



The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ From earliest times, mystical and philosophical ideas of the loftiest nature have been given to man in poetic form. Alexander Pope in "An Essay on Man" follows the ancient practice. The mystic will find it full of beauty and instruction as the poet seeks to "vindicate the ways of God to man," ever reminding us that we err in our attempts to instruct



the Cosmic and reorder its operation, "for 'tis but a part we see, and not a whole."

*See, through this air, this ocean, and this earth
All matter quick, and bursting into birth.
Above, how high, progressive life may go!
Around, how wide! how deep extend below!
Vast chain of being! which from God began,
Natures ethereal, human, angel, man,
Beast, bird, fish, insect, what no eye can see,
No glass can reach; from infinite to thee,
From thee to nothing.—On superior powers
Were we to press, inferior might on ours;
Or in the full creation leave a void,
Where, one step broken, the great scale's
destroyed:*

*From nature's chain whatever link you strike,
Tenth, or ten thousandth, breaks the chain alike.
And, if each system, in gradation roll
Alike essential to th' amazing whole,
The least confusion but in one, not all
That system only but the whole must fall.
Let earth unbalanced from her orbit fly,
Planets and suns run lawless through the sky;
Let ruling angels from their spheres be hurled,
Being on being wrecked, and world on world;
Heaven's whole foundations to their center nod,
And nature tremble to the throne of God.
All this dread order break—for whom? for thee?
Vile worm!—Oh, madness! pride! impiety!*

—ALEXANDER POPE, 1688-1744

To the Members of the Esoteric Hierarchy, Greetings!

Amused as many of you may have been by the argument offered by some that the Masters should serve mankind in every way more completely, you will be surprised and perhaps shocked to know that that is precisely the kind of argument many parents offer in regard to their own children. They say: "I have struggled all my life to pay for my farm and home. I have two children; I am going to make them good citizens. I am teaching them Cosmic laws. I am doing everything that I can that is good and proper; but I am going to lose my home for lack of money because I cannot sell my farm produce. My children need food. I cannot see why the Masters do not make my crops grow better or make the commission merchants buy my produce at a higher price, or why the Masters do not help me take care of my children and feed them better."

It does seem more logical when a parent speaks this way, but what they are asking is no different from a mother's asking that the Masters feed her children with psychic food instead of the milk she has to buy. It makes no difference whether we consider the matter from the viewpoint of the individual, a group of individuals, a city, a community, a nation of people, or all of the people of the world. The largest organization, group, or nation of people, is composed, after all, of individual human beings, each of whom has an individual evolution to work out, an individual unfoldment to make, and individual experiences to have by which to profit. You could not take one tenth or one thousandth of such persons and treat them alike from a Cosmic point of view without eliminating their individual requirements. The moment you eliminate their individual requirements, you eliminate individual experiences. Eliminate the experiences and you eliminate the benefits from these experiences which give them individual unfoldment and evolution.

It does not make any difference what occupations we are in, what work we are doing, or how good or bad we have been or may be at the present time in connection with our religious, social, moral, and ethical affairs. Some people seem to think that a man who has been elected to the Presidency of the United States, or Premiership of Canada, or England, or somewhere else should, by virtue of his high position, the adoration of thousands of people, and many other things, receive immunity from natural law as a Cosmic gift for his efforts. This does not accord with Divine Law. At times we go so far in our prayers as to ask not only that the President or King of our republic or country be saved and preserved, but we unthinkingly ask that special favors should be granted so that he may be above and beyond "petty things," and be freed from the little experiences of life we think a great man or woman should not have.



This is inconsistent with our belief in Cosmic law and our belief in the need of individual unfoldment. We even ask

that persons who are authorities on religion and devoting their lives to religious work be exempt from many of the other experiences of life. We think that a bishop of the church, or the Pope, should be freed from the experiences of hunger, ill-health, violation of natural laws, or even of fatigue from labor and strenuous work. We ask these things out of respect and admiration for the man in order that he may continue to do greater work for the millions he is trying to serve. We think that because such a person is devoting ninety percent of his time to the lives and interests of others, the Cosmic should surround him with a screen of protection and not allow him the same experiences the rest of us have. This is not consistent, no matter how we view it, and even though we may admire these characters, we should realize that they also have souls to unfold and evolutions to work out, and that the experiences which come to them are just as needed and just as helpful as any that we have. Even Jesus, the greatest among great men, had to carry his cross and suffer bitter betrayal: hear his words and actions distorted and reported wrongly; take unkind ridicule and sarcasm; walk when he was tired; and wait long to eat and drink when hungry and thirsty.

According to many, the Masters should have prevented all of these things in the life of Jesus in consideration of the fact that he was divinely born and was devoting his life to making others happy, making the sick well, and raising many from the dead. Many here in the Western world who constantly ask that the Cosmic Masters bestow all kinds of benedictions on them simply because they are trying to live good and noble lives, feel that Jesus should have walked on paths that were flower-covered day and night; should have slept on roses with a pillow of sweetest flowers under his head. He should have had, they think, garments of the rarest silks, food that was delicious and delectable. He should have gone on long journeys in utmost comfort, with greater grandeur, pomp, and ceremony than the Queen of Sheba or King Solomon. He should have been adored and acclaimed by everyone who saw or heard him. Instead of a common trial, where he was made to stand among the mob bearing their jeers and insulting gestures, he should have been placed on a golden platform with a crown of flowers upon his brow—while the multitude knelt before him, even kings and representatives of Rome, hiding their faces in shame, hesitating even to look into his marvelous eyes and smiling countenance. Certainly, if the Masters would do one millionth of the things for ordinary persons today that are asked of them, they should have done all these other things for Jesus.

Even the Rosicrucian Order, devoted as it is to trying to spread the Light and to work in sympathy and harmony with the Cosmic and the Great Masters, must have the experiences of life, and to such an extent that every officer and leader in our organization be given some cross to carry. We do look to the Masters for help, inspiring guidance, and suggestions that will meet conditions, but we cannot consistently and rightly ask these Masters or



the Cosmic to prevent sorrowful experiences, or to make us as an organization immune to the tests and trials that come. These teach us lessons through which we are able to teach others, and thereby help them to remain faithful and strong in their hour of suffering, trial, and tribulation.

There are those who think that the Masters ought to surround the AMORC and the Rosicrucian Order everywhere with a wall so that none of the experiences of life, nor its bitterness will penetrate to the inner circle and cause the officers and workers any worry, concern, test, trial, or tribulation. They think that if there are laws in any of the states inimical to the best interests of fraternal organizations, or to groups and societies of various kinds, that the AMORC should be legally and Cosmically immune to them and that the Masters should cause governments and courts to make an exception in the case of the AMORC so that nothing may be allowed to bother or annoy us. They seem to think that if some person discovers a method whereby he can do something annoying or unpleasant to the organization and wants to do these annoying or unpleasant things for the sake of enjoying them or testing them that the Masters ought to reach down from the Cosmic and surround us instantly with an aura of protection that these individuals would be prevented from doing anything that they can do to other organizations or other persons. If this were the case, the AMORC, as an organization, and its officers as a part of it, would not learn how to develop the strength of the Order, to develop its power, to develop the cooperation of its loyal members in taking care of these things, and the officers themselves would fail to learn many important lessons of life in dealing with human nature and its idiosyncrasies.

As was previously stated, however, life is a school and in it organizations as well as individuals must learn their lessons. As Rosicrucians, it is our hope, of course, to learn from day to day and week to week to place the proper value upon conditions and situations as they arise and to see these things from the proper point of view.

Take our purely physical problems relating to health and disease: Mankind generally attributes these to physical or mental disturbances, or to causes wholly related to the physical and mental parts of the body. Because of this, nearly all popular therapeutic methods analyze disease and pain from the purely physical or mental point of view. It is logical, therefore, that they should prescribe remedies or treatments that are wholly physical, material, and mental in their nature. On the other hand, we who have been studying Rosicrucian and similar principles, are beginning to realize that not all causes of bodily ailments and suffering are of a purely materialistic or physical nature, nor even of a purely mental nature. We are beginning to realize that some of them may be of a Cosmic cause or nature and that the only proper way to view these things is to view them from the Cosmic point of view and proceed to treat them



accordingly. The same can be said of many other worldly problems in business and social affairs. For centuries, we have been accustomed to think that all social, business, and economic conditions, trials, and tribulations have their origin in purely worldly, mundane, material situations. Mystics, on the other hand, should realize that many of these things have a Cosmic origin and that the only way to meet and overcome them is to develop a keener appreciation of their possible Cosmic origin and to become acquainted with their real causes.

In other words, it should be the aim and purpose of every real mystic and true Rosicrucian to give greater thought to the Cosmic and spiritual values of life and our earthly activities. We are on earth to have certain experiences, and we should not seek to avoid those experiences, nor anticipate or expect that the Masters will protect us from having them. It is through such experiences that we evolve and attain greater degrees of mastership. While we do not and should not expect the Cosmic to protect us, or prevent any of the experiences that we should have, there is no reason why we should not use Cosmic laws and cooperate with the Cosmic in overcoming these obstacles and learning the lessons from them at the same time. It would be foolish to say, when we stick a finger into the flame, burn it and suffer pain, and through the suffering learn not to subject our flesh to fire, that by treating the burned finger with lotions or assisting nature in protecting the skin, we undo the lesson we have learned.

There are some Oriental systems of philosophy which claim that through continued physical suffering we learn great lessons, but such arguments have long been rejected by thinking, intelligent students of Cosmic law. Sharp pain for a fraction of a second will teach us just as great a lesson as the continuance of that pain for a long time. If a sharp instrument or a needle is stuck into the flesh causing pain, we realize instantly that we should not injure the flesh and we withdraw the needle. We have learned the lesson instantly and try to benefit by it. Nothing more would be learned by allowing the needle to continue in the flesh, and having the pain extend over a long period; so, while we appreciate the fact that lessons of great helpfulness can be learned from experiences in life, there is no reason why we should not take advantage of all of nature's laws to overcome the continuance of unpleasant experiences after we have learned the lesson. The real important point is that often our learning is not as quick and as complete as it should be.

This subject will be continued in the next monograph. It would be excellent preparation for what I have to say if you devote your meditation periods, during the coming week, to a consideration of how one may judge a Cosmic lesson to have been learned.



May Peace Profound abide with each of you.

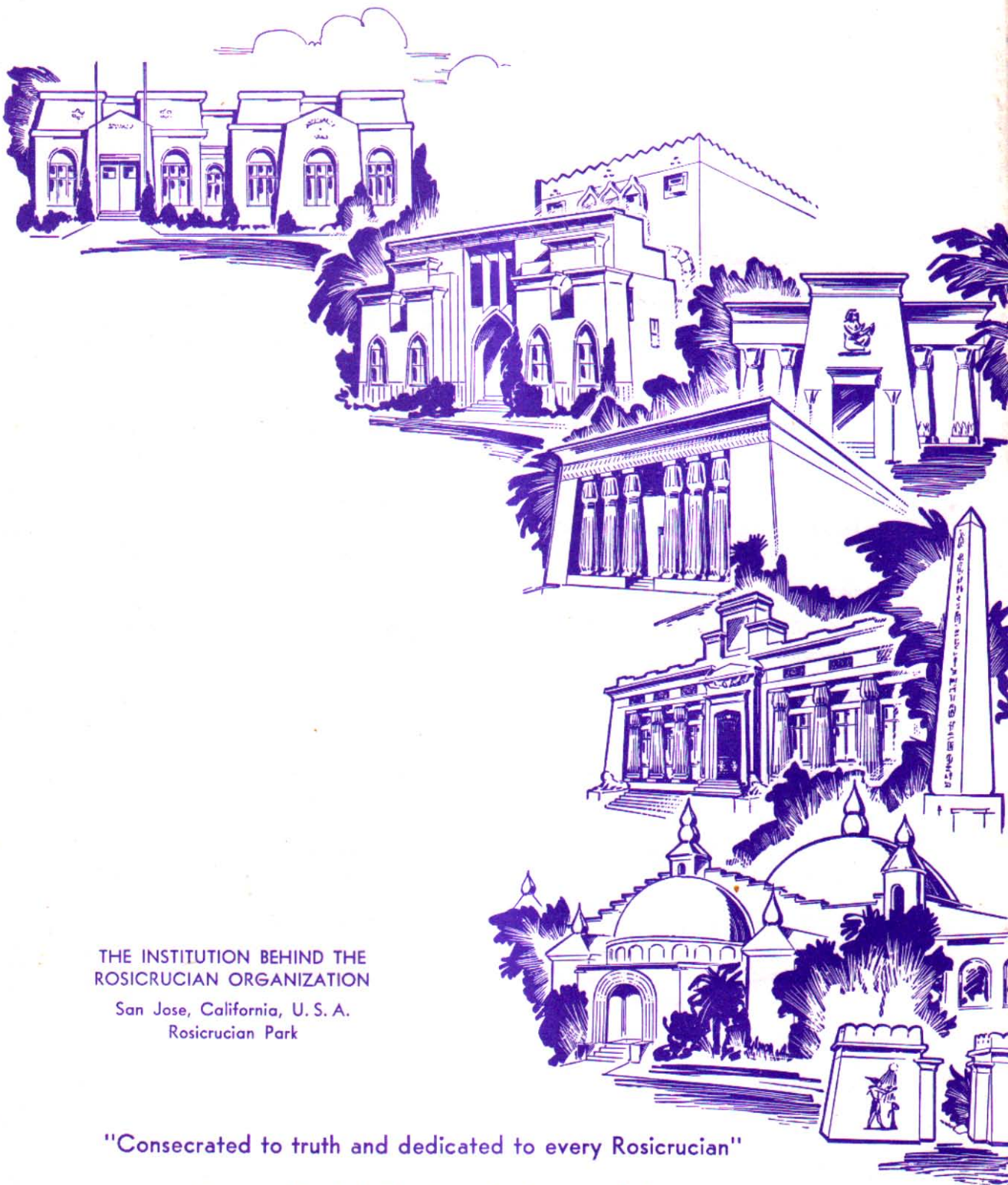
Fraternally, YOUR CLASS MASTER

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.

- ¶ Many people ask special favors of the Cosmic for themselves, their children, their families, or those in whose welfare they may be especially interested.
- ¶ In the lives of those individuals, they ask the Cosmic to suspend the operation of its laws in order that they may benefit in some particular way or be spared some particular circumstance which others are required to experience.
- ¶ Again, such persons ask that dignitaries of the church, men in high public office, and officials of organizations serving humanity should be granted special consideration and immunity.
- ¶ Such requests are wrong, for they ask the Cosmic to do that which it cannot. The Cosmic is universal, impartial and constant in the operation of its laws.
- ¶ No one of its laws can be suspended or turned aside or made to function in one place and not in another without destroying its system of perfect operation.
- ¶ Everyone, therefore, must meet the requirements of Cosmic law. No one can be an exception. Only in this way can perfect and universal justice be worked out.
- ¶ This does not mean that we cannot appeal to the Cosmic for help and receive it. We can and do receive help by bringing our thoughts and actions into harmony with Cosmic law and in adjusting ourselves to its requirements.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

San Jose, California, U. S. A.
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"Consecrated to truth and dedicated to every Rosicrucian"

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