



A M O R C



The Rosicrucian Order

MASTER MONOGRAPH

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ It is encouraging to note from this monograph that the scientific world has come to accept the Rosicrucian's realization that the directing intelligence in the cells and organs of the body is something separate and apart from the brain. However, this viewpoint has been shared in the past by other unbiased investigators, as evidenced by the following



excerpt from the writing of Thomson Jay Hudson, well-known psychologist and mystic, who wrote some fifty years ago:

. . . the mind of the soul, or subjective mind, does not inhere in any special organ or organs of the body; although it employs those organs in phenomenally manifesting itself. It seems extremely probable that it pervades every bone, muscle, sinew, fibre, and tissue of the body. Certain it is that it is potentially able to control them all, and this is one of the evidences of its immanence in every part of the body.

It is well known that it habitually controls the involuntary muscles and functions, and that the objective mind, through the brain and the nerve ganglia connected therewith, normally controls the voluntary muscles and functions of the physical organism. The subjective mind has, therefore, normally the greater part of the work to do; for its domain extends from the centre to the circumference,—from the action of the heart to the metabolism of every cell of which the whole body is composed.

—THOMSON JAY HUDSON, Ph.D., LL.D., 1834-1903

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To the Members of the Esoteric Hierarchy, Greetings!

During the latter part of 1933 and all of 1934 the scientific world and a part of the intelligent reading public learned through announcements in magazines that some remarkable experiments were being made at the Rockefeller Institute for Medical Research. Attention was called to the fact that for a number of years previously several organs from different parts of the body of chickens and other small animals had been removed and put into glass jars where these organs continued to function over a long period of time.

Attention was especially called to the fact that a heart taken from a small animal and kept in a glass jar had continued to beat, functioning even though there was no brain connected with the heart. Thinking persons at once realized that since this heart was out of the body, separated from the brain of the animal, there must be some other intelligence that was causing the heart to function in accordance with its nature and in its properly rhythmic manner.

Those who looked upon that little heart beating in a glass jar, kept alive by special preservatives and chemicals that nourished the blood and other matter composing the tissues, realized that there was some intelligence inside that jar, probably right in the middle of the heart itself. Some intelligent control and direction of the action of the heart was sure; otherwise the heart could not function with the same regularity and with the same rhythmic movement that it had while inside the body from which it was taken.

We know that any organ—the heart, lungs, kidneys, bladder, spleen, or other glands—has a consciousness as an organ. In other words, each organ as a unit has a form of consciousness that enables it to act and respond to certain stimuli just as the eye responds to the action of light.

Under the microscope each little cell, tissue, or speck of blood is discovered to have a consciousness also. Here in our scientific laboratories we often take occasion to use several of our extremely powerful microscopes, especially the large binocular microscope made in Germany which I have for my personal use. With this microscope it is possible to see, even in clear water, hundreds of little living cells shooting about like children playing on a lawn or in a park.

They all appear to be very busy doing something and doing it very systematically and with intelligence. These little living bodies are so small that several hundred of them might be on the head of a pin; yet under this large microscope, each one looks about as large as a green pea. By putting a little piece of mineral or food-stuff such as a very, very small crumb of cake or the sliver of a root of a tree or a plant into the drop of water, these



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little cells immediately gather around this matter, absorbing it piecemeal, or taking some of it into their bodies for nourishment. It is interesting to watch these little living cells struggling to get some of this food.

Scores of them will surround the piece of food and fight their way to get some of it. They remind you of children at a picnic all surrounding the place where ice cream is being served, each wanting to crowd close to the can of ice cream. When we change the white light by which we are observing them to a red light, they begin to move faster, scurrying around as though agitated, angered or aroused to a frenzied pitch. When we use a green light, they become more relaxed and quiet; and under a deep blue light, they almost stand still and seem to go to sleep. Think of a little living cell so small that several hundreds of them could be on the point of a pin or needle and yet having intelligence, consciousness.

Every cell in our body has intelligence and a consciousness of this kind. Where a group of cells of the same nature attach themselves together to form a mass of flesh or bone or hair or a tooth, the group of cells unite their consciousness and intelligence and have what is called group consciousness or group intelligence. In the heart of the little animal to which we referred, there are to be found millions and millions of these cells; yet they have united their consciousness and intelligence into one mass so that they all function harmoniously and agree together on what they are going to do.

Taking man's body as a unit, each classification of cells has its distinct consciousness and intelligence, and each group of cells has its group intelligence. When the groups are united to form an organ in the body, we have the organic intelligence and consciousness, and where these organs are all united together in one body like the body of man, we find that they agree so perfectly that we then have the consciousness of the body or the intelligence of the entire body.

This intelligence and consciousness in the cells and organs is something separate and apart from the brain. In many tests with frogs, chickens, and other small animals, the brain was removed and yet the organs continued to perform their duty; a certain consciousness and intelligence in the entire body of the animal being manifested as long as life remained, despite the fact that the brain had been removed.

If such marvelous principles reveal themselves in small animals, certainly we have a more wonderful manifestation of this in the body of man. Here we have a large mass, with many organs and many billions of individual cells. Thus, man is shown to have two forms of consciousness; first, the mass intelligence of the body including the brain, and second, the group intelligence of each one of the organs or parts of the body.



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The only way in which all of these separate organs in the body can work harmoniously and in cooperation with each other is through a guiding intelligence over all of them, and this we call the inner consciousness of the entire body. That this inner intelligence and consciousness of the body is something separate from the brain is proved when the organ or parts continue to function after the brain has been removed. The brain is really an organ itself, having charge of the seeing, hearing, feeling, tasting, and smelling, but it does not have charge of the other functions of all the other organs. That is why the brain can be removed without interfering with the body's functioning for a time even though the animal or human will cease to see, hear, feel, taste, or smell.

When disease or old age begins to attack parts of the body, two processes are generally found. One is that the blood becomes impoverished, contaminated, or diseased by germs. Such poor or contaminated blood circulating to all parts of the body causes a gradual and uniform breakdown. Some very serious disease is sure to manifest itself in such a case. The patient will either suffer from fevers such as typhoid or scarlet fever, or from some form of poisoning, adding a new cell each few minutes until a chain of poisonous cells stretches throughout the entire blood system. Rheumatism, as it is called, or neuritis, or some disease of the nervous system will begin the breaking-down process.

The other method is for one of the organs to break down while the rest of the body remains healthy. The weakest organ, or the one overstrained or unwisely treated is the first to break down. Improper breathing and neglect of the lungs when there are colds may perhaps cause tuberculosis. Too much alcoholic liquor or beer may put too great a burden on the bladder, stomach or kidneys; or an excess of sugar or starch in the system may bring a similar form of decay and disruption. Again, the heart may gradually break down through poor blood and too much exercise or worry. Certainly, improper eating, or too much worry and other conditions may weaken the stomach and the functioning of the intestines. The condition of harmonium can only be maintained when all of the organs are healthy and working in harmony.

The reason I am telling you this is to call your attention to the fact that man, of all animals, has the power and ability to direct and control this consciousness within the organs and parts of his body and thus strengthen, rejuvenate and make them act in a normal manner. It is not the brain that does this; therefore, any system of instruction or guidance that tells a pupil merely to use affirmations or to assume that he is well when he is not is absurd. It is the inner intelligence or the consciousness, the so-called psychic consciousness and intelligence, that controls the general activity of all the organs of the body and all the little cells that compose those organs.



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In the exercises you have recently had, you are revitalizing and reawakening the normal consciousness, intelligence, and creative power that are in the various cells and organs in different parts of the body. Both the breaking-down process and the rebuilding or re-creative process are more or less slow. Do not be disturbed, therefore, if the experiments of the last few weeks are not showing the great results that you anticipated. Remember, the results will show only slowly, and will take place in the inner self before they manifest outwardly.

In your meditation periods this week follow the same procedure given you last week, except allow your attention and your psychic power to be concentrated on one organ of your body each day. Tuesday evening, for instance, concentrate on the heart or the lungs, and the whole of the following day (Wednesday) concentrate on other organs or parts of your body that you have not strengthened in this way. At the end of the week you may give your thought to your entire body so that the mind within you, and the intelligence and the inner part of each cell can be increased in strength and in its resistance to illness and disease.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER

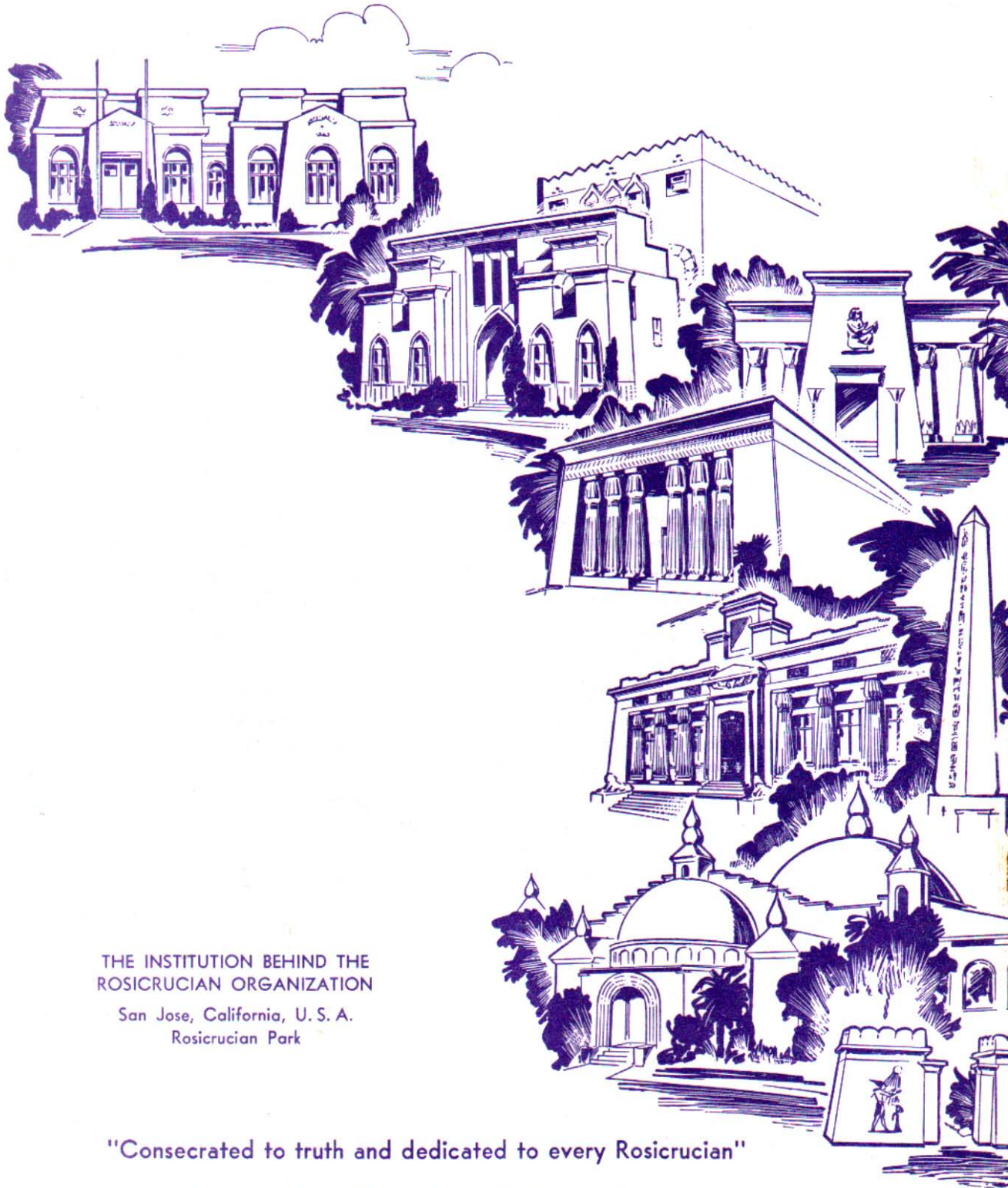


Summary of This Monograph



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.

- ¶ Experiments conducted in 1933 and 1934 proved to the scientific world and the intelligent reading public that each organ of the body is controlled and directed by a form of consciousness acting within it.
- ¶ Every cell has this form of directive intelligence, while each group of cells united to form an organ or specific part of the body has its group intelligence.
- ¶ The inner consciousness of the body controls the general activity of all the organs of the body and of all the cells composing those organs.
- ¶ The brain is an organ controlling seeing, hearing, feeling, tasting, and smelling.
- ¶ Two processes usually manifest when disease or old age begins to break down the body: The blood becomes impoverished, causing gradual and uniform disintegration; or the weakest organ breaks down.
- ¶ The results of the exercises recommended in this monograph are slow since they must manifest inwardly before they are outwardly evident.



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