

A M O R C

The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The Emperor-philosopher, Marcus Aurelius Antoninus, needs no introduction to Rosicrucian students. During his lifetime and in subsequent ages, he has been venerated as a model of virtue and benevolence. We may with profit turn frequently to his writings, for his ethical principles and sage advice are as sound today as when they were written.



All those things at which thou wishest to arrive by a circuitous road, thou canst have now, if thou dost not refuse them to thyself. And this means, if thou wilt take no notice of all the past, and trust the future to providence and direct the present only conformably to piety and justice. Conformably to piety, that thou mayst be content with the lot which is assigned to thee, for nature designed it for thee and thee for it. Conformably to justice, that thou mayst always speak the truth freely and without disguise, and do the things which are agreeable to law and according to the worth of each. And let neither another man's wickedness hinder thee, nor opinion, nor voice, nor yet the sensations of the poor flesh which has grown about thee; for the passive part will look to this. If then, whatever the time may be when thou shalt be near to thy departure, neglecting everything else, thou shalt respect only thy ruling faculty and the divinity within thee, and if thou shalt be afraid not because thou must some time cease to live, but if thou shalt fear never to have begun to live according to nature—then thou wilt be a man worthy of the universe which has produced thee, and thou wilt cease to be a stranger in thy native land, and to wonder at things which happen daily as if they were something unexpected, and to be dependent on this or that.

—MARCUS AURELIUS, 121-180 A.D.

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To the Members of the Esoteric Hierarchy, Greetings!

At this time, I want to call attention to the moral and ethical principles of the esoteric section of the Rosicrucian Order. All of you in this Degree are in this section, which is unlimited and universal. When the day of transition comes for each of you, it is my hope that you will be found to the very last moment of your consciousness loyal to the esoteric principles of the Order. If you can close your eyes in earthly sleep still loyal and sincere in your Rosicrucian principles, it will mean the greatest advantage to you in crossing the threshold to Higher Initiation. It will also assure you of a happy incarnation in your next life.

Above all, a Rosicrucian of this esoteric section is an idealist. That does not mean that he closes his eyes and his ears to the evils of the world, or deludes himself into believing that everything is good and that no evil exists. The Rosicrucian knows that where light manifests itself there must be some darkness; otherwise, we would not know what light is. If there had never been any darkness, we would not recognize the coming of the greater light. It takes darkness to reveal the presence of light. Therefore, by the existence of darkness, sin, evil, and untruth, we are able to recognize the grandeur, the glory, the miracle of light and of life and of truth. The true Rosicrucian, however, should always be tolerant of the darkness, tolerant of sin, and tolerant of evil. He must not indulge in it, nor make errors which he cannot correct, for the greatest blessing in life is goodness.

In the first place, the Rosicrucian must always hold before himself the ideal of a perfect life. It may be that none of us can attain perfection ourselves in this incarnation or bring it into the lives of others here on earth; but each true Rosicrucian will always hold before him the ideal of that perfection. He will strive for it not only in his own life but also in the lives of others. He must feel that while evil exists it has no part in his life. He must strive to live in a manner that will bring him the respect and admiration of young and old. The true Rosicrucian will always remember that he has certain moral obligations and duties which are sacred: first to his parents, then to his family, to his country, and to mankind. After this comes his loyalty to the Rosicrucian Order and the human brotherhood it represents.

No Rosicrucian can expect blessings from the Cosmic unless he gives his wholehearted support to moral and ethical standards, especially to those obligations which he has assumed. If a Rosicrucian has married and has sacredly pledged to honor and respect his children and his home, he must live the ideal life that will bring honor and respect to those dependent upon him. There can be no halfway method about it, and no matter how the laws



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of the land may be, he must never seek to evade the moral and ethical standards which help advance civilization and build a better nation of good citizens.

No true Rosicrucian will conduct his business or social affairs "just within the law." Many do so on the grounds that what is legal is enough. What they are doing may not be really proper and fair, according to the best ethics, but may have been so arranged by their lawyers or by themselves as to be not illegal in the precise letter of the law. A real Rosicrucian is always mindful of the "spirit of the law," and is just as ready to obey that as the letter. No true Rosicrucian will attempt to use a subterfuge or a camouflage of any kind to cover up what he is doing, so that it may appear proper, legal, and ethical when he knows in his heart it is wrong. Furthermore, a real Rosicrucian will not take advantage of the unfortunate situation of another, nor will he attempt to sue another to recover something simply because it is legal to do so. We are all human beings and likely to make errors, and so should be forgiving. It takes time to learn the lesson, but every Rosicrucian finds it better to forgive, better to give in, than to try constantly to best his fellow man.

Our famous Frater Elbert Hubbard said many years ago regarding the beautiful pieces of work made by him and his associates in their craftshops, "The things that we value the most are the things we give away." He meant that a valuable thing given away could still be counted among the things possessed, especially if it had brought joy or happiness to another. He argued something like this: If I spend my spare time printing a beautiful book on rare parchment paper, binding it by hand, carving the cover, tinting the title page, and making it a magnificent presentation gift, I do not lose that work and that book by giving it away. It is always mine inasmuch as I created and produced it. If I give it to someone who values it as much as I would, who takes care of it, honors and respects it, the thing becomes a perpetual, living joy. It makes me happy to know that I produced it. It is still my product, my child, my gift, and I continue to value it as long as I live. I could not value it any more if I had it in my own possession, or in my own shop here on exhibition.

Every artist and every musician has given away some of his masterpieces. He does not value them less but more because of this. He has not lost anything because in the Cosmic book of records such gifts are eternally recorded, and some day bring their recompense. The giver does not think of this, but only of the pleasure he is giving to others and to himself by giving away the things that he values. On the other hand, the true Rosicrucian is not a fanatic. He does not believe that because the above rule is true he should proceed to give away everything of value he possesses and have nothing for himself. That is just as contrary to the spirit of the law as giving away nothing and being mercenary.



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The true Rosicrucian also will always remember that nothing brings so much happiness and real joy as being morally clean and morally sane. He will not allow himself to become accustomed to things that are commonplace but will have something rich and elegant in his life, even if only one book, one picture, one piece of music. When he faces himself alone, he cannot deceive and fool himself. His thoughts will be his companions, and in those hours his greatest joy will be in reviewing the kind and loving things done and the beautiful things he has helped create.

Every time you spend five dollars for something rich and elegant in preference to something cheap and common, you add to the richness and elegance of life, encouraging the beautiful, the spiritual. When the temptation comes to indulge pleasures that are ordinary and commonplace, think of the richness you can bring into your life by changing your mind and preferring something ennobling and uplifting. If you have an evening to spend and are puzzled about which motion picture to see because all of them seem to be cheap and common, think of what you could do by spending an hour with beautiful paintings, thinking the thoughts of great philosophers, or by reading a good book. The biographies of master musicians or artists, the tales of their struggles, trials, ideals and victories, as they tried to live and express beautiful things on canvas or in music, would be an inspiration to you. Or, rather than spending your time and money in seeing a very commonplace movie, visit a children's ward of a hospital, leaving toys or fruit for those who would ordinarily receive no such delights. The joy that would come to you from such visits would make you feel that your evening was richer, more beautiful, than you could have spent elsewhere.

Sit down sometimes and forget yourself—your trials, tribulations, problems, annoyances, wishes, and desires. Stop thinking of yourself as yourself, but think of a living soul sitting where you are; then in meditation and prayer ask God and the Cosmic to bless all the poor and unfortunate in your city. Ask the Cosmic to attune you with someone in sorrow and grief at that moment. As you sense the grief and suffering, send your thoughts radiating toward him.

A true Rosicrucian will seek to say something kind or loving to everyone at every opportunity. When he meets a person he knows, or passes a child, or someone saddened, he will make the other person feel the ray of sunshine in his heart. He will remember that many are in sorrow through grief or accident, or illness. He may not know them; nevertheless, as a living soul and a member of the human brotherhood, he can write a letter to say he has heard of their sorrow, grief, or trouble and wants them to know that there is one who understands and would help if he could.



There are thousands of ways in which every Rosicrucian can make each day of his life a rising above the common and

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ordinary things of life. A Rosicrucian does not have to become a reformer of others' morals, nor a civic leader to undo the evils of the city and country. Let him begin with his own conduct! Let him feel and show the world that he believes in things being a little better, a little happier, and above criticism! Never allow anyone to make you a party to the criticisms of the lives of other people. Therefore, do not repeat anything you hear unless it is something good that will bring joy and inspiration into the life of the person you are talking about, as well as the person you are talking to.

These are the things that will make AMORC teachings a powerful factor in your life, and bring you in closer attunement with Cosmic law. The Cosmic is kind, tolerant and forgiving, and is concerned only in making things better. Be progressive, but be rational; be kind and loving and fair. Advance as well as you can, but help others to advance at the same time.

Make the world better by making your life better and letting others see that you enjoy the better things in every phase of life, even to the pictures on your wall, the music you play, the clothing you wear, your language, your pastimes, your books, the people with whom you associate. It is not a question of dollars and cents, for even the poorest may condense their requirements into one thing and make that one thing beautiful or good. It is better to buy only one worth-while book than to buy a dozen of the cheaper ones. It is better to have a little higher quality in a piece of cloth, in a picture, or whatever it may be that you wear or use, than to have more of the cheaper things. In this way you make your life richer, fuller, more noble and inspiring. That is the ideal of a true Rosicrucian.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

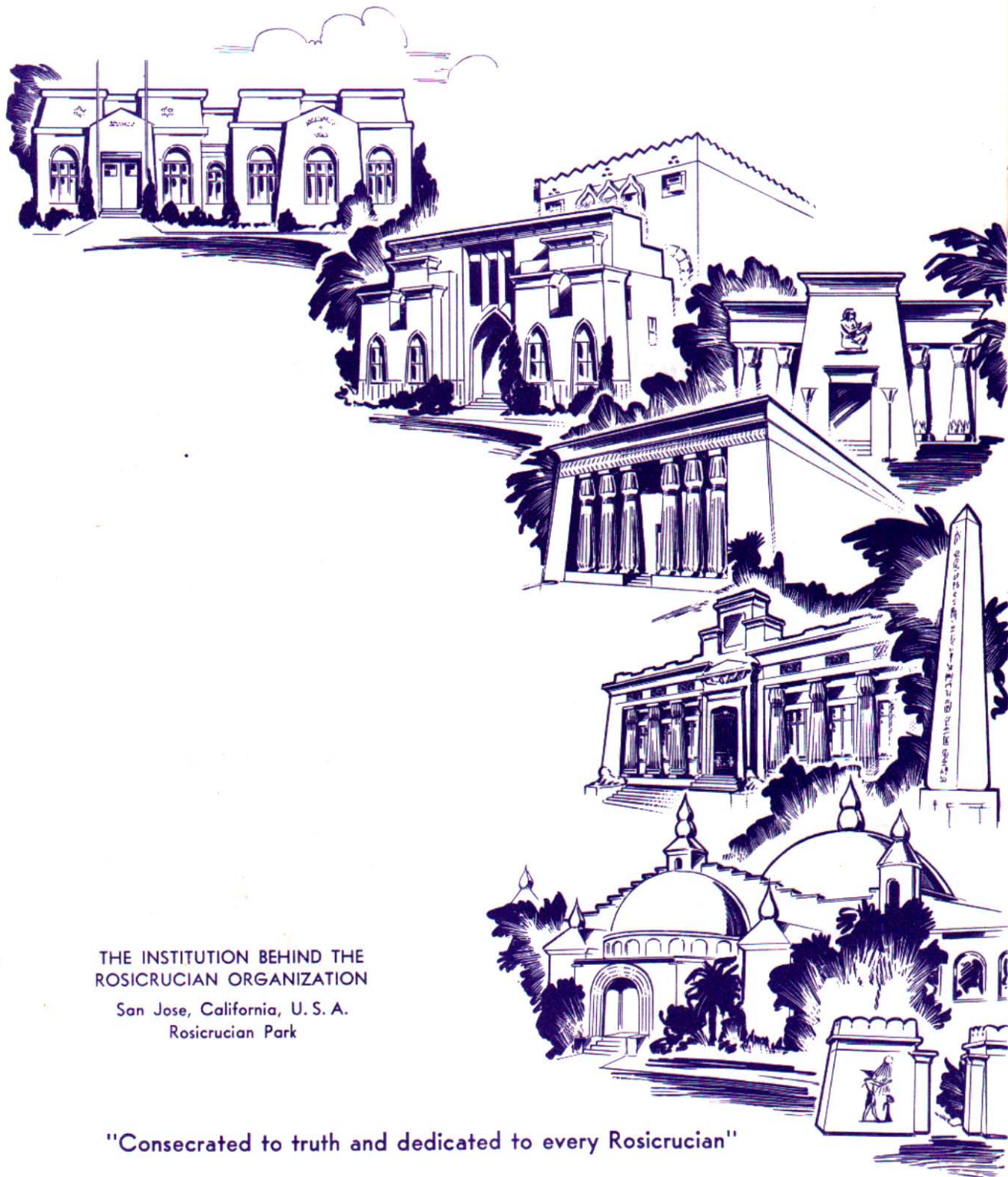


Summary of This Monograph

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.



- ¶ **Cosmic blessings, in this life or the next, may not be expected without loyal and sincere adherence to moral and ethical esoteric principles, and especially to fulfillment of obligations which one has assumed.**
- ¶ **A Rosicrucian who has attained this point in the studies is an idealist, recognizing that light, life, and truth may be realized only in contrast to darkness, sin, and evil.**
- ¶ **Frater Elbert Hubbard said, "The things we value the most are the things we give away." This exemplifies the Rosicrucian spirit of giving.**
- ¶ **In his daily life, the Rosicrucian may enrich himself and others by being kind and compassionate, understanding, generous, and forgiving.**
- ¶ **To enjoy and desire only that which is good and beautiful makes life richer, fuller, nobler, and inspiring.**



THE INSTITUTION BEHIND THE
ROSICRUCIAN ORGANIZATION

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

"Consecrated to truth and dedicated to every Rosicrucian"

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