



The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ That our earthly lives comprise a school designed to awaken and develop every facet of our beings—emotional, mental, and spiritual—has undoubtedly been realized by the student who has followed the steps outlined as a method for releasing memory impressions of past lives. The purposefulness of the Law of Reincarnation is expressed succinctly in the following quotation.



Life's great purpose is to develop our inherent powers. As we grow we do not add anything unto ourselves; we only arouse that which we have already slumbering within. Exactly the same process takes place when a seed sprouts; the germ within merely begins to unfold what is already contained within it. Growth is the stirring of latent powers and faculties to active expression. We, as souls, contain within ourselves everything we shall have hereafter, and the purpose of a series of lives on earth is to bring to us those experiences which will most rapidly awaken all our latent faculties and bring them into action.

—RT. REV. IRVING S. COOPER

To the Members of the Esoteric Hierarchy, Greetings!

In proceeding to Step Number Five in our Procedure for Recalling Events of Past Lives, I am trusting to your regular performance of the steps previously outlined. I hope that each of you has had some impressions as a result of your work with the preceding steps. Of course, I did not expect that in these few weeks you would recall enough of your past life to give you any fair picture of what that past life may have been, but I do hope that you have at least awakened or drawn out of the storehouse of the memory four or five events in the form of pictures, recollections or impressions that you have written in your notebooks as keys to unlocking further impressions and ideas.

Just because you have been given a new step approximately each week, you should not feel that you have now completely finished with Steps One, Two, Three, and Four; that there will be no further use for them in the future; or that what you have received completes all of the investigation you will ever want to make. When we have reached the last step in this procedure, I am going to explain how you can review the earlier steps. I know that at times views and visions will come to you when you are not thinking about these different steps of procedure, but just sitting relaxed in meditation.

FIFTH STEP IN THE PROCEDURE:

Now in regard to this fifth step, I have chosen another important key in the life of everyone who has eventually passed out of this earthly life. This key represents the last and final illness of the individual, including the event of transition. The average person passes out of this earthly life through some illness that lasts a few days, a week or a month or two. Despite the so-called sudden deaths reported in the newspapers, and despite the great wars fought in past centuries, the average individual does not pass out of this life by accident or in any very sudden manner. The majority of individuals in past centuries have done so through some illness or disease, and the average individual has had an opportunity to realize during that illness that he might pass on, and has tried to prevent an untimely death or transition.

This period of lying in bed in a hospital, sanitarium, or at home, battling against disease or pain, and hoping and praying that an untimely death will not come, is always strong and deeply impressed upon the consciousness of the individual. The more serious or lasting the illness, the more time the individual has to ponder over what might or is going to happen, and the more he attempts to visualize his present condition in relation to what the future may hold in store. I

think it is safe to say that the average individual spends more time in the last few days reviewing his earthly life, and speculating upon the future one than does anyone in good health.



In other words, while we are in good health, and death or transition seems to be many years distant, we do not spend much time reviewing the important events of our lives. Nor do we spend much time in thinking about a future spiritual existence. Churches and life insurance companies, banks and other concerns, constantly urge us to give more thought during our days of health and happiness to the possibilities of the future; to those we are going to leave behind; to what will become of them; and to the welfare of our own souls.

Still, until a very severe illness comes upon us, or some accident occurs that keeps us in a lingering condition of incapacity, we give little thought to these things. But it is safe to say that the average individual in his last moments certainly does give some thought to these matters. It is equally safe to assume that they register deeply in the storehouse of memory. Those few days or hours are no doubt filled with impressions of childhood, of early adulthood—of all the outstanding events, good and bad, that occurred in life. He reviews the things he has done and accomplished, and speculates on what he might have done if he had had a little more opportunity. He thinks, too, of what he has not yet completed but would like to complete, and will complete if his life is spared a little longer. Certainly the time just before transition makes a lasting impression upon the memory and consciousness of the individual.

If you will use this period as a key and concentrate on the manner and means of your transition in your past life, it will undoubtedly unlock the storehouse of memory in regard to many, many facts. First of all, concentrate on what the illness may have been which was responsible for your transition. Try to get some idea as to whether you were young, old, married, or single; whether you suffered much pain, suffered through an accident or just through a mild lingering illness that gradually wore out your vitality and strength. On another occasion, during the coming week, concentrate on whether your transition occurred at home, in a sanitarium, or in a hospital; as well as whether it was the result of an accident on the road or street, in war, or somewhere else. Then, on another occasion concentrate on whether your transition was surrounded with suffering, or regret, and whether there were many others about, or whether you were alone or with only one or two companions. By going back over these three viewpoints of the last hours of your previous life, you will undoubtedly bring to light many facts regarding those last hours. Those facts will help you piece together some of the other pictures you have accumulated in the past four or five weeks.

There are always some peculiar, unique, or unusual conditions surrounding each last illness, and each period preceding transition. In the first place, there is the location that is generally different from the present in many respects, except with those who pass away in hospitals. Even so, hospitals of a



hundred years ago were much different from those of today. In fact, very few people a few hundred years ago passed away in hospitals because only the very wealthy or those who lived in large cities could have had access to them. Therefore, the average transition occurred in a private home, most likely one's own, or among some friends or in a small sanitarium.

There is also the matter of those who attended you during your last illness. The methods of treatment, type of physician, those who waited around, who visited you to inquire after your progress. Such incidents must have made a deep impression, and they were different in the lives of practically every individual. There were, too, the worries and concern about unfinished business, the duties and obligations that would be left to husband, wife or relatives to be taken care of later. There was probably concern about religious matters, and the anguish and suffering of the members of the family to be left behind.

Do not think of the funeral or of the period after transition, but only of the days, weeks, or hours that you were ill and suffering, awaiting transition when you were still partly or wholly conscious, but weak, worried, thinking and planning. If you will do that during the coming week, or for six or seven days, using the different keys given here—thinking one day of the cause of the illness, another day of what type of physician and treatment you had—each one of the days of the coming week will bring forth interesting pictures and facts to be carefully tabulated in your notebook.

One additional word here may be helpful in regard to this procedure. If each day's concentration does not bring forth facts, pictures or impressions, do not be discouraged. There may be days or even weeks when you will get no real glimpse of anything you think could pertain to the past. This does not mean that your past incarnation or the events of it are all secreted away or locked up and will never come forth. It may be that next week or next month or even a few months from now in connection with some other esoteric experiments, or when you are in meditation, there will suddenly come into your consciousness a clear vision or impression of something you did sometime. You will know it could not be of this present incarnation. Sometimes one event or recollection will unlock a chain of them so that for ten or fifteen minutes a whole parade of past events will come before your memory and your consciousness as though you were looking at motion pictures. Not all of the impressions unlocked from your storehouse of memory will come as pictures; so do not close your eyes and expect to see clear visions of events in your past. Most of the impressions will come as thoughts or recollections, and not as visions.



Suppose today you were to pick up a newspaper and read a news item of something that occurred yesterday in Niagara Falls, New York, or Dublin. With the words Niagara Falls or

Dublin there would come into your mind a recollection of your visit there years ago. In connection with that recollection, you would recall that it was on such a visit that you met someone whose companionship you enjoyed and who fell out of your life as quickly as he fell into it. You would in all likelihood stop reading the newspaper and recall all of the events, or at least that particular event in detail. You would not have any actual vision of Niagara Falls or Dublin or any vision of the friendship made there. It would all come in the way of impressions from your deep consciousness where they had been buried for a long time.

It is in this same way that recollections will come from something from your past life. Just as the words Dublin or Niagara Falls appearing in the newspaper acted as a key to unlock the facts in your memory storehouse, so some of the things I have given you in the past weeks will act as keys to unlock impressions you have in your mind or memory. Some of those impressions may come before you quickly, as a flash picture on the screen, only lasting a moment. Some of them may come to you as a song or a piece of music. Others may come as something you took part in, like the fighting of a fire, being in a railroad crash, automobile accident, or something similar that happened years ago.

There will be other and more interesting facts that will come as recollections and ideas, not in the form of anything seen, heard, or even felt. It would be just as though I were to ask you to tell me now what you did on your last summer's vacation. For a moment you would stop and think of the places you had or had not been, or had wanted to go. A number of recollections would come not in the form of pictures but as ideas. If you concentrated on any one of them long enough, it might gradually turn into a picture, but first there would come the recollection as an idea. This is what I believe most of you will unlock from your consciousness regarding your past life. So do not strive to get pictures, sounds, or sensations. Let them come, if they do come, of their own accord. Simply try to get ideas from your memory's storehouse, and write them down. More and more will come in the near future, and you will gradually piece them together in a more useful manner than you have perhaps thought possible.

May Peace Profound abide with each of you.

Faternally,

YOUR CLASS MASTER

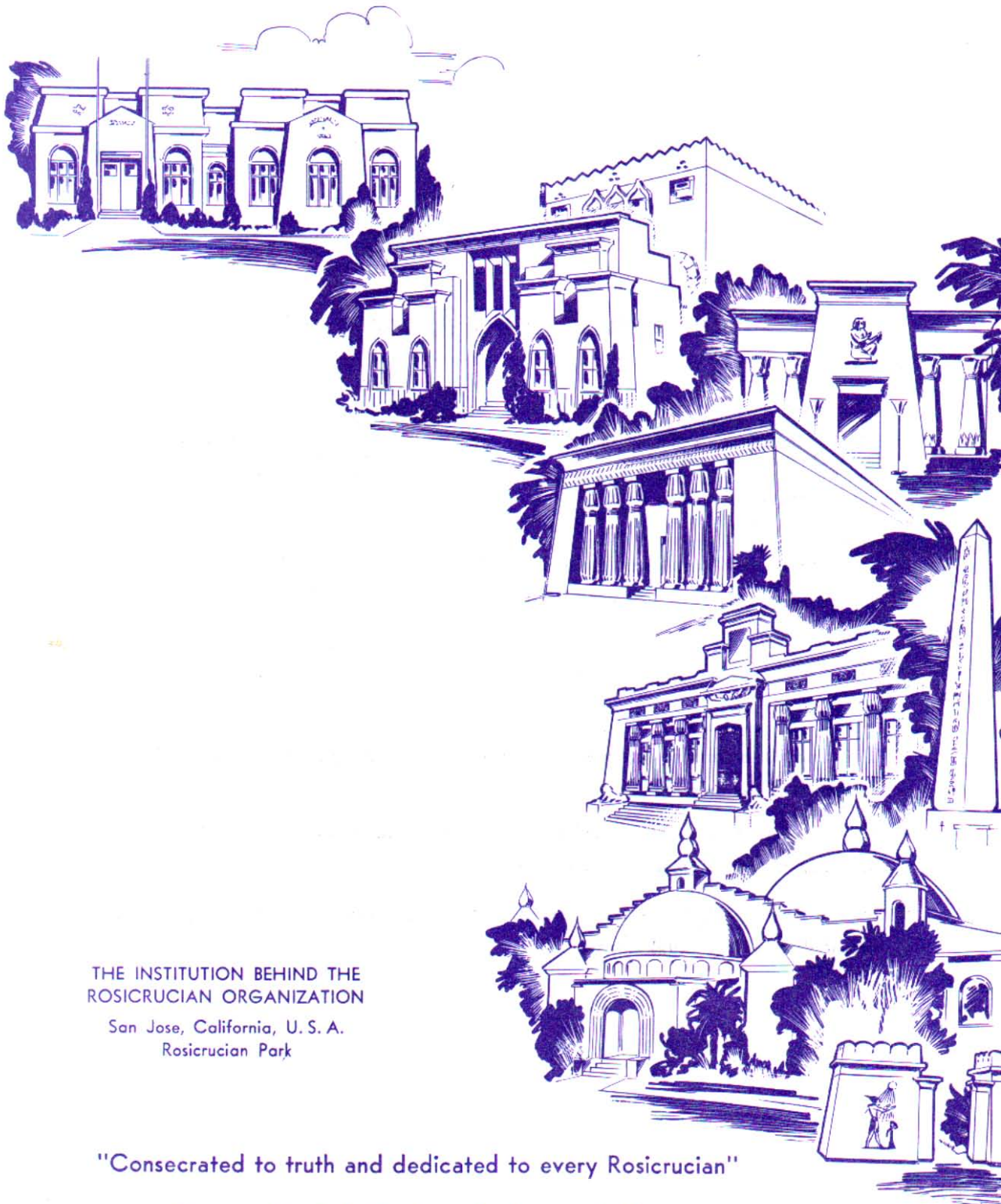


Summary of This Monograph



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.

- ¶ Just because you have been given a new step approximately each week, you should not feel that you have now completely finished with Steps One, Two, Three, and Four.
- ¶ The key represented in the Fifth Step in the Procedure represents the last and final illness of an individual.
- ¶ The time just before transition makes a lasting impression upon the memory and consciousness of the individual.
- ¶ Most of the impressions released by concentration upon these keys will come as thoughts or recollections, and not as visions.
- ¶ Do not be discouraged if each day's concentration does not bring forth facts, for continued effort will eventually bring results.



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