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The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The terms used by writers on mystical subjects often times seem vague and inexact. This is mainly because the words are familiar to us as ordinarily used but become vague when we try to attach a higher meaning to them. Since our interest at the present lies in the words, adept and master, it may be helpful to consider them.



Adepts are men who after stern self-denial and by means of consistent self-development, have fitted themselves to assist in the ruling of the world. The means by which this position is attained is said to be long and arduous, but in the end the successful one has fulfilled the purpose for which he was created and transcends his fellows. The activities of Adepts are multifarious, being concerned with the direction and guidance of the activities of the rest of mankind. . . . They are also known as the Great White Brotherhood, Rishis, Rahats, or Mahatmas. Those who earnestly desire to work for the betterment of the world may become apprentices or chelas to Adepts in which case the latter are known as 'masters,' but the apprentice must first have practised self-denial and self-development in order to become sufficiently worthy. The master imparts teaching and wisdom otherwise unattainable, and helps the apprentice by communion and inspiration.

—AN ENCYCLOPEDIA OF OCCULTISM, by Lewis Spence

To the Members of the Esoteric Hierarchy, Greetings!

This week I want to tell you about the Master generally known among mystics as El Moria. He is also known as Moria El, or Moria, and sometimes in the reports and records from other countries, the last name is spelled occasionally as Morya, or Moriyay.

This Master had been the special guide and teacher of Madame Blavatsky for many years prior to the foundation of her Theosophical Society. When her enemies attempted to wreck the work she had started, many of her personal and private papers were seized, and much that had been written as dictation from the Master Moria was revealed to the world, along with his name and other references to him. In this way, thousands who had no respect for these Masters talked of them and made their names and lives subjects of commonplace discussion.

Madame Blavatsky, in private conversation with her pupils, had often referred to the Masters with the utmost reverence, but through the enemies and critics of the Theosophical Society the Master Moria and one or two others of the Great White Lodge became more or less common names to the profane. The result has been that in the years since the transition of Madame Blavatsky, hundreds of self-appointed leaders have claimed to be under the personal direction of the Master Moria. The result is that there is more confusion today in the minds of mystical students regarding this Master and one of his companions of the Great White Lodge than has ever existed in the past in connection with any of these eminent members of the Great White Brotherhood.

The Master Moria was always a sponsor of the activities of the Rosicrucian Order simply because the Rosicrucian Order was originally inspired and created under the guidance of the Great White Brotherhood. The Master Moria never claimed, however, to be the exclusive and only sponsor of the Rosicrucian Order, nor has our organization made any such claim for him. Only a few organizations in the world today are truly under the guidance, leadership, and protection of the Great White Brotherhood; one of these is our Order, and every esoteric test reveals the truthfulness and the soundness of this statement.

The history of the Master Moria is interesting since he is one of the oldest of the Masters whose work has been carried into modern times. It is recorded in ancient writings that the Master Moria became a high initiate in his natural physical form while living in Memphis, Egypt; that he rose to great heights in the secret brotherhood, and was eventually given charge of a temple that stood in the center of Lake Moeris in the Fayum district west of the Nile and south of Cairo. This lake is referred to in the oldest writings by the earliest historians of Egypt. It was then known as a sacred lake because of the temple that stood in the center of it. Its waters came from a mysterious source, not known then,



and not known to this day. They are different from the water of the Nile, but no spring in or near the lake has been discovered as its source. It is a large and beautiful lake, very secluded and far from the beaten path of the average tourist. In 1929, American Rosicrucians conducting an initiation on its shores were the first Western-world initiates to have a special initiation at that sacred place.

The island on which the temple stood has practically disappeared, but ancient historians refer to the island and the temple, and to the fact that pilgrims came to this lake from all parts of the East for secret and sacred ceremonies of some kind. All Rosicrucian mystical histories claim that the Master Moria used the waters of this lake for ceremonies, especially for an early form of baptism. It is claimed that it was here that John the Baptist in his first incarnation as a mystic was initiated, and that he later devised a popular form of baptism intended to be a purely spiritual baptism for the quickening of the holy spirit in the truly prepared initiate. According to these records, John the Baptist later traveled all through the Orient baptizing in other streams and pools, and in his next incarnation, appeared as John the Baptist, carrying on his great work, even baptizing Jesus the Christ in the River Jordan.

The Master Moria lived to a very old age in Egypt, but his life there was interrupted by his journeys to other cities and countries in the Near East, including Greece. In his second incarnation he appeared in India, and in a later incarnation in Tibet, in those sacred precincts where the Great White Brotherhood was located.

In personal appearance, the Master Moria is very tall—nearly seven feet. He is also slender, with a fairly long face, and a curly dark beard coming down past the ears onto the chin and narrowing as it reaches his chest. The mustache is small but curly, and the cheeks rosy in color; the lips are delicately formed and sensitively shaped. The eyes are deep-set and brown, extremely kind and smiling, and seldom stern. His brow does not show as high because the dark hair is allowed to fall forward in soft waves onto the forehead. The dark brown hair at the back of the head is in curls or waves hanging down onto the shoulders. He generally wears a pure-white robe open at the neck or V-shaped, and his girdle is generally a bright-yellow or orange-yellow silk sash tied in a simple knot at the left side with the long ends hanging loose. The sleeves of his white robe are large and full at the wrists, and the robe itself hangs in soft folds from the shoulders, gathered in at the waist by the girdle. He wears white sandals or sandals of a light-colored material, and generally has a tightly-rolled scroll or paper in one hand, which he unrolls at times for reference.



There are many symbols and hieroglyphics on this scroll, and he unrolls it to a section which contains the symbols he

wishes to use for his contact and holds it up while he points with his left hand to some symbol, so that it will register in the mind of the student subconsciously if not objectively. He seems to be a man of about fifty years of age, walks very erect, and talks softly but sternly.

When he appears to a student, he generally manifests first through a soft violet light forming in the dark, and this turns into an aura which surrounds his head. Only his smiling face appears, with the lower part of his beard fading into the darkness of the room. Because of his great height, his illuminated head sometimes appears very much higher than seven feet, and often he lowers his body so that his features will appear on a level with the student. When only the head and face appear, usually no words are spoken, but there is a sign of recognition or a smile of encouragement, which reveals that he is identifying himself; then he may disappear. At other times, allowing his arms and some of his body to be revealed, he unfolds a part of the scroll, and points to some particular section that he wishes to impress upon the mind of the student.

Only to the higher initiates or in special emergencies does he speak, and then in the language most easily understood by the student; but each of his appearances, whether he speaks or not, seems to leave in the mind of the student a psychic message which he feels or hears inwardly rather than audibly. After the vision has disappeared, the student only remembers the message as a word or two, and is seldom able to draw accurately any one of the symbols shown, for these are intended to be remembered by the psychic self, not the outer objective self. Whenever he reveals himself in full form, he walks a little so that the student may identify his movements and see his full height, and he often extends one of his hands from which water is dripping. When this occurs, the student is expected to step toward the figure, bow or kneel, and allow the water from the hand to fall upon his head.

If the student does not move forward, the Master may approach the student, but this has only been done in very rare cases, and if the student does not seem to understand or does not appear to desire the baptism, it is held for some future time—perhaps too far in the future to help the student in this incarnation. It has been recorded that many times after the Master has disappeared, drops of water have been found on the edge of a chair or on a table or other things that were directly underneath the Master's hand when he extended it. On other occasions when the student knelt to receive the baptism, he has found his head and hair wet with this water. The water is always found to be perfectly clear and sparkling when it has been seen on a polished surface of any kind.



In a few rare cases, the Master has left a flower, usually one that looks much like our Western-world violet, only smaller in size. In such cases, it is fresh and there seems to be

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moisture like dew on the petals. There is always a green stem, the lower end of which narrows to a needle point, showing that it was not cut from any growing plant. In one remarkable demonstration at a special sacred assembly held by his request with over a hundred people in a large room, the Master dropped violets into the laps and around the chairs of those present. Each was fresh with dew, and had the stems tapering to a needle point. The flowers were produced in a season of the year when such flowers do not grow within hundreds of miles of the place where they were produced. Such flowers are not, however, cut from growing plants but are psychically produced—a matter of esoteric alchemy.

This gives you a number of ways by which you can identify the Master Moria. When his messages are understood and recorded, they are found to deal with the Cosmic laws and with many methods of putting those laws into practice in worldly affairs. In other words, the Master Moria is a lawmaker or administrator; he does not deal with healing work so far as we are able to tell, nor with general instructions on esoteric subjects. He is masterful in the application of the Cosmic laws in producing certain manifestations, and in overcoming certain obstacles by Cosmic alchemy. Therefore, whenever a vision appearing to you looks like the above description or deals with the dripping of water or a water benediction, or has a scroll with certain characters upon it, you may feel sure that the Master before you is the Master Moria.

The student's attitude toward such a vision should be one of fearlessness and due respect, but not one of awe or divine worship. If any words are spoken by the student, they should be spoken softly, and the proper salutation or greeting, if used at all, should be merely to say, "I am ready, Beloved Master, for any message." The student should not reveal this contact to others in all its details. When necessary, the brief admission that you have contacted the Master Moria is sufficient, without telling how or when. However, a report in detail may be made to the Grand Lodge.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

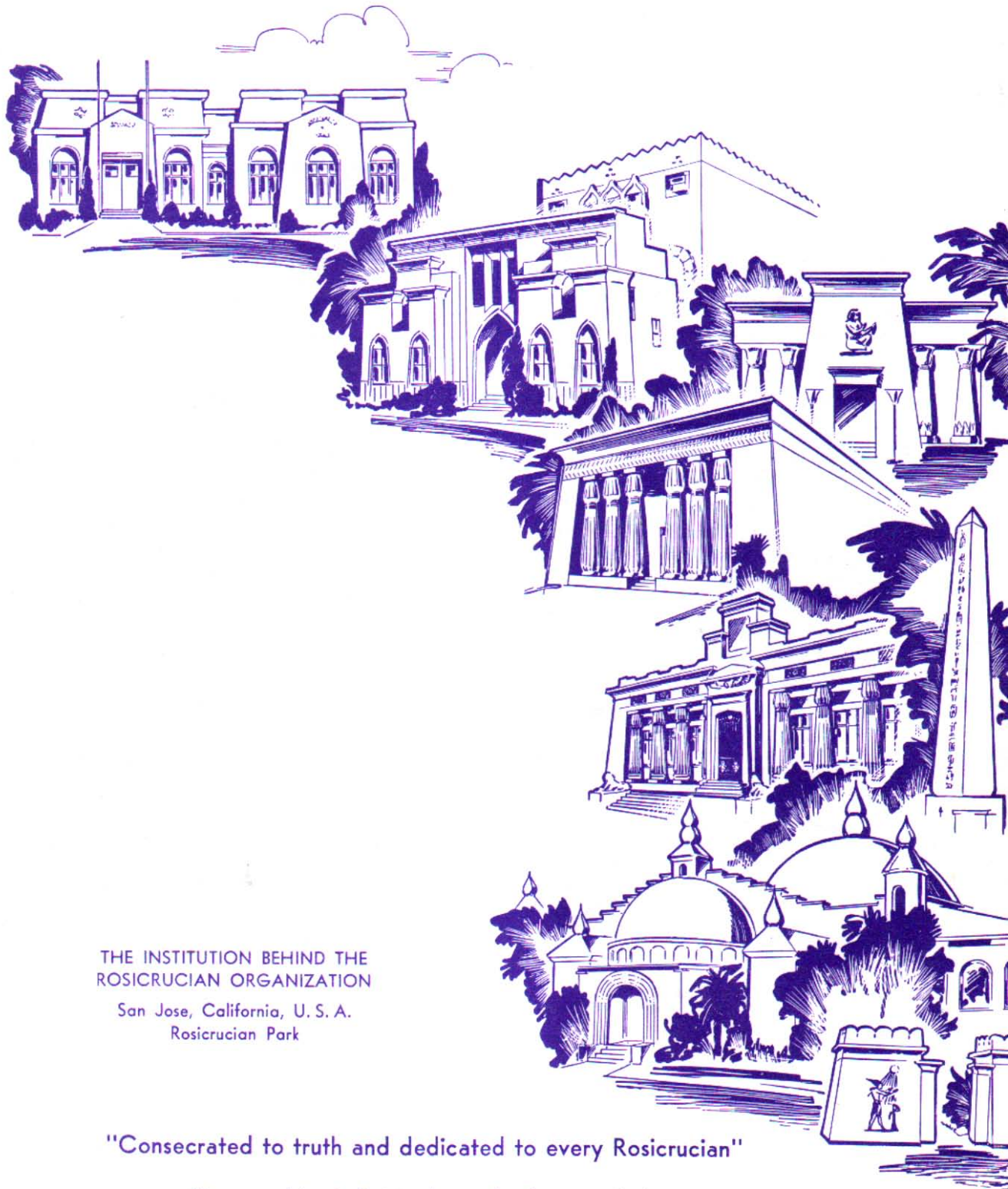


Summary of This Monograph



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 Master El Moria first became known generally when private and personal papers of Madame Blavatsky concerning him were made public.
- ¶ He was known to have advised and guided her during the years before the founding of the Theosophical Society, but only to her students in private did she speak of him, and then only with the greatest respect and reverence.
- ¶ Since El Moria throughout many incarnations has been associated with the Great White Brotherhood, his interest in the Rosicrucian Order as one of its branches is natural. This does not mean, however, that the Order is now, or ever was, under his personal supervision.
- ¶ El Moria became an initiate in Egypt and was once Master in the island temple of Lake Moeris. Here, it is said, he initiated mystic rites or ceremonies using water. For this reason, water usually is a part of his manifestation.
- ¶ In appearance very tall, with dark hair and beard, El Moria wears a white robe with yellow or orange sash or girdle.
- ¶ He usually manifests holding a scroll, on which he points out those symbols he wishes to communicate.
- ¶ He rarely speaks; but if he does, the language is that easily understood by the student.
- ¶ One salutes him with reverence and respect; should he extend his hand or draw near, one kneels or bows, saying: "I am ready, beloved Master, for any message."
- ¶ Such contacts are to be reported only to the Grand Lodge and should contain pertinent details.



THE INSTITUTION BEHIND THE
ROSICRUCIAN ORGANIZATION

San Jose, California, U. S. A.
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