

The Rosicrucian Order

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ That supreme resignation of which Jacob Boehme speaks in the quotation to follow is perfectly illustrated in his own life. He pursued the humble occupation of shoemaker, finding joy in simple living. The illumination which was divinely accorded him will serve to guide others for untold years to come.



*The only true way by which God may be perceived in His word, His essence, and His will, is that man arrives at the state of unity with himself, and that—not merely in his imagination, but in his will—he should leave everything that is his personal self, or that belongs to that self, money and goods, father and mother, brother and sister, wife and child, body and life, and that his own self should become as nothing to him. He must surrender everything and become poorer than a bird in the air that owns a nest. Man must have no nest for his heart in this world. Not that a person should run away from his home, and desert his wife, child, or relatives, commit suicide, or throw away his property, so that he may not be therein corporeally; but he should kill and annihilate his self-will, the will that claims all these things as its possessions. He should surrender all this to his Creator, and say with the full consent of his heart, Lord, all is Thine!*

—JACOB BOEHME, 1575-1624

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To the Members of the Esoteric Hierarchy, Greetings!

Last week I quoted briefly a scriptural statement about the evil of money. I did not mean to imply that money in and of itself constitutes an evil. For the sake of exactness and clarity, I should quote the complete statement. You will find it in the First Book of Timothy, sixth chapter, tenth verse, which reads, "For the love of money is the root of all evil."

In the preceding verse (Verse 9), it is said that they who "will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." In other words, the wealth they possess becomes, through wrong desires and misuse, an evil power which controls them and eventually leads to their undoing.

The reason I am stressing this point is that the ideas in those two verses have a real bearing upon the next important point in connection with your esoteric work. It is true that mystics, especially those who have reached the borderline of more important cosmic revelation, must always be aware and extremely careful of the things they desire.

They must always remember that it is not alone their actions that count from a karmic point of view, but also their motives--the intents, purposes, and desires of their hearts. You know very well that the rich man who devotes a portion of his wealth to the poor in the form of charity merely for the sake of appearing to be a humanitarian and a lover of his fellow man does not deceive the Cosmic or avoid the karmic laws in any form.

Many wealthy men and women have done things for charity solely for the purpose of making themselves famous or well liked, or to divert the public's attention from other less creditable things being done at the same time. Furthermore, three, four, or five thousand dollars given by the rich at Christmas time to the poor does not count as much with the Cosmic or with karmic laws as a few dollars contributed silently to charity or for the good of others by the person of moderate means out of a genuine concern for the welfare of those less fortunate. A dollar to them represents more of a sacrifice than ten thousand to the person of wealth. The Cosmic does not weigh or measure the actual size, nature or quality of the gift or act, but the intent, purpose, and spirit back of it.

This is also true in regard to the mystic's desires, longings, and wishes! If the mystic desires a larger and better home for the sake of having better facilities for greater humanitarian work, and for the purpose of having a place where others may consult with him, that indeed is a proper reason for having a larger and better home. But if the desire is based merely upon the hope of outshining his neighbors, or to make a great impression upon others of the community--or even just for



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the satisfaction of having a bigger home than he has been accustomed to for the selfish pleasure of feeling more successful and prosperous--the Cosmic will not approve. Such a home will be built upon a shaky foundation, no matter how much concrete and rock may be put into it.

Likewise, a man or a woman who desires better or richer clothing must be sure that the desire is not wholly personal and wholly selfish. Certainly the desire must be free from any relationship with self-aggrandizement, show or pomp, or the desire for impressiveness, for the Cosmic does not approve of that; and while it may permit the individual to have some of his desires fulfilled, it will sooner or later cause those very desires and their fulfillment to become a heavy cross for the individual to carry.

So it was, and is, in regard to the desire for money. The love of money is a very serious thing indeed; and the desire to have it and the determination to get it is a very dangerous matter unless the individual is careful in his thinking and planning. With all of our boasted charitable attitude in the Western world, it certainly is true that the average individual who wants and desires, and even prays, for more money is thinking primarily of himself and of his personal needs, personal comforts, and generally of his personal ambitions and good repute. It is still true that in his false understanding of the world, the average individual feels that if he can be well dressed and have a new automobile and a large home, send his children to a better school or do things that the average person of moderate circumstances cannot do, he will win and hold the admiration, respect, and even reverence of other people in the community.

It is also true in the Western world that the average individual judges others by their worldly positions. It is an entirely false standard, and one which brings many bitter and sad problems. Many men and women will tell you that although they were highly respected by their communities until 1929, let us say, were invited to many social functions, greeted on the streets and looked upon as substantial members of the community, that after the financial crash of 1929 which reduced them to near poverty, the high respect and high regard in which they were held melted away as fast as ice in the sun. They soon found that so-called friends and acquaintances who had been cordial and invited them here and there, no longer noticed them when they passed and no longer invited them to dinner. In the world's history, millions of persons have learned that in pinning their faith on material things, or material possessions, they were pinning it to something that was liable to dissolve overnight. It has always been a sort of karmic condition that persons who love money and high position have this melting process occur not only unexpectedly, but also at very crucial moments.



I know of a man and wife who were struggling up the

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so-called social ladder, doing everything possible to secure and spend money to make an impression on the community. Finally, they succeeded in being recognized as "people of position." A crash in his business reduced him almost to poverty just a month or so before his wife expected the birth of a child. They had looked forward to this birth's occurring while they still had money and social position. They knew that several prominent physicians would during this trying period have been eager to serve almost free of cost for the sake of the prestige it would have given.

After the crash, the man found it almost impossible to secure a physician who would attend his wife at a fee low enough for his depleted finances. Their social acquaintances, those who had paid such great respect to them while they were rich, suddenly forgot all about them. The poor mother was in agony for many days before the child was born, fearful that she was not getting enough to eat to nourish the child properly. She realized that she would have to go to a free hospital or charity institution for the birth of the child, and could not expect the many gifts for the child and herself that she had previously counted upon. It was a cruel lesson, and when they were able to get on their feet again financially, they put their faith in something more definite, more reliable and dependable than money and social position.

As the Bible points out in the Book of Timothy, it is not only the love of money and the love of power and position that constitute a real evil, but also the power money possesses and gives to the one who has it. Recently one of the big insurance companies made the statement that many persons of wealth did not carry automobile accident insurance for their sons and daughters and others who drove their cars. This was explained on the basis that these persons felt themselves financially able to pay any accident liabilities incurred so did not need to carry insurance.

The investigations, continued over a long period, revealed other startling facts. Often the sons, daughters, wives of these men, and even the men themselves, drove recklessly, with little regard for the pedestrian or for the rights of others. In their defense, they said: "We feel we have a right to drive as we want to because we have enough money to cover any damages we may cause; so why should we be as careful as those who cannot afford to pay damage suits that might be brought against them?" Not a wholesome attitude, certainly, but it illustrates perfectly the attitude that sometimes comes with the accumulation of money.

Money tempts a person into believing that in any predicament it will be sufficient. Money is looked upon as something that will not only settle damage claims, but will purify the bloodstream, purge the soul of sin, buy the conscience of others, tempt honesty into being dishonest for convenience's sake, secure unfair and dishonest political influence, cause lawmakers to change laws, force juries to false decisions and



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judges to leniency. It is as though gold were personified by the devil himself, who whispered into the ears of the rich, "I am the magician who can do for you what nothing else can."

You may say very rightly that these remarks do not apply to you. You may not want to use money to influence persons, or override the laws which bind others to obedience and proper living. Nevertheless, the influence of money exists to some degree, no matter how much or how little we may have. The moment any of us has even a dollar more than we actually need, we begin to feel that we have something that can serve us excellently in an emergency.

All this may be sufficiently new to your thought so that it will require a little consideration before you will completely accept it. Think about it seriously during the coming week, for there are other points of the matter that I should like to discuss with you in my next talk.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

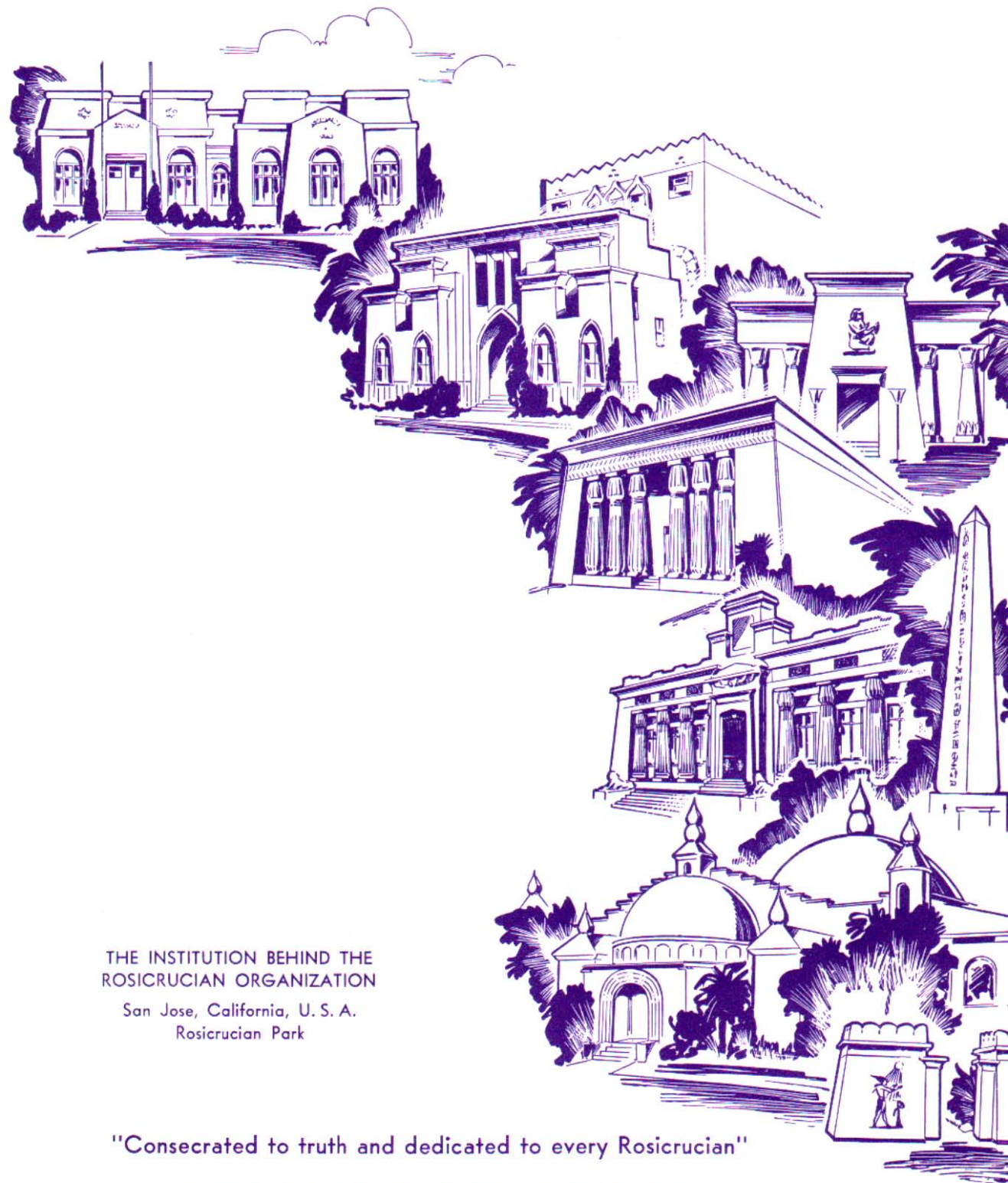


## Summary of This Monograph



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.

- ¶ Through wrong desires and misuse, wealth becomes an evil power.
- ¶ Mystics must always be aware and extremely careful of the things they desire.
- ¶ The Cosmic does not weigh or measure the actual size, nature, or quality of a gift or act, but the *intent* and spirit back of it. This is likewise true in regard to one's desires.
- ¶ The desire and determination to have money is a very dangerous matter *unless the individual is careful in his thinking and planning.*
- ¶ The influence of money exists to some degree no matter how much or how little we have.



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