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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The Greek philosopher, Epictetus, was born a slave although he later became a freedman. Held in high esteem by the emperor, Nero, he nevertheless lived simply and frugally, content to teach philosophy. His life furnished a splendid example of his own dictum that a man's character may be inferred from his actions.



*Dare to look up*to God, and say, "make use of me for the future as Thou wilt. I am of the same mind; I am one with Thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt. Clothe me in whatever dress Thou wilt. Is it Thy will that I should be in a public or a private condition; dwell here, or be banished; be poor, or rich? Under all these circumstances I will testify unto Thee before men" Expel grief, fear, desire, envy, intemperance. But these can be no otherwise expelled than by looking up to God alone, as your pattern; by attaching yourself to him alone, and being consecrated to his commands. If you wish for anything else, you will, with sighs and groans, follow what is stronger than you; always seeking prosperity without, and never able to find it. For you seek it where it is not, and neglect to seek it where it is.*

—EPICTETUS, A.D. 60

To the Members of the Esoteric Hierarchy, Greetings!

It was not the intent of the previous monograph to lead you to any unrealistic thinking in regard to money. Money has its proper place. Our whole society is built upon it as a dependable and recognized medium of exchange. It is both a necessity and an asset in our economy. It is likewise true that in the emergencies of life, such as accident, illness, unexpected expenses, and charitable demands, it is decidedly satisfying to have sufficient money to meet them. No one would wish to deny this, and only the radical and foolish would argue against it.

The point to be kept in mind, however, is that it is not money itself, but one's attitude toward it that makes the difference. A danger, however subtle and remote it may appear, lurks in the thought that money serves a purpose other than as a medium of exchange. Past thinking has led to the exaggerated and altogether false notion that health, happiness, contentment, along with everything else desirable in life are dependent upon money. Thus a dependency upon it has become fixed and it has come to be regarded as a bulwark against the uncertainties of life and a protection from all untoward circumstances.

Especially is this true of those whose lot has been that of poverty and want. They argue that their whole misery has been occasioned by a lack of money. They tell themselves that had they only had money none of their difficulties would have come upon them and they would have been spared all suffering and inconvenience. Such an attitude not only leads to placing their faith and dependency where it does not belong; but also undermines their sense of real values. It utterly disregards man's own responsibility for what happens to him. It blinds him to the joy and reward of self-reliance. Above all, it destroys the tie which binds him and all creatures in harmonious relationship to a purposeful Cosmic.

Now, the real mystic is not a radical; certainly, not the one who has had his instruction through the Rosicrucian teachings. The Rosicrucian Order, AMORC, fosters no ideas of a utopian nature; nor does it seek to establish any economic scheme that will do away with capital, divide and distribute wealth, or otherwise change what we have come to recognize as a stable governmental structure. Like every other form of pure mysticism, Rosicrucian philosophy insists that first things come first and that false gods merit no worship. It recognizes, too, that everything must be given its proper place in the scheme of things or one cannot expect the utmost benefit from the application of esoteric principles.

The first great necessity is life and consciousness. From the mystical point of view, money and material possessions must be placed far down on the list of necessities.



The second necessity is health, whereby the consciousness and life are so balanced and so harmonized that the inner as well as the outer self can be as cognizant of God and the Spiritual Kingdom as they are of the earth and the worldly kingdom.

The third necessity is happiness and contentment, which to the mystic are paramount, for out of them grow agreeable relationships and harmonious attunement with all mankind.

The fourth is a productive or constructive occupation, whereby something is created and contributed for the good of civilization. This contribution is not to be looked upon as necessarily a material one in the form of money or material things. Duties to God and man are not fulfilled by periodic or occasional donations to charity or to some hospital or institution. Good in themselves, such charitable acts are not sufficient.

The fifth necessity goes far beyond them. It involves the self, the service you render, the good thoughts you send out, the kindnesses you show to all beings even to animals, the definite attempt to help others feel happy and to smile, these are the things that count. A song that inspires, or music that makes people happy, the instructive picture, or the useful gadget, is more of a real contribution to the happiness, development, and advancement of civilization than a little money given to the needy when it constitutes no sacrifice and entails no individual effort. Into the one, there has entered something of the individual self; into the other, little or nothing personal or humane.

The sixth necessity concerns one's duty toward God and mankind. It has to do with fulfilling obligations that constitute a moral, ethical, and religious debt.

The seventh recognizes one's duty toward one's country, that country's flag, and its laws--which includes the obligation to help change these laws and make them better if they are wrong, rather than to refuse to abide by them.

Thus, the desire for money, fame, or prominence in a social sense comes toward the bottom of the list, and is much less consequential than the desires named above.

Most of all, the mystic desires peace and contentment so that his life may be one of abundance in spiritual and immaterial things, yet a joy and service in all others. This can only come through desiring first of all, the things listed from the first to the seventh, valuing them in their proper order, not placing some of the later ones ahead of the first.



Keep all of this in mind during this and future weeks when you are concentrating in your Sanctum, asking the Cosmic for things in the manner outlined in Monograph

No. 150. By concentrating upon the center of your forehead and attuning yourself with the Cosmic, asking sincerely for the things that are most important, you will gradually find yourself being attuned with those things, and you will find your health, happiness, and spiritual development becoming more and more ideal.

By way of preparation for the subject to be next taken up, it seems well to refresh your thought on the matter of intuition. Intuition is a faculty possessed by every individual to some degree, and especially by children. Also it has been found in most cases to be more active in women than in men. This does not mean that men have less intuition than women; but it would seem that as a rule they have depended on it less. It has been noticed also that, when an adult becomes so firmly convinced that his brain and his education are sufficient guides for him that he does not need to listen to his intuition, he gradually ceases to receive intuitive impressions.

In other words, intuition is a faculty naturally existing in every normal human being. It can be stifled by completely ignoring it; likewise, it can be encouraged by dependence upon it. The more a person pauses during the day to give the intuition an opportunity to express itself, the more frequently and the more clearly does intuition manifest. It can easily be developed to a high degree merely by giving it an opportunity to manifest itself.

Many persons call intuition a hunch, an urge, or a warning. It depends a great deal upon what the intuitive impression is. Let us suppose a man and woman were about to get into a rowboat to go out on a rough stretch of water. Just as they were ready to step into the boat, one or both of them had an impression that something was going to happen and that it would be better for them not to go. This would be typical of the way intuition acts. These individuals might not call it intuition. They might call it only a foreboding, a warning, or something of that kind. If both of them laughed it off, went on the water anyway, and had an accident, they might afterwards remember that they had had an intuitive warning.

Nevertheless, the continued act of ignoring the intuition soon makes the consciousness of the individual immune to intuitive impressions. Any faculty little used becomes ineffective or even lost. On the other hand, the person who pauses when he has such an impression, thinks it over and acts accordingly, soon makes himself sensitive to such intuitive impressions. When a doorbell or telephone rings, persons often have an intuitive impression as to who is calling or what the message will be. Women, especially mothers, have many intuitive impressions regarding their children. When the child complains that he is not feeling just right, very often the mother's intuitive impression of what is wrong turns out to be as reliable as a doctor's diagnosis.



Intuition, then, manifests itself merely by making

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some impression, or expressing some idea or thought form. Often it is vague; nevertheless, clear enough for us to know that we should or should not do something we have been thinking about, or that something is about to occur. For this reason, intuition is a faculty worth developing; and certainly one which mystics through experience have come to rely on. My purpose in bringing it to your thought at this time has nothing to do with its value in mystical practice. It is rather so that you will be able to distinguish the difference between the intuition and the still small voice which we must next consider.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

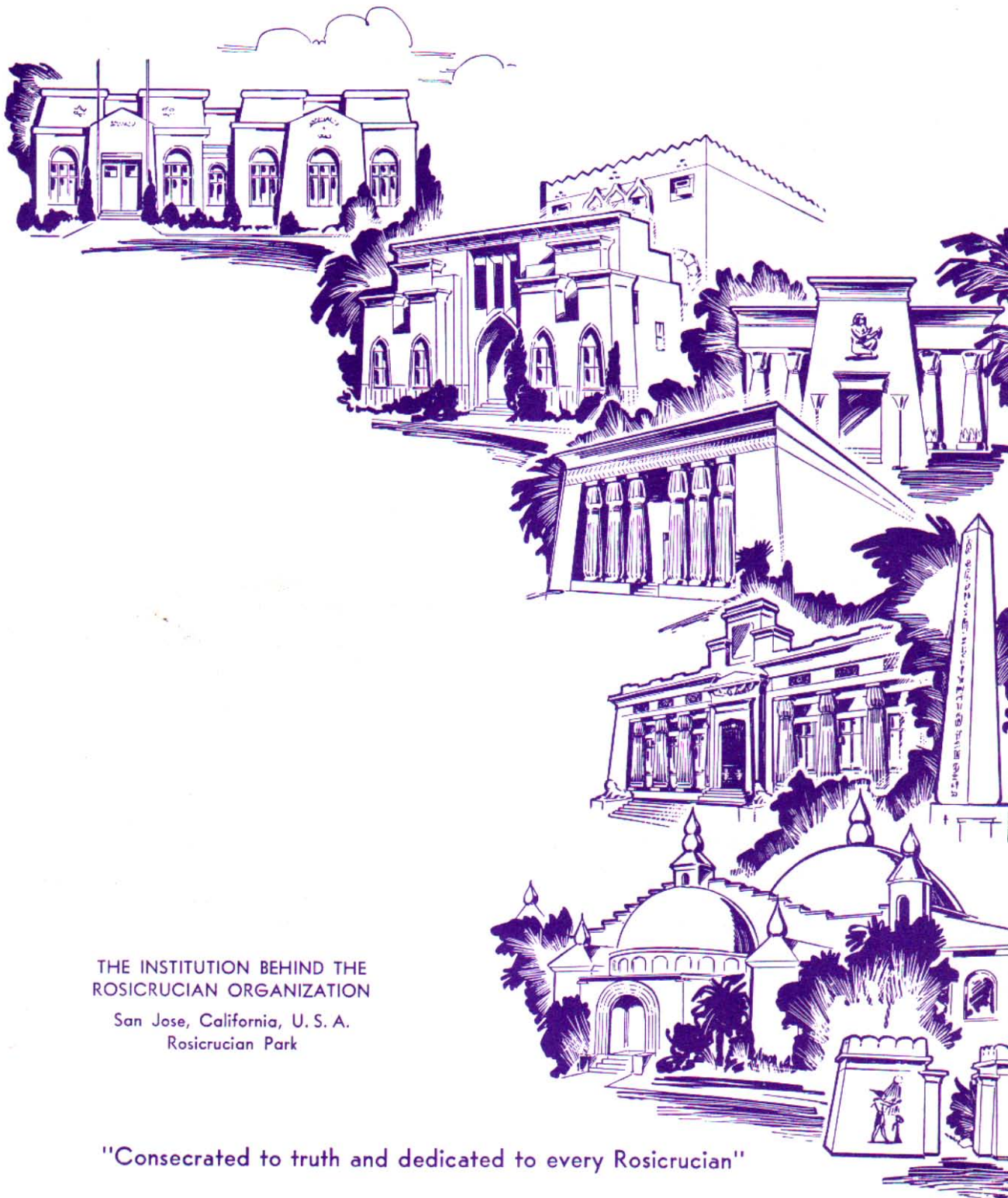


Summary of This Monograph



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.

- ¶ Money's usefulness as a recognized and dependable medium of exchange may not be denied. It is not money itself, but one's attitude toward it that is to be considered.
- ¶ Rosicrucian philosophy insists that first things come first, and that everything must be given its proper place in the scheme of things.
- ¶ Accordingly, in the following order, the necessities of life are: 1) life and consciousness; 2) health; 3) happiness and contentment; 4) productive or constructive occupation; 5) a service to be rendered and personal self-sacrifice; 6) fulfillment of obligations toward God and mankind; 7) one's duty toward one's country.
- ¶ The desire for money, fame, or prominence is much less consequential than are the above-listed desires.
- ¶ By concentrating upon the center of the forehead and attuning with the Cosmic, asking sincerely for the things that are most important, our health, happiness, and spiritual development will gradually become more ideal.
- ¶ Intuition, a faculty naturally existing in every normal human being, can be developed by giving it an opportunity to manifest itself.



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