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The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ The student of mysticism needs no introduction to the writings of Emerson, whose transcendental viewpoint has long been the delight and inspiration of many. Particularly appropriate at this time is the following quotation from the essay *Circles*. It is possible that the student will find this essay in its entirety to be helpful.



*. . . The life of man is a self-evolving circle, which, from a ring imperceptibly small, rushes on all sides outwards to new and larger circles, and that without end. The extent to which this generation of circles, wheel without wheel, will go, depends on the force or truth of the individual soul. . . . But if the soul is quick and strong, it bursts over that boundary on all sides, and expands another orbit on the great deep, which also runs up into a high wave, with attempt again to stop and to bind. But the heart refuses to be imprisoned; in its first and narrowest pulses, it already tends outward with a vast force, and to immense and innumerable expansions.*

—RALPH WALDO EMERSON, 1803-1882

To the Members of the Esoteric Hierarchy, Greetings!

As we lift ourselves into the Cosmic Consciousness or spiritual realm, we feel a certain distinction of character and personality quite different from any false attempt to enlarge the ego. Whenever I speak of lifting ourselves up, I mean lifting the real self, neither the purely mental nor the purely physical. Man may sit in meditation and contemplate in a purely mental way the majesty and sublimity of the heavens above, but in lifting his thoughts, he is not really lifting up the self within. There is a vast difference between the purely mental rise of our consciousness, and the spiritual or psychic rise.

The average human being, not on the path of mysticism, is living in a circle of consciousness that is like the fringe of the great area of existence. If you take a piece of paper and draw on it a circle about three inches in diameter, you will have part of the ancient mystical symbol that consisted of a circle with a dot in the center. This symbol became the sign of the sun to the Egyptians simply because they realized that the life-giving forces of the universe came from the sun. It was not because they were establishing a system of sun worship, as some writings highly critical of the true Egyptian mystical viewpoint have tried to tell us.

As you look at this circle, think of it as representing your everyday worldly consciousness. From morning until night and from night until morning, day after day, your consciousness moves around it. No matter how deeply you may reason and think, you always come back to the same starting point. You travel the same general path around and around as on a wheel. The mystic, however, wants to move into the circle or away from it. To him the inside of this circle of consciousness is an inner world, filled with consciousness and revelations of the great secret cause and nature of all things. Outside the circle is another world of consciousness; the universal or the Cosmic Consciousness, above and beyond the physical self.

Some schools of philosophy teach the mystic to turn his thoughts inward to dwell in the "inner consciousness" as much as possible, and to ignore all that lies outside of the circle. A few schools urge him to extend his consciousness constantly into space, into the divine realm, and not to turn his thoughts inward. These schools claim that by turning your consciousness inward you tend to enlarge and exaggerate the human ego, the human personality and characteristics. They contend that this is a sin or an error. Last week I argued that it is essential that the self within and the human ego as well as the spiritual ego be developed and enlarged, and that each of us should succeed in all of the things that constitute human power, for that is the real purpose of our existence here. The Rosicrucian system urges both forms of enlargement of the circle of consciousness, inward and outward. Both phases of the self are enlarged and the consciousness widened until it coincides and harmonizes with the divine unlimited consciousness.





\*Let us, for instance, take the character of Henry Ford, the great American automobile manufacturer. I select him for a number of reasons. I know him, personally, and I know him well. Furthermore, he is looked upon in the Western world today as one of the world's wealthiest individuals. He inherited no vast estates or large sums of money, but made and acquired his wealth through his own ingenuity and very exact code of life. He was not born with any special advantages of intellect, was not given any special education, and his critics say that he is not possessed of even a good academic education. Certainly, he was not trained as a scientist, a philosopher, a brilliant speaker or writer. Yet when Henry Ford is willing to talk, the whole world is ready to listen—especially that part of it that has learned to value his viewpoint. That he has acquired a mystical education is well known, and that he has often publicly and privately expressed to newspapermen and editors various Rosicrucian principles is also well known. The American public has been told, too, of his firm belief in the doctrine of reincarnation and rebirth and the cycles of life.

What has made this man's life an outstanding one? A great many people will answer that money and wealth have made him great. Others will say that his name and his automobile have made him popular. I know many things Mr. Ford has done that have made him popular that had nothing to do with his automobile or his wealth.

Many years ago he had great plans for bringing about international peace. He has had many great and magnificent dreams that the present-day world could not appreciate. His gifts to charity, education, science, and the preservation of rare historical things that will be valued and appreciated hundreds of years from now have also helped to make him an outstanding individual.

What has really made him popular is his own self, or the self within. He has simply deliberately made himself popular, not only in North America, but throughout the world, because he has learned the mystical principle that through an enlarged ego, properly developed and broadened, he could accomplish what he desired to accomplish. The man does not possess what the world calls an "exaggerated ego," or an inflated ego, or a falsely enlarged ego. He is not egotistical in any sense, but he is a great egoist. He has learned the value of domination. Because of his great popularity, and because of the fame of his name, he is able to accomplish things that a merely rich man and one not popular could never have accomplished.

I have known, and so have others, of movements, plans in behalf of humanity that Mr. Ford has undertaken to accomplish, which he thought would require large sums of his money. He was ready and willing to spend the money. The moment he was ready to announce his plans, the newspapers would publish his state-




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\*written by Dr. H. Spencer Lewis



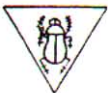
ments, magazine publishers would interview him, the world would listen, and his plans would be carried out without even one dollar of his money being spent. A man who was not known or so popular, and who did not have an outstanding ego or personality, would have had to buy newspaper publicity, buy advertising space, and buy every inch of ground traveled in carrying out any plans he had in mind. This is the difference between the one who is powerful merely in dollars and cents and the one who is powerful through a developed personality.

So our work at the present time in this Degree is a systematic attempt to reach within and without the circle with our consciousness and broaden our experience of life and our understanding in both directions. In this way, we shall have not only a more developed personality but also a better contact with both worlds—the inner world and the great outer one.

While we are confining our lives to the functions of our consciousness around the circle, we follow a very narrow track. It is just like the horses in a race going around a great oval, never having the opportunity to run across open fields or virgin fields to gain the experience that comes through such new exercise. With the average person, even one with excellent academic training, that circular track of consciousness is narrow and greatly limited. In fact, it is as though there were walls on either side of the track enclosing it almost like a tunnel. The average person never even realizes that there are larger fields inside and outside the line in which he has been moving for the extension of his consciousness.

In that excellent book (now out of print), The Technique of the Disciple, by Raymund Andrea, Grand Master of the Rosicrucians of Great Britain, much is said in regard to the new world and the new life that is open to the mystic. This path upon which the mystic starts is like a new lane leading off at a tangent from the circular one in which he has been moving for so long a time. It becomes wider and wider as it extends into space until finally it does not seem to be a path at all, but seems to be the whole of the universe into which he is traveling with his consciousness. Grand Master Andrea calls attention to the fact that this new world with all of its surprising features, revelations, and fascinating principles, often frightens or stuns the Neophyte. He is often discouraged, not that he is incapable of learning anything, but that there seem to be so many new things that contradict and upset all of his ancient beliefs and ideas.

We can compare the mystic who falls into this surprising and astonishing situation to the seafaring man who with Columbus set out on the ocean toward an unknown, unseen world. He had only the claim of Columbus that such a new world existed, as the Neophyte has only the claim of the Master that other worlds await him. The seafaring man had enough faith to start the journey. After sailing for a number of days, though, and seeing only a constantly widening expanse of ocean, he began to believe that perhaps there was an end to the world, and that the ship had got off the





earth into something that would lead no place. This was far different from what he anticipated when he started.

Out from Palos, Spain, the ships of Columbus were in more or less familiar waters. As long as they could see land they felt safe. Even when the symbolical Pillars of Hercules were behind them, they did not expect to encounter mysterious conditions beyond their comprehension. They still felt in touch with the world that was partly familiar. When they had sailed farther out into the great Atlantic, and each day saw land become farther away, the ocean itself widening and widening until it reached nowhere and contained nothing, they became discouraged and wanted to go back. The newness of everything frightened them.

So it is with the mystic. His first steps are taken with considerable confidence and faith because he can still see behind and on either side of him signs that he has not gone far from his old familiar fields of conscious thinking and doing. As he continues on the path, he not only finds new and surprising conditions constantly, but also he finds the path widening until it is as wide as the universe itself. He seems to be standing in the middle of an endless road, obstacles magnifying themselves into enormous proportions until he is overwhelmed and awed and wants to go back or abandon his journey.

You are now reaching outside your circle into the great spaces of the universe where you will contact the universal consciousness and wisdom to a fuller extent than ever before. At the same time, you may sit quietly and draw your consciousness back to yourself, turning it inward in speculation and meditation where many other startling revelations and surprising truths await you.

Each day you find your path of conscious thinking and living broadened. The great goal, the mission of your life, may still be unseen, may still be beyond the horizon; but you are approaching it slowly and surely. All that is necessary is not merely faith, but absolute confidence. The path is not endless; it is not reaching into infinite space and nothingness. It is truly reaching toward a definite point where all of your consciousness will be focalized again—in a higher and grander human experience than you knew in the path you took around the circle.

So continue your contacts with the Cosmic throughout this week. Help me to help you to reach that expanse of consciousness where all things are embraced and included, and little by little you will find surprising results.

The next monograph will tell you more of the surprising things that await you; how you may sense them, and how you may determine that you have contacted them.



May Peace Profound abide with each of you.

Fraternally, YOUR CLASS MASTER

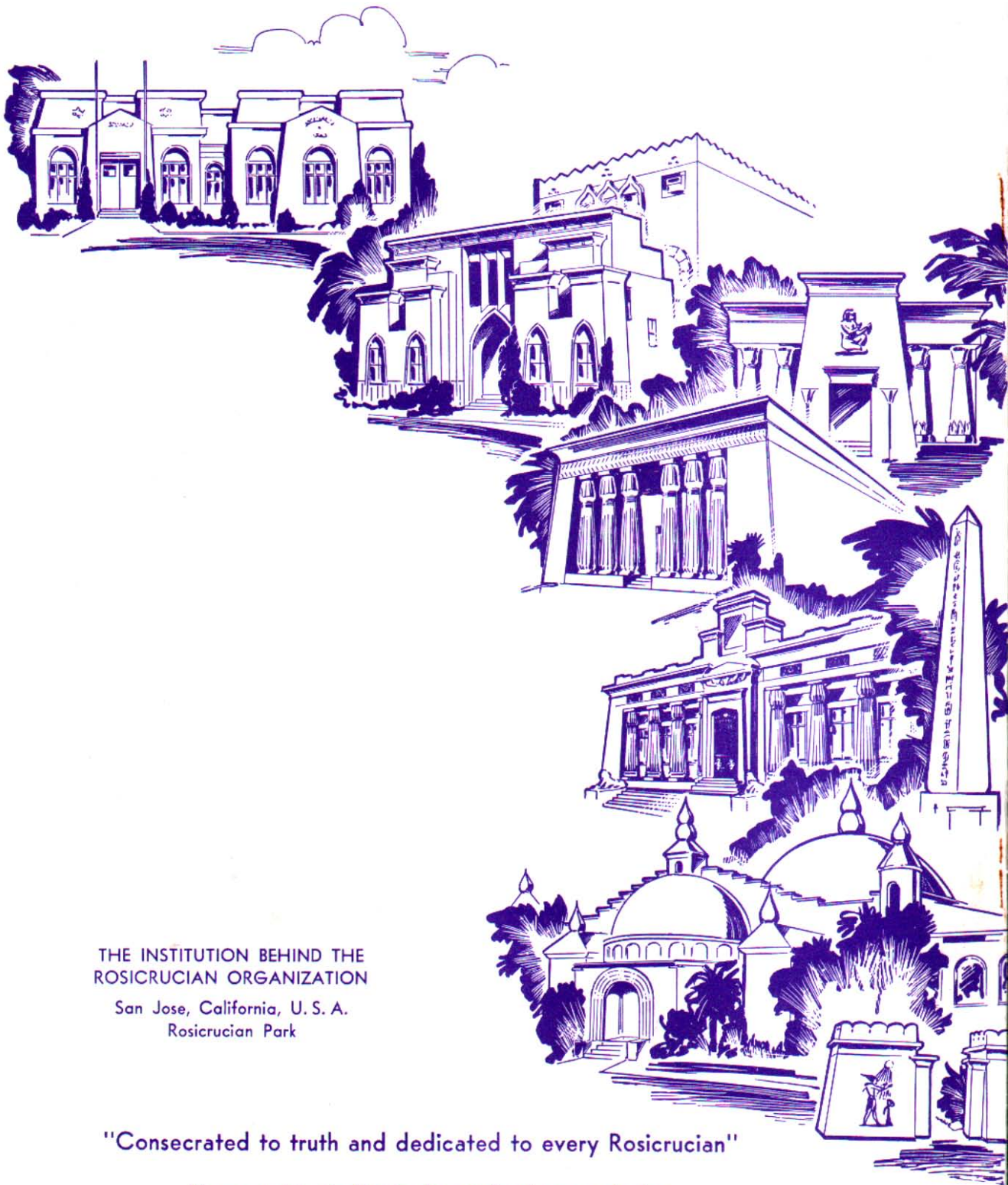
## Summary of This Monograph



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.

- ¶ Raising our consciousness in a purely mental way is not the same as lifting the inner self into the Cosmic Consciousness.
- ¶ The everyday worldly consciousness may be compared to a circle which is traversed endlessly by the one who is not on the mystic path. The mystic, however, is able to move into the circle or away from it—into the inner and the outer realms of consciousness.
- ¶ Some schools of philosophy teach the mystic to direct his thoughts inward, while others urge him to turn his consciousness outward. The Rosicrucian system teaches the student to develop both methods for enlarging his consciousness.
- ¶ Henry Ford is an example of one who learned the mystical principles for enlarging the ego for constructive material purposes. Such enlargement of the ego is desirable and necessary for achievement in harmony with cosmic laws and principles.
- ¶ The discovery of the vast new realms of consciousness lying inside and outside of the circle of everyday consciousness sometimes overwhelms the student who is just beginning to travel the Mystic Path.
- ¶ The mystic must have absolute confidence that ultimately he will reach a point where his consciousness will become focalized again in a higher and grander human experience than he knew when he was limited to the narrow orbit of the ordinary circle of consciousness.





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