

The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Recognition of the validity of the philosophical viewpoint is being voiced with increasing frequency by eminent scientists. Since it is stated in this week's monograph that all manifestation of life is a result of motion, we are pleased to quote from *The Nature of the Physical World* by Sir Arthur Stanley Eddington, noted English scientist of this twentieth century. Note that he relegates to science a functional capacity that in no way detracts from the universality of mystical concepts.



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Mathematics is the model of exact inference; . . . Small wonder then that physical science should have evolved a conception of the world consisting of entities rigorously bound to one another by mathematical equations forming a deterministic scheme. . . . This soulless nature of the scientific world need not worry those who are persuaded that the main significances of our environment are of a more spiritual character. Anyone who studied the method of inference employed by the physicist could predict the general characteristics of the world that he must necessarily find. . . . But making all allowance for future progress in developing the scheme, it seems to be flying in the face of obvious facts to pretend that it is all comprehensive. . . . we must look not to a physical system of inference, but to that insight beneath the symbols which in our own minds we possess.

—SIR ARTHUR STANLEY EDDINGTON, 1882-1944

To the Members of the Esoteric Hierarchy, Greetings!

I trust that each of you has been attuning with the Cosmic each day to receive a better understanding of the great esoteric principles that we have been dealing with in the last few monographs. You will recall that before you entered the Tenth Degree you were told that much of the instruction above the Ninth Degree would come through cosmic revelation. I have been trying throughout the Tenth, Eleventh, and Twelfth Degrees to lead you in your thinking and reasoning to appeal to the Cosmic for the greater and better understanding that can come only in this manner. You will come to realize, if you do not already realize it, that the best instruction in this part of your life and development will come directly to you from the Cosmic as cosmic revelation.

In analyzing the principles of positive and negative, good and evil, we are led to the fact that sin is oftentimes the manifestation or result of the contest between these two. Not only sin but also the sickness and suffering of our physical bodies and many of our other problems of life have their origin there as well. There are two sides to every picture and every story, and there are two forms or qualities of manifestations of the results in the action of positive and negative. Evil comes, but likewise good. I want you to consider the fact that much good as well as evil comes out of this contest between negative and positive powers and elements. In fact, the progress of the world and the evolution of the human consciousness prove to us that more good than evil results from it.

If we can work out an esoteric way of preventing sin and error on the negative side of our psychic selves, we can then begin to be masters of our lives and enjoy greater happiness. Everyone who has committed a sin—even when no trouble arises in consequence of it—will agree that if something had prevented his doing it, he would have gone along just about as happily and as contentedly. In spite of this, the temptation is always accompanied by the suggestion that if we miss the chance, there may not be another and so we shall lose a great deal of satisfaction.

The temptation is always pleasing, alluring, and arrayed in provocative fashion. We are made to feel that our hesitation is foolish and that if we waver too long an opportunity will be lost. Many arguments will suggest themselves but the outstanding one is that if we fail to take advantage of the opportunity offered, we shall regret it for a long time afterward. This is probably the grossest of the delusions surrounding the temptation to sin.

It is seldom that a sinful act has ever produced any result so wonderful, so extraordinary, or so pleasing that we would regret it if we had not performed it. In nearly every case, it would seem that after the sinful act is over and we have derived all the pleasure from it that we can, we begin to realize that we have been fooled, cheated, and robbed. We begin to



realize that the anticipation was greater than the thing itself and that like many of the things we anticipate, the promised results were exaggerated and overpainted, and certainly not worth the price we had to pay. Even when the price is only a guilty conscience, when the sin never becomes known and we do not have to acknowledge it, we still feel that the damage to our personal integrity, growing out of our resorting to hypocrisy and deceit for the sake of a few minutes' pleasure or worldly benefit, is entirely too much.

When sin does cause a person to rejoice, with no regret and no sorrow, then the psychic self of the individual is very negative indeed and the individual is on a low plane of evolution. When a person can commit a deceitful act, derive benefit from it and still feel no sorrow and no suffering for the pain it may cause anyone else; or when he can derive personal satisfaction out of robbing, cheating, and deceiving, without regret, then such a one is in the lowest degree of cosmic evolution. Fortunately for the world, the majority of individuals do regret sin and error and, of their own accord, struggle to avoid them.

Even primitive peoples living where civilization has never contacted them and knowing nothing of a religion that teaches punishment for evil, or of the law of compensation, will avoid doing what something tells them is wrong. They may not understand what it is that warns them against reversing the facts or conditions around them. This indicates that civilization is gradually advancing. It also emphasizes the fact that we have both sides within—the pure soul with its divine knowledge and power, and the psychic self with its good and bad tendencies. We can at all times give in to temptations or lift ourselves by avoiding them.

The ancient philosophers, in analyzing life and its principles, came to the logical and truthful conclusion that all manifestation of life is a result of motion. They decided that all energy is the result of motion. Science now says the same thing. The reverse of this principle is also true. Energy comes from motion, and motion comes from energy. Neither can be said to be the cause of the other; therefore, there must be some other cause responsible for both energy and motion. The mystic understands this other cause—this primary cause—to be the repulsion between positive and positive elements, or negative and negative elements, and the natural attraction between positive and negative powers. That is all theoretical. The very interesting fact, nonetheless, is that the difference between positive and negative principles or qualities in things throughout the whole universe is responsible for motion and energy.

I hope you will follow me carefully, for these are fundamental, esoteric principles, and will undoubtedly awaken your interest and stimulate you to deep thought. These next few monographs will also serve as the foundation for some unusual esoteric and mystical experiments and demonstra-



tions which will awaken and quicken psychic powers within you that you have probably not realized or used before.

Let us start by considering this elementary, fundamental, and natural idea: If it were not for darkness, we would not see light, or know there was light. If it were not for light, we would have no appreciation or comprehension of what constitutes darkness. If this universe were filled with darkness, and there were no artificial lights of any kind, we would not have any appreciation of the idea of darkness. We would be so accustomed to the absence of light, so accustomed to what we now call darkness, that we would not call it by any name at all that would suggest a contrast in terms of light. We would simply call it the natural condition.

When man discovered fire, and finally applied it to the burning of wood, he discovered that the darkness of his hut in times past really had been an unpleasant thing. The fire enabled him to look around his hut at night, whereas in the past he had not been able to see after dark and simply took the darkness for granted without considering it either pleasant or unpleasant. Once he began to have fire so that he could see his way around, he undoubtedly came to reflect upon his past absolute darkness, and to have a different appreciation of that darkness. As he learned to burn oil, and eventually wax, and thus have light where he wanted it, he had a still keener appreciation of the unpleasant nature of darkness.

Today, when the electric power suddenly goes off for a few minutes and a city is left in total darkness, everybody is annoyed and disturbed by the total darkness. It is then that everyone resolves to buy some candles and have them ready for an emergency because darkness makes it unsafe to do anything, or even to enjoy remaining quiet. It is the fact that we know what light is that also makes us appreciate what darkness really is.

The reverse of this is also true. If the world had always been bathed in sunlight and there had never been a nighttime period, we could have no appreciation whatever of what darkness is. Even primitive man would have had light as long as there was daylight. He would have had to dig far underground to find absolute darkness, and then he would not have thought of it as we do today, but would have thought of it as merely an absence of the bright light that existed outside.

If there were no such elements in life as negative and positive forces, or negative and positive qualities, there would be no motion, no form of energy. Now throughout the universe there are two forms of energy or power—static and restless. They are negative and positive qualities or conditions. Each, by itself, is without motion, and therefore without energy or vitality, and makes no manifestation of itself.



It is only when negative and positive qualities meet or blend that a restlessness is created, and the two begin to move. Each tries to overcome the other, and therefore is

attracted to it. This restlessness creates motion, and the resulting motion creates energy. On the other hand, there is some form of energy in each of the negative and positive qualities, even though it is unmanifested. It is this static, or energy at rest, which eventually brings about motion; so motion creates energy but the energy is responsible for the motion.

This may seem to have little or nothing to do with the principles of mysticism or with our esoteric work at the moment; but the very life in our bodies, the vitality we manifest, the energy exerted by the brain is all the result of negative and positive qualities or conditions in contact and in contest. It is this that I want to deal with in my next talk so please reread what I have said here in order that you will be ready for it.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

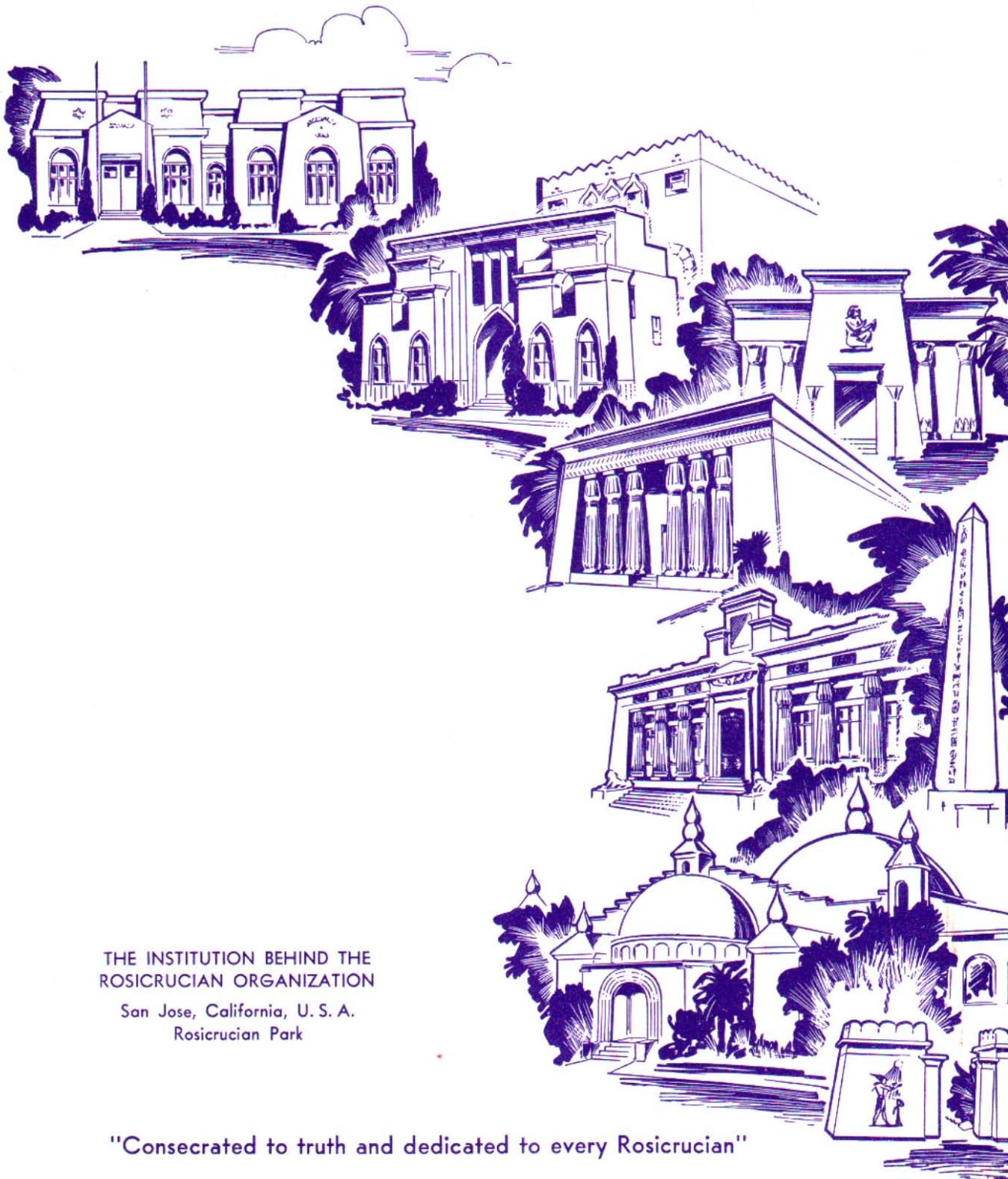


Summary of This Monograph



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 best instruction in this part of your life and development will come directly from the Cosmic as cosmic revelation.
- ¶ Sin is oftentimes the manifestation or the result of the contest between positive and negative, or good and evil. From this contest evil comes; but likewise good.
- ¶ If we can work out an esoteric way of preventing sin and error on the negative side of our psychic selves, we can begin to be masters of our lives. We can at all times give in to temptations or lift ourselves by avoiding them.
- ¶ All manifestation of life is a result of motion; all energy is the result of motion. Energy comes from motion, and motion comes from energy.
- ¶ The primary cause responsible for both energy and motion is the repulsion between positive and positive elements, or negative and negative elements, and the natural attraction between positive and negative powers.
- ¶ There are two forms of energy or power—static and restless, or negative and positive—and each is by itself without motion. When negative and positive qualities meet, restlessness is created, resulting in motion, which produces energy.



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