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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Evolving man is only gradually becoming aware of those spiritual and divine powers that are his rightful heritage. Yet all sacred writings have assured him of his potentials, not only for self-mastery but for almost limitless control over things in the earth and in the universe. As an example of such assurance, we quote from a familiar source.



*. . . What is man, that thou are mindful of him? or the son of man,
that thou visitest him?*

*Thou madest him a little lower than the angels; thou crownedst him with
glory and honour, and didst set him over the works of thy hands:
Thou hast put all things in subjection under his feet . . .*

PSALMS 8:4-6 (King James Version)

To the Members of the Esoteric Hierarchy, Greetings!

The important esoteric principle behind my remarks of last week is this: Everything in the world, created by God through nature's divine and universal principles, is a manifestation of the negative and positive forces, powers, or principles in contest. One is trying to overcome or balance the other, and because of this contest each of them manifests its own nature.

These negative and positive powers or forces surrounding us are controlled by intelligence. Even if you look upon God, the Supreme Being or Intelligence, as an impersonal thing, you still must admit that this Supreme Intelligence, power, mind, or directing force, is intelligent, constructive, consistent and logical. If, on the other hand, you know, as all mystics should, that God is neither personal nor impersonal, but something beyond human conception, possessing the qualities of a supreme or superior personal being, the qualities of an impersonal power and intelligence, then you will comprehend that this Supreme Intelligence guides and directs all of the universal or natural activities throughout the world. Man possesses some of this intelligence. He is not merely a product of it, possessing none of its creative power himself.

So-called agnostics are not persons who disbelieve in the existence of a God. They are persons who say that God may or may not exist but that there is no proof one way or the other. They are honest doubters, but not antagonistic to the idea of the existence of a God. However, the agnostic is more of an atheist than he wants us to believe. The atheist says he does not believe in the existence of a God, either personal or impersonal, and doubts whether there is any Supreme Intelligence or Consciousness guiding the creative activities and controlling the laws of the universe. He does not say that everything created and still being created is wholly by accident although he does believe that many wonderful things are purely "accidental."

He wants to establish in his own mind and in the minds of others the idea that certain of nature's forces can and do act without being guided by anything other than their own natures and their own tendencies. It is just as difficult to explain intelligently this atheistic idea as it is to explain who and what God really is. It is, in fact, more difficult to believe that everything in the world is guided and directed by its own unconscious tendencies, its own arbitrary ideas, than it is to believe that there is a supreme law, mind, power or intelligence directing the activities of all nature's forces and methods.

This is not the place to argue the existence or nonexistence of God, for Rosicrucians at this point in their studies should have found ample proof throughout the universe of the existence of God, or of a Supreme Intelligence ruling the



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universe. The point I want to establish is that since man was created by God or as a result of God's laws and supreme directions, and since man is a part or a reflection of the Consciousness and Intelligence of God, and of the Soul of God, man possesses to some degree this creative mind and this intelligent control over the natural forces of the universe.

As soon as the mystic comes to realize that he is a part of God and possesses some of the attributes of God in his direction and control of things in the universe, he ceases to be an ordinary human being in his objective comprehension of world principles. The average human being believes that he is a slave or a victim of the world's natural forces. He thinks that he is guided, controlled, and directed by the Supreme Intelligence and that he has nothing to say or do about it, but must try to live in conformity with nature's laws and must accept whatever results come from the attempt to do so. You may have heard someone say, "There is no use trying to buck the laws of nature!" Or, "there is no use trying to change conditions beyond your control, for you can only control yourself in accordance with the laws and tendencies of nature!"

The mistaken idea back of these statements is that "you must submit to powers and things beyond your control"—an admission that there are powers and forces beyond the control of man. Even you, reading this monograph, may feel that there are forces and powers in the universe beyond your control. You may readily point out that lightning, windstorms, rain, snow, and hundreds of other incidents of our earthly lives are beyond the control of man—out of his hands. You will understand me correctly, though, when I say that no one has yet proved that there is force, power, action or process in the universe beyond the control of man.

We have simply taken it for granted, and believed it true. We have been taught for centuries past that man is so greatly limited in his control of powers, forces and natural processes that he is more a victim or a slave than a master of them. With the exception of some of the great masters in their mystical laboratories, nothing has been attempted for centuries to disprove this belief.

Let me ask you this question as something to think about after you have finished reading this monograph: If man was created, designed or put upon the earth as a being representing an image of God; or if man was made in the image of God, spiritually, materialistically, or otherwise, why then should man not have control, power, or direction over the important things of life and of the universe generally? What makes man a being in the image of God? Certainly not that man is like God in form, size, stature or earthly qualities. Man could only be an image of God in the spiritual and divine sense. If this is true, then man must possess some of the divine and spiritual qualities of God. It is this fact that



constitutes the foundation for the study and application of practical mysticism, the study and practice of divine laws, for personal evolution and development. It is man's desire to learn how much of the spiritual and divine nature he can use and use intelligently. And it is the purpose of the next few monographs to point out how man can so develop and evolve in his thinking and understanding that he can use these divine and spiritual powers in ways and means he has as yet little suspected.

If man has any of the spiritual and divine qualities of God, he should have greater control over his physical body than he has had in the past. Even if man's divine powers and abilities do not extend outside his own body, and he is merely a little God of his own self and not a God in direction or control of other things in the universe, he should become greater by learning how to use his powers and abilities to improve his body, his health, and his actions and thinking. If man is an image of God and his godly kingdom is only his own body, then he ought to become a real king or master of it and not be a slave or a victim. I am not saying this is true, but I hope in the next few monographs to show you that man's divine development is more than just his body; that it includes things outside his body and around him and, in fact, in all nature.

That may sound like an exaggerated statement, but I am sure you will not think it a sacrilegious one. Jesus reminded his students that the things he did, he did because of the godly or divine power resident within him. His Disciples during his lifetime believed that he was able to control, master or direct, not only the forces in his own body but also those in nature; that he could change water into wine; could even raise the dead to life again. Even his followers today profess the same belief. Jesus also told his Disciples in different ways and on different occasions (all of which are not recorded in the Christian Bible) that "even greater things than these can ye do!" He assured his close students and his sincere followers that if they followed his instructions and lived as they should, they would be able to do what he had done and even more.

We can go far back of the time of Jesus and find in ancient writings the statements of avatars, mystic leaders, and men illumined with divine knowledge, that man's power and control over things in the earth and in the universe is almost limitless. Even the earliest mystical philosophers and scientists discovered that man was more than a species of the animal kingdom, that he was, in fact, the highest form of physical, material, spiritual and divine creature on earth.

The ancient mystics believed, as we should today, that God's purpose in creating man was to endow him with His own spiritual qualities and divine powers and make him the master of the earth, the director and controller of conditions.



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This does not mean that God took away from Himself His supreme control and His supreme powers and placed them in the nature and quality of the human being. It does not mean that today man is equal to God in his power and his ability to control things, or that man was ever equal to God in this regard. Even Jesus admitted that there were some things for which he had to appeal to "our Father which art in Heaven" for assistance. He plainly taught that there were certain powers, laws, and principles which God held exclusively. In the past centuries, however, the average human has been trained to think along wrong lines, and so has come to believe that almost everything in the universe is controlled exclusively by God, and that man can only pray to Him to exercise His power, at the same time submitting to or becoming a victim of circumstances, accepting anything and everything as the will of God.

It may be objected that it is presumptuous for man to believe himself possessed of powers hitherto ascribed only to God, for it could only give him an exaggerated opinion of himself or encourage him in a ridiculous attempt to lift himself by his own bootstraps. Evolving man, however, should come into greater awareness of his spiritual and divine powers which are a part of his heritage from his Creator. Certainly, too, the advancing mystic has every reason to consider himself superior to the average human being. In the next few monographs I am confident you will understand why.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

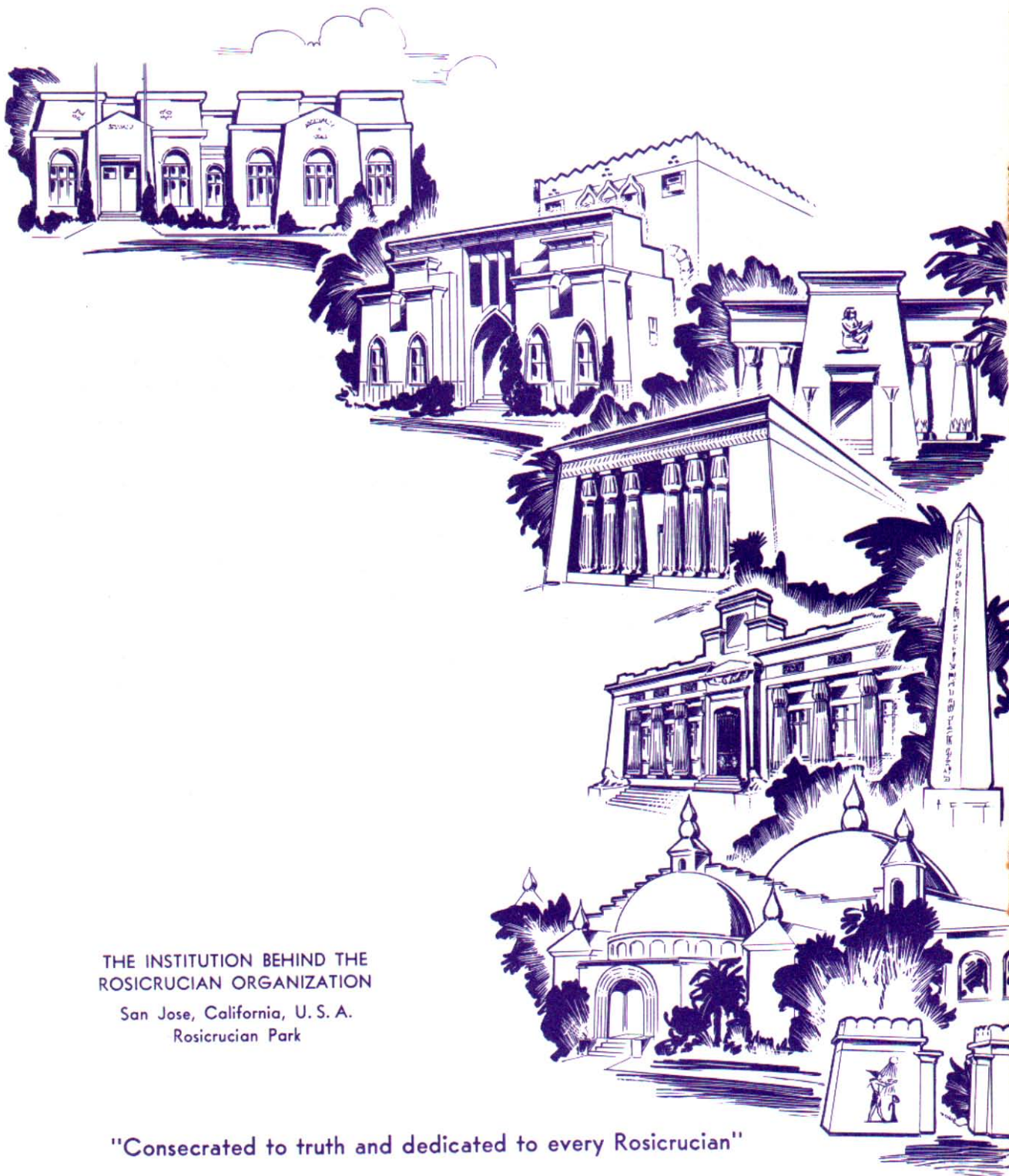


Summary of This Monograph



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.

- ¶ Everything in the world is a manifestation of negative and positive forces trying to overcome or balance the other, and each consequently manifesting its own nature.
- ¶ A Supreme Intelligence guides and directs all of the universal or natural activities throughout the world.
- ¶ Since man was created by God and is a part or a reflection of the Consciousness and Intelligence of God, he possesses to some degree this creative mind and intelligent control over the natural forces of the universe.
- ¶ Man, being an image of God in the spiritual and divine sense, should have greater control over his physical body than he has had in the past, as well as of things outside his body and, in fact, in all nature.
- ¶ Evolving man should come into greater awareness of his spiritual and divine powers which are a part of his heritage from his Creator. His power and control over things in the earth and in the universe are almost limitless.



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