



The Rosicrucian Order

MASTER MONOGRAPH

ILLUMINATI SECTION

This monograph always remains the property of the Supreme Grand Lodge of A. M. O. R. C. It is not purchased by, but loaned to, the receiving member.

Degree
12
Monograph
14



Degree
12
Monograph
14

1173

REGISTERED IN U.S. PATENT OFFICE
(ALSO REGISTERED THROUGHOUT THE WORLD)
PRINTED IN U.S.A.
(AMORC PRESS)

The matter contained herein is officially issued through the Supreme Council of the A. M. O. R. C. under the emblem above, which was registered in the United States Patent Office for the purpose of protecting all the "printed, engraved, typewritten, and photographic copies of officially prescribed and copyrighted monographs, dissertations, scientific postulations, philosophical discourses, academic studies, diagrams, illustrations, and charts" as authorized by the Imperator of A. M. O. R. C. (The above emblem and name of the Order are also registered in countries throughout the world.) All matters herein contained are strictly confidential to the member receiving, and are imparted only as an incident to membership. The ownership of, the legal title, and the right of possession to this monograph is and shall remain in the Supreme Grand Lodge of A. M. O. R. C. and it shall be returned to it upon its request. The contents herein are loaned to be used for the sole and exclusive information of the receiving member and not otherwise. Any other use or attempted use does, ipso facto, terminate all rights of the member, and is a violation of the Statutes of this Order.
A. M. O. R. C. is the only organization authorized to use the Registered name and symbols, and the Imperator has sole right to grant the use of them to other allied organizations or movements.

THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ In a volume printed in Paris in 1795, entitled *Poemes Philosophiques sur l'Homme*, there appears one called "A Philosophical Sonnet" attributed to the Count Saint-Germain. The sonnet form of fourteen lines (divided four, four, three and three) presents many difficulties, especially in translation. In the translation here given, the thought of the original is retained although somewhat differently expressed and with a different rhyme scheme. (A free translation in English may be found in the *Rosicrucian Digest* for March, 1948, p. 51.)



*'Nothing was; then God evoked
This something here in empty space—
A living universe upheld by grace.'
Such fiat my first doubts provoked.*

*In my impatience, patient Nature I invoked,
And bade reveal her Source and End apace:
A nugget shone golden in its river place,
And universal arguments convoked.*

*From the germ of wheat, I projected bread;
From one ripe grape, transmuted wine,
And how the soul matures made plain.*

*And then a conquering logic in my head
Had made me think myself almost divine—
When God bade me be ignorant again.*

—SAINT-GERMAIN
(Translated by Deltajó)

TWELFTH DEGREE

NUMBER FOURTEEN

PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

The interest aroused in the Count Saint-Germain has been such as to bring numerous requests for more information about him. His manifold gifts and his exceptional abilities in so many diverse fields have made him a veritable man of wonder to many. Any individual is perhaps best seen in his works. With Count Saint-Germain most of his accomplishments were in realms where permanent records were not possible, and unfortunately in cases where factual tangible remains were possible, time and circumstance have entered in to make them unavailable.

Both in art and music, it has been said, his abilities were far above average, but little music and no art remains. His pictures may have been signed but if they were, in all likelihood, it was with a name which as yet has not been identified with him. The Countess de Genlis in her memoirs writes enthusiastically of the extraordinary effect achieved by the quality of his color, especially that employed in painting the jewels and ornaments in his pictures. So great seemed his interest in gems, according to the Countess, that he willingly sacrificed his pictures as a whole to make the gems seem real.

In music, a little has been recovered. Some contributions bearing the name Giovannini and supposedly composed by an unknown Italian of that name have only recently been discovered to be compositions of Count Saint-Germain. Much of the credit for this discovery belongs to a composer in our Order who has devoted quite a few years to unearthing facts rather than fictions concerning the Count.

Of correspondence or literary papers, almost nothing has survived. Some years ago, letters which passed between the Count de Lamberg and the Count Saint-Germain were reported to have been found in Prague. Although their publication was promised, it is not certain whether it was ever accomplished. Napoleon III is said to have ordered a complete documentation of everything pertaining to the Count. The material then collected was destroyed by fire when the building in which it was deposited was burned during the Commune.

The poem which serves as the concurrence to this monograph and one other manuscript do remain as the reputed work of this great Rosicrucian and man of mystery. The manuscript has been considered by many to be the rarest and most mystical of modern times. It is a writing well calculated to intrigue the student. Before entering on a discussion of it, however, it may be well to complete the story of the Count's activities as best we can from the scattered documents which make mention of him.



In our last discourse, the Count was in Berlin during the years 1764 to 1768. At that time, he was closely associated with the Abbé Pernety, Princess Amelie, the old Baron

TWELFTH DEGREE

NUMBER FOURTEEN

PAGE TWO

Knyhausen and Madame de Troussel. In 1770, he was at Tunis with the Comte Maximilian de Lamberg and at Leghorn while the Russian fleet was there. After a meeting in Paris with his pupil, Cagliostro, he was in Mantua in 1773. The next year, following the death of Louis XV on May 10, the Count was at The Hague representing several governments in a diplomatic capacity. Then he seems to have made a trip to Schwabach and returned to Holland. Although this was supposedly his last visit to Holland, many were willing to testify to having seen him there years later.

From 1774-1776, records exist of several meetings of the Count with Rosicrucians and alchemists at Triesdorf. In the latter part of 1776, he attended a high council meeting of Rosicrucians at Leipzig, and the following year he helped establish a Rosicrucian college and alchemical laboratory at Dresden. In 1779 he was in Hamburg to consult with another group of Rosicrucians, after that going to the home of Prince Karl of Hesse, who was at that time Grand Master of the Rosicrucians in Germany. About this time, he also visited the castle of the Duc de Medici which was a particular archive for the preservation of Rosicrucian material from all parts of Europe. It was here that many Rosicrucian conventions were held and many valuable additions made to existing Rosicrucian material.

Popular tradition states that Count Saint-Germain passed through transition in 1784 on the estate of Prince Karl, but since mock funerals were often resorted to in order to allow individuals to withdraw from public life and continue their studies in secret retirement, it is thought by many that the Count's transition did not occur in that year. Especially since a number of records—one particularly referring to a conference with the Empress of Russia between 1785 and 1786—exist indicating that he was still active later. They should be mentioned briefly: A visit is reported with the Princess de Lamballe while she stood before the tribunal only shortly before she was struck down by a bullet. In 1788 the Comte de Challons stated that he had conversed with the Count Saint-Germain in St. Mark's square in Venice the evening before his departure. In 1793 it is also recorded that the Count appeared to Jeanne Du Barry while she waited on the scaffold to be guillotined. In fact, Andrew Lang in his Historical Mysteries raises some interesting questions regarding the so-called fact of the Count's transition.

There is little question of the Count's having been a mysterious and fascinating figure. The fact that his knowledge of people and events was so extensive as well as so thorough, minute, and exact convinced all who had contact with him that his knowledge grew out of actual experience. One record states, "He told of scenes at the court of Francis I as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language." Unusual as this was, in itself it could hardly



TWELFTH DEGREE

NUMBER FOURTEEN

PAGE THREE

have induced belief in his great age had it not been that so many who had known him at a very early period in their lives recognized him as being the same unchanged individual when they themselves were well advanced in years. Franz Graeffer in his Recollections of Vienna relates that at one of the court functions at Versailles, the elderly Comtesse de Georgy on coming face to face with the Count Saint-Germain stepped back in amazement, saying that fifty years before in Venice with her husband who was Ambassador, she had known the Count. It seemed incredible to her that he could be so little changed in appearance; nevertheless, the Count satisfied her that he was the same person she had known so many years earlier.

Whatever the secret of the Count's long life, it undoubtedly was closely bound up with the nature of the mission given him to perform and his own preparation for it. It is evident, too, especially when we analyze the famous document connected with the Count that he had gained his mastery by following the path which is becoming clear to us.

In the French city of Troyes, there is a manuscript with a superscription stating that it is the only remaining copy of a highly prized writing of Saint-Germain, the original having been destroyed by the Count himself. The manuscript is entitled, "La Tres Sainte Trinosophia" or "The Most Holy Threefold Wisdom"—an intriguing title which immediately suggests eastern occultism or some connection with that system of teaching known as Oriental Mystic Masonry founded by Jean Marie Ragon in 1805. There are more reasons, however, for considering "The Most Holy Threefold Wisdom" to be a veiled outline of the ritual of the Knights of the Temple of which organization the Count Saint-Germain was a leader.

The manuscript is filled with hieroglyphics and symbolic pictures which would have meaning only to an initiate. It is unlikely that any attempt to treat the hieroglyphics and symbols as merely cover words of a hidden language will ever be any more successful than that of Dr. Edward C. Getsinger, who as an authority on ancient languages signally failed. The manuscript is rather an interpretation or résumé embodying certain results accruing from the mystical process of initiation itself.

Divided into twelve sections, suggestive of the divisions of the Zodiac, the manuscript recounts the stages of progress experienced by the initiate from the time of his induction until the work of his evolution is perfected. In a sense, it is typical of Rosicrucian initiation rituals which mark the progress of the soul-personality toward maturity. In this manuscript, Saint-Germain records by means of the ritual his own mystical experience and unfoldment.



As in all Oriental rituals, so in this, the process of unfoldment progresses through the four elements, earth, air,

TWELFTH DEGREE

NUMBER FOURTEEN

PAGE FOUR

fire, and water as the candidate symbolically journeys through the twelve signs of the Zodiac which represent conditions and experiences of life. This accords with our Rosicrucian ritual adopted in the Middle Ages where the twelve degrees corresponding to the twelve signs are considered in groups of three or four.

While this writing is extremely valuable, it can only be recommended to the advanced member, and certainly cannot be understood by anyone who has not experienced at least in part the same enlightenment. To the aspiring Rosicrucian student, however, "The Most Holy Threefold Wisdom" will sometime read like the record of his own mystical unfoldment.

Without doubt these facts will add to your feeling of respect and brotherly love for this great Rosicrucian Master and mystic philosopher, and will make you eager for contact with him. As was said before, he is equally eager to help those who are making every effort to improve themselves culturally and who have already attained a degree of refinement. For this reason, one may rightly expect him to be somewhat courtly in his manner and ceremonious in his attitude. He must be invited to speak and treated with every degree of cordiality and respect.

Those who have had the privilege of contact with him describe him as Continental in his dress, velvet coat highly embroidered, with vest of velvet, a ruffled lace front and fancy cuffs. He wears a powdered wig of the period and is in every sense a courtly figure of the eighteenth century. Of medium height, stately in manner, his brilliant piercing eyes are nonetheless kindly and his voice soft and pleasing. Although his contacts may grow out of any cultural subject, his particular interests are the Kabala, Alchemy, and Occult Science.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

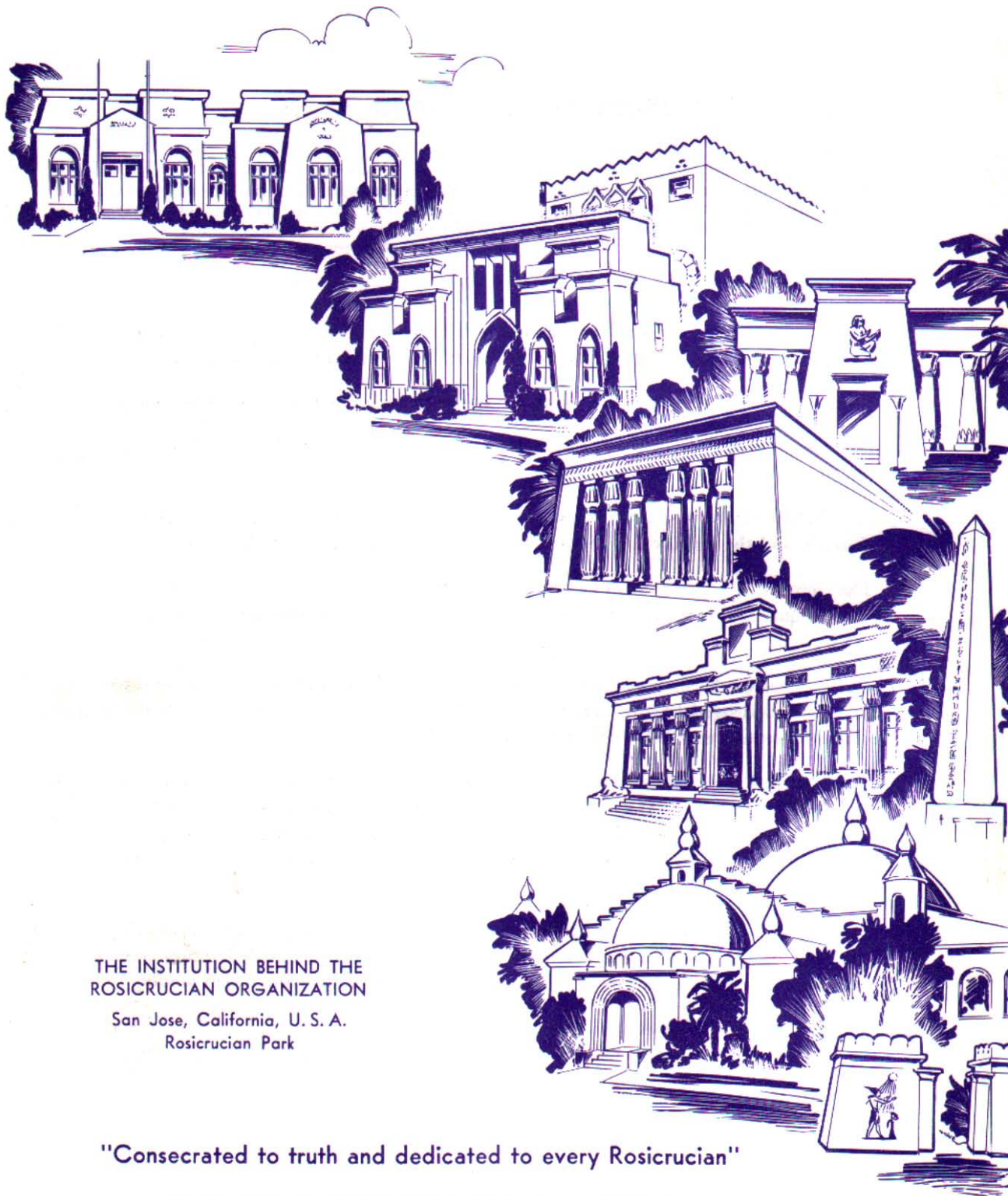


Summary of This Monograph



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.

- ¶ In addition to his abilities as a scientist and a diplomat, the Count Saint-Germain was also a composer, an accomplished musician, and a painter of special gifts.
- ¶ Some of his musical compositions were attributed to an unknown Italian, Giovannini.
- ¶ His paintings, none of which seems to have survived, were mainly notable for the way in which he painted gems and ornamental stones.
- ¶ His literary efforts are largely lost, with the exception of the poem given in the concurrence and the manuscript known as "The Most Holy Threefold Wisdom."
- ¶ The records of Count Saint-Germain's activities are fragmentary; and many are open to question, especially the account of his having passed through transition in 1784.
- ¶ The original of the manuscript of "The Most Holy Threefold Wisdom" was said to have been destroyed by the Count himself. In the city of Troyes there is preserved what is accepted to be the only copy of that original.
- ¶ The manuscript was not written for the curiosity seeker nor the mere dabbler in mysticism. As a matter of fact, it will present difficulties even to the advanced student. Briefly, it may be said to be a ritual of initiation in picture and allegorical cipher. In it the candidate is considered to be the substance which through alchemy is brought to perfection.
- ¶ Contacts with this Rosicrucian Master are possible and are likely to be memorable. It should be remembered, however, that the times of the Eighteenth Century were more formal and the Count is very dignified even though most cordial and kindly.
- ¶ The subjects which interest him and on which one may expect greatest progress toward contact to be made are occult science, alchemy, and the Kabala.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

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

"Consecrated to truth and dedicated to every Rosicrucian"

This monograph is not subject to sale or purchase by anyone. A sale or purchase may make the seller and purchaser subject to civil liability.