



A M O R C

The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ That man must learn how to speak is cited in this week's lesson as an example of his necessity for learning how to use the God-given abilities with which he was born. In this connection, the student undoubtedly will find the following quotation interesting and informative.



*. . . Words correspond with concepts, and with concepts only, so that we cannot express directly with them either sense impressions or emotions, but are forced always to convey these (if at all) by expressing, not themselves, but the impression they make upon our intellect, i.e., the concepts formed from the contemplation of them by the intellect—in other words, their intellectual image. So that before a sense impression or an emotion can be embodied or conveyed in language a concept has to be formed (supposed more or less truly to represent it), which concept can, of course, be conveyed in words. But as a matter of fact ninety-nine out of every hundred of our sense impressions and emotions have never been represented in the intellect by concepts and therefore remain unexpressed and inexpressible except imperfectly by roundabout description and suggestions. . . .*

*As the correspondence of words and concepts is not casual or temporary but resides in the nature of these and continues during all time and under all circumstances absolutely constant, so changes in one of the factors must correspond with changes in the other.*

—RICHARD MAURICE BUCKE, M.D., 1837-(?)1901

To the Members of the Esoteric Hierarchy, Greetings!

It may be that you have already answered to your own satisfaction the arguments mentioned at the close of the previous monograph. It is likely that you have recognized the fallacy of expecting the divine powers resident in man to function automatically without objective instruction or training even though you may not have decided on the best way to refute it. I should answer those remarks in this way:

The average human being possesses a natural understanding of the harmony of music. Even though untrained, he can sing or whistle a tune or at least recognize one when it is properly whistled, sung, or played. The average human being has, as well, the ability to comprehend and understand the fundamentals of music. God has given to all human beings some appreciation of the principles of music and the ability to produce music in some form. That does not mean that the individual can sit at the piano or at any musical instrument and immediately play it, or that he can comprehend all of the technicalities. He must receive instruction, practice, and train himself in the application of his natural, God-given, musical abilities.

The average person also has the ability to appreciate art and harmony in color, or in composition. He knows when a line is straight, when a circle is a perfect one, or when a curved line is graceful. These are part of the training, understanding, and intelligence of the soul (not of the brain). Because the average person has this elementary and fundamental appreciation and understanding of art, however, it is not to be expected that he can take a brush, paints, pen or ink, and immediately paint or draw beautiful pictures. He still must be instructed in the ways and means of applying or using the inherent natural ability and powers which he possesses and must practice them.

Although the ability to speak is born in us as a part of the intelligence of the soul, a child begins to speak because he attempts to imitate what he hears his parents say. The parents do not give him the ability to utter words. This ability is his by virtue of his birth as a human being—the only member of the animal kingdom which can utter words in a way that constitutes language. No matter how perfectly a parrot may utter words, they are never more than rough and coarse imitations of the human voice. The child born with the ability to speak would, nevertheless, never learn to speak properly or to put words together in the correct manner if it had never heard anyone else speak or had never had any training or any association with persons who do speak.



Children are not born with a knowledge of language although there may be some inherited tendency which attracts them to certain languages more than to others. A child born in a German family where German had always been

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spoken correctly, for instance, would undoubtedly find it easier to speak German than any other language. The same child, however, born of a long line of German ancestors, in a German village or environment, put at a day old into a family speaking only English, would grow up to speak English without any trace of foreign accent.

After its tenth or twelfth year a child might be able to study German and speak it more easily than a child not born of German blood; nevertheless, there would be the necessity to learn to speak it. The fact that it had been born of German parents would not in itself be sufficient to allow the child to speak the language without special study.

On the other hand, despite the fact that God has given all human beings the tendency and ability to speak, the child must by practice learn how to speak. If it were not taught to speak, it would develop only a form of jabbering. We would not understand or recognize what it mumbled even though the child seemed to be speaking some foreign language, for it would have no meaning for us.

Despite the fact, therefore, that we are born with certain God-given abilities and powers, we still have to learn how to use them. In the first place, we have to learn how to prevent the objective brain's interfering with the functioning of the Divine Mind.

One of the hardest things man has to learn, especially after the twelfth year, is to prevent the objective physical brain from doing all of the thinking and all of the controlling of the physical body and its powers. After a child has passed the twelfth year, it begins to develop the idea that it can put its faith in everything it sees, hears, feels, tastes, smells or senses through the objective brain. It believes what it reads, hears, and understands through the brain.

It gradually loses faith in the imaginary and visionary things it sees with its inner consciousness. The child, during its first few years, has a great deal of faith in the "fairies" of its imagination. It then has faith in the visions and the thoughts that arise within its own consciousness. Gradually these things are changed. This is especially true if the child is living in a family where the parents are not mystics, or do not understand how to foster in the child its psychic visions and impressions.

Later, when the child begins to play with other children, goes to school and contacts teachers, its faith in its own inner impressions is further weakened. When the very young child speaks to another about his own imaginative images, such as the fairy he has seen and played with, and asks if he sees the same imagined fairy, he begins to wonder whether the fairy is real or not if the other child denies having seen it.



The fact that another, and possibly an older, child fails to confirm his own imaginative experience begins to create doubt in his mind.

However, when he points to some material object like a toy or a game, a chimney, a door, a fence, or a tree and asks his playmates whether they see the same thing, he begins to feel that he can put faith in these things because others agree with what his own senses report. Thus, there is established in his consciousness the idea, which later becomes a conviction, that what he senses with his objective consciousness is true because others report the same things. For the reason that others deny such immaterial things as fairies and tell him that they do not exist, he withdraws his own faith in them and decides that he cannot trust the things he sees, hears, or feels with his inner consciousness. He is uninstructed and so does not realize that in the psychic world no two persons are aware in precisely the same way.

Where to one child the imaginatively perceived fairy on a lawn appears so natural and real that he immediately wants to approach and talk to it, to another child nearby, although equally psychic, the fairy may not be perceived, but something else may be imagined to symbolize the psychic forces within himself. But, one child may even dispute the reality of what the other imagines. This inability of children to agree upon what they see psychically, or upon what their inner sight brings into view, tends to give them a wrong impression of their inner senses. Lack of verification from others leads children to doubt their psychic impressions. When they find that they agree in what they see with their eyes, or feel with their hands or smell with their noses, or hear with their ears, and so forth, they build up a great amount of faith in their objective senses and their brain interpretations.

This continues to grow until, in youth or maturity, these persons finally adopt that erroneous idea that nothing is real unless it can be seen, felt, heard, tasted, or smelled. From this has developed the peculiar and popular phrase "seeing is believing!" Of course, what is meant in such a case is that seeing with the objective eyes is the only dependable and trustworthy way to see anything.

Adults, after all, are only those children a little more grown up. That is why those who join our Order or similar organizations to start a complete and thorough study of mysticism and metaphysics have so much to unlearn, and especially so much to overcome in erroneous tendencies.

In the average adult, there is a willingness of the outer self to study and know great truths, especially those concerning the inner self. There is a determined desire to develop the inner self and its abilities. These persons are ready to believe and to admit that the outer self



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is easily deceived, and is not dependable; nevertheless, the brain and its tendencies have become so accustomed to dictating, controlling and directing the thinking that it is natural unconsciously to yield to the impressions and ideas of the objective brain, while still holding to a determination to develop the inner self and the inner faculties. That is why thousands of our members who reach the Third or Fourth Degree of our studies write to say, "Oh, if I could only have started this work earlier in my life."

In the next few lessons I want to show you how this inner self and inner mind can direct and control conditions in and outside the body in a way that will enable you to change many of the things that affect your life, and especially affect your health, happiness, prosperity, and general peace and contentment. I want to show you, too, how even so-called miracles can be performed, and how marvelous things can be—and are being—done by the Masters. They are the ones who have learned through many incarnations how to give free and complete action to the inner mind and intelligence and to make the objective brain and its intelligence cease interfering with and controlling the thinking and actions of the individual.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

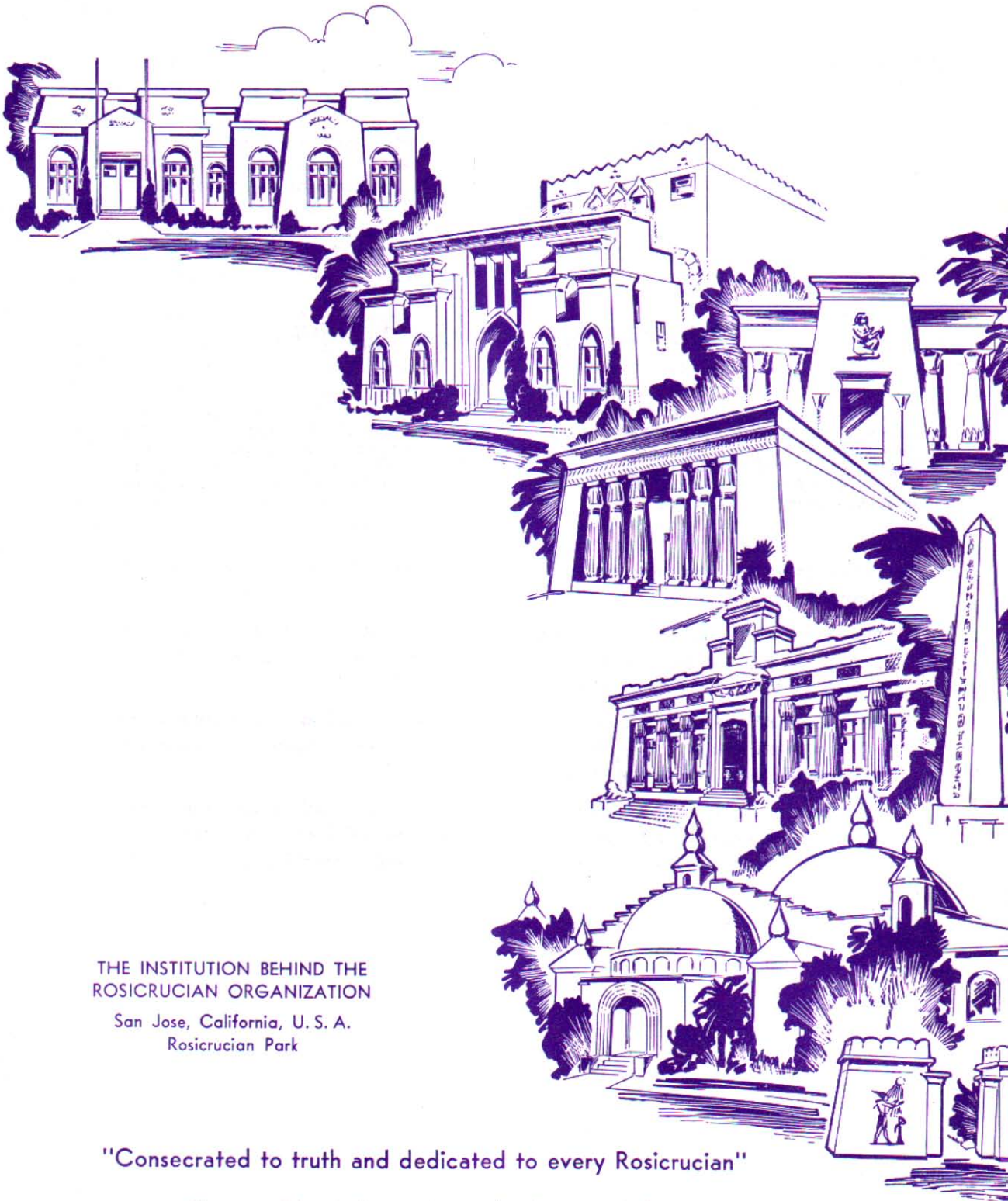


## Summary of This Monograph



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.

- ¶ Although we are born with certain God-given abilities and powers, we still have to learn how to use them.
- ¶ One of the hardest things man has to learn, especially after the twelfth year, is to prevent the objective physical brain from doing *all* of the thinking and *all* of the controlling of the physical body and its powers.
- ¶ The inner self and inner mind can direct and control conditions in and outside the body, enabling one to change those things that affect health, happiness, prosperity, and general peace and contentment.
- ¶ The Masters are those who have learned through many incarnations how to give free and complete action to the inner mind and intelligence, and how to make the objective mind and its intelligence cease interfering with and controlling their thoughts and actions.



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