

A M O R C

The Rosicrucian Order

MASTER MONOGRAPH

ILLUMINATI SECTION

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Believing that the subjective nature of man is coequal and coextensive with the objective, in his book, *A Study of Man*, J. D. Buck emphasizes the principle of Cosmic duality, giving to each aspect the benefit of his developed mystical insight and scientific training. The following excerpt deals with man as a magnet.



The body of man as a whole is magnetic, and consists of a series of magnets, the poles of which are systematically but subordinately arranged. The magnetic centers of the body are many, and the supremacy of any given center may be fixed or temporary. . . . The relation of the human body to the earth is entirely different when it is prone, and when it is erect. In the one case the correlative earth's magnetism is related to the diamagnetism of man; in the other, to magnetism proper. In the prone position, we may be said to absorb magnetism; in the upright position we dissipate it. In Von Reichenbach's experiments a stream of light was seen to issue from the eyes, from the hands and feet, from the genital and gastric regions. In some cases this magnetic light has been seen to stream from the back of the head and fill the room. Of the normal body as a whole the head is positive and the feet negative; the right hand is positive, the left negative, and so on. The arterial blood is positive and the venous negative, and the heart is an electro-motor by virtue of the presence and tidal waves of red and blue blood. The contraction and relaxation of muscle becomes possible through the circulation by which the muscular tension is renewed. Every muscle is to some extent a storage-battery. These points might be multiplied almost without end.

—J. D. BUCK, 1838-1916

To the Members of the Esoteric Hierarchy, Greetings!

With so much being said about the Cosmic, astral, and spiritual influences, we are likely to overlook the fact that living a material as well as a spiritual existence, we are as much influenced by the material as by the spiritual. While on the earth, we cannot remain immune to earthly influences which manifest and must take them into account. Often we are affected by them long before we discover what they are and take means to overcome them.

Some individuals imagine it to be possible to live so spiritual Cosmic, divine a form of life on earth that nothing of a material nature influences them. They consider themselves immune to material and earthly influences. Nothing of the flesh interests; there are no worldly earthly appetites. They eat only because God decrees it, and consider any other fleshly indulgence either a sin or a sign of weakness. These individuals like to believe that from morning until night, all their thoughts and actions are holy, pure, ethereal, and spiritual.

Such persons either deceive themselves or try to deceive others. Monks and retired mystics in monasteries can so separate themselves from worldly interests and influences that they live a spiritual life but even they have to eat and labor and do things of a material nature in order to keep their souls in their bodies. As long as they are on earth, they are influenced by earthly and worldly vibrations which cannot be completely eliminated.

If we eat food, poisoned or contaminated, the physical body becomes affected by poisonous and destructive vibrations, and metaphysical laws must be used to overcome the influences of the food and water. It is largely true that physically and mentally we are precisely what we eat and drink. It matters little how spiritually minded an individual, if he drinks alcoholic liquor continually, and too heavily, he poisons his body; the same applies to certain kinds of food and certain amounts of it. A person cannot eat large amounts of animal flesh daily without becoming affected by the vibrations of these products of earth.

This is not to argue unduly against eating meat or drinking liquor moderately, for there is as much danger in being materially influenced by overindulgence in fruits and vegetables as in meat. All food and drink contains earthly vibrations, and since our physical bodies are composed of earthly matter, we are certainly partly of the earth. Special diet will not make a person more spiritual although moderation will help. As long as we are on earth, we shall have to support the chemical nature of our physical bodies, and to do this we must have a certain amount of the earthly influences.



It is not of these particular influences, however, which I wish to speak, for we cannot rid ourselves of them. The influences I have in mind are of an altogether different kind. In the first place, there are the vibrations of certain geographical locations. Persons who live in high mountains receive earthly vibrations different from those of valley dwellers. Those who live on water receive vibrations different from those who live on land. It is impossible to say which is the better for any particular being as long as he is healthy. There are, however, certain other influences that do disturb the mental and psychic side of life. I want to dwell on these briefly.

The worldly and material influences that affect us to the greatest degree are perhaps the ones that we least suspect. I refer to the vibrations that emanate from the auras of others. Every normal human being is like a dynamo radiating energy. Every individual aura, more or less developed, shows that every normal human body is radiating vibrations of two kinds: first, the physical, material vibrations of a chemical and electrical nature; second, the more subtle kind, the mental vibrations. If each human being is radiating vibrations, and at the same time drawing vibrations to himself like a magnet, we must realize that through contact with other individuals we are daily being influenced by them. We either draw upon the vibrations of others or we send forth vibrations that affect them. In a large number of cases, we do both. These human vibrations are as much to be taken account of as are the Cosmic vibrations. They affect not only our bodies but also our minds and psychic centers.

Certain individuals draw upon our spiritual, psychic, and physical energy and weaken us. Being around them, we become devitalized or negative, mentally unhappy, or despondent. In other cases we do not feel it so keenly because the depletion of our energy is only slight. Some persons may not devitalize our energy, but their radiations are disturbing and inharmonious. We recognize them as unfriendly, incompatible, or undesirable and shun them as much as we can.

Persons who draw upon us to a large extent are either unhealthy physically, or unhappy mentally and so arouse our sympathy. They seem lonely, in need of help or companionship that we can give, and we feel it our duty to aid them. They tell us that they enjoy visiting us, and enjoy our company and companionship. We cheer them up and make them happy, but we do not realize the danger in all of this. We give too much of ourselves and receive nothing in return. It would be better to avoid them altogether, although in many cases, especially in our home life and our immediate and intimate acquaintances, this cannot be done.



Then, too, there are marriage companions. If both were truly one in regard to psychic, mental, spiritual, and earthly vibrations, everything would be lovely. In the

Western world, though, the average human being judges a companionship by only a few things: intellectual appeal; sex appeal; and material support and cooperation. Psychologists and psychoanalysts predict failure where sex is the dominant emotion in the selection of a marriage companion unless something occurs before or after marriage to develop a large community of interest.

Marriage, then, based upon the emotion generally called love—but very often only a subtle form of sex—and not based upon anything else, is sure to be a failure. Sex appeal unaccompanied by something entirely different soonest wears out in marriage. In seventy-five percent of the cases of so-called love among young people, the attraction is one of sex rather than of anything else. Needless to say, love between man and woman can hardly be lasting when absolutely separated from any sex appeal; within the past fifty years, however, there has been an increasing tendency for sex appeal to be made the main basis for marriage. This accounts for the many failures in marriage and the many separations later.

On the other hand, marriage based upon purely intellectual considerations is not the ideal although statistics show that more couples remain married and in good companionable relationship on the basis of intellectual appeal than on the basis of sex. Intellectual harmony makes for companionship, and such partners can find hearty cooperation in plans and efforts, and in the maintenance of a home. They never think of divorce or separation because they are really good friends despite the fact that there is no romantic love fired by sex appeal. Even a purely spiritual mating without a large degree of intellectual companionship, love or sex appeal is likely to become unsuccessful.

There is no closer contact than that between man and wife, between those living together, sleeping under the same roof, eating at the same table, and spending hours of relaxation together. Such persons are seldom apart for more than a few hours, and their mutual vibrations constitute an influence that is important. In every family there are sure to have antagonistic vibrations toward others. It is rare to find all members of a family of four, five, or six individuals absolutely harmonious and agreeable; but this does not constitute a reason for breaking up homes or family relationships.

Mothers often have a stronger attraction toward some of their children than toward others, and children often respond differently to their parents, in some cases being absolutely unhappy with both. It has always been known that parents have preferences among their children. This has nothing to do with parental love. A child may respect and deeply love a parent; yet have a sense of incompatibility. In such cases the emanations from the one affect the psychocenters, health, and the mind of the other; nevertheless, only one case out of a thousand do either parents or children suspect the real cause of the trouble.



Our Rosicrucian teachings demonstrate that the human will and psychic powers of the individual can overcome unhappy and destructive vibrations. The fact remains that human vibrations are active and important, and explain the incompatibility to be found in many homes and families as well as the delay in personal development and health.

Each of us has an antidote for this condition, a remedy that we can use. That is the development of our psychic centers so that we can overcome unpleasant vibrations that come to us or go out from us. It also consists in using our will power to attune and protect ourselves against these unhappy vibrations.

This is the proper way to solve the problem. You do not develop mastership and your own psychic powers and abilities by running away from a situation that you can overcome. After all, God has given us a mind and certain psychic powers and abilities to use. God did not intend us to keep them locked up while we run away from incompatible vibrations. We never can develop any degree of mastership in business, social, or other matters until we use our psychic powers to solve problems, and protect our best interests. By exercising our psychic powers and abilities, we develop them, and at the same time we bring happiness to ourselves and others, and save ourselves from being slaves to conditions.

I want each of you to do more of this, and transmute the conditions as an alchemist would transmute something wrong into something good. It may be that we cannot change the vibrations of another without having him take up the proper studies and develop his inner self, but we can make ourselves more or less immune to unpleasant vibrations.

During this coming week, I want you to analyze the relationships around you and the persons who contact you and with whom you have to deal. See if you can make a list of those who may be negative and drawing upon you, and those upon whom you are drawing, and who are incompatible. Monograph 139 will tell you how to deal with these conditions and protect both yourself and them.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

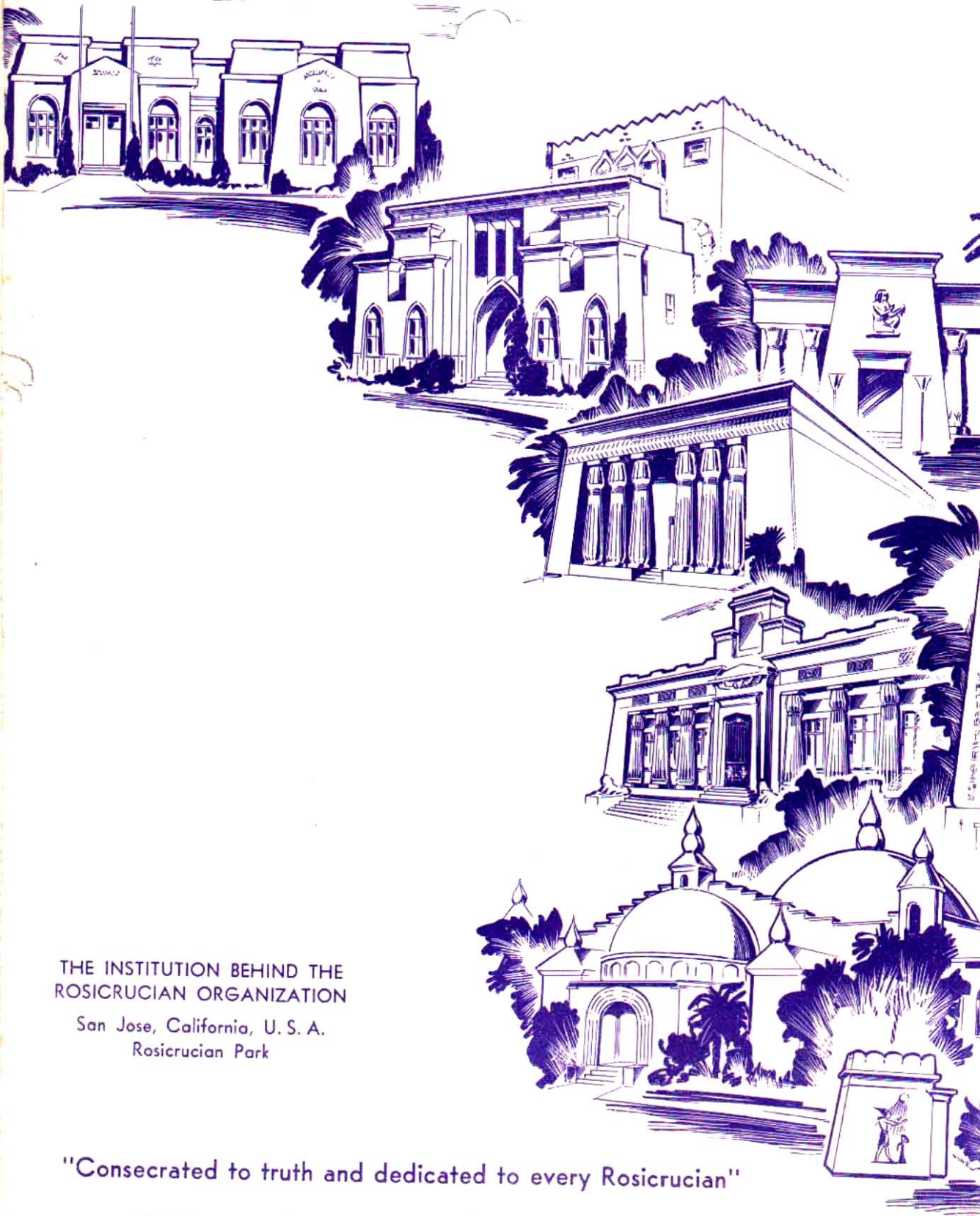


Summary of This Monograph



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.

- ¶ We are as much influenced by material as by spiritual vibrations.
- ¶ While development of the psychic centers and the use of our will power can minimize and in some instances overcome the effects of destructive and inharmonious influences, the chemical nature of the physical body must, nevertheless, be supported by earthly elements.
- ¶ The vibrations that emanate from the auras of others are perhaps the ones that affect us to the greatest degree, for certain individuals draw upon our spiritual, psychic, and physical energy.
- ¶ Antagonistic vibrations within the family group do not constitute a reason for breaking up homes or family relationships since mastership is not attained by running away from a situation that can be overcome.



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San Jose, California, U. S. A.
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