

The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ We are told in this monograph that the awakening of dormant psychic centers through our exercises and experiments is so gradual as to be almost unnoticeable; that progress in psychic development is first indicated by improved mental and physical health. The real Mystic has long recognized this to be so and students, who might otherwise become discouraged, are frequently reminded of it. We quote briefly from a Mystic who is familiar to many Rosicrucians:



*The adversaries of the Mystic—they are particularly to be found among the pseudo-occultists—presume that the mystical practice first affects the senses and the soul. That is a great error, as just the contrary happens. In fact, however, the mystical practice first affects the material body, and this in a salutary way. The mystical practice fortifies the health, this having been testified to by many physicians. It further evokes remarkable transformations in the whole organism, calming the nerves, and then it gradually influences the finer parts of the man, as the ethereal and the astral body.*

—KAREL WEINFURTER

(From *Man's Highest Purpose*. Rider & Co., London.)

To the Members of the Esoteric Hierarchy, Greetings!

Some very interesting questions are being asked by the members of this Degree and some very interesting reports are coming to me in regard to the direct and indirect benefits of the work of this Degree. In this connection permit me to say that I do not want any of you to think that a majority of the members of this Degree are reporting unusual success or reporting that they are having extraordinary results with their exercises and concentration, attunement, or other applications of the laws and principles. The average member is having fair success with some of the principles, unusually good success with perhaps one of the principles, and no success at all with some others, but it has been this way since the world began and I do not know of any students on the Path in this country or any other country who have had excellent success with all of the laws and principles, all of the time. So if you have had some failures in connection with some of the experiments, exercises, or practices, do not think there is something wrong with you and that all the other members of the class are having extraordinary results.

In the first place, if you do not have any success at all with any of the exercises that we have had recently, it would not mean there was anything particularly wrong with you, mentally, physically, spiritually, or psychically. It would simply mean that the development going on is of such a nature as not to come within the limits of the exercises and practices that you have tried recently.

You should keep in mind that there are twelve centers in your physical and psychic bodies to be affected. Seven of them will respond noticeably, but five may react so subtly and gradually as to seem to be virtually unaffected. In other words, of the twelve centers in the human body that have something to do with the psychic development and unfoldment, seven of them are very definite and very important and will undoubtedly be improved by your studies and your Rosicrucian mode of living and thinking. But five of the twelve are more or less questionable since in a few persons only out of every hundred are these five centers aroused to any activity through their studies and practices simply because they have been functioning more or less correctly; and second, because they are not of very great importance except in unusual cases where there is something seriously wrong with the physical or mental constitution of the person.

Now of the seven important psychic centers there are a few that affect the growth and development of our inner selves in such a way as to produce no outer manifestation. Take the pituitary gland, for instance. If it is not awakened but is allowed to remain inactive and dormant all through our adult lives, we do not seem to miss anything of a material nature and our health in a physical sense is not seriously affected. We may be below par in many things, as for instance, having a little too low or too high



blood pressure, and our nerve energy may not be just as complete as it should be and a few other qualities of our make-up may be subnormal, but in a general sense the average person would not notice that a pituitary gland was dormant or only partially active. Not until we try some psychic experiments or begin our psychic unfoldment do we begin to notice the effects of a dormant pituitary gland. But even after this gland is awakened, it is not going to scream aloud with its power, nor cause us to jump about on our feet with the enthusiasm of regeneration or anything of this kind. Its effect will be very quiet and very unobtrusive and only when there is a vital call upon the pituitary gland for something of a very important nature will we realize that it has been awakened. As years pass by, however, the awakened pituitary gland will keep us from getting old too quickly and having our general health break down too early, or in having bones and tissues lose their vigor and their youthfulness too early in life.

Some of the other psychic centers have to do with special functionings. One of them will affect the intuition, another will affect the memory, another will affect the psychic sense of seeing, while another will affect the psychic sense of hearing or feeling. One of the psychic centers may control our ability to see beautiful things in unusual visions either while we are asleep at night or in a relaxed, contemplative mood.

Each person who is developing along the path has certain psychic centers that are functioning in a normal manner and some that are subnormal. For this reason no two persons are likely to proceed along the same line of development or to have the same results and experiences. But—and this is important—no one can judge correctly and efficiently about his own psychic development and progress by simply testing these various psychic centers or judging their outer expressions. The mere fact that there is no outer sign of regeneration and awakening and renewed health and psychic power going on within you is no proof that such regeneration and renewal of psychic and physical functioning is not taking place.

Each student in time will have certain realizations and certain manifestations. The one who needs his intuitive faculties more than anything else will find that all of the psychic development going on within him centers around the intuitive faculties while with another person it may center all of its force and power for several years around the faculty of seeing or hearing correctly. Until such development is completed, the other psychic centers only develop partially. As I have intimated in a few past monographs, no student should judge his progress or his unfoldment by the outer manifestations that he may have or by the unusual things he may be able to do with vibrations through his fingers or in giving treatments. You should judge your progress by the general tendency of your health, the general tendency of your mind. If you are fairly



## TWELFTH DEGREE

## NUMBER FORTY

## PAGE THREE

well and avoiding many of the small and petty illnesses that reach mankind in epidemics of colds through the winter, or other troubles in the spring, summer, or fall, and if your mind remains clear and your memory good and you have a fair degree of ambition and at the same time begin to have a better understanding and comprehension of the laws of the universe and your relationship to everything, you can consider that you are making fair progress along the Path and that when the hour or minute comes for you suddenly to demonstrate the power built up in you, you will find that you are quite ready to give the demonstration.

Now there is one additional point I would like to have you consider this week and add to your practices. You must keep in mind that all of the majestic and sublime power of the divine consciousness is not wholly external to you. In other words, I do not want you to get the idea implanted in your consciousness that the Kingdom of God and the Cosmic kingdom and the divine consciousness are things that are all up in the space of the heavens and that you must lift yourself up to them to be aware of contact with them. Remember that within your own being there is a very large degree of the consciousness of God and of the Divine Essence that is distributed throughout the whole universe. You need only turn your thoughts and your concentration inward to become conscious of the divinity that is already in you. There is much of the Cosmic consciousness in you from the time you were born until the time you take your last breath. There is a miniature of the great universe inside of you in connection with the psychic centers, your soul, and the divine consciousness that is a part of your consciousness. For that reason you are constantly closer to Cosmic consciousness than you may suspect.

Too many on the Path as students or seekers develop the idea that the great goal of our quest and the great end of our practices and development lie in some strange mystic condition that is outside of ourselves and is far distant in some heavenly or Cosmic realm. They feel that unless they lift themselves up from this earth plane to that Cosmic plane there is no possibility of their becoming en rapport with the Cosmic. This is a serious mistake. It is perfectly right and proper for us to seek greater attunement and greater spiritual blending with the Cosmic powers and with the consciousness of God by lifting our consciousness upward, but we should never overlook the fact that in any moment of the day, or any hour of the day or night we can sit down and relax and turn our thoughts inward and find within ourselves the great consciousness that fills all of the earthly places and keeps us vitally attuned with re-creative forces.

And do not forget what has been said in recent monographs regarding spirals. Remember that you should practice the exercise of trying to have the consciousness of your aura and of yourself go out from you in spiral fashion and upward so that you may have a greater sensation of the Cosmic attunement that is



TWELFTH DEGREE

NUMBER FORTY

PAGE FOUR

possible through an uplift of your thoughts. But each time you try this experiment you should rest for a few minutes and then turn your thoughts inward and sense the increasing degree of Cosmic contact within you.

Therefore, for this week I would like to have each of you at the close of your exercises remain passive for a few moments or do this during the day when you have a few minutes for rest. Turn your attention, your objective consciousness, and all of your thoughts inward so that you are aware of the fact that there is an inner consciousness in you and that you are a dual being. Try to have the outer self become so relaxed, so unconscious of its self-consciousness that you are unmindful of the fact that you have a body or that you are sitting in a chair or anything of that kind and think only of the fact that you are a living soul. Remember that the better part of you, the greatest part of you, the most real part of you, is this inner self, and that this inner self is a Cosmic self constantly in connection with the Cosmic and never separated from it. And remember that this Cosmic self within you would give you excellent health, would guide you rightly, would sustain you in all of your trials and tribulations. Therefore, allow the influx of Cosmic consciousness to come to you early in the evening or early in the morning when you first arise. Become acquainted with the strange urges and intuitive impressions that will rise up within you when you are in a relaxed, peaceful, harmonious condition. It will help your health, mind, and psychic centers. Spending five minutes a day in attuning the outer self with the inner self will bring you an awakening and quickening of the psychic centers that are connected with parts of the outer self, and at the same time improve your health and vitality and tend to normalize your blood pressure and the other functionings of your body.

During this coming week, therefore, adhere strictly to what other practices or exercises have been helpful, but at the same time follow these with a period of concentration and awakening again of the inner self so that the inner self and the distant Cosmic consciousness will seem to be all one while the outer you will be merely a temporary body acting as a connecting link between the consciousness of the great distant Cosmic and the consciousness of your own inner self. You will find the results fascinating and interesting.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

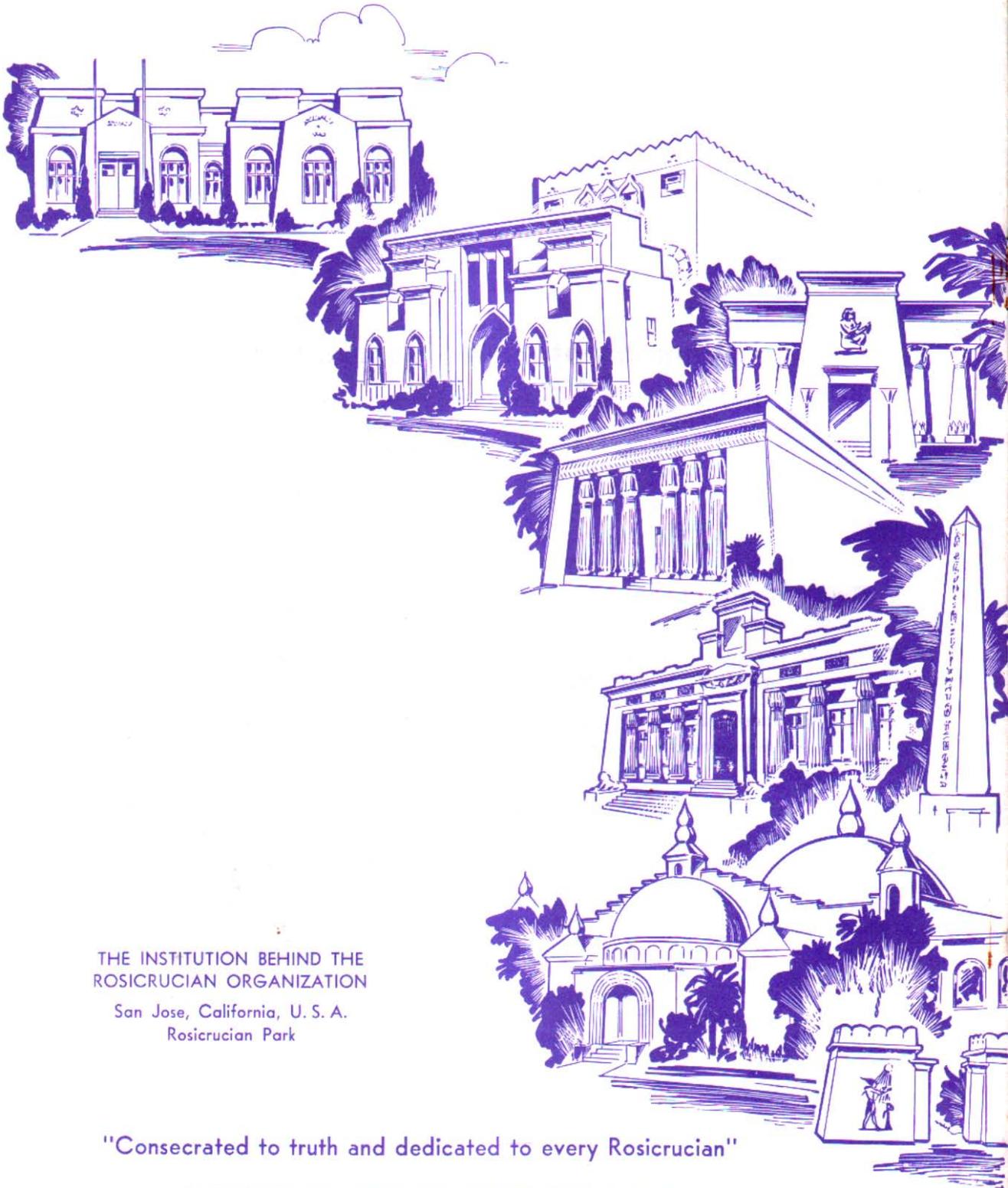


## Summary of This Monograph



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.

- ¶ There are twelve centers in the psychic and physical body that have to do with psychic development. Seven of these have very definite and important functions.
- ¶ The effects of the awakening of dormant psychic centers is unobtrusive. Not until a vital need makes necessary a call upon one of these centers is its awakening realized.
- ¶ Since the functioning of psychic centers varies in individuals and basic needs differ, no two persons proceed along the same line of development or have the same results and experiences.
- ¶ Five minutes daily in attuning the outer self with the inner self will bring an awakening and quickening of the psychic centers. Do not neglect the exercise of having the consciousness of yourself and aura go out from you and upward in spiral fashion.
- ¶ Progress in psychic development should be judged by the general tendency of health and mind.



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