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The Rosicrucian Order

# MASTER MONOGRAPH ILLUMINATI SECTION

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ To many it will no doubt seem strange that the Master to whom we are introduced in this monograph recalls a tragedy of his own. This will be so only because we forget that mistakes and sorrows often impress greater lessons than unrestricted joy. The verses of the poet quoted may help us remember.



*I walked a mile with Pleasure.*

*She chattered all the way.*

*But left me none the wiser*

*For all she had to say.*

*I walked a mile with Sorrow,*

*And ne'er a word said she;*

*But, oh, the things I learned from her*

*When Sorrow walked with me!*

—ROBERT BROWNING HAMILTON, 1880—

To the Members of the Esoteric Hierarchy, Greetings!

Constituting as you do the highest class of members in point of development, and yet remembering that even Neophyte members have often reported contacts with some of the Masters, you may at times have been puzzled. It is true that on occasion a Master has made himself known to a Neophyte or a member of the lower Degrees but this has been the exception rather than the rule and has grown directly out of the emergency of the occasion. On the whole, the Masters wait until the member has made appreciable progress before contacting him because their real messages and help must be for all humanity and the channel through which it is given must have been proved reliable. For this reason, the Masters customarily choose advanced members for important contacts. There is never any partiality, therefore, for the Masters are beyond such things. It is merely that the ability to understand and profit by such contacts comes only with years of preparation and it is only now that this class has reached a stage of unfoldment and responsibility capable of making the most of such contacts.

This week, I am drawing on my own experience and that of other advanced members, as well as on our ancient records, to bring you information regarding another of the Masters who frequently contacts advanced members. This Master seems to wish to be known as Danius (Dan'-e-us). Whether it is a genuine name, a contraction or abbreviation of some other, or whether it is merely symbolic is not known.

He appears to be of more than average height, but not over six feet. His face and arms, when seen, suggest a slender body, although his shoulders appear very broad. Generally, he wears a monk's robe, gray in color, the cowl hanging down the back and a dark gray or black rope around his waist, tied on the left side in the usual symbolical knot. Although the robe seems of ordinary weight and thickness, and not padded or bulky, the shoulders again stand out, suggesting a large frame.

His face, however, indicates slenderness rather than plumpness. Within the last fifty years, references to his face have included mention of a very short but curly brown beard which extends up the cheeks to the hair. It is described as well-trimmed and slightly graying at the temples. The eyebrows are a mixture of brown and gray and the hair more nearly gray than brown. It is interesting to note that references years ago to this Master's appearance made no mention of his beard; so it may be that it has been adopted within the last fifty years. The eyebrows, too, are described as a little heavier with the eyes deeply set, making the brows seem to protrude strongly.

The eyebrows do not meet at the root of the nose and there appear to be no wrinkles or lines either on the forehead or at the root of the nose. Many fine lines do appear at the corners of the eyes, however, when this Master smiles or laughs as he



frequently does. In fact, I have personally always felt the good humor and good fellowship which envelop Master Danius. This is not strange since his principal work is that of inspiring hope through his practical suggestions in regard to grave questions that have to be worked out quickly.

Master Danius' eyes appear to be brown although, being somewhat shaded by his protruding brow, they may be a very dark gray. His nose is fairly sharp, his cheeks glow, and his fully rounded lips suggest a real devotional and sympathetic nature. Even when his cowl seems drawn up to hide his features, he does show his hands. On his right one at the wrist, he wears a beautiful bracelet that hangs down on either side, and on the fingers of his left hand several rings set with large stones of unknown character. On the left forefinger is a large mystical silver ring.

Under his left arm there is always a book bound with a black cover and having red edges on the pages. It is about the size of the average church Bible, but seems to be a kind of ledger in which Master Danius makes notations from time to time by the peculiar method of writing on the pages with the fingernail of his right forefinger, for no pen or pencil has ever been seen while his fingers moved over the blank pages of the book writing a message or making symbols for the person in concentration to see or follow. By gestures with his hands toward the book, he frequently impresses the thought that he is collecting information about you for his record.

Rarely speaking until after the fourth or fifth appearance, and then only if addressed as Master Danius, his first word is usually "Peace!" He is very formal in his deportment and precise in his use of English. He is careful to salute with kindly cordiality and demands a salutation in kind; nevertheless the word peace which he speaks is intended to calm whatever fears may arise from the problem that seems disturbing. It is evident that only when the person to whom he appears becomes calm can he reveal himself to the full and offer the suggestions necessary to the problem's solution.

Master Danius' first appearance in a darkened room is in the midst of a deep blue or violet light with eyes, nose and cheek bones standing out prominently. Next the forehead becomes visible unless his cowl is drawn up over his head. The hands, though, will immediately attract attention as he intends them to do by their activity with the black book which he takes from under his arm. As was earlier said, if he speaks, his salutation will be the word peace. Likewise in departing, he speaks the word peace and almost immediately becomes just a vague form or hands and face alone, and then disappears.



Only one question should be asked since more seems to disturb the light aura around him and makes him less under-

standable. As with other Masters, seldom does Master Danius appear in answer to a direct appeal. He comes as do the others when the request for help is made directly to the Cosmic without thought as to any one Master's responding.

According to the records, Master Danius' period of greatest earthly activity was in India from the fifteenth to the seventeenth centuries. From various sources since that time, it has been learned that around 1800 he visited Palestine and Syria. He has referred to the Sea of Galilee, the ancient gates of Jerusalem, Mount Carmel, and the roads between Jerusalem and Nazareth. Since it cannot be found that he ever referred to the roads of India, it is assumed that he thought them too little known or too unimportant to be referred to.

On a few occasions he referred to his life in India, especially to a tragic circumstance that occurred during his experience there. A dearly beloved daughter was offered as a sacrifice against his very great protest. The experience was one of deep sorrow for him—a sorrow the memory of which he has always carried. His suffering was greater, he felt, than the average individual is ever called to bear. Although he has never stated exactly how, when, or where the tragedy occurred, he has often spoken in allegorical and poetic vein concerning it. Usually, he has done this to comfort others who believe their trials are severe, reminding them that few things in life can be more difficult to endure than seeing one's child sacrificed.

It is possible that when you are meditating, deeply concerned with a world problem, this Master may appear and speak or write briefly what will be the solution to your problem. Often, it will be no more than a "no" or "yes" to indicate whether your thought on the subject is right or wrong. Sometimes, he may extend his right hand in the form of benediction, saying the word peace to still your fears and indicate the passing away of the troubling matter.

There may be occasions when your only awareness of Master Danius will be the sensing of the word peace and the feeling that there is no cause for further worry. If the above description of him and knowledge of his mannerism are familiar to you, however, you will always be certain of his presence and of his readiness to help. After such a contact, whether it be a visual appearance or merely a mental sensing of his presence, it is best to extend the meditation a little in order that the full meaning and intent of the contact may become plain.

The letters received during the past month have given gratifying evidence of the growth that most of you are experiencing and the subtle ways in which that growth is bringing satisfaction. There is, as many have written, a definite and particular happiness and peace that fills the whole being, a something which



is ordinarily lacking in daily living. It is like an assurance that at last your own particular niche in life has been found.

Some individuals want to study law, some chemistry or medicine or music and one day just the right school or the right teacher makes the desire to study complete. You have wanted to study life in order to learn its purpose and how to fulfill that purpose perfectly. It is because through your Rosicrucian studies you are finding the fulfillment of that desire that you are inwardly experiencing a peace and happiness that you never knew before.

It may seem that without great trials or great suffering such peace is unmerited, or it may be that some imagine that the peace and happiness would have been there anyway. It is true that great sorrow or suffering may precede peace—but certainly they are not necessarily preludes to it. Again, the centering of one's thoughts and aspirations on the highest principles is in itself an assurance of the cultivation of peace, and often this removes from the experience things which would otherwise become destroyers of peace.

It would, therefore, be an excellent thing, in conjunction with your expected contacts with the Masters, to hold yourselves open to Cosmic inspiration and revelation daily. Withdraw yourself completely for a few moments from worldly affairs and activities. Cast them aside as you would a garment and remain conscious of yourself merely as a part of the divinity of all things. Fill your consciousness with the realization that as a unit of the divine whole you enjoy perfect peace and perfect happiness. It will prove a worth-while exercise and will do you tremendous good.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

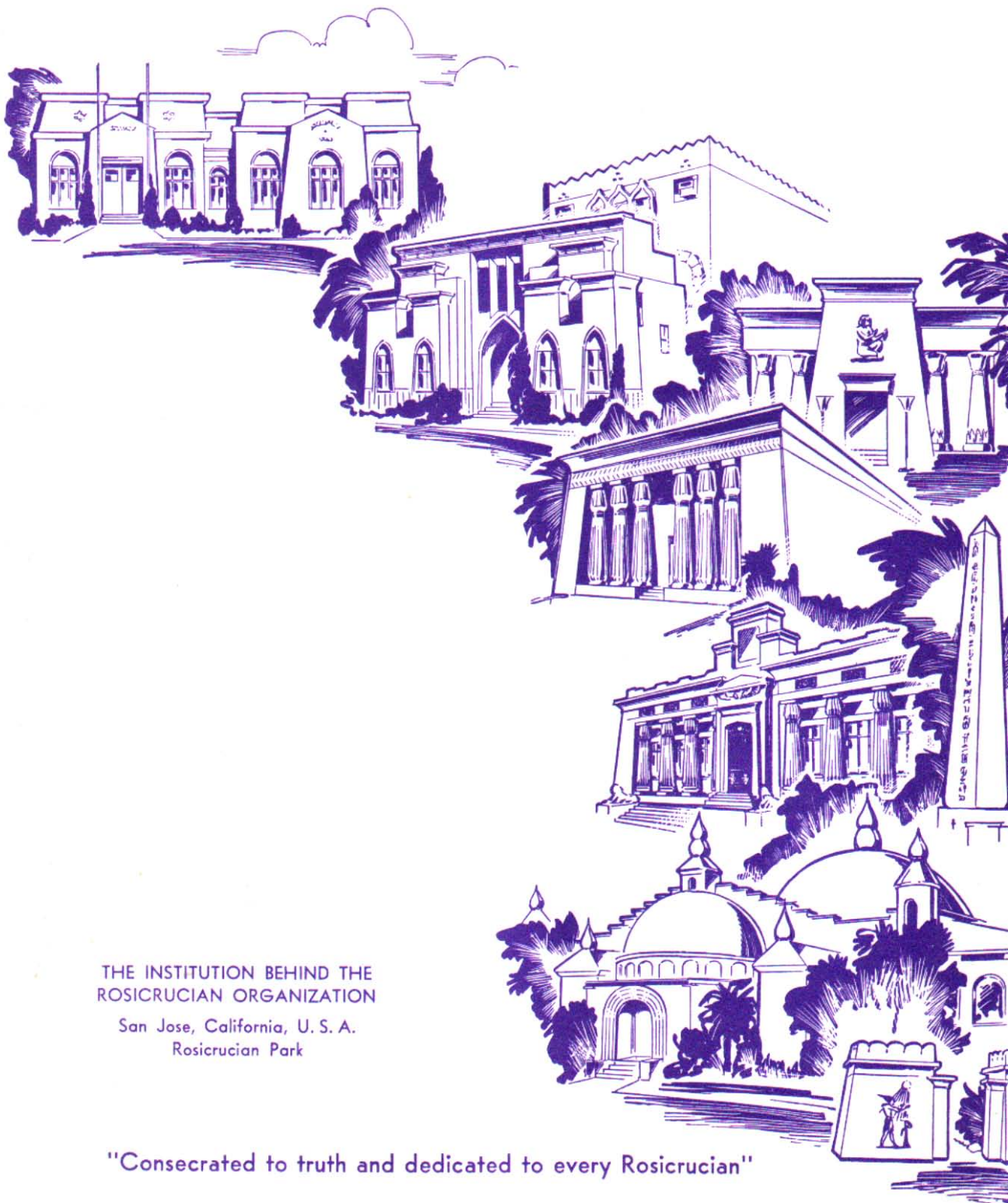


## Summary of This Monograph



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.

- ¶ Although contacts with the Masters are sometimes permitted students in the lower degrees, the fact that the Masters work for all humanity makes it necessary to limit their contacts mostly to advanced students.
- ¶ You have been preparing yourselves, however, to render unselfish service to all humanity. For this reason, you may be considered to have reached the stage of contact with the Masters because you can be more useful to them in carrying out their assigned missions.
- ¶ The Master who is known as Danius (Dan'-e-us) is one frequently contacted by advanced members of our Order.
- ¶ In appearance, Master Danius is of more than average height and, in spite of broad shoulders, seemingly of slender build.
- ¶ He wears a monk's gray robe with gray or black rope symbolically knotted at the left side around his waist. He wears a beard and his dark eyes appear set under a rather protruding brow.
- ¶ His hands are always to be seen and are distinctive and very expressive. On the right wrist, he wears an ornamental bracelet, while his left hand displays several rings. The one on his left forefinger is particularly noticeable, being of silver and having a large stone.
- ¶ Under his left arm he carries a black book with red edges. From time to time he makes notations in it with the nail of his right forefinger. He leaves the impression that his notations in some way concern you.
- ¶ Rarely speaking until the fourth or fifth visit, Master Danius' salutation is usually one word, "peace." He always brings comfort and encouragement.
- ¶ This is in spite of the fact that his earthly life sustained a great tragedy. He has referred beautifully to his own experience to emphasize the fact that even the greatest trials can be gone through and their experience be made of value to others.



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