



The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Throughout the Rosicrucian teachings emphasis is being placed constantly on the importance of positive thought. By utilizing favorable planetary influences to our best advantage and making necessary adaptation to those less favorable, we are employing our training in thinking positively. Thomas Vaughan, Rosicrucian mystic of the 17th century, wrote as follows:



Indeed whiles we follow our own fancies and build on bottomless, unsettled imaginations we must needs wander and grope in the dark, like those that are blindfolded. On the contrary, if we lay the line to our thoughts and examine them by experience, we are in the way to be infallible, for we take hold of that rule which God hath proposed for our direction. In vain hath He made Nature if we dwell on our own conceptions and make no use of her principles. It were a happy necessity if our thoughts could not vary from her ways. But certainly for us to think that we can find truth by mere contemplation without experience is as great a madness as if a man should shut his eyes from the sun and then believe he can travel directly from London to Grand Cairo by fancying himself in the right way, without the assistance of the light.

—THOMAS VAUGHAN, 1622-1665

To the Members of the Esoteric Hierarchy, Greetings!

One of the facts which early became evident to mystics of old as they studied the heavens for evidence of planetary influences was the periodic or cyclic character of those influences. Observing and cataloguing effects of the sun, moon and planets upon the earth and plant and animal life, these mystics were impressed by the fact that certain effects kept recurring in a rhythmic way. There was not only a definite time pattern for the recurring effect but also an established relationship that could at all times be followed between individual response patterns and the planetary causal ones.

Women especially were found to be both physically and emotionally bound up with the phases of the moon, following its cycle of approximately twenty-eight days. In a similar manner, the rhythms of the heart, lungs, and stomach were shown to be affected by planetary influence. The pattern, naturally, was not the same for every individual; but it was, nonetheless, always observable—the first breath and the planetary positions at that time being the significant factors. Once the first breath had been taken, the individual was integrated into a cosmic rhythm which remained constant throughout his life experience.

The importance of such cycles and the manner of their operation has been set forth for present-day Rosicrucian students in the book Self Mastery and Fate With the Cycles of Life by Dr. H. Spencer Lewis. By a careful study of this work, the student can discover his individual over-all pattern as well as those cycles of health and disease, business and pleasure which he will encounter. These can be refined by him sufficiently to account for daily and even hourly influences.

Perhaps the seven-year periods into which all lives fall is the cycle most readily observed. Each seven years of life constitutes a division in which a particular attitude, interest, or concern is uppermost, every seventh year constituting a less fortunate or negative period. The seventh year, the fourteenth, the twenty-first, the twenty-eighth, the thirty-fifth, the forty-second, the forty-ninth, the fifty-sixth, the sixty-third, and the seventieth, therefore, must be considered more or less critical for everyone.

During these years the health may become uncertain, business affairs unstable, weaknesses of body or mind more annoying. One must at such times make a greater effort of will, exercise more care in his daily activity, and fortify himself with sound understanding if he is to enter the next seven-year period with enthusiasm and the hope of accomplishment. Attention, therefore, to these periods which the ancient philosophers termed the night or dark years of life, will make for successful living not otherwise possible.



In contrast to the seventh year of any period, the first year is the one of most promise. This is the time for moving rapidly forward, making plans and important changes and putting our dreams to work. The individual himself must accept the responsibility for plotting his own life cycles and living in accordance with them. It is the purpose here merely to point out the fact that planetary influences express themselves in these definite and measurable ways.

As yet, however, it is not known whether these cycles are the result of one or two major cosmic bodies or whether they represent an effect of the blended vibrations of the cosmic as a whole. Rosicrucians have, nevertheless, continued their study of the matter, finding a possible answer in the as yet imperfectly known cosmic rays. Some years ago, a cosmic ray machine capable of making such rays visible and audible was devised by our present Emperor for study and demonstration. In 1937 it was sent across the United States with the Courier Car of the Order and was exhibited in many cities. Scientific men from laboratories and universities were interested in the machine which was the first perfected to allow these rays to be both seen and heard. This machine continued to function for a considerable time as one of the first exhibits of the Rosicrucian Science Museum here in Rosicrucian Park.

In spite of the inconclusive studies made by the present-day objective scientist, the Rosicrucian student—like his predecessors—continues to be interested in establishing the exact nature of planetary influence upon all aspects of earthly life. He recognizes the influence to be a fact and to affect man in every part—even when too subtle to be immediately appreciated or measured. If he has been largely unaware of planetary influence in the past, it is mainly because he has not been directed to the study or measurement of it in his own experience. Now that the matter has been brought to his attention, he should make every effort to deal with it scientifically, through observation, analysis, and the keeping of complete individual records. In fact, if he has kept a notebook of his progress through the Rosicrucian studies, it is likely he will already have sufficient data for some worth-while conclusions.

By consulting his notebook, the student will undoubtedly discover that an exercise or experiment not successful at one time was satisfyingly so at another, without any apparent variation in his procedure. A check of planetary conditions at both times may reveal the cause for failure at one time and success at another. Students in the past have discovered that for a certain few days in every month the psychic consciousness seemed more acute and sensitive than at any other time. In the majority of cases, these favorable days were in the first fourteen days of a new moon. They might be just after the new moon or just before the full moon but rarely later. Many forms of psychic experience are less strong and effective after the moon has become full.



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The reason for this is that the individual's thinking and his ability to understand quickly and analyze correctly are ordinarily fresher and stronger when the moon is increasing in light. After the moon has reached the full and has begun to wane, the mental and bodily functionings tend to become sluggish. This change may not be so abrupt and drastic as to make an immediately noticeable change in the performance of our ordinary tasks; yet there is a difference, subtle though it may seem. Mental workers especially have discovered that their monthly good and bad periods are related to the waxing and waning phases of the moon.

This does not mean, naturally, that we should expect failure, illness, or misfortune to be our experience every "bad" period and not at any other time. Neither does it mean that we should regard ourselves fated to be unsuccessful in making any progress except when the planetary influence is right. That would be a fatalistic and superstitiously ignorant way to look at the matter. It would also entirely negate the otherwise beneficial effect of this knowledge.

Planetary influence is a fact and cyclic patterns of such influence is a fact. But so are a number of other things, such as foresight, free will, intelligent thought. A knowledge of anything is necessary to a right and intelligent use of it. A man is not considered unintelligent, fearful or superstitious to wear rubbers, a raincoat, or to carry an umbrella if rainy weather is forecast even though the sun may be shining at the moment, any more so than he would be by going into a rainstorm so equipped when the sun was promised an hour or two later. In the same way, the Rosicrucian student has his knowledge of planetary influence and cycles of positive and negative potentiality as a guide to his better preparation for successful living.

As Shakespeare so aptly wrote, "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." And that, of course, but echoes poetically a statement in our Neophyte degrees that our individual response—our judgment of what is necessary under the circumstances—is the determining factor. A fearful, uncertain and superstitious attitude toward the most favorable circumstance could quite conceivably turn it into a tragic one for the individual involved. Likewise, a frame of mind, confident, certain, and well-instructed could make a success of something others might consider fraught with failure.

Our Rosicrucian teachings are intended to equip us to live more fully and more successfully. They provide us with the knowledge of laws and principles to that end. By their help we should be able to live properly and creditably with justifiable confidence, satisfaction and hope. If we live



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conformably with such instruction, always holding fast to a common-sense view of things and avoiding outstanding violations of nature's laws, there is no reason why our span of life should not be fulfilled agreeably.

In living as fully in accord with established laws and principles as he can, the Rosicrucian—contrary to widely publicized opinion of the past—is not attempting to thwart nature or to put himself outside her domain. He is rather attempting to regain his rightful place in her realm and establish his complete harmony with her. From day to day, he lives prayerfully and reverently, demonstrating to the fullest extent individually any possible universal service and good will. He knows that "transition is inevitable for every human being" and a part, therefore, of his future experience. This causes him no anxiety or fear; nor does it in any way entice him to forego his wholehearted attempt to make whatever use he can of the laws he is aware of. His preparation for living and his acquisition of knowledge is prompted not by a doleful view of a certain transition but by a confident assurance of a rebirth into larger opportunity and experience here when what he knows now will become the foundation of greater knowledge then.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

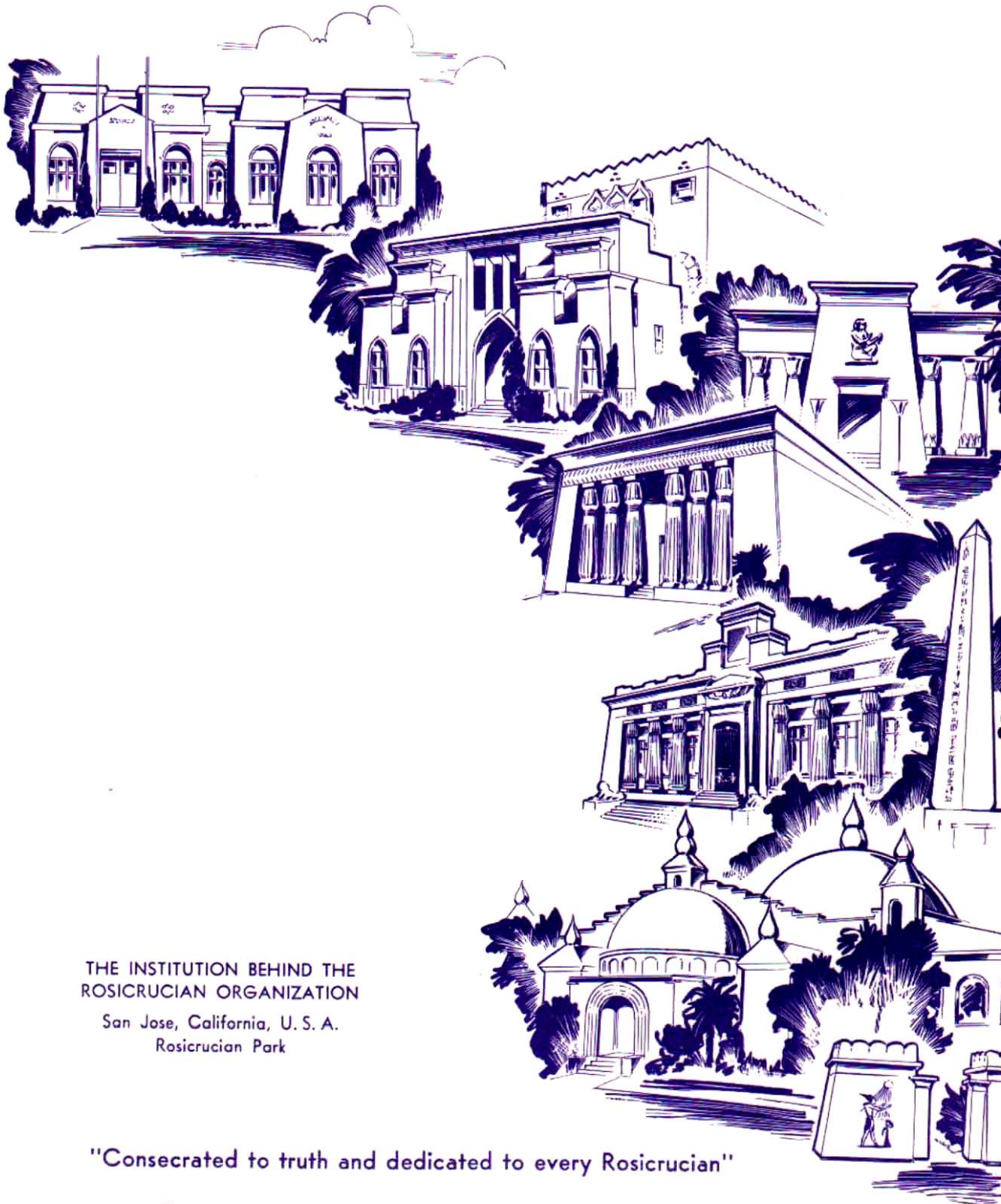


Summary of This Monograph



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.

- ¶ A fact evident to mystics of old was the periodic or cyclic character of planetary influences, with not only a definite time pattern for the recurring effect but an established relationship between individual response patterns and the planetary causal ones.
- ¶ The importance of such cycles and the manner of their operation has been set forth for present-day Rosicrucian students in the book *Self Mastery and Fate with the Cycles of Life* by Dr. H. Spencer Lewis.
- ¶ The seven-year periods, with the first year being one of promise and the last more or less critical for everyone, is the cycle most readily observed. Attention to these periods will make for successful living not otherwise possible.
- ¶ The reason for these cycles has not been established, but the Rosicrucian continues to be interested in discovering the exact nature of planetary influence upon all aspects of earthly life.
- ¶ In living as fully in accord with established laws and principles as he can, the Rosicrucian endeavors to establish his complete harmony with nature, confidently assured that his preparation for living and his acquisition of knowledge now will become the foundation of greater knowledge in his next incarnation.



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