

A M O R C

The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ This monograph discusses the means by which the Masters frequently make contacts with advanced members. Because members are always seeking ways to encourage such contacts, the thought of Margaret Fuller has significance. Being a writer rather than a mystic, she has expressed herself in terms applicable to her art, but certainly the preparation she recommends the mystic would accept as equally useful to him, especially since what has often been called impersonal inspiration we learn in this monograph is the result of a Master's use of the law of Assumption.



What I mean by the Muse is that unimpeded clearness of the intuitive powers, which a perfectly truthful adherence to every admonition of the higher instincts would bring to a finely organized being. . . . Should these faculties have free play, I believe they will open new, deeper and purer sources of joyous inspiration than have yet refreshed the earth.

—MARGARET FULLER, 1810-1850

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To the Members of the Esoteric Hierarchy, Greetings!

Before entering upon a discussion of further contacts with the Masters, it has been necessary to know that certain contacts have already been made. Now that your reports have begun to indicate that many of you have begun to feel a growing awareness of these Masters, I want you to recall what in an earlier degree was referred to as the great mystical principle of "Assumption." You were told that it is possible for the mystic to project his consciousness toward that of another and for the time being assume psychically the personality and individuality of the other person.

Another phase of Assumption, dealing as it does with some of the highest esoteric principles, will prove equally significant. The Masters with whom we have been becoming acquainted make many of their first contacts with advanced students through the process of this law of Assumption. Their exact method is worth our thorough understanding.

Let us assume that a Master has a reason for contacting you during your meditation. Instead of trying to reach you objectively or through direct projection, he first attunes himself with your consciousness. He does this by thinking of you and extending his consciousness toward you. In extending his consciousness toward you, he blends his consciousness with your own. He does not try to make himself objectively visible, nor does he cause his aura or other lights to manifest in your sanctum. He does not speak or do anything to make an outward impression. He does not disturb your meditation in any way by affecting your objective consciousness. He merely blends a part of his consciousness with your psychic consciousness.

As soon as his extended consciousness touches and blends with yours, you begin to have an inner impression of attunement with someone: a sensation of lightness of body and a feeling of being in space—not physically floating in space or being bodily lifted up but rather a sense of inner lightness and buoyancy. You begin to feel that you are a different person, and yet you are conscious that you are the same. Your objective mind becomes quite alert and you decide a spiritual cleansing is in process. Psychically the Master impresses an inspiring thought on your consciousness and you attempt to put it into words. A feeling of regret for past mistakes or positive wrongs committed brings the thought that you may be experiencing a kind of conversion or that the Cosmic is preparing you for illumination. All in all, the whole experience may be puzzling and a little difficult to analyze or put into words.

It is better that you do not even try to analyze your experience. The less your objective mind is concerned with what is taking place the better. Remain passive and allow the impressions to express themselves freely to your inner con-



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sciousness. As soon as the Master has successfully blended his consciousness with yours, he will directly create in your psychic self thoughts and ideas he has in mind. He will not need to do this by sounds or symbols since for the time being your blended consciousnesses are one and the ideas he holds will become yours. Those ideas will later rise from your own psychic consciousness to your objective comprehension. Seeming to come from your own mind, these thoughts and ideas implanted by the Master may cause you to wonder and ponder a little just why you should be having such thoughts at that time. Oftentimes, this is because such thoughts are very unlike the ones you have had previously.

You may, for instance, have been planning something and, due to the Master's implanted ideas, you reverse your plans and do something quite different. A typical example of this was indicated in a letter recently from a frater who wrote that for several years he had not liked, would not eat, and constantly avoided certain green vegetables. The matter was evidently not too serious, for he had not been ill and there had been no detrimental effect. He was, therefore, not at all concerned and had no thought of diet or health when he entered his sanctum this particular day for his period of meditation. Gradually, however, he became aware of a change, a peculiar sensation as though another consciousness were merging itself with his and lifting it up. Suddenly, from within, the thought arose that he should eat green vegetables, especially the ones he had been avoiding.

At first, he paid no attention to the impression; then he began to analyze and decided that his inner self was scolding him for not eating vegetables. As the experience persisted, he realized something of importance was being impressed on his consciousness; so he stopped trying to analyze and allowed the impressions to come freely. Almost immediately, every one of the vegetables he had been avoiding began to appear to his consciousness as pictures, all in attractive and appetizing forms. So tasty and delicious did they seem that he said to himself, "I'll eat those vegetables in the future, and I know I'll enjoy them." The very next meal, he ordered three of these vegetables he had not eaten in years and found them delicious. During the next few days, he ordered others, and after only five days, he discovered that his elimination was improved and his vitality increased. More than that, he slept better and did not tire so easily. In writing of the experience, he was unaware of its true nature, believing it to be merely a part of the regenerative process taking place. He made his report with that in mind.

Undoubtedly, the Master's message had a bearing on the regenerative process but that its real significance was the method of contact is plain from impressions which the frater mentioned as occurring both before and after the diet instruction. This experience makes it clear that no matter how the objective



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mind tries to analyze the message or impression we get at such a time, we always come to the conclusion that the thoughts originated inwardly—that is, from within us—and not outwardly. We do not always associate them with the Masters, but we do give the Cosmic credit for inspiring us with good and helpful ideas.

Another frater, who is an architect, reported an equally interesting and helpful contact. Both he and his wife, who was working with him, had been working for months on plans for a large public building. These plans were to be submitted in a competition and the frater had been working on some ideas he thought would be quickly accepted. With their plans for the building practically completed, he and his wife were in meditation when both of them began to receive impressions concerning the building. The frater had a sensation of being changed inwardly, and there was the conviction that his designs were not suitable and he would have to change them. A plan for a building entirely different from the one he had been working on began to take shape inwardly. Thinking it to be but a momentary Cosmic inspiration, the frater did not analyze the impression. When later in the evening, however, he made a sketch of his impression of the building, his wife told him that she had seen such a building become visible in a dark corner of the room during her meditation. Both obviously had seen the same building, one objectively, the other subjectively. The architect finished the design according to the inner suggestions he had received and submitted the plans to the competition instead of the one previously designed. The committee was highly enthusiastic and accepted it at once. He then told them about the first design and they said that it would have been rejected because it would not have been satisfactory at all.

The difference in the advancement of these two members determined the difference in the manner of the impression's reception. With the frater, the Master's approach could be through the blended consciousness, thus allowing the details of the drawing to be implanted within his consciousness.

The above experiences suggest that two or three important things should be watched in future meditations. First, be sure that your concentration is relaxed and that you are not disturbed. Second, never allow Cosmic impressions to be interfered with while you try to analyze what is taking place. Let your analysis wait until your meditation period is well over. Third, remember that such experiences as come are designed to be conducive to your progress and are not just for the purpose of keeping you satisfied. Since the Masters are concerned with your progress and your accomplishment of a mission in life, they may find it easier to attune with you and direct you through the means of the blended consciousness than through any other. Do not, therefore, always expect to be made aware of their presence by the appearance of lights or auras in your



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room. Above all, do not imagine that genuine contacts cannot be had without such manifestations.

An inner contact may be followed by an outer one, or the two may come far apart. Any time, however, that you feel a shifting of your consciousness, a lightness of spirit and a feeling that you are inwardly changing, you should remain relaxed and receptive to whatever impressions or inspirations may come. Later make a note of your impressions and the date they were received. In this way you will be able to determine how often these impressions come and to recognize more easily the signs of their coming. You will, as well, have a greater degree of assurance that the Masters are attuning with you and are helping you.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

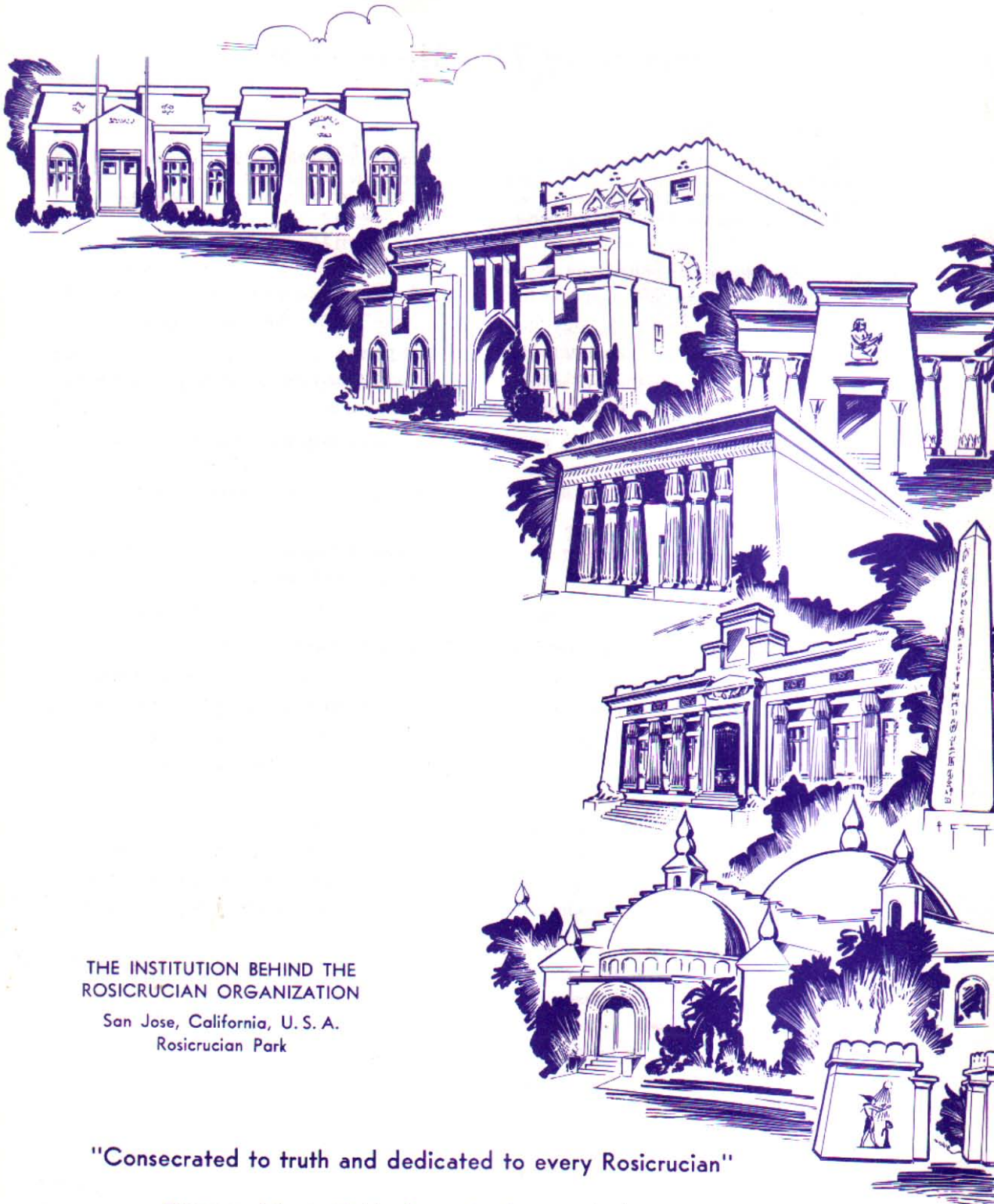


Summary of This Monograph



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 earlier Degree introduced us to the Rosicrucian principle known as the law of Assumption. We were told then that it was possible through the application of this law for the mystic to project his consciousness to another and for the time being assume psychically the personality and individuality of that person.
- ¶ Many Masters, especially those of whom we have recently been hearing, make use of this principle of Assumption in their contacts with advanced students.
- ¶ As these Masters use this law, it is merely an extension of their consciousness into that of the student whereby both become blended into one. When this has been accomplished, the Master can easily implant his message, and the student accepts it as coming from his own inner self.
- ¶ Such a contact is usually characterized by an extreme lightness of spirit, an uplifted consciousness, and the feeling that the whole inner being is undergoing a change.
- ¶ It is important that in future meditations particular attention be paid to three things:
 1. That you are thoroughly relaxed in concentration and undisturbed.
 2. That you never allow cosmic impressions to be interrupted by an attempt to analyze what is happening. Let the analysis wait until the period of meditation is well past.
 3. That you remember that such experiences are designed to further your progress and to lead to the fulfillment of your mission and not for the purpose of keeping you satisfied.
- ¶ Being concerned with such things, the Masters may find it easier to attune with you and direct you by means of the principle of Assumption than by any other. You should not expect, therefore, to be always aware of the Masters' presence. Nor should you ever think no contacts have been made simply because you have seen no lights or been aware of no auras.
- ¶ You should make note of any experiences of your own which agree with the conditions described, especially any impressions or messages received, and record the date. In this way, you will understand better some of your past experiences, and you will as well have a firmer conviction of the fact that the masters are working with you.



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