

TWO PRACTICAL PRINCIPLES

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Erwin Watermeyer, FRC, was a RCUI Instructor and served as the Chair of the Physics Department at Rose-Croix University for many years. In this article, he discusses the fundamentals of consciousness and their practical application. This article is a transcript of his audio recording entitled, "Two Practical Principles." The text has been slightly edited for the modern reader.

The principal theater of operation of Rosicrucian studies and exercises is human consciousness. It is human consciousness which our exercises intend to refine. It is human consciousness which we aim to elevate to higher levels so that it may contact Cosmic Consciousness, the consciousness of God, or the Divine. In this difficult and complex task, certain practical principles are often overlooked; therefore, today, I would like to review some fundamental laws regarding consciousness, and call to your attention two principles of great practical use.

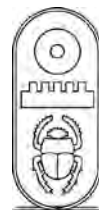
We know that human consciousness is twofold – immaterial, mundane, exoteric consciousness, and secondly is subconsciousness. The mundane, or exoteric, phase of consciousness is in contact with the material world through the five objective senses; that is, the awareness of the Outer Self. On the other hand, the subconscious or esoteric phase is in contact with a non-material or psychic world; within it resides the Inner Self.

The material, or exoteric, consciousness itself may be considered dual also. We may direct it outward toward the external world, be extroverted as the psychologists say; this phase we call objective consciousness. On the other hand, we may direct our awareness inward toward our inner world, or be introverted. This phase we call one of subjective consciousness. Consequently, consciousness may be considered as consisting of several planes, levels, or phases. First, the objective consciousness –

awareness of the external world. Secondly, subjective consciousness – awareness of the inner world. Thirdly, the vast world of the subconscious – an unknown world manifesting in dreams and psychic experiences. And, finally, beyond the subconscious lies the infinite realm of Cosmic Consciousness – the consciousness of God, or the Divine.

Hence, proceeding from without toward within, consciousness possesses four phases or levels: objective consciousness, subjective consciousness, subconsciousness, and Cosmic Consciousness. Naturally, we must not take these divisions literally; consciousness is not compartmentalized. We do not have compartments in our heads with neat partitions labeled objective, subjective, and subconscious. Consciousness is a unity, a steadily flowing stream whose varying depths we may tentatively label for the purpose of discussion and analysis. It is, of course, the subconscious that interests Rosicrucians most. The subconscious is in contact with the inner world; within it resides the Master Within, the Chief Engineer, the Inner Guide, in contact with Cosmic Consciousness.

The subconscious may be considered as twofold also. It contains personal as well as impersonal elements. The personal subconscious holds the memories acquired in this incarnation. It holds the functions of will and habit; it controls our involuntary acts and involuntary processes. But beyond this level there is a second, which might



be called the impersonal subconscious. This level, remote from conscious activity, holds the memories acquired in past incarnations, the complete storehouse of Human memory. Also, it houses the creative imagination, the Divine's greatest gift to Humanity. Hence, you might think of the subconscious as being made up of two levels: the personal subconscious with its memories acquired in this incarnation, and, secondly, the impersonal subconscious with memories acquired in the distant past.

Note that both subconscious levels hold memories. People are shaped by our memories. We are haunted by our memories. In fact, it is a person's memory that incarnates. It is the memories of lessons learned which guide Humankind to higher evolution. It is memory, the distillate of experience, which constitutes wisdom. Thus, it is memory that incarnates, and it is memory that is carried on.

In this connection we should recall the symbol of the Rose Cross; a rosebud unfolding upon a living cross: the soul essence evolving through gaining of experience by being incarnated in a living material body. Not merely a material body, mind you, but a living material body, a body which possesses plasticity and mobility, not something rigid and static, a living body which can move about, gain experience, and be directed by the soul essence within. Thus, the living body gains experience, lessons learned, and having been learned, these lessons are remembered and can be used as a guide in future incarnations. The lessons are stored within the impersonal realm of subconsciousness, are carried onward through incarnations, ready to guide one's soul essence in the future.

It might be useful to consider what language the various phases of consciousness speak. The objective and subjective consciousness may speak in words and also in non-words. When we think, we can do so using words

and sentences, but we may also think in pictures, sounds, or other non-words, and, furthermore, we can make up our mind what the mode of our thinking is to be.

Also, the stream of our objective and subjective consciousness may be directed by our conscious will. Thus, we have the conscious ability to direct what we are going to think about and how, in words or non-words. However, as we penetrate within, this is no longer so. True, the subconscious may also express itself in words and non-words. We can dream in words; we can also dream in pictures. But there is this difference: the stream of subconsciousness cannot be directed by the will; the stream of the subconscious moves independently of us.

But there is yet another factor. The words and the non-words used by the subconscious are symbolic. They do not stand for themselves, but for a hidden content yet to be revealed and explored. Our Inner Self is wiser than the Outer, and when it speaks it always tells us something which we objectively do not yet know. Hence, when symbols arise from our subconscious, they always contain more than we know objectively at the moment, and it is then up to us, through meditation and contemplation, to discover what the Master Within wishes to tell us.

We are now ready to review some practical principles which may greatly assist us in our Rosicrucian work. We stated that one's objective consciousness is that of our five objective senses. This leads us to the first principle; it is this: the only events of which a person may become objectively aware are impressions expressed in terms of the five objective senses. You may say this is obvious. What is its significance? What are its consequences?

Assume that we are the recipient of a psychic experience, a cosmic contact. The principle asserts that we shall not be able to experience this contact directly. After

all, this contact is not material; it is non-physical. But the principle does assert that before the psychic impression may be objectively realized, that is, before we know consciously that it has taken place, it must first transform itself into an objective sense impression. Psychic events are non-material; objective events are material. So, a psychic event must transform and express itself in objective terms in order to be objectively realized.

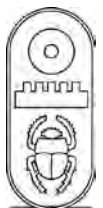
The exact manner of this material form will depend upon many factors. It will depend upon the state of our development, our previous experiences and memories, our education, and last but not least, the psychic conditions at the moment when the impression is received. This is, of course, also the reason why messages received from one's Inner Self are symbolic.

The Inner Self does not speak English; it speaks in an unknown tongue, a language not known to humans, a language more basic and universal than that limited language which the objective human mind has laboriously invented and evolved over spans of thousands of years with its restricted vocabulary, grammar, syntax, and rhetoric.

The language of the Inner Self is not so limited; it is more general, universal. But if, as we have just said, the only events of which one may become objectively aware are impressions expressed in terms of the five objective senses, then, if the Inner Self wants to convey anything to the Outer Self, it has to transpose its message into something which can be objectively realized. And, in doing it, the Inner Self seizes upon the memory images readily available at the moment and shapes them into the message. Thus, the message, as objectively realized, is symbolic; it does not stand for itself, but is the objective expression for an as yet unknown inner context which then has to be deciphered.

Consider some other examples of the first practical principle. A good example is the aura. We know that an aura consists of psychic vibrations of a relatively high rate, which emanate from living bodies. The aura is psychic, non-physical; it is not material. As such, its vibrations are too high to produce an objective sense impression. When we look at a person in a relaxed state to receive the impression of his aura, a psychic impression (non-material) impinges upon our subconscious. There, the impression lies dormant, so to speak. We will not consciously know what the aura is unless we become objectively aware of its existence. Consequently, before the aura (the psychic impression) may be objectively realized, it must next transform itself into a material impression of some kind. For most people, such material impression takes the form of color, and when they observe a person's aura, they see it objectively as a faint, colored haze. But understand this clearly – the aura itself has no color. An aura consists of vibrations; the colors which we see are psychic impressions which have undergone a transformation, which in turn is dependent upon our momentary condition. The psychic, non-material impression has triggered off a material impression, which then registers to us as a colored haze which we must learn to interpret. Its manifestation will depend upon our state of psychic and mental development, our previous experiences, memories, and education. This is why an aura appears differently to different people. To observe an aura properly, we must experiment, then train ourselves to understand our own contribution to the final effect, and be able to separate our own individual reaction from the impressions received from others.

Consider another application of the principle: consider the manifestation of the Divine, or the Cosmic. Does the Divine speak English when It speaks to us, or





does It speak French, Spanish, or Russian? You note immediately that the same principle holds: the Divine does not speak any material language; It neither speaks English, French, Chinese, or Russian. It speaks a language of Its own, a language not of this world. Hence, when the Divine does speak to our subconscious, It speaks in the language of the symbol, and then Its words must transform themselves into our own material language before we may consciously realize Its message.

I repeat, before any non-material psychic impression may be objectively realized, it must transform itself into an objective sense impression depending upon the conditions of the moment. This is why the Divine has manifested to many people in many ways, or not at all, and has manifested to the same person in many different ways depending upon the conditions (material and psychic) of that person at the moment. Hence, when we become objectively aware of any psychic impression, we must realize that at the moment that we become aware of it, it has already undergone a transformation, a transformation dependent upon us.

This realization will prevent many misunderstandings, especially in the higher Rosicrucian degrees.

Consider now a second principle. We mentioned that our subconscious speaks the language of the symbol. This leads us to the next principle, the inverse of the first. It is this: the only manner in which our subconscious may receive any impression is in the form of non-words, images, or symbols. The subconscious speaks only the language of the symbol, and it understands only the language of the symbol.

Consequently, if one desires to communicate with the subconscious, the message must first be transformed into a symbol or an image before it may be released. We are all familiar with this principle; it forms the basis of the process of visualization. We know that when we desire to impress any message upon our Inner Self, we must first visualize this message and all its details and provide it with an emotional charge.

But what is visualization? Visualization detaches our message from the material bondage of words, and transforms it into a living symbol charged with feeling. Here,

let me stress in particular, in connection with visualization, there is an important point which must be remembered: forming a mental picture of the message is not enough. In addition to forming a clear mental image, this mental picture must also be given an emotional charge, must be filled with powerful feeling. Only an emotion-charged mental picture will possess sufficient power to stimulate subconsciousness into action. Hence, for proper visualization you must have two elements: first, a clear mental picture and, second, it must be charged with emotion. This, of course, is not the entire process. After the message has been visualized fully in all its details, it must then be forgotten, let go, so to speak, and be detached from objective consciousness so that the living symbol may now impress itself with full energy upon the subconscious.

This may only be achieved if there is a relationship of trust and confidence between consciousness and the subconscious. Not only must the objective consciousness have faith and trust in the subconsciousness, more must be true: subconsciousness must have faith and trust in the objective consciousness. As you well know, due to improper education, this faith has been lost during the first half of most persons' lives and can only be regained through demonstration and experience. Only after objective consciousness has demonstrated through actual performance that it can be trusted will subconsciousness have confidence in it again. If this condition of mutual trust has been achieved, only then visualization, emotionally charged, may progress unimpeded and the forgetting process may detach the symbolized message from consciousness. This principle applies to every message to the subconscious; it also applies when we pray a petition to the Cosmic. Our petition to the Cosmic must first be symbolized by visualization and then be released by forgetting before the

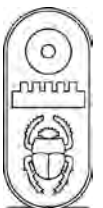
subconscious may act as an intermediate carrier of the message from us to the Cosmic.

To repeat, there are two important principles: first, the only events of which we may become objectively aware are impressions received in terms of the five objective senses. Consequently, before any psychic or non-material impression may be objectively realized, it must first transform itself into an objective sense impression. Secondly, our subconscious speaks and understands only the language of symbols. Consequently, when one desires to impress anything upon the subconscious, it must first be translated or transposed into a symbol or image.

These two principles set forth the conditions necessary for satisfactory communication between consciousness and subconscious. They operate most efficiently in what we Rosicrucians call a borderline state. A borderline state is that mental state during which the objective and subjective consciousness are partially subdued so that the subconscious may rise in power.

Objective and subjective consciousness and subconsciousness may be considered like the arms of a scale or beam balance. When one arm is lowered in power, the other automatically rises in power. However, it is important that in any borderline state the objective and subjective consciousness must be only partially subdued and not totally, because if they are totally subdued, then upon return to a state of normal balance, there will be no recollection of any messages received from the subconscious.

The inverse holds true also: if your objective and subjective consciousnesses are totally subdued, it is not possible to impress any message upon the subconscious. Only in a borderline state where objective and subjective consciousnesses are only partially subdued, may they act as director



or receiver. The borderline state is necessary if the two principles are to be properly applied.

In this connection, a comment may be added concerning the power of suggestion. Suggestion is a subtle command; suggestion is a request, a wish, an order, or a law of one's objective mind to the subconscious. Suggestion requires a borderline state and the second principle, the symbolization of the request. To apply the law of suggestion, a borderline state must be assumed and the suggestion must be symbolized and pressed upon the subconscious, and then forgotten.

Suggestion must be subtle; it cannot be coarse, it must be positive, it must be constructive, because the Inner Self only acts positively and constructively. The suggestion must be transformed into images or symbols through visualization; it must possess an emotional charge and stimulate the imagination. Emotions are inner driving forces and powers active in the subconscious, and their dynamism pushes the request to realization. Also keep in mind that our subconsciousness is always amenable to suggestion. Note the word "always." "Always" means "all the time" – twenty four hours a day, seven days a week. Most of us forget this principle; this is the reason why, in most cases, affirmations are totally ineffective and do not work.

Let me give you a brief example. For instance, a student desires health. Thus, every day for ten minutes she sits down in her sanctum and visualizes health, giving her subconsciousness the suggestion of health. But now let us watch the actions of the student for the remaining twenty-

three hours and fifty minutes of her day. She does not eat the right foods, she does not drink the proper liquids, she does not get the proper rest, she does not get the proper exercise. In other words, for twenty-three hours and fifty minutes she gives her subconsciousness the suggestion that she does not desire health. Then, for ten minutes a day, she does suggest health. I need not tell you which of these two suggestions is going to win out in the end.

Subconsciousness is always amenable to suggestion; always, every minute and second of the day. Hence, watch yourself, watch your actions and your words. Do not underestimate suggestion. Many students devaluate any phenomenon involving suggestion by saying it's merely suggestion. It is to the word "merely" that I object. Cataloguing a phenomenon and giving it a name neither makes it less mysterious nor less worthwhile. The power of suggestion is immense. Through it, one may raise oneself to sublime heights. Suggestion is the Divine's greatest gift to Humankind. But, like all great gifts, it may be used or abused. It has the power to construct and the power to destroy, according to one's state of development.

These, then, are some fundamental practical principles to be used when we wish to speak to our Inner Self, or when we wish our Inner Self to speak to us. These principles are important in the practical application of Rosicrucian laws and principles. Their importance cannot be over-emphasized. They are instruments for us to use in our evolution toward Mastership.

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