



The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The inequalities and the injustices everywhere apparent in our human society may be explained only in terms of the Law of Reincarnation. Our own recollections of past experiences in conjunction with the teachings of mystics both old and modern guide us to an understanding of our present life situation, thereby helping us to build more satisfying and serviceable lives now and in the future.



*To the wise man, therefore, only inequalities of conditions is to be expected in a perfect system of society. It is the scale of equity which graduates the psychic conditions and indispensable requirements of souls in order to test their goodwill in a social sphere corresponding to that of their heaven.*

*That is why the gradual Initiation of the sexes and of classes is ordained by Providence, so that Man may cease to murmur against the fate which is nearly always the law which he himself has set in motion.*

—ALEXANDRE SAINT-YVES D'ALVEYDRE

To the Members of the Esoteric Hierarchy, Greetings!

A great many letters have been received from members who live near us in California and who have already tried or tested the first step with unusual success. The most common statement made by those who have reported is that, whereas in past months or years they have never seemed to have a single glimpse, thought, or impression that they could associate with a past incarnation, the first step in our procedure recently taken has brought them a number of impressions and ideas that were unique, startling, and surprising. They know by the very nature of these impressions that they relate to things that could not have occurred in this incarnation.

Of course, it is too early for these members who have reported to know which of the events, impressions and ideas they have recorded in their notebooks are the most important because they have not yet taken the other steps in the procedure. All of them do say, however, that they are very happy over the results they are having. A few of our members living here in San Jose have personally reported about the second step. They say that it has brought them very fine results which, added to those of the first step, promise to be very illuminating and instructive.

I hope all of you are carefully and systematically making your notations in notebooks. I know that some of you may feel it to be safe to neglect making the notations. You may put it off, thinking other impressions will come to connect with the earlier ones you had. If you do this, you will not remember the early ones distinctly; then, you will regret not having been consistent in making your notations.

The procedures for both the third and fourth steps are included in this monograph since their explanation can be brief. You may, accordingly, divide your week's practice between the two if your success is immediate. You may, however, devote the whole week to practice of the third step if you choose and reserve the fourth for the week following.

#### THIRD STEP IN THE PROCEDURE:

Concentrate in the same manner outlined in the procedure for the first and second steps, but this time hold in your mind the desire for some impression, picture or idea connected with celebrations, anniversaries, birthday parties or other festivities in a home. Be sure that you hold the idea of festivities, gatherings, dinner parties or something of that kind in your home—not outdoor festivities—because we will take up that point later. If you allow your mind to think of both indoor and outdoor festivities during the periods of concentration you will only confuse your mind and mix the impressions.



Now do not try to visualize the inside of a home you may have lived in or of an ancient one you may have visited. You may go so far as to think of yourself and others seated around a large table enjoying a great feast, banquet, or dinner. Do not visualize the details of the table, the kind of food, dishes, or the room in which the table is placed. Do not visualize or imagine the type of persons, young or old, who are seated at the table. You may, however, if you wish, concentrate one night on the thought of its being a birthday anniversary dinner, another night on a wedding dinner, another night on a Christmas dinner, and another on a harvest celebration of some kind.

You may have in mind the thought of a winter dinner and a summertime dinner; but do not allow your thoughts to go into any further details than these. You may at one time try to think of yourself attending these dinners as a youth of eighteen or twenty, and another time as a person of forty or fifty years of age. But do not think of any country or any type of house or type of people. Leave your mind open in that regard. After you have completed your concentration each time, be sure to write your impressions, visions, or thoughts regarding the people, their clothing, their language. If you do not recognize the language, simply make a notation of the type of room the dinner was served in, and the spirit of the occasion—whether a sad one, an intimate gathering, a celebration of some festival, or a reunion. Another good point is to record your impression as to the time of day—whether noon or evening.

I am sure that after concentrating on three or four occasions, you will get some thoughts or impressions that will be more or less definite, even though sometimes slightly veiled. No matter how vague or veiled they may be, you should write them down. Some of these impressions in this third step may begin to connect with impressions that you had during the first or second step. Do not deliberately try to connect them until you come to write them in your notebook; then, if you notice or feel there is a connection with some other impression, make a note as to what it seems to be.

It will not do any harm if you concentrate for a few minutes on the matter given in the first and second steps, and thus review your steps on one night. You may also do this concentrating several times a day instead of once a day if you have time. Once you begin to get clues regarding your past, you are going to find it interesting to relax and go back again over the past life or past years of several lives. At the present time it is better to follow each step as it is outlined.

#### FOURTH STEP IN THE PROCEDURE:



We shall now proceed to take the fourth step in this process. This time you are to select what we might call the travel key to unlock the storehouse of memory.

In the years covered by a previous incarnation, there was much travel by persons living in various parts of the world. Travel was necessary because of the need for materials: clothing, commerce and trade, education, and news. Today we have radio and television. Newspapers and magazines keep us abreast of everything; even college educations are brought to us by correspondence. The necessities of life, clothing, shoes, automobiles, and whatnot are as near to us as our telephone.

In other times—and not so many years ago—it was necessary in most places in the world to travel some distance for many of the necessities of life, for education and for cultural contact. Early records show that roadways were built between cities and towns, and that these were well traversed. It was in this way that civilization spread and education grew, and contact between peoples and nations, cities and towns, was greatly extended.

Because of the means of travel, any journey took several hours and was quite an event in everyone's life. We talk today of "horse and buggy days," but there were days, not so many years ago, when even horses and buggies were a luxury. Where there were horses, a family of considerable means was represented, and these horses usually pulled wagons used in commerce or agriculture and were not exclusively for pleasure riding. The average travel to town or to an adjoining community was by foot, on horseback, in a wagon or caravan, even by pony or burro. In many places much of the travel today is done in the same manner as it was hundreds of years ago. When persons went to a city fifty or a hundred miles away, it represented a journey of days, meant stopping overnight at some unfamiliar hotel or inn, and necessitated taking along clothing and baggage, and often food.

Journeys then were quite an event, and individuals prepared for them days in advance—not like today, when by automobile or plane a ride of one hundred miles or more can be made without even changing clothing, taking along food, or expecting to be gone more than half a day. In the memory of every individual who lived several hundred years or more ago, there are pictures and deep impressions of jaunts or journeys to adjoining or distant cities with all of the thrills of sleeping in strange beds, eating at strange tables or under the open sky, meeting various obstacles, caring for horses, changing money, speaking different languages or dialects, hearing exciting news, seeing strange sights and so forth.

All of these things made deep impressions upon the minds of the individuals. There was scarcely such a journey of a day or more that did not consist of one or two bitter disappointments, surprising incidents, unanticipated activities, and one or two outstanding pleasures. There were accidents, fires, thefts and other things that would make impressions also. Very often the persons on such trips would visit a larger city for the purpose of



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buying or selling, and would be deeply impressed by larger buildings, differently dressed people and different customs. In other words, such a journey in those days would make the same outstanding impressions on the mind as a journey to Italy, France, Brazil, the United States, or some other foreign country would make on the average man of today. Therefore, the key of travel should help you bring out of your memory's storehouse scenes of persons, places, buildings and other incidents connected with jaunts or journeys.

Do not think of yourself as young or old in connection with any of these travels, but just see what you can bring out of the storehouse in the way of impressions, either pictures or memorized experiences mentally photographed in your mind. Each day you should have different recollections, and each one of these should be carefully tabulated in your notebook, along with your comment as to whether the impression seemed to be at nighttime, middle of the day, or evening, and whether anyone was with you, what types of buildings and places you seemed to see, and what kinds of costumes people seemed to be wearing, and what language they spoke; also what you were doing, whether buying, selling, or just visiting for pleasure.

It is not necessary at present to make any report about your results with this important series of experiments. I will tell you when to begin to make your reports and comments to me about them. There are only a few more steps in this procedure and next week we shall consider the next one.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

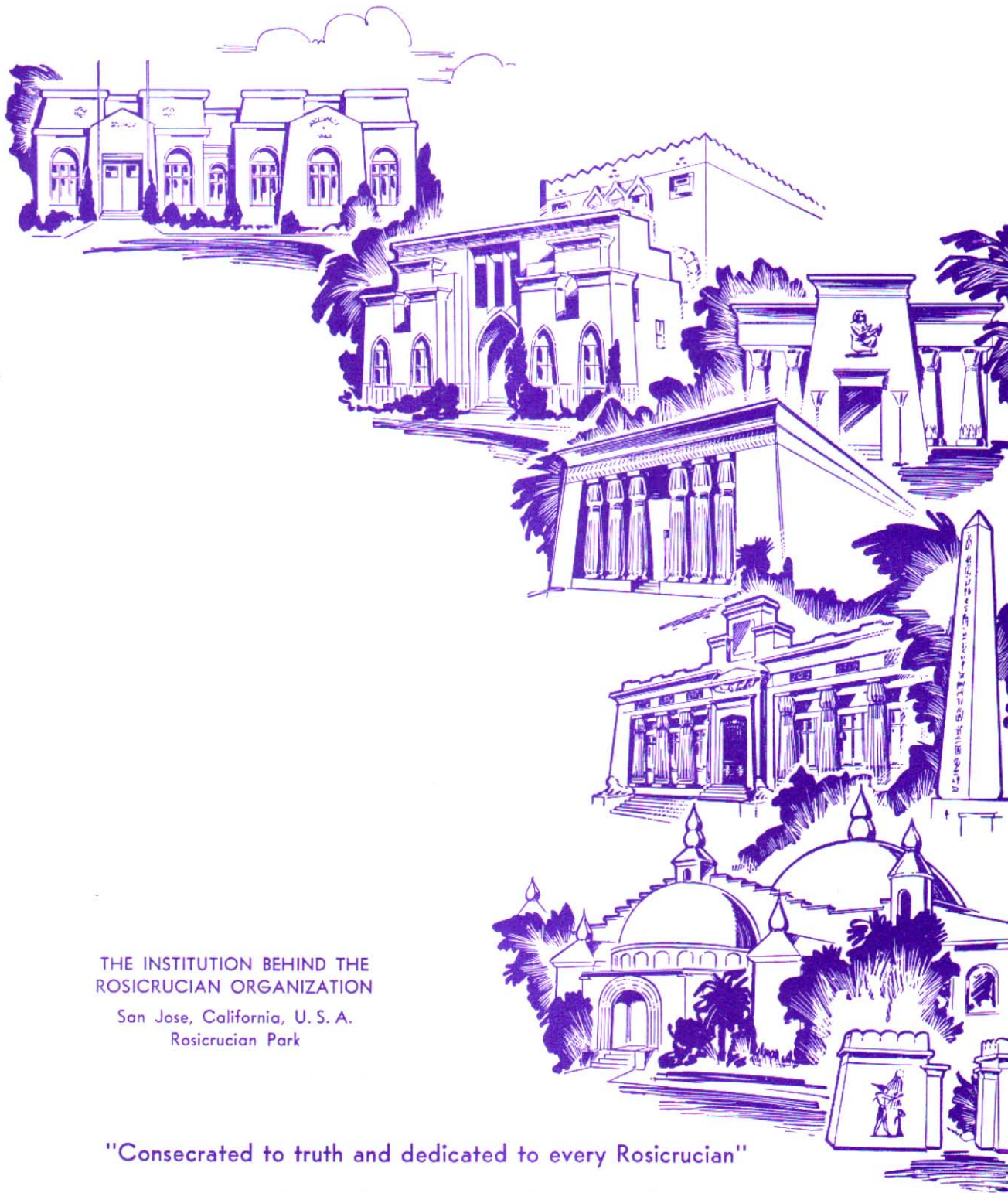


## Summary of This Monograph



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.

- ¶ In the Third Step of the Procedure you are to concentrate upon a festivity, gathering, or dinner celebrating a special event or occasion.
- ¶ In the Fourth Step you will select what might be termed a travel key to unlock the storehouse of memory.
- ¶ The first and second steps may be reviewed briefly before beginning the third and fourth.
- ¶ It will be well to concentrate more than once a day if you have time.



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