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The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Friedrich Wilhelm Nietzsche is a philosopher whom many may hesitate to call *mystical*. His opinions may have been made too much of and thereby caused grave unhappiness to a whole people; nevertheless, it is salutary to heed sound opinion no matter by whom uttered. For that reason, it is worth our while to listen to Nietzsche's statement regarding the value of experience.



*No one can draw more out of things,
books included, than he already knows.
A man has no ears for that to which
experience has given him no access.*

—FRIEDRICH WILHELM NIETZSCHE, 1844-1900

To the Members of the Esoteric Hierarchy, Greetings!

Continuing our discussion of the manner in which the Masters will help us in our affairs and with the solution of our problems, I want to make sure that no one labors under the least wrong impression regarding Cosmic laws and principles. Each of you who completes this Twelfth Degree will constitute the real backbone of the Rosicrucian Order in this jurisdiction; will, in fact, be a part of the great inner congregation of the Rosicrucian Order throughout the world. This inner congregation constitutes a Hierarchy of the Order, but not a legally constituted body or organization holding worldly authority, power or legal control of things. In other words, the members of this Degree are not becoming mere members of a physical, worldly corporation of some kind, but rather members of a spiritual Hierarchy of the Rosicrucian Order. As such, they have powers, privileges, and rights, but these not of a material or earthly nature. It is necessary, then, for us to know how the Cosmic works.

In the last discourse, it was stated that these Masters, constituting the great invisible body of Rosicrucian workers, are always ready to help in those matters where they believe the help will be most beneficial. It is not a mere discretionary matter with them, and it is not based upon a purely arbitrary decision. They, too, are guided by Cosmic laws which no human being can alter or change. The advantage these Masters have is that they understand these universal laws better than we do, and for that reason adhere to them more closely and follow the spirit of them more consistently. There are a great many Cosmic laws or principles which we only grasp in a veiled and clouded manner and which we learn of only through the experiences of life. If those experiences were to cease, we should no longer be able to learn by means of them.

There are many things we can learn from books, from lectures or from observation; but the great lessons of life are learned through actual contact with the effects of Cosmic principles, that is, by practice and experience. Even in lesser things, man finds that his greatest progress in understanding and mastering laws is made by working with them. The medical graduate has learned much by listening, studying, and analyzing lectures. He has had the benefit of some laboratory practice; but until he begins to meet actual conditions as a practicing physician, he does not really master them. That is why a great many physicians feel that they have received their best schooling while serving as ambulance doctors in hospitals or public clinics. One year of such experience is equal to many years of study. Dentists, musicians, artists, machine-shop workers, chemists, and persons in other professions and trades have also found this to be true.



We can read a travel book about someone else's journey from San Francisco across the Pacific Ocean to China and Japan

and back again. We may mentally hear imaginary strains of music and may even have our mouths water through descriptions of tropical fruits enjoyed at Honolulu, the Philippine Islands, and elsewhere; but no matter how many such books we read, or how well written and well illustrated with maps and pictures they may be, we will find that one short journey to those cities is equal to reading a thousand books about them. Individual experiences, individual reactions to original stimuli set up in our consciousness by actual happenings are far more real and valid than those created through merely reading about such things.

Life is only a school in which the lessons of this universe can be learned. Our greatest problems are those of life itself. Very few center around Cosmic conditions, Cosmic situations, or purely mental and spiritual things, because we have not yet learned to live mainly in the Cosmic and spiritual consciousness and are forced by our surroundings and our need to maintain ourselves, to live mainly in the worldly consciousness. Our very purpose in being here on earth is to benefit from the lessons we learn by this experience; otherwise, we might just as well have remained indefinitely in a spiritual realm. We are here on earth to evolve, and our evolution must be guided by our experience. I have had the pleasure in the later years of my life of studying again the development of child life. In my younger days, I had the opportunity of watching the development of my own children, and now, I have had the pleasure of watching my little grandchild evolve. We have commented on the fact that each day he has manifested some newer ability, some newer functioning of the intellect, some newly quickened faculty of the soul or inner consciousness. These are new petals on the flower of the unfolding soul, each petal representing a phase or feature of his consciousness and intelligence.

The child unfolds more rapidly and impressively than an adult; just as the first stages of erecting a new home are more easily noticed and observed, and show a greater amount of change and development for each hour of progress than in the latter part of its erection. After the foundation is laid and the outer walls start up, the erection of the building seems like magic because of the rapidity with which it takes form and seems to rise out of nothing. As the progress continues, and the building comes nearer and nearer completion, the outward evidence of progress becomes less. After the outer walls are all closed in and plastered, the windows in, and the roof on, the inner work does not show itself so well; and after the inner part has been plastered and the woodwork completed, the final touches are hardly observed even by the person who goes through the building.

The child between his third and twelfth month is a constant picture and panorama of unfoldment. Each new experience teaches some new lesson. Each new sound, each new color, develops and quickens something in his consciousness which he



expresses in his reaction. These are all easily observed, for a child does not attempt to conceal his emotions or control his outer expressions. He may develop a certain degree of poise, which in itself distinguishes the cultured child from the uncultured one; nevertheless, the child does not keep a placid, expressionless face during any moment of inner elation or any moment of painful or serious reaction.

As we analyze the rapid development of the child at this age, we notice that actual experiences are the only things that can count. You cannot talk to him and have him understand intelligently what you mean; you must demonstrate each principle and do it in a manner that he can experience and not merely see or hear. The quickest way to teach a child to hold his bottle of water or orange juice is not to hold it to your mouth and try to teach him by gestures and pantomime motions, but to put the bottle into his hands, the nipple into his mouth, and let him struggle with them. He soon learns that only by holding and slanting the bottle a certain way, he is able to get the cool, refreshing liquid. The agility and efficiency with which the little one can determine the best manner of holding the bottle to get the utmost of drink will surprise you.

In watching two children in this regard, I found that one of them by lying flat on his back had discovered he could hold the bottle more easily and pleasantly for drinking than otherwise, whereas my little grandson rose partly from his pillow, getting almost into a sitting posture, held the bottle horizontally and drank more freely. Maybe a keen and careful analysis of the situation would show that one of the bottles allowed the liquid to flow more freely and produced a choking sensation which the child had to overcome with the instinct of self-preservation while in the other case this was not so. But a third child of about the same age found that by lying on his side he could rest the bottle partly on the pillow and thereby take some of the weight of the bottle off his arms. After the child had been drinking in this way several times, each time anyone approached his crib with the bottle, he tried to move on his side and get ready for the bottle on his pillow.

These are little things; but drinking from a bottle constitutes a very important matter in a baby's life; just as important as anything you and I have to deal with in our complex affairs. These little children learned to overcome their serious problems through experience, and so must we learn. When a child feels the sensation of hunger, cries, and finally gets food because of his crying, he is learning something from experience. Eating teaches him that the sensation of hunger can be overcome with food; crying teaches him he can get food by letting someone know he wants it. These little discoveries constitute a marvelous degree of mastership in the child, for they represent one of the essential factors of earthly experience. You and I have the same hunger desires: We have the



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memory that food will overcome hunger and we know how to cry when we want it. However, we have learned an additional lesson that the child has not: We know we do not always get food merely by crying. We have to go where it is, or we have to work to secure money with which to buy it.

The Masters might easily solve all of these problems: They could bring their influence to bear upon the child in his crib and as he begins to get hungry could remove the sense of hunger, so that he would not feel the hunger and would not cry for food. The child would not have to learn how to hold a bottle or how to eat and would be saved the bitter lesson of being hungry and waiting for food. But you and I know that they would not be rendering any benefit to the child by overcoming the hunger. If that process were continued, the child would not eat enough to sustain his body; he would become anemic, impoverished, and diseased; a weakened condition would result in pain, suffering, annoyance. As a result, there would be more lessons to learn than those of desiring food and crying for it. Also, the Masters might allow the child to be hungry but remove the necessity of crying by giving it psychic food of some kind every time it was hungry so that it would be properly nourished and would grow strong regardless of whether or not the parents fed it.

There are thousands of adults in the world who think that the Masters should do just such things as this. Their argument would be: The child did not ask to be born; it came into this world as the result of Cosmic law and divine decree. God wants the child to live, to grow up and have experiences here on earth. God's greatest asset is a healthy child. The Masters could nourish the child without cost to themselves, to the parents, or the government. Since healthy children are necessary, since they are unable to feed themselves, and since their lives will become a great asset later on, why should not the Masters, therefore, feed these children? This would remove the possibility of their bodies becoming impoverished through starvation, thus producing weakened children, who in time would become sickly, or perhaps insane, adults.

Undoubtedly, few members of this Degree would think in such fashion, but it might be well for each of you to examine your thinking in this regard just to see whether your notions of the part the Masters should play in our lives are sound. Next week this subject will be developed a little further, for it is important.

May Peace Profound abide with each of you.



Fraternally,

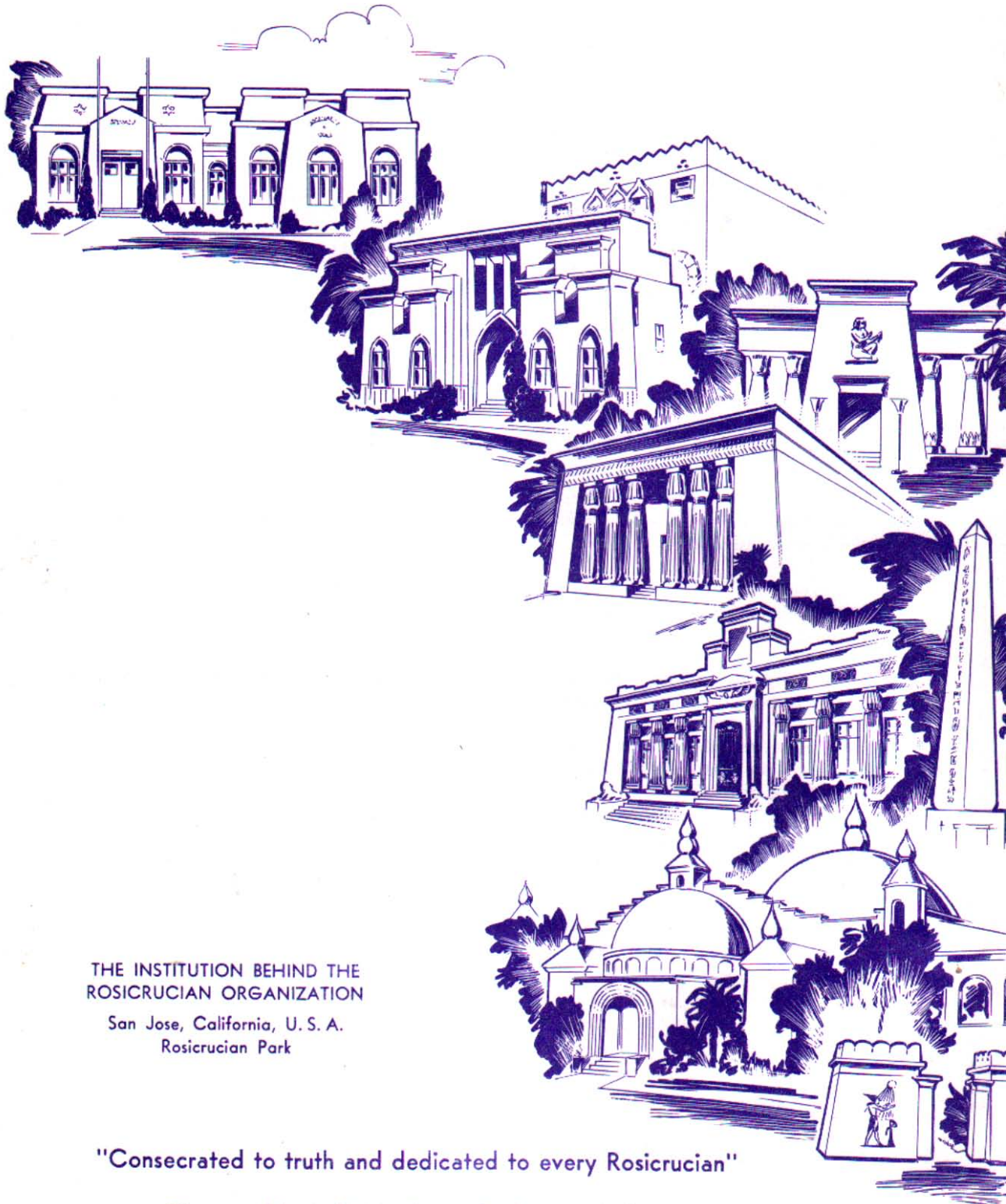
YOUR CLASS MASTER

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.

- ¶ As members of the Hierarchy, it is necessary for us to know thoroughly how the Cosmic operates in order that we may cooperate most intelligently.
- ¶ The Masters who are eager to help us fulfill our Cosmic obligations are as bound by Cosmic law as we. They see these laws more completely, however, and that constitutes their advantage.
- ¶ There are many Cosmic laws and principles which we come to understand only through the experiences of life. If we were denied these experiences, we should never reach the level of understanding we desire.
- ¶ Many things can be learned secondhand, but knowledge of life must be firsthand. Life is, therefore, a very necessary school.
- ¶ The simple struggle of a child learning to hold a feeding bottle is an eloquent example of how mastery of life's problems is achieved.
- ¶ If the Masters were to remove the child's hunger or provide him with psychic food so that it would no longer be necessary for him to struggle to get food for himself, irreparable damage would result not only to the child himself but also to the Cosmic scheme of things.
- ¶ This suggests our serious consideration of what we should and should not expect in the way of help from the Masters.



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