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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The mystic's ability to utilize creative universal forces within his own body and outside the body is related directly to the evolution of his realization of Cosmic truths. He has learned to live in a world of realities and is little concerned with actualities. Bacon in *Of the Advancement of Learning* advised thus:



First therefore, let us seek the dignity of knowledge in the arch-type or first platform, which is in the attributes and acts of God, as far as they are revealed to man and may be observed with sobriety; wherein we may not seek it by the name of learning; for all learning is knowledge acquired, and all knowledge in God is original: and therefore we must look for it by another name, that of wisdom or sapience, as the Scriptures call it.

—FRANCIS BACON, 1561-1626

To the Members of the Esoteric Hierarchy, Greetings!

One of the things most constantly presented to students in Rose-Croix University, and the members of the higher Degrees, is that the mystic truly trained in the proper way of thinking LIVES IN A WORLD OF REALITIES AND NOT IN A WORLD OF ACTUALITIES.

This is a surprising truth: "The actualities of the world mean nothing to the trained and developed individual. Only the realities of life affect us, and with those realities only do we have to deal." This is understood more easily if you think of the man born blind who has never seen anything with his objective eyes. Such an individual has no knowledge of the beauties of the rose with its subtle colorings, a landscape, the ocean, a blue sky, a face, a picture, or anything that depends upon form and color for its impressiveness.

While such an individual may feel a beautiful red rose, notice its softness, delicateness, may smell it and be impressed by its subtle perfume—even pull off one of the petals and taste it, still the rose cannot mean to him what it means to you and to me. If this blind person did not touch, smell, or taste the rose, what would there be of its actuality that meant anything to him? For him the rose WOULD NOT EXIST.

Our objective training in schools, through books and worldly experiences, has taught us to put a great deal of dependence in the ACTUALITY of things. We constantly ask whether certain things "actually exist." If it can be said that a thing does not actually exist, we are tempted to believe that there is nothing about it to which we should give any consideration. If we have an impression of something, or think we see or hear something, we have been taught to ask another whether he saw or heard the same thing. If he did not, then we conclude that what we saw or heard did not actually exist, and that we have been mistaken or deluded.

Why should this be so? There are innumerable things we accept as real which we cannot see, feel, hear, taste, or smell objectively with our physical faculties. Many that we imagine we sense through our physical faculties are only perceived emotionally or intuitively. What is there in our past experience which warrants us in believing that only those things actually exist which all of us see, hear, feel, taste, and smell objectively?

Can we really say that unless our five physical faculties prove the existence of a thing to us, it cannot actually exist? What about love whose effects we feel even though it cannot be seen, heard, felt, tasted, or smelled objectively? The same might as well be asked regarding satisfaction, pleasure, duty, which are objectively sensed results which may grow out of causes outside the objective realm.



If nothing can actually exist except when it can be objectively sensed, we shall have to abandon our faith and belief in thousands of things which we now accept as real and existing. In the first place, we shall have to do away with God. We shall as well have to do away with our faith and belief in the existence of that divine essence called soul. We shall also have to surrender our faith and belief in love as a divine or spiritual emotion. This means, too, that we shall have to forego our faith and belief in the existence of heaven, the principles of right and wrong and countless others—all because we have accepted the premise that existence depends upon objective, physical awareness of things.

The truth is that we have mistakenly judged the matter. We have neglected to evaluate properly the part realization plays in all this. It is our realization of things that makes them real to us, not any objective evidence of their actuality.

The point to be taken into account, however, is that whether or not the things we have faith in actually exist is immaterial so far as their effect upon us is concerned. What difference could it make to the blind man to know that science by chemical analysis has established the actual existence of the rose? To him the rose does not exist if he cannot feel or smell it. Certainly its beauty is lost to him, for this he cannot appreciate through smelling or feeling. How could you explain to him its delicate surface, its beauty of unfolding, its contrast with other things around it? These are things that make a rose a beautiful thing.

It is not its perfume that makes us admire it. In chemist shops and laboratories, men have synthetically and artificially made rose perfume that could make a dandelion or any other real or artificial flower give forth the perfume of a rose. Even synthetic perfume seems to be the perfume of the rose, but would that give us the impression of a genuine rose? Could a blind man have a true realization of the magnificence and beauty of the ocean with its waves, whitecaps, its reflected blue sky, by a taste of salt water, or by feeling the temperature of that water?

Let us, however, look at the matter another way. Have you not had realizations of things that influenced you, pleased, made you happy, or even unhappy and displeased, without ever knowing whether those things had any actuality or not? Have you never had a dream in which you spent happy moments visiting places, seeing people, beautiful buildings, hearing beautiful music, and then awakened to find that it was a dream? Were you not happy, pleased, and emotionally affected in your dream by the things you were REALIZING? When you awakened, you knew that the joyous things you experienced during your sleep were not ACTUALITIES. You knew that in all probability nothing occurring in the dream had an actual



existence. Nevertheless, that did not lessen, minimize, or eliminate from your consciousness the effects of the realization while you were having it.

We have been discussing the creativity of man—the divine force which expresses through him and allows him to fashion things for himself. The matter of his realization of things rather than their actuality is, we must remember, an important phase of that creative ability. More will be said on that phase presently, but first I want to add a paragraph or two regarding the creative ability of man's mind and suggest an experiment by which it can be proved.

The mind of man creates many things in the physical body—the congealed blood that stops the flow of blood from a wound; the scar tissue over a wound that closes it. It creates in the blood stream the means for destroying foreign matter or infection; new blood and new cells to take the place of those being worn out day by day. Although this form of creation is begun and controlled by the mind of man within his body, this same force can be used outside of the body.

Experience of many years in healing demonstrates the possibility of creating new tissue, new cells, new health, and new blood in the bodies of individuals at distant places. It is being done every day. The law does work. It may not work in every case every time, for to do so would violate the law of transition. But we know that the law of transition is a superior law. It is inevitable in the life of every individual, and must come to each and every one of us sometime. Therefore it is not true that we can create a new body, new tissue, new blood or new health in every individual every time. When the time comes for a person to pass through transition, nothing that our creative mind can do will prevent his transition. Until that time does come, though, marvelous things can be, and are being, done by individuals through the use of this mind power.

We know from experiments performed here as well as by those given in the earlier Degrees, that mind power can be used to move things outside the body, a piece of paper suspended on a needle point; a ball from a cord; a candle aura. This proves that mind power can affect nonliving things outside our bodies. Is it, then, too much to say that this mind power can create and produce material things or bring together material things outside the body and actually manifest them? This is what I want you to think about during the coming week and test for yourself.

Whenever you have the opportunity this week to be absolutely alone and quiet, concentrate your mind on something that is movable. It may be a leaf, a curtain cord, a pencil suspended on a piece of thread. It may be one of hundreds of things you can find or arrange. Concentrate your sight and



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your mind on this thing and try to make it move one way or the other, to revolve or bend.

If you do not succeed at the first, second, or even third try, do not become discouraged. After a few more tests, you will have success. Do not analyze why the thing does not do just as you want, and do not analyze why it has done the thing you want. Be content with just trying the experiment and being patient without asking too many questions. Each experiment should take about ten minutes of concentration. Do not be in a hurry. In this way you will gain encouragement and confidence. Go back to the experiment of floating something on a glass of water and concentrate upon the little piece of paper or matchstick floating upon the water to move it from one side to another, or from one direction to another. Simple though this experiment is, it is one of the most mysterious and profound scientific demonstrations. Make at least eight or ten experiments this week before the next monograph, and I am sure that you will find improvement since the last time you tried such experiments.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

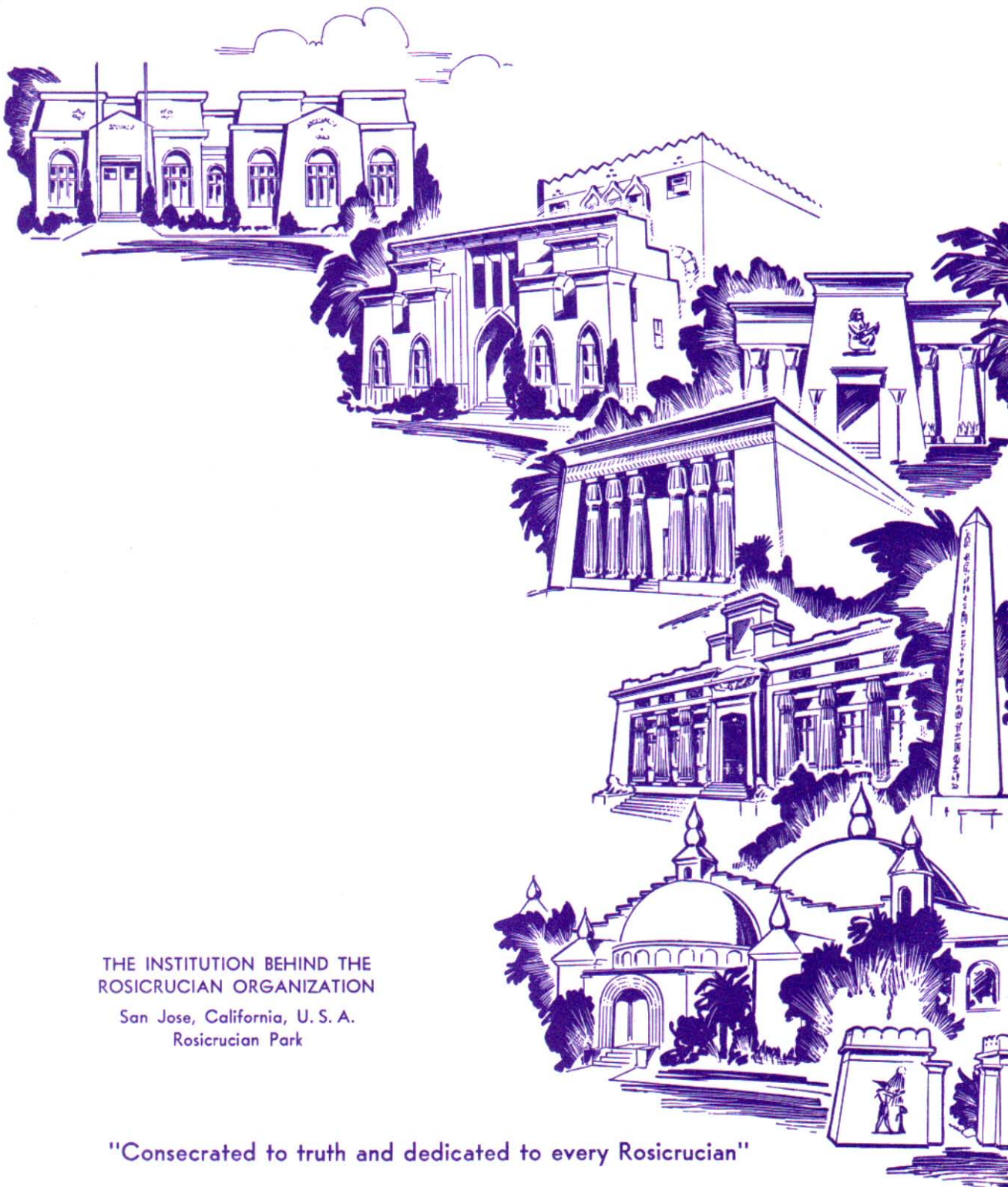


Summary of This Monograph



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 mystic truly trained in the proper way of thinking lives in a world of realities and not in a world of actualities.
- ¶ If we accept the premise that existence depends upon objective physical awareness of things, we shall have to abandon our faith and belief in many things which we now accept as real and existing.
- ¶ It is our realization of things that makes them real to us and not any evidence of their actuality.
- ¶ Although the creative ability is controlled and used by the mind of man within his body, this same force can be used outside the body, as has been demonstrated in the healing of individuals at distant places, as well as by our own experiments in using mind power to move nonliving things.



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