

A M O R C

The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ According to all recorded human thought, water has been recognized as the first and most vital element of life. In connection with our present exercises, it is interesting to consider the mythology and traditions of the ancients, particularly of Egypt. The following quotation is from *Ancient Egypt the Light of the World*, by the eminent authority, Gerald Massey.



. . . the spirit of runningwater, which as an element had the credit of giving life and the power of purifying. The doctrine is extant as Osirian in the Ritual (ch. 17), where the water is a lake of healing at which all defects are washed away and all stains obliterated. . . . The point is that the water purified or sained the offerings that were made to the power in the lake or well or living spring. But the Great Mother was the first to be solicited for water—she who was the wateress in the abyss, the primary Great Mother in mythology, the water-cow as Apt in Egypt, the water-horse as Tiamat in Babylonia.

The primordial abyss had originated as the source of water in the earth. The well-spring underground was the fact in nature upon which the fabled fount of immortality and the subterranean lake of the waters of life were founded in the divine nether-earth. . . . The first abyss was in the earth. The abyss of firmamental water is outside the earth; it is figurative because celestial. The Nun was heaven entified as water. But there had been two waters actual in external nature, as the waters that rose up in the fountains, wells, and springs of earth, and the water that fell in dew and rain from heaven. This was portrayed as falling from the tree of wet, which is the Egyptian tree of Nut or of heaven as water. Thence water from the well was the water of earth, and water from the tree was the water of heaven. These two water sources in earth and heaven were figured as the abyss or well below and the tree of rain above, with Apt or Hathor the Mother-earth in the abyss, and Nut the heavenly mother in the tree of wet above. And these two types seen in the well and tree are universal signs of so-called "water-worship" with the oldest races in the world. . . ."

—GERALD MASSEY, 1828-1907



To the Members of the Esoteric Hierarchy, Greetings!

You recall that in the earlier Degrees, you took a glass of water and held it in your hands until the water became magnetized. When you drank it, you felt vibrations as a tonic. No doubt most of you derived benefit from the tonic effect of that magnetized water, and were impressed that the water could become so magnetized. This was the first of the experiments from Cagliostro's old Egyptian manuscripts. Now we are to have one more, or a series of them of more esoteric and mystical importance.

One of the esoteric uses to which Cagliostro put water, especially water that had already been resting on the temple altar during a mystical ceremony, was that of using it for concentration. He gazed into it while the three candles burned, watching for pictures to be formed on its surface or in its clear depths. By describing these pictures, Cagliostro was able to make predictions and prophesy.

Often he saw in the water pictures of relatives of those present and what they were doing. It is this practice that particularly interests us and we want you to try it as an experiment this week. It will be an experiment only for the first few times. After that, you will continue to use it as a mystical principle of practical usefulness.

For this, take a large bowl-shaped dish, at least six inches in diameter, which will hold about a pint of water. Fill it with clean water from the cold water faucet. If you cannot get such a bowl, you may use a solid crockery one as long as it has a six-inch opening across the top and will hold about a pint of water. Put it on a table with three lighted candles around it. After the candles have been lit about five minutes, sit so that you can look comfortably into the bowl and into the water. Your face should be no nearer than ten or twelve inches from the surface of the water, but you should be able to look down onto the top of the water and not through the sides of the bowl. All other lights in the room should be out so that you are in a dark room with only three lights and the bowl of water.

After you have been sitting relaxed, looking calmly and quietly into the water, you will begin to see the reflections in the water changing into various forms. Concentrate on one of the brightest spots of the reflection, especially if it seems to be a little colored as a pink, orange, green, blue, or violet, or anything but white. As you concentrate steadily into this bright spot, it may start to change color or may increase in size or begin to have other colors and shapes come into it. Gradually it will form itself into a picture of a person's face or a street scene, or it may become the center spot in a picture, with other things around it. You should be relaxed and not stare, and you should be comfortable.





If you think of some place or person you have not seen lately, that person's face or the place will begin to appear. You may see a picture of the location around like the streets of a city, or the interior of a house, or something of that kind. For the coming week do not try to make predictions or analyze what you see. Just spend about five minutes twice a day, or especially in the evening, concentrating on the water and becoming accustomed to the practice. Then rest fifteen or twenty minutes and try it again. In the first place, breathing the moisture rising from the bowl into your lungs will have a tonic effect. In the second place, it will be excellent practice for concentration. Third, it will further your attunement with the Cosmic; and fourth, it will help you to see pictures or patterns of light.

I daresay that some of you are already associating this light and water experiment with crystal gazing. There is little difference between looking into a glass of sparkling water and looking into a genuine crystal. A real crystal, however, is made of crystal glass, the purest glass obtainable, and very costly. It cannot be merely molded in a metal form but must be ground and polished to a true sphere without a blemish on its surface. A good crystal of about 3 inches in diameter in Europe costs from \$25 to \$30 and in this country as much as \$50.

Because of the nature of the glass and its high quality, it will be easily affected by the temperature of a room and if kept thoroughly clean on the outside, will have almost the brilliancy of a soap bubble. There is, however, this much similarity between a crystal, a soap bubble and a bowl of water. The soap bubble is formed of water, and the crystal and water contain living matter. In fact, the sensitiveness to various vibrations accounts for the changing lights and reflections in both a soap bubble and a bowl of water. That is why your hands around a glass will affect the quality of the water and even your concentration on the water in the glass will cause various changes to occur on the surface of the water.

These changes are a reflection or a registration of the mind's action. Using a glass of water for concentration, therefore, is much better than using a crystal or a glass, for even a crystal will not be affected so easily or so delicately as the surface of water.

In this experiment, however, you should keep your hands away from the bowl. Having the bowl on the table and sitting before it, rest your head and face on your hands, but do not touch the bowl of water. Then with your eyes downcast, pick out some bright spot of reflected light. It might be a good thing to try this experiment first in sunlight, for the sun shining on the water may produce various points of reflection or sparkling lights. Then try it by electric light, and finally try it in a darkened room with only one light—a candle burning on the table about twelve inches away from the water.





As you move the candle around in different positions, you will find some place where the light from the candle is reflected on the water as you sit looking into it. Pick out one of the brightest spots of reflected light in the water and concentrate on it in a passive attitude. Do not stare in a manner that will cause you to become tense. You must be relaxed physically and mentally with just one thought in your mind, that of holding in mental control the one point of light in the water on which you are concentrating.

Think of this point of reflected light as being a miniature world, as though you were looking through a microscope at the enlargement of a protean prismatic cell in which vital biological changes were taking place under your very eyes—a universe in which all of the affairs of life, your particular life and interests, are represented or reflected. Then, without straining, proceed to watch what goes on in that point of reflected light. You probably will notice that the little point of light widens or appears to become larger and more indefinite and that the colors in it will begin to shape themselves into a picture of some kind.

There must be no deception about this, not even self-deception. You must understand that the actual point of light on the water does not enlarge itself as it seems to do. All that actually happens is that a psychic, magnetic change takes place on the surface of the water which causes the point of light to become curved like a small ball or something of that kind. This widens the field of vision as it affects your eyes and causes you to see more colors and changing colors. The enlarged field of color is a psychic enlargement and not an actual, physical one in the water.

At this point, your concentration will begin to affect the water psychically and at the same time the psychic consciousness within you will begin to manifest its thoughts or interpretations in the pictures that you see in the colored point. As you continue to concentrate upon the changing colors or pictures being formed in the point of light, you will witness the development of an impression of Cosmic Consciousness.

When you become successful in your concentration, eventually you will see pictures of people, or scenes of distant places, and at the same time there will come to your inner consciousness a Cosmic message or a thought that contains new knowledge or new facts that you have not been conscious of before. Thus your water experiment not only will be helpful for concentration but also for deriving messages from the Cosmic and in developing the process of interpreting the ideas that are in your psychic consciousness.



This is really an exercise in learning how to control these lights so that they will have an opportunity to mean

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something to you. There is an ancient mystical principle involved, and you should become very familiar with it, for we are going to have much to do with water in our future talks and lessons.

**May Peace Profound abide with each of you.**

**Fraternally,**

**YOUR CLASS MASTER**



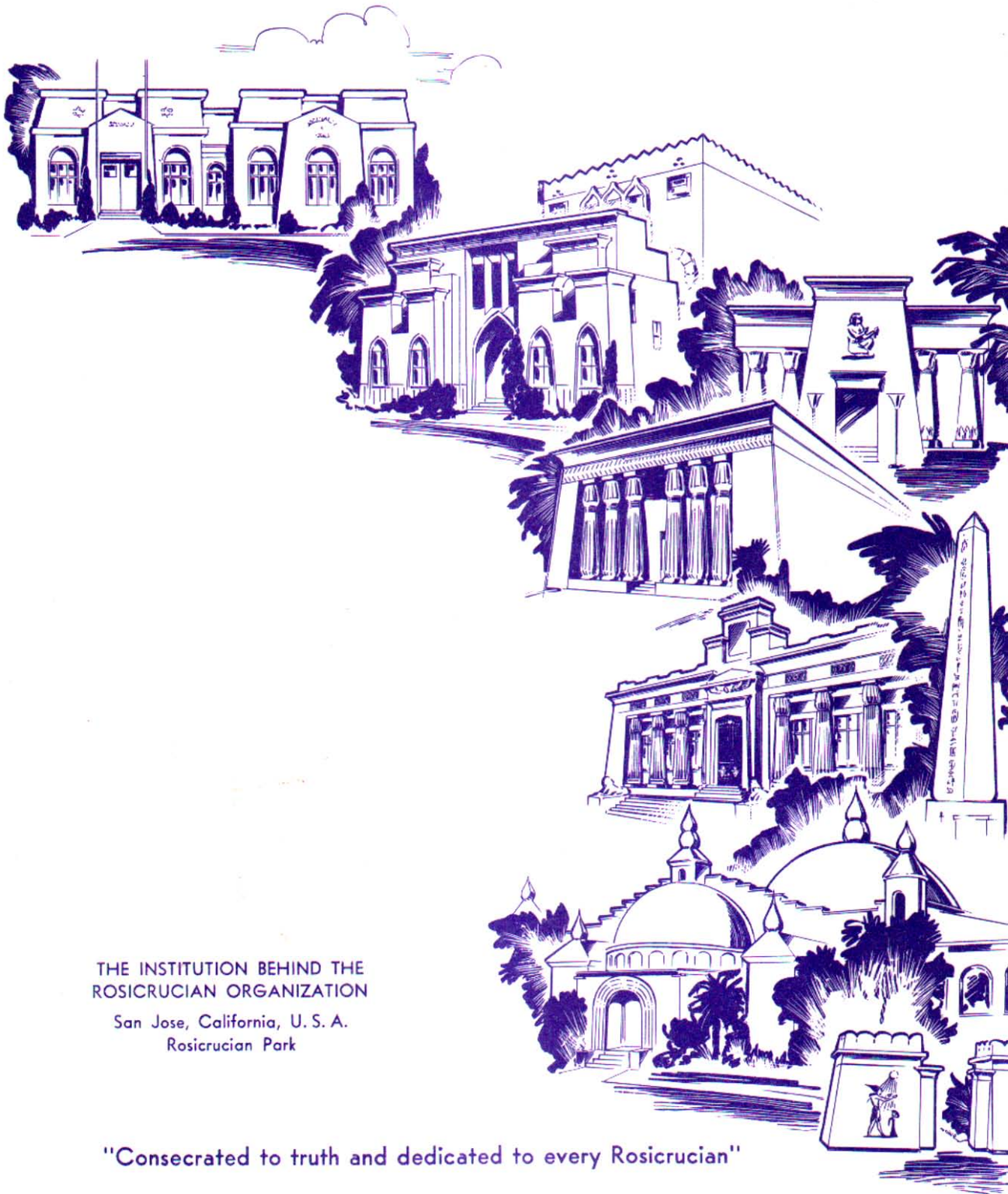


## Summary of This Monograph



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 regular practice of using water for the purpose of concentration, as demonstrated by Cagliostro in mystical ceremonies, will be found beneficial.
- ¶ For this purpose are needed a bowl-shaped dish, at least six inches in diameter, holding about a pint of water; and three lighted candles placed on the table around the bowl; or one lighted candle, depending upon the results of experimenting with different lighting.
- ¶ Reflections in the water change into various forms after you have looked quietly into the water for a few minutes. Do not stare, but sit relaxed and concentrate quietly on one of the brightest spots of the reflection. Meaningful pictures, a thought, or a Cosmic message may come to you.
- ¶ There is little difference between looking into water and looking into a genuine crystal. The cost of a crystal makes general use prohibitive, however, while water has been shown to be even more effective.
- ¶ Concentration for five minutes twice a day will:
  - (a) Have a tonic effect from breathing moisture rising from the bowl
  - (b) Be an excellent practice for concentration
  - (c) Be an aid in seeing picture or patterns of light
  - (d) Further Cosmic attunement



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