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The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ By introducing and developing one mystical step at a time, the Rosicrucian method of study adheres to the viewpoint of eminent authorities in the field of psychology that knowledge can only be retained when it is received gradually. The following statement of a noted psychologist explains succinctly the necessity for this method of instruction:



The reason why cramming is such a bad mode of study is now made clear. I mean by cramming that way of preparing for examination by committing 'points' to memory during a few hours or days of intense application immediately preceding the final ordeal, little or no work having been performed during the previous course of the term. Things learned thus in a few hours, . . . cannot possibly have formed many associations with other things in the mind. Their brain-processes are led into by few paths, and are relatively little liable to be awakened again. Speedy oblivion is the almost inevitable fate of all that is committed to memory in this simple way. Whereas, on the contrary, the same materials taken in gradually, day after day, recurring in different contexts, considered in various relations, and repeatedly reflected on, grow into such a system, form such connections with the rest of the mind's fabric, lie open to so many paths of approach, that they remain permanent possessions.

—WILLIAM JAMES, 1842-1910

(From *The Principles of Psychology*, Vol. 1. Copyright by Henry Holt and Co., Inc., N.Y.)

TWELFTH DEGREE

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To the Members of the Esoteric Hierarchy, Greetings!

This week I am going to interrupt the discussions we have been having to give you a few points that I think will help you to grasp the esoteric principles that lie before us. Sometimes some of our students and members who are anxious to make rapid progress in attaining some special form of development, write and complain that the monographs are not long enough or complete enough, and do not give enough ideas, but dwell too long upon one point and seem to feature that one point as though it were a very important matter, whereas it may be only a simple step in a long process.

Now I want to say in this regard that the important steps in the perfection of mystical unfoldment and development are purposely separated so that only one little step can be taken at a time. We could easily fill each one of our monographs with a number of ideas, or have it contain a number of steps. We could make each sentence in every monograph very short. We could state each point just once in a brief way and then pass on to another point. But that would not help the student as much as explaining each step from various angles. We like to take each important point and turn it around and look at it from the right side, left side, from above and below. We like to take each thought as though it were some germ or important cell of living matter under a microscope and we were examining it from all angles, and becoming so well-acquainted with it that we know it in a familiar and intimate way. This is the only manner in which these important points can be properly registered in the consciousness.

Another important point about the process is that giving our members four, five, or six important steps in each weekly monograph would not help them because the inner development could not keep pace with the intellectual understanding. Do you suppose that if a person could sit down to read our monographs beginning at seven o'clock in the evening and read through the entire night until seven o'clock the next morning, and in those twelve hours actually read the entire first six Degrees of our Order, that in those same twelve hours during which his mind was understanding many of the points of the monographs, the inner consciousness would also develop, so that when he finished reading the Sixth Degree he would have all of the development of a Sixth Degree student? Any one of our exercises that has to do with the development of some area of the mind or brain, or the development of any one of the psychic centers, takes four, five, seven, or ten or more days for that development actually to amount to anything. Doing the exercise just once for two or three minutes to see how it works might awaken some area or quicken some psychic center, but if the experiment were not repeated again the next day, or if another experiment were tried immediately on top of the first one, there would be confusion and a lack of development.



Our monographs have been purposely graded and arranged so

that while the mind is comprehending and thinking of certain points there is a certain amount of development going on within, and we try to keep the experiments far enough apart so that the effect of a preceding one will have developed properly before another one is given. If we could have our members and students develop and reach a point of attunement in a few weeks or a few months, it would be better for us in every physical, material, and organizational sense, because then in a few years we could have so many thousands of practical and highly qualified and highly developed workers in the Order that it would help to solve hundreds of our big problems, especially those dealing with the activities that we want to carry on throughout the world.

There is one point that should be kept in mind, and that is that if we give to our members only one thought, one new idea in each monograph, it means forty-eight new, definite, positive thoughts each year, and these are equivalent to forty-eight definite steps of unfolding or forty-eight definite points of development in a year. Looking at it from that point of view, we see that this is a marvelous method. Suppose that someone were to outline an excellent code of life that would aid us in developing a cultural, moral, ethical standard whereby we improved our lives and made ourselves happier, more successful, and more useful in all our affairs; and suppose that that wonderful system was given to us in the light of one new law or principle each week. And suppose each one of us adopted and put into practice and made a part of his positive way of living each of these new thoughts at the rate of one a week. Think of what a wonderful change would have come into our lives by the end of a year! Just one year would bring about so many changes that we would be practically made over in our methods of living, thinking, and accomplishing the ideals of life.

At the rate of forty-eight lessons a year it is possible for a man or a woman gradually to unfold and develop not only his inner consciousness but his outer ways of living and doing things; and it must be kept in mind that our Rosicrucian system is not merely something for the outer self or the inner self alone, but for both of these selves. The inner development must have an opportunity to manifest itself and control the outer consciousness, and the outer self must gradually change its habits and ways of thinking and living in order to give opportunity to the inner self to unfold and manifest.

Now we are at the point of Cosmic Consciousness and Cosmic Attunement, and the last lesson given to you was for the purpose of preparing your mind for an understanding of what that attunement is.

Now this week you should begin the first step by sitting down in your room each night—or each morning and night, or three times a day if you have the opportunity to do so—and in a relaxed condition think of the Cosmic Consciousness within you as a small portion of the larger Cosmic Consciousness in the



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Universe. Then think of lifting up the consciousness in you to fit into its counterpart in the great consciousness of the Cosmic. You can do this whether you are sitting in your home, or in your sanctum, or out on the hillside, or looking toward the sky from a porch or a window, or elsewhere, so long as you can relax and attune yourself quietly and peacefully. Do not think of having your body lifted up or of any other part of you rising to the Cosmic but your consciousness as though it were something ethereal that could float out of your body and rise to the greatest heights of the heavens above us. For the present, I want you to think of the Cosmic Consciousness as being high in the heavens, so that you get the idea of lifting up the consciousness of your inner self to this higher realm. After three or four minutes of relaxation and concentration upon such attunement you will sense a feeling of peace and calmness, and this will be the first step toward the practice of attunement which I will outline in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

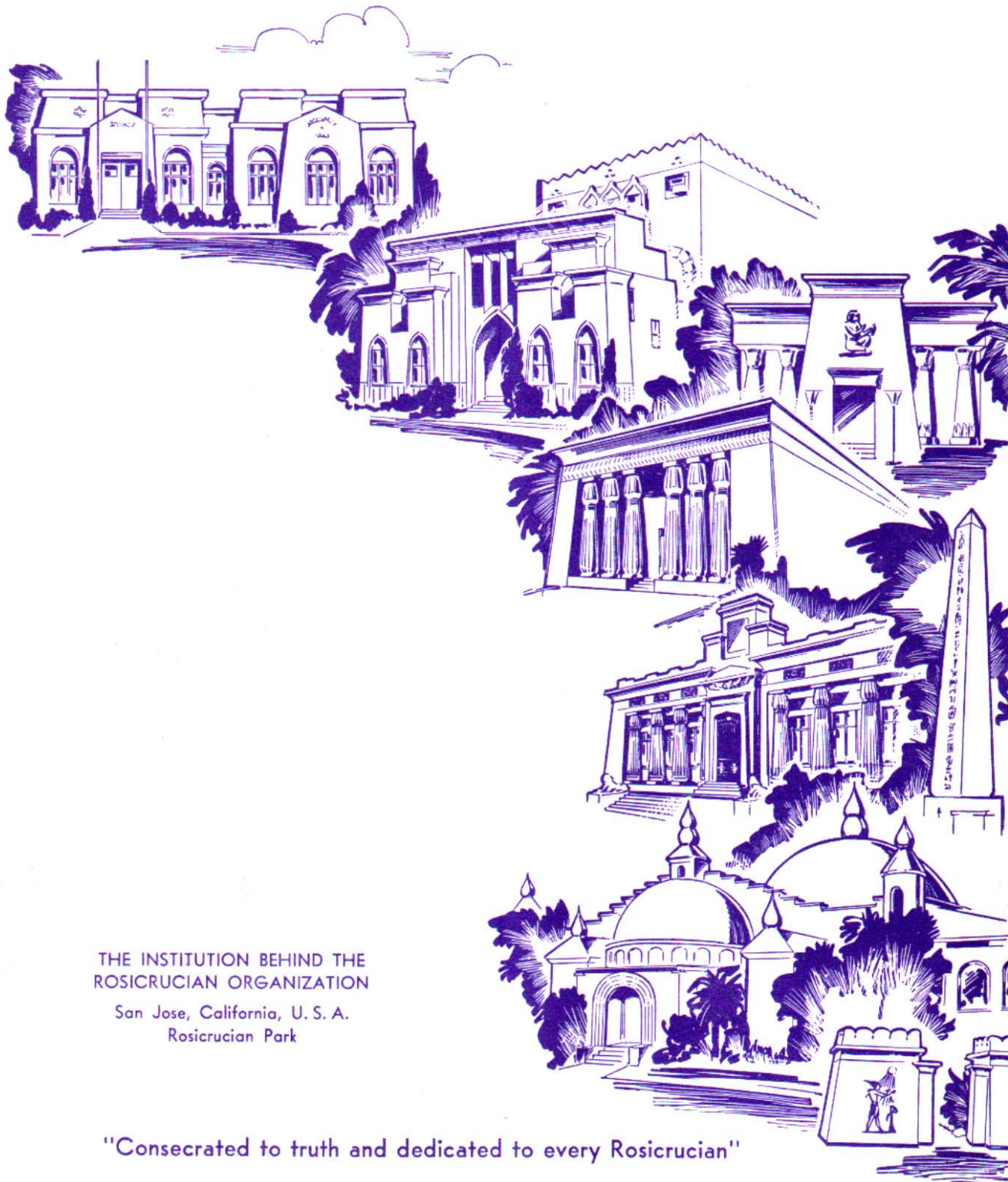


Summary of This Monograph



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.

- ¶ The Rosicrucian studies introduce and develop one mystical step at a time, since only in this manner can each important point be properly registered in the consciousness.
- ¶ This method is the only one which will permit the inner development to keep pace with the intellectual understanding.
- ¶ One new idea each week is the equivalent of forty-eight steps of unfoldment in a year.
- ¶ The inner development is given opportunity to manifest itself and control the outer consciousness, gradually permitting the formation of new habits and ways of thinking and living.
- ¶ A great sense of peace and attunement can be gained by sitting relaxed and thinking of the Cosmic Consciousness within as a small portion of the larger Cosmic Consciousness, and mentally lifting this inner consciousness to fit into its counterpart in the great Cosmic Consciousness.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

San Jose, California, U. S. A.
Rosicrucian Park

"Consecrated to truth and dedicated to every Rosicrucian"

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