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The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



Occasionally our monographs may seem to sound a monitory note. This is necessary to remind us that mystical growth does not come by absorption. The knowledge contained in the monographs is never really ours until we use it.



The verse below quoted from James Montgomery's poem "Today" may be helpful in keeping before us the fact that *today—now* is the most important time.

*Tomorrow—oh, 'twill never be,
If we should live a thousand years!
Our time is all today, today,
The same, though changed; and while
it flies
With still small voice the moments say:
"Today, today, be wise, be wise."*

—JAMES MONTGOMERY, 1771-1854

To the Members of the Esoteric Hierarchy, Greetings!

In spite of the practice of self-inflicted pain recommended by some Oriental systems, intelligent students of Cosmic law have long recognized that prolonged pain teaches no lesson any more thoroughly than does a momentary pain. It is true, however, that we do not seem to learn our lessons as quickly as we should. It is well known, for instance, that people who periodically overindulge in alcoholic liquor suffer greatly, sometimes needing to have medical attention. During the period of suffering, the patient regrets the overindulgence and more or less resolves not to overindulge again. In a short time, though, the lesson may be forgotten, or, being only half realized, lost to consciousness and another period of overindulgence entered into with the same unpleasant aftereffects. Each time, the reaction is more severe; and each time, nature redoubles its warning. The same may be said for all types of overindulgence, even those which we might be inclined to justify as beneficial—such as exercise, work, hobbies, mental activity. The mystic, however, analyzing the relationship of indulgence and suffering, would come to the conclusion—after the first or second occurrence—that he was violating some Cosmic law by his overindulgence and would try to benefit from the experience through a change of practice. If he did not do so, he would not be a mystic—and that suggests the lesson for this week.

The student who has reached the point that you have reached in your studies should have a keen appreciation of the fact that it is not the mere study of mystical or Cosmic laws that will make him a mystic, or benefit him particularly, but it is the application of his knowledge, the use of it in a practical way. This calls for consistent thinking and consistent living. We are seldom in sympathy with a person who admits that he is doing certain things which he knows to be wrong, and to be hurting him, and yet deliberately and willfully continues them. We do make some allowances for those who have become addicts of habits which average will power cannot overcome. We have great sympathy for the drug addict, for instance, who has become gradually, and perhaps more or less unconsciously, dependent upon the use of morphine, cocaine, or some other drug and finds himself enslaved by the habit. In most such cases, the persons thoroughly realize the seriousness of their habit and would gladly break it, but they cannot fight against it because the craving and inner urge are greater than the will power. We feel sorry for them and do not censure them for yielding to the habit as we might others whose habits are not of the same nature.

For instance, when we see a man indulging in liquor for purely social purposes, going to a saloon or bar and staying there deliberately for hours to drink with others when he has been warned by doctors that he is bringing grave injury to his body by his habit, and when he makes no attempt to overcome his



tendency to be "sociable," we do not pity him. He is deliberately and willfully shutting his consciousness to the lessons that nature is trying to teach him and is creating his own Karma which will inevitably overcome him. We may feel sorry enough for him to want to help and it is our duty, if the opportunity presents itself, to try to help him by the use of Cosmic laws and any principles we have. But for a person to study these principles of mysticism and to study these Cosmic laws merely for the sake of knowing them without applying them, is in no wise the process or procedure of a real mystic. Knowledge in itself does not give power until that knowledge is used.

Every year men and women are being graduated from universities and colleges and entering upon activities in the world with a certain amount of knowledge beyond or above that of the average individual. But a few years after graduation many of these men and women are in mediocre positions and are not benefiting in any way from the special knowledge they have acquired. The mere fact that they have diplomas at home; that buried somewhere in their consciousness is a familiarity with a number of languages, a fair understanding of history and geography, and the ability to work mathematical problems and to speak the English language well, does not bring them any power or benefit them in any material or even spiritual way until they begin to use the knowledge they have acquired.

The mystic, placed in the position that you are in, has certain advantages through the knowledge that he has gained. If you and others in the same status will begin to use the mystical knowledge you have and apply it intelligently, practically, and consistently, you will find that this knowledge is of more benefit to your real, ultimate health, happiness, peace, and contentment than any other knowledge that you might have gained in a university or a college. This is not said boastfully because we are proud of our Rosicrucian teachings, but it is evident from the fact that thousands of those who have been graduated from universities and colleges, and who have acquired great knowledge of other kinds and in other ways, come to the Order seeking the special knowledge that we have, and frankly state later that our knowledge, our teachings, have been of greater value than anything else they had learned. You may say that such persons may be inclined toward mysticism and, therefore, make a hobby of it and apply and use its teachings more consistently than they use the knowledge gained in other courses of study. But if we examine the outline of our teachings and activities of our Rosicrucian study, we find that our subjects cover so many experiences in life and start with such fundamental laws of life that if they are used and applied they can bring a greater amount of happiness and contentment than any other form of knowledge.



For instance, no knowledge that may be gained in any university or college, except that dealing with therapeutics, can ever give the individual students as much direct benefit and

serve so well in the serious moments of life as the study of metaphysics and mystical healing. Men and women may learn to be attorneys or engineers, scientists, or business experts, and so earn money and keep themselves well employed, but illness may overcome them or an accident put them to bed at almost any moment; then all their knowledge of law, engineering, and business is of absolutely no avail to them and their whole life's happiness hangs upon one thread of power, that of being able to restore themselves to health. We know that there are wealthy men and women with unlimited funds at their disposal who are unhappy, discontented, and miserable in almost every way because of poor health. Their great worldly possessions are of no value or use to them because of their physical weaknesses. Also, there is very little knowledge gained in any of the universities or colleges that is as helpful to the young person in planning and carrying on a career as the knowledge of how to cooperate with the Cosmic laws in creating a career and in building up in the Cosmic such Karmic conditions as will make the future what that person desires it to be.

So the mystic has certain advantages, but these are dependent exclusively upon his application of his knowledge. The strange thing is that most of those who surpass in academic courses of study do so with the intention of applying that knowledge and using it. When they go out into the world to compete with others, they attempt to use their knowledge in a very practical way and more or less consistently. But a great many mystics look upon their studies as a form of relaxation, and consider their knowledge as a secret, confidential, personal matter that is purely of the intellect. Seldom do they realize that they are failing to derive the utmost benefit from their knowledge by not applying it.

I dare say that among the members of our lower Degrees more than half would say frankly that they are too busy with worldly affairs to have any opportunity to apply the mystical teachings and that, furthermore, their sole purpose in such study is to satisfy their curiosity about the mysteries of life and their deep longing for the hidden knowledge not generally revealed in other schools. They would admit frankly that they have no intention of making a profession or science of the practical application of their mystical knowledge. The same thing is true of practically millions of persons who are devoutly religious. They seem to think that if they give a few hours on Sunday to attendance at church and Sunday prayer, they are making the necessary application of religion to their lives and need not carry it into their affairs on weekdays. Such persons fail to derive from their religion the benefits they could derive if they made it a real code of living and a system of practical application.



The point of my argument is to urge a greater application of your knowledge to your everyday affairs. From the time you rise in the morning until you go to bed at night think of

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yourself in the dual form. Keep in mind constantly that you are two persons, not one, and think of the third point of the triangle above you as God and His consciousness. Remember that there is the psychic, spiritual side of yourself as well as the physical and mental, and that all of your daily affairs, your actions and activities, your problems and interests, are also dual—and that every instant of the day, every event has its worldly, physical side and its Cosmic or spiritual side.

There is hardly any activity of a constructive, beneficial nature carried on by man that does not have its spiritual and Cosmic side. The clerk behind the counter selling merchandise or the store owner or manufacturer may think that he is dealing with purely worldly, mundane matters; but the truth is that there are spiritual and Cosmic laws involved in the manufacturing, buying, and selling of things, and unless these laws are taken into consideration also, there can be neither success nor happiness in business. If an article being manufactured and sold does not contribute to the happiness or needs of people and does not supply a demand, serve a purpose or bring satisfaction and joy in some way, it is a useless article and will soon have no sale, and be rejected. If it has usefulness and service, brings joy and happiness, and makes life a little easier or better in some way or does some practical thing to help mankind in its earthly affairs, then the article is helping to carry out a Cosmic principle or service and of benefit to humanity. In selling or buying there is always a spiritual and Cosmic side. Barter and exchange between individuals is a service that makes for progress and brings advancement to man's interests in many ways. This Cosmic, spiritual side of business should be given consideration. Unless you view all your daily affairs from this Cosmic and spiritual angle, you are defrauding yourself of the benefit that you might bring to yourself and to others through your daily activities.

I shall follow this subject carefully in the next few talks because, during many visits abroad, in contacting Rosicrucians in conferences and conventions, I have met profound mystics in Europe and the Orient who were engaged in worldly affairs. They beautifully illustrated to me how the ideals of mysticism and of our Rosicrucian teachings can be applied in everyday matters and used to bring health, happiness, and contentment to the individual. I want to emphasize this to each of you in this Hierarchy because it is something that you will have to pass on to the next generation and to the next cycle of humanity as your heritage and gift as real Rosicrucians. Will you therefore analyze the spiritual and Cosmic side of your life and be prepared for our next discussion.

May Peace Profound abide with each of you.



Fraternally,

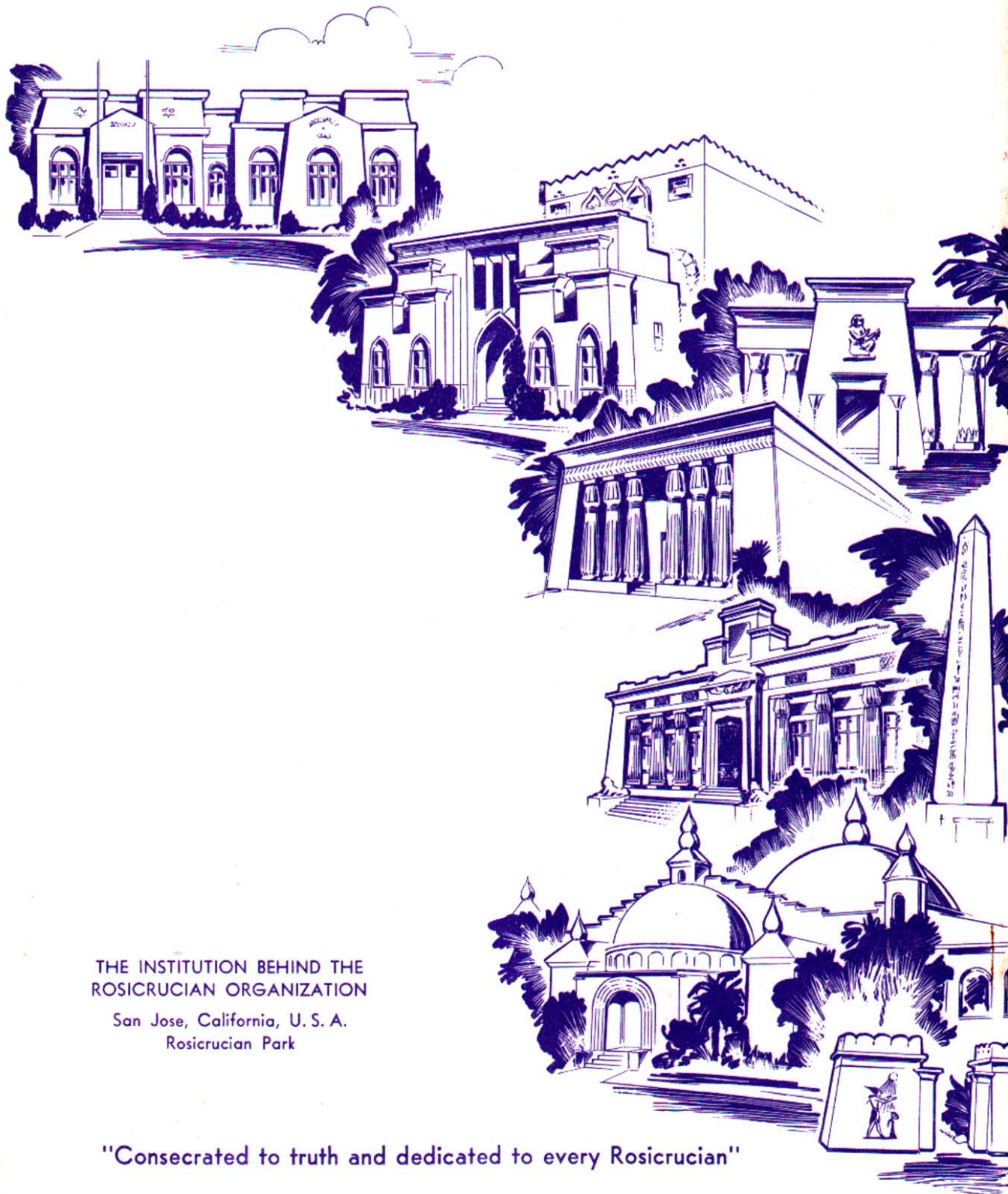
YOUR CLASS MASTER

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.

- ¶ Prolonged pain does not teach lessons more thoroughly than does momentary pain.
- ¶ Knowledge in itself does not give power until that knowledge is used.
- ¶ This applies in the field of mysticism as everywhere else; mystical knowledge unapplied is valueless.
- ¶ Whether one is in business or is a professional worker, he will find a knowledge of mysticism a reliable aid.
- ¶ All things have a Cosmic and spiritual purpose and we are not really mystics until we are conscious of this fact in our daily activities.



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