recite the closing invocation of the Celestial Sanctum, and resume your regular activities.

As this experiment shows, the purpose of meditation is to use the subconscious to bring about a mental transfer. In this regard, you will note that the first phase of this transfer occurs from our objective consciousness toward Cosmic Consciousness, and the second phase occurs from Cosmic Consciousness toward our objective consciousness. Generally, the answer or solution sought is given to us during the passive phase of meditation—that is

to say, when we are in a receptive state. However, it often happens that we feel the inner urge to close our meditation even before we receive an answer or solution. In that case, an answer or solution is most often given to us in the form of a strong intuition when we have resumed our activities.



In some unusual cases, it comes to us by way of our dreams. What is certain is that any meditation practiced according to the traditional method that we have just indicated is effective and never leaves us without a solution or answer.

THE AKASHIC RECORDS: We will now consider a very important point. When we meditate simply to communicate with the spiritual world and to receive certain inspirations from it—and not for the purpose of obtaining the answer to a question or the solution to a problem—our meditation often contains various impressions, some of which may be connected to past events that were significant in the history of humanity or the universe. We are pointing this out because experience proves that this is not as rare as we might think at first glance. Many Initiates have had visions of the past in the course of very inspiring meditations. This can be explained very simply.

Cosmic Consciousness, in the image of human consciousness, possesses an important attribute: memory. This memory is universal and consequently contains all that the universe and humanity have experienced since the beginning of time. In numerous traditions—particularly the Eastern traditions—this Universal Memory, which is also called *Cosmic Memory*, is designated by the Sanskrit word *Akasha*. Rosicrucian Tradition asserts that this memory constitutes the archives of the universe and, for that reason, uses the term *Akashic Records*.

From a Rosicrucian point of view, the Akashic Records are the indelible and eternal annals of the Cosmic. They contain the entire knowledge of humanity's past and present. By attuning with Universal Memory, we can gain access to these symbolic records and consult the pages concerning the most remote events marking the history of humanity and the evolution of life itself. This explains how great Initiates could learn, in the course of their meditations, how the submersion of Atlantis and the exile of the survivors of that lost continent occurred; how the Primordial Tradition was transmitted through space and time; how the ancient Egyptians built their temples and pyramids; and many other mysteries which defy human reason. Some of our teachings are composed of these mystical revelations, which the Rosicrucian Masters of our Order received when they were meditating on the great truths of existence.

In coming days, we will encourage you to meditate by following the instructions we have just given you. Choose



a question or a problem of a material, personal, social, or purely philosophical nature and submit it to your meditation. In other words, entrust it to the Cosmic Consciousness which, for all the reasons we have explained to you, necessarily knows the answer or solution. You must understand that anyone who masters the art of meditation gains access to all the knowledge which has accumulated in the Akashic Records since the beginning of time, and this person senses possibilities the future has in store for humanity. That is why you must not neglect this practice which, when it is well understood and well applied, enables human beings to transcend momentarily the limitations of time.

Before we part, let us remind you once again that our teachings, as transmitted to you in the monographs you have received, are absolutely confidential. Considering only today's lesson, what you have just learned concerning the subject of meditation is distinctive to the Rosicrucian Tradition and must not be the subject of any "profane" conversation. That does not mean, of course, that you cannot speak to others about Rosicrucian mysticism; however, you should not reveal to others the various techniques we are teaching you in purely esoteric areas. It is an elementary rule you promised to respect when you requested affiliation with AMORC. You made this promise to your own conscience, and always remember that it is your conscience that forever remains your best guide and judge.

With best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER



Summary of This Monograph

After carefully reading this monograph, read the following summary. It contains the major principles on which you are to reflect and meditate in coming days. If any of the points are difficult to understand, refer to the explanations given in this monograph. Moreover, we advise you to read this summary again immediately before your next sanctum period.

- ¶ Cosmic Harmonization refers to the inner state resulting from a perfect harmonization between human consciousness and Cosmic Consciousness.
- ¶ The awakening of intuition, contacts with the Celestial Sanctum, the work of the Silent Council, meditation, and, generally speaking, all mystical experiences undertaken within the framework of our Order are integrated into Cosmic Harmonization.
- ¶ Meditation does not correspond to a subjective state in which we give free rein to our fantasy. It constitutes a Cosmic Harmonization whose goal is either to secure the answer to a particular question or the solution to a precise problem, or to make oneself receptive to the inspirations that Cosmic Consciousness is willing to give us.
- ¶ All your meditations should be carried out on the level of the Celestial Sanctum, because the method which allows you to rise toward this symbolic Exalted Place is particularly effective in producing the desired inner state.
- ¶ The purpose of meditation is to use the subconscious to bring about a transfer between the objective consciousness and Cosmic Consciousness. Without this transfer, meditation cannot be effective.
- ¶ Cosmic Consciousness possesses a Memory which Rosicrucian Tradition refers to as the *Akashic Records*. These allegorical records, which we can consult by means of meditation, contain all the knowledge of humanity's past and present.

Postulant Self-Examination

The following questions are presented only to allow you to determine your comprehension of the important points contained in the monographs of the Postulant Section. It is not necessary to send your answers to us, because only you will be able to determine whether you gave the required attention to the teachings of this section. Write your answers carefully in your study notebook and then check to see if they are essentially correct.

- 1) What is the purpose of Rosicrucian mysticism?
- 2) What is the origin of the Rosicrucian teachings?
- 3) What is the aura?
- 4) What is telepathy?
- 5) What is vibroturgy?
- 6) What does Rosicrucian therapy consist of?
- 7) What are the characteristics of mystical vowel sounds?
- 8) What do the initials A.M.O.R.C. mean?
- 9) What two pharaohs had the greatest impact on the origins of our Order?
- 10) What study plan is followed in the Rosicrucian teachings?
- 11) What is time from a mystical point of view?
- 12) Give examples showing that time is an arbitrary concept.
- 13) What is space from a mystical point of view?
- 14) Give examples showing that space, like time, is an arbitrary concept.
- 15) What does the space-time concept consist of?
- 16) What are the different phases of human consciousness, and what are their respective functions?
- 17) In what way is human consciousness always linked to Cosmic Consciousness?
- 18) What is intuition from a mystical point of view?
- 19) What is the purpose of meditation?
- 20) Explain the technique to be followed when meditating.

Concurrence *(continued)*

However, even intellectual pursuits, the exploration of ideas and phenomena of our ordinary life and its problems, may be a starting point of our meditation, though there is always the danger of getting stuck on the intellectual level and resting contented with rational solutions, instead of reaching the level of direct experience in which the problem dissolves. Nevertheless, the faculty of thinking is as important in the initial stages of meditation as any of the other factors involved in the process of meditation. This is clearly indicated in the first two factors of the most ancient definition of Buddhist meditation: vitarka, initial thought, and vicara, sustained thought; in other words, thinking and reflecting, the two aspects of discursive thought. This gives direction, coherence, and concentration to our consciousness, whose stream of ever-changing thoughts, feelings, impressions, and images we cannot stop, but only channel, restrict, and direct, by giving it a strong incentive, a central point of interest or attraction

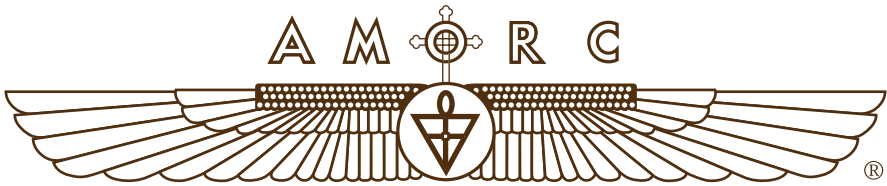
* * *

Thus, thinking and reflecting are only the beginning and lead to an intuitive state of consciousness in which the processes of thinking and reasoning come to an end and some kind of deeper vision or direct experience takes over. The first step in this direction is the experience of the infinity of space, in which consciousness loses its limitations and leads to the experience of the infinity of consciousness. This experience of boundless extension and freedom leads to the realization of sunyata, which in the early Pali texts is described as the sphere of no-thing-ness (nancayatana).

Beyond this no words can describe the actual experience of the meditator who, therefore, is described as having arrived at the state of “neither-perception-nor-non-perception,” the realm of the ultimate limit of perception, because the distinction between the experiencer and the experienced object has disappeared; subject and object have become one, perfect unification (samadhi) has been achieved.

—ANAGARIKA BRAHMACARI GOVINDA (1898-1986)

*Consecrated to truth
and dedicated to every Rosicrucian*



Grand Lodge of the English Language Jurisdiction, AMORC, Inc.
Rosicrucian Park, San Jose, California, U.S.A.

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.

This monograph is officially published by the Rosicrucian Order, AMORC, under the emblem appearing on the front cover, which is legally protected and ipso facto protects all engraved, printed, electronic, photocopied, photographed, or typed copies of its cover and of its content. It is not sold but loaned to the member as a privilege of membership. Thus, legal title, ownership, and right of ownership of this monograph are and remain those of A.M.O.R.C., to which it must be returned on simple demand. All scientific, philosophical, and mystical subjects covered in this monograph, as well as all symbols, titles, and passwords, are strictly confidential and are communicated to the member for his or her sole and exclusive information. Any other use or attempted use will automatically terminate active and regular affiliation with A.M.O.R.C., which is the only organization authorized to publish this monograph.