

Diogenes' Lamp

*Or, an 'Examination
of Our Present-Day Morality and "Enlightenment."*

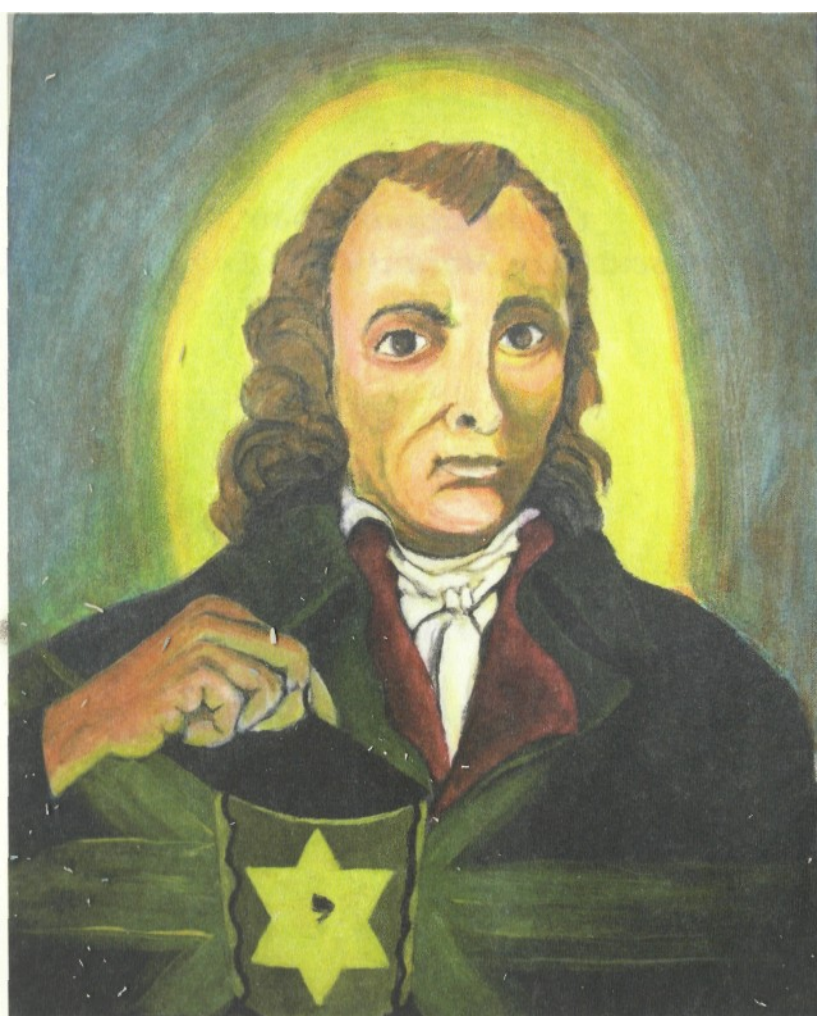
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Truth on the Illuminati

By Sir Mark Bruback K. **Part 1**

Passerby- "Hey buddy, what are you doing' with that lamp?" Diogenes-
"I'm looking for an honest man."

In the last 200 years, no group has been so widely talked about, creating such a conspiratorial cloud of confusion, as the Illuminati. The tenets of soul emancipation & human liberation, can be said to be the most important goals in life, yet keeping the keys from other honest seekers is truly the biggest conspiracy in history.

In the shadowy world of secret societies, the Bavarian Illuminati or 'Perfectibilists' (as they originally called themselves) have already left their mark upon history and the human consciousness. Sadly though, the information written about them, up to this point, has been tainted and perverted into a mish-mash of speculative truths and outright lies. A far cry from the 'self-help' ideals of self knowledge & global unity that the Illuminati promoted during their existence, the truth shall be told with these pages. This book, 'Diogenes Lamp' is the light by which we will cast away the darkness of mystery and set the record straight.

The revolutionary culture of the American 60 's gave birth to many a blazing star/hero of freedom. The music, cinema & arts in general, socially aware activists of all quarters and disciplines began to spread a message, (so ancient, yet so 'new') to a society that seemed to have forgotten it's original tenants of freedom. This 'age' of America gave birth to a writer who would bring the esoteric name of our social change group to a modern audience, that writer/philosopher was Robert Anton Wilson.

As the 60's slowly slid into the 70's, Robert A. Wilson (RAW) was working as a humor editor at the internationally renown Playboy magazine. A fan of sci-fi, philosophy, history, religion and metaphysics, RAW began work with Robert Shea in creating a three part book series titled the 'Illuminatus Trilogy'. This instantly became an underground success and became a solid foundation for RAW to continue his more

'spiritual' writings. He later went on to pen 35 books that have captured the minds & imaginations of new generations every year.

RAW, of all the sage philosophers of modern times, is responsible for bringing the 'Illuminati' into our pop culture dictionary today. His writings are a testament of triumph in translating the 'old ways' into a more coherent language for a new generation to understand the fundamental truths of existence.

The birth pains of bringing the name 'Illuminati' back into the world's eye, is that there are those who did not understand the cosmic joke it was to him. They, (yes, the infamous 'they') overlooked the very humorous story of the Illuminatus Trilogy, (mixed with truths, conspiracies, synchronicities, insider head nods, arcane wisdom and general Tom Foolery) and saw a name they could now place on every sinister & shadowy event their eyes could see or their minds create.

RAW, (bless his heart & may he rest in peace) added fuel to the fire, not only inspiring would-be adepts to seek out the sources of his work, to look for the gems of wisdom that have helped humanity progress, by associating the name 'Illuminati' within his mythos of international conspiracies & intrigue, he unwittingly open the floodgates to wing nuts & paranoid schizophrenic's ravings ever since.

The most notable of these dastardly blowhards is the traitorous **British writer** who we will simply call 'Icky'. This cankerous coward of counterintelligence has sold hundreds of thousands of books purporting to have the slightest clue as to who and what the Illuminati actually were/are.

As a mentally challenged bigot, he has spread so many lies and drug the name Illuminati through the dirt almost to a humorous degree, (funny if it were not so viciously incorrect). He has used the name as a blanket for every event his small mind has wrestled with & the cost is **truth**.

He has claimed a connection with the British royal family & the knightly Order of the Templars (fair enough) with them being reptilian aliens bent on world domination (can I get an X-ray or blood test please?) & other science fiction that is hilarious & scary at the same time. Scary because he 'believes' it is true & so speaks to his fans who eat up every word as if it was a Thanksgiving bird. Unfortunately for them, Icky is a modern Jim Jones who has served his followers the

purple punch of cyanide-laced deceit.

Even so, untruth has no specific camp or connection with just one group & we see that not only the far left have adopted the name for use. Right-wing fanatics have also borrowed it for their own agendas, twisting it into another heap of garbage filled lies & slander. Their take on it seems even more underhanded & racist.

Whereas the left have used the name as a general term for inner circles of greedy businessmen with hopes of world domination, (I'm sure there are some) who supposedly control EVERY big company & organization, the right has the equal opposite conclusion. They believe that the Order of the Illuminati is a 'cabal' of evil Jews, who are trying to undermine society by creating a world of loose virtues & values. Promiscuous sex, drug use & destroying 'Christian' morality are but some charges.

Once again, mere rubbish, yet very much promoted by the so-called evangelical sects, (who are so hate-filled that even Jesus the Christ himself would be troubled by their sin). This anti-Semitic rhetoric is further spread by certain political puppets, who are preaching more of an apocalyptic doomsday than 'Heaven on Earth'. The ignorance this hate creates, once again deludes the followers of dogmas based on a narrow & limited view of reality.

One of these leaches of linguistic garbage is one we will call 'LaDouche'. He claims to be Christian, attracting thousands of youthful idealists in college who want to make the world a better place, (OK, Amen, I agree so far) then his mind begins to show the 'tells' of being a raving mad sociopath, with conspiracy theories up the yin yang and more hateful talk that only thinly veils his hatred of the Jews, (bad news, count me out).

Between the fabrications of both extremes of belief system (or B.S. as RAW used to say) is yet another myth perpetrated by a writer who has out done them all, so far. That man is Dan Brown.

In his book 'Angels and Demons' Mr. Brown claims that our Illuminati is, again, a secret society, that governs the world and that it has its invisible hands in shaping world policies. He has romanticized the myth, decorating it frosting sweet with flower-shaped over exaggerations and tying every theory under the sun together into a convenient story that the world has eaten up by the tens of millions.

This is wrong too. Not wrong enough to stop making a Hollywood movie about it based on the book, yet wrong none-the-less. Granted, Mr. Brown is only claiming to be a fiction writer, yet most people believe it's based on some type of fact.

Where am I going with all this?

I want to know, where's their proof?!

Anyone can say anything they want, (our democratic, nay our unalienable human right) yet to claim it as 'TRUTH' one needs to have the adequate facts to back it up. These people & groups, that include the whole spectrum of political belief, have united in attacking a common enemy that is but an illusion with a borrowed name. This name (& the name of its founder Dr. Adam Weishaupt) I am here to clear.

This book that you now hold in your hands is my proof.

Now, what is commonly known about the Illuminati, as an organization, are but a few facts. What people will find on Wikipedia or oilier sources is but the small information that has been published in English & that, borrowed from a Masonic scholar by the name of Albert G. MacKey M.D. who published the definition of the Illuminati in his "Encyclopedia of Freemasonry" printed at the turn of the 19th century.

Here's what he wrote on the Illuminati fraternity:

"Illuminati-This is a Latin word, signifying *the enlightened*, and hence often applied in Latin diplomas as an epithet of Freemasons."

Then next...

"Illuminati of Bavaria- A secret society, founded May 1st, 1776, by Adam Weishaupt...its professed objective was, by the mutual assistance of its members, to attain the highest degree of morality and virtue, and to lay the foundation for the reformation of the world by the association of good men to oppose the progress of moral evil."

WB MacKey goes on to describe the system Dr. Weishaupt used to construct his organization, early on associating with the Freemason fraternity, lie was initiated into the Masonic Order in Munich in 1777, whose system of degrees, symbolic teaching and secret modes of recognition he emulated, (even though the Illuminati has never been

apart of the Masonic family as a 'Rite' the two have been thrown into the same boat by ignorant writers on the subject). Together with his upbringing as an orphan to Jesuits, Weishaupt utilized the "shrewdness and subtlety" of the disciples of Loyola to create his system of moral teaching.

In 1780, a Freemason by the name of Baron Von Knigge joined the Illuminati & rose quickly to become one of its leaders beside Dr. Weishaupt. Knigge's knowledge of Masonic symbolism (and vast study of ancient religions and culture) aided in creating an elaborate system of degrees, (or passion play stories) for the candidates to the new Order. They were...

A. The Nursery

1. Novice
2. Minerval
3. Illuminatus Minor

B. Symbolic Freemasonry

4. Illuminatus Major, or Scottish Novice
5. Illuminatus Dirigens, or Scottish Knight

C. The Mysteries

Lesser Mysteries

6. Prebyster, or Priest
7. Prince or Regent

Greater Mysteries

8. Magus
9. Rex, or King

The degrees were building blocks for educating the candidates into the ancient mysteries & philosophies of the Order. One had to be at least 18 to join as a 'Novice' and then the wait time or probation was not less than a year.

Here is what the Illuminati wanted in the fold, as stated by Dr. Weishaupt:

"Whoever does not close their ears to the lamentations of the

miserable, nor their heart to the gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in carrying out of whatever has been engaged in, undaunted in the overcoming of difficulties, whoever does not mock & despise the weak, whose soul is susceptible of conceiving great designs, desirous of rising superior to base motives, and of distinguishing itself by deeds of benevolence, whoever shuns idleness, whoever considers no knowledge as unessential which they may have the opportunity of acquiring, regarding the knowledge of mankind as their chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of their own heart-such a one is a proper candidate."

Members of the Order had code names and words for their communications. Weishaupt went by 'Sparticus' & Knigge was 'Philo'. Names of places too were changed, Ingoldstadt was Eleusis, Austria was Egypt, Munich went by Athens and Vienna was Rome. Their calendar too had fictitious names to hide the Order's designs.

OK, so I've just proved the Illuminati WAS a 'secret' society, yet let's explore the reasons for their secrecy.

Firstly, in Bavaria at the time, they had a Papal monarchy. As the professed goal of the Order was to liberate humanity, it stands to reason; the control of the Catholic Church was at stake. The battle for human's minds (& money) was an underground fight that was playing out as the Revolutionary War of independence in the Americas. Thank (God it worked here!

The slander that the previous mentioned detractors use is the same misinformation proliferated by an already 'secret' society, the Jesuits. Though that Order was abolished some years earlier for espionage & intrigue, didn't stop them from influencing a new act that, on June'22nd, 1784, abolished all secret organizations by royal decree. The following year the Elector of Bavaria repeated the decree & Dr. Weishaupt lost his professorship at the University of Ingoldstadt in Bavaria.

This greatly troubled Dr. Weishaupt who in 1772 had received his professorship 01 law (here at the age of 24. Three years later he had

become a Professor of Natural and Canon Law, much to the jealous dismay of the other professors who had all previously been ecclesiastics.

Weishaupt had always been under the harsh scrutiny of the Jesuits who took him in as an orphan at an early age. Adam's liberal views enraged the clergy yet drew much support from the other students & staff.

This core group of 'Bohemians' began to meet at Adam's private apartment to discuss the current topics & 'Enlightenment'. These freethinkers became the core of the Illuminati and when the crushing blow of Papal decree hit, many were imprisoned, tortured, killed or the lucky ones, fled.

By the time the Illuminati was rounded up in southern Germany, it had already spread to several countries such as: France, Belgium, I Holland, Denmark, Sweden, Poland, Hungary & Italy boasting over two thousand members.

Much will be learned when more books from these countries are found, translated & brought to light. The fact that after only 8 years, the Order was officially disbanded, did little to stop the spirit of human emancipation & the call for true freedom.

Dr. Weishaupt left Bavaria and found a good friend & patron in Duke Ernst of Gotha. In this free city, Adam set more quill to parchment, writing quite a number of books, (amazing what one can do without the distraction of too much TV). Though most were never published, 1786 was a busy year as he did manage to promote the ideals of enlightenment in:

'A Picture of the Illuminati'

'History of the Persecutions of the Illuminati'

'An Apology for the Illuminati'

& then in 1787...

'An Improved System of the Illuminati'

These, along with the book you now hold, 'Diogenes Lamp' (1804) are the sole known remains of written work by Dr. Adam Weishaupt. I pray that more will surface & help us untangle the mess of

hearsay & speculation by so many angry (& apparently wounded) pundits of preposterousness.

In 1811, at the age of 63, Dr. Weishaupt passed from the earth to reside, with the Great Architect above. He was spoken of highly by his peers, pupils & fellow Illuminists, who regarded him as a scholarly genius & outstanding advocate for human rights; let us remember him as such.

Truth on the Illuminati Part II

'The Lamp of Diogenes'

Who was Diogenes and why did he carry a lamp? A simple question that shall be answered easily enough, (considering the information on him was written 412 years before Christ).

Diogenes was a philosopher in Ancient Greece and one of the founders of cynicism. A disciple of Antisthenes who was recorded by Plato as being present at Socrates' death, he found & made a virtue of being in extreme poverty and had an equally extreme contempt for a society he felt was being degraded by its own vanity.

His lamp, as all sources of light, is a symbol of truth and knowledge. Even now, our planet circles around the sun in our orbit. Safely held by the sun's gravity as its powerful rays give the light of creation to all life. Without which, we would be but a mere dead satellite circling to infinity.

Diogenes, in fact, was asked by quite a number of people, (of all walks of life), as to why he carried it around Ancient Greece with him.

His answer:

"I'm looking for an honest man."

Ouch! Talk about cynic.

Yet, in the harshness of his response is an underlying TRUTH, by which we all can learn. When we stop glossing over our vain illusions and look within ourselves, when we tear away the masks of our own delusions and really work to find out who we are, only then can we be truly honest with ourselves and others.

Dr. Adam Weishaupt seems to have chosen a perfect philosopher to use as a title to convey the truths within his own work.

I'm excited myself, after all these years of reading all the conspiracies and other bogus claims, to now read this work in English, straight from the horse's mouth.

On that note, I'd like to offer my utmost, knightly thanks to the Lovely Lady Amelia Gill who has translated this work from German to English ('Die Leuchte Des Diogenes' originally printed in Regensburg by Montag and Weiss, 1804). Her hard work & diligence of pouring through over 387 pages of text is worthy of much respect. The thought too, of there being no paragraphs, chapters and printed ultra-close and with small type in the original is a feat in true scholarship to be sure.

I'd also like to offer thanks to Brother Andrew Swanlund whose moral & informational support has helped guide this to manifestation.

On to the nitty-gritty...

In the first portion of the book, Dr. Weishaupt begins by asking us to ponder our own existence. Where did we come from? Who are we? Where are we going? Classical questions of profound significance.

He then asks us to contemplate the past. Are we improving & doing better than our ancestors? Are we worse off now in this time of moral decay?

Here is where the fun begins as he draws the proverbial 'line in the sand' that there is no escape from the reader, but to decide which camp they have become associated with. Dr. Weishaupt disarms us as he addresses basic human thoughts, emotions & actions.

Are you critical of just others? Do you criticize yourself? He concurs that 'thinking too much' is not the best course, though admitting that, he too, is guilty of it. Yet the quest to become our best has created some of the biggest movements of change on our planet. When we go within to find what the ancients called the 'Philosopher's Stone', we do more than just improve ourselves, we radiate the light of hope that shines, and inspires all around us.

What was/is the Philosopher's Stone? The core being within us "all. Our pure and perfect soul that emanates our garment of flesh. Deep within us all is the diamond that should be sought out by earnest seekers and students of truth. Multi-facaded gemstones reflecting the plethora of light from the source of all light.

In the times after the Reformation another famous fraternity flourished promoting reason & toleration, known as the Rosicrucians. They too veiled their philosophies in allegory yet they used scientific symbolism and talked of turning 'lead into gold' the process by which a person becomes whole. That is our stone of the wise, elixir of life, the

Great Work, true wisdom and perfect happiness.

The camp of negativity seems to have grown through the years. People giving up hope, sadly, as they dwell on our 'evil world', believing most institutions are bad, self-serving and out to pull the wool over our eyes. This form of unhealthy thinking moves many to act as if there is no future and so "no end to the dastardliness" people use to get ahead.

With 'no consequences' so many underhanded events transpire to rob us of the joy of this amazing creation & existence. The mentality of "well, they're doing it too" gives a so-called license to do ill to ourselves and neighbors in the rat race to achieve without an ounce of respect or proper reason.

Dr. Weishaupt repeatedly proclaims his belief in God, the 'higher power' & Divine Plan of the universe, (The very opposite what many modern detractors have said about our man. They've even gone so far to claim he was some type of Luciferian magician who wanted to destroy religion, lies!). All these movements in the game of life are synchronicity in action & apart of a higher order.

As we as a people and society progress, a form of healthy skepticism is encouraged. There are too many contradictions of belief, of what is 'right' and 'wrong' and this work and our good doctor begs us to find the good, what's right and TRUTH. He wants us to heal humanity and has an answer in so doing.

His suggestion is orienting us to find common ground with others. As a philosophical and moral G.P.S. to aid in guiding our actions to a more positive pitch. He states this as 'location' (as we all have a place, the billions of us humans, so too the billions of locations one can see from). Learning to see with other's eyes beyond the vanity of our own ego-based lenses of perception. A far cry from the propaganda against the Illuminati is this message of peace and unity.

We are all so interdependent, when one suffers, we all ultimately do. This entire work is a self-help book before self-help sections were in bookstores.. Beyond ourselves too is the theme of creating a brighter future for our children & all subsequent generations and descendants. Dr. Weishaupt asks us to create a dialog with each other to find the highest good & moral level by which we may square the virtue of our actions.

"We cannot be more painfully insulted then when someone takes the trouble to destroy the illusions in which our vanity has veiled itself."

So says our good doctor, yet we all act in accordance with our personal belief systems (B.S.) yet what is 'true' for you or I is slightly different than what another may feel or see. Viewpoints differ yet there is an underlying current that drives us all, the seeking of pleasure. Not much different than any living creature, to be sure is this drive to feel 'good', yet how we come to it is based on our ideas of the universe.

There is no bound to the infinite possibilities we may manifest, By a fortified will, many great achievements may be accomplished & pursuing our goals is the next topic to be discussed in this book.

What is your purpose? As unique and plentiful as the plethora of stars in heaven are our own goals & dreams of who we wish to be. It seems there is only an issue when no goal is set or when our goal constantly changes.

Dr. Weishaupt was very much against all forms of tyranny and ferocious fanaticism, so as a philosopher he brings us to the moral mirror. How shall we achieve our purpose? On the blood, sweat and tears of others? No! A strong system of ethics need to be in place to govern ourselves accordingly. He asks the question: What good is power, wealth and admiration by themselves? A paradox in that for many this is their goal. A means to an end? Vain striving it seems when certain people spend their lives working, saving every penny, just to 'hoard it all as a miser, (then humorously believing themselves to be thrifty). Worse though, are those who will stop at nothing to amass their own power, wealth and admiration sparing no expense to destroy anyone in the way.

This 'Will to Power' must be tempered with justice and the balances of morality. Many a dictator have used these Machiavellian techniques only to be emulated by business leaders and political organizations today. Scary because this win-at-all-costs mentality is looked upon as a virtue.

There are many ways and paths that one may choose in creating a positive existence. As we move through our lives, over-sensuality and idleness seem to be the common err. Overindulging in the moment without regard to the consequences to ourselves and the future

generations has had a devastating effect on our society and environment. In the camp of negativity naysayers all of this creates in them a loss of hope. Why work? Why even bother? These self-defeating ideologies perpetuate the lie that nothing matters, so why care anyway?

Those with a solid will are constantly working for unimpeded activity. We understand the value of hard work and self sacrifice in order to accomplish greater things. Money has been the 'greatest' driving force to achieve 'power', yet only to establish for ourselves a stronger foundation from which to build our lives. It is, however, not the most noble end as it is based on the inherent lethargy of society. There is a better way to gain 'power' (true power=empowerment) & that is moderating our passions, the key to ethics & the most noble virtue. Only then may we have justice, as it is the scales in respect for the rights of others.

Dr. Weishaupt terms this 'Refined Sensuality'. As all manifestation is first created in the mind, it slowly 'becomes' and unfolds in life through the physical universe. Doing good to others is not only beneficial to them, but to oneself as well. The eastern philosophers called this Karma, physicists made it a law, by which every action had an equal and opposite reaction, yet no matter what you call "it", being good is just good.

When we stay true to our convictions, even in the face of discouragement, we fortify our being with a positive energy and wellspring of hope that can never be broken.

We shall achieve!

"This world is for every human being, without exceptions!" So states our good doctor and so true.

It is believed some people need laws, rules and regulations by institutions to govern themselves. What happened to our moral compass? We see in the 21st century all the countless laws based on a lowest common denominator brand of ethics. Yet there is a higher authority and Dr. Weishaupt is in the camp of us who term that GOD. Encouraged by a belief in something better than just the physical world is a point he makes throughout this book. The concept of morality as a guide to be the best you can be and find that harmony of existence that the Great Architect above created so perfectly.

All this introspection, let's quote the good doctor again:

"When, thus, a person does not comprehend great truths, or has no understanding thereof, he may say to himself with mathematical certainty that his ideal is not the best and that he himself is not that with lie aught to be & could become. He may be convinced that even the best of his deeds do not stem from the purest of sources; all of our deeds and opinions, every judgment, every praise or rebuke, every joy or sadness, every anger and dissatisfaction; our associations, the people we cling to above others, the subjects we, love most to discuss, the enthusiasm or coldness with which we listen to certain propositions; our interest in well-written texts; the selections we make to these ends;-all this reveals our ideal and consequently our true moral value, despite all artificial pretense & hypocrisy."

Within our own conception of 'right' and 'just' we move through existence in a quest to perfect ourselves. This is the meaning of the profound symbolism of the legends of the Knights of the Round Table seeking the Holy Grail. Searching for redemption and justification of our lives through good works. The mysteries of Freemasonry and many other a mystery school of spiritual teaching convey this truth through the use of dramas/initiations. In integrity all truth-seekers stand for what is honorable and noble, not only in the eyes of our peers, but, most importantly, in the all-seeing eye of God.

Throughout 'Diogenes Lamp', the belief of an enduring soul and a continued existence is promoted. It is our good doctor's belief (and many millions of fellow humans) that the soul is immortal & that when one believes in a higher power, your morality is raised to know, on many levels, we must do good to others. Was this not the first rule we were given? The Golden Rule, the most noble intention to be one with others.

This proves also, the utter delusion of the skeptics and conspiracy nuts who fear some 'New World Order'. Are we afraid that we can all coexist in harmony? Do we hate the concept that in a world of Chaotic elements, in our expanded consciousness as humans, we can create Order? There shall be order, as there is already in this perfect universe. Our doctor never used these words exactly, yet he did have a concept of universal freedom & a refined state of society, working together for the benefit of the whole. Yet enough of negative foul-minded fools!

"If you can't say something nice, don't say anything at all."

My great grandmother used to say. I don't think she meant be silent and not express yourself, just be aware of your words & the magical effect they have to create wonders.

Yet, the infectious drivel of so-called 'experts' permeates our culture as toxic sounds of sludge. So much time and energy wasted on anger & hate as a re-action to what they claim are the true 'evils' of the world. Yet, are they not continuing the cycle? What a way to destroy your 'enemies' than to discourage and dash the dreams of those, (who, if healthy) could be true workers of social change. They seem to have turned virtue into vice and made rotten everything nice. So sad.

Yet, beyond this is something so much more profound, certain as the sun rising in the east or the glory in the lion of the noon day sun. The promotion of world peace and unity with a new outlook on holistic community. How shall we achieve this end?

Seek knowledge.

Not only to amass a cerebral warehouse of random facts & statistics, but for the noble purpose of becoming complete.

On the Tree of Life in the Kabbalah, there are ten spheres known as the Sephiroth. The sphere of 'knowledge' is not on the tree. It is located in what is termed 'the abyss', a stage before Understanding (Binah) & Wisdom (Chokmah). Most important is applying this knowledge with right action. When we work for self knowledge (the highest philosophy) we begin to act in accordance with the divine position we've been assigned and life seems to flow smoothly, connecting all the random happenings into a steady stream of amazing events for the greatest reality show ever, YOUR life.

With an inquisitive spirit and open heart to discover TRUTH, all (he prescribed boundaries fall away. In the Great College, it is said:

"...few indeed are called, but of these few, many are chosen." -Liber Porta Lucis (sub figura X)

or as the great Persian poet said: "Ah, my beloved,

fill the cup that clears

To-day of past regrets & future fears-to-morrow?-Why, to-morrow I may be myself with yesterday's sev'n thousand years." -Ruhaiyat of Omar Khayyam

Not only does 'Diogenes Lamp', come across as an illuminating master key of wholeness, it contains many profound poems throughout the text, to illustrate it.

As a poet myself, I shouldn't have been surprised, to have Lara Croft style acquired it, only to find it contains this personal passion of mine. There are so many quotes & lines of metaphysical meter throughout the text that Dr. Weishaupt utilizes, by such masters of enlightenment as Voltaire (1694-1778), Alexander Pope (1688-1744), Ovid (43BC-17AD), Cicero (106BC-43BC), John Dryden (1631-1700), Horace (65BC-8BC), Shakespeare (1564-1616), Rousseau (1712-1778), J. a Bruyere (1645-1696), Nicolas Boileau (1636-1711) & other poetic & philosophical genius' to emphasize several points throughout the book. I, vcn the good Doctor starts this 'Lamp' with his own rhyming verse to summarize his mission as a Bodhisattva.

So inspired myself, here I go...

Yes! another day to live adventurously; 4 how quick we came to the 21st century mixed joyful hurrahs & tumultuous tears; but a second on the boat of a million years for freedom & love are what people demanded; is technology all that seems to have expanded? Whirling wonder as darting Dervish dancers; another generation, coming up, searching for answers not seeing the unity of all creation? We need more pioneers like space exploration be an optimist & do your God-given best; is your life amazing? Simply done in jest? Shangrila? Or is society seasick seeming? Never give up on your dauntless dreaming for the fetters of the false fall away when you shake it;

with unlimited possibilities, this life is what you make it!

and may you make it so much better for yourself and all of us here on space station earth. There is an art in enjoying everything life gives us. No matter what may befall us on our journey, should be the understanding that everything happens for us the way it's supposed to. This ancient mystery has been spoken on from time immemorial, of 'letting go & letting God' the way of 'non-action' of the Tao. Existence may not give us every little thing we desire at the moment we desire it, yet the universe has an amazing way of giving us what we need, when we truly need it.

Not surprising is the widespread belief that the greatest crime is *not getting what we believe we deserve*. Dr. Weishaupt has much to say on this too:

"This includes all dissatisfaction and grumbling while suffering; all untimely shame and human reverence; all denial of one's friends, and a better conviction as soon as one's well-being is threatened; all crawling around & humiliation before evil and bad men whose hands hold a higher degree of violence; all undignified praise and flattery; all faulty knowledge & false estimation of one's self; all associated conceit, arrogance, contempt, and injustice to service from others; all indifference toward higher purposes and points of view; the ridiculousness heaped thereupon; the lassitude, sensuality, destructive tendencies, greed, vanity, lust for fame and power; all weaknesses which do not combat injustice where they might and should do so; all unifications of slavery, idiocy, and blindness for the purpose of unifying one's own influence, and a thousand other flaws which are the results of erroneous beliefs & a low point of view."

The mystery schools of old encouraged candidates to 'walk the middle path' between severity and mildness, to find one's center. We follow their wise lead as we work to become more compatible with others. As it says in the holy book the Tao Te Ching:

"Therefore the sage concentrateth upon one WILL, and it is as a light to the whole world. Hiding himself, he shineth; withdrawing himself, he attracteth notice; humbling himself, he is exalted; dissatisfied with himself, he gaineth force to achieve his will. Because he striveth not, no

man may contend against him." -XXII (Ko Hsuan translation 1918)

When we act without 'lust of result', non-attached to outcome, yet working for the good of others, there seems to be no end to the blessings that manifest. I understand myself this natural law, having done many things in my short time on this planet. No matter how much one strives, sometimes the universe gives you a big NO. Listen to your heart in these matters. Intuition and one's 'gut-feeling' are powerful subconscious tools. The lesson during hardship is releasing our own attachment to certain outcomes, as these 'painful' events turn out way better once our will is redirected, where before we vainly struggled to no end.

So it seems that our will needs to be encouraged and focused to invite around and in ourselves the most viable reality. To experience happiness as all humans are want to do. In the words of a fellow poet and metaphysical master, in regards to schools of human emancipation craft:

"That shall end never that began. All things endure because they are. ".* Do what thou wilt, for every man and every woman is a star." -Aleister Crowley (One Star In Sight)

Who was not the first misunderstood poet nor, unfortunately in all probability, the last. He must have read the great Renaissance writer Francois Rabelais (1494-1553) who wrote in his story Gargantua in regard to a Abby of Will:

"In all their rule, and strictest tie of their Order, there was but one clause to be observed. *Do What Thou Wilt*. Because men that are free, well-born, well-bred, and conversant in honest companies, have naturally an instinct and spur that prompteth them unto virtuous actions, and withdraws them from vice, which is called honour."

This is a call to all people, men and women, of every nation & religion. We must learn to **understand** and love one another if we are to survive. The banner of freedom and hope has been picked up once again

in order to rally humanity into a new age. A new Enlightenment, whereby the balance of science and religion, the government of free citizens, the philosophy of liberation, light and liberty are brought together in oneness.

Only then can we move forward into the boundless realms of peace & tranquility. We can do it!

I have full faith that we shall bring this dream to fruition. Not only for ourselves, our families, friends and neighbors, but for the continued generations who shall take the reigns of the planet when we are but memories in the minds of our great grand children. Let us create a legacy of inspired hope & good will.

Dr. Weishaupt mentions several times throughout 'Diogenes Lamp' his attempt to work to emancipate humanity from the bonds of fanatic philosophies and ruthless tyrants. Though he wrote it while banished from his homeland, his words are eloquent and his ideas profound. Nowhere does he seem to have become jaded and clouded by the frustrations of seeing & experiencing so much hardship.

Would we as readers be impressed with a writer who spoke of high ideals such as personal liberty and positive manifestation who only focused on negativity and self-serving issues? No. The credence of his passion pours as poetry through the text and will guarantee his proper place in history. He writes:

"What I am writing here comes from the innermost basis of my soul. Perhaps circumstance and necessity have enabled me to experience the benefits of such principles more than other people have. In the times when people were slandering me, clamoring about me, denying me, and misjudging me, when so many who did not even know me like village dogs began to howl in chorus as soon as one of them started to howl, and even today when they still do not seem to tire of it, I have indeed felt most deeply the injustice that has been my fate. And yet it seemed bearable to me, because I could say to myself that there is a God who knows better than these people do. They are judging you on the basis of their understanding and their interests. A time will come when they will fall silent and be ashamed of what they do."

Dr. Adam Weishaupt, I am proud to announce to you & the world:

That time has come and it is now.

Welcome to the light of liberty & truth on the Illuminati!

Diogenes ‘ Lamp



**Or, an Examination
of Our Present – Day Morality and Enlightenment.**

**By
Dr. Adam Wieshaupt.**

Regensburg, Montag and Wiess, 1804

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*But, Lords, we hear this fearful
tempest sing,
yet seek no shelter to avoid the
storm:*

*"We see the wind sit sore upon our sails,
And yet we strike not, But securely perish,
^Wee see the very wreck that we must
suffer;
And unavowed is the danger now
for suffering so the causes of our wreck.
-X. 'Richard II. Act II. Sc. I*

***To the Author's Patron and friend,
The
Lord's Highest
and
'Baron Franz von Zach, High and
Well Born.***

Come then, my friend! My genius! Come along,
 And while the Muse now stoops, or now ascends,
 To man's low passions, or their glorious ends,
 Teach me, like thee, in various nature wise,
 To fall with dignity, with temper rise;
 Form'd By thy converse, happily to steer
 From grave to gay, from live to severe;
 Correct with spirit, eloquent with ease,
 Intent to reason, or polite to please.
 Oh! while along the stream of time thy name
 Expanded flies, and gathers all its fame;
 Say, shall my little Bark attendant sail,
 Pursue the triumph, and partake the gale?
 When statesmen, heroes, kings in dust repose.
 Whose sons shall Blush, their fathers were my foes,
 Shall I then this Book to future age pretend
 Thou wert my guide, philosopher, and friend?
 That urg'd By thee, I turn'd the useful art
 'From sounds to things, from fancy to the heart,
 For wit's false mirror held up nature's light;
 Shew 'd erring pride whatever is, is right;
 That reason, passion, answer one great aim;
 That true self-love and social are the same;
 That virtue only makes our Bliss Below;
 And all our knowledge is, ourselves to know.

I compare our world of today with the worlds of older times, the worlds of the Greeks and the Romans, or even just the Middle Ages, the differences appear so great to me that, By my way of thinking, people from those distant eras would have trouble recognizing themselves in us or convincing themselves that the scene of their former activities is still the same place and that we are their

descendants. Not just people and actors have changed, But also objects and things. "Both Heaven and "Earth have expanded since that time, entirely new peoples have shared in the ruling of this earthly globe. ^Where, in the older world, nomadic tribes wandered with their flocks through the wilderness, states have now arisen that, like so many powers of the first water, have advanced the direction of European political knowledge. Conversely, places where very mighty empires once flourished are now ruled anarchy, Barbarians, and weakness. Entirety new Languages, new religions, new morals and customs, new ideas and ways of thinking, even new virtues and vices have arisen since that time. 'Everything around us is new, and it seems that everything is subjected to unceasing change. J4. hundred years from now, more or less, and perhaps some feared colossus still standing today will have Been destroyed, and little will remain of that which currently frightens or astonishes us. Already, a new world is arising before our very eyes, and new morals prevail. Outside actors will arrive to push us off the stage or to mock us, But, like us, they too will soon make room for new arrivals and pass away.

Under such conditions, two observations are borne in upon every observer wandering through the ruins of the past *world* and gazing toward future; these observations must necessarily come Before all others, though they are at the same time very temporary things, mores the pity. -"Reflection on the frailty and vanity of all human things, and the desire to find out what will Become of this eternal cycle of growth and decay; where ought we to seek and find the Permanent and the Constant, which we as free States must have to maintain our peace? I would have thought that no other idea could hold more interest for humanity's

self-love, now grown shy, than the idea that our Today will not Be Today forever, but rather, like so many prior Today's, will be replaced a tomorrow, stored in the Archive of eternity, and live on only in and through its consequences.—"Be that as it may, all experience indicates that it is precisely this idea that people too focused on the present will heed the least, and it is a very bad thing for such people to ignore it so much.

'When troubles brew in some corner of the earth, or bloody feuds flare up between neighboring peoples, our curiosity is momentarily aroused and waits to find out what the outcome will be. Just as when enterprises are begun, people's opinions waver when predicting their success. 'Even in private life, every businessman will oscillate between hope and fear when he finds himself unable to predict with some certainty the route his affairs are going to take and whether good or bad is imminent for him. Nothing is more important to us than the fate of the Tart, than the moment which will arrive next. "But what will become of the Whole of which we are all parts, whose fate is our fate, without which everything that can happen to us, good or bad, is neither good nor bad? 'Will the next consequence not have its own consequences in turn, and what will be their nature?—for this question alone people have very little understanding, and this keystone, which is the greatest of our thoughts, occupies us the least. 'When the State of which I am a Tart suffers or is destroyed, the misfortune I suffer at the same time may be great, but replacement is not impossible, for there are many other countries on this earth whose peaceful situations can guarantee me against similar accidents. 'But what should become of me? Where should I seek aid and a free State if the Whole should crumble into ruins?

A Cong series of centuries has already ended, and the events that happened in them frequently arrived in heaps and waves. Things upon things happen. 'But we do not know much more than the fact that they have happened. 'Why, and for what purpose, do so many things occur? And what will be the result of them? 'Will, in fact, and in what manner will, these many scattered Tarts arrange themselves into a common 'Whole? ^What will be the nature of this ^Whole? To what end is this general restless world activity heading?—^we know little or nothing at all of such things.

*"There is a history in all men's lives, figuring the nature of the times deceas'd: The observed a man may prophecy, with
a near aim, of the main chance of things As yet not come to life; which in their seeds, And weak beginnings, lie entreaured. Such things become the hatch and brood of time."*

What is the first and greatest of all events on this earth, if it has no causes, consequences, and purpose? What are all consequences and purposes, if they have no ultimate common consequences or purposes? Can something have value if it has no consequences? Can the Tarts have value if I be Whole has no value? Or is this world in fact not a whole whose nature is determined by the nature of its Tarts?

Questions and exercises that are no more than the objects of curiosity, where vanities shine forth, wide reading puts itself on display, or wit or cleverness can

deveCop—for questions such as whether a certain discovery was made one year earCier or Cater, more or Cess? ^\Who the first creator and discoverer of a certain thing was? ^\Who was the author of a certain Book? ^\Who was the 1'i'imogenitor of afamiCy? ^\What manner of reading is the 11 ne one? In what earthCy Cocation shouCdwe search for the i n ins ofTro y, 'The 6 e s, S aBy Con, or C art hag e —on these andsimiCar questions there is no end of writing and i c^carch, and the worCdhas not infrequentCy divided, with ^lorms and fury, into factions over queries of this type.— 7>u/ where wiCCthe unceasing evoCution uCtimateCy Cead? Is there pCanning, order, or connections among the worCds events? 'WiCC nature's activities converge overaCCto our /or/ une or to our misfortune? Are we moving forward or hiK kward?—On such topics, very CittCe is Being said and thought that gives satisfaction, and not just at this time. 'Rullier, more than once, the worCdhas even, more than once, rewardedwith contempt and indifference the efforts o/ llwse who were wiCCing to take on this work, and thus v<>< «•/V appears to assume our history has no more noBCe inn i>ose than to serve as an antidote for Boredom or as a foundation for dubious CegaC cCaims.

'for aBoutfour thousand years, as far Back as our history goes, we humans have, on this earth, thought, acted, believed, taught, and governed. Despite aCCthis, it is wideCy andgeneraCCy BeCievedthat we remain unchanged, andnot one iota Better than Before. If this BeCief has grounds, then thinking, BeCieving, teaching, and governing are the most unnecessary things in the worCd, and it wouCdBe impossiBCe to make their disgrace and disparagement morepCain.. Such shamefuCverdicts ought to awaken our thinking processes, making us Become mistrustfuC of our standards, or despise one another. 'Thinking, acting, BeCieving,

teaching, and governing are truCy things upon whose Better or ignoBCer arrangement aCCpeace and happiness depend. In a worCd where it does not matter how each, person thinks or acts, what they BeCieve, or how they are taught and governed, in a worCdin which every Civing thing has onCy Bad things to Cook forward to, where everything is onCy ever started and never finished, where aCCspCendor ends onCy in a dream and disappears into Nothing; in such a pCace, 'Being frankCy has CittCe to recommend it over Not 'Being. In such a worCd, it is impossiBCe to Cive Cives either pCeasant or carefree, Both of which we humans desire and require, as far as I know humans andean adjudge Based on my own experience; indeed, our nature and our most generaC and important instincts force us to Both desire and require apCeasant, carefree existence. 3-Cence the question: ^What wiCC Become of everything? "What wiCC resuCt from the whoCe thing, the entire series of changes? "What were we, what are we at present, and what wiCC Become of us Cater on? After so many centuries have passed, are we Better or worse off, are we cCoser to Truth andTerfection? ShouCdor can more happen, to this purpose? Can our ruination Be reduced or is it completely incurabCe? These appear to Be very great questions and somewhat more than peevish humor and mere schoCastic hairspCitting. After so many thousands of years, it is impossiBCe for it to Be too ear Cy for us to finaCCy direct a great deaCof thought to ourseCves, take an exact accounting, dare to sum it aCCup, andhoCdup and compare the current state of our assets with those of the future and the Tast.

As of this time, very CittCe of this has ever Been done. After miCCennia (and, this must Be said, to our thoroughCy earned humiliation and'disgrace), humans either think it entirely Beneath their dignity to reflect on such' questions,

it Being of no matter to them what they or the world Be; or they constantCy vacillate in the most complete indecision from one of these ways of thinking to the next without ever Being ashamed of their own contradictions. After millennia, humans still do not know whether they are good or Bad, what they should consider themselves to Be. They know even less what value the world has as a whole. The opinions on these matters do not just vary among different people. "Every single human Being unceasingly contradicts himself or herself on these matters, judging things one way

today and another way on the morrow, depending where their passion's interest lies. The same person who thinks he knows everything,

Il connoit l'univers, il s'en ne connoit pas.

If humans only lack a uniform and coherent system when it comes to themselves and the value of the world. 'Nothing therefore is more self-contradictory than their judgements of another's value or of their own value, as all their judgements of the world of which they are a part. 'That this accusation, sad enough, has only too much basis 'in fact, will become clear from the following facts, which are beyond any doubt.

The century that most recently faded away took no heed of the judgements of future generations with regard to its value or lack thereof. Treating the judge at its own trial, it issued its own verdict, decreeing that its society, the fineness of its morals and taste, and its enlightenment in general by far surpassed those of all earlier times. /Ve, as (he immediate heirs to its coat of connected hand-me-downs,

BeCieve we can see even further; and Co, for as Cong as the worCdhas existed, sons and descendants have aCways considered themseCves wiser than their fathers and ancestors. Thus we can Cook Back on an uninterrupted series of centuries, each of which Bested its predecessor in taste andendghtenment.

Either this judgement is just an iCCusion inspired By our vanity, or we are hearing here the unanimous confession of aCCenturies that our cuCture inexoraBCy progresses and that humans and the "WorCdare moving from a Cess perfect state to a Better one.

This prospect is upCifting and is a very naturaC resuCt of the premise descriBedaBove. "We BeCieve we are wiser than our predecessors, and there are not a few peopCe who BeCieve our current endghtenment so soddCy grounded that they consider every reCapse to Be an impossibility. If such men ever face the question whether our species is perceptiBCyperfecting itseCf, whether Nature contains a TCan that wiCCCeado to a Better state, you wiCCBejustCy astonished to see them make the opposite cCaim, and describe the worCdin the most dreadfuCcoCors, any time their vanity Becomes offended in the Ceast CittCe way or I heir prospects obscured. SadCy, such occurrences, in which people's judgement Becomes mis calibrated, to the ^VorCds disadvantage, happen onCy too frequentCy. Let us now explore the counterpart to the favor aBCe judgement described above, coming from the same source and made By I lie same peopCe.

'When we assemBCe the scattered compCaints and testimonials aBoul I he decline of morality made By writers in I he various eras of the \vo\hi, from century to century,

we end up 'with a unanimous confession from aCCthe centuries that things get 'worse with each new generation. ~What 3~Co race accused his age of has since Been said By each era to the next:

Ttamnosa quidnon imminuit dies? Aetas
parentum, peior avis, tudt 5V05 nequiores,
mox daturos Trogeniem vitiosiore.
3~Corace. Carm. CiB. III. Ode 4.

'This is the oCdest of aCC Caments, -which Nes t or made in ^Comer's works, as did the Trophets among the Jews. It reaches Cike an unbroken chain from generation to generation andCives on in aCCmoraCpoets and other writers, in thepuCpits of the Christian church, in phiCosophers' Cecture haCCs, and even in the royaC courts and among worCdCy men. Tven in our times, it is Becoming Couder andmore strident with every passing day. I, myseCf, as wiCCBe seen from the ideas tofoCCow in this Book, do not consider that I have a caCCing to write unconditional panegyrics for my era.

If, in accordance with this unanimous evidence, every subsequent generation has truCy deteriorated, this contrasts strangely with the cCaim describedaBove. If, to avoid this contradiction, one wanted to differentiate Between moraCity and endghtenment, and concede the increase of the Catter whiCe nevertheless considering the ruination of moraCity to BeossiBCe, one stiCCwouCdseem not to have taken into consideration that incorrect conduct is aCways the resuCt of an incorrect way of thinking, and consequentCy offaCse ideas and principles, andthatfrom these Beginnings it is impossible for an era. to increase in

enlightenment when its principles and ideas are deteriorating each day with the increasing moral ruination.
—'But this contradiction does not lack for company.

Since no one can come to a conviction that appears erroneous and incorrect to his or her own understanding, each person cannot but believe that his or her convictions are the only ones, the truest ones, and the Best ones. Just in which one's own way of thinking frequently finds followers and admirers, or in which one's own way of thinking is the general and prevailing one, can only appear to be an enlightened and perfect world. We all think that other people are only right to the extent that their way of thinking approaches our own. This happens so universally that no matter how much people lament the severity and injustice of their fortunes in all other circumstances, it still is not easy to find someone dissatisfied with their own common sense and the degree of their understanding, or who consider themselves to be shortchanged in this area. 'Everyone thinks they at least know one thing that others do not know. And they consider the information they think is known by them alone to be very important. They will not accept any reprimands on it. In their eyes, it is something everyone should know first and foremost, at least if they were sensible. Who doesn't know that, knows nothing at all.

Let us now consider the world as a whole as each **person judges** it from their own standpoint, and let us then, trusting in that point of view, collect the individual votes.
What is the result? No society can exist upon this wide Earth, and no person exists who is not enlightened to the highest degree.
A world that only contains such people could never be unenlightened, bad, or /call it human/.

in