

A M O R C

The Rosicrucian Order

MASTER MONOGRAPH

ILLUMINATI SECTION

This monograph always remains the property of the Supreme Grand Lodge of A. M. O. R. C. It is not purchased by, but loaned to, the receiving member.

Degree
12
Monograph
67



Degree
12
Monograph
67

475

REGISTERED IN U.S. PATENT OFFICE
"ALSO REGISTERED THROUGHOUT THE WORLD"
PRINTED IN U.S.A.
(AMORC PRESS)

The matter contained herein is officially issued through the Supreme Council of the A. M. O. R. C. under the emblem above, which was registered in the United States Patent Office for the purpose of protecting all the "printed, engraved, typewritten, and photographic copies of officially prescribed and copyrighted monographs, dissertations, scientific postulations, philosophical discourses, academic studies, diagrams, illustrations, and charts" as authorized by the Imperator of A. M. O. R. C. (The above emblem and name of the Order are also registered in countries throughout the world.) All matters herein contained are strictly confidential to the member receiving, and are imparted only as an incident to membership. The ownership of, the legal title, and the right of possession to this monograph is and shall remain in the Supreme Grand Lodge of A. M. O. R. C. and it shall be returned to it upon its request. The contents herein are loaned to be used for the sole and exclusive information of the receiving member and not otherwise. Any other use or attempted use does, ipso facto, terminate all rights of the member, and is a violation of the Statutes of this Order.

A. M. O. R. C. is the only organization authorized to use the Registered name and symbols, and the Imperator has sole right to grant the use of them to other allied organizations or movements.

THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ Several of the concurrences of preceding monographs have illustrated the veneration with which the ancients regarded water. Now we quote an excerpt from the *Kordah-Avesta*. *Yashts*, or prayers, were recited on special occasions, and the *Abân Yasht* from which this bit is extracted was recited on the day *Abân*, presided over by water, or the goddess *Ardvî-çûra*.



... Praise me Her, O holy Zarathustra; Ardvi-çûra, the pure, the full-flowing, healing, rejecting the Daevas, devoted to the law of Ahura, the praiseworthy for the corporeal world, the pure for those who advance life, the pure for those who advance the cattle, the pure for those who advance the world, the pure for those who advance the kingdom, the pure for the advancers of the region . . .

For Her brightness, for Her Majesty, will I praise Her with audible praise, will I praise Her with well-offered offerings, Ardvi-çûra, the Spotless, with offerings; . . .

—KORDAH-AVESTA

TWELFTH DEGREE

NUMBER SIXTY-SEVEN

PAGE ONE

To the Members of the Esoteric Hierarchy, Greetings!

If any of you have delayed to experiment with the bowl of water, I sincerely hope you will delay no longer. All of this is leading to something important and that is one reason why you should experiment; but even if nothing more were to follow, your being able to see beautiful visions and interpret thoughts in your mind and consciousness would be worth while all your life. Once you become at home with this method of concentrating and receiving psychic impressions, you will adhere to it as a valuable asset.

Let me urge those of you who have tried it to continue the experiment. There will be times when you will see faces and beautiful scenes, and there will be others when you will feel your inner self is reflecting something in the water. It is only by trying the experiment at least twice a day, once in the morning and once in the evening, that you will come to understand it properly. Many in the past who have tried this experiment have made a practice of having a bowl of clear water in their sleeping rooms especially, from one end of the day to the other. In fact, they change the water every morning as regularly as they open their windows or do other things of a routine nature.

When some time ago we called your attention to the benefit of having a bowl of water in your sleeping room because of the mystical effect of the water on the air while you sleep, it was to get you accustomed to having a bowl of water at hand so that any time of the day or night you might concentrate in this fashion. If you have your sanctum table permanently arranged, it would be well to have the bowl of water on the center of the table. This exercise tried at each period will help in bringing ease and peace to your mind as well as in strengthening your intuitive and other psychic powers.

One of my first experiments in this regard may be interesting and helpful. It was in connection with a business proposition made in New York pertaining to AMORC. As I sat looking into the water, I asked myself whether I would get a favorable reply by mail from a person in Washington, D. C. As I watched, I saw poles like telegraph poles forming in the water with wires stretched between them; then I saw a few trees move by, and finally I had the impression that I was in a moving train watching the telegraph poles and trees move by on either side of the window. All at once the picture changed, and I saw the yellow envelope of a Western Union telegram, and plainly the word telegram.

It did not seem to be an answer to my question because what I expected from Washington, D. C. was a document and papers with signatures that could not be sent by telegram. Not being so familiar then as I am now with the interpretation of such things, I was slightly puzzled by it. Within a few hours I



received a telegram from Washington asking me to come there and get the necessary papers. It was not until I was on the train to Washington and watching the telegraph poles slip by that I realized that the first part of the message meant that I should have to take a train for Washington myself.

You see, therefore, that interpreting what you see in the changing lights and pictures formed in the water is as important as seeing the pictures themselves. Interpretation is something that develops within us after we have had instructions and experience.

Thus using a bowl of water for concentration purposes, you will come to realize that something seems to pass between the moisture of the water and your inner consciousness, and the two seem to become attuned to each other in such a way that the water will move or reflect the thoughts in your mind. Some mystics of the past used to claim that concentrating on the water and watching the effects of it is just as much an alchemical process as any that might be done with crucibles and elements in the alchemist's laboratory.

It is for this reason among others that we are concerning ourselves with water as an aid to mystical and purposeful concentration. I want to say something more about the alchemist's regard for water, but first I want to suggest that you now carry out an experiment similar to the one I mentioned from my own early experimentation with concentration on a bowl of water.

As you look into the reflected light on the water, and your eyes become accustomed to a steady concentration on it, ask a question of yourself. Be careful of your attitude, and do not ask your question as though the bowl of water or the bright light were going to answer it. There is no intelligence in the reflected lights of the water except the intelligence that is in your subconsciousness. Therefore, ask a question, such as, "Shall I write the letter I have in mind?" Or, "Will the one who is ill soon improve?" Or any other similar question. When asking this question keep your concentrated gaze on the reflected light on the water. Ask the question as though you were talking to yourself and expect your inner self to answer.

Ask the question just once in a slightly audible whisper; then keep your eyes on the reflected spot of light with the attitude of mind that the answer will come from the Cosmic through your psychic concentration and cause a picture or impression to be formed on the reflected light on the water. If your concentration is proper, the reflected light will begin to evolve into something. As soon as you have felt an impression as an answer to your question, or have felt something in the reflected light indicating "yes" or "no," you should immediately take your eyes off the reflected light and close them for a few minutes. After two or three minutes' pause, begin again with some other question; but always begin



with two or three minutes' concentration upon the point of light before you ask your question.

The modern chemist looks upon water as nothing but the combinations of certain atomic elements, such as hydrogen and oxygen. The moment he thinks of it, he thinks of two atoms of hydrogen with one atom of oxygen. To him, it is just one of many things in nature, and while he uses a great deal of it—especially filtered—in his work, he loses sight of the spiritual, mystical, and Cosmic qualities of water. To the mystic, water is more than the hydrogen and oxygen atoms. In the first place, mystics classify water in many different ways.

The modern chemist says that there are several kinds of water and moisture, produced in several different ways and in his laboratory work he uses distilled and sometimes filtered water. He wants water as free from foreign or unnecessary chemical elements as possible; therefore, he will not use water from a faucet or spring without its being distilled and cleansed of microscopic particles which the eye cannot see. To him, therefore, there are two general classifications of water—the unclean or undistilled, and the distilled. Of course, he knows that rain water is quite different from spring water or snow water; but he does not pay any attention to the Cosmic difference between two kinds of water whereas the mystic gives very great consideration to this difference.

The old alchemists used to say that water is a great solvent. In fact, we might almost say that the alchemists were worshippers of water in every form—moisture, steam, dew, fog, rain, spring water, snow water, etc. Even the moisture produced on a piece of glass by the breath from the mouth was considered by them as an important alchemical element in many processes. It has been said that the alchemist worshipped fire because he used the crucible in so many experiments. It is true that he claimed fire changed the vibrations of many forms of matter and was an essential in the art of transmutation; but it is noted from many of the secret writings that along with fire some moisture was used.

From their secret writings, it is difficult to tell which of the two elements of nature they considered more important—fire or water. They never forgot, however, the fundamentals of our Rosicrucian and mystical teachings; and therefore they always paid due respect to the third point of the trinity—air. Fire, air, and water were to the mystics the three alchemical constituents of the chemical trinity—nature's own trinity. Modern alchemists and mystics still pay their respects to these three as essential to the working out of many mystical problems.



Long ago German mystics learned through experiment that the moisture on the ground in the mornings, called dew, had a potency or a Cosmic energy in it that could not be found in

TWELFTH DEGREE

NUMBER SIXTY-SEVEN

PAGE FOUR

rain water, in spring water, or even in snow water. In fact, there is a special energy and quality in dew that made it important to the alchemists. In some of their experiments with transmutation, dew was acknowledged the only proper kind of moisture. Persons suffering from many forms of blood and nervous disorders cured themselves by walking barefooted in the early morning dew. A certain energy in the dew penetrated the body through the bare feet and strengthened the amount of the earth's negative magnetism, entering the body as the feet became moist with the dew. Rain water, too, was used by many chemists, John Dalton among them, for psychological and mystical experiments as well as for alchemical ones.

In addition to saying something more on the mystical properties of water in its various forms, I want next week to offer some specific suggestions regarding the questions you ask in this concentration work.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

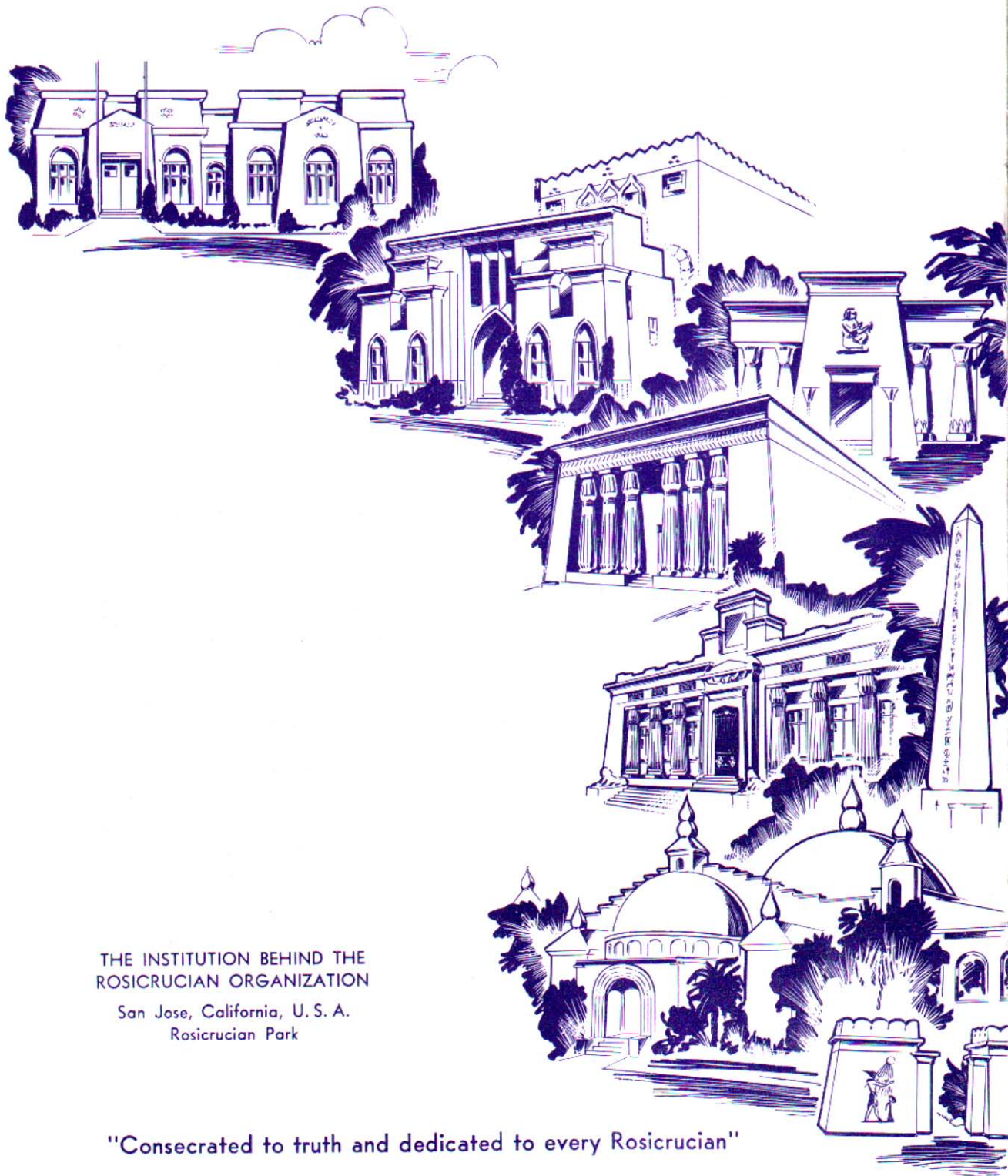


Summary of This Monograph



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.

- ¶ Practice with this method of concentrating will make it valuable as a permanent part of one's daily routine. Not only does it enable one to see beautiful visions and interpret thoughts in one's mind and consciousness, but it strengthens the intuitive and psychic powers.
- ¶ It has been claimed by mystics of the past that such concentration is as much an alchemical process as any that might be done with crucibles and elements in an alchemist's laboratory.
- ¶ The modern chemist looks upon water as nothing but the combination of certain atomic elements, overlooking its spiritual, mystical and Cosmic qualities. To the old alchemists, however, water was a great solvent, although they never forgot that fire, air, and water were the alchemical constituents of the chemical trinity.
- ¶ In conducting the experiment, ask yourself a question with the expectation of an answer from the inner self. At the same time, realize that the intelligence lies in your own subconsciousness and not in the reflected lights of the water.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

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

"Consecrated to truth and dedicated to every Rosikrucian"

This monograph is not subject to sale or purchase by anyone. A sale or purchase may make the seller and purchaser subject to civil liability.