

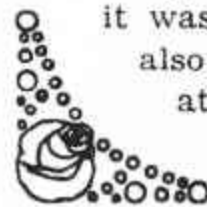
Greetings, Brethren of the Veil!

Centuries ago (the definite time has never been established), there was founded the most unusual Order named The Order of the Illuminati. Historians not associated with Hermetic brotherhoods speculated as to both its origin and nature. They say Menendez Pelayo first found the name of the Order in 1492; but traced it back, he claimed, to an early gnostic origin in Spain. The movement was found then to have spread to France from Seville in 1693 and attained large proportions. These historians go on to relate that in 1537 the Order known as The Illuminati rose to prominence, professing, also, to be Rosicrucians and tracing their origin back beyond 1422.

Richard et Giraud wrote an extensive treatise in 1614 on their activities, alleging them to be a secret society combining with the mysteries of alchemy the study of higher esoteric principles. The Order, it is recognized, had branches in most of the countries of the civilized world, and attracted such men as Goethe and Herder; as well as persons of royalty and nobility.

The name **Illuminati** was assigned to the Order because its members were said to be enlightened, or illumined, having peculiar discernment of the Cosmic Divine principles. According to the true history, known to the mystery or Hermetic schools,

it was mainly composed of Rosicrucians; but it also numbered in its membership those affiliated with other humanitarian, esoteric, and spiritual Orders. It is not commonly known



that ONLY THOSE who had been ILLUMINED, who attained a state of highly evolved consciousness, or who had studied the mysteries of nature and the Cosmic and acquired a certain spiritual attainment were eligible to membership in the Order.

Thus, those of every Order regardless of the length of time of their affiliation with their respective Order, if they had been blessed with an afflatus, would be admitted into this secret and honorable body of The Illuminati. The Illuminati recognized all Postulants in the Rosicrucian Order who had diligently studied and eventually reached a certain Degree in the Order, as being eligible for membership in The Illuminati.

This Hermetic Order, The Illuminati, still flourishes today, and in due time you will learn of its existence and of its officers, and how the humble and sincere of the present may share in its sacred privileges and knowledge.

It may interest you to know of what this afflatus consisted, this Divine exaltation, or inspiration, which one had, and which entitled one to membership in The Illuminati. A study made by the Supreme officers of esoteric orders of the Cosmically inspired revelations had by their membership revealed that the **illuminated ones** many times had truly made contact with one of the invisible host of Masters. Sometimes, through them would be transmitted words of profound wisdom, later to be found as having been written in manuscript form by a great Master before his transition, and then lost to the world to be later rediscovered. At other times the writing of the Masters, left in code and unintelligible, would be translated through a secret code or code words revealed in one of these Cosmic revelations.

The Rosicrucian Order, AMORC, has collected in its archives a number of these fragments from the Masters obtained in just this manner. Some of these fragments in the past have been published, and still others have not. Then, there are those

who did not, through the period of Illumination bring back into the conscious mind fragments of truth uttered by the Masters who had gone before. They, instead, had divinely ecstatic experiences of dwelling in consciousness in the Cosmic. So beautiful, so elevating, and transcendent are their narratives, that they momentarily lift us far beyond the mundane, and permit us glimpses of the splendor of Cosmic Consciousness.

It is, therefore, a pleasure to pass on to you periodically in this Degree of the Veiled Prophet some fragments from the Masters, Cosmically revealed, as well as to relate the Cosmic experiences of those who have been illumined.

Some of these confidential discourses will consist solely of fragments from the Masters; others will in addition relate the Cosmic sensations and experiences of the privileged.

It is our sincere hope that this special feature will become an incentive for you to acquire the state of personal development which makes this true heaven on earth possible. This unusual feature of membership is afforded only to those of the Ninth Degree.

Please Note:

Esoteric principles of great profundity that have descended through the centuries will most often be phrased in a terminology with which we of today are not familiar. These Master teachers, to whom we refer, were mortals like ourselves. They were, however, by virtue of their illumined minds, endowed with the authority to pass on to qualified humanity the wisdom with which they were entrusted.

But these eminent beings knew that such wisdom, by its very substance, would attract evil personages who would attempt to obtain it for profane and destructive purposes.

Consequently, it was necessary to write in a rather veiled, symbolic, and often obscure form. However, these Masters realized that the Postulant seeking

such knowledge would, figuratively speaking, look behind the words for the immanent, inner meaning. Those who will not do so, will find such writing to seem either incomprehensible or of little value.

A term, a phrase that is not understood or which does not conform with profane history, becomes a challenge to look behind the veil and meditate upon its contents.

It is, for example, rather common knowledge that Sir Francis Bacon, statesman, philosopher, and Rosicrucian Emperor, used a **secret code** in his writings. It is because he was aware that he could not reveal at the time that he was the author of the works which he permitted others to claim as their own. His secret code, in his own writing, reveals his authorship.

It is likewise necessary that the Rosicrucian student realize that these Masters had not the intent, nor was it their purpose, to become the personal guides of one or more humans. They did not intend to assume responsibility for the lives of others. They did not wish to meet or overcome the obstacles for others, as it is sometimes **falsely** thought. The help of the Masters was an imparting of knowledge by which an individual could develop **within himself** the potential mastership he possessed.

No one attains mastership by being led by the hand of another. To think that such would be done by a great Master is demeaning that Master's true Cosmic Purpose.

Fraternally yours in the Bonds
of Fellowship,
Imperator



Fragments From The Masters

Selected from the rituals, lectures, and instructions Cosmically revealed to the privileged, and sacred to all members of the AMORC.

—o—

When God ordained that man should learn by woe,
He too ordained the Path that he should go,
Till through the mists that clothe the Hills of Pain
He should emerge and find the Sun again.

—o—

"There shall come a day when singing, the words shall utter themselves, and they shall be strong words as of a trumpet and clear calls of a clarion.

"In those days will I be with thee to bless thee and in thy hand shall be found righteousness. Of the Word I speak and none shall stay me.

"Here abide Three. The man who slayeth his Master. The Master who saveth the man. The Spirit whose Word buildeth. And they abide as One."

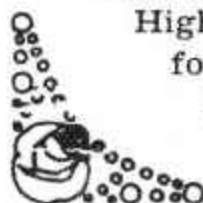
—o—

Ritual for the Dawn

Facing the East bow to the first ray preceding the Lord of Day and raising the hands, palms outward in supplication, say:

"Behold The Darkness flees before Thee; even now the shadows depart and fade away, and here stand I and those with me, servants still of the Great Ones, having endured through the night.

"In the day about to dawn, grant us purpose and will to conceive and accomplish Thy Plan for this, Thy Day. Live in us as understanding and on the High Altar of our Hearts descend as Peace. Before Thy Majesty let lesser purposes die and things of self flee from before Thy Rays.



"Behold the Flame which we have lit upon Thy Altar and accept the sacrifice of the lesser self to Thee in all humility.

"Grant us courage and knowledge and strength to bear Thy Light before all men: to light the lower lanes of matter wherein men tread the ways to Christ. Through Him we approach Thee, O Divine!"

Stand with hands above the head and drawn down and spread abroad as though receiving and distributing from a Higher Source. Draw up from earth and hold cupped hands above to symbolize bringing matter up to be vivified and blessed.

Make the Sign of the Cross saying: "O Lord of Life and Bearer of Day, purify us, heart and mind, and dwell in the Holy Place we have prepared for Thee."

----o----

In the beginning a Nameless Wonder—all perfect, all sufficient.

Of a poise so balanced, none but its Own self could comprehend All that
It was—Unknown, Unknowable!

Of a Great Splendor, Magnificence, Majesty and Power:

More than the Mind of Man can ever understand!
In the beginning was God! Then God spoke the Word

And the Word was with God, and the Word was God—

All Splendor, Magnificence, Majesty and Power,
More than the Mind of Man **could** understand!
And then the Word took flesh, and became the Man,
the Christ-being,

All Splendor, Magnificence and Power—
More than the Mind of Man **now** understands!
The Word was God, God in great Humility,
Veiled in the fleshly body of a little child—

Power hidden in the feeble clutchings of a baby's hand,
Might, Majesty, and Splendor helpless in a Mother's arms;
So great a Mystery the Mind of Man **tries not** to understand!

A Cross! A Love made Manifest, by yielding up itself
That Man might live; A God—exalted on a cross of Pain—
A King! crowned with a Crown of Thorns—
A-living and a-dying again; once again
A Mystery the Mind of Man **should** understand!

Become as little children, make your mind as simple
And as free from guile! Lay down your cares,
Your joys, your world activities, and draw apart,
And rest awhile!

All that is lovely, pure and holy, think on!
And ask in humbleness, in great simplicity, that
God will speak the Word **as to that little child**;
And, that which Mind of Man **could** never understand

To you may be revealed.

And in the silence of your meditation, a Peace
Which none save God can give, will dwell in
The Temple of your Heart;
And God the Father, God the Son, and
God the Holy Ghost, eternally revealed!

LESSON:

Read Revelation without these references to World Periods or Cosmic Unfoldings, with which things, in the concrete, Man, as such, has nothing to do. It is a great record of the slow evolution and purification of the seven principles which are the Seven Churches.

Men have been so attracted by the outer, they have failed to take due account of the inner; so

absorbed by the Not-Self, they have ignored the Self. So blinded with ignorance, they have passed the Great and Simple only to become entangled with the Gross and Complex. "Man, know Thyself" has been the cry of the Great Teachers in all ages and only here and there has man drawn inward, seeking in truth to know himself.

It is a great truth, simply stated, that until man knows himself, he cannot know the Not-Self. He cannot understand the manifestations of God until he knows God.

It is true that Revelation, in one of its phases refers to Cosmic Periods, both lesser and greater—both cycles and eons, but no man has yet approached a correct interpretation who had not first studied and found the interpretation within himself. Man, being the Microcosm of the Macrocosm, must seek the interpretation of his soul alone, but as of himself into his entire seven principles, the gift of Great, Living Intelligence, each Principle divine in itself and given to man to harmonize and make subservient to him. It is not to be supposed that man can accomplish that which is destined to make him more than man, without a struggle. Here, then, lies your proper study. And I would say the same to those surrounding you. Prophecy is a dangerous pastime. It presupposes a knowledge of the working laws of the Karmic Adjusters, a Knowledge not shared by man. As an event approaches, or comes within his aura, man may be cognizant of it and a flash of inspiration or intuition may show him the truth of an about-to-be-accomplished fact, but even here he may misinterpret. In the lower principles he cannot perfectly differentiate. Seek not for prophetic revelation, therefore. Deal with what IS as presented to your daily consciousness. Herein is your Path. Study yourself and study those about you. The divinity will become apparent as your own dawns upon you.

Observe the Spirit of the Race at its work. Listen to the voice of the Mother and put your hand unflinching in the hand of the Father. Hold your

feet steadily upon the ground. For this purpose is your Pilgrim's Staff given to you, to plant firmly and aid your feet and knees.

Holding your feet on the soil does not mean for you to become identified with passion and desire, ambition, pride, the earthly manifestations of high attributes. These have not to do with that understanding typified by the feet and lower limbs. They rise from a false identification of the Self with the Principle of Desire—"The Sea." Study the manifestations of nature in yourself and in others. You may occasionally go to the old writings for inspiration or leading, but to you it is given to apprehend new truths to be recorded in such words as are at your command and these must be found within, not in any faulty translation of long penned words. And to you it is given to clothe old truths in new form for the helping of other oncoming souls. Read the old books for rest and refreshment. The inner one knows them all but works not from them except they aid the outer one to contact the Divine Ideation. And you are in training; all this is not the work of a moment or of one lifetime. All you can give of study to train the lower mind, all you can compass of selfishness to refine the inner vehicles through which thought must pass to its concrete expression in words, all of daily duty strictly attended to, all of respect and compassion for those near you, bound with you in evolution, all will aid in the Great Work. Never confuse your own part in the work with the part given to another. Each is necessary. Through each, work the Masters of human evolution.

Study then, the manifestations of life as you find them in yourself and others, dispassionately. Refrain from carelessly attributing to one principle a manifestation having its proper seat in another. From the highest to the lowest all is ONE. Begin therefore with that which is at hand.

Revelations by the present generation should be studied from the point of view of the different manifestations of the Divine Creative Principle in

its aspect especially as manifestations of sex. With this key observe the mistakes (not sins—sin is conscious. Man is learning and his mistakes arise from ignorance and inability to **direct** the force given him to use). Observe the mistakes into which man falls and has fallen and the outworking of the Karma therewith connected. **Never condemn yourself** or others; merely observe, deduce, record and learn.

Through knowledge shall the earth be saved and the Great Ones walk the earth as of old. Watch the trail of the Scorpion as he falls through the air (where he first becomes visible for what he is) into the sea which becomes blood. When the Scorpion is in the earth he is there the Father Principle within the Mother. See thou tell it not. Therefore the tree brings forth, the sap rises, the leaves start, the blossom comes and the fruit follows. So the plant its bloom. So the animal, being yet of the earth brings forth its young.

But the Scorpion shall rise out of the earth, out of the Sea, through the air, carrying with it its starry crown, the redemption of humanity.





Greetings, Brethren of the Veil!

It is very fitting that we make this introduction just at this time. From every mystical angle the time is propitious. The messages from Master **Amatu** to the Rosicrucians of the Western world through the A.M.O.R.C. are a distinct recognition of the high place the A.M.O.R.C. of North America* occupies as a channel for the Great Masters as well as for the Great White Brotherhood.

The Master **Amatu** has been known to the Imperator for some time. For years his profound messages of great wisdom have been given to the few and always through **indirect** channels and numerous representatives, but few of whom knew the original source of the knowledge they passed on to others.

Fairly recently, however, the Master **Amatu** voluntarily expressed the wish to prepare some special messages to be given exclusively to the higher members in confidential lessons, as we deemed best. These messages are given to our members, with but slight changes in the peculiar language used by him.

I would like to tell you more about him, but until he gives permission to tell more than a few facts, I can say only that he occupies a high place in the occult world, is extremely well-versed in many subjects, is an eminent physician of many ancient and modern schools, has lived a long and successful life, and is now in seclusion. Of the real, or Inner Self, you may judge from his messages.

*When this manuscript was first reduced to writing as it now appears in this book, the jurisdiction was of North America only. It is now far more inclusive.





Our members of the higher Degrees—and possibly in some of the lower Degrees—will come to know him as he exists in his esoteric expression through various experiences; in fact, I know that some members have sensed him often, but I implore our members not to write and ask me for further information about him. Neither can I attempt to interpret for you, your experiences. I cannot say more about him at the present time than is stated here. When more facts can be given they will be given in accordance with suggestions.

The first message from Master Amatu follows herewith. It is an enthusiastic reference to the origin of the Rosicrucian Order as known to Master Amatu through his knowledge of the arcane records at his disposal.

Fraternally yours in the Bonds
of Fellowship,
Imperator.



Fragments From The Masters

THE ORIGIN OF THE ROSICRUCIAN ORDER BY AMATU

(The Hidden One)

The Origin of the Rosicrucians reaches back into an antiquity little known except by those who hold the secrets of Life and of Death. The teachings were first given to mankind far anterior to the formation of the now known races.

When Atlan (Atlantis as now called) existed, it did so in several forms. First, there were races which had not been on earth as now known, but were then of a more nebulous nature. The precipitation of cooler parts brought to the evolving mass a sedimentation which later crystallized into what is now known as earth. When it became cooler—more condensed—when the ethereal was no longer seen, then came into being certain forms of Life which were adapted to its changed condition.

Where there had been before an ethereal, there existed another form, and forms, with which we deal in this manuscript. Anterior to the cooling, sedimentation, precipitation, and crystallization, the Rosicrucians existed as those of its era. So we take the earth as it is today, and draw from its records the history of these teachings.

The present North Pole was then well favored in many ways, a high degree of Civilization, a high degree of Enlightenment, a high degree of Understanding, based on a Conception as high as Height—as deep as Depth and as wide as Width. The three dimensions existed then, as now, but in addition there was the now “lost” fourth dimension, and that is Comprehension of what we now call impossibility. Where the three now are known, the four were then known as the three are today, and served the purpose of Depth, Height, Width, and Comprehension.



The Dimensions were typified, and in a manner represented by races who were the later **Atlans** of the "Philosophical" and "Warrior" castes. These each had in them the Yellow, Blue, White, and Green races, and each and all were supervised by the Golden race. The cross typified the senses of the Warrior castes, and the Rose in its fullness that of the Philosophical castes. As the SUN in its Height ascended through its Path, so did the Rose and the Cross remain as earth symbols of more ancient sacrifices unto the **GODS OF FLAME**.

The two castes were distinct from each other, but as they were of equal Height, they, too, stood upon the common advantage of Enlightenment, and as they were so, they felt the Power of the Flame and the influence of the Sun. So today the Rosicrucian Order has within her fold the symbols of the past,—Flame, SUN, and Rose. From the Sun came the Flame, from the Flame the Cross, and from the Cross the Rose. These symbols are Rosicrucian, and to the Rosicrucians are Truth; and into the symbols there is placed the pent-up Wisdom of ages awaiting the hand of mankind to place it in position of symmetry, to be seen by the ones of Enlightenment.

As the Circle typifies the SUN, and the Cross typifies Man, so does mankind imbibe some of these: and Egypt in her Sagacity and Wisdom attempted to depict these in her images left to the misunderstanding and lack of Understanding of the moderns who are but wreckages of a mighty Past strewn on the Beach of Time.

Through eight hundred thousand years of time from the region of the present North Pole there slowly crept that civilization which culminated in a few islands east of the Atlantic coast of America.

Volcanic and other disturbances drove South the ones of Time. The ice age with its destruction of many varieties acted its part, and finally the center of civilization was known in legendary history as **Atlantis**, which consisted of a few islands, the greatest of which was about the size of New Mexico.

There are two races amalgamated to a slight extent by marriage. In a volume of arcane records of large extent is given the complete history of this race, with all its civilization, history, and Spirituality, which it is well not to repeat here. Through the vista of the many millenniums of Atlan history lies the history of the Rose and the Cross.

The Egyptians of history and legend were Atlans in and by birth. Theirs the great civilization, and theirs the great leadership in all ways of that ancient land of Egypt. When Atlan fell, there also fell the Atlans of Egypt, their fall constituting the passing of race culture and the greatness of Egypt. The line of descent is traced in the same rare volume. Passing through the line of descent, passing downward through the adulteration of monarchs in blood by admixture of lesser, we see the slow but final extinction of Egypt's greatness. A few landmarks still stand out as images of the Past, and one of the highest and yet least known is Pharaoh Amenemhet the Third. The name is mispronounced and misunderstood, but he it was who wrested the corrupting power from the corrupt priesthood, built up the ruins of the fallen race. This, too, is fully set forth in the arcane records, but as yet never publicly printed.

The "Temple of Concord," erected for Higher Initiation, stood for several centuries of time, and into its Sanctuaries went the one known as the mighty ruler of whom we have written. In later ages there too went the Christ. He, too, received, and later gave of that which He found there, for as He learned, He also taught. He, too, was a Rosicrucian, as was the Buddha of earlier age. So we give only historical landmarks, but to do so it is at times well to be guarded in our words.

All secrets of nature are seen in Color. The word here is used in both its singular and plural meaning. The great ruby on my hand is as much **Color** as the Red of the Rose. Color appeals to the senses through its Light. The same is true of the diamond and the White Rose. Color to the Rosicrucian is as

the Conception of the viewer. If truly of the Rose and Cross its meaning is disclosed; if by those who seek and have not yet found, these emblems are but forms beckoning onward the seeker. To you who may read, remember, you advance by your Aspirations; if pure, the gleam is received from the emblems, and registered on a sensitive receptor and there stored for the coming years or incarnations.

To the Rose, to the Cross, to the SUN, to the Flame, and all who descend from them, we offer this prayer:

"Thou Emblem whose Form is as the Receptive, we bow unto that Conception pure as Purity, Radiant, Holy as Emanation, and as sweet as the Effusion of Glory."

As the God has given so may ye all receive.

AMATU—The Hidden One.

(TU—the Super Spirit.) So we write AMATU—the Spirit of the Hidden One be with You. (Sealed.)



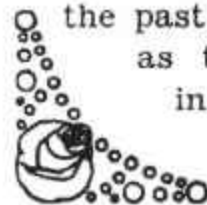


Greetings, Brethren of the Veil!

Foreword: Recently we introduced the **Master Amatu** to the members of the Ninth Degree in a special brochure. The comments from the members everywhere in regard to the first short messages from the **Master Amatu** which accompanied the introduction indicate the very profound effect of his writings and the instantaneous recognition of the Master by hundreds who had contacted him in their highest experiments. Now we present this special article on the **Early Mysteries** to the members of this degree. Many other articles, specially prepared for our members, are being held in reserve for future Special Brochures.

I have been happy to transmit to the Master some of the many comments received, not to intimate any praise that may be due for his work, for this would not interest him; but to let him see how quickly he was recognized by those who had received, from the ineffable source, many of his messages in the past and who discerned in his language (peculiar, indeed, in its style, as the article below will show) the personality of expression and thought which they knew quite well. I must ask you now, however, to please not send any more of these experiences for interpretation.

Perhaps no other metaphysical organization of the past has ever published such important matter as these messages from the Master, except in the case of the writings of the Master K. H., and indeed the two great Masters



are related in their thoughts as they have been related in mundane and celestial matters for many years.

The following article must be read carefully and given much meditation. Those of our members who have read that rare and sublime book, **Unto Thee I Grant**, will note considerable similarity of thought when reading the following article by the Master **Amatu**. Undoubtedly the authors of both were of the same ancient school.

Fraternally yours in the Bonds
of Fellowship,
Imperator.



Fragments From The Masters

THE EARLY MYSTERIES

By The Master Amatu

The Hebrews are not Jews. They are as much apart from the Jews as are many other races. They sprang not from the same ethnological source. They pursued not the same evolution. They did occupy the same land during the later period of their lives. They exist no more as a race but are occasionally seen as reincarnations in the Jewish race.

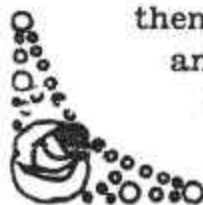
The "Prophets" were Hebrews but not in all cases. The Hebrews were kinsmen of the Atlans (Atlanteans) but not closely so. The land of their origin is now beneath the waters of the ocean—it is seen and known no more.

The Hebrew race is very ancient in centuries of life—so old in time that it is not known by historians and is confused with the later race known as Jewish.

The Jewish race is a mixture of many races both Semitic and otherwise. The Hebrew is a mixture of but a few races and they of a nature very high. They are both Yellow and White and Black, but not the Yellow of today—nor the Black of today nor the White of today. They had in them the Blue, and that race is today unknown to historians who attempt to trace races.

During the time of the Christ the Hebrews still lived, but in diminishing numbers—even at that time they were confused in the minds of many with the Jewish race. The Hebrews attempted to disclose unto the later comers their religion, but it was grasped indifferently by those who assumed the name of

Hebrew but could not live up to the standard of them. The High Priest at this time was Jewish, and not Hebrew. The Hebrews sustained the Christ in all things said and done.



The Christ taught the Hebrew faith which was essentially that of the mysteries. Some of the Old Testament characters as set forth in the book were Hebrews, but not all of them such.

The Hebrew race were ones of larger frames than the Jewish. They were ones of great strength of character—they were ones of purity of actions and character—fearless in action—just in all things and lived and worked to the end of moral and intellectual greatness which made them seem as giants in many respects. Their fall was slow, occupying many centuries of time. While in captivity in Babylon, they had begun to fall in numbers and in intelligence. The majority were then not Hebrews, but Jews. Among them who were Hebrews were ones unto whom the captors ever gave every consideration. They were not captives, but were guests in the land of the Sun. These were allowed to come and go as they pleased, and they scattered into many lands. The Jews were held captives as a race who were at that time disliked by many. The Hebrews were never slaves—were never held in servitude—were always respected as ones of scientific attainments—they were physicians of highest attainments and they also were of many other sciences and respected as such. When the history of them was first recorded as now known, they were in their decadence, numerically, and the Jewish had come strongly into view.

Those who were Jewish stopped in their downward course. Their dispersal has been one of stimulation to them, for by contact and through persecution they have been elevated in the scale of evolution.

With this introduction, we now pass on to the teachings of the Hebrew but not the Jewish, as that is sufficiently well given in books now in print.

THE HEBREW MYSTERIES

In the Beginning there was one GOD who was One but contained many Gods who were of the ONE.

I see below, said the ONE, and they need assistance, go thou unto them oh ME and deliver them unto ME through the many agencies necessary to redeem, for of ME are they.

The Gods separated themselves from SELF and descended. They Descended Vertically and branched to either side, thus forming the ribs of what later became the origin of the races called many kinds. Some remained erect and others not so.

Later the Gods said we cannot do all our work unless there is reproduction, so sex was formed.

Sex said we cannot act without an impelling force, so mind was formed as the part through which forces were to act. This receptacle through which mind acts is known as brain, but it was seen that to act well, there must be subsidiary centers now called by some "nerve ganglia." Then to keep these in communication, there must be communication, and nerves were formed; and to protect and to enable to do, others of the frame were formed; so we have within a small compass the composition of many kinds. Some are called mankind, and some are called by many other names.

Mind now having something through which to act, said, "I am not able to do the acts necessary to accomplish." So above was created Soul to enable mind to communicate with the Higher, but to do this well and permanently, it became necessary to create something else, so DEATH was created. For the material must have something to which it can aspire. So DEATH created or had created for it Heaven and Hell, but Hell came not until mankind had fallen still more.

Death shows the distance and the abiding between death and Heaven and later, Hell. Death said, "As I kill all below, so do I give birth above." So life and Death remained ONE and have not separated as became necessary in the formation of sex.

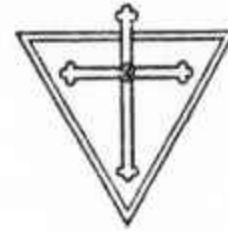
Mind said I am not able to accomplish, for I represent a lowering, and not an advancing one, so

Soul was given the opportunity and the duty to take from the mind all the better and worthy of advancing. Mind now rules over the descending and Soul over the ascending.

You have now the origin of many kinds placed before you, so we now give the system under which we must act.

(To be continued in another Special Discourse)





Greetings, Brethren of the Veil!

We continue the message of the Master **Amatu** begun in the Special Brochure Number 3. Before reading and studying this, again review Special Brochure Number 3 so that the continuity and significance of his inspiring and beautiful message will not be lost to you. It is advisable that you select for the study of these unusual messages some time during the week, be it evening or day, when you can be free from any annoyances or interruption, relaxed, quiet, and at peace with the world. If you are perturbed, you will fail to attune yourself with the spiritual significance of the message, and will perhaps acquire only its intellectual sense.

Fraternally yours in the Bonds
of Fellowship,
Imperator.





Fragments From The Masters

LAW OF ACTION

As we have been formed to conform unto all else of which we are but part, so must we have something given by which and through which we can act.

Thought is an emanation of Mind. Without it we cannot think; and the brain is but an organ in the physical with which to act.

The brain is not mind or thought, but without it or something of its function, the physical could not do.

Brain being imperfect, thought becomes such.

The physical is directed by action in a higher sense, which becomes action in a lower sense.

Mind, being impure, thoughts are impure and actions such.

Conception being higher than mind, is battled by Mind and confusion reigns very often in mankind, so that he is confused in action; but conception ever strives to overrule Mind and eventually will do so in all things.

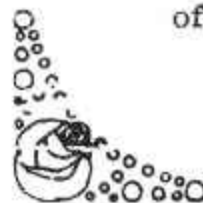
Law is made for each and every part and the whole within the one called man and other kind.

All laws are bound together in one bundle and each acts in its own sphere as semi-independent, but they are again so closely bound that they must act in harmony in much.

The means of communication between them being not close nor accurate, confusion is ever present—then comes confusion in thought and act.

The physical body is but an immature image of mind, and mind is but an immature image of Soul, and Soul is but an immature image of the Higher.

Mind said: "An image is formed and must



act in conformity with the surroundings, so there must be the Breath of Higher to animate even though the other parts may not be able to comprehend very much." So the air was taken into the physical and the functions were created in the same degree of perfection as was the physical.

Man and other kind are now to be seen and to an extent, known.

As the Gods who departed from the ONE were different in their functions so did they create differently. Thus we have many in one and One in all. The union of Gods in all makes it apparent that there must be as many differences as there are differences in the Gods; and the combining parts being influenced by the evolvment of the Gods to make the combining parts in any one quite different from all others; so we have many, and extremely many, differences not alone in the many, but in the one of earth.

The material being unable to conceive of Higher, a higher suited to the needs after earth, death was created; and the man mind calls it Heaven. Those who sank lower call the atmosphere of earth Heaven, so Heaven is but an advancement.

Heaven to one is Hell to another, so in progression we must advance by the side shoots of descent, and clamber upward, but in line with the Vertical.

The vertical is represented in man as the spinal column, the offshoots delineating the different planes of earth kind by the ribs. The brain is the accumulation of the acts of still lower forms and is seen as the dominating physical organ of mankind and many other kinds.

Breath being ethereal to an extent, a higher is thus seen animating a lower.

Sufficient is this for the present part of the anatomy and others of mankind.

THE HEBREW MYSTERY LAWS

These laws are invoked in the recording that they may apply more strictly unto mankind and his comprehending parts which are limited.

1. Thou shalt take unto thee a wife whose soul self shall be thine. Thou shalt be unto her thine own Self, for of thee is she, and she is thee indissoluble—one and in Eternity ONE and not Two. Thy wife shall be thy self and thee her self and as such thou art ever one but in two bodies.

Note—Marriage is a union without flaw—two equals uniting in one.

2. Thou shalt take unto thee children of thy marriage and shalt raise them as thine—giving them thine own Self and they shall be thee.

Note—Children are the progeny of Spiritual and the acts of Spiritual are as the original in all things. Two parts uniting as one, have reduced the creative Gods in number—dissimilars have become similars and the union of Higher has been advanced.

3. Thou shalt take of the lower and make it the higher, and the lower becoming higher has hastened the ending, which is redemption of lower made into higher.

Note—Lower means the lesser evolved and by its action has retarded the progress of Higher until lower has become Higher, then with added strength advancement is made.

4. Thou shalt treat all as brothers and sisters in all things, but thou shalt reserve to thy Self only that which is thy like for in the Likeness of Higher wast thou made.

Note—All are brothers in that they came from the same and unto It do they return. In all are certain parts irrespective of advancement which are Similars in that they are of the original Purity.

5. Thou shalt greet all Redeemers and give unto them thy best. All redeemers are of HIGHER even that which sins for thee and thine.

Note—All redeemers are High and are of the Higher as sacrifices for the benefit of those who are lesser in evolvment.

6. Thou shalt be free and not Slaves, but thou shalt do for the Slaves as the Free do for the lesser.

Note—The Free are above the Clouds of Error. The slaves below are unable to comprehend. Instilling Freedom means the extinction of Slavery of Error and Debasement and liberates the Bound.

7. Thou shalt know the Good and the Bad and make them ONE.

Note—The Good are the advanced ones and the Bad the lesser of the two. By acts the lesser are made into the greater. Redemption through Sacrifice is made.

8. Thou shalt say I love ye, but in it shall be no harm, for Love is one of the Creative Gods.

Note—The Creative Gods are ever near unto the limited and assist in all ways, so thou must be of them, if not them.

9. Thou shalt know thy **reflection** and in doing so, thou art no longer Illusion unto thy Self even though unto others who mistake thee.

Note—Reflection is Source seen by the reflected as the Original. Illusion is the Original seen through sightless eyes and known through delusion and acted on by misconception. (All Rosicrucians should understand the esoteric meaning of the word "Reflection.")

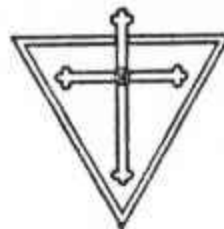
10. Thou shalt know thy Maker and shalt be HIM when so known. Thou shalt know my God and thy God and shalt be free.

Note—Thy God and My God are the same when we are Free and no longer SLAVES.

These laws are to be considered as fundamental in all things pertaining to mankind. Mankind is Spiritual clothed in form and limitations of such. Thy mark of Freedom is this—the White Stone of Truth and Spirituality placed in the forehead—receptivity—of mankind.

(To be continued in another Special Discourse)





*Greetings, Brethren
of the Veil!*

This special discourse is a continuation of the inspiring message of the Master **Amatu**.

Again we advise that you reread carefully the Special Discourse Number 4, so that you may appreciate its significance and retain the continuity of thought.

Fraternally yours in the Bonds
of Fellowship,
Imperator.



Fragments From The Masters



MYSTICAL PRINCIPLES

Another part of Law was given by "Moses" who promulgated the following in lieu of the Ten Commandments given. The Ten were too high for the Jews to follow, or even know of, so in their place were given the ones enumerated, which consist of denials, "thou shalt not," but as these were in a sense only positive negations, they also carried the hidden ones—The Blue belies the White—the Red the Green—the Yellow the Purple—the Golden the Polar.

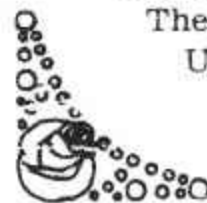
These races were brought into contact and consequent action.

The result was creation of many others of which the Hebrew were one. As sparks pass from fractional bodies, so did Sparks pass from contact of the above ones. The mixing of such Sparks made races, and races, intermingling, brought into play others, some of whom mixed as in supporting and others in non-supporting. Some perished through action completed—others due to lack of harmony with the trend of affairs—others through finishing their function. This last was the case with the Hebrews. The meaning of the Ten Commandments is concealed by and through the coat which covers, since they are but screens by which to delude the unprepared, and good for those of the plane to which they are addressed.

Remove the negation and the positive appears. This is given:—remove that and the races as given appear with the formation of more thorough intermixture. Sparks alone are now given in this note.

The principles are yet to be given.

The great fundamental principle of Law is Understanding reinforced by Ability to execute in accordance with the law of



Equality, which is wisdom. Without Wisdom naught can be executed either for Better or Worse.

The Hebrews, seeing that the races were falling, sent unto the falling this message: "We give thee leaders to lead thee, but if thou dost execute them, thou must pass into Slavery and then we will send thee Redeemers in many guises."

The Christ was the Hebrew aspiration for the betterment of lower ones. These aspirations took the body form of The Christ and He gave unto those for whom the Hebrews prayed—The Christ was prayer of the Past placed in human form and actions for the redemption of these lower; but as understanding was lacking, they sacrificed the Higher unto Lower, and in the doing executed the Self—a self and an unconscious immolation of their Best unto the Gods of Least.

The Hebrews said unto the Jews when they were in captivity: "We will see you released if only ye will do as bidden by the God whom ye worship but know not, except in form. Return unto your best aspirations and ye shall be released from all harm." This they promised, and the liberation of the Jews came soon after, but as soon as released from slavery they became even worse than before, until the conquest by the Romans who gave them the most enlightened rule they had ever had. The Hebrews were closely in alliance with the Romans, considering them good as rulers and just as executives.

The Hebrews knew thy God and my God. The Jews never knew their God and could not consider any as Thy God which was not their God.

When the Jews could not understand the affirmative or positive God, they were then given the negative God in the ten commandments by the one called Moses, who was an Egyptian Initiate of our high Order. It was the best that could be given, and too high for them.

The liberation of the Hebrews, by their disappearance through their death as a race, has left the Jews in supreme command of the name of Hebrew.

The Old Testament is but a record of Mysticism placed in readable form concealing its very essence. The origin of earth is veiled and fragmentary. The history of the Jews concealed in many ways, taking certain physical actions and using them in a fragmentary manner for the benefit of the oncoming Night of Ignorance and to be used and seen by those of perception who are of the Mysteries. This was done by Hebrews for the benefit of those whom they knew to come. This book is the greatest value unto those who know and an enigma to those who do not understand.

Moses, the Egyptian Master, was taken from the Stream of Life and raised in the Royalty of Wisdom and used it to further the cause of human advancement by doing for a low race with the intention of placing them in connection with those of their brethren who had cast them out.

The Tablets of Purity could not be engraved with the Wisdom of Ages, so were broken as being too high for the degenerations of the time and class of people for whom they had been engraved. This engraving was not on an actual rock but the "Rock of Remembrance" for ones who did not know.

Moses disappeared on the Summit of the "Mountain of Initiation" into Higher and was not seen again of mankind or Jews, or Hebrews.

It is not the part of this manuscript to place before the reader the solution of the New Testament, but to place before those who read certain things well to ever remember as higher than the many who read. As we deal alone with the positive things, we pass not unto the negative. As the Old Testament is fragmentary, we care not for its hidden Wisdom in the way of disclosure, but do pass again unto the Hebrew teachings, which were faithfully carried out by them in as much as surrounding conditions allowed.

In the earlier ages of their life, they carried out its commandments both in Spirit and in Letter. Later as they declined in numbers and in importance nationally, they did as best they could.

For many centuries they carried out the precepts, teachings, Wisdom, in such a manner that naught was lost. Later much was lost through the corrupting hand of the passing race. At the time of The Christ, almost all had been lost and The Christ regave all He could unto both Hebrew and Jew. Not being able to assimilate so much, the Hebrews ever treated Him well, and with every courtesy, but were unable to comprehend much of what He taught.

The Hebrew of later centuries looked at the East as the source of much, but had forgotten almost all.

When Jerusalem was besieged by the Romans, they left the Jewish land in great numbers, leaving the Jews to fight. This the Jews did after being cornered within the walls. The Hebrews were very few indeed in the City and they were there not from choice, but were caught in the besieging of the City.

With the final scattering of the race, the Hebrews failed to reproduce to any considerable extent, and the race passed. A few are reincarnating at different times in the bodies of the Jews, but they are not numerous. The Great Commandments given the Hebrews have been lost to sight, and the regiving of them at this time discloses some of their greatness. They were a pastoral people, figuratively and literally. Literally in that they had flocks of livestock, and figuratively in that they followed a plan of Spiritual movement which ever flowed as a stream flows from a Source unto an End, which is the Sea, both Source and Ending.

To elaborate somewhat on the Hebrews, it is necessary to pass again to the Atlans. Related to them, not intimately but nevertheless related, they had in them the greatness of them. Their greatness was Atlan's blood which was in close proximity to the Egyptians of the higher class, for all were Atlans in some way.

These great progenitors of the very high were ever at odds with each other. These Hebrews of this early period saw the coming storm of later

day events and they said: "May it be our will to save the degenerating humanity from its errors."

The Black was in the Hebrews and that blood was the great determining power over much, for the Blood of the Black race was highest ever in the flesh. They were great in all things—superlatively so. To this was added the Yellow of great Wisdom and the White of great purity in all things. This mixture of bloods and races brought out in detail one of the highest races which ever inhabited this earth—the Hebrew race on earth.

(The Master Amatu's message will continue in the next special discourse which you will receive later.)





*Greetings, Brethren
of the Veil!*

In our last Special Monograph the Master **Amatu** revealed to us much hitherto little known knowledge of the Hebrews, and now he reveals to us "The Gobian Mysteries."

Fraternally yours in the Bonds
of Fellowship,
Imperator





Fragments From The Masters

THE GOBIAN MYSTERIES

We now leave this race of Hebrews to touch on another part of civilization in which the Hebrews were associated.

This is the effect which the Gobians—of the now Gobi Desert—had on the civilization at then present. The Hebrews were still alive and of great value to the earth at that time.

The Gobians were of great evolvment as set forth in other books by our hand.

The Gobians were to an extent afar off from all others and fraternized not to any great extent with any, but were on terms of amity with all others of high evolvment.

Having in them the same strain to some extent, they were related to them racially and Spiritually. The fellowship between the two was not intimate in bodily fellowship but was very strong in all things of their origin, which was of the very high. When the Gobians left earth, they did so as set forth in another manuscript I have prepared. The Hebrews said, "They are gone, but of us still." So in a later day there came of their own who said: "I am of the Gobians. Know ye me?" They replied: "We know thee as one of the passed from view."

Gobian was acknowledged as such by those of perception. Greeted as one of the long gone, he taught the teachings now to be set forth—

1. Accept ye this lesson as your own and abide by them—my words—for I am sent unto ye for this purpose alone and must depart as soon as given.

2. Write ye upon the tablets of conscious memory, that there is but one God who directs all things terrestrial, celestial, but He

manifests Himself in many ways. To ye as One—to another of different evolvment as Many. To another as a flower, as a weed, as water, an ocean, to another as the sound of a bird, but unto all as something which leads unto Him.

3. To a mother, her newborn babe is Heaven, to another an adored wife is God in form, to another Wisdom is the crown of all things and as such is adored by that one.

4. The Sun shining in its glory says unto another, I am God, and as such is adored; another may say, I see only conception so high in this or that, I acknowledge it is my God; so, oh Hebrews, see in all a God sent to establish, and ye confirm myself in all things unto all kinds.

5. In your great Wisdom see all, know all, for the God is in all.

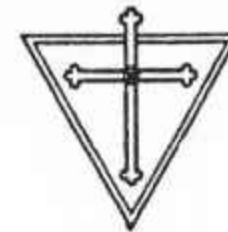
6. I am sent to say unto ye who are high that as I am gone and am come, so will I again come and go, but as another in form, and few indeed will ever know me as one of former times.

He appeared in another race, and said: "Oh inhabitants, I am with you today, adore not a form but only that which seems unto ye to be so high that ye cannot grasp it. It may be many, one or much, but whatever is above ye, attempt to establish yourself in communion with it.

"If you see a high race of mankind, do not attempt to pull down, but do attempt to enter into relations with that one and be ye of good cheer, when ye can say, I have established a love between us, for that alone shows ye to be great to that extent and more.

" 'I will establish in strength' was said to be the meaning of a column set in front of the building of the Temple of Wisdom among the Jews at Jerusalem. Peace Profound is the meaning of the word Silent, deep. Peace is strong—compelling—never bitter—never envious—never hating, but ever in concord with the highest conceptions of each."

The Gobian went his way, the way of now unknown, and this short lesson is all that ever has been recorded in ages and no more of him for long.



*Greetings, Brethren
of the Veil!*

MASTER AMATU GIVES INSTRUCTIONS

(Imperator's Note—The following message is one which the Master Amatu prepared for private distribution to higher students on The Path. With his very kind request it is now given to all our members. The original language and form of expression are retained so that the beauty of thought as well as allegory may be more manifest while revealing the profound knowledge of the Master.)

Fraternally yours in the Bonds
of Fellowship,
Imperator





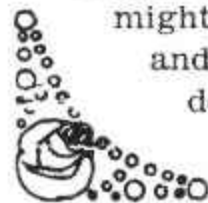
Fragments From
The
Masters

AMATU! AMATU! AMATU!

AMATU, AMATU, AMATU! This Word is ever present—ever misunderstood and ever in action and in rest, and gives, when understood, Life unto the Dead—Strength unto the Weak. Pronounce it not, for it is worthless unto any who know not its correct pronunciation or manner of such or when and how it should be used. It is worthless unto any who know it not as the finest ruby which is so overlaid with incrustations that its Light cannot be seen. In Egypt that Word was known and its action joined hands with others and they—one—invested earth and other with its Sound and its Perfume. Stand in awe in its presence—bow the head and humble the heart when seen—gaze upon its Ineffableness and ask that **The Highest** may assist thee.

Held within the Hidden Universe is all this. And the Peace which comes through the Enlightenment is as the Great. Slowly unfolds the Rose—Color seen—Perfume sensed, and the properties held within each seen—known and understood, the Soul becomes as its Origin. Silence then becomes known—the red Ruby shines in its Might—the Ring encircles the Inspiring, and the Love comprehends. Dawn in its Radiance, Enlightening all things, feels also the Radiance; and the Color of the Ruby sheds its roseate over the falling and rising. Hast thou, O reader, comprehended? All writing is far from plain, for language conceals more than it reveals.

The heart throb is unknown unto any but the one—a smile may linger on the lips and the pain be concealed from any and all except the one! The tragedies of Life are but moments along the mighty Way—each and all serving as lessons, and they who make their Mark when passing down the Mountain will see them on their



return—then hast accomplishment begun for Recognition is first when in the ascendent. Ere we pass from this we do so with all kindness for those who see not nor know. The Voice of a God may be so great as to deafen some and awaken others; then it becomes necessary to use other means than the Voice, although they are the same but appear different.

INSTRUCTIONS TO ROSICRUCIAN STUDENTS

When considering anything repugnant to the reader the first consideration to have settled is the accuracy of the statement made. It is impossible in some cases to demonstrate the accuracy to any one who presupposes that he is receptive to some extent; and what to one is folly is logic to another. In such a condition as has so far been set forth, proof is only such when the mind and all its faculties are receptive to Truth, and that means that all preconceptions are placed in abeyance at least.

We now enter into another point which briefly is this: the passions of mind are not always demonstrable to the reader. Mind attempting to fathom mind is often an impossibility. To conceive of anything there must be a lower and a higher. The lower cannot be expected to receive the higher in its completeness, but the higher can and does conceive of the lower in its many parts.

Any lesson of any height will necessarily be found to be hard to grasp by brain, for brain is a falling Force and not an ascending one. Mind—the attribute of Soul, debased by the Fall, cannot completely conceive of Soul—its parent. It has become so enmeshed in this lower that to see and to conceive it must be penetrated by Higher and to do this eons of Time are required.

As we look at mind there comes to view its progenitor—that part which has been abolished from the House of its Origin and has become a wanderer. Wandering to find its plane of action it has taken refuge in many kinds; one of which is mankind—using the physical organ of expression known as

brain in mankind with accessory organs in other parts of the body. Between the mind of man and that of other kinds there is of necessity a link—strong in some—weak in others.

We take up for consideration mind in mankind. Mind saying unto the brain: "I have taken refuge in thee, O physical organ of expression, for to me thou art capable of much. And I tarry along the Way, and thou art now my instrument of expression, but at some time I will leave thee and go unto another which will suit me the better, for I cannot remain with thee longer." The physical organ responds: "I accept thee as thy home for a time for I, too, am not to be without a tenant, for the blankness of non-occupancy is very hard on me; as to thee—thou must make of me as thou canst, for I am very finite."

The two are not at all times in harmony, for the brain often fails to register and transmit what mind wishes; then comes a conflict which disorders both physical and mind, and the many organs having relation with them then thou hast so-called insanity, which is but discordant impulses, due to faulty registering and transmission. Between them there is induced a condition strong in effects on the many organs forming the kind called mankind. This faulty registering is sometimes due to a poorly evolved brain—poorly conducting apparatus, and poorly receiving, in its more perifibril parts; then add to this the confusion in higher ethereal parts which causes the many impulses to be faultily impacted upon the brain. These are not all the elements to be taken into account in such cases. Within mind there is a small element in ascent—this affects mankind but little until that one of the kind is well enough evolved to receive, and these are few indeed.

With this as our basis we proceed to demonstrate how mankind struggles against such adversity and passes upward in spite of such drawbacks. The many inequalities lead to traits of character, all of which play their parts. Some are called good—some

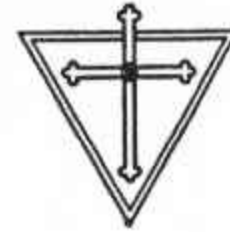
bad—the differences cause many actions which are judged by those of others of the same kind as crime, and many others by whatever name may be appropriated to them. When the philanthropic and criminal instincts meet, you have genius. When the level is effected and on a high plane you have a one no longer reincarnating. These are ones who become Masters, for their plane is so high that they function evenly—the balance is maintained. Such a one passes to higher Heights and soon becomes emancipated from earth's thrall. Such are rapidly elevated for they have overcome the inertia and are passing swiftly into such Heights as are beyond the ken of mind. Mind has then ceased to be the great functioning part and occupies a subordinate position, and is required to do but few of the acts, and they but the ordinary ones to meet the requirements of life as known on earth. The receptive being nonhomogeneous, the acts of the receiving, or caused by it, are also such.

We deal not so much with the brain as we do with the factors influencing it. As we proceed with this subject let us, for a moment, pause and visualize the many whose organ of reception and propelling function is not so highly evolved as the brain of mankind. There is at the present nothing in the lower creations, such as plant life, which in any way approximates the brain of mankind, yet they perform the same functions. The hand reaching out to take a glass of water is equalled by the plant reaching out to follow a course which leads it to the same object. Within the leaves and other parts of plant life there exists a center, or more exactly, centers of reception and perception which perform the same function as in the body of mankind. Mind acts in each in the same manner. There is the same difference and similarity in both species. Each acts and reacts in accordance with the selectivity accorded to each. The higher acting through the lower can only give as to the selectivity of the transmitting, which is also the receiving. This applies to all kinds irrespective of their origin and course.

Every kind on earth are but parts of such and can and do and will change as the evolution of earth changes, which is continual.

Mankind in form is but a conglomerate of the many kinds. Being such he is but a part of the many kinds and they of him. He who can reach and find and know this consciously and not by rote or repetition of words, is, and has become, part of the University of Nature. Having mastered he is a Master, and as a Master he is one conscious part of the Whole and needs not to remain on earth except as a sacrifice to do the acts of greatness. These are seldom known and little appreciated by those of earth whose standards are different.





*Greetings, Brethren
of the Veil!*

To me, this revelation, this magnificent allegory of the Master **Amatu**, is the greatest of all communications which he has permitted mortal mind to embrace. It can not be perused casually, however. One must dwell upon it, permit it to penetrate the innermost recesses of the consciousness.

Fraternally yours in the Bonds
of Fellowship,
Imperator



Fragments From The Masters



THE FLAME, THE ROSE, AND CROSS

The Mysteries were and are—the Greater Mysteries are yet in existence—the reservoir of all Wisdom of earth. Officially destroyed they yet live—they give unto all who may be worthy of themselves and guide the few on to Heights unknown to the many.

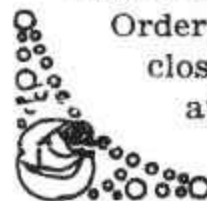
This message, but one of many, is ever open to the many who may aspire, and given to all—in accordance with their aspirations plus their worthiness. For worth alone can open the Gate of Wisdom. The figure 33 is but the Gate, symbolized in form, but its parts are unjoined—it symbolizes but is not understood.

The Mysteries had in its membership such as the Buddha, the Christ, and one Apostle of the Christ—THOMAS, its Chief in Wisdom, but not its Chief in Form. During their time there existed two orders to which they each belonged. The "Flame" and "Serpents." "Be ye as Wise as Serpents and as Bright as the Flame." These two orders—branches of the Mysteries—were the ones through which much was given to those of great evolvment.

When the Mysteries officially passed, these two orders remained, and the Serpents today exist in India under cover of a sect who know but the name; but there are yet a few who fully understand.

The "Flame" was of great advantage to those of Egypt after the passing of the so-called Atlantis. It functions today under the same secrecy as the Mysteries in their greater aspects.

Associated with Freemasonry was the Rosicrucian Order, an Order of great teachings. Associated closely at one time, they are now disassociated, but in their aims they are very close



to each other, with a tie far stronger than Masons ever know. The Rosicrucian of today is different from the Mason of today. This does not mean in financial worth—in political worth—in standing among the ones of mankind, but in worth of Wisdom and of Action. Rosicrucians are few in number—seldom known, and the words used are used in full knowledge of their effects on both Mason and Rosicrucian, for they are very often both. The tie between Masons and Rosicrucians is so close that between them no object can be passed. This applies only to the TRUE ONES and they are very few. Masonry and Rosicrucianism are both above form—above creed—and are universal. A high conception in action—seldom known and as seldom mentioned.

We pass again unto others who constitute Masonry—those of “lodges” who fulfill their obligations as best they understand and according to their conceptions influenced by conditions. These men are of value to any community in which they live—giving forth to their kind, sentiments of liberty, equality and fraternity. They constitute the backbone of worth in society, make life happier for many with whom they are brought in contact. These are constructors in their line of endeavor and to them all are obligated.

Some of the symbolism of Masonry and the Rosicrucians consist of the Rose and the Cross, and other forms. Form conceals—and ever reveals to any and all who truly seek.

He who seeks the Rose sees not its perfume, but, coming closer, the Perfume is recognized as something intangible—giving forth Love and Sacrifice and Beauty and Grandeur unto any and all who may care to exercise their Higher activities. The symbolism of the Rose appeals to all of greater Spirituality, and as it does there comes the Memory of long past ages, and the past is seen as the present. Wisdom of past and present becomes as one, and the Soul is freed from the trammels of earth, and passes into Heights from which it descends

again as a sacrifice for the benefit of others. The Rose of Love—Freedom—Sacrifice—Liberty—instilling into all who have Perception and Conception that Liberty of Restraint based on the Perception of the Great in all Realms.

The Cross is as ancient as the Rose, uniting in ages past the two races which later became known as Atlantean—governed and supervised by a race of the SUN with its Gold pervading and exercising that WISDOM which made them in the ancient world the highest in action ever known except One. This One entered into them, making them function in their highest capabilities.

The Cross and Rose today are symbols of Masonry in their highest conceptions; so two emblems of Masonry and Rosicrucianism blend in Harmony in each, and to those who understand comes the Love of Higher, but it must be concealed from the many who not only do not understand but who misunderstand. The circle of the two orders is seen in each and holding a place of eminence in each. The Rose describes a Circle as does the Cross, and he who can see knows, for meaning is concealed to all, except to those who are ready and worthy, for none are ready unless of worth.

Will Masonry live—will Rosicrucianism live—can they die as others have done? They will live as long as Life of which they are parts. They will at times fade into such obscurity that they will seem as Dead, but the Life which animates is not subject to lower laws but rules the lower as lower fondly believes it rules. Form in either denotes but a conception of whatever value it may assume to the ones of the time in which it is.

Ceremony is but the presentation of a thought, so ceremony assumes a value of some worth to one and of none to another, all according to the conception and advancement of that one.

The sand of the desert is preservative—on its bosom it rears a race of mankind. There you will find much in Masonry and Rosicrucianism. Conceptions mystical—actions in accord; and to the ones

who seek is given all that can be imparted; for remember, that which limits is the limitation of the receiver.

Where so-called civilization abounds, there also grows the effete—the noxious, giving off its odor of Death and Strife and Blackness, under the guise of Beauty and Love and Honor. This class, all too often, dominates and controls both Masonry and other groups. Then comes that period of suspension in which the noxious dies, then springs forth the Better and Purer and Holier to rule again in a beneficent manner. Such, O reader, is a conception of Masonry and of that order is the writer.

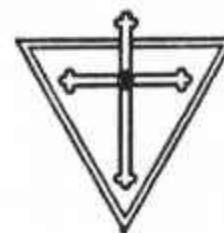
This short essay is not for the many outside of Masonry and Rosicrucianism, but for members alone, and whatever your beliefs—whatever your faiths—whatever your thoughts, remember that what is given is taken from a source far higher than physically recorded.

We rise and salute the Coming—we bow in Reverence to the Past—Present—Future as one—recognize them in their fullness—give to them their due.

May the Rose and the Cross crown you in Death—may its Light and Glory be yours in Eternity, and when it is done, Eternity is yours through Understanding.

(This enlightening essay by the Master **Amatu** will continue later in another Special Monograph.)






*Greetings, Brethren
of the Veil!*

We bring to you a continuation of the message of the Master **Amatu** begun in the last special Monograph Number 8, which was entitled "THE FLAME, THE ROSE, AND THE CROSS."

Fraternally yours in the Bonds
of Fellowship,
Imperator





Fragments From The Masters


PART TWO

In the Mithraic Mysteries as they are now denominated, there were many gates, through which one must pass to enter into the Hall of Wisdom. Through each a Gate was to open, and each Gate had Hinges upon which to hang. As each Gate opened there were seen through the Eye of Evolve-ment the Beauties of a long gone past.

Each Room entered—each Gate opened—unfolded to all what had been and what was again to Be. Through this Gate all entered who passed through the long Hall or Corridor leading to Eternal Life unmixed with lower. As each Gate opened so did it close, and as it closed it swung tight into its Frame—closing from all the past malignancies—all the errors of such—all never again to be passed through. And as another Gate opened it presented to view the Future—brighter and holier than before.

The Corridor was long, and many the Gates through which all who entered and journeyed must pass; and each Gate held to view the figures 33 denoting that all who had passed had done so through a Lower unto a Higher.

The higher the figures the lower the one and the path. The two threes were the hinges of the Gates denoting that there had come the figure 3 with its meaning but it was but one half of the figure 8. This in form and in meaning, for from the 2 comes the 3. Three is the lower offshoot of the 2 and as the journey continues the candidate passed from Lower into Higher, leaving memory behind, and taking not the lower memory but accepting with avidity the higher 2 which denotes a step nearer the Source of all things known on earth by earth ones—not the Sacrifices.



The Hinges are Self divided into two parts—terrestrial and celestial. The lower Self recognizes the higher Soul and in that the Ladder is ever in place to be trodden and climbed to enter the Higher Soul Atmosphere.

Again in the Egyptian Mysteries is found the 33, not in numerals as now given, but in symbol OO. Here the Serpent is great for it symbolizes not alone the Fall but the Ascension. In all construction lies destruction and the two are but one.

The three Suns joined together denote the Ascension and Fall and the Way to Travel. As we journey from East to West and West to East we pass unto the Setting and Rising. As but one half is ever seen from terrestrial point of view so is today the 3 but an incomplete Higher—in this case Duality represented by the figure two (2).

When Height is reached then the whole can be seen—the incomplete 3 joins its brother and they then assume the form of Serpent as depicted in Egypt. To pass yet further in the Mysteries we will be presented by another and to another. This presentation is to be short.

The Circle joined together three times OOO assures the point in an Infinity which limits by its imperfections the Vision of Lower. This Circle repeated three times lacks Head and Tail—lacks Beginning and Ending. Thus an incompleteness is—to be made complete by an addition represented by the Image of TRUTH which is the symbol of SOURCE.

The triangular head of the Serpent is emblematic of SOURCE in its lesser aspect, so today Masonry is not Completeness, but has in it the elements of Constructiveness to the point of giving unto mankind for ages to come the lessons required not alone to learn but to practice; then will the Hinges be joined and the Serpent of two links be made—as today it is three.

The writer's ring, worn by him as a symbol of authority, bears the three circles and the two circles

—with it the symbol of the Sun and the Cobra at its three stations.

Wisdom ever rules. Silence prevails in the East—the Echo is heard in the West—it is repeated in the South and North where it is preserved for future Ages.

We again sign with the Seal and impress with the Token and unto all who are worthy we salute in the Sacred Numbers.

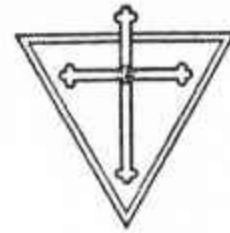
The connection between the "Mithraic" and "Book of the Dead" Mysteries is very close.

From the same they came—to the same they went and each presented to the viewer the same concept even as today Masonry is not the same in form in all ways but the same in concept and the same in exposition.

Each race has its own peculiarities and then those who set forth must obey the racial mandate.

In this manner the Mysteries were different, but the MYSTERIES which gave birth to all changed not, except that as the ages passed more was recorded.





*Greetings, Brethren
of the Veil!*

I am sure that as you carefully read this message entitled "The Trial," you will come to know more thoroughly the manner in which the Cosmic laws are applied, and will come to know the relationship between what we term **Cosmic** and what one would conceive as God. This relationship has many times been misunderstood by members, and you of the Ninth Degree must be thoroughly grounded in the knowledge of this Divine relationship.

Fraternally yours in the Bonds
of Fellowship,
Imperator.



Fragments From The Masters



THE TRIAL

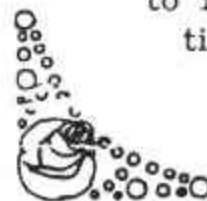
To place before the reader this contract, it is fully necessary to enter into the abilities of each party and their respective parts. This entails much in understanding on the part of the writer and also much on the part of the reader.

Justice being Divine, and Truth its companion, seeks to make all a part of this Court. The jury being empaneled, the Judge **which is Self**, thus admonishes and instructs the Jury of peers, like in all things as are the ones on trial, and to that end Justice says in part:

"You are placed in a position of sub-judges, to hear all presented and to use your discretion in this case as free ones who have in all things a common heritage. My instructions to you are to listen, weigh, and render such judgment as your **Selves** may determine as being Just, and above all, Merciful. The evidence is now ready to be heard, proceed with all **due caution** as to statement and possible results in this case, for this is a case where there is to be no appeal and upon your contention supported alone by your own evidence we must and will judge.

"May it please this Court to listen to the plea and reasons why this case should not be tried. This, my client, has strayed from his home and through forgetfulness of past knows not his present. This amnesia has so curtailed his memory, his will to do and not to do, that he is not responsible. We submit in all truthfulness his disability, and he should not be judged as those who are able and in their correct frame of realization."

"If your contention is true he is indeed entitled to Mercy and shall have it. Your presentation is subject to objection. What is your plea, O opposing one?"



"He who is claimed to be in an unsound condition as to memory is such, if at all, by and through reason of **disobedience of Law** and is not entitled to consideration; for those who break and rend asunder Law, are not in Law recognized as being objects of its sympathy to the extent of consideration and freedom of trespasses. He should be tried according to the facts in the case and the laws broken should be mended by his correction at the discretion of the Court."

Then comes the voice of the Defender:

"Oh, why this lapse of Memory and forgetfulness of the past? He fell, O Court of Supreme Wisdom, from his Higher in accordance with Law. Obeying Law he is not a trespasser, nor is he breaking any law, but is obeying Law, and that Law made without consent or knowledge. I submit to your honorable consideration that he is not a subject of trial. The opposing said he has violated Law and his ignorance of such is not to be condoned or overlooked. If he forgets—all may plead as he does, and justice made to be no longer Wisdom but as Folly on a pedestal. In what has he concurred with Law and in what has he followed Law which is but a rule of action? He has been banished from his home on High and as he passed from it—forgot. In this he obeyed and did not disobey, for it was written in the contract that all were to be treated accordingly and his has been forgetfulness. This is not his fault but the following of the inevitable. O opposing, what sayest thou in this as an answer?"

"That he who falls does so not by Law, but by violation of such. Had he not violated he would not have fallen. He is as others (violators) and must be amenable to Law as all others are. Forgetfulness can not be taken into account in rendering judgment."

"You have submitted your case, Defense. You, O Prosecutor, have presented your objections. The Jury is in possession of the facts as presented. Render such judgment as you may agree on."

"We the Jury find that this man is as accused—guilty! We also find this man is as defended—not guilty! Our judgment is that he be placed in that state where he can be taught the things forgotten, that unto him be instilled the Hope and the Sight of Futurity, that he be restrained from doing aught of harm unto Self or others until such time as he may be adjudged by this Court to have attained sufficient progress to be accountable to himself and others. This, O august Court, is our decision subject to your Higher Wisdom."

"The Judgment is affirmed and will stand. See to it, O guardian, that the Order of this Court sustaining the Jury Verdict is fully carried out."

The trial had ended, the Court had performed the Duty assigned to be done. Let us trace this one through many lives known as incarnations, both minor and major, and learn from them many of the lessons of Life and Death. When the One separated from the Source, it too became the many through repeated divisions. This continual division became such that it numbered many children, all descendants of the One, and as such of the Source. This being so, all are related, and all being from the same they have in common something as indicated in each. Take any one and follow not specifically but generally and you will find this to be; as descent continued there was a line of communication from the one unto the least and last. As each fell they gave off something which did not descend. This also continued until the end. This continual giving off populated the Space between the points giving off. This also continued until an end.

The parts not falling but remaining are the assets of the ascending as they too have had their lessons to learn. They are the uplifting parts of the lowered. They too have received assistance from Higher than they. In the process of time these parts acting as redeemers caused the elevation of the lowered. As ascent continued, the parts became united and as such in closer opposition than before. As ascent

continued, the parts which had fallen came into greater Harmony than before the Fall. When eventually redeemed, they were in such a condition that the parts immature had become mature. They had approximated the yet Higher in All things. The redemption of lower continuing a lower became exterminated through evolution. Perfection being attained, the Source sought its mate, and marriage in Higher became an accomplished fact.

The parts given off in descent did not become lowered any further than its particular parent acted and reacted **on its own and other parts** until Harmony was attained. This harmony made for a greater attempt in later evolutions. To attain all things there must be different combinations of the same material. Clay may be used to make a hideous object or one of great beauty, and yet the same material used. This continues until the mass from which all is made is and has been used in all the combinations necessary; then comes the rest which leads to a Higher Evolution.

The items in the contract have been sufficiently shown to make it well no longer to deal with them, but as there are many things to consider in the make-up of any thing, we will pass unto another subject well and closely related to what we have already given.

The close approximation of dissimilars makes every part an inharmonious one. This continual discord makes the discordant parts in constant friction with all others, even of like. This leads to fragmentation, dissolution of much, with the constant approximation of the lesser parts in a more close union; and this leads to Understanding, and that to Harmony.

(To be continued in another Special Monograph.)



*Greetings, Brethren
of the Veil!*

The descriptive title of this message of the Master Amatu is in itself explanatory and needs hardly any introduction. If any be needed at all, I would use the term "A Cosmic Trial."

Fraternally yours in the Bonds
of Fellowship,
Imperator





Fragments From The Masters

A TRIAL OF THE HUMAN SOUL BY THE MASTER AMATU

In the fulfillment of obligations lies the prosperity of any institution. Confidence is only attained and maintained by and through the fulfillment of obligations met.

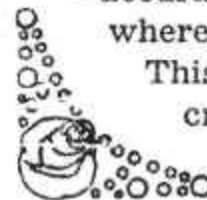
The obligation of every act unto its Creator is certain and is rigidly inflicted upon all and at all times. Mercy is ever shown unto any and all in the discharging of any indebtedness, but that indebtedness must and will be met in the confidence in which it was or is contracted.

Any contract implies faith on the part of those making it and the just and equitable discharge of it means the continued confidence in all those entering into it.

When the earth was formed a contract was entered into by the Creator and those being created. This contract is being fulfilled by all in the measure of the responsibility and accountability which is as the ratio of ability of each to that of the whole. This ability is gauged by those in authority, and accounted so accurately that there is no favoritism or enmity, but Justice, well tempered by and with Mercy at all times and unto all. As the earth system is but part of many systems, in the larger scheme the contracting parties act on many planes of action and in the manner prescribed by the items entering into the contract.

To enforce any contract there must be a law bearing on that subject. This law is plainly written—accurately adjudged and faithfully recorded where any and all may see and read.

This bears no malignancy—no favoritism—no criticism made by those of Enlightenment.



To adjudge any, full evidence must be in the possession of the one judging.

After this is in the hands of the judging one, it then becomes incumbent on his part to be able to master the items and the whole before rendering. When every part is mastered that one will withhold all judgment and leave it to each to judge as he may see fit.

Thus Enlightenment on the part of any item causes judgment to be withheld on the part of that one. To this point all must at some time strive, and in its attainment the one has discharged his debt and is freed from the contract. This is the aim of all seeking after they have sufficient Enlightenment to perceive and conceive. With this set forth we can now proceed to enter some of the items forming the contract.

ITEM ONE.

From Higher sprang one which divided into two and it subdivided into many more.

The High contracting agrees to see that the Created is to be returned in a higher state than when leaving.

The lower contracting agrees to do as bidden—to seek in all ways the end and consummation—to obey such laws as may be encountered and to be amenable to such actions as the Higher may deem just and honorable in all ways, and to the end of Redemption of lower in such manner as may be deemed best by a Superior Wisdom, which amounts to directing and assuming all conditions which may arise through the non-ability of the lower to do when acting in good faith.

This Item alone shows unto the lower that in leaving it embarks on a Path full of Peril. Trusting the efficiency and justice and mercy of the Higher it passes from Consciousness unto Unconsciousness and leaves in the hands of the Higher the full management of all but a few details which are in the hands of the lowering and later ascending.

This lowering passing down soon feels the Memory of Past slipping and then forgets all things. When this has taken place the ability and the justice of the Higher is brought into view as a guide.

Accountability on the part of the lower is lessened in ratio to the forgetfulness assumed, and the responsibility and accountability on the part of Higher increased in the same ratio.

ITEM TWO.

As the falling is in its part doing its part of item one, it becomes as accountable unto that which falls lower than its Higher part. This Higher part of the falling remains on a level. It is to act in the same self-assumed accountability toward its lower that the Higher did to it. This again assumes, on the part of the now Higher part of the falling, an equal responsibility and accountability as did the original part casting off.

Thus item two becomes a part of item one in the same spirit and assumes the same responsibility toward all.

ITEM THREE.

The Court enforcing this contract is Justice, Mercy, Honor, and Ability—offshoots of Enlightenment. To them the contracting parties each and mutually agree to submit in all cases of disagreement and to bow unto its judgments as being just, wise, and of an equality before all moral and other law.

The contracting power is one, entering into agreement with Self and assuming Divine Wisdom, agrees with all parts to act in conformity to and with Higher than its Self.

Witnessed before the Throne of Wisdom and by the Recording Wisdom of Self. In the Year of Cre-

ation in full confidence and mutual understanding
of and by all parties signing.

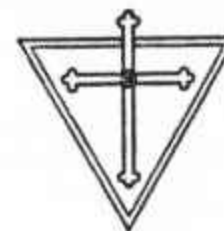
On the part of Higher—
Enlightenment.

On the part of Lower—
Trusting.

Seal:—Mercy, Justice, and Equality
before the Throne of Wisdom.

(To be continued in the next Special Monograph
to be issued at a later date to you, a brother of
the Veil.)





Greetings, Brethren of the Veil!

We bring to you a second case, a second Cosmic Trial, which is even more interesting than the first, which was related to you in these Special Monographs. Your words of appreciation of these Special Monographs are welcomed. Considerable effort has been expended in the presentation of the messages of the Master **Amatu**. We would like to know therefore, whether you have found that they developed your consciousness, that they helped place you in a state of attunement wherein you yourself came to experience what others had experienced.

Fraternally yours in the Bonds
of Fellowship,

Imperator





Fragments From The Masters

THE SECOND CASE

The decision having been rendered in the case set forth, another was placed before the Judge who said, "This case is somewhat similar to the preceding. What is this case that it is to come before me at this time? Knowest Thou not, O Prosecutor, that time is the essence of much in Law? Why takest thou of it when there is so much of others to be attended to?"

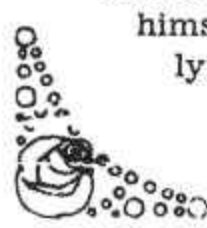
"O Judge, this one is taken before you today to determine his fitness to continue in the Way. He, too, is but one of the many who has entered into Contract with that which is Higher and has violated his contract in many ways. It has been thought best to bring him before you for such trial as you may determine."

"Bring the prisoner and accused before the Court. If clemency is Just it will be given but if not it will be withheld. Of what is this one accused specifically, O Prosecutor?"

"He is accused and it will be proved that he has broken his vow, and vows made before his kind; he has broken in the things wherein he vowed to do and not to do; he has placed his peers in panic of uncertainty as to the Wisdom of vows taken by his kind; he has thrown into confusion all of those with whom he associates; he has broken laws, and deserves to be sentenced for so doing."

"You, O Defense, what is your client's defense if he has any?"

"He, O Judge, has not broken any Law made by you or Higher. He has not violated any Law of Justice, Honor, or Principle. But those who like himself have imposed on themselves voluntarily, have broken Laws; but as they are Self-imposed and are not of the Higher, but of



themselves or lower, they have not violated any Law. Custom alone have they violated and not Law. We plead his defense that he has not violated, but did transgress a Law of Lower to which he must be amenable and not to Higher. We plead his discharge from this Court and ask your decrees to be so entered."

"You, O Prosecutor, what have you to say in rebuttal?"

"That he hath violated Law of Higher, of which this Court must take cognizance. **The Laws self-imposed are the Laws which come under a Higher**, even though they are not made by Higher. He is amenable to Law in this as in the more and greater."

"You, O Accused, speak! What is your plea?"

"Not guilty, your Honor—not guilty! I have violated not your Law but mine, a self-imposed Law of no value unto you, O Judge, but unto me and those with whom I associate. The punishment that can be meted out to me is set forth in the obligation I took.

"Not to do certain acts and to do such. I have violated them and must answer to them alone, for they are **me and mine**. I am composed of many and to each part with whom I have acted in violation I must assume them as parts of me in any obligation. I must discharge at some time and some way. I plead my fault, my weakness and my act. I have violated in taking my brother's good name. I plead guilty to this act and also I have found that he was a part of me and I understood not. I have violated my oath to myself in all these things and more too. I plead, O Judge, guilty to all I have set forth but I do plead my innocence before you and my guilt before myself and myself alone."

"What say you, O Jury?"

"Guilty as he pleads, O Justice, guilty of all he confesses and perhaps more; but as he has violated that which is himself, unto himself must he make reparation."

"The Judgment is affirmed and the process of cleansing must be placed in process. Keep him con-

finied within himself until this act, or acts, is accomplished."

This one who had fallen from a comparative purity had done as accused, had confessed such, and then stood ready to take the sentence imposed on him and by himself in his own confession and rendition through confession. The Court was his Higher self in action who placed in the lower part the dictates of Justice, and the accused and confessed was to be the executioner.

The Court was closed and the accused, convicted through Self, stood within the Corridors of Self and thus communed:

"I have fallen and have been asleep. I have been raised by and through my own actions; have been placed before the Judgment of Self and have both accused and confessed myself unto myself and am now placing myself under the restraint of Self, being jailer and punisher, Judge and Jury, all combined. The little **World of Self** must do as is best and it, **myself**, must obey. Upon this **Court of Self** must I throw myself and ask Mercy; if I have it, and have shown it unto others, it will be to me as **I have been unto others** in the days of prosperity."

A teacher stood before a Class of those who had taken their Degrees of Progress. They stood above the crowd, apart from them, superior to them in many ways. They knew the many Laws not known unto those who had not been taught. The Teacher said: "Who art thou that dost stand and as one who hath passed tests of many natures, who art thou?"

One answered and said: "We are here at thy command, and we, O Teacher, await thy pleasure and we do as thou dost command. True we are freed of many and of much, but, O Teacher, as thou hast taught so have we taught all we could unto others, but as they could not learn any more, we have come unto thee for further teachings. May you, O Teacher, give to us whatever we can under-

stand that we may do for others as thou hast done for us."

"Thou hast learned and as thou hast so done, so do I for thee as I can and that is thy fullness of the Spiritual."

The teacher taught and those who listened learned, and some more than others, but all progressed and they gave as best they could which was the fullness of others' Comprehension.

A one stood before one who had been taught and said: "I am old, aged in years and the bitterness of failure. I have failed in all! I have stood before the great, and in pride have I stood, and failed to learn that it is not pride but humility that I lacked. I stood before the mighty and asked for fame and I received it, and I failed for I had nothing. I am old and soon must pass on. I have accomplished all earth could give me, but now I see that I can not take with me aught that I have earned through pride, ambition, and avarice. Give me, I pray, one bit of thy Wisdom that I may go my Way!"

He who was addressed said of Earth: "I have but little but such as I have I shall share with thee. Of wisdom I have but little, but of it I give thee all I have. Take thou it and approach the Majesty of Wisdom and ask that it be increased."

"What wilt thou do without it?" said the beggar. "If I take it all from thee what art thou to do? Beg as I have? Some may not give thee as thou hast given me for when thou art a beggar thou art despised as I am and thou must be as a thief and take what thou canst find. Thou art then an accused, even as a criminal—take thou what thou hast given me so freely of; it is not mine but thine."

"Nay, take thou it and may the Wisdom in thee become even as I have given, freely and in no account of monetary value. What I have given thee will pass thee through the Gate, and then if I am worthy and thou tellest the Warder, perchance he may say 'Enter thou also'; but if not I return unto the Lower and do for them as best I can. Enter thou the Gate; it is ever open for thee!"

The Gate was opened but the donor was not seen for that one was one of the Sacrificial who ever does for others and not for Self. He had returned to lower to do. When he who had been given saw what had been done he said: "I am unworthy to remain when he who gave hath gone to do for others even as he hath done for me. Allow me to return and give unto others as he hath ever given not to me alone but to the many."

Another Sacrifice hath been made and the many return unto lower to do for them; and know, O Reader, that the Poor are Poverty in this only—the poor ever seek and are ever ready to receive. The Thief ever seeks for all and takes all he can; but what is taken is Spiritual and not material, so he robs no one. The Criminal is one who hath destroyed himself that he might become crucified, so that he might become another through death. Hast thou not learned that he who was Crucified was he who died for all? All this the Great Teacher taught and the listeners learned. Give thou even as thou hast been given to. It is not thine to hoard but to give; but give not unto any who cannot understand; they will place the Jewel in the mire and tread on it. It is for those alone who can understand and learn the more.

The Court adjourned, and it has been many aeons of time since all this was given, but this hand gives even as it gave then—an **Atlan—Atlantean**—is he. A body form disposed by an Atlan living in another land—the illusion acting even as the Image in the mirror acts, to be seen no longer than is necessary; for when the Real leaves the reflecting part the Image is no more; even so is the body seen.

Who is this Atlantean? A one living in another land, unknown to earth ones of today. That one is very Aged and reaches back into the days when **Atlan** was a land and the races were pure and now no more known. That one still lives and knows all he hath written. Ask not his age nor his history for it is so that ye would not believe him.

When Atlán fell the race was no more to sight but some remained and they are yet alive, their progeny, few indeed, but as wise now as then. Age to them was very great as now computed, but as Wisdom never grows old neither does that which animates a form. Wisdom is undying. For any of the present time to attempt to live to the age that once was is not possible, but the image can be made to appear at the bidding of him who desires. Think this over, reader, and well may you ponder on such.

A one appeared before his class and said: "All is in a state of change and nothing is permanent—all is transitory and all advancing in some manner toward the Goal which is immersion, absorption into the Great Reservoir. One drop in that reservoir constitutes the whole, for in that one drop is all that the whole contains. That drop placed before the mirror is seen differently: it may be a sea, or it may be much smaller. Remove the mirror and it is no more."

Atlán is no more and yet remains, and some are yet alive. Else this document would not be written. Have you seen the sun rise and the sun set? Any one living only during the times intervening might say: "There is no such thing for have I not lived and am old and have not seen? There is no such thing as sun! I believe it not, nor can you demonstrate." You who do not believe, may reason as this; but reason is ever fallacious, and fallacy cannot comprehend Truth. Truth, O Reader, is absence of error, and Error is Shadow of Truth; and Where Shadow is, there is ignorance, and Ignorance is veiled Truth, the evil being your own limitations. Thus ends for now this part of the document.

