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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ We are challenged in this monograph by statement of a principle that is especially significant to those who have attained this point in the studies. "When you assume to be the companion of the Masters and the channel for their Great Work, you are given the power and understanding to express their desires and carry out their wishes." Immediately we may be prone to self-questioning doubt. Our preparation and abilities may seem insignificant and wholly inadequate for work that may be asked of us, and we may doubt our ability to receive and utilize the promised help. Emerson's admonition, "Trust thyself!" and the lines that follow, sound needed encouragement to us at this time.



Trust thyself: every heart vibrates to that iron string. Accept the place the Divine Providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark.

—RALPH WALDO EMERSON, 1803-1882

To the Members of the Esoteric Hierarchy, Greetings!

There is an esoteric law often expressed in the old Rosicrucian documents that I feel sure each of you has come to realize even though it has not been stated in the words I now use. The law is based upon a universal principle and that principle must have made itself apparent to you in many of your affairs of life. The principle can be stated in various ways, but perhaps the following expression of it will make it clear:

"When you assume to be the companion of the Masters and the channel for their Great Work, you are given the power and understanding to express their desires and carry out their wishes." We might express this same idea in the following words: "When you attain the necessary preparation to be acceptable to the Masters, you are given the ability to manifest their intentions."

The reverential expression of this idea in some sacred rituals is found in the following words: "When the self is deemed worthy to commune with the Masters, the heart is made sympathetic and the hands proffered in service." On the other hand, a reversal of this statement is also true: "Until the heart is made sympathetic and the hands proffered in service, one cannot commune with the Masters as a companion."

This esoteric principle is considerably different from the one expressed in the lower Degrees as follows: "When you dare to do, the power to do will be given to you." In this case the meaning is that when you as a worldly being, a mere student on the Path, dare to risk your Karmic record and state in doing something that you know will bring its Karmic responsibilities or Karmic reward, you will find the Cosmic giving you the power or the ability, the spirit or determination and the endurance to do it. In other words, if in the face of your knowledge of the law of the universe and your knowledge of the laws of compensation and Karma you dare to do an evil act, you will find that you have the power and ability to do it, and that God and the Cosmic hosts and Masters do not interfere and take away from you the power, or prevent you in any way from deliberately doing what you want to do.

It has often been argued that if God is a loving, just, and merciful Father, He should exert His omnipotent power to prevent the real seeker for happiness and prosperity and development from doing many of the things he wants to do. In other words, if an individual deliberately wants to do something evil and does not have the will power or strength of character to resist, even though he knows it is wrong and will bring Karmic debts, then God should frustrate his plans, make him ill or weak or in some miraculous manner prevent his doing the thing that is wrong.



It has been argued that since God could prevent any of us from committing deliberate evil and does not do so, He is partially responsible for the deliberate as well as the unconscious errors we make, or the deliberate or unconscious sins we commit. Comparison in such arguments is always made to kind and loving parents on earth who, when they see their children about to do something foolhardy or sinful, first protest then try to prevent it. It is argued that this is the true way for parents not only to express their rights as guardians but also to protect as kind and loving parents the best interests of their children.

In the first place, it is fundamentally unsound to compare the parenthood of God with parenthood on earth. Earthly parents no matter how wise, learned, cultured, and experienced, do not possess either the wisdom or the prerogatives of God the Father. Nor is the mission of an earthly father or mother identical with that of God the Father.

In the second place, from a purely psychological point of view, a child who is kept sinless or out of error by constant prevention or frustration of his evil intents and opportunities to commit wrong, is not properly guided in life and does not receive the experience that leads to the development of character, will power, and the ability to decide properly and overcome temptation. A child reared by parents or guardians who constantly prevent the possibility of error or sin, and given the opportunity only to do right, becomes a weakling, wholly unprepared to meet the vicissitudes of life and to express the individual personality within. Such a child grows into adulthood as a mere reflection of the minds of the parents or guardians and a slave of their interpretation and understanding.

Admitting, as we must, the fallibility of judgment on the part of the average human being, the lack of world-wide experience on the part of most parents, and the limited knowledge and education of all adults, there would be no assurance that the continued decisions of parents would always be right, justifiable, and in the best interests of the child. Past centuries indicate that many parents have utterly failed in their attempt to guide their children properly and efficiently. Biases, prejudices, narrow or intolerant viewpoints, certain inherited tendencies and desires, many misunderstandings and misinterpretations of life itself have caused them to influence wrongly the tendencies, desires, and actions of their children. In the field of vocation alone, science has discovered that a majority of parents for centuries have made serious and almost irredeemable errors in attempting to determine and control the vocations and avocations of their children. They have neither understood the methods of analyzing character and the abilities of their children nor have they understood the tendencies of life itself in its gradual evolution and forward movement.



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The science of vocations and vocational analysis has revealed in the past century that thousands of men and women have lived lives of mediocrity and poverty, inefficiency and unhappiness because their parents forced them into trades, professions, and occupations for which they were not only unqualified but for which they had no real desire and, therefore, no enthusiasm.

In marriage, too, in past centuries, serious errors were made in the same manner by the decisions and influences of parents. Even in cultural fields aside from vocation, parents generally have shown a marked inability to select properly those special forms of culture in which their children might have excelled or contributed to their own happiness and the happiness of others. Many parents have insisted that their daughters become singers when they would have made better musicians, artists, or sculptors. Many children have been forced to take instruction on some musical instrument when art or some other cultural attainment would have been far more successfully developed. In the selection of schools, teachers, books, refinements of living, and other incidental things that affect the life and tendencies of a growing child, parents have shown either gross indifference or prejudices and biased ideas based upon their own abilities, wishes, or beliefs, rather than upon the best interests of the child.

We can safely say that there is no foundation for the belief that parents are infallible in their watchfulness of the best interests of the child. It is true that there has been and still is a great deal of improvement in this regard, and that special courses for parents, special books of guidance, lectures, magazine and newspaper articles have caused the parents to understand better ways for guiding children and youth. On the other hand, the fact that young people in recent years have taken their affairs into their own hands and determined certain things for themselves, even to the selection of their cultural training, the schools they wish to attend, the contact with others in all sorts of human conditions, and even of selecting companions and ultimate marriage partners, has improved the conditions that make for the individual development of character and personality.

To return to our original esoteric principle, we must admit that if God or the Great Masters or the universal Cosmic Mind were to exert a constant restraining influence upon our individual tendencies, and frustrate those plans we make which are in error and prevent those acts which are wrong, our individual characters and personalities would suffer from a lack of education through experience. It does not follow that we can only know every sin in life by experiencing it, and it certainly does not follow that only he who has experienced the utmost degradation can rise to great heights. We do not have to drink the bitterness of the cup of life in order to know what may be in its dregs in the bottom of the cup.



That people learn only through the experiences and sufferings of life is true of all and not of just a few. It does

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not follow though that each individual must enter into all the bitter experiences of life to be properly developed. Each experience in life, sorrowful or happy, teaches a lesson of some kind, although it may not be recognized as a lesson at the time and may appear as a lesson only at some later period of life. This does not warrant the fanatical or extreme view that a child and an adult must experience all of the good and all of the evil in life in order to evolve. Since the purpose of our existence on earth is to unfold, develop, and grow in character and personality through experience as well as through meditation, study, concentration, analysis, and deliberation, it must be apparent to each of us that if God deliberately prevented all of the sorrowful experiences, our education and development would become greatly lessened and our strength to overcome temptations and evils as well as our ability to judge and determine properly between right and wrong would be undeveloped.

God and the Great Masters most certainly cannot rejoice in seeing the inexperienced individual deliberately plan and plot something against his own best interests, which will carry with it Karmic sorrow and the immutable demand for compensation at some time. Most certainly God and the Heavenly Hosts must rejoice when they find a person gradually developing strength of character, the gift of analysis, exercise of judgment and will power to enable him to experience temptation and evil desires and overcome them. It is in the overcoming of that which is wrong and sinful and in learning how to use will power and judgment to analyze and then decide that the character and personality of an individual grows. This must bring joy to God and the Masters.

These thoughts should receive your careful consideration during the coming week. There are others which I want to bring to your attention in our next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

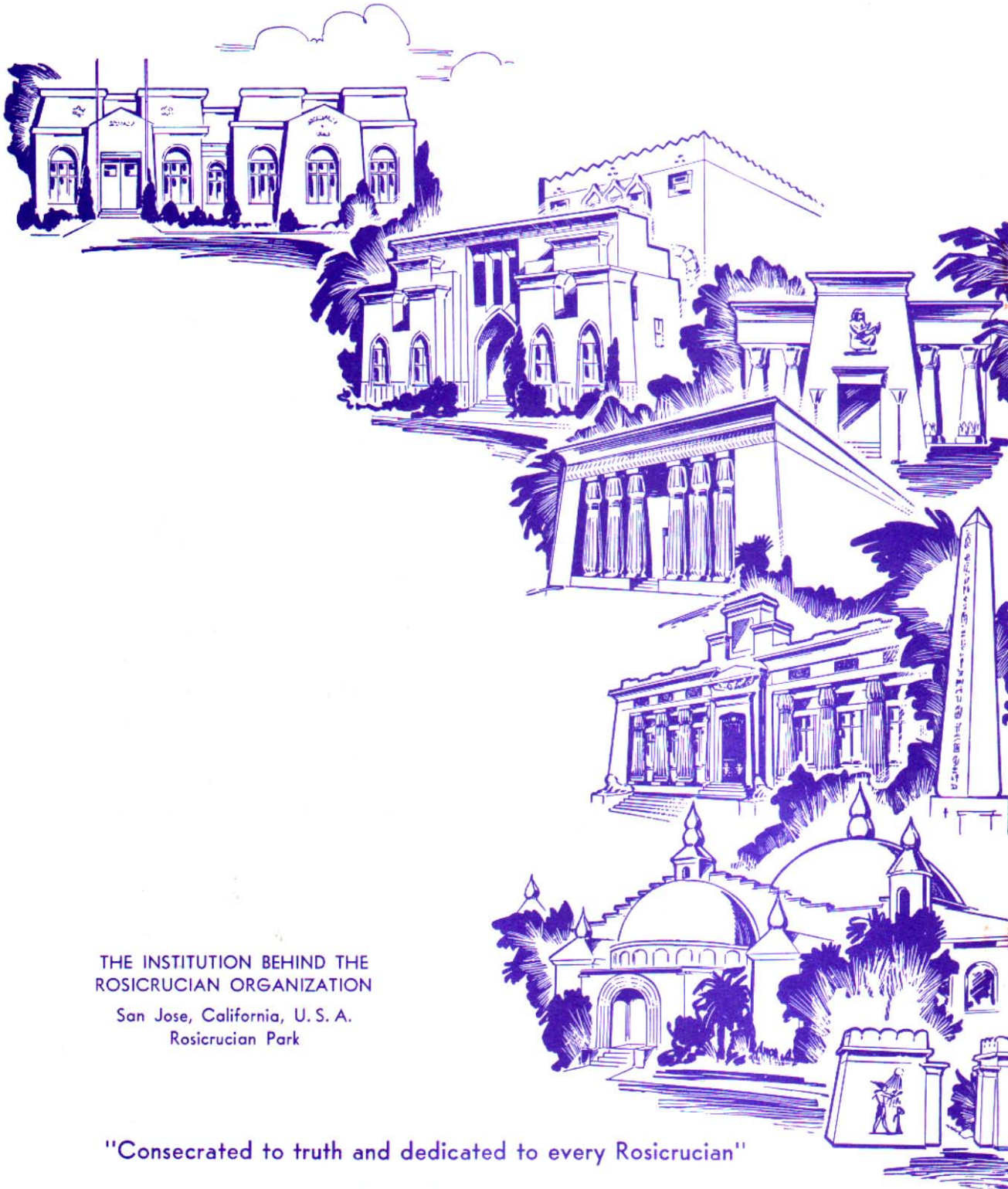


Summary of This Monograph



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.

- ¶ An esoteric law based upon a universal principle apparent in many of the affairs of life may be stated: "When you assume to be the companion of the Masters and the channel for their Great Work, you are given the power and understanding to express their desires and carry out their wishes."
- ¶ This esoteric principle differs from the one expressed in the lower Degrees thus: "When you dare to do, the power to do will be given to you."
- ¶ Since we learn only through the experiences of life, our education and development would be impeded were we Cosmically prevented from doing what we choose to do.
- ¶ The parenthood of God may not be compared with parenthood on earth. Parents unduly affect the lives and tendencies of their children through indifference, prejudices, and biased ideas, although there has been some improvement in this regard, and youth, itself, is taking more of its own affairs into its own hands.
- ¶ While each experience in life teaches a lesson of some kind, it does not follow that all of the good and all of the evil of life must be experienced in order to evolve.
- ¶ It is in the overcoming of that which is wrong and sinful and in learning how to use will power and judgment to analyze that the character and personality of an individual grows.



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