

A M O R C

The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Much that once was commonly accepted as truth and matter-of-factly alluded to in ancient writings has been found unacceptable to a materialistic and scientific age. The fact that the sun and moon, the planets, and even the fixed stars constantly affect man's physical, mental, and psychic functions has until recently been discredited and even relegated to the realm of superstition. Now, however, science has begun to recognize the basic soundness of many of these early teachings. The following quotation is from the Old Testament.



*To every thing there is a season, and a time to every purpose under the heaven:*

*A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;*

*A time to kill, and a time to heal; a time to break down, and a time to build up;*

*A time to weep, and a time to laugh; a time to mourn and a time to dance;*

*A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;*

*A time to get, and a time to lose; a time to keep, and a time to cast away;*

*A time to rend, and a time to sew; a time to keep silence, and a time to speak;*

*A time to love, and a time to hate; a time of war, and a time of peace.*

—ECCLESIASTES 3:1-8

To the Members of the Esoteric Hierarchy, Greetings!

The influence of planetary bodies upon the earth and its inhabitants was a matter of deep study among the early Rosicrucians even as it is today. Our Rosicrucian Masters have written in veiled terms regarding it and have based much of their mystical teaching upon their findings. Because some of their notions have been misrepresented and popularized by those who possessed only a partial knowledge of what was taught the initiate, misconceptions have prevailed and have often brought ridicule where they should have engendered respect.

That planetary bodies have an effect upon all life and substance on earth is beyond question. The nature and extent of that effect, however, have occasioned continual disagreement. In order to clarify the matter, I should like you to consider some of the aspects involved as well as some of the fundamental propositions which must enter into any conclusions arrived at.

Observation and experiment are the scientist's means of discovering facts in the realm of nature. Since nature does not vary her procedures and does not experiment, the scientist is able by observation and imitation of nature's processes to duplicate her effects. When these experiments are successful to the point of bringing the same results when performed under the same conditions by anyone, anywhere, it is said that a law of nature has been demonstrated.

The mystic works in much the same fashion and his conclusions are equally tenable; but since his investigations have so often been in fields apart from those of interest to the scientist, and since the experimental basis of his work has for so long been lost with only the conclusions established by it remaining as axioms, the scientist fails to accord them the respect and acceptance they deserve. For instance, observation and experiment brought those working with plants and animals centuries ago to the conclusion that there were definite times and seasons for sowing crops or breeding livestock. These times and seasons were determined by certain phases and celestial positions of the moon.

Successful results accomplished through the years by anyone willing to confine his sowing and breeding to such phases and positions provided the necessary proof that a law of nature had been discovered. Likewise, disregarding the proper times and phases by haphazard sowing and breeding always brought uncertain and unreliable results. Today scientists are willing to admit that what they too long dubbed superstitious or unscientific practice was nevertheless a demonstrable fact.

In spite of the scientist's disbelief, however, stock-breeders and gardeners follow knowledge gained through generations of experience and govern their proceedings according to the moon.





Some years ago, a number of experiments to determine the moon's effect upon growth were carried out in Rosicrucian Park. In two experimental plots grass seed was sown. In the first, the seed was put in shortly before the full moon. It sprouted quickly, and within two weeks covered the plot evenly, looking in four weeks' time as though it were several months old. In the second plot, planting was delayed until after the full moon. Here the seeds were slower in sprouting, not really starting to grow until the moon turned new. After five weeks, the grass was sparse and weak, having made only as much growth as the grass in the first plot did in two weeks. The conclusion was unmistakable: seed in the ground just before the full moon sprouted more quickly and grew more sturdily than the seed planted after this period when the moon had begun to wane.

Similar experiments at Rosicrucian Park concerned rosebushes and shrubs. Some were transplanted after the full moon period, others before. The results were similar to those with grass. The shrubs transplanted after the full moon period either became extremely weak or died altogether while those transplanted before the full moon period retained their vigor and seemingly thrived in their changed location. Again there was conclusive evidence that the influence of the moon upon growing things changed according to its position and phase, being generally beneficial when waxing and detrimental when waning.

If the scientist has given but grudging attention to planetary influence in the realm of nature, he has given little or none to that same influence as it affects man himself. The ancient mystics devoted themselves, however, to continuous and careful study along these lines. They discovered that not only the sun and moon but other planets and fixed stars as well had a constant and varying effect not only upon man's bodily health and well-being; but also upon his mentality and psychic functions.

It was in the attempt to study such planetary influence that the ancient mystics erected charts to show the exact positions of the sun, moon, and planets in the heavens at the moment of birth. This they were able to do from their knowledge of astronomy after obtaining the day, month, year and the place and precise moment of the first breath of an individual. The resulting horoscope or diagram was similar to a blueprint: it was meaningless except to one especially instructed in both astronomy and mystical law.

To such a one it was capable of yielding specific information regarding the individual's receptivity to planetary influence as well as to the areas of his self and experience most likely to feel the effect of it. In the hands of a well-trained and experienced mystic such a blueprint was a decided help in meeting the exigencies of life successfully. When such





diagrams fell into less capable hands, and those undedicated and uninitiated began to use their little knowledge carelessly, the practice of casting horoscopes became something unscientific and harmful.

In a great measure this accounts for the general attitude today regarding them. They are as useful as ever when rightly read; but worthless and even dangerous in the hands of those whose motives and preparation are questionable. For instance, a horoscope is a history, a diagnosis, a human weather map to one who understands the cyclic nature of life and who sees that each individual has a specific mission or purpose in life under the laws of Karma, reincarnation and free will. From it, he can reconstruct the past, judge the probable reaction pattern of the present and determine the future cycles of ease and stress. We are not speaking of the amateur, remember, but of the mystic scientist who has prepared himself to read such a blueprint.

Our Rosicrucian studies encourage in us at all times the practice of self-examination and self-analysis. They insist upon our consideration of not only the physical side of our existence but also the psychic side. This leads to thorough self-knowledge. It is necessary that we know our constitution and bodily health, our minds, also our potentialities and weaknesses. It is equally necessary that we understand the heritage that each of us brings into this life from the experience of past lives. To this knowledge we add an understanding of the influence of parents, education, environment. It is only by means of such complete knowledge that we can make ourselves masters of our lives. Our endeavoring to determine and measure the depth and extent of planetary influence upon ourselves as a part of the cosmos is part of our effort toward complete understanding. Here the ancients have left us valuable instruction.

In the matter of the moon, they have shown all individuals to be sensitive, more at certain times than at others; but some to be so completely controlled by it as to be called lunatics—those detrimentally affected or unbalanced by luna—the moon. Records established by institutions, hospitals and asylums indicate a definite pattern of patient behavior which closely follows the four phases of the moon. This is not because these persons are particularly fearful of the moon and its influences and so given to watching it but rather because there exists a subtle relationship between incidents, conditions or tendencies in their lives and the moon's periods. Especially is this true at the time of the full moon when mental patients and those otherwise normal but overly sensitive become restless, excitable, and in some cases unaccountable for their actions. For example: attention was given to this fact by authorities in California and the guards were doubled on San Francisco's huge Golden Gate Bridge to prevent suicidal attempts which are much more frequent at the time of the full moon.



Adverse effects do not always coincide with the full moon, however, for there are many instances on record where other periods of the moon have affected individuals just as adversely. The twenty-eight-day cycle of the moon is nonetheless the significant factor, the period of stress recurring regularly every twenty-eight days in that phase of the moon prevailing at the time of the original upset, strain, or breakdown. The effect is bound to recur, too, no matter whether the individual so affected is near or far from the place where the difficulty began. If the moon were full when the trouble first manifested itself, every full moon will bring a simulated renewal even though the difficulty began in the United States and the individual is now living in Switzerland.

These are easily observable and obvious examples of the moon's influence upon individuals. There are many of a more subtle but equally definite nature that we shall speak of in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



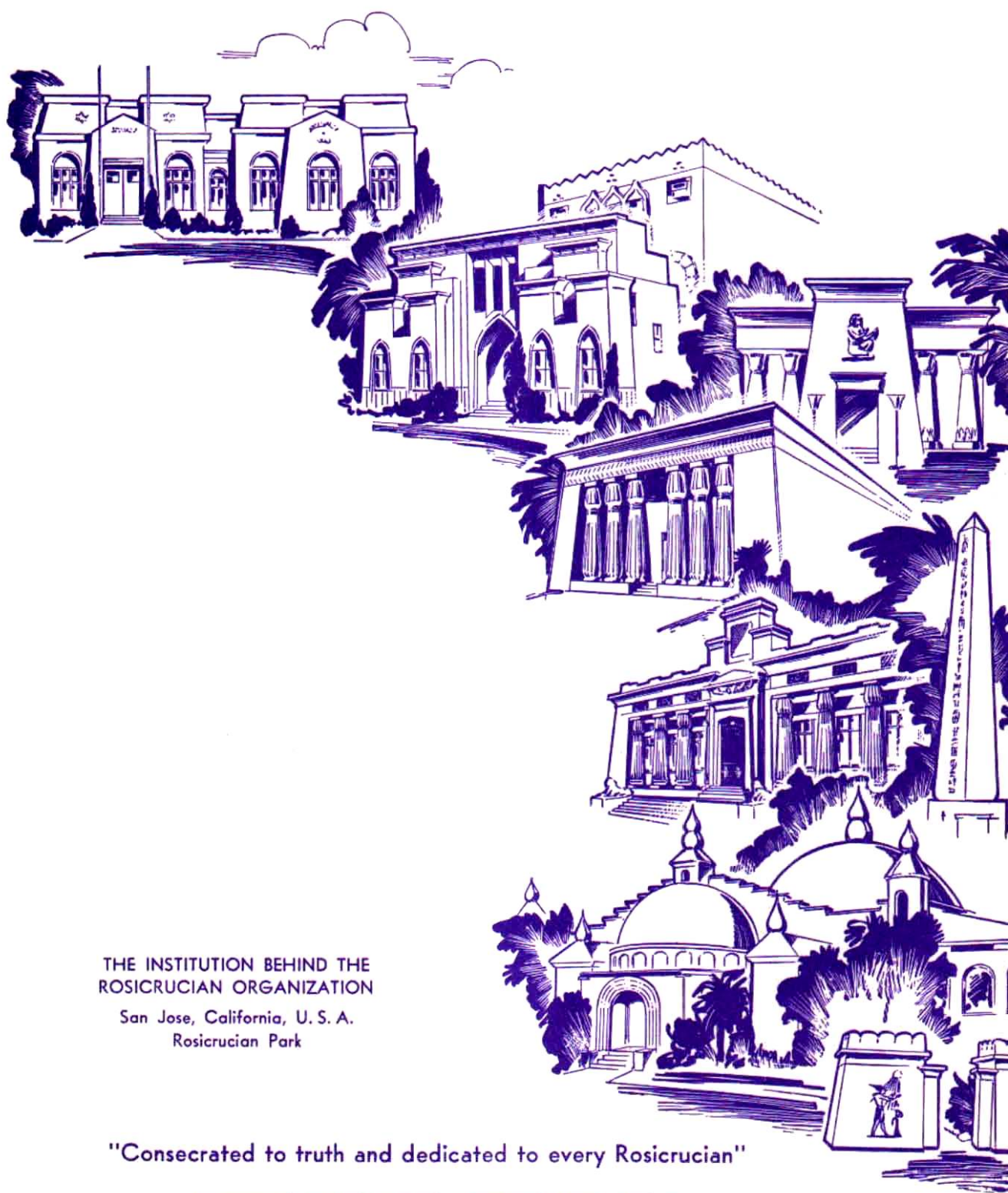


## Summary of This Monograph



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 influence of planetary bodies upon the earth and its inhabitants is beyond question, and was a matter of deep study among the early Rosicrucians even as it is today.
- ¶ While the mystic uses scientific methods in his work, the scientist fails to accord the mystic's conclusions deserved respect since his interests are far removed; and, also, since only the conclusions established and long since lost remain as evidence of the experimental basis of his work.
- ¶ Observation and experiment long ago determined the influence of the moon upon growing things, there being conclusive evidence to show that the moon's influence changed according to its position and phase, being generally beneficial when waxing and detrimental when waning.
- ¶ The ancient mystics discovered that not only the sun and moon but other planets and fixed stars had a constant and varying effect upon man's bodily health, mentality, and psychic functions.
- ¶ They erected charts showing the exact positions of the sun, moon, and planets at the moment of birth, the resulting horoscope or diagram—meaningless to one uninstructed in both astronomy and mystical law—serving as a blueprint for studying the individual's receptivity to planetary influence.
- ¶ This remains the purpose of the horoscope today when competently erected and analyzed by a well-trained and experienced mystic.
- ¶ Our Rosicrucian studies encourage in us at all times the practice of self-examination and self-analysis.



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ROSIKRUCIAN ORGANIZATION

San Jose, California, U. S. A.  
Rosicrucian Park

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