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The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The necessity for developing the fourth-dimensional consciousness is implied in the following lines from P. D. Ouspensky's *A New Model of the Universe*. Without further comment, we quote:



The fact that we do not see in things their fourth dimension brings us again to the problem of the imperfection of our perceptions in general.

Even if we leave aside other defects of our perception and regard its activity only in relation to geometry, we shall have to admit that we see everything as very unlike what it really is.

We do not see bodies, we see nothing but surfaces, sides and lines. We never see a cube; we see only a small part of it, never see it from all sides at once.

From the fourth dimension it must be possible to see the cube from all its sides at once and from within, as though from its center

Continuing to imagine further the properties of vision or perception in the fourth dimension, we shall have to recognize that not only in a geometrical sense, but also in many other senses, it is possible from the fourth dimension to see in objects of our world much more than we do see.

—P. D. OUSPENSKY, 1878-1947

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To the Members of the Esoteric Hierarchy, Greetings!

This week I want to talk with you as we might were you sitting here facing me in my Sanctum.

The letters and reports from members in this Degree easily fall into two groups. There are those from members who have faithfully, diligently, and carefully followed every one of the experiments, exercises, tests, and principles given in all of the monographs of the last three Degrees. Every monograph has been carefully read and analyzed; and not only written words have been laid hold of, but also the thought in my mind. These members have had marvelous success in every way, and they are the most happy and contented class of members we have in the organization.

The other group represents members who for various reasons have not been able to follow every experiment or practice every exercise. Sometimes they have had to delay reading monographs for several weeks, and then they have had to read two or three at one time. Business conditions, journeys away from home, upset family affairs, unexpected social activities, and hundreds of other things have caused them to be irregular in study and practice. The large majority of these members is thoroughly happy and satisfied with the lessons received, even though a portion of them feel they have not made the development and advancement they should or could make, and which they are determined to make in the near future.

Both groups of members, it might be said, nevertheless, represent the most enthusiastic body of students that any organization could have. Their letters and reports are a delight to read; they are a great encouragement to all, and a helpful guide in making the plans for each successive monograph. I think that of the many hundreds of members in this special Twelfth Degree, and who live in all parts of the world, only a few feel somewhat disappointed or discouraged. Perhaps if our records were gone over very carefully, eight or ten might be found who felt somewhat discouraged, but only two or three of them have ever written to intimate that the system of studies, or the organization, is in any way responsible for their disappointment. These two or three members, hypercritical, supersensitive, and in some respects unreasonable, are self-deceived. They are looking for a course of study so planned that even if they do not give it all of the time, thought, and serious consideration they should, it will of itself influence or force them to become happier, more contented, and more prosperous in every sense.

I am sure that time will change the attitude of even these critical few and love and patience will gradually bring them to a proper understanding. I shall not, however, speak about or to them in this week's talk, but rather address myself to you who are so happy, pleased, and enthusiastic.



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Before speaking of the law and principle which you are to develop this coming week, I want to call your attention again to the benefits you will experience in your health, your nervous system and your happiness, as well as esoterically, if you continue to have the bowl of water in your sleeping room at night, as recommended some months ago in these monographs. I have made a careful survey of this class, and I find that in every instance those members who have adhered to the practice of consistently placing a small bowl of fresh water in their bedrooms each night, before retiring, have felt better, slept better, and have experienced a more tonic effect on their bodies and minds during the night than those who forgot, or stopped the practice.

I mention this again because it seems that some members in this class were under the impression that that recommendation was for only a week or two and that I meant they should have the bowl of water in their bedrooms at night only during the few weeks in which the monographs spoke about it. It really would be a very wonderful and helpful thing for each of you to continue this practice for at least a year. A great many of the mystics and wonderfully vital and regenerated Rosicrucians of Europe have kept up this practice throughout the past years.

If you have been one of those who misunderstood or who have neglected the practice and do not recall at the present moment what I told you in that regard, let me repeat: Secure a plain glass or porcelain bowl much like the average soup bowl. It need be only ten to thirteen centimeters in diameter, and of sufficient size to hold about a half or quarter liter of water. Put into this vessel clean cold water from the faucet just before retiring at night. Let the water run for a while until it gets as cool and fresh as you can secure it from the faucet; then place the bowl with this water on a table alongside your bed or on the dresser or some stand where it is within approximately two meters of your bed. Do not cover it, but leave the surface of the water exposed to the air during the night.

It has been remarked by a number of our members in this class that increased effects were noticed when the individual just before going to sleep concentrated his mind for a moment or two on the vessel of water, not by gazing at it while lying in bed, but by merely thinking of it and letting it be among his last thoughts as he went to sleep. Putting the water in your room in this manner does not have any bearing upon the airing of your room or ventilation. If you are accustomed to having the windows wide open at night, continue to do so. If you are accustomed to having them only partly open while you sleep, do not change; but be sure to have the vessel of fresh water there during the night. Empty it each morning, or just before retiring, and refill it with fresh.



If you have found in the past year or two other

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exercises or laws or principles that you have tested just before going to sleep at night, and have found helpful or contributing to your better rest, peace, and happiness during the night, continue to use them. Be sure that your last thought is a thought of prayer and appreciation to the God of the Universe for the opportunities you had during the day, for your life and consciousness, health and happiness, and everything else you have enjoyed. Let yourself sink into sleep with an additional prayer to God and the Cosmic that while you are sleeping and your physical body is at rest, your soul and psychic self may be used by God to make any contacts or to experience any attunements that God and the Cosmic may consider necessary or valuable.

During the coming week you should continue your experiment in the fourth-dimensional consciousness. The more you sit in relaxation for a minute or two during the day and turn your thoughts inward, the more you will be reaching into this fourth-dimensional phase of your consciousness and expanding it. You have already learned how easy it is to allow your consciousness to expand and reach out of yourself until in a moment's time you can visualize and be conscious of things in distant cities or distant places that you have visited or seen. I am not speaking now about projection, but merely of thinking. Right at this moment as I prepare this lecture for you, I can close my eyes and recall from memory scenes in Cairo, Egypt, in Palestine, or various parts of Europe. I can allow each of these scenes to remain in my mind long enough for me almost to see those scenes again and to feel I am there. This is not projecting my consciousness to the place, but merely extending my thoughts to distant recollections.

Turning your thoughts inward, however, is the reverse of that process. Instead of thinking of something external to yourself or distant in space, turn your thoughts inward and try to feel the consciousness of the inner self. There is a soul and a consciousness within you that constitutes a divine replica of the outer self. This inner self has its consciousness and its thinking processes, and you should try to reach that inner self. One of the best ways to do this is to forget for the moment all about your external self. Forget whether you are male or female, young or old, whether you are in a room or under a tree. Your external environment means nothing to the inner self. The inner self is always within your body and it is a separate world of consciousness, as wonderful as the Cosmic Consciousness outside of and around you. Try for a few minutes at a time to close your eyes and turn your thoughts inward.

The real you--the real, honest you--is within. You may dress your outer self expensively, assume certain mannerisms and pursue certain occupations in order to impress other people, to carry on your business or to uphold your social position, but after all, the inner self knows exactly what you are and who you are. It knows you only as a living soul or as



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a soul consciousness. By turning your thoughts inward for a few moments you will find a peaceful, contented attitude coming over you. All the worldly troubles and all problems with which you have to deal are concerned with the outer self. The inner self knows nothing of these conflicts, turmoils or troubles. It is always at peace. In moments of relaxation, by turning your thoughts inward you will receive certain impressions or certain ideas of a happy and constructive nature. You may even hear the inner voice speak without your asking any questions. You may receive intuitive or cosmic impressions.

In addition to asking yourself questions and trying to receive impressions, as you did last week, just start each of your periods of meditation and relaxation by turning your thoughts inward. Let it be as though the whole of you were becoming the inner you--bodiless and fleshless, invisible to anyone around you. Because you are the inner you, you are all inside of yourself, living a spiritual consciousness, a spiritual life, peaceful and in contact with the great divine wisdom of the universe.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

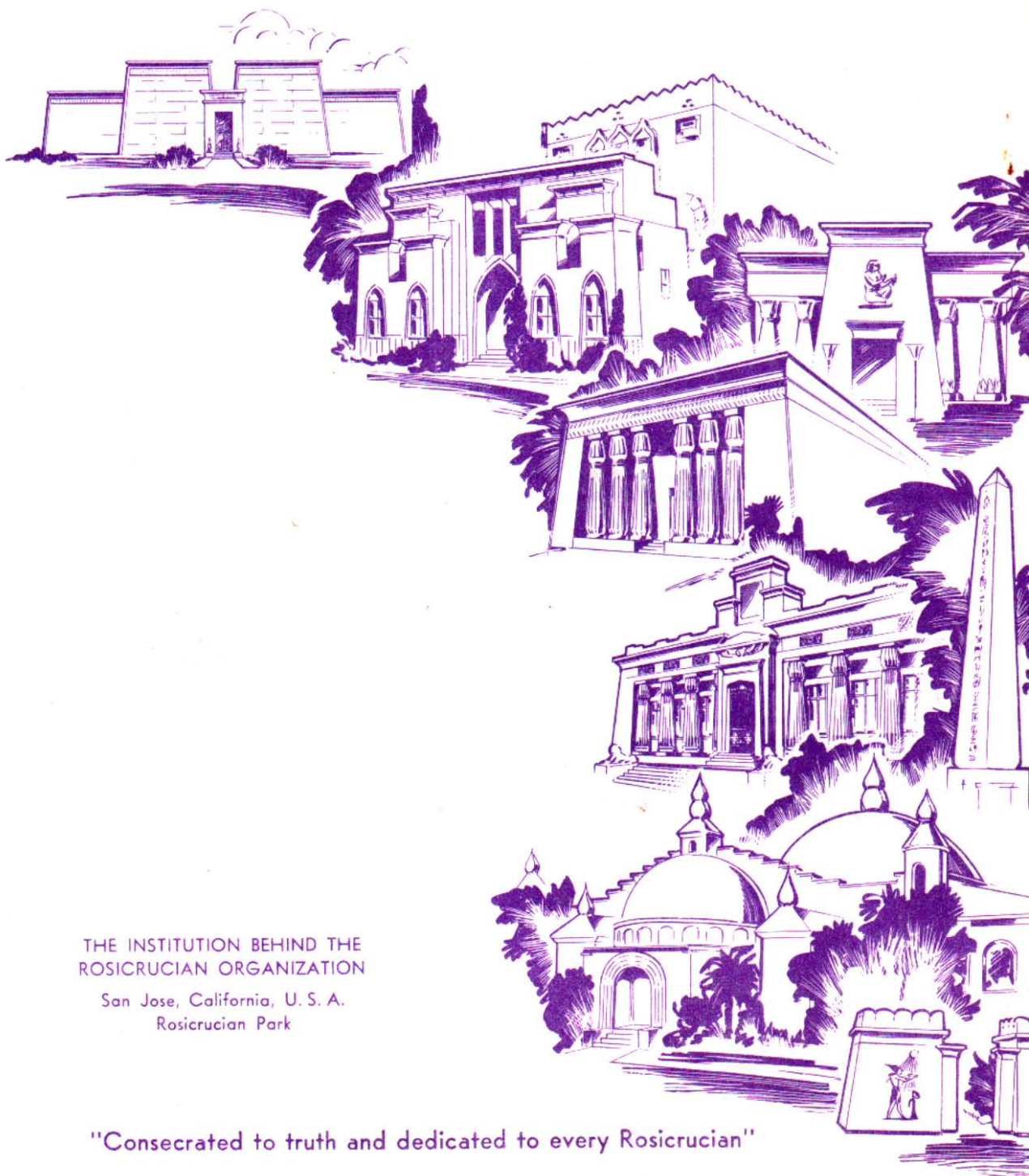


Summary of This Monograph



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.

- ¶ We are reminded again of the physical and spiritual benefits to be gained from the continued use of a bowl of water in the bedroom at night.
- ¶ We are reminded, too, that the last thought at night should be one of prayer and appreciation, and a mentally expressed request that during sleep the psychic self may be used as the Cosmic sees fit.
- ¶ The experiment for developing the fourth-dimensional consciousness should be conscientiously continued.
- ¶ In addition to asking yourself questions and trying to receive impressions, start each period of meditation by turning your thoughts inward.



THE INSTITUTION BEHIND THE
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