



A M O R C

The Rosicrucian Order

MASTER MONOGRAPH

ILLUMINATI SECTION

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

Degree
12

Monograph
103



Degree
12

Monograph
103

174

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

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

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

THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Through Cosmic attunement we are assured of the development of the Christ Consciousness and the realization of the universal consciousness of God. J. Brierley, writer and mystic of the past century, expressed this mystical concept of universality in his book, *Problems of Living*. We quote:



The personal, as we know it, we admit with philosophy, is ipso facto a limitation, and can never be the whole of God. The Absolute in itself is for ever beyond us. . . . But that Infinite Thought and Heart are, we see, on this earth gradually fashioning for themselves a body and form in humanity. God, through the ages is steadily pulsing upon man as the tide pulses, in successive waves, upon the shore. The evolution which physicists point us to as going in nature is a small thing as compared with the evolution which goes on ceaselessly in the inner, the spiritual realm.

—J. BRIERLEY, B. A.

TWELFTH DEGREE NUMBER ONE HUNDRED AND THREE PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

In last week's monograph the matter of the Christ Consciousness as a mystical principle was declared to be essential to our fullest advancement as Rosicrucians. The remarks there offered on the subject were for the purpose of encouraging you to continue conscientiously and hopefully the exercise recently given as the means of attaining this highest form of consciousness.

This is the Christ Consciousness which mystics of all ages have recognized to be potentially in every man. It is this consciousness which it is our express desire to develop through the exercises of this degree. Its accomplishment we must confidently look forward to as a certainty.

The distinction made, however, must be borne in mind at all times: As a peculiarly Christian doctrine, the Christ Consciousness was the possession of a single individual at a remote period in the world's history. It was an attribute of divinity and possible only by divine decree. In consequence, then, it is a limited doctrine.

As a mystical tenet, it has nothing to do with any religion; is, therefore, not exclusively the property of Christianity, and is not in any sense a condition bestowed only once in the history of humanity. It is rather a mystical statement of fact universally applicable. As a part of the divine consciousness in man all possess it in embryonic form; and each may expand his individual expression of it. This the mystic endeavors constantly to do.

In view of this distinction, however, your efforts to give fullest expression to this consciousness do not mean that you are becoming more religious in the commonly accepted sense; or that you are becoming more Christian in a denominational sense. Even many profound and learned Christian ministers have declared themselves lifted into larger, more expansive and wholly nonsectarian realms by the recognition of the universal and transcendent teachings of mysticism.

One such was Robert Norwood, to the time of his transition undoubtedly one of the most spiritual leaders of the Episcopal Church in America. He was also a Rosicrucian and an enthusiastic one. He often expressed his conviction that the highest principles of mysticism were those principles revealing the Christ Consciousness in man, enabling him to demonstrate more effectively a perfected life. He admitted that he knew many rare and beautiful personalities living the ideal life on the level of the Christ Consciousness, who were yet not members of any Christian church.



He recognized as well that being a member of a Christian church and accepting present-day Christian creeds and dogmas

does not in any degree make a person a true follower of mysticism or the spiritual teachings and practices of Jesus as the mystical Messiah. Jesus taught and demonstrated many things in his lifetime that mystics understood, accepted and looked upon as beautiful which the church of today rejects. In that rejection the church establishes itself as only a pretender to something which it is not.

Such criticism is justified from the mystical point of view. Even the Reverend Norwood himself in a national assembly of Episcopal Church leaders declared that what the world today most needed was the return to the fundamentals of the early Christian Church and the adoption and practice of the pristine mystical principles and ideas which Jesus taught and demonstrated.

Nearly all of the parables and preachments to be found in the Christian Bible are better understood when interpreted from a mystical point of view than when merely considered religiously. A mystic of the East—whether a Buddhist, a Mohammedan, a member of a religious sect of India, Persia, China or Japan—and a Rosicrucian mystic can find harmony in their viewpoints. This is as surprising as it is impossible to the ordinary religionist who has only a creedal interpretation to enlighten him as to the meaning of the Scriptures. For this reason, the Rosicrucian mystic strives for the universal mystical concept in his study and practice of the idea of Christhood without becoming partisan of any denomination, Christian or otherwise.

The Christ Consciousness is universal, nonsectarian, and free from limiting creeds and dogmas. Thus the mystic of any land and any religion can accept and develop to the fullest degree that Consciousness without associating it with any church. Therefore, only a portion of the Rosicrucians throughout the world are members of Christian churches; yet all Rosicrucians throughout the world, sincere and devoted in their Rosicrucian teachings, are truly members of the Christhood or of the Christ Consciousness.

How true this is may be discovered by following the propositions recently outlined. In spiritualizing your body and in developing your psychic faculties and consciousness to the highest degree, you are becoming more and more attuned with the Christ Consciousness. You are as well entering into a better understanding of what Jesus actually taught, said and demonstrated in his lifetime.

You cannot, however, develop this highly spiritual and psychic side of yourself by adhering narrowly or zealously to the creeds and dogmas of any of the present-day Christian churches, for they have during the past centuries adopted laws and principles which the true mystic finds difficult to reconcile with the ideals of universal mystical teaching.



The Christ Consciousness in man and woman develops a universal love, a universal tolerance, and a universal sympathetic understanding that overrides the limiting creeds and dogmas of sectarian religious movements. It is for that reason that the true mystical Rosicrucian can see and understand the thoughts of beauty and wonder contained in the teachings of the Christian Science Church, for instance, without being able to concur in the sectarian dogmas of that church.

The Buddhist, likewise, can find in the life and teachings of Jesus the universal ideals he looks for in his own and all religions. These he may practice and preach, but he cannot as a Buddhist accept the present-day doctrines and creeds of so-called Christian churches. Christian creeds and dogmas may be well and good for the peoples of the Western world and for those not members of any other religion. The Buddhist does not interfere with nor criticize Christian teaching, but he cannot accept Christian creeds and dogmas and become a Christian. On the other hand, he finds it a simple matter to be a Rosicrucian, for he may become an enthusiastic Rosicrucian and at the same time remain a member of his own religion.

The fact that God is the creator of all beings and, therefore, the father of mankind is acceptable to all mystics whatever their religious beliefs and associations. Likewise, if God made the Christhood incarnate on earth to demonstrate the mysteries of the Christ Consciousness, it must have been a revelation intended for all humanity without alteration, modification or exception. Such concepts establish the kinship of all humanity.

On the basis of such reasoning, then, it is an altogether erroneous idea that a follower of Jesus must condemn or turn his back upon religions which people in the Orient or elsewhere have found meaningful. To deny them would be to insist that Jesus was a sectarian partisan. In the light of many Christian teachings he has indeed been made to appear so. To the mystic, however, Jesus, his life and teaching belong not to any one church or creed but to all mankind.

It is to encourage this universal view in contradistinction to the more commonly narrow and limited one that these ideas have been given you at this time. Your meditation on them during your periods of Cosmic attunement will aid you to expand the Christ Consciousness within you. With its expansion, you will embrace the universe in your thought and all the people in it. All who are mystically like-minded and upon the path of spiritual freedom and enlightenment will be one with you.

As you deepen your Cosmic attunement throughout this and the coming week, you will realize that you are not becoming just a better Christian in the ordinary meaning of the word. You are rather becoming an awakened individual, possessing the



TWELFTH DEGREE NUMBER ONE HUNDRED AND THREE

PAGE FOUR

Christ Consciousness which is a part of the universal consciousness of God who has created and loves all peoples and has them constantly in His care.

If you are a member of a Christian church, this development of the Christ Consciousness will be a valuable asset and help you to be a better member than before. If you are a member of some Oriental religion, this development of the Christ Consciousness will help you to understand the oldest and earliest forms of your mystical religion whatever it may be.

Continuing contact with the Cosmic will build a power and strength, an understanding and sympathetic nature that will make you happy and contented, fortified and strong in meeting all the obstacles of life. It will likewise help you to understand that pure mystical principles transcend human limitation or human interpretations. This in turn will permit the rhythmic vibrations, creative power, and health-giving emanations of God to surge through you in a fuller and more satisfying way so that you will become a living example of the Christ Consciousness made flesh. This is a goal toward which all men of good will and sincerity can profitably exert themselves.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

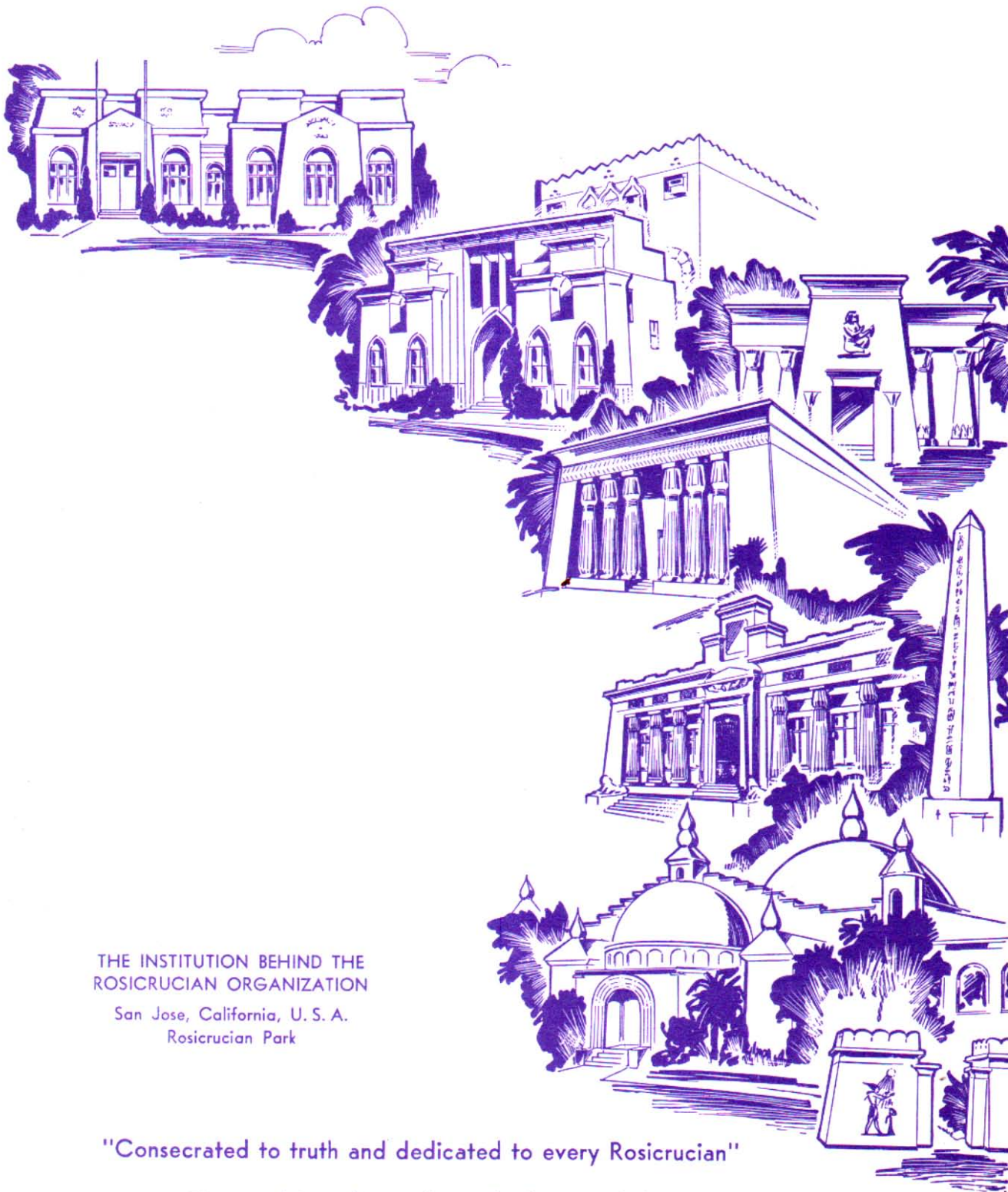


Summary of This Monograph



Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ The matter of the Christ Consciousness as a mystical principle is essential to our fullest advancement as Rosicrucians. As a means of attaining this highest form of consciousness, you are urged to continue hopefully and conscientiously the exercise recently given.
- ¶ Mystics of all ages have recognized the Christ Consciousness to be potentially in every man. As a peculiarly Christian doctrine, however, it was considered an attribute of divinity and possible only by divine decree.
- ¶ As a mystical tenet, it has nothing to do with any religion and is not exclusively the property of Christianity; rather it is a mystical statement of fact universally applicable, intended for all humanity without alteration, modification, or exception.
- ¶ By failure to adopt and practice the pristine mystical principles and ideas which Jesus taught and demonstrated, the Christian church establishes itself as a pretender to something it is not.
- ¶ The Rosicrucian mystic strives for the universal mystical concept in his study and practice of the idea of Christhood without becoming partisan of any denomination, Christian or otherwise.
- ¶ In spiritualizing your body and in developing your psychic faculties and consciousness to the highest degree, you are becoming more attuned with the Christ Consciousness and entering into a better understanding of what Jesus taught and demonstrated, thereby becoming a living example of the Christ Consciousness made flesh.



THE INSTITUTION BEHIND THE
ROSICRUCIAN ORGANIZATION

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

"Consecrated to truth and dedicated to every Rosicrucian"

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