



A M O R C

The Rosicrucian Order

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# THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Misunderstanding of the purpose of mysticism has more times than not been the cause of the criticism leveled against it. It has been impossible for the majority of followers of a particular religion, philosophy, or school of science to see that the fundamentals of their sectarian viewpoints are the same. Emerson, to whom we have many times referred, has a timely word on the matter of difference in viewpoint.



*The difference between men is in their principle of association. Some men classify objects by color and size and other accidents of appearance; others by intrinsic likeness, or by the relation of cause and effect. The progress of the intellect is to the clearer vision of causes, which neglects surface differences. To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. For the eye is fastened on the life, and slights the circumstance.*

—RALPH WALDO EMERSON, 1803-1882

To the Members of the Esoteric Hierarchy, Greetings!

In the Middle Ages, the Church vigorously set itself against the growing interest in mysticism. In early and modern times one of the objections of strictly orthodox churches or religious movements against mysticism was that the mystical schools—particularly the Essenes, the Martinists, the Rosicrucians, and similar allied mystical movements, including the Order of the Temple, or the Knights of the Temple—tended to take the followers away from orthodox religious creeds and to make their Orders a substitute for the church.

The Knights of the Temple, for instance, were persecuted because their rituals and initiations, it was claimed, contained pagan elements. Of the Rosicrucians, it was said that they taught their members to pray directly to God and attune themselves with Him instead of praying to Jesus and making him an intermediary between themselves and God.

The truth of the matter is that the Rosicrucians—in ancient times or modern—have never attempted to take persons away from their religions or their churches. As a matter of fact, it is much better that every real Rosicrucian support some church; at least attend one regularly because of the good work that the churches are doing. The Rosicrucian Order cannot become a church itself; nor can it teach the creeds and dogmas of any religion. It can only acknowledge the good that all religions are attempting inasmuch as its members throughout the world are members of various religious movements.

Rosicrucians take the attitude that the ancient injunction of both Jewish and Greek Scriptures is fundamentally correct—"Thou shalt have no other gods before me!" It is their opinion that Akhnaton had the same law and principle in mind when he removed the lesser gods from the pantheon of Egypt and established the first monotheistic religion. Thus he sought to establish in Egypt the thought that instead of praying to various gods to intercede with the Supreme God, each individual should pray directly to that Supreme God.

Rosicrucians feel, and prove to their own satisfaction, that the God of the Universe, the Creator of all beings, in every sane and rational appeal for Cosmic help, is approachable in prayer. It should be kept in mind that God and God alone is the giver of all gifts. It is true that Rosicrucians appeal to the Cosmic; but in this they are appealing directly to laws and principles established by God, the laws which He uses in carrying out His great work. To the Rosicrucian, therefore, the Cosmic is the Consciousness of God, not an intermediary or an intermediate group of individuals, or lesser gods, or groups of gods.



Therefore, the Rosicrucian proves to himself in all of his psychic, metaphysical and spiritual exercises and devotion



that he has not only the right and privilege but also the ability to attune himself directly with God. In this way, he senses psychically and spiritually his oneness with God. All Rosicrucian instruction tends to change the mystic's understanding of God.

It accomplishes this by doing two things: First, it removes all fear of God as a Supreme Being moved at times by wrath or anger, arbitrarily or willfully smiting down the sinner. Second, it creates love and companionable association whereby the mystic talks intimately with God in the same way that he would enjoy a contact with a beloved father or parent who is moved only by justice and love in his desire to help his children.

These are just a few thoughts while you are continuing your contacts and periods of meditation and concentration. They are set down because I want to help you to attune yourself as wholeheartedly with God and His Consciousness as is possible. I hope that no one of the members in these higher Degrees has forgotten or abandoned the practice given in the earlier Degrees of praying to God early in the morning and at night when retiring. Thank God at the end of the day for all of the blessings and benedictions; and in the morning express thanks again for another day of light and another day of opportunities to help fellow beings as well as to help oneself.

It is sometimes said by critics of the Rosicrucian Order and allied bodies that they constitute a religion. This is said because their teachings and work become understandably sacred to their members. Nevertheless, there is a vast difference between making Rosicrucian philosophy a sacred thing in our lives, and attempting to turn the Rosicrucian Order and its work into a church or religious denomination as a rival to other churches and their religious activities. There have been great artists, especially some of the great Masters in the past, who were so devoted to their work that they practically made a religion of their art. There are some who have made a religion of their music or of some other interest. Yet these persons also attended churches and did not allow their devotion to art or music to interfere with their devotion in or to the church.

In the next monograph I shall talk on another similar subject and give you another profound thought for mystical contemplation. But do your utmost this week to learn the benefit of extending your consciousness away from the circle of everyday affairs into the great Cosmic space where you will sense your close association with God and His mind and powers.

May Peace Profound abide with each of you.



Fraternally,

YOUR CLASS MASTER

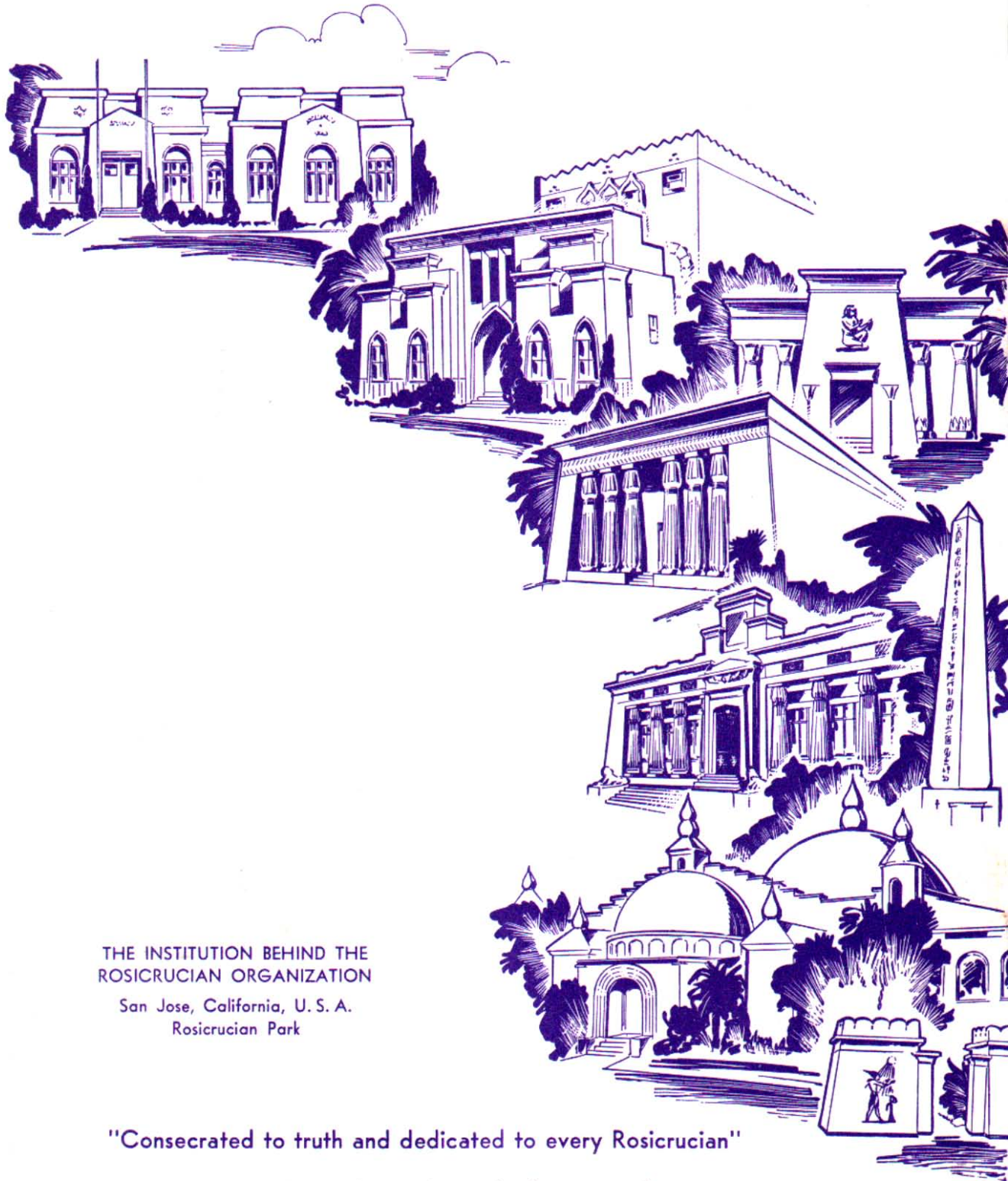
## Summary of This Monograph

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.



- ¶ During the Middle Ages, as well as in modern times, the growing interest in mysticism was opposed by the Church because it was believed that mystical schools and movements tended to take their followers away from the Church.
- ¶ It was also claimed that such movements contained pagan elements. Rosicrucians were particularly criticized for teaching their members to pray directly to God.
- ¶ The Rosicrucian Order cannot become a church itself, and members have always—in ancient times and modern—been encouraged to support the work of some church.
- ¶ The Rosicrucian proves to himself in his psychic, metaphysical and spiritual exercises that he can attune himself directly with God. Fear of the wrath and punishment of God is eliminated, and an intimate sense of love and companionship with God is created.
- ¶ The teachings and work of the Order become sacred to the members, but the Order may in no way be considered a church or religious denomination.
- ¶ We should never abandon the habit of thankful prayer to God every morning and night.





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