



The Rosicrucian Order

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ That endeavoring to remember our past lives serves a practical purpose cannot be denied. In remembering the past, we find the present meaningful; and in living in accordance with the purpose thus perceived, we face the future confident that ultimately we shall attain the spiritual goals toward which we strive. The following lines express this same thought somewhat differently.



*The glorious unfoldment of our dormant powers in repeated lives presents a spectacle magnificent beyond appreciation, and approaches more grandly than any other conception to the sublimity of human development . . . .*

*The practical application of this truth not only dispels the haunting enigmas of life, but incites us to the strongest habits of virtuous conduct in ourselves, and of generous helpfulness toward others. It inspires us to nurture all the means of developing noble traits, since the promise of all good, and the only highway out of the bogs of physical life into the mountain heights of spirituality, is character.*

—E. D. WALKER

To the Members of the Esoteric Hierarchy, Greetings!

Our immediate study of the Procedure for Recalling the Events of Past Lives is at an end so far as monograph treatment is concerned. It is an exceedingly simple procedure, requiring only regularity and a degree of patience to bring satisfying results. In spite of this, it offers an unlimited opportunity for research into one's own past; and at the same time, furnishes the means for bringing to light valuable material useful in establishing not only the continuous pattern of life, but also the influence which a particular past life has upon the hopes, fears, and ambitions of the present one.

To regard it, therefore, as an exercise to be used merely for the gratification of the curiosity as to who or what one was in another time and place is to miss altogether the more worthwhile end it may serve as a corrective in one's serious and thoughtful attempt at self-improvement. Those who have reached this point in their Rosicrucian studies may surely be depended upon to devote themselves to the latter end.

In regard to my promise of last week to tell you something about summarizing your notations concerning your past incarnations, I want to suggest a way in which you may evaluate your results so far. You should reread carefully what you have written, looking for those items or events which seem to have some connection or sequence. When you have found them, bring them together for closer study and analysis. They may be related to the same time and place. They may even be intimately connected, one growing out of the other, or taken together may suggest a third which is even more important.

You may find several items relating to the same period of life, the same country, or even the same city. There may even be a few where the same kind of costume is worn or the same language spoken. It is understood that each one's notations will be different and in many cases the impressions may have been too varied or scattered to suggest any kind of similarity or sequence. It is best to begin in this manner, nevertheless, looking for those elements which may be grouped together.

If, for instance, your impressions were, let us say, of Dutch costumes, with buildings or streets appearing to be somewhere in Holland, and with the people who were present in your impressions of festival gatherings seeming to speak Dutch, or making Dutch music; then, it would be possible to note that your impressions concerned Holland and the Dutch people. If, on the other hand, the costumes, scenery, and language were of many times and places with little or no similarity to one another, it would appear that travel had occupied your time or that you had lived in various places during a previous incarnation. In this case, your summarizing notation should be travel, leaving future impressions to round out the picture.



As a matter of fact, this is about as far as one can go

with his summarizing at this point. Six months or more at least are needed to bring sufficient impressions for anyone to have anything like a complete and orderly grouping of past-life events. For that reason, the six steps of our procedure should be returned to for ten or fifteen minutes two or three times a week. In this way, the avenue of memory's storehouse will be kept open for new facts to reach your consciousness. A little later, when time has brought many more impressions for your notebook, you may be asked for a report on your results. It will be exceedingly helpful if your notations and summaries are in good order.

The matter to be considered now is related to our experiments of the past few weeks to this extent: The procedure is much the same. We shall continue to concentrate upon the center of the forehead, focusing the thought upon the esoteric eye. Instead, however, of asking questions regarding the past, we shall ask others.

For the coming week, meditate in this manner for ten or fifteen minutes each day upon this question: "What should I do to improve my position in life and bring happiness to myself and those around me?"

This question should not be asked as though you were expecting advice regarding spiritual or religious matters. It should be asked with something immediately practical in mind; such as whether there is some change in your employment or daily occupation you could make, some change in your reading or in your everyday activity that would allow you to be of larger service to those around you or to your community.

The idea in your mind should be to know what you should do to improve your physical and material welfare. Your connection with the Rosicrucian Order, and your attempt to follow the teachings generally, will gradually develop the spiritual and psychic sense. There is no need to ask about spiritual improvement, therefore, beyond occasionally asking that your inner self direct you to improvement, spiritually and psychically. In these special meditation periods, however, during the coming week, you should ask only in regard to the material things of life.

This certainly does not mean asking the Cosmic what to do to make or secure more money. If you limit your questions to the Cosmic merely to those requiring advice about money, you will find the Cosmic reluctant to answer. If you start with the conclusion that the only way you can improve yourself or bring more happiness and success into life is through the use of money, you are hindering yourself at the start, and simply closing the cosmic door to really helpful advice.



I know from thousands of personal experiences of our members, and many of my own, that in the Cosmic there is no principle that money or wealth is a necessity, or even a vital help in the attainment of happiness and success. I have often found that the cosmic conception of money or material wealth,

especially the currency that we call money, is that it is one of the most erroneous methods of securing real peace and happiness.

The Cosmic seems to be in perfect agreement with the old scriptural statement that the love of money is the root of all evil. The Cosmic may not feel that money is the source of all evil, but the desire for it is at least the source of most of the evils of life. It is not that money in itself brings evil, or that money always causes evil, but rather that through people's desire for, or faith in, money evils most often occur. The idea that money, much or just a little more than is actually needed, insures or protects against troubles, or in an emergency buys relief, protection, comfort, contentment or peace, is the real source of trouble.

It is as though a man stood on the bank of a river, exceedingly anxious for safety's sake, because of his loved ones, or to carry on his business or mission in life, and desired to get to the other side. If he merely stood on the bank, looking longingly across the river, and thought that the only way to get across was by means of a bridge, he would be foolish, indeed. Especially if he stood there regretting the fact that there was no bridge when nearby there was a rowboat, or a sailboat that would take him across.

As long as he believed that only a bridge would take him across the intervening space, he would be interfering with the attainment of his goal, and preventing himself from getting what he really wanted. One is likely in every circumstance to be somewhat limited in his concept of what is necessary to be done in order to better it. There may be many possibilities where he sees only one. If he insists that the solution be brought about in accordance with his limited viewpoint, he not only rules out other possibilities; but also denies himself any, especially if his one way out embraces a method unacceptable to the Cosmic.

In spite of this, there are thousands, perhaps millions of persons, many of whom we meet daily, who believe that money is the Open Sesame, the magic key, the only thing in the world that will solve their problems or enable them to accomplish the things they have been dreaming about. Usually, such persons do not have the money they think they should have, and therefore they are discontented and likely to brood over the fact. They scheme and plan from day to day to get the money they think they need, and overlook entirely other means and ways of attaining what they need. It is in this sense that the use of and the belief in money constitute a real evil, and a source of endless trouble.

Rosicrucians are practical enough to know that you cannot get along in life without the use of money; on the other hand, they recognize the truth of the opposite of that statement, that you cannot get everything with money either. There are millions of persons in the world who have sufficient funds laid away or available for any emergency, who yet suffer from ills and



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conditions that money cannot alleviate. You all know the story of the wealthy man who suffered for years because he could not digest his food properly, and enjoy the things the average individual enjoys.

He had a stomach that did not function properly, but physicians and scientists could not correct the condition in his stomach. He spent thousands of dollars for specialists, and he was willing to give millions for a new stomach; yet he still had to suffer more and enjoy less than the poorest man in his employ. It is a notable fact that the wealthiest individual, when faced with transition, is ready to surrender all his worldly possessions in return for health. Money has value only in terms of what it can buy; and to such an individual it cannot buy what he wants most.

Do not, therefore, concentrate on money in this exercise. Concentrate instead upon the Cosmic's inspiring you to ways and means of attaining the health, happiness, peace or contentment you need. Whether money is to be used in securing this or whether it enters into the matter at all, let the Cosmic decide. If you will devote yourself faithfully to this exercise during the coming week, you will be ready next week for an elaboration of the esoteric principles involved.

May Peace Profound be with each of you.

Fraternally,

YOUR CLASS MASTER

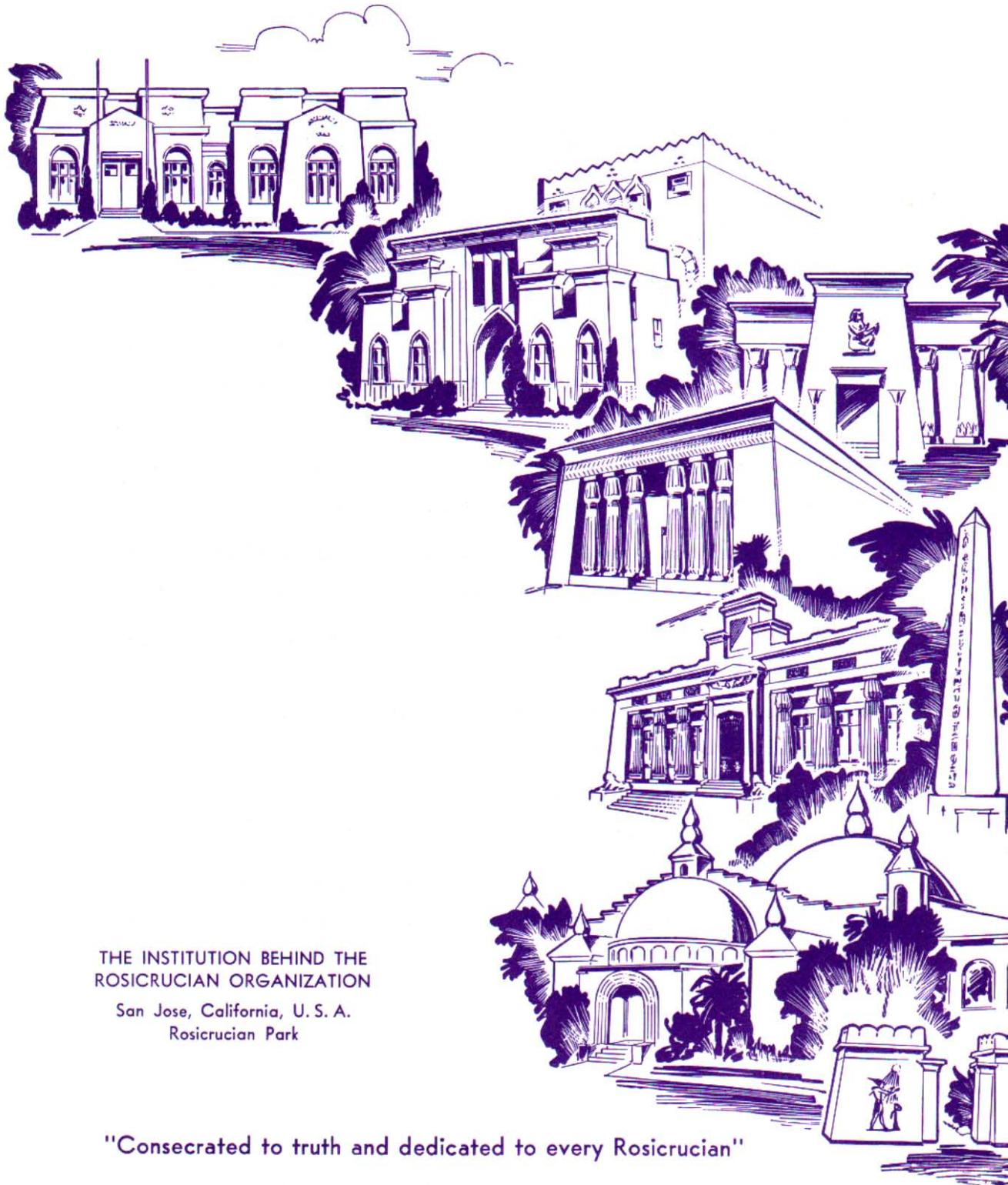


## *Summary of This Monograph*



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 Procedure for Recalling Events of Past Lives offers an unlimited opportunity for research into one's past, bringing to light material valuable in its relationship to the present.**
- ¶ **The summarization of impressions released by this procedure should be done carefully so that information will be readily available for future reference.**
- ¶ **The avenue to memory's storehouse will be kept open for new facts to reach the consciousness by regularly repeating the six steps of our procedure.**
- ¶ **This week continue to concentrate upon the center of the forehead, focusing the thought upon the esoteric eye; but instead of asking questions regarding the past, ask: "What should I do to improve my position in life and bring happiness to myself and those around me?"**
- ¶ **The idea in your mind should be to know what you should do to improve your physical and material welfare.**
- ¶ **Do not limit your questions to the Cosmic by asking for money, but let the Cosmic inspire you to ways and means of attaining the health, happiness, peace and contentment you need.**



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