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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ While we are speaking of a specific routine and exercises by means of which improvement in attunement with the Cosmic may be attained, we should bear in mind that the avenues for self-expression are many and varied. We are in no wise limited in the scope of our experiences. Plotinus summarized this succinctly when he said:



... All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are, then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul.

—PLOTINUS, c.205-270 A.D.

TWELFTH DEGREE

NUMBER ONE HUNDRED AND TEN

PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

The many benefits the members of this class are deriving from their attempts at improving their attunements with the Cosmic are so different and yet so positive that it is especially gratifying to read their reports of help they have received in their personal affairs and in their health. If you were to go out on the street and ask the first hundred persons you meet what special blessing, aside from money, they would ask for if they had the opportunity to have the blessing granted within a week, you would have an interesting accumulation of answers. You would also have a better idea of the excitement and pleasure occasioned by your reports.

Strange as it may seem, a large majority of the hundred would not mention money as one of the things they would ask for even if they had the privilege. They would agree that money could not buy the things they need the most. On the other hand, the things asked for or considered necessary would be different with almost every individual, and from the hundred persons queried an astounding variety of needs and desires could be listed.

In the correspondence of our Council of Solace here at Rosicrucian Park, too, the index of things requested or represented as personal problems is almost encyclopedic. Again, it is interesting to note that the very large majority do not ask for money. This does not mean that the average person has no need for money or that he could not use more of it, but rather that money is not the paramount thing. Unless it can buy something needed, provide a service or make for a larger enjoyment of intangible or cultural things, it has little value, certainly not intrinsically or in itself.

The reports from members prove this to be true. The average Hierarchy member is beginning to receive some of the blessings for which he has hoped and prayed. Many of these blessings are coming gradually, and often in strange and roundabout ways. The number reporting improvement in health or success in overcoming some annoying physical disturbance has been large.

Some who have suffered from poor eyesight without being benefited by glasses or specialists' attention have found their difficulties disappearing and their eyesight becoming normal. Others, suffering pain and inconvenience from indigestion, kidney or bladder disorders, goiter or thyroid trouble, tumors, gallstones, rheumatism or a hundred other different ailments, have had relief.

In the wide field of personal or relationship problems help has been given. These problems have little to do with money and are ones which certainly money in itself could do little or nothing to remedy. There is the wife whose well-



being and peace of mind is shattered because the husband drinks too much. There is the son or daughter whose rebellion and waywardness make for unhappiness and sorrow at home. There is the ailing child who must be kept from regular school attendance; the husband or wife who threatens divorce because of lost interest in the marriage situation; the impending lawsuit; the frustrated career and a thousand others.

A better home is needed for an increasing family; a better position for one who feels limited by present circumstances; an opportunity in another city for one who can no longer be content where he is; a scholarship for a talented son or daughter who otherwise will be denied an education; a new job; more proficiency in a present occupation or profession. From week to week these letters come—and it is cause for genuine gratification that those from Hierarchy members indicate that these very problems are finding solution in their own experience. Their desires and aspirations likewise are being fulfilled—and, as I have said, often in strange and roundabout ways.

Among these letters, too, there are always those which contain questions. These questions are gratifying, too, for they relate to our lessons. They give evidence of the fact that the member is giving serious consideration to the subject matter. At the same time, they help us to improve the monographs, making them more applicable to the practical problems of life—personal or otherwise.

One interesting question asked several times recently is this: "We have had during the past year a large number of exercises to perform, each of which would help us in various ways—in our health, our psychic development, or our spiritual attunement. We cannot practice all of these exercises every day of the week throughout the whole year. Which, then, would be the best for us to use as a regular daily program? In other words, which of the many exercises given in our Twelfth Degree would be recommended as the best for constant use both for general and special help?"

I do not wonder that members of our class ask that question. When I stop to think of the many exercises I have used, and of the emphasis I have placed on them as a regular routine, I realize that I have posed quite a problem for any member to solve. Of course, I have said that if any one of the exercises seems to be of partial benefit in meeting a special requirement of your body, mind, or psychic faculties, that particular exercise should be repeated for many weeks or perhaps established as a permanent daily exercise. On the other hand, so many of these exercises have helped so many of you at different times and in different ways that it is extremely hard to say just which ones are worthy of exclusive selection for a permanent program. I shall try to answer that question, however, so that each of you can begin to work out a daily routine.



Mystics of the Orient are of two kinds. First, there are the rational, sane and sensible ones who do not make public their religion, philosophy, or mysticism, and who do not make a show of themselves. Then, there are others—those who become fanatical over superstitious forms of Oriental magic, who spend most of their time neglecting the necessities of life and indulging in their superstitious practices. This they do in public where everyone can see them, for they like to attract attention to themselves, and this satisfies them whether or not they are really benefiting from such practices.

The sane and rational mystic has decided for himself, because he has had some good reliable teacher, what things he should do each morning, noon, and night as a regular program. This may seem like regimentation or systematization in a way that he had not bargained for, but there are many other things which all of us in the civilized world do every day, which we do not consider regimentation but are of very like nature.

First of all, we generally wash our hands and faces in the morning and often several times throughout the day so that we will look and feel clean and fresh, and this becomes a regular practice of our daily lives. Then there is bathing that is almost a universal thing among cultured, refined, and educated persons, and sometimes even this is repeated two and three times a day as a regular habit. There is also the custom of eating a morning, noon, and evening meal. In addition there are a great many persons who have adopted a program of ten minute setting-up exercises in the morning, and there are many who do not fail to do physical exercises in the evening in order to keep the body in good form.

Every homemaker has certain routine things to do each day in the week, and special things to be done on certain days. Throughout the larger part of the Western world, Monday is still the day for the family laundry; Friday and Saturday are still days for house cleaning. Some days in the week are set aside, especially in rural sections, for cooking and baking. Every businessman has certain days in the week for doing certain things, and certain hours of each day when specific jobs have to be done. So you see, our lives are carried out according to a program which might be said to be regimentation.

Here in my office and sanctum a large amount of my work is routine and there are special things for special hours. There is general business to be completed; my daily program must provide for the management of the Order and yet allow time for such special duties as my Thursday afternoon for visitors. My morning hours are for correspondence and office routine such as conferences and planning; but magazine articles, supervision of projects under way and the creation of new ones still must be fitted into the schedule of routine matters. It might very well be said that my life is



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very completely regimented in the sense that each day is assigned a rather generous amount of regular and habitually performed duties.

Remembering that system and regularity play a necessary role in nature, man should recognize that it has value for him, too. Regimentation, therefore, may be a good or a bad thing according to individual definition or interpretation. For the mystic, though, system and order can never be said to be without their definite benefits. There are a few more comments on this and related subjects that I shall bring to your attention in our next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

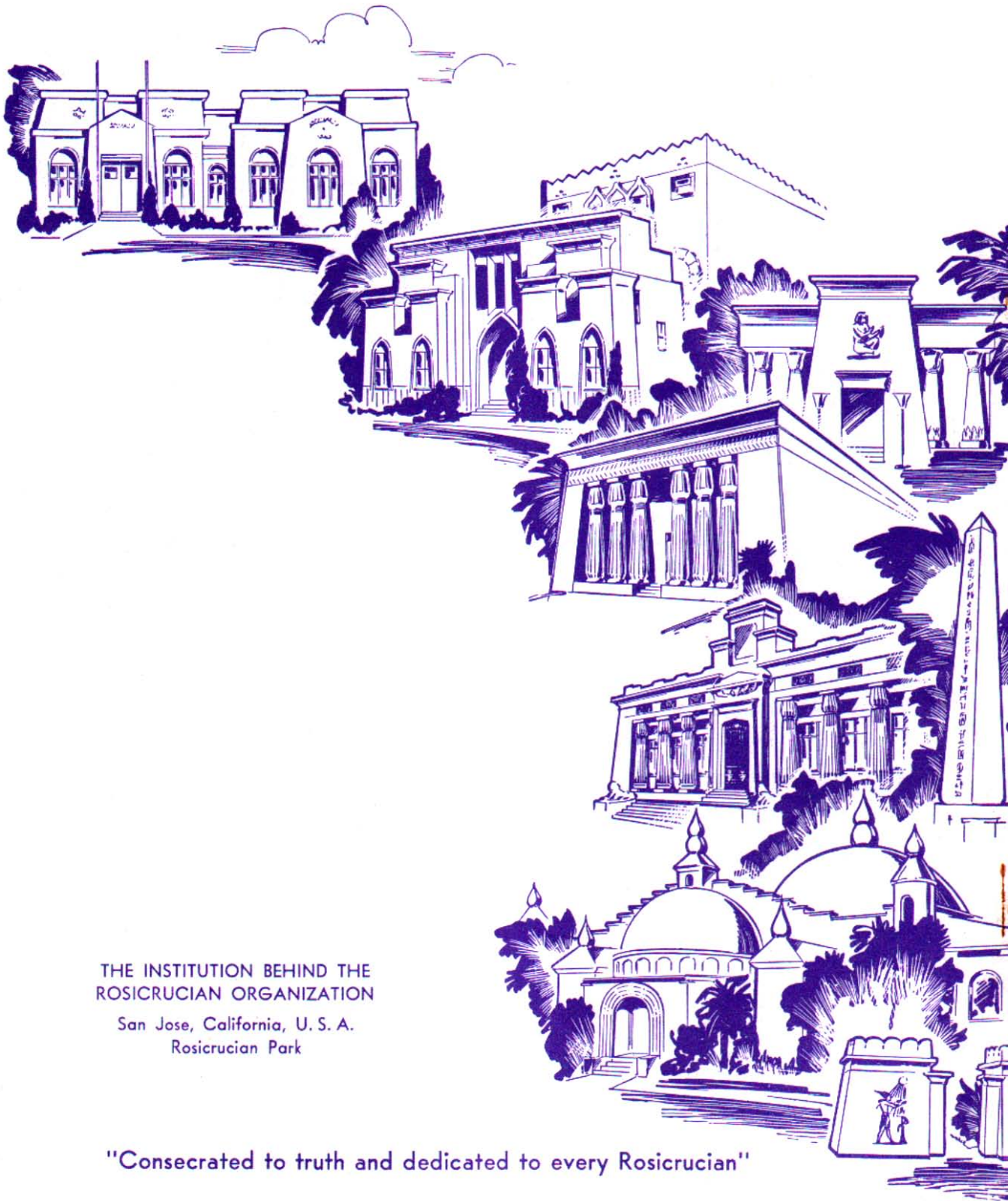


Summary of This Monograph



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 benefits derived by members attempting to improve their attunement with the Cosmic are varied yet positive, desires and aspirations being fulfilled gradually and often in roundabout ways.
- ¶ A question often asked is "Which of the many exercises given in our monographs would be recommended as the best for constant use both for general and special help?"
- ¶ An attempt to answer this question will be made so that each member of this class can begin to work out a daily routine.
- ¶ The mystic recognizes the definite benefits to be derived from system and order, realizing that since system and regularity play a necessary role in nature, they likewise have a value for him in the regulation of his daily life.



THE INSTITUTION BEHIND THE
ROSICRUCIAN ORGANIZATION

San Jose, California, U. S. A.
Rosicrucian Park

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