



A M O R C



The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The first monograph of the Twelfth Degree begins consideration of the seventeenth-century Rosicrucian Manifestoes and Christian Rosenkreuz. We have reproduced here the title page of the *Chymische Hochzeit*, or *Chymical Marriage*, of C. R. C.



Chymische Hoch- zeit:

Christiani Rosenkreuz.

ANNO 1459.

*Arcana publicata vilescunt; & gra-
tiam prophanata amittunt.*

*Ergo: ne Margaritas obijce porcis, seu
Asino substerne rosas.*



Strassburg /

In Verlagsung / Lazari Zehners.

Anno M. DC. XVI.

TWELFTH DEGREE

NUMBER ONE

PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

It is fitting on this occasion of your first participation in the convocations and solemn activities of the Hierarchy that you should be prepared for your future labors and studies by becoming acquainted with those fundamental facts which constitute the landmarks and secret doctrines of the Rosicrucian Order.

Because of your recent written affirmations, your self-analysis, and your devotion, you have been permitted to cross the threshold of the highest and last chamber in the great Temple on the Mountain of A. As you stand at the portal of this Temple and look in any direction, you should see through your psychic sight that you have risen to great heights. Beneath you in perfect visibility are valleys and plains over which passes the way you have trod in rising from the great plains of human civilization to the present Temple. You should be able to see on all sides of you the valleys and plateaus occupied by civilization in its mad, futile, and ignorant battle for health, happiness, prosperity, and peace.

In some parts of these valleys below you can see warfare, with men and even women doing their utmost to destroy each other, to seize each other's property, and to settle unimportant disagreements by the sacrifice of human blood. You can plainly see that their method will bring failure, and even the victorious side in the war will still be the loser. As they battle, you see their cathedrals and museums, their art galleries, and other magnificent buildings destroyed. You see strong, youthful manhood cut down in the prime of life, and aching hearts, suicide, and suffering. You see the advancement of civilization checked, and morals cast aside. You know that even though the palm of victory may be handed to one or the other of the warring armies, still all will be great losers in the battle.

In another part of the valley you see famine taking away life, raising doubt and distrust in the minds of thousands. Elsewhere you observe disease and pestilence wiping out human life, cutting careers short, and bringing all kinds of tribulations to the multitudes. Then you see groups of persons acting in strange ways because of their belief that their worldly wealth and possessions make them superior to other beings. As you watch their conduct you can plainly see how foolishly they have deceived themselves, and how little they really possess.

You see among them the criminals and racketeers, the pious and unpius, the sincere and the hypocrites. You see those who are physically blind, and those who are psychically blind. You see the few struggling against the many in an attempt to improve their lives. You see the other few who are trying to assist civilization in improving itself.



There are those who are talking peace, but their words are drowned out by the noise of warfare. There are those who are shouting about their religion and condemning those who do not believe with them, and yet none of them knows whereof he speaks.

There are the few who are trying to separate themselves from the mass, and are trying to struggle over the narrow path that crosses the valley and comes up the mountainside toward you. Everywhere there are a few trying to get a foothold, to stand upright on it and make progress. You see here and there one who is advancing rapidly, but many others fall and are left by the wayside. Some give up in doubt and disappointment; others are tempted from the way by the glittering offerings and smooth words of those who are ready to trick them. A few, a very few, are approaching the highest points, and these know that somewhere someday they are going to have full realization of their desires.

You should not feel that you are a superior being because you have reached this great height, nor should you ever exhibit the least degree of personal pride in your attainment. Be thankful for the fact that you found the way and were able to maintain your feet on it. Be appreciative of all that has come to you as you journeyed up the mountain, but never be unmindful of the fact that the Cosmic Masters have been of assistance to you, and that there was a reason and a purpose for the journey you have taken, and for the protection and guidance you have received. It is still necessary for you to be humble in spirit; there will never come a time in any of your attainments when this humility dare be laid aside for a moment. It is the humble spirit that is attuned more perfectly to the soul of the Cosmic.

Now you are about to leave the world with its strange strifes and its methods of working out a salvation, and turn your thoughts inward toward the Temple where the great Masters of Light are to give you their lessons and guidance. Once a week, through the medium of these discourses, you are to come here and listen to the ancient words of instruction as given by the Masters to the highest of the Neophytes.

Throughout the week, and throughout your whole life, you will find opportunity to step inside this great Temple for a few moments at a time for communion, guidance, inspiration, and strength. It is good, therefore, that you should know where this Temple is located and what lies below it. Before all of the important points are made clear to you, it is necessary that you prepare yourself for the many interesting sessions, discourses, assemblies, contacts, and experiences which are to be your lot in accordance with your attainment, sincerity, and progress.



Therefore, for the coming week, as an introductory step to the first great lesson, you should arrange for one night a week for your studies and meditation, selecting perhaps the same night you have been using. You should consider yourself

not as simply a member of the Rosicrucian Order, but as part of its Esoteric Hierarchy. You must feel that you have assumed some of its responsibilities, at least the responsibility of its name, reputation, and integrity. You can best exercise this responsibility by living your life so perfectly in harmony with the Rosicrucian ideals that you will be a harmonious part of its spiritual nature.

You are not laying the foundation of the Rosicrucian power for just the few years of one incarnation, but for many years beyond this century or the next. You are making yourself—and the Cosmic Masters are assisting you—an essential director, controller, and protector of the Rosicrucian Hierarchy throughout the world.

Our first great work in this new chamber of wisdom is to study the great invisible Masters whom we shall contact in our future stages of development. I have intimated that when you were ready I would acquaint you with the names and characteristics of some of these individuals so that you would be familiar with them when you contact them.

It seems fitting to take as the first great personage the one outstanding personality in the Rosicrucian Order of the present time, Christian Rosenkreuz. For the past five or six centuries he has been referred to as the "Father of the Rosicrucian Order," and I truly believe that if another ten centuries pass and we live through them in our present consciousness, we would find Christian Rosenkreuz still looked upon as the father and beloved Master of our organization.

Even though his name is familiar to everyone who contacts the Order, there is less known about Christian Rosenkreuz than about any other great leader in the organization. This is because there is a definite mystery surrounding his personality in each cycle of his existence. Rosicrucians have always fostered this mystery because it has kept the idly curious from discovering such facts as are of no value to them, and which should be held in great esteem and veneration by all mystics.

It is for this reason that in all official documents of the Rosicrucian Order issued in the last four or five hundred years—as well as now—each one begins with a salutation to the venerable and greatly beloved Christian Rosenkreuz, and closes with a similar salutation. It is in the name of Christian Rosenkreuz that all of the spiritual, cosmic, psychic, and occult work of the Rosicrucian Order is carried on.



Christian Rosenkreuz was an inspired messenger of a special type, cosmically authorized or inspired to reveal to man such wisdom and knowledge as had been revealed to him, and to carry on a special work and special mission in the world.

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We believe that Christian Rosenkreuz in each cycle has represented and proved to be one of man's great Lights and leaders.

The next question that comes to mind is, "Who was Christian Rosenkreuz?" We have tried to make it plain in our literature that he was not one individual in just one country at one time. In fact, our historical records show that there have been possibly ten different human beings who manifested the power, authority, and personality of Christian Rosenkreuz. There has always been only one soul-personality of Christian Rosenkreuz, but from time to time in past history that personality has reincarnated in different bodies and finally made it-self manifest under the name of Christian Rosenkreuz in order to carry out the continuity of its earthly mission.

The name Christian Rosenkreuz was not the real or earthly name of the first person born with this personality of a special messenger. There is no record which tells us who the first Christian Rosenkreuz actually was. He probably was an oriental with an oriental name, born in an oriental city, and gradually instructed and developed. After his initiation and awakening, he was found to be the reincarnation of the special messenger whose work had been carried on in the Egyptian schools. From that time on he was known as Christian Rosenkreuz and developed himself coincidentally with the progress of the Rosicrucian Order.

Several hundred years later, when this personality was re-incarnated again, it may have been in the body of an individual in Turkey, Greece, Rome, or Persia, who again had an oriental name and education, but who gradually unfolded and was discovered to be Christian Rosenkreuz. Many times since then, he has been reincarnated and has carried on this important work under the symbolic name of Christian Rosenkreuz, and today he may be doing the same great work. His body may be that of a German, Frenchman, Englishman, or Persian, or from one of the Eastern countries. Regardless of his name, or the country in which he was born, or where he lives at the present time, he uses the name of Christian Rosenkreuz secretly among his disciples and actively directs the affairs of the Rosicrucian Order. He is known privately as Christian Rosenkreuz, while at the same time he is known by his worldly name to a few others.

By concentrating upon these points during the coming week you will prepare yourself psychically for what is to come. It is like standing at the outer portal of a great Temple and meditating on the spiritual things of life which you are about to have explained to you. It is truly a process of bathing and purging the material self of all its pride and false understanding so that in a humble spirit, like a newborn child, you will enter into the great work that is to follow.



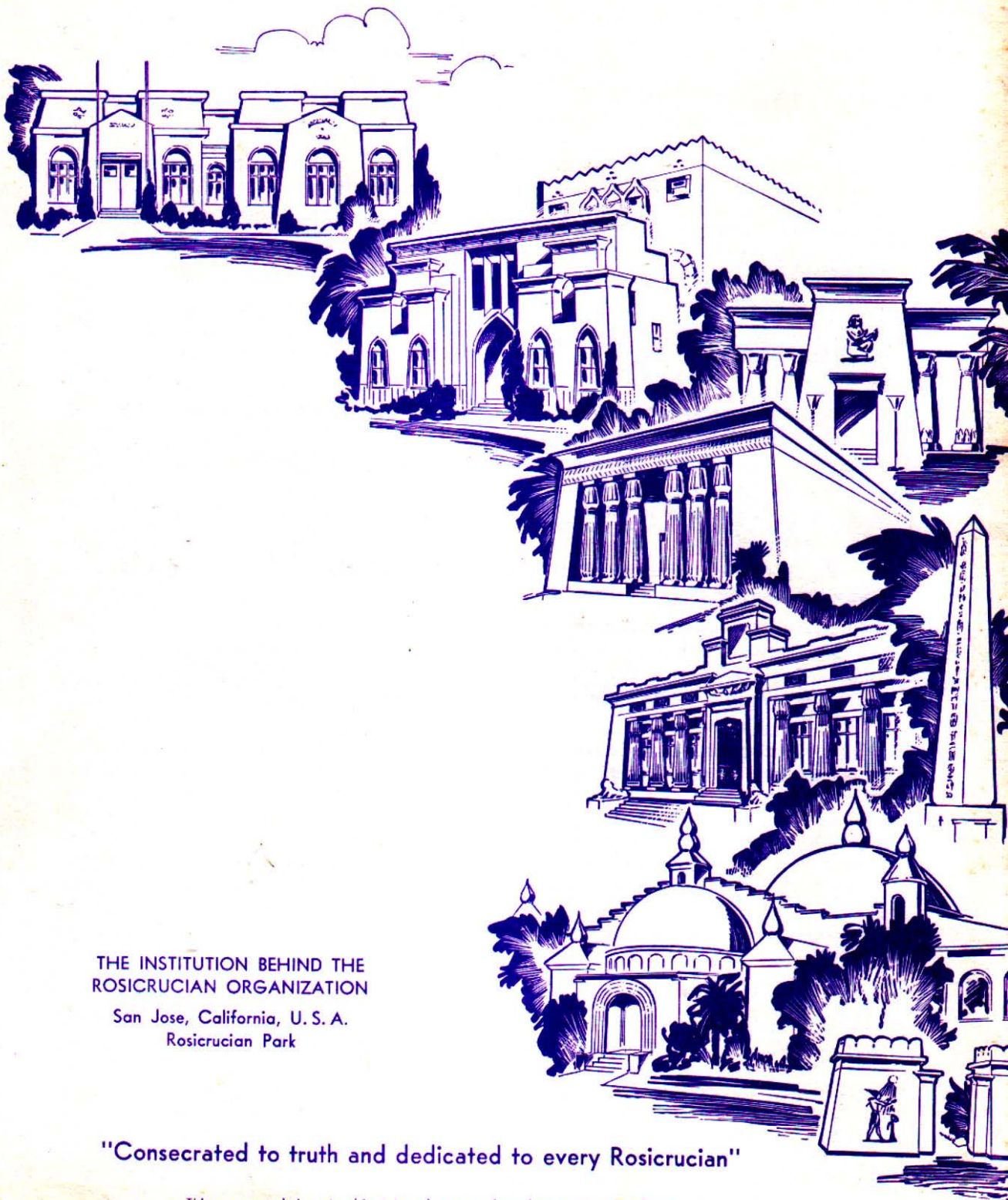
Fraternally, YOUR CLASS MASTER

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.

- ¶ You have been permitted to cross the threshold of the last chamber in the great Temple on the Mountain of A. As you stand at the portal you should see through your psychic sight that you have risen to great heights.
- ¶ You can see warfare, famine, disease, those who are physically blind and those who are psychically blind. You see the few struggling to improve their lives.
- ¶ There are those who are trying to struggle over the narrow path that crosses the valley and comes up the mountainside toward you. Along that path there are a few trying to get a foothold and make progress. Very few are approaching the highest points on the path.
- ¶ You should not feel superior, nor should you feel pride, but be thankful for the fact that you found the path and were able to maintain your feet on it.
- ¶ You are now to turn your thoughts inward toward the Temple where the Masters are to give you their lessons. You are to listen to the ancient words of instruction as given by the Masters to the highest of the Neophytes. You should consider yourself not as simply a member of the Rosicrucian Order, but as part of its Esoteric Hierarchy.
- ¶ We shall study the lives and work of the great Masters, and for this it seems fitting to begin with Christian Rosenkreuz.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

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

"Consecrated to truth and dedicated to every Rosicrucian"

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