



The Rosicrucian Order

# MASTER MONOGRAPH

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# THE CONCURRENCE

## This Week's Consideration of a Famous Opinion



¶ At a time antedating the earliest records, Egyptians had deified the Nile and worshipped it under the name Hāpi, although in predynastic times the God Osiris was probably a water-god and had become identified with him. He also early became identified with the primeval watery mass, personified as the god Nu, from whom Ra, the Sun-God emerged on the first day of creation. Consequently he was called “father of the gods,” “creator of things which exist,” “vivifier,” “the lord of fishes.” From the following excerpt from a hymn to the Nile, we may readily perceive the veneration of the ancient Egyptians for Hāpi and we may, likewise, marvel at their developed capacity for abstract thinking, indicative of understanding that might be compared not unfavorably with our own conceptions of divinity.



*He cannot be sculptured in stone, he is not seen in the images on which are set the crowns of the South and the North and the uraei\*, neither works nor offerings can be made to him. He cannot be brought forth from his secret abodes, for the place wherein he is cannot be known. He is not to be found in inscribed shrines, there is no habitation which is large enough to contain him, and thou canst not make images of him in thy heart. . . . His name in the Tuat is unknown, the God doth not manifest his forms, and idle are imagining concerning them.*

—HYMN TO THE NILE, Papyrus of XVIIIth or XIXth Dynasty

\*uraeus—representation of the sacred asp appearing on the headdress of rulers—especially just over the forehead—as a symbol of sovereignty.

To the Members of the Esoteric Hierarchy, Greetings!

Enough has been said in the past few monographs to illustrate the difference between character and reputation. Even the brief acquaintance we have had with Count Cagliostro's analysis and experimentation with water is sufficient to indicate that his character was either not understood or grossly misjudged by those responsible for giving him a questionable reputation.

We understand that the nature of the times, as well as the nature of the work which he undertook to do, were such as to incite friends to praise and enemies to malign. Emotion colored the facts and reported them differently at every turn.

At one time Cagliostro traveled from southern France to Paris with a magnificent coach, four beautiful white horses, a footman in attendance, and Mme. Cagliostro riding in the style of a great lady. Indeed, many have written of her beauty, talents, culture and refinement. She was accepted by the nobility of Europe. In spite of this, she has often been depicted as a simple peasant girl duped by a rascally husband.

Behind the coach and attached to it was Cagliostro's workshop. In it was an alchemical laboratory where the Count himself was often busy during the journey manufacturing the gems with which to carry on his work in the next city. Many have written of this golden coach and trailer-workshop as well as of the spiritual powers of the Count, his soft voice, inspired countenance, and his fluency in some five or six languages. An equal or greater number, however, have treated it as merely a charlatan's vulgar attempt at display and have had no conception of the real purposes being carried out.

Aside from emphasizing once more how one's good work may be evilly spoken of by others, this matter of Cagliostro's trailer-workshop is perhaps more important in emphasizing the fact of the experimentation and practice which Cagliostro constantly carried on to arrive at new knowledge. That is noteworthy, is Rosicrucian, is as characteristic of the Rosicrucian mystic today as it was then.

During one annual convention of Grand Lodge members of the Order in Rosicrucian Park, demonstrations bearing on the water experiment we are now considering were made by Rose-Croix University students.

By the use of specialized equipment it was shown that radiations from the human mind concentrated through the eyes can be directed toward inanimate as well as animate objects and affect them. Despite what science says about the human mind and the human eye having no power to affect things outside the body, these successful experiments were made with the same scientific instruments used in important organizations throughout the world.



In one of these experiments, a tablespoonful of clear water—ordinary water—was placed in the little metal saucer of the delicate instrument. In the center of this saucer a metal ring attached to a ball was adjusted so that it would just dip itself into the water. This instrument was designed to pull the metal ring up out of the water very delicately and slowly, and to measure on a scale the tensile strength or pull of the water.

By taking a glass almost filled with water and a cork or thimble or something of that kind and dipping it slightly into the surface of the water, not deeper than  $1/8$  or  $1/16$  of an inch, try lifting the cork or thimble gently out of the water, using a very slow movement, and you will notice that some of the water adheres to the cork or thimble and is lifted a little way out of the glass. Finally at a certain point, the water in the glass will cease adhering to the cork or the thimble and will drop back into the glass again.

Some liquids will adhere longer than others. A thick oil, for instance, will adhere for a long time and permit the cork or thimble to be raised a considerable distance above the fluid before the fluid separates from it. The instrument mentioned above was used in this experiment to test this adhering quality of various fluids. By noting the figures on the scale of the machine, one could tell at just what point the water broke away from the metal ring.

During the tests with ordinary water, eight or ten trials were made and the figures on the scale written down, even to fractions of decimals. There was seldom a difference of more than one or two hundredths in decimals. When one of those present concentrated on that water in the little saucer for two or three minutes, the measurements taken again disclosed a difference in the reading on the scale. This was tried over and over, many nights of the week, with little groups of the students sometimes experimenting for hours at a time.

It was one of the most fascinating, visible proofs of the power of mind, with just a little water. This indicates that when you are holding a glass of water in your hands and looking into it and concentrating upon it, a certain change in the nature of the water takes place. This was unquestionably proved not only by the machine I have just described, but also by electromagnetic machines which measured the magnetic change that took place in the water.

In your experiments with the water, at least for the first few weeks, you should not attempt the concentration in the presence of others. Nor should you concentrate for them with the intention of offering them advice on the basis of what you see in the water. As a matter of fact, it is better not to arouse anyone's curiosity or interest by mentioning the experiment, for even that might subtly change your own attitude as to its value and



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purpose. Let the experiment rather be approached sincerely as a matter of your own closer attunement with the Cosmic, for after all, what you see reflected in the water will be the result of it.

The thoughts of others near will disturb you and the water; furthermore, their auras will affect the water. Do this experiment alone in a perfectly relaxed condition, spending not more than fifteen or twenty minutes or possibly half an hour at one sitting. Then get up and walk around and come back to it again for another fifteen or twenty minutes. The time will come when you will be able to do this experiment hundreds of times a week for just a few minutes to get impressions and pictures to solve many problems through your concentration and the thoughts that you will receive at the time.

In order to make this experiment as successful as possible, let me repeat some of the instruction. If it is possible, use a glass bowl about six inches in diameter with a fairly large open top, and fill it with clear water. Set the bowl on a table low enough in height so that you can partially lean over and look down straight into the water. It would help to put a piece of black or dark blue cloth, or paper under the bowl of water. This should be about twelve inches square so that there will be no reflections from the table into the bowl of water. If you can have a candle eight, ten, or twelve inches tall, lighted and burning about twelve inches away from the bowl, and no other lights in the room, you will find it the best arrangement.

This is not a new thing. The mystics of the oldest periods used various dark mirrors or reflecting surfaces for concentration purposes. Crystal became the most popular because it could be kept highly polished, and it soon took on the vibrations of the person to whom it belonged and seemed more responsive. The old mystics would never allow another to touch their crystal or to affect its vibrations.

We do not use a crystal for several reasons, principally because crystal gazing soon becomes a novelty or a pastime. It is so tempting to show crystals to persons who visit that oftentimes visitors go away with a wrong impression entirely. This manner of working with Cosmic laws has nothing to do with magic of any kind, and certainly has nothing to do with necromancy or any other practices based on superstition.

When you look into the spots of reflected light on the water, your own attitude of mind is the important thing. The water is like a mirror reflecting your thoughts, emotions, and attitude. You may be inclined to believe that "ocular fatigue" is responsible for the changes you will see taking place in the reflected lights in the water.

It is true that the eye does become tired in its concentrated gaze, and that through this tiredness the reflection becomes enlarged and the reflected lights change slightly, but this tiredness of the eye and the effects it has upon your



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sight on the water are not wholly responsible for all that takes place. So-called ocular fatigue is a help in holding your gaze steadily at one point; however, ocular fatigue alone is not responsible for the answers you receive, or the impressions and images that eventually appear in the reflected lights.

There are various ways by which you may convince yourself that the water becomes a mirror in which you see your thoughts and emotions reflected. I shall tell you about one of these ways in the next monograph.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

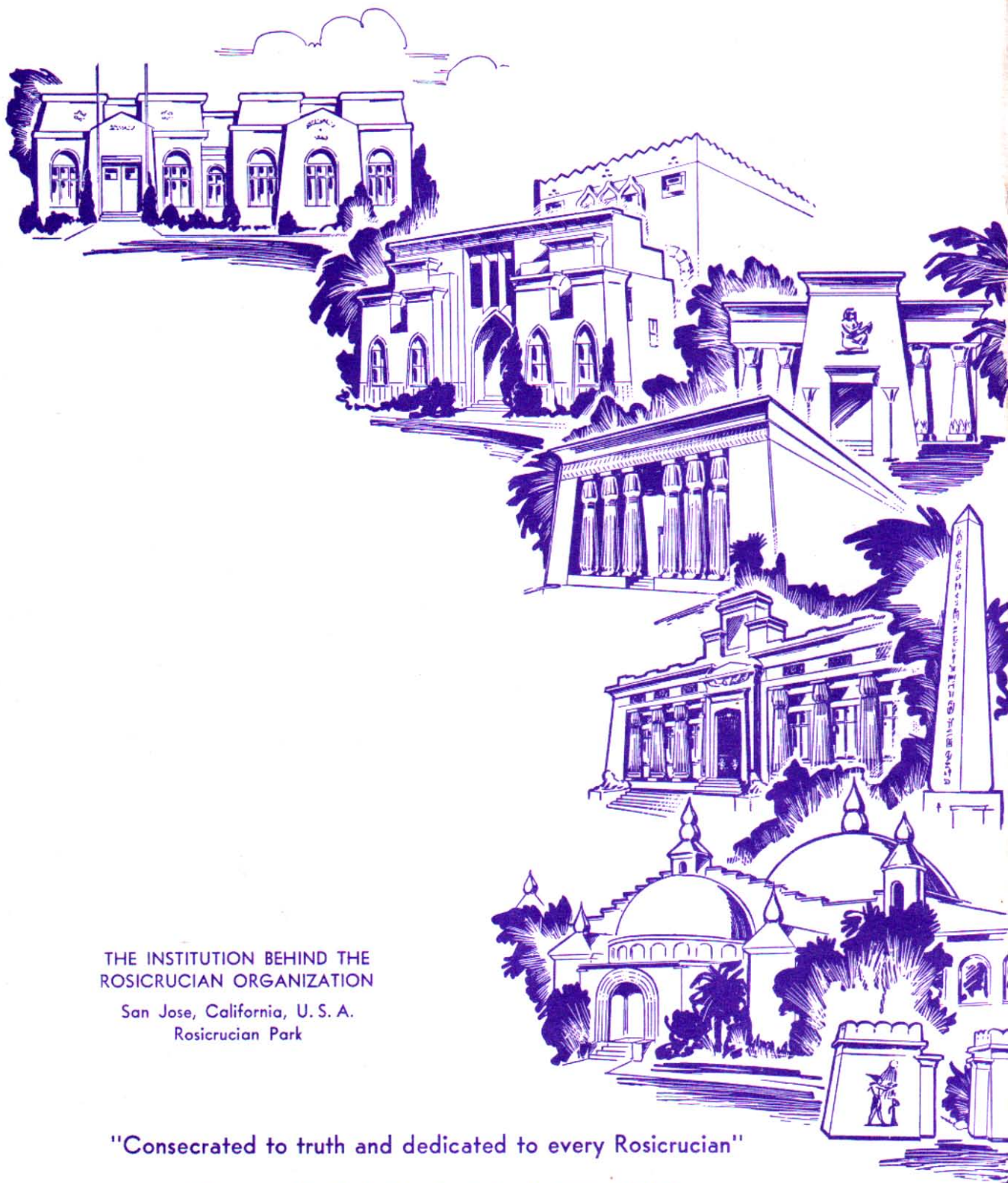


## *Summary of This Monograph*



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 difference between character and reputation has been illustrated in our study of the life of Cagliostro.
- ¶ Facts, colored by emotion, were distorted or reported differently. In part this may be attributed to the nature of the times and the work Cagliostro was attempting to accomplish.
- ¶ Demonstrations bearing on the water experiment now being considered were conducted during an international convention at Rosicrucian Park. It was proved that a measurable magnetic change occurs in water as a result of concentration.
- ¶ The present experiment should be conducted while alone since the thoughts of another will not only be disturbing, but his aura will affect the water as well.
- ¶ The water reflects the thoughts, emotions, and attitude. Therefore one's attitude of mind is important in successfully conducting this experiment.



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