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The Rosicrucian Order



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# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ That evil is necessary to manifest good is the mystic viewpoint gradually acquired by the aspiring student. The principle of duality, evidenced in all the experiences of his life, is seen in its universal application, and he comes to know that divine unity in its manifestation or realization is dual. Jacob Boehme expressed this simply when he wrote:



*Moreover, I saw and had cognizance of the whole Being in good and in evil — how each had its origin in the other, and how the Mother did bring forth; — and this all moved me not merely to the height of wonder, but made me to rejoice exceedingly.*

—JACOB BOEHME, 1575-1624

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To the Members of the Esoteric Hierarchy, Greetings!

In connection with this new esoteric principle about the negative and positive sides of the psychic self, the best instruction will be that which comes to you through your inner senses attuned with the Cosmic. In fact, it is almost impossible to put into words a perfect or complete description of the higher esoteric principles with which you are now face to face. The better you understand this fact and the more you know about it, the easier it is going to be for you to solve many of the most complicated and mysterious of cosmic laws.

It may be argued by some that civilization would have advanced more rapidly, and that man would have attained a greater degree of perfection if God in His omnipotent wisdom and power had prevented the existence of any kingdom of Satan, or had prevented the existence of Satan himself, for this would have done away with all temptation to do evil--with all evil, in fact. As we go through life, analyzing our experiences, we learn surely and positively, however, that it is through the existence of darkness that we come to learn to value light.

It is because of the existence of darkness and evil that man struggles for the light, struggles to be free of the absence of light and goodness. It is through the experiences of evil and the suffering that results that we learn to strengthen our characters and learn of the value of goodness. If we lived in light eternally, or in sunshine from day to day without any darkness whatsoever, we would soon lose all appreciation of light and would do nothing to maintain it, or to spread it, for there would be no need to spread that which exists everywhere all the time.

Many of you were no doubt surprised to learn of this good and evil, positive and negative, strong and weak side of the psychic self. I know from comments and correspondence, though, that after the second monograph dealing with this subject, you began to sense impressions from the Cosmic verifying the mysteries of this esoteric principle.

Our Rosicrucian ontology and our principles of theology teach that so far as your soul is concerned, you are born into a body on this earth plane with a perfect consciousness and a divinely prepared soul. To the extent that we become conscious of the Cosmic within us (the Universal Soul) do we manifest personality. Personality, from the mystical point of view, is the objective manifestation of your physical and mental responses to the soul force within you.



How is the psychic self related to Soul and to personality? The psychic self is, in reality, your soul personality. It is synonymous with it. Your psychic self is that part of your being which represents your conscious-



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ness of the Cosmic within you. To understand this better, we say that your objective self is your body, your physical appearance, your habits; the psychic self is that body of conduct and that ego which depicts your realization of Soul. It is not just your idea of Soul that is personality, but your expression of it. Your personality is the extent of your being able to manifest the Soul within you.

If the psychic self (the personality) were a full reflection of the Soul within us, we would then, at all times, be one with the Cosmic. We would always be acting and thinking in full conformity with cosmic law. Such, of course, is the ideal. It is that for which we strive. It is what we mean when we say we are evolving the soul personality. We are, in other words, trying to raise our consciousness of the Soul to a state of perfection so that there is a fullness of the Soul manifesting through us. We are trying to put aside all that in our being which may obstruct this end.

Now, however, we find that the psychic part of ourselves is not so perfect, divine, or pure that it can never think of evil or be associated with evil. I reiterate what was said in the last two monographs: namely, that the psychic self within is dual, has two natures, each the opposite of the other. That is why we are affected by sin and evil in so many ways in our lives.

Our psychic selves constantly live on the borderline between good and evil. The Soul with all of its earthly lessons from the past and its divine wisdom from the Cosmic is constantly urging us to do what is good and to live the right kind of life. On the other hand, the inner consciousness of man, the psychic self, not the Soul, is influenced by the worldly brain and consciousness so that it is drawn toward the good and the positive or toward the negative and evil.

Certain adaptations which we call the instincts are concerned only with the biological purpose of living matter, namely, to live. These instincts are an admixture of drives which we experience as desires, passions, and appetites. We are conscious of them whenever we are the least bit introspective. They constitute the negative aspect of our psychic body or of our soul personality. They are necessary for physical existence, but they must be subordinated. If they are not, we are likely to become beastly and coarse. The positive inclinations of the psychic body are those responses to the Soul which we call the spiritual impulses, the ecstatic feelings that put us in attunement with all the Cosmic and inspire the virtues and noble sentiments.

Many times a day, we must decide with our outer brain whether we are to listen to the wisdom of the Soul or to the temptations of the world. The negative side of the psychic self is always ready and willing to listen to negative temptations or urges of the outer self. The





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positive and good side of our psychic selves is constantly trying to follow the wisdom of the Soul and the cultural, educated, intelligent consciousness of the outer self. We find this battle between good and evil constantly going on and it is our aim to have the good side of the psychic self win as often as possible. Another interesting aspect of the matter is likewise true. The weaknesses of the flesh and the tendencies of earthly life are constantly affecting the negative side of our psychic beings, and it is in this negative side that disease is created and gradually affects the whole physical body until the Soul overcomes the condition and makes reparation for it.

In a few weeks, perhaps, each of you will be given a key that will enable you to make regular and definite attunements with the Cosmic for the purpose of testing and trying the strength and goodness in your present body. Only those free from sin and evil or strong enough to develop a continuous attunement will win all of the battles of life. However, attunement with the Cosmic will point out many temptations that are close at hand, or likely to come in the future, and will indicate how you can prevent these temptations from forcing you into unfortunate situations. In this way your health will be protected as well as your conduct.

When we speak of sin, not only so-called moral sin is meant but also error of conduct generally. From the Cosmic point of view, for instance, mistakes involving loss of money, reputation, or integrity are just as much sin as are those offenses against your religious, moral, or ethical principles. An act that brings on ill-health, results in another's unhappiness, or loss of your own standing or peace of mind is as much a sin in the real sense of the term as is anything defined and condemned as sin by the church.

The psychic self within is not going to warn you that the thing you are about to do is an error, or a sin, or something that will demand compensation in some way. The psychic self will not even urge you to do the right thing. It will simply tempt you by letting you see an opportunity for action. It will cause your outer mind to have tempting thoughts. These will be of the two kinds: positive and negative, good and evil. You must judge them and decide which you are going to obey on the basis of which will give you the most pleasure, and the most benefit for the price you will have to pay.

You may be a little shocked, but nevertheless it is true, and each one of us will see that we have had the same experience: Very often we commit some sin or error because of the pleasure it gives and because we feel that the price we will have to pay will not be too great. As Rosicrucian mystics and students of the real conditions in life, we must face the truth and not be fooled by philosophical doctrines that are specious. Many so-called sins and evils are pleasant in their actions and in their results. When I speak of the results, I do not mean the





inevitable or eventual price, but the immediate results. The man tempted to drink too much knows it to be unwise, but nevertheless he does it, influenced by the pleasure it causes him. He derives pleasure and satisfaction out of his act, his error, his sin while committing it. He knows that he may be sick the next day, and that he may be injuring his body. In spite of what the future may require as payment, he experiences the immediate pleasure of drinking and he is willing to chance future punishment for the sake of present pleasure.

All of us commit thousands of similar errors. Many willingly and deliberately overeat of things satisfying to the taste, pleasing to the sight, and a temptation to the flesh. We may be overweight, suffering from kidney trouble, or warned to avoid many sweets; but we take the view that the results of our wrong eating will come in the distant future while the pleasant benefits are immediate. We would rather have the little pleasures now than be frightened by what might happen in the future.

Even when we know that some act which we want to perform now may cause us untold worry, pain, sorrow, loss of reputation, and cost in money, if discovered, we use the argument that the act might not be discovered, that we might escape all sad consequences. We take the pleasure now and let the rest go until the trouble is upon us. In other words, we think now that those things we want to do will give us pleasure and we yield to those acts. This is so common that I doubt whether there is a human being living who does not from day to day or week to week throughout each year commit some of these acts or sins. Some do it in their business dealings with others, some do it in their social affairs, some in their moral or private affairs, and others in the affairs of health, hygiene, diet, and so forth.

The fact remains that the Soul has warned us to beware of any negative act we are about to perform. The warning is in the "still small voice" that is so mild that we pretend not even to hear it. The temptation calls to us so loudly and winningly that we convince ourselves that we are not doing anything wrong. This sort of hypocrisy or self-deceit in connection with evil and sinful things is as old as human nature. When God asked Cain where his brother was, he immediately began to make excuses out of a guilty conscience. He knew he had done something wrong. It was evident that he had known it all the time, but the warning had not stopped him from doing what the voice of the negative side of his nature had urged him to do.

The importance of all this lies not so much in the fact that the negative side of our psychic selves is responsible as in the fact that our self-mastery must begin with this negative side. In the next monograph we shall examine other aspects of this subject.



May Peace Profound abide with each of you.

Fraternally, YOUR CLASS MASTER

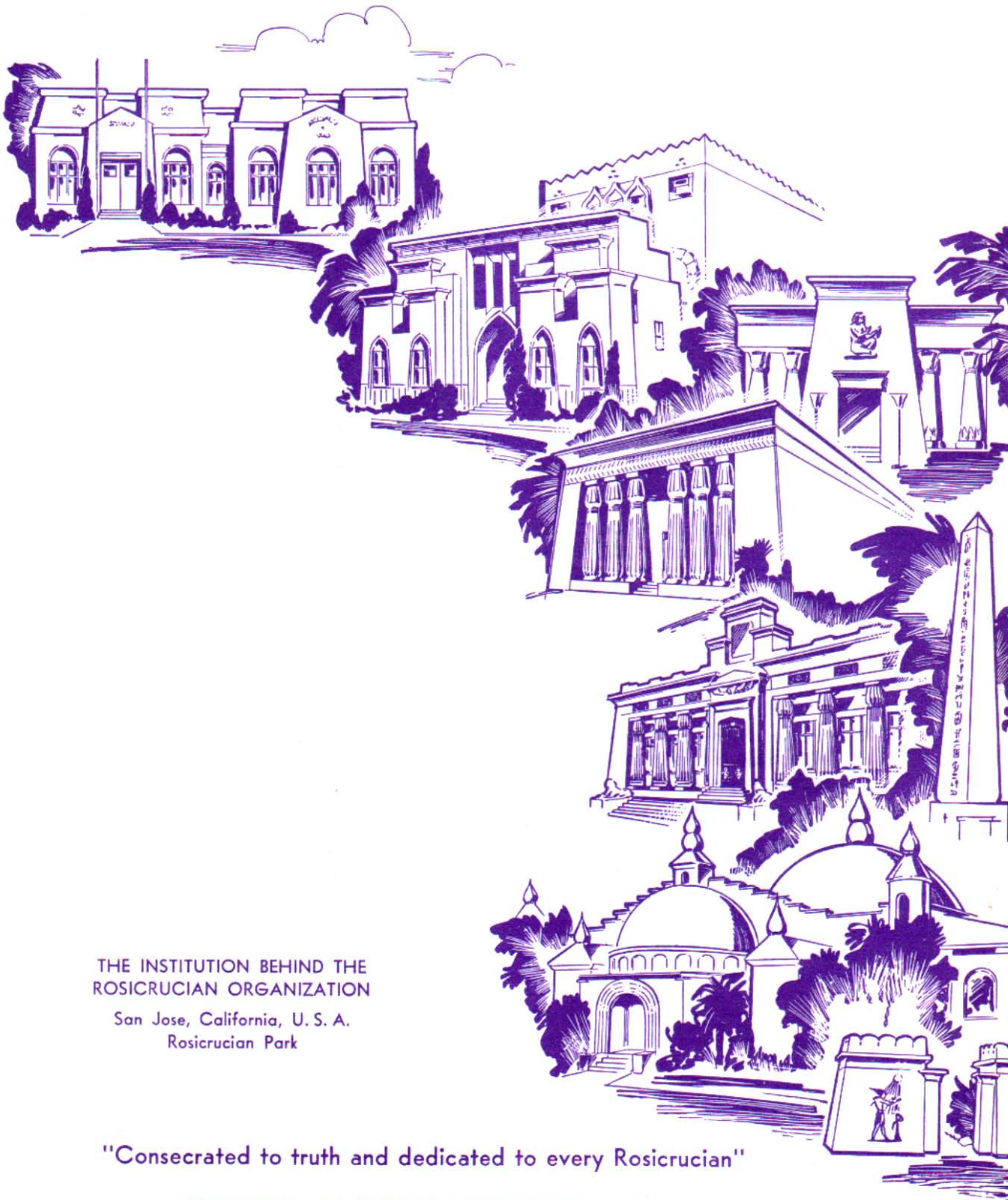
## *Summary of This Monograph*



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.

- ¶ **The best instruction regarding the positive side of the psychic self is that which will come from Cosmic Attunement.**
- ¶ **From the experiences of life we learn that it is through the existence of darkness that we come to value light.**
- ¶ **The Soul constantly urges us to the good, but the psychic self is influenced by the worldly brain and consciousness.**
- ¶ **It is in the negative side of the psychic self that disease is created, gradually affecting the physical body until the soul overcomes the condition and makes reparation for it.**
- ¶ **Our self-mastery must begin with the negative side of our psychic selves.**
- ¶ **We must judge and choose between the positive and negative urges of the psychic self on the basis of which will give the most pleasure and benefit for the price to be paid.**





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