



The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ We are reminded in the following excerpt from the work of a writer of this century that the student requires certain conditions for his periods of meditation and attunement. While he may not always be able to seclude himself in the quiet of his own sanctum, he must, nevertheless, withdraw into the silent recesses of his own inner consciousness. We quote:



*The black focusing cloth which the photographer throws over the top opening of the camera provides the means which enables him to see his object in reflection. . . .*

*In our preparations . . . the quiet, dark room in which our mental work is done, serves the purpose of the dark cloth in an outwardly corresponding sense. . . .*

*More than this, our darkened room provides the outward condition by means of which we facilitate our entrance mentally into the inner condition, or rather that quiet darkened place in our consciousness where . . . the undifferentiated, unspecialized general light of our objective thinking cannot break in upon and pour itself upon the differentiated, specialized, projected thought which has established its illumined self and is suspended in our consciousness.*

—GEORGE SCHUBEL

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To the Members of the Esoteric Hierarchy, Greetings!

Having attempted to use the Law of Assumption during the past week, you now realize more than ever its possibilities for good in your work as members of the Esoteric Hierarchy. No doubt you realize, too, the necessity of acquiring the right technique. To make this plain, let us assume an imaginary application of this principle. I will use an application that hundreds of our members have used effectively.

Let us presume that you have called upon Mr. Smith, the head of a large corporation, who has advertised that he desires to secure a new secretary at a fairly good salary. Mr. Smith wants to engage this person himself instead of having one of his associates who hires employees take care of it because he is going to deal very closely with the secretary in all his various business deals, and he wants to study her character, personality, and general appearance. So let us presume that Mr. Smith puts an announcement in the newspaper. He states that he wants a secretary of certain general qualifications, and asks the applicants to address him in care of a post office box number. He also tells his desires to a few other business associates, and they speak to friends of theirs about the position that is open.

Finally, Mr. Smith announces that he will interview five or six of the best applicants. Let us say that you are one of them, and you keep the appointment at his office at two o'clock on a Thursday afternoon. Suppose that you talk to Mr. Smith for twenty or thirty minutes. You tell him of your experience, ability, and qualifications. He makes a few notations, along with your name, address, and telephone number, and tells you that he will decide on Saturday afternoon, or as soon as he has interviewed all the other applicants. The careful businessman seldom decides instantly in such matters. Out of fairness, he will want to see each of the other applicants before he makes up his mind. In addition, he will want to have a little time to think over the impressions that have come to him, and weigh them—just as you would in things you might do.

Let us suppose that during your interview, Mr. Smith asked you a number of questions that pertained to your ability, your health, your companionships, etc., and finally why you left your previous occupation, or why you were not employed now. Suppose you truthfully answered him, but noticed that there was some doubt in his mind either as to the truthfulness of your statements, or because he seemed surprised at your answers. Or, suppose that you knew of some special reasons why you could better help Mr. Smith than the average applicant. It might be because of your interest in the product that his company made, or because you had some familiarity with it. Perhaps some friend of yours had at one time worked for Mr. Smith and had acquainted you with some facts that would be helpful to you and to him.



All during the time you knew Mr Smith was making up his mind, you should be busy. Instead of simply leaving it to Mr. Smith to decide of his own accord wholly on the impressions he received, you should be spending time Friday afternoon, again Friday evening, Saturday morning, and even Saturday afternoon practicing the Law of Assumption. During each of these periods, you should project your consciousness to Mr. Smith by visualizing him and making yourself feel that you are Mr. Smith.

The real secret is in avoiding the sense of duality. You must not for a moment think that you and Mr. Smith are two separate persons that you are bringing together. Certainly, you must not think that you are simply getting inside of Mr. Smith's consciousness, and that he will then have two forms of consciousness—that of Mr. Smith arguing on one side, and of yourself arguing on the other. Again, you must not feel that Mr. Smith is aware of the duality, or senses that your mind is attuned with his. Your secret strength lies in your mental attitude, your thoughts, and the perfect way in which you carry on the work of each assumption period.

In sitting and visualizing Mr. Smith, you must not think of him as Mr. Smith, but visualize him and think of him as yourself. You must feel that for the time being, at least, there are not two of you—you and Mr. Smith. YOU are Mr. Smith; YOU are the head of the big corporation; YOU are going to employ the new secretary; YOU are doing the thinking about the applicants being interviewed. It must be YOU, YOU, YOU, over and over in your mind with no thought of Mr. Smith at all. You must assume his position, his place, his thinking, his analysis. You are no longer the person you were before. You are not Miss Jones becoming Mr. Smith; you ARE Mr. Smith (regardless of sex). You are just one person, the person doing the employing or the thinking.

The more successful you are in eliminating from your mind and consciousness the idea of duality, or of there being two persons, or two persons joined into one, the better will be the results. There should be no thought of yourself as an actor or actress playing a part on the stage. You are not playing make-believe, nor are you becoming merely a temporary interpreter of the other person. There is no other person for you to interpret; there is no other person that you are going to represent. You are Mr. Smith, and you are doing the thinking for yourself as Mr. Smith.

If your thinking and attunement are correct, and you are following the process correctly, you will begin to feel yourself as Mr. Smith. You will sit in your chair and hold your head and adopt the physical mannerisms of Mr. Smith. If you have never seen this Mr. Smith, but have only talked or written to him, you will still have some idea of the position he holds, and of his age, etc. Because you want to assume that you are Mr. Smith, or a



person of that age in that position, you want to feel what Mr. Smith feels, and you want to sense the responsibilities that he has.

It must be just as though you were visiting the mayor of the city in his office. He rises from his chair and says to you, "As an honor to you I am going to make you mayor of the city for one hour. You may sit at my desk. Any official announcements you make, or any papers you sign, or anything you do or think about in regard to the city, will be carried out, for you are mayor for one hour, and I am not even present." As you sit down at the mayor's desk in such circumstances, with full authority and power to be the mayor, you must be very careful of anything you say or do, because you are fully aware of the responsibility of the city's government. The responsibility of your acts will rest forever upon you, and this thought will help you to be fair, just and honest in every way in order that you may prove an honor to yourself, to the mayor, and to the city that has honored you.

In assuming to be Mr. Smith, therefore, you want to feel about the whole matter as Mr. Smith would feel. You want to realize that the secretary he desires is to be competent and loyal, not one who wants to deceive or fool his employer. You want to feel that as an employer of secretaries you want the facts about each one. As soon as you begin to feel the completeness of your assumption, and that you are actually Mr. Smith, then you may begin to think about yourself by visualizing yourself as an applicant talking to him, or thinking about him as you had been thinking about him. Then begin to talk to yourself as Mr. Smith talking about you, saying something like this: "That Miss Jones seemed to be very bright, very honest, very sincere. She seemed to have ability and intelligence. Her references seem good, and her experience proper. I consider her a very good applicant; in fact, I think that she is better than any of the others. Since I must choose from the many that have talked to me, I think I will choose Miss Jones."

And as you say these words either inaudibly or otherwise, you want to lift yourself in consciousness to where you are able to make a decision. You want to feel that now you have come to a definite conclusion, not swayed by any person or anything, but by good judgment alone.

Ten minutes of this assumption of the other person—in this case Mr. Smith, although it may have been anyone else—a member of a jury, a judge of the bench, a man in a bank, should be sufficient at a time. After holding the thoughts you want the other person to hold, you may break your period of concentration and simply dismiss the whole matter with the attitude that this other person has now reached a truthful and correct conclusion. Later you may spend another ten minutes doing the same thing over again in case the first attunement did not completely reach the other person. Doing



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this two or three times for one or two days is sure to make some impression upon the other person. Do not do it at night when the other person may be asleep, or your efforts will probably be lost, but do it perhaps at meal time when the person is relaxing, for this is a good time to use the process. Do not add anything or attempt to make extra demands as though you were building up something. Demanding too much would cause the other person to hesitate.

There must be no deceit in your mind, no trickery, nor any attempt to cover up truth or suggest half-truths. If you know in your mind that you cannot fill the position, or that the thing you want to have decided would be unfair, unjust or untruthful, you might as well stop before you begin. You will not be able to put into the mind of another untruths and not have him conscious of your deception.

With such an example to guide you, you should be more successful in the coming week in using this great mystic law.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

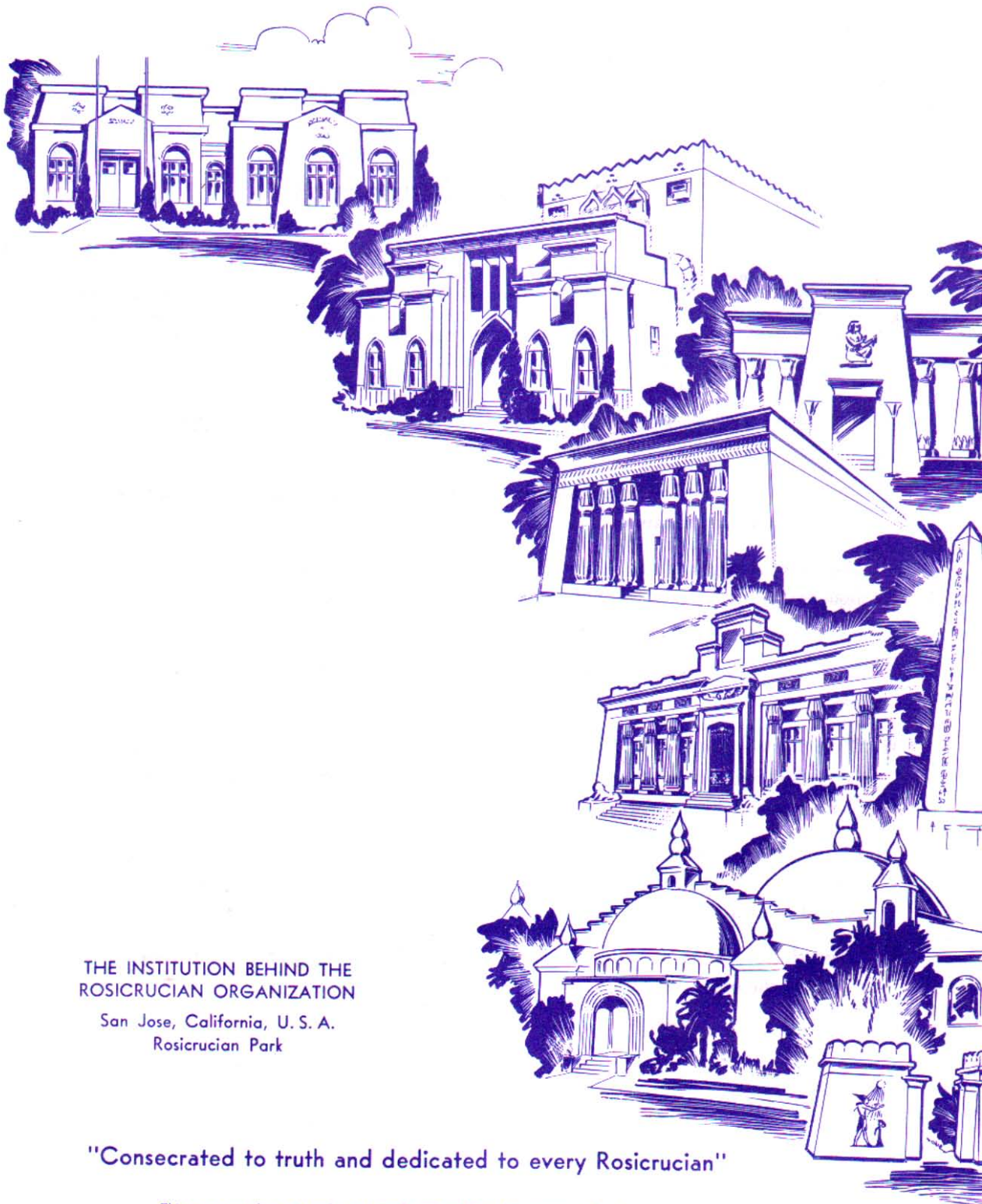


## Summary of This Monograph



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.

- ¶ We are given an imaginary application of the Law of Assumption as applied by a secretary seeking a position from Mr. Smith.
- ¶ The Law of Assumption is used during the period in which Mr. Smith is considering the applicants' qualifications.
- ¶ The secret strength of the application of this Law lies in the mental attitude, the thoughts, and the perfect way the work is carried on during each assumption period.
- ¶ The real secret is to avoid the sense of duality. The more successful you are in eliminating from your consciousness the idea of duality, the better will be the results.
- ¶ When the completeness of your assumption is sensed, then begin to talk to yourself as Mr. Smith talking or thinking about you, lifting yourself in consciousness to where you are able to make a decision.
- ¶ Ten minutes at a time is sufficient for an assumption period, after which the whole matter should be dismissed with the conviction that the other person has now reached a truthful and correct conclusion.
- ¶ Doing this two or three times for one or two days is certain to make some impression upon the other person.



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