



The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ That the mystic pursues his work in whatever field for the benefit of all and not merely for benefiting himself is a factor which assists him in meeting the stresses of daily experience supremely confident in the ultimate good to be attained. Although he is not motivated by thought of personal reward, he is, indeed, spiritually blessed. The following quotation restates this thought.



*If all our energy is employed in the satisfaction of our lower instincts; if life for us consists in the pursuit of wealth exclusively for personal use, and we refuse to allow those less fortunate than ourselves to benefit by it, then indeed the 'chariot of our soul' will not possess any astral substance for its creation, and though rich upon earth we shall be poor in the astral world.*

—PAPUS, 1865-1916

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To the Members of the Esoteric Hierarchy, Greetings!

Undoubtedly, you will have noticed that practically everything that has been recommended so far in this program for Hierarchy members could be carried out by any sincere and mystically inclined individual. You will notice also that—aside from the vessel of water to be kept in the bedroom overnight—nothing extreme or unusual has been suggested.

The true adept is not one who wants to attract attention to himself by appearing unusual or different in any manner. In fact, the mystic would rather not attract attention or have inquiries, especially from persons of the profane, common world. It is notable that through the ages, mystics and adepts have not created churches or places for public worship where all may attend with them or be in close contact with them and thus form an open body of worshippers and seekers for Light. The mystic does make contact with those of his own way of thinking, however, and that is why two forms of activity were promoted and advanced by adepts.

First, there was the secret society or brotherhood which had meeting places and periods for discussion and social contact. Second, there was the monastery or ashrama where they could retire later in life and live peacefully. Separated from the world, they might devote their time there to spiritual meditation, simple prayer and contemplation of a future life, or to useful practices such as writing books and preparing lectures for neophytes and students.

These ashramas were somewhat like schools for study and further development, but were also places for practical application of the principles and the production of things that would help in the great work being carried on. Those who went into them in India and Persia, Tibet, or elsewhere, did wear robes but they were plain and somewhat symbolical. The mystics did not wear them for purposes of personal adornment, but rather to avoid the expense and vanity of wearing clothing like persons in private life.

According to our program, having finished your breakfast, the day is before you in which to accomplish the work which is set out for you. For the businessman his business routine, for the student his study, for the teacher his classes, and for the housewife her home duties. There is nothing about the Rosicrucian teachings or practice that should interfere with the proper, dignified, and ethical procedure in any profession, trade or occupation.

It is not necessary to interrupt the regular business hours to do any unusual thing, and it is not necessary to upset the social hours in order to carry on as a Rosicrucian. As is to be expected, the high standards and ideals of the Rosi-





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crucian Order will have their effect upon the ethics and business practices of the average businessman and housewife. These ideals can be adopted and put into practice without, however, attracting attention to the extent that customers or acquaintances will look upon the individual as peculiar in any way.

During the morning hours routine affairs should be carried on—always with the idea that whatever is being done will be of real service to all and not merely of benefit to the individual himself. The mystic employed in selling clothing, for instance, will feel that he is not only helping himself to maintain a good business, but he will realize that in addition he is helping those with whom he deals by giving them merchandise they need and service as well. The mystic should feel that through his business activities he is filling a real need and contributing to the good and welfare of the community.

Not long ago a Neophyte wrote his Class Master asking that special help be given him in the matter of a business opportunity which he hoped to take advantage of. His own appeals to the Cosmic and his own attempts at application of Cosmic principles to the problem had been, he wrote, utterly unsuccessful. His desire was for greater security, and he wanted it not selfishly for himself but for his family.

So far as motive was concerned there could be no question. But what about the business opportunity itself which he saw as the solution? It was a liquor business. He was expecting Cosmic aid in an enterprise that was the very antithesis of everything for which he as a mystic was striving. How could it be of benefit to the individual, the family, or the community at large? How could he feel joy or pride in anything that brought him security while it contributed gradually or swiftly to the poverty and degradation of those whom he served?

Whether he is selling ice, vegetables, fruits, automobiles, real estate, or anything else, the mystic should recognize his responsibility. If he can feel proud of his business, his products, his service to his customers, he is indeed in a constructive position in life and the Cosmic will look upon him with respect. But woe to anyone who attempts to be a mystic at home and in his business or social contacts forgets the high ideals of his teachings. The student on the Path must be conscious of the goodness toward which he aspires and must uphold the tenets and principles to which he has committed himself.

At lunch time the mystic can again consider his teachings. Health should be just as important a part of his interests and studies as the spiritual or psychic side of his development. The average person eats too much simply because he enjoys eating and because, in the Western world especially, the noonday period has become a period of recreation and rest.





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Thousands of business men and women use the lunch time to discuss business problems, or to contact others in the business world and thus keep in touch with what is going on. Because they seem to think the lunch hour best for this kind of thing, they often invite others to places where fine meals are served. This should not mean indulgence in a heavy luncheon. To most it does mean that, however, and therein lies the weakness of our Western-world habit so far as health is concerned.

If a person has eaten any kind of breakfast at all and has not done strenuous work or used considerable muscular energy, there is no reason why he should need a large or heavy midday meal. The restaurants in the Western world, especially in America, have recognized the noonday luncheon to be more of a business and social function than anything else. In order to attract more and more persons to their establishments during this social hour, therefore, they have invented elaborate menus and practically made the lunch the largest meal of the day instead of the dinner or evening meal.

The man employed in mental work soon realizes that a light lunch is better, and certainly a person over thirty should beware of a heavy noonday meal. However light the lunch, though, one thought is always in the mind of the mystic, that is, an expression of appreciation for the food and for the privilege of enjoying it. The mystic will not necessarily bow his head at the table and say a few words of grace, but without any outward show or ritualistic performance will inwardly and mentally be appreciative and express thanks.

This can be done without revealing the fact to others. The mystic will purposely avoid attracting attention to his beliefs and habits. And again, the mystic will spend a little of that social lunch hour for exercise or walk in the open where he can for a few moments rest and refresh himself and collect his thoughts. If this is not possible, he will at least sit for fifteen minutes and give his mind some mental food.

During the afternoon there may be business or social activity as in the morning. The kind of work is not important, for the mystic never looks upon any work as being unworthy of him. Sweeping streets, cleaning sewers, or washing windows may be forms of work for which certain persons are better adapted than others, but nevertheless, it is constructive work, even if of a menial nature. One need never look down on the work he is doing, or on the worker doing anything of a menial nature. Everything constructive, whether trucking, planting, cleaning, or day labor, is a contribution to the welfare and advancement of mankind, and should therefore be looked upon as important and as having Cosmic approval.



The evening meal may be whatever one wants to make of it, but again offers the opportunity for inwardly expressing

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appreciation for the food and blessings that come therewith. When the evening meal is over and the duties connected with it completed, and one has time to use as he wishes, the mystic begins to apportion his minutes and hours in a truly mystical way. These are matters for my next discussion, for I want to outline a little more completely the program of the period between breakfast and dinner so that you may see that there is nothing in such a daytime program difficult for the advanced student of mysticism or the Rosicrucian philosophy.

During this week keep these things in mind and try to adjust your affairs accordingly. See if you cannot make a routine program for the average day that will help you to solve some of your problems and make your daytime affairs more interesting as well as more serviceable to others.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



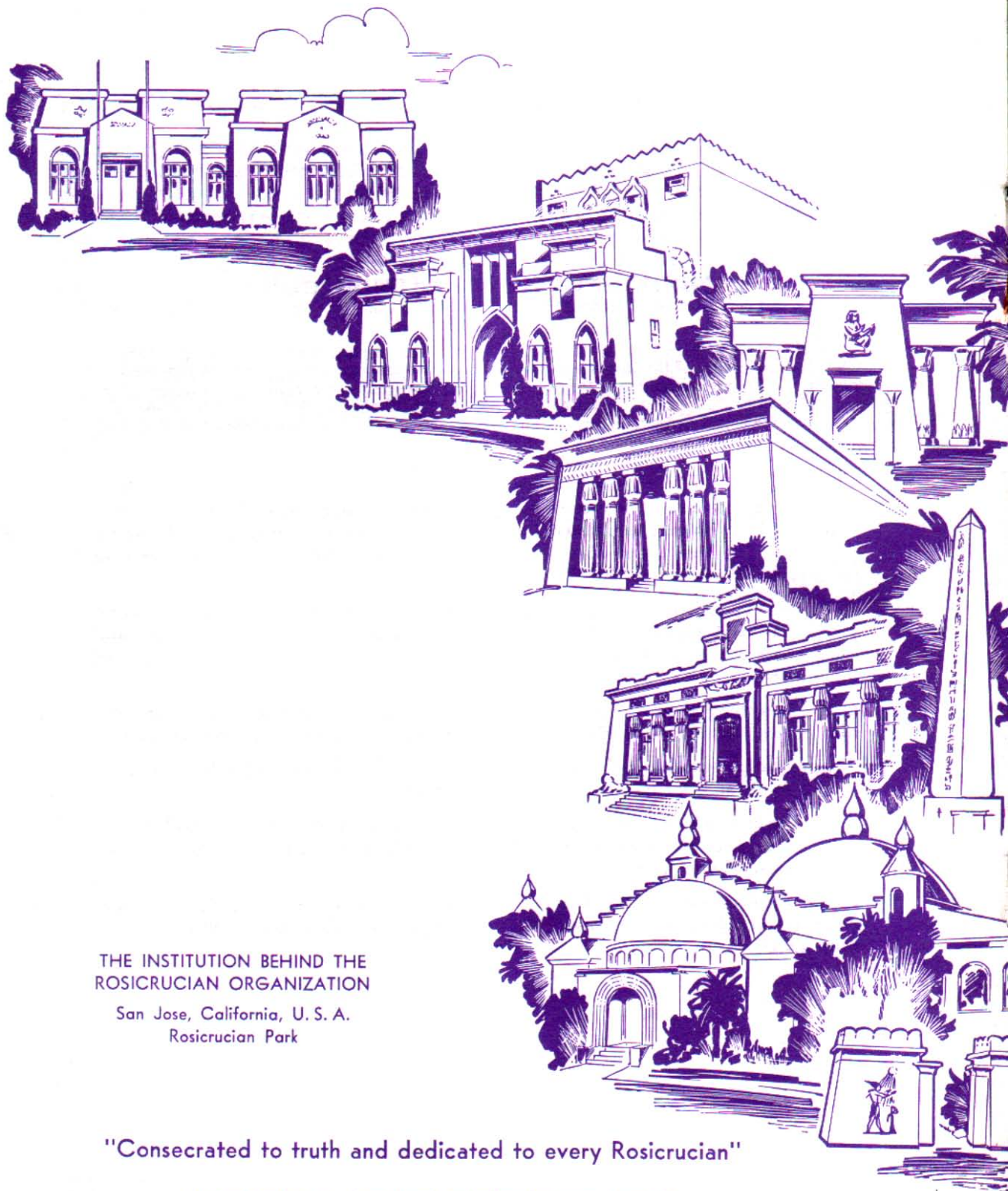


## Summary of This Monograph



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.

- ¶ Nothing that could not be carried out by any sincere and mystically inclined individual, nothing extreme or unusual, has been suggested in the program for Hierarchy members. The true adept does not wish to attract attention to himself by appearing unusual or different.
- ¶ Two forms of activity were promoted and advanced by adepts. These were the secret society or brotherhood which had meeting places and periods for discussion and social contact; and the monastery or ashrama where they could retire in later life and live peacefully.
- ¶ There is nothing about the Rosicrucian teachings or practice that should interfere with proper, dignified, and ethical procedure in any profession, trade, or occupation.
- ¶ The mystic pursues his work in whatever field with the idea that what he does is for service to all and not merely for benefiting himself.
- ¶ After a light lunch for which he has mentally expressed appreciation, he will, if possible, utilize part of the social lunch hour for walking or exercise in the open, or will, at least, devote a few minutes to meditation.
- ¶ Upon completion of routine duties and the evening meal for which he has again expressed appreciation, the mystic begins to apportion his minutes and hours in a truly mystical way.



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