



The Rosicrucian Order

MASTER MONOGRAPH

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105



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12
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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ While optimism represents the truly mystical viewpoint, there are times when all of us need and welcome reassurance. Thus this week's monograph with its emphasis upon lasting benefits to be derived from time spent in study, meditation, and Cosmic attunement is in all likelihood timely for the majority. For further reassurance, we quote from the writings of a mystic familiar to most students.



All that has been gained spiritually during a lifetime remains a permanent possession; Nature is too sparing in her evolutions to allow any thinking being to lose the benefit of the work which it has accomplished, or of the trials which it has undergone.

-PAPUS (Dr. G. Encausse), 1865-1916

To the Members of the Esoteric Hierarchy, Greetings!

Continuing our analysis of some of the ancient Rosicrucian writings, I want now to quote from Volume I of a manuscript which we will call Liber H. It was put into bound form in the year 1614 and was printed on paper containing the three most standardized Rosicrucian watermarks. Such watermarks or ones similar to them have been found in books issued under the same regime and authority as those containing Bacon's acknowledged and unacknowledged writings, the Shakespeare folios and others known to be Rosicrucian.

The part of this manuscript called Volume I is simply a compilation of ancient secret Rosicrucian ideas, and the compiler seems not to have been the author. It is doubtful whether the author, or authors, was known and whether the compiler did anything more than select, edit and revise the translations. At any rate, his Rosicrucian spirit evidently prevented him from laying any claim to authorship, for no name accompanies the manuscript as its author.

I am selecting only such paragraphs or sentences as deal with the subject of meditation, for they are the most helpful at the present point of your progress and development. On page 159, for instance, this very interesting thought occurs: "Earthly things proffer themselves with importunity: heavenly things must with importunity be sued to."

Without going further, we have a great law and lesson and enough material for a world of thought. We have often been reminded that the devil makes everything tempting and easy for our baser natures. This mystic states a similar truth. It is not that the earthly things are owned and controlled by the devil or by evil forces and therefore made more devilishly appealing for the sake of tempting us into sin. It is rather that because man is dual, being of an earthly as well as of a heavenly nature, things that are of the earth, logically and easily, make the most appeal to the physical, worldly side of man's nature.

A businessman might, in like manner, be expected to be logically and easily most concerned with business; but another side of his nature might respond to, be soothed, inspired and held in ecstasy by music produced on the pipe organ. Such a man would be easily tempted by pipe organ music, and when business did not occupy him, we would naturally find him wherever there was good music, particularly organ music. We would not look for him in pool parlors, motion-picture houses, dance halls, or bars. We would not expect to find him playing poker, fishing, bathing or idling his time away. We would not be surprised, however, to find him easily tempted out of his routine work by organ music, even on the most important business days of his week if an eminent organist were giving a recital.



Nor, for that matter, would we be surprised to find some businessman, who is an extreme enthusiast for golf, overlooking some board meeting or canceling a few business appointments on a Friday afternoon to slip away to the country club. We might expect such a man, although on his way to attend some important meeting, to pause in front of a sporting goods store and look at a new type of golf bag or the latest model of golf clubs.

It is true that earthly things—these include the physical, material inventions and creations of man—proffer themselves with great importunity. They seem to reach out to embrace and hold us in their grip to such an extent that they almost enslave us.

As we turn our attention in the opposite direction, however, toward heavenly and spiritual things, it seems that the average human being deliberately has to beg for blessing. To our grossly objective and materialistic minds and natures, the material things of life either fling themselves at us or hold themselves aloof with tempting solicitations and a readiness to yield to our acceptance; but the heavenly, divine things have to be sued for as a man courts a beautiful woman, prays for her recognition and her favor.

As our natures develop through mystical study or philosophical comprehension of life, and as our desires to improve our natures and our places in the universe mature, we find the heavenly and divine things not only more attractive and desirable but more easy of attainment or possession. This is simply due to the fact that as we improve our natures and develop our spiritual natures, we are more easily tempted by better and more noble things of life. We develop not only a greater appreciation of them, but also we become more closely attuned with them, and thus they proffer themselves as liberally and alluringly as did the material things.

The man or woman to whom heavenly things do not appeal is likely to say that to get a "kick out of life" he must indulge in the material things of life. He will ask where you can find among spiritual things such genuinely exciting pleasures as are offered by worldly things. Such a one will emphasize his point by asking what there is wrong or immoral, sinful, or unethical about boating, fishing, hunting, hiking; or about shopping. However, when the spiritual and heavenly side of life does begin to appeal, he will discover it to be an equally thrilling experience.

The businessman may look upon an evening in lounging robe and slippers with a pipe and a detective story as most enjoyable. He may find absorbing excitement and adventure in the weaving of the tale, its mystery and weirdness appealing to his imagination. Later on, in much the same way, when he has become interested in spiritual things, he will experience a very similar thrill



in delving into the mysteries of life itself, in speculating upon the possibilities of sending his consciousness into distant places and in seeing and sensing things beyond his immediate environment.

The argument advanced that physical recreation, hobbies, and wholesome amusements are of value to our physical well-being and our mental balance is true; but the argument is not any less effective when applied to the spiritual side. There is as much recreation in reading a constructive lesson on the divine principles of life as there is in reading a popular book or magazine. There is also as much diversion in reading of the mysteries of life on the psychic plane as there is in any fantastic theme of a worldly nature.

In this same paragraph quoted above, there is also this thought: When we do develop a desire for attunement with the spiritual and immaterial things of life, "then we cannot go amiss, so long as we keep ourselves in the track of divinity." This is important, for while we are finding recreation, pleasure and even excitement in the study and analysis of the higher things of life, we are improving ourselves to a greater degree in every sense than when we indulge in worldly pleasures.

An evening playing poker, a day spent in fishing, or in shopping and attending the matinee, may bring us recreation so far as the physical body is concerned, and a little mental diversion; but we have added not one iota to our needful accumulation of knowledge, wisdom, unfolding abilities, or useful qualities. We have not fortified ourselves intellectually, spiritually, morally or ethically. Certainly, we can look back upon our days in school and college not only as having been interesting and fraught with pleasure and excitement, but also as having added to our development and our ability to meet the eternally accumulating problems of life. The same is true of the benefits derived, inwardly at least, and most surely intellectually, from our experiences and studies of the spiritual side of life.

In the light of our present analysis, then, it becomes apparent that time spent every day in meditation upon the higher things of life is not only profitable to the soul and spirit, but also actually and positively contributory to the advancement of civilization. No one can deny that the most important advancements in civilization have been associated with an appreciation of the higher things of life. Man did not evolve the art of architecture simply with the intent of building things more useful for evil purposes. Architecture's development was associated with the desire to build places of worship, of music, art and culture, as well as homes for man. Can anyone imagine that development in the fields of science, medicine, surgery, and other allied subjects was associated with man's attempt to make things worse, more unpleasant, more unsuccessful for himself?



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No matter how we view the subject, we come to the conclusion that every moment spent in meditation resulted in an inspiring and ennobling idea because even in its simplest form contemplation brought man a little closer to attunement with the Cosmic, whereby he might make his life better. The mere fact that he was relaxed and in a more or less receptive mood attuned him with the higher side of life rather than the lower. The evils that men have invented did not come in hours of meditation and contemplation but in the hours of materialistic necessity, in the stress, strain, and excitement of accomplishing worldly things.

Each of us will attract ideas, thoughts, principles, ways and means of bettering our own situation in life as well as that of our fellow men through Cosmic inspiration. A few minutes each day in such meditation as has been suggested in the last monographs constitutes not only an esoteric benefit but also one more permanent. For that reason, I recommend your continued rereading and analysis of these quoted paragraphs, using them as keys for your meditations.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

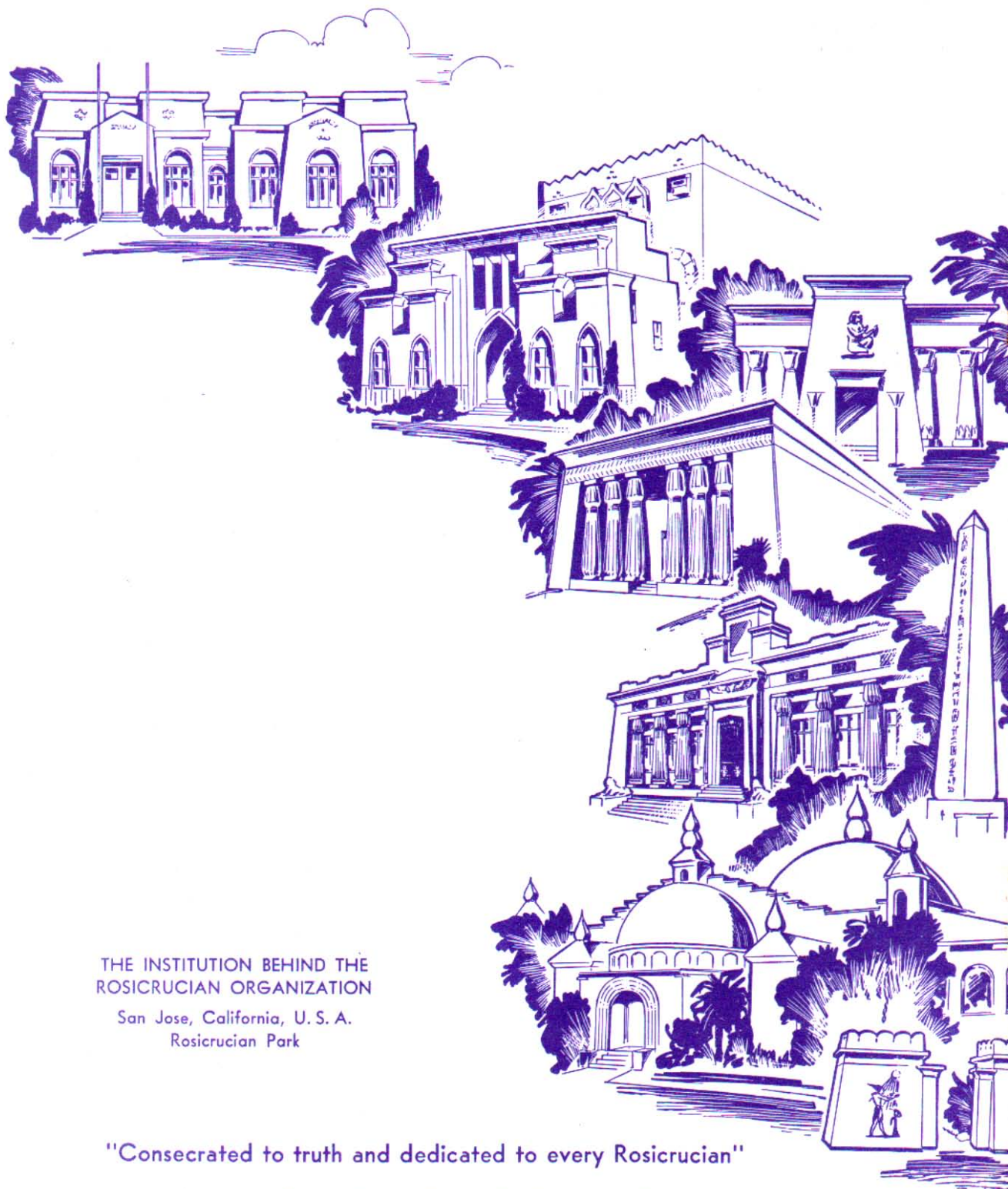


Summary of This Monograph



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.

- ¶ From Volume I of *Liber H*, a compilation of ancient secret Rosicrucian ideas, we are given the thought: "Earthly things proffer themselves with importunity: heavenly things must with importunity be sued to."
- ¶ Because man is dual, things that are of the earth make the most appeal to the physical, worldly side of man's nature.
- ¶ As our natures develop through mystical study or philosophical comprehension of life, the heavenly things become not only more desirable and attractive but more easily attainable.
- ¶ While physical recreation, hobbies, and wholesome amusements are of value to our physical well-being, it is equally true that there is as much diversion in reading and meditating upon divine principles, and the benefits derived are lasting.
- ¶ When we develop a desire for attunement with the spiritual things of life, "then we cannot go amiss, so long as we keep ourselves in the track of divinity."
- ¶ Time spent every day in meditation upon the higher things of life is not only profitable to the soul and spirit but contributes positively to the advancement of civilization.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

San Jose, California, U. S. A.
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