



A M O R C

The Rosicrucian Order

MASTER MONOGRAPH

ILLUMINATI SECTION

This monograph always remains the property of the Supreme Grand Lodge of A. M. O. R. C. It is not purchased by, but loaned to, the receiving member.

Degree
12
Monograph
153



Degree
12
Monograph
153

978

REGISTERED IN U.S. PATENT OFFICE
(ALSO REGISTERED THROUGHOUT
THE WORLD)
PRINTED IN U.S.A.

The matter contained herein is officially issued through the Supreme Council of the A. M. O. R. C. under the emblem above, which was registered in the United States Patent Office for the purpose of protecting all the "printed, engraved, typewritten, and photographic copies of officially prescribed and copyrighted monographs, dissertations, scientific postulations, philosophical discourses, academic studies, diagrams, illustrations, and charts" as authorized by the Imperator of A. M. O. R. C. (The above emblem and name of the Order are also registered in countries throughout the world.) All matters herein contained are strictly confidential to the member receiving, and are imparted only as an incident to membership. The ownership of, the legal title, and the right of possession to this monograph is and shall remain in the Supreme Grand Lodge of A. M. O. R. C. and it shall be returned to it upon its request. The contents herein are loaned to be used for the sole and exclusive information of the receiving member and not otherwise. Any other use or attempted use does, ipso facto, terminate all rights of the member, and is a violation of the Statutes of this Order.

A. M. O. R. C. is the only organization authorized to use the Registered name and symbols, and the Imperator has sole right to grant the use of them to other allied organizations or movements.

THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ In Sanskrit, "Voice of the Silence" or the "Soundless Voice" perhaps literally would read "Voice in the *Spiritual Sound*." The great "Master" referred to is the term used to indicate one's "Higher Self." Translated by H.P. Blavatsky, the following quotation from the ancient *Book of the Golden Precepts* speaks of man's power to listen to the inner consciousness which we have referred to as the *still small voice*.



Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice.

'Tis only then thou canst become a "Walker of the Sky" who treads the winds above the waves, whose step touches not the water.

—H.P. BLAVATSKY, 1831-1891

To the Members of the Esoteric Hierarchy, Greetings!

My object last week in calling your attention again to the intuition and its ways of functioning was, as I said, mainly for the purpose of preparing you to distinguish it from the still small voice with which we want now to work. In some mystical manuscripts, this process--looked upon by both advanced mystics and philosophers of the Orient as most important to the attainment of self-mastery--is still referred to as "the development of the still small voice."

First, about the phrase itself. It was not the one originally used by the mystics of the Orient in past ages. It was a phrase which came to be used in the Middle Ages and has become popular during the past hundred years or so. As a phrase, it has a degree of incongruity--the still small voice seems inappropriate. A voice still or silent would seem to be no voice. Certainly it would be inconsistent to attempt the development of no voice.

To the mind of the Middle Ages, however, the addition of the adjective still seemed to clarify the phrase. To the average individual as well as to the undeveloped mystic, the inner voice appeared to be still and silent, that is unresponsive. It was the aim of the mystic and those who sought spiritual or cosmic attunement to develop that inner voice into audibility. Their object was to make that still small voice speak and thus they created the somewhat strange terminology which we continue to use.

It is important to remember, however, that this voice that whispers within our consciousness is not to be confused with the impressions that come through our faculty of intuition. The small voice within gives us information in the form of spoken words which we hear inwardly as though through an inner ear. In fact, as you become accustomed to the development of the small voice, you will readily accept the fact that your inner consciousness has a faculty of hearing just as your brain has its ears or means of hearing sounds of a worldly or material nature.

This inner ear hears words as clearly as though they were spoken by some living person. You do not hear them through your outer ears, of course, but they reach the consciousness in the same manner as do spoken words. Many of our members have reported how they have heard this inner voice when they have been resting or partially asleep. The words have awakened them to a full consciousness as though someone had been in the room and had spoken the words. The strange thing is that after the meaning of the words has reached the brain and you realize what they mean, you can no longer tell whether you heard the words through your outer ears or through your inner consciousness.



That is to say, it is impossible for the objective consciousness to determine whether the spoken words have come to the brain through the organs of hearing or through the psychic consciousness. While the words are being spoken, it is difficult to tell just where they are coming from until you have become familiar with this inner voice. It is natural that when the words are being spoken, your whole interest centers on the words themselves and what they mean. You do not stop to analyze where they are coming from, for to do so might cause you to miss the meaning or the import of the message. The moment the spoken words have ended, they still seem to ring in the consciousness as though they had been spoken by a living individual.

This fact has often led to some confusion for those who are attempting contacts with some of the Great Masters. Sometimes these members have written that they have actually been spoken to by a Cosmic Master behind or near them whom they have not been able to see. Even members of this class, as well as those in the lower Degrees, have mistakenly attributed words and messages to the Masters when such words actually came from the inner voice. This was due, of course, to their expectancy and to their lack of information as to the inner voice and its manner of manifestation.

After all, it matters little whether the words of importance were spoken in the room by an invisible Master or spoken within the psychic consciousness, because in either case the words came from the Cosmic. In either case, too, they may have been said by a personality trying to help and guide you, not only in your development but in your daily affairs. It is not necessary for the Great Masters of the Great White Brotherhood or any of the Cosmic Masters actually to stand near you and produce sounds in order to convey a message to your inner consciousness. They can just as easily transmit the words psychically from any place and have them register in your consciousness.

However encouraging and interesting it may be to have the Masters personally contact us in our Sanctums and speak to us there, the reason and purpose of such contacts must be kept clearly in mind. Our progress in mystical unfoldment is of prime interest to us. It is of equal interest to the Masters, but for a different reason. We look to contact with the Masters to give us assurance of that progress. They, however, regard unfoldment in terms of usefulness as instruments of the Cosmic. If our desires are universal and unselfish, and if we have improved ourselves to the point of being ready for service in certain directions when so instructed, the Masters might contact us. If and when they do, however, it will be to instruct us or point out certain avenues of service and not merely to offer praise, commendation or encouragement.



TWELFTH DEGREE

NUMBER 153

PAGE THREE

This happens frequently, but in such cases you will know a Master is present in your room because you will not only hear the spoken words but will also probably have other evidence of his personality. You will certainly feel the intensity of his aura and his vibrations and see lights or other effects that will easily convey to you the definite knowledge that an invisible or partially visible Master is in your room. I am sure all of you are familiar with the fact that if someone enters the room ever so quietly and stealthily while you are sleeping, you will sense his presence, not through sounds or touch, but through the radiations of his aura or personal magnetism.

There is not much likelihood, therefore, that one of the Masters would be in your room or in your Sanctum without your knowing it. These Masters have very intense auras and very strong vibrations. They would not be attempting to hide themselves or trying to prevent your knowing they were there. Their very purpose would be to let you know they were there, and to give you some message; consequently they would concentrate upon you and your consciousness and permit their auras and vibrations to reach out to contact and impress you.

It is true that you might not always see them or be aware of the light of their auras, and in some cases you might not hear clearly what they said. You would, nevertheless, have certain impressions that would convince you that an invisible Master was in your room. In cases where a message was heard or reached your consciousness, you would be able to distinguish whether it was accompanied by the vibrations of a personality in your room, or whether it came solely from within your own psychic consciousness.

The first step in developing this small voice within is to use your periods of relaxation and meditation for practice. Sit for ten minutes at least twice a day and meditate. After you have meditated or relaxed for a few moments, use your will power to listen to the inner consciousness as though words were being spoken in your soul. Do not concentrate upon any particular part of the body.

Visualize a great empty space inside of you somewhere and in this empty space imagine a voice trying to talk to you. Do not try at first to hear words spoken as persons speak to one another with their lips. Remember that the first words you hear may be soft and whispered, not actually words but rather impressions as though someone had spoken right into your brain and caused thought forms.



After listening for a while, ask your inner self a definite question. Speak these words with your lips as

though you wanted the sound from your lips to turn inward to your inner self. Ask a question about what you should do, what you should read, or what person you should contact for conversation. Also ask, "Have I forgotten a telephone call, or a letter, or someone I was to see? Have I forgotten to do something I planned? What improvement can I make in my business or home affairs? Have I made some mistake in caring for my health?"

If this is done early in the morning, you will find gradually that the inner voice will remind you of things that you are to do during the day. At your first two or three trials, you may not have very definite results, but by the end of the week you will begin to have definite impressions as though spoken within your own consciousness.

You will understand that if you attempt to ask purely materialistic questions of a selfish nature, you may never receive an answer. By materialistic is meant questions such as, "What number shall I gamble on? What lucky card shall I select?" The Cosmic does not encourage such habits.

Try this during the week, and I will comment next week on some further steps to take in bringing forth the answers along other lines and in getting a closer contact with the small voice within.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

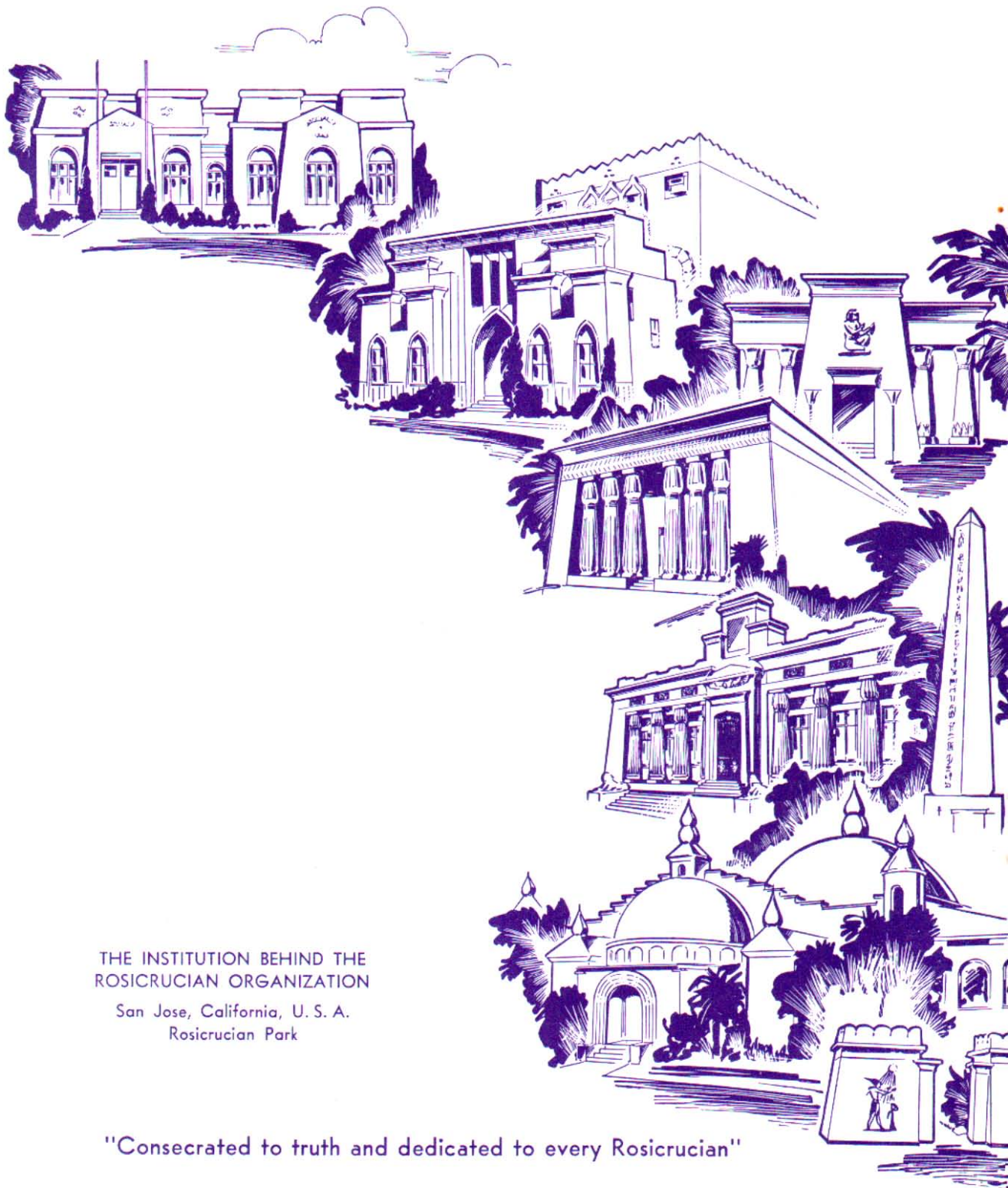


Summary of This Monograph



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.

- ¶ The *still small voice*, with which we are now to work, must be distinguished from intuition.
- ¶ The inner consciousness has an inner ear for hearing, just as the brain has ears for hearing material sounds.
- ¶ Since it is difficult for the objective consciousness to determine whether the spoken words heard by the inner ear have come to the brain through the organs of hearing or through the psychic consciousness, words and messages are sometimes mistakenly attributed to the Masters.
- ¶ Contact with the Masters comes only for the purpose of instruction or for pointing out certain avenues of service when we are spiritually prepared to serve as instruments of the Cosmic.
- ¶ The first step in developing the still small voice is to use your periods of relaxation and meditation for practice.
- ¶ At least twice a day, sit for ten minutes and meditate. When you are relaxed, use your will power to listen to the inner consciousness, visualizing an empty space inside you and a voice in this space speaking to you. Then ask a question of the inner self and listen for the answer.



THE INSTITUTION BEHIND THE
ROSICRUCIAN ORGANIZATION

San Jose, California, U. S. A.
Rosicrucian Park

"Consecrated to truth and dedicated to every Rosicrucian"

This monograph is not subject to sale or purchase by anyone. A sale or purchase may make the seller and purchaser subject to civil liability.