

A M O R C

The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Officiating under the significant title *Grand Cophta*, Cagliostro initiated prepared candidates in the Egyptian Rite, the twofold purpose of which was moral and physical regeneration. We quote below his precept of moral regeneration. The allegorical and symbolical meaning will be immediately evident to those prepared to receive it.



You shall go up Mount Sinai with Moses; you shall ascend Calvary; with Phaleg you shall climb Thabor, and shall stand on Carmel with Elias. You shall build your tabernacle on the summit of the mountain; it shall consist of three wings or divisions, but these shall be joined together and that in the centre shall have three storeys. The refectory shall be on the ground-floor. Above it there shall be a circular chamber with twelve beds round the walls and one bed in the centre; this shall be the place of sleep and dreams. The uppermost room shall be square, having four windows in each of the four quarters; and this shall be the room of light. There, and alone, you shall pray for forty days and sleep for forty nights in the dormitory of the Twelve Masters. Then shall you receive the signatures of the seven genii and the pentagram traced on a sheet of virgin parchment. It is the sign which no man knoweth, save he who receiveth it. It is the secret character inscribed on the white stone mentioned in the prophecy of the youngest of the Twelve Masters. Your spirit shall be illuminated by divine fire and your body shall become as pure as that of a child. Your penetration shall be without limits and great shall be also your power; you shall enter into that perfect repose which is the beginning of immortality; it shall be possible for you to say truly and apart from all pride: I am he who is.

—Cagliostro's EGYPTIAN RITE.

To the Members of the Esoteric Hierarchy, Greetings!

From the little that was said last week, it is hoped that you have begun to see that the real story of Cagliostro is very different from the one generally given the public. Before we proceed much further, you will be able to judge for yourself the spiritual worth of the man and what he taught.

Some of the greatest and most learned people of Europe were his devoted friends up to the very last hour of his life. There was Cardinal de Rohan of the Roman Catholic Church; there were kings and queens, princes and princesses, lords and ladies, not only in Paris and in England but also in other countries, including Russia, who paid homage to him.

Persons who lived during the days when Cagliostro's Paris temple was in the height of its glory, and who stood outside the garden gates looking in, have said that on two or three nights of every week during the winter season golden carriages, with horses in harnesses trimmed with gold, would arrive at the gates with servants in livery. They told how the old stone stairs which led from the garden up to the temple had witnessed silks and laces, golden heels, and heels set with diamonds, as the feet moved up and down in a gorgeous parade for many years.

At meetings in Marseilles, in Bordeaux and Lyons, in England and Paris, in Germany, Switzerland, Russia, Budapest, and other parts of Europe, as well as in Egypt, Cagliostro was always able to astound audiences interested in spiritual truths and facts vital to the mysteries of life. His ability to foresee the future, to prophesy and read the lives of others was remarkable.

The healing power in his hands held over a diseased part of the body would change the blood and heal the disease in a few minutes. As an alchemist, he was one of the greatest as far as history records the facts because he specialized in making diamonds and rubies and in selling these to get money for the poor, or in giving them away to help others.

Cagliostro was the first to bring from Egypt the true understanding of the use of the Shekinah in the Rosicrucian temple. It was he who laid down the law that the Shekinah must be triangular in shape, must have three lights upon it, and—for special occasions—must have in its center a large open bowl of pure water. Before this, there used to be only a holy place in the center of the temple kept in accordance with mystic traditions of Egypt; but it was Cagliostro who gave to that holy place the name Shekinah. He explained that while the word was also used in Jewish ritual, it was not a Jewish but an Egyptian word which the Jews,



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especially Moses, had acquired in Egypt. This holy altar in the center represented "the presence of God in the Temple."

It was Cagliostro, too, who included at his ceremonies a Colombe as the representation of the spirit of conscience, or the conscience of those who were assembled. In order to avoid any possible criticism in having a young girl in his temple ceremonies, he at times changed the ancient method and had a young boy as his Colombe. In his ceremonies when traveling, he used a young boy. On many occasions in large cities where there were groups of mystics and where Colombes had been prepared, he used the local Colombe, which in some cases was a young girl.

These few things show that Cagliostro not only had high spiritual ideals, but was jealous of his reputation and that of the Order. Surely, this is not the attitude of an impostor, or one trying to deceive people and make money out of the deceit.

We are interested at the present moment in his ritualism of water. In some of his most mystical ceremonies, Cagliostro had in the center of the triangular altar in the center of the temple, a large bowl containing pure water. It was usually a bowl that held two or three quarts. This water was not filtered or boiled, or in any sense chemically pure water, but just clear spring or natural water, fresh for each ceremony. If such a bowl is very clear and the water clean, the three lighted candles standing around the bowl will give magnificent reflections in the water and in the glass of the bowl. (I do not want any of our members deceived by the idea that reflections are responsible for some of the things that occur and think that we have overlooked this fact; for that reason, I mention it especially.)

Cagliostro's manuscript on the ceremony of water contains some points only recently observed and endorsed in a scientific manner. He claimed that the moment water was placed in an open vessel, it began to evaporate; that evaporation was its most natural inclination, property or quality. He stated that the Mediterranean is probably the only large sea on the face of the earth that has no rise and fall of water due to the effect of the moon.

The Atlantic, Pacific, and all other large bodies of water do have tides according to the effects of the moon. Actually we know the Mediterranean does rise and fall a few inches in its amount of water each day. During the middle of the day and toward late afternoon it is lower than early in the morning. This, Cagliostro attributed to evaporation of the water due to the sun's shining on it during the day. The cessation of evaporation during the night allowed the Mediterranean to fill up a little. The tide of the Mediterranean is perhaps the result of the water of the Atlantic entering and leaving through Gibraltar. Cagliostro held many ceremonies on this sea, so that accounts for his interest in it.



Evaporation, he explained, which occurs all over the earth is one of the principles for maintaining life on the earth. The evaporating water carried into the air, as an invisible vapor, a certain amount of magnetic moisture which floated in space and was breathed, thus helping trees, plants, as well as all animals, to live and grow.

The vibrations of this evaporating moisture, according to Cagliostro's thought, helped spiritualize man, for it kept him surrounded by a certain amount of moisture. The air currents around the earth in which man lived and breathed would rapidly dry up and deplete the moisture in the air if it were not for the continued evaporation of water rising and thus keeping the air around the earth moist and magnetic. These magnetic vibrations in the moisture, Cagliostro contended, helped to attract the Cosmic vibrations and thus produce a psychic or Cosmic condition close to the earth, in which man could find attunement, health, and spiritual wisdom.

As an alchemist, it was natural for Cagliostro to study water, evaporation and the vibrations of moisture since the ancient alchemists always went to much trouble to secure the natural dew that fell upon the earth in the early morning. Large pieces of metal, wood or glass were placed out of doors during the night, and in the morning the dew that settled on them was carefully scraped into a bottle or a dish. These drops of moisture the alchemists then used for their experimental, mystical or alchemical purposes.

One of the laws of alchemy Cagliostro taught was that moisture is one of the greatest solvents known to man. Modern chemistry and science generally now admit this: In making medicines from herbal extracts, water or moisture is the greatest help in dissolving certain extracts into liquid form. It was only natural, then, that Cagliostro should have been interested in analyzing water and moisture and in studying its effects upon the human body and especially upon the psychic body and the aura. He claimed, and later on proved to the satisfaction of many persons, that water was necessary in the manufacture of pearls, diamonds, and rubies and in the transmutation of gold. We know now, through modern science, that without moisture Cagliostro could never have made a single pearl; and yet it is attested that he made strings of pearls, some of which were the largest and most magnificent in all of Europe.

In his more secret manuscripts, Cagliostro set forth that a vessel of water placed upon the holy altar in the center of the temple established a psychic, spiritual condition that was very unusual. As persons in the room continued to breathe the air, or oxygen, more and more moisture was drawn out of the bowl by the invisible psychic forces. The water in the bowl would evaporate more rapidly as the persons in the room became more psychically attuned. These rising vibrations of moisture would carry



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certain psychic vibrations that aided the attunement of those in the room with one another. It was for this reason that Cagliostro had such a bowl of water in the center of his temple during meditation.

Later the water was used for other mystical experiments such as we are going to make for ourselves. Next week I shall outline at least one of them.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

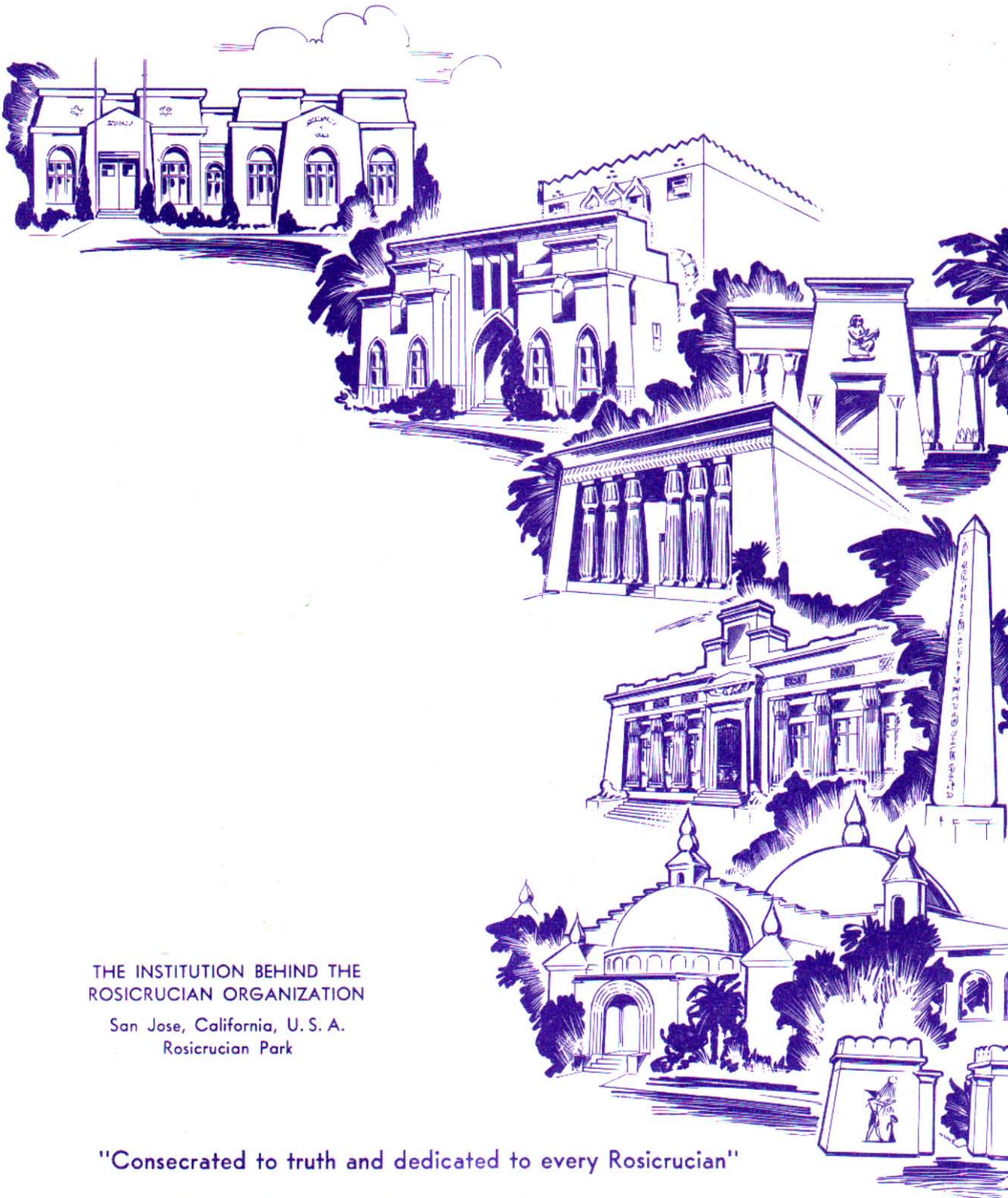


Summary of This Monograph

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.



- ¶ The real story of Cagliostro is very different from the one generally given the public.
- ¶ Among the true facts concerning his life are the following, attesting his importance and spiritual worth:
 - a. Some of the greatest and most learned people throughout Europe were his devoted friends.
 - b. People of great wealth and prominence regularly visited his temple in Paris.
 - c. He had the gift of prophecy and prediction.
 - d. He had remarkable healing power which he used freely among the poor of Paris.
 - e. He was one of the greatest alchemists recorded in history, specializing in making diamonds and rubies for the benefit of the poor.
- ¶ Cagliostro was the first to bring from Egypt the true understanding of the use of the Shekinah in the Rosicrucian temple, as well as to include at his ceremonies a Colombe as the representation of the spirit of conscience.
- ¶ As an alchemist, Cagliostro possessed great knowledge of the properties and use of water for spiritual and mystical purposes. It is his ritualism of water that particularly interests us at this time.



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