



The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Man has ever been preoccupied with the problem of Good and Evil. The theological conception of the Devil or Satan as omnipotent ruler of the Kingdom of Evil is not acceptable to the true mystic. The Rosicrucian student, particularly, recognizes the theological viewpoint as untenable while thinking people everywhere are beginning to share his opinion. The following quotation will be especially significant in connection with this week's monograph.



Many names hath God given him, names of mystery, secret and terrible. God called him Satan the Adversary, . . . And the Destroyer, . . . And the Avenger, . . . And the Sifter, . . . And the Deceiver, . . . And the Tempter, . . . For Satan is the doorkeeper of the Temple of the King: he standeth in Solomon's porch; he holdeth the Keys of the Sanctuary; that no man may enter therein save the anointed, having the arcanum of Hermes. For Satan is the Spirit of the fear of the Lord, which is the beginning of wisdom. . . . For Satan is the magistrate of the Justice of God: he beareth the balance and the sword, to execute judgment and vengeance upon all who come short of the commandments of God; to weigh their works, to measure their desire, and to number their days. For to him are committed Weight and Measure and Number. And all things must pass under the rod and through the balance, and be fathomed by the sounding lead. Therefore Satan is the Minister of God, Lord of the seven mansions of Hades, the Angel of the manifest worlds.

—ANNA (BONUS) KINGSFORD, 1846-1888

—EDWARD MAITLAND, 1824-1897

To the Members of the Esoteric Hierarchy, Greetings!

Since God and the Masters will not interfere with man's development by deliberately intervening to save him from experiencing the results of his own desires, if we desire or dare to do evil, we will find that we have the power to do it. God will not withdraw the power and thus prevent the evil act, nor will the Masters or Cosmic influences. In fact, it appears that in many instances where an individual dares to do something wrong, he develops an increase of power to enable him to do it. Therefore, very often persons tempted to do evil are surprised by the feasible way in which they are able to carry out their evil desires and the power that seems to come to them to do so.

Speaking theologically, it would appear that when an individual determines to do something sinful and wrong, the Devil as the omnipotent ruler of the Kingdom of Evil confers momentarily the wicked intelligence, strength and satanic cunning to perform it. It would seem as though the Devil was as great a power and as omnipotent a ruler in the Kingdom of Evil and Darkness as God is ruler in the Kingdom of Light and Goodness. It will be noted that if we place the Devil in the same category as God, so far as possessing omnipotent power is concerned, the Devil could exert an influence to prevent men and women from doing good in the same way that persons think God should exert an influence in preventing them from doing evil.

If this situation or condition were true, we would find then that good and evil, joy and sorrow, right and wrong, were opposing elements in the hands of two opposing omnipotent rulers and that the struggle between right and wrong, good and evil, was a contest between God and the Devil, each seeking to control the affairs of man. Man himself would then be but a pawn to be moved about on the checkerboard in accordance with the will and opportunity of either God or the Devil to move him. In this sorry picture of life there would be no opportunity for man's development of character and personality. He would be a slave to two masters and subject to their opportunity. He would develop no will of his own inasmuch as he would never have the opportunity to use it for either good or evil.

As Rosicrucians view it, God is the ruler of goodness, the personification of love and the dictator of right. He is the positive, beneficent influence in the lives of men. In contrast to all positive conditions in the world and in the universe, there must be the negative—the absence of the positive. In darkness, therefore, we find not a positive condition, but the absence of light, or a negative condition. Sin and evil are expressions of the negative side of man's life—the absence of understanding, the absence of judgment based upon proper comprehension. Man himself in his ignorance under the control of his inexperienced earthly, worldly mentality is the satanic influence or power in his life. In order



that this weak, ignorant, negative condition of man's outer mentality and character may be overcome and the positive influence of right and goodness prevail, God has ordained that man shall have the free will to choose between evil and goodness and between right and wrong.

To those who listen and who give sympathetic opportunity, the voice of God will inspire to do right. With the free will to choose, we have the power and ability to listen to either the good or the evil and to choose our way. Having made the choice, God and the heavenly hosts will not frustrate our acts nor deliberately prevent the fulfillment of our desires. Those who listen and who commune with God as they commune with their worldly selves, will always hear and sense the urge to do right. That urge never becomes a dominating controlling power, however, until after the individual has tasted sufficiently the bitterness in life, has committed sins, and has made sufficient errors to know from experience that the Divine way is best. Through such experience he develops the strength of character to overcome the temptations of evil and to align himself with the urge to do good.

I want you to think for a moment of the subtle mystical law contained in that principle. While you are sitting here with your monograph in your hand and reading my words, let me urge you to visualize yourself in my sanctum as though I were explaining in simple words a very great law. Let me repeat the idea again: "If you have become a companion of the Masters, or if you have attained a degree of unfoldment where you can contact them mentally and psychically or otherwise; then you are ready to be inspired by them and will be given the power to carry out their wishes as a channel for their work."

It is just as though you had studied and prepared yourself for a long time, and found that step by step you had ascended in a great institution of learning to an upper chamber where the great Masters of the world's wisdom and powers were in assembly discussing and planning things to be done on earth in the lives of millions of human beings. Through a password given at the door, you are admitted into the presence of the Masters on an equal basis.

Suppose that you enter that chamber to hear and watch what is going on. Suppose they say that the next step of change in the lives of the people of the earth is to start a new religious, social, or educational movement; or it may be a new movement among youth, or among women, or the laboring classes, or even a new tendency on the part of publishers to publish books and articles of a certain nature. They discuss how this new movement should begin in various cities and countries at the same time; how certain persons will gradually become interested and give it their help. Since the Masters cannot walk about on the earth and talk to people and write books and give lectures, they must secure the services of those who are either in positions to assist, or are ready to do their bit in certain ways.



As they discuss the outlined plans of what should be done through the public schools, newspapers, churches, courts, and homes, they decide that one individual in each locality should write something or make a short talk. Suddenly one of the Masters, looking at the index files before him, rises to say, "Here is John Jones, a member of the Rosicrucian Order, living in Indianapolis, who has been preparing himself for a long time to render some service to the great work of the Cosmic. He lives in just the community where expression should be given to some of our ideas. I think we should commission, inspire, or impress him in some way to deliver this lecture." Suppose John Jones happened to be you, and since they had selected your name, it was your duty to carry out their wishes. Most likely your first thought would be, "I have never given a lecture. That bit of work cannot be accomplished by me, for I am unprepared and unqualified to do what the Cosmic has decreed." Thousands of us have said the same when we have felt the urge or been inspired to do something. Because of this type of reasoning, we have not allowed the Guardian of the Threshold to fight through us in our opportunity, and we have crawled back into our silence and inactivity.

Nevertheless, the old esoteric law states that if we offer our hearts and hands in service, we will be given the power, the understanding, and the ability to do it. The Masters would not select John Jones to do what they knew they could not help him do. Many of the world's greatest contributions toward the mastership of man's obstacles have been made by individuals who had never done such things before. If the man who had the urge to invent the first steamboat had listened to the Tempter saying, "You can't make a boat move on water by steam because it has never been done before, and you have never had any experience of that kind; so why try what you do not have the power or ability to do?"—the first steamboat would never have been invented. The same thing is true of inventions and thousands of other things that have been born wholly out of inspiration. The right attitude would be, "If I accept the call and offer my services, the Masters will guide and direct me in doing just the right thing in the right way."

You are members of the Hierarchy and therefore companions—not equals, but associates—and intimate students of the Great Masters. For several years your studies have been guiding you to this great chamber of the Masters where you will feel the confidence, power, and understanding to enable you to attune yourself with them and listen to their inspirations. Each of you is now ready to be a channel for their great work.

That work is diversified and the things possible for you and others to do are limitless. It may be the writing of just one letter to someone, an initial action that may be the beginning of a chain of action. It may be to visit some meeting, group or small band of persons and to speak to them. It may be the giving of some book or literature to certain persons which may



TWELFTH DEGREE

NUMBER SEVENTY-SIX

PAGE FOUR

in some way start specialized work on their part. It may be delving into some field of research, going into libraries for certain data and compiling it so that the manuscript may be contributed to our organization and incorporated in our work, thus starting a new line of thinking among our members. Perhaps you never have investigated that subject before and may feel that it is something beyond you or something that others could do better, not realizing that once you start it, the Masters will see that you are able to carry it out. You may be greatly surprised at the manner in which words will flow from your mouth, or flow from the pen in your hands. You may be surprised by the books you find containing the matter for which you are looking. You may be surprised at the magnificent way in which your mind will open to the subject and the manner in which an inspiring interpretation and understanding of some of the difficult principles will come to you as new light and in a new form. If the inspiration does not come at once, do not be disturbed for it will come later and sometimes when least expected.

I want you to think about this in your periods of concentration and meditation this week. Approach the Masters' chamber in the Cosmic with an open heart and ready hands and listen as though to the Masters in conversation. Make notes in your notebook of the inspirations and urges which come to you. In the next monograph I will tell you more about this great work.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

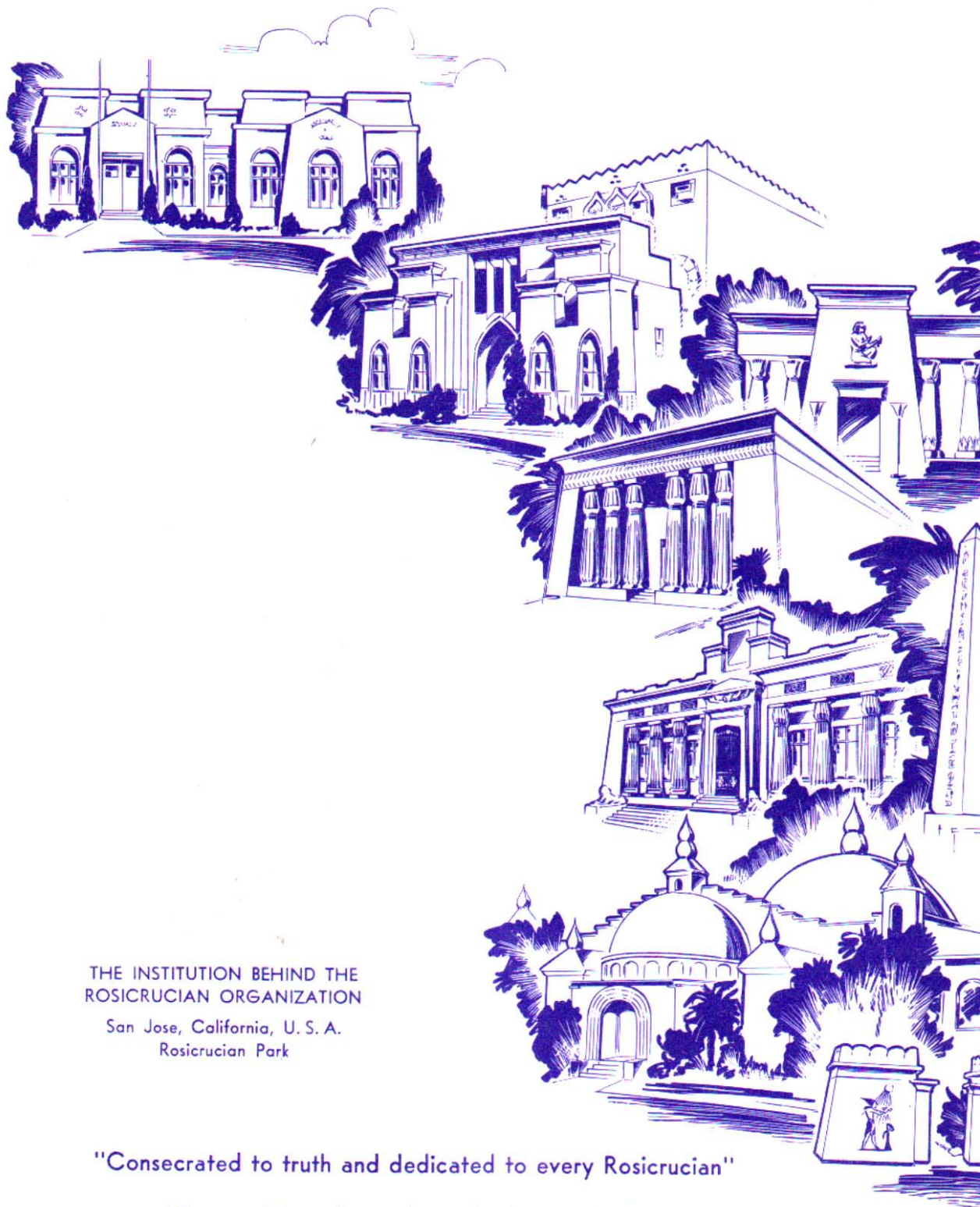


Summary of This Monograph



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.

- ¶ Man's power to do evil, as well as good, is increased when he dares to do, since the Cosmic and the Masters will not interfere with man's development by intervening to save him from experiencing the results of his own desires.
- ¶ If the theological conception of the Devil as omnipotent ruler of the Kingdom of Evil were true, and a contest between God and the Devil, or good and evil, were being waged, man would be but a pawn between them and there would be no opportunity to develop his character and personality.
- ¶ In order that the ignorant negative condition of man's outer self be overcome, he is given the freedom to choose between good and evil. After experiencing the results of errors, he learns the Divine way is best and aligns himself with the urge to do good.
- ¶ If one accepts the call of the Masters and offers his services when asked, he will be guided and directed, although he may never have done such work before.
- ¶ The work to be done is diversified and the things one may do are limitless. Members at this point in the studies are ready to be channels for the work of the Masters.



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