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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Since the positive psychic nature of an individual is strengthened by each succeeding incarnation, it follows that it is our experiences in life which shape and mold our soul-personalities. We have been told that experiences are opportunities and from each is to be gained a necessary lesson. This is why the mystic admonishes us to strive for a balance



between the dual aspects of our natures. Once more we quote Dr. Tauler.

Moreover, if a man, while busy in this lofty inward work, were called by some duty in the Providence of God to cease therefrom and cook a broth for some sick person, or any other such service, he should do so willingly and with great joy. This I say that if it happened to me that I had to forsake such work and go out to preach or aught else, I should go cheerfully, believing not only that God would be with me, but that He would vouchsafe me it may be even greater grace and blessing in that external work undertaken out of true love in the service of my neighbour than I should perhaps receive in my season of loftiest contemplation.

—DR. JOHANNES TAULER, 1300(?)—1361

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To the Members of the Esoteric Hierarchy, Greetings!

If you have given some consideration during the week to the matter of the home sanctum's disappearance and to the present day's established conviction that the group approach to Cosmic attunement is the only valid one, you no doubt have come to a greater appreciation of the importance of the Order's attempt to readjust the balance in favor of the home sanctum.

I will touch more upon the nature of these things in later monographs, but now I want to prepare you in regard to the surprising esoteric principles that may be partly revealed to you during these Hierarchy periods. They may be so new and startling that you may question or reject them. You may even think that your imagination is working overtime and that you are battling with an idea that must be wrong even though it seems right. What I shall tell you now will help you to realize that the impressions that may come to you from the Cosmic are right and that you should wait patiently for future revelations.

This new esoteric principle is going to give you much to think about in months and years to come, and will help you to solve many great problems in your own personal development as well as in the more general ones of life. First, let me remind you of the fact of the recognized duality of our earthly being. We have always said that there is the worldly physical man or woman easily tempted by worldly, physical conditions and who easily yields to these worldly physical offerings. Then there is the spiritual or divine self within—the subconscious part of ourselves that fights against these worldly weaknesses, temptations, and evils. Thus, there is a constant struggle between the objective, worldly individual and the subconscious, divine individual.

In the past lessons we have been at pains to have you understand that each of us has a dual nature, so to speak, a worldly physical, material nature, and an inner nature more refined and more perfect in many ways. Man is commonly said to have a "beastly" side, that is, an outer self composed of animal-like tendencies. This is the self which enjoys the fleshpots of the world and shows itself in every way as a crude, materialistic nature that tries to dominate us and lead us into sin and error, evil and worldly weakness.

If it were not, then, for the refined inner side of our natures, we would still be very uncivilized in our habits; very ignorant, stupid, coarse, uncouth, sordid, and low in our ideas and desires, and perhaps given to all sorts of perversions in our attempts to indulge the pleasures of the physical senses. On the basis that man has such a dual nature and that at times the animal or beast-like part of him gives way to worldly impulses, criminologists often excuse much of the crime on the part of many human beings.




Psychologists, like criminologists, know that we have inherited and carried with us along the line of evolution many of our primitive animal-like instincts. For instance, if someone strikes us, our first natural animal impulse is to strike back. In the same manner, if someone says an unkind or critical word, or uses a foul term, our first impulse and inclination is to reply in like manner. The primitive requirement of an eye for an eye and a tooth for a tooth is based upon a primitive, animal instinct. The idea of laughing at someone else's misfortune or discomfort is also a primitive instinct.

Hundreds of tendencies and instincts could be cited in human nature today that belong wholly to this outer animal part of ourselves and have nothing to do with the inner self. On the other hand, the inner self has certain tendencies acquired through reincarnation and evolution. These tendencies are, for instance, to be considerate of a weak person or a child; to see that no one takes advantage of an old person or a sick one; also to be gentle and tender with delicate things, even with flowers; and to want to help the unfortunate and defenseless.

Charity as expressed today by the individual is the outgrowth of an instinct that has been developing in the better side of our natures for many cycles. Justice and mercy are other instincts that are from the inner and not from the outer self. The more refined emotions of love, while often colored with animal passion, are modified and held in cultured expression and restraint by another emotion associated with love but unassociated with sex.

The instinct to worship and to adore that which is higher, greater, better, or more elevated than ourselves is of the inner self. If it rose from the outer self, it would be envious and jealous of anything higher, greater, and better than itself. Thus it is easy to imagine the royal battle between the inner nature and the outer going on within us all the time. The one wants to strike back while the other wants to pacify. The one wants to deceive and take advantage of everyone else as a matter of self-protection while the other wants to sacrifice, give in and win by a more noble attitude.

I believe you understand now what I mean about the duality of the nature of the physical being. You may still be in doubt, however, as to how this relates to the psychic self, the psychic being within, the soul and its intelligence and personality. Up to the present you have been led to believe from our lessons that this psychic self—this intelligence and personality which is an attribute of the soul within—
 is a positive element in our natures, gradually becoming more perfect, evolving more and more day by day to a higher degree of perfection and having no imperfect nature in it at all.

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If you have believed that, you have not been in any way wrong. Your Rosicrucian instructors have not tried to deceive you nor have they tried deliberately to make you think that the psychic self is wholly good, wholly positive, wholly noble. They have merely told you of the noble part of the psychic self, the good part, and said nothing about anything else. Nor will they now instruct you differently. It will be necessary, however, to learn in this and future lessons that the psychic self is also dual.

The psychic self also has its positive and negative expressions of personality. A momentary reflection upon this point will make it clear that nothing that exists, is animate and manifests itself in power and the ability to do things, can be so one-sided as to be all positive or all negative. One of the fundamental lessons in the earliest Degrees was to the effect that everything that exists is dual in nature—having a positive and a negative side.

You may have wondered at times whether the psychic self had a negative phase or a negative side to its nature. It must, since according to Cosmic law everything is dual by nature. Because of this duality, there is as much struggle going on in the psychic self between its negative and positive aspects as there is in the physical self, between the worldly objective self, and the divine, subconscious self.

There is, however, this one great difference. The psychic self is so greatly positive and its negative nature so weak and so sensitive to the positive self in the average human being that it is seldom permitted to express itself. This means, therefore, that the psychic self is predominantly positive, and that only occasionally does the aspiring student find himself forced to deal with its negative aspect.

This brings an interesting point which will be one of the first for you to consider, for it will recur very often in future weeks and months. That point is this: In the process of reincarnation, each rebirth helps the individual to make his psychic self more positive. Thus, the negative side is becoming progressively weaker. A person, therefore, who has had many incarnations and has accordingly evolved to a higher state through those incarnations has developed the positive side of his psychic nature considerably.

The unevolved, undeveloped individual whom we find in many parts of the world and in many positions of life is, therefore, one whose negative side of the psychic self is the stronger or more dominant. In other words, whenever we find the negative, psychic nature of an individual able to rise at times and be the equal in strength or domination of the positive side, we may be certain that the number of incarnations is relatively few. The psychic self will thus become an index of spiritual standing.



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It is best to stop at this point, for additional explanation will involve other principles which will need an equal amount of study and meditation in order to be clearly comprehended. In the next monograph I shall begin the explanation of the effects of the operation of the two parts of the psychic self. This will make plain the necessity for continuing incarnations in order that the balance may be more and more weighted on the positive.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

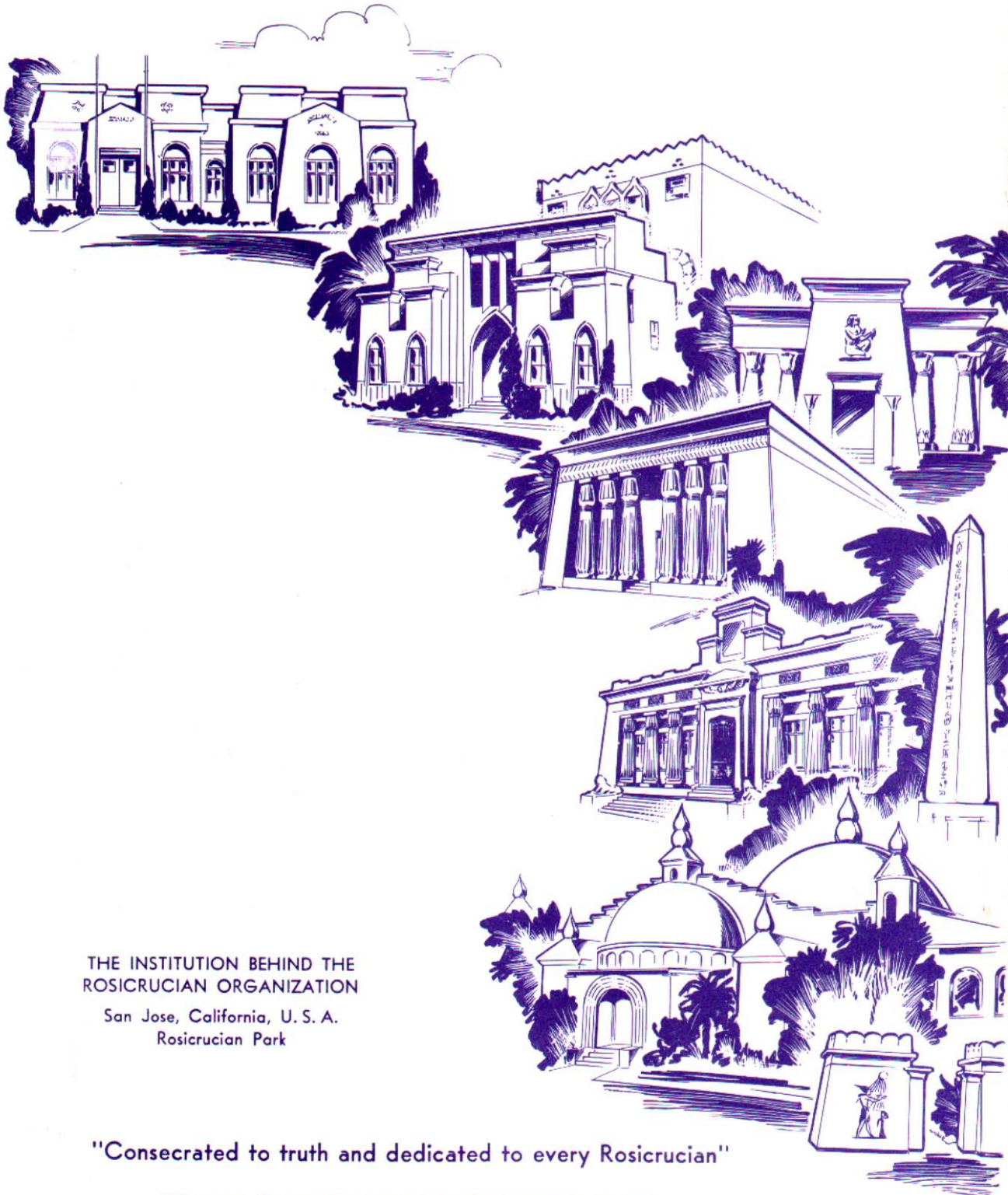


Summary of This Monograph



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.

- ¶ We have learned in past lessons that man has a dual nature: a physical, material nature and an inner refined nature.
- ¶ The esoteric principle that the psychic self is also dual and has its positive and negative expressions of personality will give you much to think about and will help you to solve many great problems in your own personal development.
- ¶ While hundreds of tendencies and instincts belonging wholly to the outer nature have been inherited and carried with us along the line of evolution, the inner self has likewise certain tendencies acquired through reincarnation and evolution.
- ¶ There is as much struggle going on in the psychic self between its negative and positive aspects as there is in the physical self between the worldly objective self and the divine subconscious self.
- ¶ The psychic self is predominantly positive, and each succeeding incarnation helps the individual to make his psychic self more positive.
- ¶ If the negative psychic nature of an individual equals or dominates the positive side, we may know that the number of incarnations is relatively few. Thus the psychic self becomes an index of spiritual standing.



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