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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The student of mysticism is constantly reminded that he must at all points rely upon himself. The fact that he may contact invisible Masters and have their help does not in the least alter the necessity for self-reliance. On that subject, no one has ever gone beyond Ralph Waldo Emerson's essay. No matter how familiar it may be, it is always worth another reading.



It is only as a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee. He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

—RALPH WALDO EMERSON, 1803-1882

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To the Members of the Esoteric Hierarchy, Greetings!

Now that you are acquainted with some of the Masters and soon will make psychic contact with them, I believe it well to answer a few questions in regard to the purpose and nature of these contacts.

Most persons in the Western world have heard more about the great invisible Masters through the writings of Madame Blavatsky than through any other source solely because she ventured to say more about them than have mystics of other organizations. Throughout the Middle Ages and earlier it was customary for mystics to keep secret and confidential their contacts with the Masters and so say nothing to the outside world about them. There was a time when Neophytes and students had no knowledge or belief regarding these Masters other than that which came to them psychically. It was then considered unethical to speak publicly about them. Through the teachings of Madame Blavatsky, the Western world has come to know something of these Masters and the work they carry on. This is no criticism of Madame Blavatsky, for the Masters themselves more or less concurred in some of her public references to them, and seldom criticized her for what she said about them because it was evidently a necessary thing for the public at large to know of their existence. The times, too, were ripe; the only real harm was the misunderstanding that developed and the unfortunate adoption of these Masters by the wrong people. In other words, a number of occult students and self-appointed leaders claimed that they were also in contact with the great Masters, and what they published was so false and ridiculous that an entirely wrong opinion arose.

The work the Masters did for Madame Blavatsky was more or less typical of what they try to do for all advanced students. As you advance, you will find it easier to make these contacts, and you will find the Masters more intimate and instructive. To the younger student, such contacts are only slight and occasional.

Certainly, you must not expect these contacts to be made simply to give you demonstrations of the existence of these Masters and of their ability to contact you. All through the experiences of Madame Blavatsky, it is easy to see that the purpose of the Masters was to guide and advise her in serious matters.

The Masters are not going to attempt to regulate your life: Think what your life would be if one of these Masters were to step into your home, and become your daily and hourly companion. Or if they maintained an office somewhere and you could consult them at any hour of the day or night. Their advice would be equal to that of physician, business adviser, artist and musician, adviser in social, moral, and ethical matters, religious instructor, and specialist in dietetics, naturopathy, mystical subjects, as well as science, philosophy, and endeavors of human effort. With the



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ability of these Masters to contact worldly wisdom and knowledge instantly, or to consult with other great Masters, any one of them would be able to give you straightway the most dependable and accurate advice possible. The past, present, and future would be touched upon; and with sureness and security, you could know beforehand what was going to happen tomorrow, next week, or year, and act accordingly. This would mean that from morning to night and from night to morning, you would make no mistakes in judgment, opinion, or action. You would be able to make investigations and carry on business affairs so successfully that great wealth would roll into your lap. You could avoid doing anything that would injure your health or instantly have treatments that would restore you to health. You would be able to take advantage of all opportunities in the business and social world. You would soon become a great power in your community, and eventually the greatest power in your country. Everything you did would be successful; you would make absolutely no mistakes, and in the end you would be—what? An absolute failure! Why? Because you would be evading the benefits of the trials and tribulations and instructive experiences of life.

We have seen what pitiful failures have resulted from children reared in families where they have had nothing but personal instruction at the hands of tutors; where they have never contacted other human beings; where they have never had to learn any business, trade, or occupation, where they never learned the value of money or time, and had never been trained in personal effort or in experiencing privation, denial, want, or extreme desire. Such children have become not only failures, but weaklings, and have really turned out to be serious liabilities to society. They become snobbish, useless, nonproductive and demoralized in every sense. Think, therefore, what still greater failures would result if people could easily have all of the advice they wanted from these Masters. It would do away entirely with the factor of self-reliance, and this in itself would eliminate ninety percent of personal evolution and soul unfoldment.

Human life on the earth plane is for the purpose of learning lessons, contesting and battling with experiences, gaining strength, fortitude, and power through mastering obstacles and overcoming difficulties. We do not learn to be speakers through keeping our mouths closed. We do not learn to be thinkers by avoiding the processes of thinking. Certainly, we cannot become masters of life by avoiding the lessons of life, especially its deep perplexities and problems. Although there is unlimited Divine Wisdom within reach of us, we each have an objective mind and consciousness that attempts to regulate our lives, and lead us into ways of thinking opposite to those the inner consciousness reveals to us. In all of our thinking and actions we are dividing our thought between the arguments and impressions of the objective and the Divine Mind. It is through the experiences of errors made that we learn to guide



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our lives, to reason, to analyze and to develop the right viewpoint and the right understanding. For this reason, the Masters do not interfere with our progress by constantly saving us from little errors, little mistakes, and little experiences that will teach us valuable lessons. It is through sticking the fingers near the flame that the child learns the danger of fire. If the Masters of the Divine Consciousness were to prevent the child from being burned when it sticks its fingers into the flame, the time might come when the child, having no fear of fire or no understanding of it, would walk boldly into flames and be seriously injured.

In the larger and more serious things of life, especially those which assist the inner self in the attainment of greater heights of wisdom and power, the great Masters do intercede and do give advice and help. It always depends, however, on the willingness of the student to listen to this advice and abide by it. If the Masters find that the individual accepts the advice only as a mental impression, or a visionary thing, and casts it aside as unsound or unreliable, they will gradually discontinue their contacts and their advice. They are always glad to have their impressions and suggestions analyzed and given proper study and investigation because they want such advice to become deep-seated and properly understood. They do not want their students to become so impulsive that they will follow any urge that comes on the basis that it must be good. Persons who act upon inner or outer impulses constantly without thinking, reasoning and analyzing, are likely to mistake wrong impulses for good ones, and get themselves into just as much trouble as those who never heed inspiring and helpful impulses of any kind.

You will find that only in the more important affairs of your life, and only in connection with the most important points in your studies, will these Masters contact you and attempt to guide you. You are not always the best judge of what is the most important thing. You may have a legal problem facing you that you think constitutes the most serious thing that has ever happened in your life, and you may think that the Masters should come to your aid immediately and reveal to you just what you should do. You may even feel that they have neglected you at a crucial time because you have received no advice in regard to this very serious matter. From the Cosmic point of view, your legal problem may be nothing at all, merely a problem to cause you to think and to learn some lesson. They may have decided that the only way you will learn the lesson and attain self-mastership and the mastership of life's problems is by letting you go through the affair without their advice or help in any form.



On the other hand, we humans very often mistake a blessing and think it a punishment, loss, or suffering of some kind. Very often, letters from members say that they are about to lose a piece of land, a farm, an interest in a business, or

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even the very home in which they are living. They think it is going to be the most serious loss they have ever had, and they want to know how to save what they have. After they give the details, it is plain to see that the Cosmic is not going to intervene because the result will be a blessing for them instead of the terrible loss and detriment as they believe. It may cause inconvenience and trouble and worry for a while, and even some material suffering; but in the end, it will result in a new start. Therefore, always be ready for any contact that may come, and always hold the attitude that an inspiring message is welcome, and that you will listen and act upon it to the best of your ability; but do not expect these messages and contacts to occur every time you sit in silence or think you have a problem that the Masters should solve for you. Remember that in the scheme of life, there are only certain important things that really affect your ultimate development.

The proper procedure upon closing the day and preparing for sleep is to end your prayers of appreciation and gratefulness for the day's opportunities by stating to God and the Cosmic Masters that you will welcome any inspiring message of contact that may come. Always be hopeful and expectant of such contacts and messages, and have the same attitude about each of your visions. This is equivalent to leaving the portal of your consciousness open so that the invisible Master may step in at any time. But this is entirely different from demanding, and with anxiety requesting, continuous contacts and information. Ninety percent of the things that puzzle us in our daily affairs, and fully seventy-five percent of the bigger things that puzzle us throughout the year, turn out to be insignificant and unimportant when we view them a year later. It is undeniable in the life of the individual that each trial and tribulation through which he has passed has taught him valuable lessons, safeguarded him against more serious mistakes of the same kind, and has enabled him to fortify himself for the future. Keeping all this in mind, therefore, you should now be able to prepare yourself properly for the advice or suggestions of these Masters at any time in the present or in the future.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

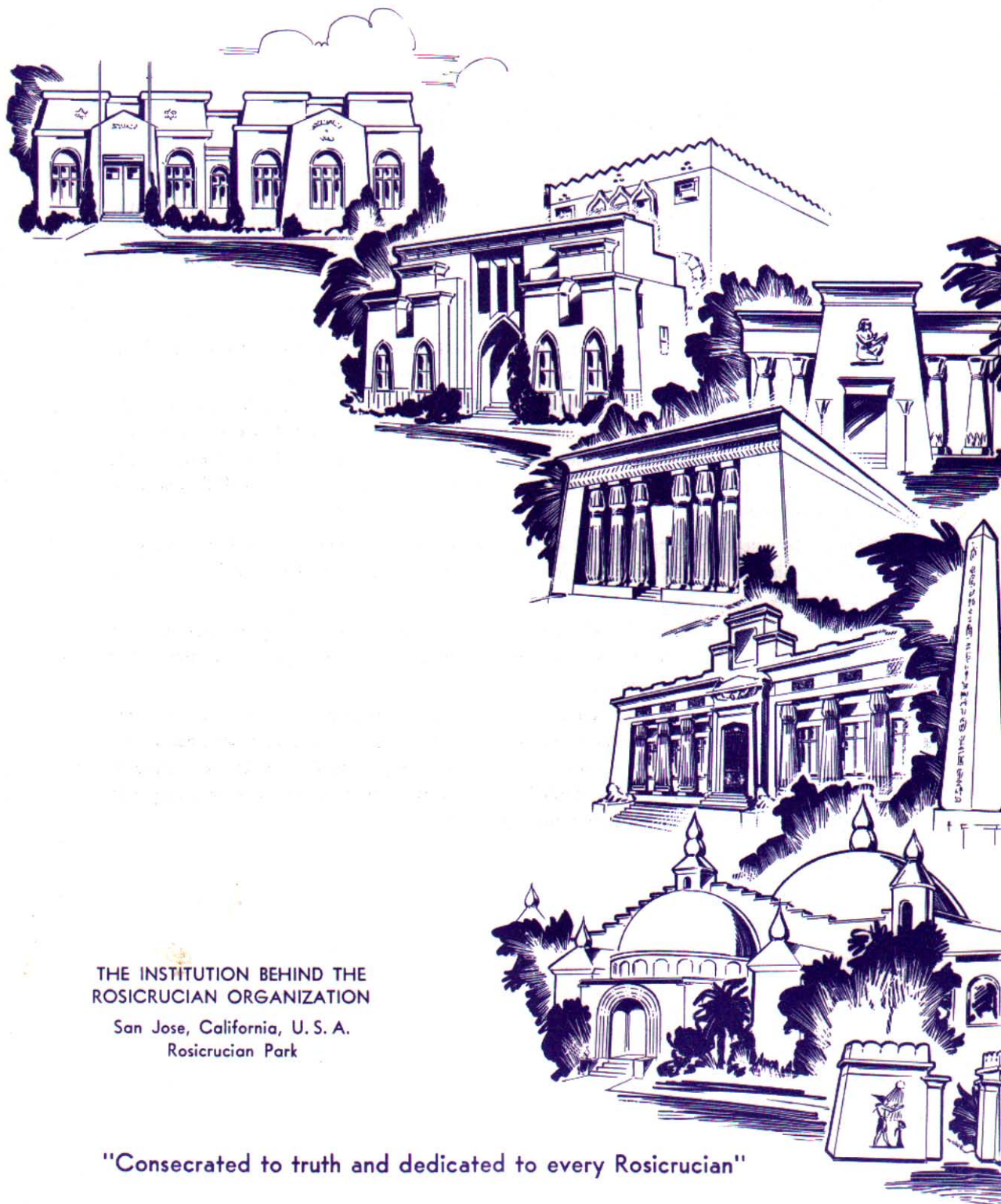


Summary of This Monograph



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.

- ¶ Through the writings of Madame Blavatsky, most people became aware of the Masters. Before that time no mystic had ventured to speak of them.
- ¶ What the Masters did to help Madame Blavatsky, they are equally willing to do for other sincere and aspiring students. It is not to be expected, however, that they will make contacts merely to demonstrate their ability to do so. Their contacts with Madame Blavatsky were only for the purpose of guiding her to the fulfillment of a serious purpose.
- ¶ Man's life would be unthinkable and he would be a complete failure if it were possible for him to consult with the invisible Masters and have their advice on every detail of his daily living.
- ¶ Life on the earth plane is for the purpose of providing man the opportunity to meet and overcome the experiences necessary to his growth. For that reason alone, the Masters would not interfere.
- ¶ Oftentimes, too, man is short-sighted in his view of experiences and what may appear to him as a disaster may in reality be a blessing. This is another reason the Masters cannot be expected to run to man's aid every time he thinks they should. Their higher knowledge makes them know that to answer many of man's requests would be to work against his own best interests.



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