



A M O R C



The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ That "Inner Light," which illuminates, sustains, and guides the mystic in his journey through life, reflects his intimate awareness of God. Although he pursues his daily tasks serenely and efficiently, and his interests may be manifold, the presence of God, within and without, is to him an indisputable reality. That such attainment may not be sought successfully if motives are selfish is attested by Jacob Boehme in the lines that follow.



All of one's own seeking and investigating of divine mysteries in a spirit of selfishness is useless and vain. The self-will cannot comprehend anything of God, because that will is not in God but external to Him. The will in a state of divine tranquility comprehends the divine, because it is an instrument of the Spirit, and it is the spirit wherein the will is tranquil that has the faculty of such a comprehension. There are many things, undoubtedly, that may be investigated and learned and comprehended in a spirit of selfishness, but the conception thus formed by the mind is merely an external appearance, and there is no understanding of the essential foundation.

—JACOB BOEHME, 1575-1624

To the Members of the Esoteric Hierarchy, Greetings!

In stating that the Rosicrucian Order is not a religious cult or movement, we mean that the Rosicrucian Order is not in operation for the purpose of establishing a new religion, a new church, or a new religious following. There are enough such movements in the world. The Rosicrucian Order is desirous of having its members affiliated with one of the universally recognized churches, and giving their moral and financial support to the work the churches are doing.

One of the sublime esoteric principles of the Order relates to the development of the "Inner Light." This phrase Inner Light has been used and adopted by some religious organizations throughout the world, the Friends especially, using it at times. This is because many leaders of various religious movements were at one time or another students of mystical philosophy in the Rosicrucian Order, the Martinist Order or the Knights of the Temple, and so have become familiar with this term. In this way it gradually found its way into some of these religions.

The mystic, and especially the Rosicrucian, has a distinct understanding of what is meant by the "Inner Light." To him it means the development of that inner, divine illumination or wisdom which guides, directs, and keeps him informed by impelling impulses. This "Inner Light" also answers his questions when in his Sanctum or in church, he attunes himself with the spirit of the occasion.

Have you ever thought of the real purpose of religion? The word comes from the Latin religio, a condition of awe, surprise, or fascination induced by circumstances difficult for man to understand. In short, it meant the amazement and astonishment of the mind regarding facts and conditions that puzzled man and caused him to study to fathom their meaning. It did not mean the exclusive study of theology. Even today a person can be "religious in his study of the law" or "religious in his study of art and science." The phrase indicates a person devoted to his studies because of his intense examination of facts or the extreme care and fascination he shows for his studies. In fact, a person may be "religious in his devotion to his home or in his guardianship of those for whom he is responsible." We mean that the individual spends much time and thought in analyzing his duties and obligations, and that he tries to understand every problem regarding those duties. I have even seen the phrase used about dogs: "religiously guarding and protecting their masters." Certainly, it could not here refer to any form of worship or to any church ritual.



Theology, on the other hand, means the science of the worship of God. Theology includes the history of all systems of God-worship, and the development and comparison of creeds and dogmas. Then again we have the term churchianity. This means the science of planning and operating churches in groups in conformity with a system; the preparation of ritual and methods of holding services, and so forth. In our Rosicrucian teachings we refer briefly to theology inasmuch as we touch upon some of the ancient historical methods of worship, but we do not have anything of a churchly nature, inasmuch as we do not develop creeds, doctrines, or dogmas.

Religion in our Rosicrucian teachings has to do with the ancient meaning of the word religio. Every mystic becomes in time a religious student of the laws of God and nature, but his studies in this regard do not include a list of "thou shalt nots," or any limiting description of God or His ways. This is left for the churches, for theology, and for the individual to select as he pleases. The true Rosicrucian gradually comes to a point where his understanding and love of God and his intimate companionship with Him becomes a dearer, sweeter and more sustaining thing in his life.

Every member must believe in "the existence of God," but he is not asked for his interpretation of God for that makes little difference. Persons, however, who have no belief in the existence of God have a very weak foundation for the study of mysticism. It is better that they gradually become convinced of the existence of God through the church before joining our organization. However, if an individual does have a belief in God, the Order can start at that point and gradually develop in him a closer contact and closer communion with God and with all the divine principles and cosmic forces of the universe.

Back to our question, though, as to the real purpose of religion: There are millions whose only reliance, dependence, or hope for the future, lies in their belief in the existence of God. They would become discouraged, discontented, weakened, ill, and would die if it were not for the fact that they believe in His existence. They believe that God can help them and gradually improve their conditions. The person who does not believe leads a hopeless, pessimistic, negative life. To whom can he turn for strength, or sympathetic understanding in his need? When he tries to get sympathy, strength and help from human beings around him, he soon becomes discouraged because the average human can give him no more strength or power than he himself has. If he cannot fall back on God, he is surely lost and his future is hopeless.



It is not the Rosicrucian thought that we can go through life, leaving our problems with God and expecting

Him to take care of them, without any concern on our part. Extremists say, "I leave everything in the hands of God. He will provide for me." Such persons are usually lazy, poor in health, in finances, social standing, and mental capacity. Great leaders, ministers, rabbis, and priests do not go around leaving everything in the hands of God. With unlimited faith in the existence and power of God, they still realize the laws of God insist that we do our part, fulfill our duties and labor for the essentials of life. It is a perfectly proper process to "take everything to God in prayer," but in between these prayers, the individual must do something for himself. It is not enough to put it all into God's care and let it go at that.

Many ideas and practices in Christian, Mohammedan, Buddhist and pagan religions are taken from the ancient mystery schools. One is, "God is a rock upon whose foundation I build." Many hymns refer to God as a rock, a rock of salvation. That is a very ancient phrase, and it is true: Unless a man builds his life upon the rock of faith, hope and understanding of God and His laws, he is lost, and his foundation will crumble.

The Rosicrucian does not visualize God as a human being on a golden throne; does not think of Him as a being, personal or impersonal. He merely thinks of Him as the supreme, divine intelligence inside him as a human being and outside him everywhere--and in all human beings--black, white, yellow, and brown. He thinks of God as being close and intimate enough for man to walk and talk with, even laugh and joke with. Is there anything sacrilegious, irreverent, or irreligious about a smile and a happy heart?

For that reason, the Rosicrucian realizes that any moment at any time of the day he can turn his thoughts inward and immediately contact the mind consciousness of God. He realizes that he does not have to be in church to pray. He realizes that he can talk with God on a hilltop, under a tree, in a canoe, in an automobile, in a cellar of his house, in the garret, or in the corner of his bedroom. God is not reached by turning the thoughts outward toward some point in the heavens, but by turning the thoughts inward to the temple within, where the consciousness and mind of God is always ready to respond and to give help and strength.

The Rosicrucian never forgets that God is constantly aware of the intents and motives back of every human deed. Man may deceive man; may, in fact, deceive himself, but he cannot deceive God. It is not acts that count so much as motives, purposes, knowledge, intentions. Man may ignorantly and innocently violate nature's laws. Through such ignorance and innocence he learns what he should and should not do. God does not count things innocently or ignorantly done, but things



wilfully done. Man may deceive others by money or charitable deeds, but God knows the motive back of such acts; therefore, outward charity and make-believe good carry no weight at all.

The more often the Rosicrucian is aware during the day that God is with him, in him, and around him, and that God will speak through the still small voice, the more will he become happy and successful in life. He knows, too, that in complying with cosmic laws which God has established, and using them properly, results are sure because God has made those laws and they never fail.

Thus, the Rosicrucian constantly seeks to develop that "Inner Light," that burning flame, that bright light of the God Consciousness in him. The more he thinks of God and makes himself aware of His existence within and without, the more godly he becomes and the better his life will be. That should be the basis of real religion on the part of any church. Strange to say, many religious or church movements today pay little attention to this development of the "Inner Light" and the inner consciousness of God, but simply impress man with what God has forbidden, and the manner in which God will punish men for wrong doing. The mystic does not have to be warned about the punishment because as he develops a love and understanding of God and develops the awareness of God within him, he avoids anything wrong. He never gives any thought to punishment but to the eternal life, eternal happiness, and eternal joy he enjoys so long as he obeys the inner consciousness.

This coming week, give a short period in the morning and evening to meditation on the Inner Light and the God Consciousness within you. Start now to unfold your understanding of, and your intimate acquaintance with, God. Do that through this week, and you will see a great change in your life. In the next monograph, I will give you other esoteric ideas regarding your relationship to God and the God Consciousness.

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.

- ¶ One of the most sublime esoteric principles of the Order relates to the development of the "Inner Light," that inner, divine illumination which guides, directs, and keeps the mystic informed by impelling impulses.
- ¶ The word *religion* comes from the Latin *religio*, a condition of awe, surprise, or fascination induced by circumstances difficult to understand which cause man to study to fathom their meaning.
- ¶ *Theology* means the science of the worship of God, and includes the history of all systems of God-worship and the development and comparison of creeds and dogmas.
- ¶ *Churchianity* is the science of planning and operating churches in groups in conformity with a system.
- ¶ Every mystic becomes in time a religious student of the laws of God and nature.
- ¶ With unlimited faith in the existence and power of God, the mystic still realizes that the laws of God insist that we do our part, fulfill our duties, and labor for the essentials of life.
- ¶ The Rosicrucian thinks of God as the supreme, divine intelligence inside him and outside him everywhere, to be immediately contacted by turning his thoughts inward. He knows that man may deceive man; he may deceive himself; he cannot deceive God.
- ¶ The more one thinks of God and makes himself aware of His existence within and without, the more Godly he becomes and the better his life will be.



THE INSTITUTION BEHIND THE
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