



A M O R C



The Rosicrucian Order

MASTER MONOGRAPH

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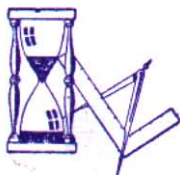
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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The awakening of dormant glands and inner psychic faculties is the inevitable reward of sincere desire and conscientious effort toward that end. So gradual and subtle is spiritual unfoldment, however, that sometimes the student becomes discouraged when there seems insufficient evidence of it. The following quotation may give some reassurance.



. . . the life is a period of gestation, in close analogy and comparable with that of the child in utero; that with the web and woof of character, organ and function, impulse and use, opportunity and destiny, we are building a spiritual body, the immediate vehicle of the soul, as literally as is the physical body on the outer material plane; that the laws of Spiritual health and vitality are as concrete, apprehensible, and demonstrable as those of physiology.

Normal use under law develops health, harmony, and strength, in the one case as in the other, . . .

—J. D. BUCK, M.D., 1838-1916

To the Members of the Esoteric Hierarchy, Greetings!

One of the purposes served by the color exercises you have been performing has been to lay the groundwork for recalling incidents from past incarnations. That process will be our next consideration and will require a number of monographs to outline. It will also involve several experiments. There are certain fundamental aspects of the matter, however, which should be considered now.

Many members in the Order, perhaps more than a few in the Twelfth Degree, do not accept the idea of reincarnation. Perhaps it is not so much that they disbelieve in the doctrine as it is that their interest in the subject has never been genuinely aroused. Among members in the lower degrees there are often those who reject the idea altogether insisting that they could never accept it. To most of them, it seems a revolutionary idea and one likely to necessitate a revision of their religious beliefs.

This, naturally, is a matter of personal privilege, and the Order recognizes at all times the individual's right to think for himself. Belief in reincarnation or lack of it makes little difference in one's ability to make progress in the work of the Order. Whether one has or has not lived before is relatively unimportant so far as his development here and now is concerned. One can be contented and happy and make the best of life now—even wisely prepare for the future here on earth—without ever having heard of reincarnation.

The point is that belief or lack of it can make no difference so far as a fact is concerned. If reincarnation is a fact, then belief or disbelief in it cannot change it. Whether we believe we have lived before or ever will again makes little difference. We may even pass through transition with the fixed belief that we shall never live again; yet if reincarnation is a universal law, our disbelief in it will not affect its operation. In due time we shall be born once more.

Again, if reincarnation involves a universal law, we must have lived before whether we believe or disbelieve and whether or not we are able to recall a single event of that past experience. If reincarnation is not a universal law and therefore not true, all the belief in the world could not make it so. Of this we should rest assured, the matter to be determined is one dependent upon fact, not belief.

Long before man learned that the earth moves through space and that the sun does not, man believed he saw the sun rising and setting every day. He believed that the sun moved around the earth. It was a false belief, and it did not affect the fact. The earth kept on moving whether man believed it or not. Some learned the truth and some did not; but the earth kept to its orbit. It did not change its movement to conform to the beliefs and disbeliefs



of man. There was also a time when no one believed that the blood circulates through the body. Thousands were ready to crucify whoever dared set forth such an idea; but the blood kept circulating through their bodies just the same and kept them alive, and their belief or disbelief did not affect it one iota.

One common objection to the doctrine of reincarnation is, after all, rather foolish because it relies solely on the question, "If I have lived in a previous life, why is it that I do not remember anything about it?" People admit that they do not remember certain things about their youth and have only vague impressions of what they did when they were three, five, or seven years old. They can hardly expect, then, to have clear recollections of things that occurred a hundred years before that time. If anyone in this class were asked what he was doing one year ago, it is doubtful whether he could immediately say. Of course, by looking at diaries or old correspondence, or thinking back over the weeks and months, he might gradually recall; but unless there was some outstanding event he would not be absolutely sure.

This is true regarding the past life. Only the most outstanding events register themselves in the memory. It is impossible for the conscious memory to hold all the facts of every past year, and of all past lives. The mind would be like a moving picture screen with thousands of pictures jumbled together and going like a whirlwind. It is possible to recall outstanding events, and in the next few monographs we are going to begin a process of recalling some of them. These present third-eye exercises with color will prepare you to reach the psychic centers of your consciousness and recall important events.

Those who take the attitude that such a thing is not possible, is irreligious and inconsistent with God's laws and the teachings of Jesus, are going to find that such an attitude will interfere with their recollection. It is like pulling down a blind when the sun is shining and refusing to accept the sun and landscape outside.

When Columbus went back to the court of Spain and reported that he had sailed more than halfway around the earth in a straight line without falling off into empty space, thousands refused to believe because they held fast to the idea that the earth was flat, that there was an edge to it, and that beyond that edge one went into space and ceased to exist. They refused to examine the documents or evidence Columbus brought back. They were like those today who leave a lecture rather than listen to an explanation that disagrees with their own convictions.



It is nonetheless a common enough attitude, for one constantly interprets and regulates his impressions and experiences by the ideas, beliefs, or convictions which have been

inculcated in him. Reliable factual evidence has often been refused and set aside merely because it was contrary to preconceived notions. History has given us many examples of beliefs and convictions in conflict with facts. It is not the Order's intention to make converts to reincarnation. In fairness to its system of revealing the truth, it is its intention, however, to give everyone an opportunity to learn the facts about reincarnation if he wants to learn them.

Certainly there is no more interesting field of study than oneself. However inspiring, adventurous or thrilling the lives of others, there is no life so absorbing as our own. Knowing something of our past will help us in understanding ourselves at the present time. As one scientist said, we build enormous telescopes to explore the universe around us, and powerful microscopes to examine the worlds in our blood cells, but we take very little time to explore our own mind and consciousness; yet that mind and consciousness constitute the greatest mystery that man can ever know.

Not to want to know, therefore, seems unthinkable and to refuse the opportunity to learn seems tragic. History again informs us that knowledge has been banned and the books containing it have been publicly burned because man refused to consider truths which he thought would interfere with beliefs he already held.

Realizing the individual growth that may come as a result of these exercises as well as the necessity of a right attitude toward them, I hope I may be forgiven for so insistently urging you to a persistent and prayerful attitude toward them. Whatever you may individually do to increase their importance in your thought as means to your mystical unfoldment, I sincerely pray you will do. These exercises stand in an exact relationship to prayer, for they constitute a method for drawing you into a closer communion with the God of the Universe and of your hearts. Ablution before you begin them and a sanctum period with its regular ritual devoted to them will help immeasurably in bringing satisfying results.

There are two colors yet to be tried which are necessary for rounding out our experience with these third-eye exercises. These two colors are white and blue. With them you should be more quickly successful than with the others; so the coming week may be satisfactorily divided between them. Let white have your attention for the first part of the week and blue for the latter part.

White is not in and of itself a color even though in paints we have a color called white. In nature, the color called white is a combination of all colors properly blended. It is essentially sunlight; thus other colors are but spectrum tones of light, and black the complete absence of light. In the experiment with white, therefore, think of that brilliant light connected



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with the sun. With the eyes closed, see this brilliant light focused in the center of the forehead, its rays streaming inwardly throughout your body and outwardly into the room about you.

After ten minutes' concentration, looking toward the darkest corner of the room you may quite possibly see this All-Seeing Eye externalized. At first it may seem to be a small luminous spot but it should gradually assume the appearance of an eye in space.

For the remainder of the week use the color blue in this experiment. This blue should be the shade called electric blue. It will have a pleasing effect upon the psychic consciousness after the second or third trial. It will make you feel lifted up in space, floating, without the awareness of a heavy physical body. In this way a perfect sense of attunement of your psychic centers will be attained.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

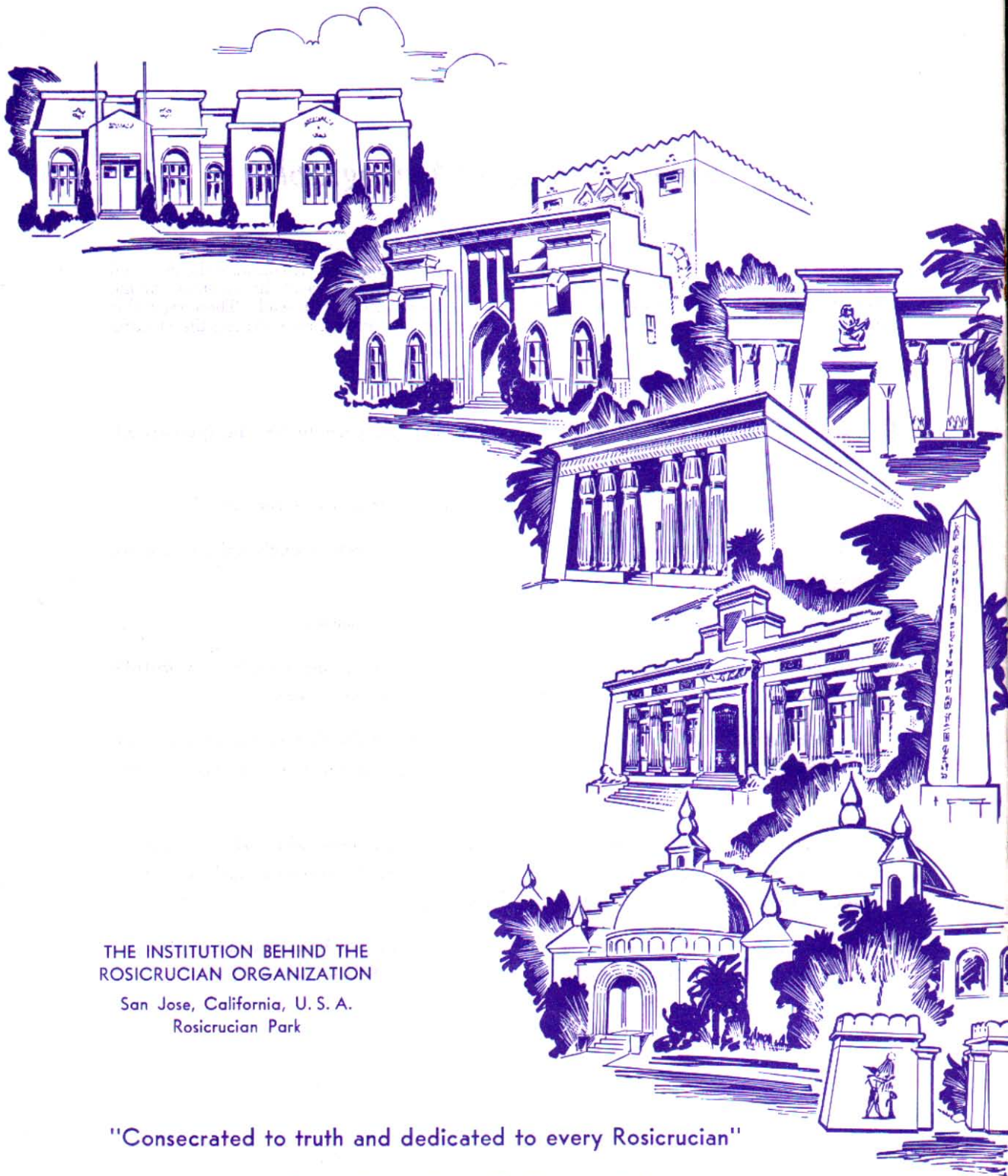


Summary of This Monograph



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.

- ¶ One of the purposes served by the color exercises has been to lay the groundwork for recalling incidents from past incarnations.
- ¶ The Order recognizes at all times the individual's right to think for himself.
- ¶ Belief in reincarnation or lack of it makes little difference in one's ability to make progress in the work of the Order.
- ¶ Belief or disbelief in a universal law will not affect its operation.
- ¶ It is possible to recall only the most outstanding events of past lives, but an attitude that such a thing is impossible will interfere with such recollection.
- ¶ These exercises stand in an exact relationship to prayer, for they constitute a method for drawing you into closer communion with the God of the Universe and of your hearts.
- ¶ In nature, white is essentially sunlight. In concentrating upon white, therefore, think of a brilliant light focused in the center of the forehead. As a result of such concentration, you may see the All-Seeing Eye externalized.
- ¶ Concentration upon blue—the shade called electric blue—will make you feel lifted up in space, floating, without the sense of a heavy physical body, and result in a sense of perfect attunement.



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San Jose, California, U. S. A.
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