



The Rosicrucian Order

MASTER MONOGRAPH

ILLUMINATI SECTION

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Again, we quote Francis Bacon, former Imperator of our Beloved Order. As mentioned in this monograph, Bacon believed man's progress slow because of his inability to comprehend the subtleties of nature. He further elaborates this in the following statement.



The subtlety of nature is greater many times over than the subtlety of the senses and understanding; so that all those specious meditations, speculations, and glosses in which men indulge are quite from the purpose, only there is no one by to observe it.

—FRANCIS BACON, 1561-1626

To the Members of the Esoteric Hierarchy, Greetings!

Francis Bacon, in making a mystic's plea for the advancement of learning in his time, rightly pointed out that man's progress had been slowed because the forces of Nature were too subtle for his comprehension. So they would seem to continue to be in most cases.

One of the most mysterious, as well as most fascinating, miracles in the whole of science and spiritual law is the vitalization of the ovum by the sperm. Under a microscope, you can see everything that occurs; yet you cannot observe what the law really is. Everything about an ovum and a sperm from a chemical, physical, material point of view can be duplicated in the chemical laboratory. The necessary elements of these two can be brought close together, imitating all of nature's formula that can be seen under the microscope. No life results from the contact of the artificial sperm with the ovum, however, because one thing is missing.

Despite the fact that this process of fecundation is the most fundamental thing in the whole of God's and nature's laws, it is so simple that man cannot realize, understand, or discover it. Under the microscope, we can see that it is as simple as the bringing together of two pieces of paper on the top of a desk so that they touch each other, or as the touching of the index finger of one hand with the index finger of the other. There is nothing roundabout or complicated in this process of fecundation. The sperm and ovum merely touch each other, and instantly they are united into a new life that constitutes the third point of the triangle.

So it is with every one of the fundamental and mysterious principles of the mystical and spiritual world. The experiment you were given last week is an example of just such a law of nature. It is simple. It is fundamental. It is basic. When it is performed successfully even to a minor degree, it illustrates one of the most profound and important principles in the universe. Scientists constantly say, "Prove by any method or form of demonstration that the human mind can affect, influence, or control something outside the body by invisible thought rays or emanations, and you will prove the greatest and most important principle in the world."

That is the very thing that you are doing in the experiment given last week. When you move a matchstick around on a glass of water, and move it AT WILL, you are demonstrating one of the fundamental principles in the universe. If the human mind can move even the smallest piece of paper a quarter of an inch when and as it wants to, then the human mind can move mountains and accomplish anything. If there is any emanation from the human mind, eye, or will that can affect things outside the body, then that power of mind is unlimited and can be used in a thousand ways never suspected in the past.



Being mindful of the fact that it is human nature to regard simple things as unimportant, every attempt is made in the monographs and especially in the classwork at the yearly sessions of Rose-Croix University to make clear that essentially and basically the most mysterious and profound occurrences are simple. I hope you will rightly see the significance, therefore, of this simple experiment. It illustrates fundamental laws. In practicing it you are experimenting with the power of realization. In accordance with your realization you are turning the emanations or radiations of your consciousness outside the body in order to move objects. This is, you must recognize, a part of the creative activity of man's mind. It embraces, too, another fundamental law—that of man's dependence upon his realization.

Let me illustrate this with the experience of one of my party during a trip to the Island of Madeira. Due to the excellence of Madeira's rare old wine, the sampling of its different vintages was one of the incidents of our stay. One man in the party was unaccustomed to the use of wine and wholly devoid of critical taste. He was given a glass of newly-pressed wine and told that it was a sample of one of the oldest, richest and rarest wines produced on the island. Before drinking it, he listened to a story describing its richness and rarity. He was, therefore, full of anticipation before he took his first sip. He tasted it, rolled it on his tongue and then with evident pleasure and satisfaction drank it down.

As he walked away from the laboratory, he declared it to be the finest wine he had ever tasted and that he would always remember the experience with gratitude. There was no mistaking the genuineness of his "realization" of drinking a rare old wine. Even after we had explained to him what had been done, he could not remove from his consciousness the realization that he had while drinking the wine. He insisted that he recalled NOT THE ACTUAL TASTE OF THE WINE, BUT THE REALIZATION HE HAD WHILE DRINKING IT.

Since that realization had given him so much satisfaction and pleasure, it was the only thing he could remember about the wine. If we had not explained to him that the wine was ordinary, he would have gone on forever realizing—and enjoying the realization of—that glass of "rare old wine." In fact, no matter what wine might have been offered to him in the future, unless he knew it to be old, he would probably have said that it was not nearly so fine in quality and flavor as the sample he had had in Madeira.

The average human not mystically inclined or developed lives about fifty percent of his life in accordance with his realizations, regardless of their actualities. He may not know this, and may not believe it until you analyze his emotions, actions, and beliefs, and point it out to him. The developed mystic, however, and the one who wants to get the most peace, content-



ment, and happiness out of life, lives eighty to ninety percent of his life in accordance with his realizations and gives little or no thought to the actualities.

The things we see, taste, smell, and hear have to be transmuted into realization in our consciousness before we know anything about them. If we bite into a piece of onion and then into a piece of apple, the difference in the taste and smell of these is not actual so far as we know, but in the chemical nature. Nevertheless, it is not necessary to make a chemical analysis of the apple and onion or to put them under a microscope to analyze their chemical structure in order to arrive at the conviction that the two are different.

When their juices reach our mouths and our taste sensations are transmuted into nerve impulses in the brain, they create a REALIZATION in the consciousness. The juices of the apple create a different realization from the juices or odors of the onion. It is these realizations that affect us, and not the actual chemical nature of the onion or the apple. Science tells us there is no difference in taste between an onion and an apple, and that our impressions of the difference are due to the fact that the onion has an odor which the apple does not. If we could not smell, we would not be able to tell the difference between the taste of the apple and the taste of the onion.

That may seem to be far-fetched, and, of course, has no bearing upon our realizations of what we smell or what we taste as such. It does suggest, however, how much we are dependent upon senses that are at best unreliable. We do know that our taste can be deceived. We do know that our senses of smell, hearing, feeling and seeing can be deceived. If a small piece of ice were suddenly placed against our flesh between the shoulder blades where we cannot see what it is, it would be difficult for us to tell whether it were cold or hot. All we would have would be a realization that the thing was of a different temperature from that of the body.

We know that color blindness makes a red rose look gray, or affects the color value of things. We know that railroad tracks seem to come together and meet at some distant point, or that at the distant horizon the sky and water meet. The ears are deceived in regard to the number of sounds that exist. Our sense of taste is easily deceived, and so is the sense of smell. But one thing we depend on is our "consciousness of realization."

In the experiment you did last week, and which I want you to continue working with for another week before I give you another interesting experiment, you are dealing with the power of realization. You are dealing with the emanations and radiations of your consciousness which can extend themselves outside the body and cause things to move in accordance with your realiza-



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tion. This is truly the most wonderful and the most fundamental of all the great laws of the universe, and I am going to show it to you with some future experiments.

For the next week, please continue your concentration upon movable things, either a matchstick floating on a glass of water or things hanging suspended. Concentrate on them and direct them to move in any direction. The more time and will you exert in this practice, the more you will develop a certain faculty of your consciousness that will be useful to you in many ways.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

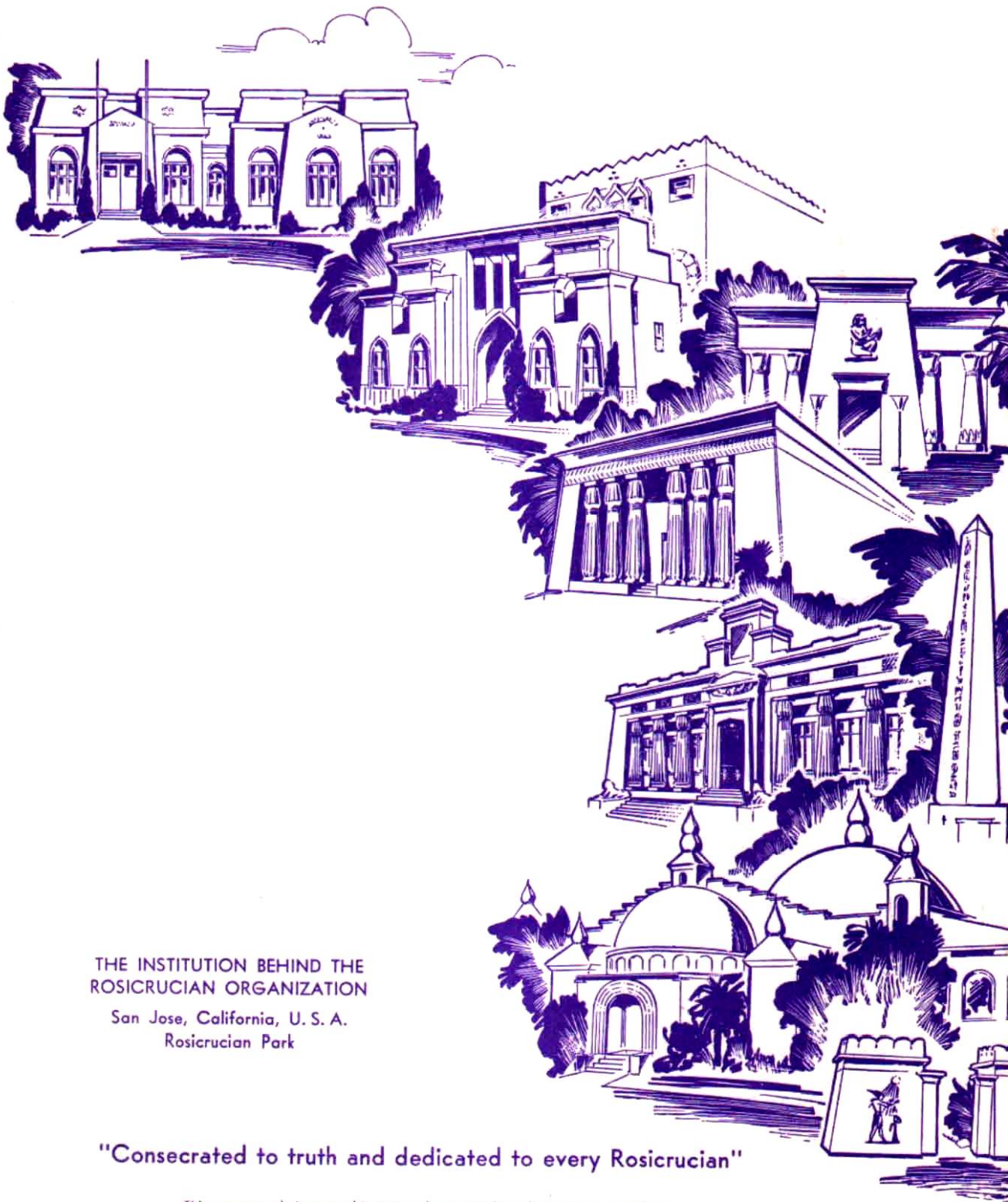


Summary of This Monograph



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.

- ¶ As pointed out by Francis Bacon, man's progress has been slowed because the forces of Nature were too subtle for his comprehension. An example of this is his inability to understand the laws and principles underlying the process of fecundation.
- ¶ The most mysterious and profound occurrences are simple. When you move a matchstick on a glass of water at will, you demonstrate one of the fundamental principles in the universe.
- ¶ In this experiment, you are demonstrating the power of realization, as well as man's dependence upon it.
- ¶ We depend upon our "consciousness of realization." The things we see, taste, smell, and hear have to be transmuted into realization in our consciousness before we know anything about them.
- ¶ The more time we spend in concentration upon movable things and directing their motion, the more we will develop a certain faculty of our consciousness that will be useful in many ways.



THE INSTITUTION BEHIND THE
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San Jose, California, U. S. A.
Rosicrucian Park

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