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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ That the vital action of the body continues after transition, although in reverse fashion, is now fully substantiated by science. The separation of the physical body and the psychic body is a subject of engrossing interest to philosophers, from ancient times to modern. Concurring with the ideas presented in this week's lesson are the following lines



from an eminent philosopher and writer of the eighteenth century.

. . . We do not cease to exist with this life: every thing re-assumes its order after death. . . . I acknowledge the existence of two different substances. It is very plain that, during my corporeal life, as I perceive nothing but by means of my senses, whatever is not submitted to their cognizance must escape me. When the union of the body and the soul is broken, I conceive that the one may be dissolved, and the other preserved entire. Why should the dissolution of the one necessarily bring on that of the other? On the contrary, . . . they both return to their natural situation; the active and living substance regains all the force it had employed in giving motion to the passive and dead substance to which it had been united. Alas, my failings make me be too sensible that man is but half alive in this life, and that the life of the soul commences at the death of the body.

—JEAN JACQUES ROUSSEAU, 1712-1778

To the Members of the Esoteric Hierarchy, Greetings!

If you have continued your projection exercises using the candle this past week and if you have analyzed your reactions at all, you have no doubt been aware of a slight nervous disturbance in the area of the solar plexus. This is as it should be since it is the exchange center or place where the extended psychic consciousness and the objective consciousness unite.

It is here that we are first aware of our own outgoing psychic consciousness; and it is here, too, that we are first aware of incoming psychic contacts. In these latter, the impressions or disturbance are often too light to be properly noted unless we are particularly relaxed or in attunement at the time.

It is well to keep in mind that the solar plexus is the seat of the emotions. It is the first part of our nervous and conscious self to be affected by emotional or psychic forces. For this reason, the ancients once located the soul in the solar plexus and philosophers believed it to be the center of man's universe. It was like the sun in the larger universe; hence its name solar plexus.

It may take two or three weeks of continued experiment to accomplish noticeable results with this form of attunement, but you may be sure your efforts will be both beneficial and successful.

In connection with the psychic consciousness and its association with the body, it might be well to touch upon an incidental subject of interest to every member. Just as the physical body is a complete unity and entity in itself; so also is the psychic body or psychic consciousness within the body a unity and entity in itself. When the two are united, when the psychic consciousness and body is within the physical body, we have a normal living being.

When the psychic body separates from the physical body, we have two entities, each having its own form of vitality. You were told in earlier monographs that a so-called dead body is not actually "dead," for there is no such thing. A piece of wood broken from the limb of a tree, lying on the ground and beginning to rot, we say is a piece of "dead" wood; yet it is not dead in the sense that it has no life.

If it were actually lifeless, with no vitality, energy, action, nothing of a vital nature, it would not become rotten but would remain in the same state in which it fell from the tree. There is still a form of spirit energy or vital action in the piece of wood, but instead of its building up atoms as when it was a part of the tree, the action is now reversed and the atoms are breaking down, changing their nature, and the limb eventually will become pulverized and go back into the soil to form primitive



elements of matter. There cannot be action in wood, stone, glass, tissue, or anything unless there is some vital force at work.

When transition occurs and the soul and psychic consciousness separate from the body, it does not become "lifeless." If you could watch it under a microscope for many weeks, you would discover that the cells are still acting and moving, indicating that there is a vitality at work in every part of it. In fact, you would find that living matter of a primitive kind is rapidly forming in the body, reducing it to a mass of primitive cell life alive with action.

The only difference between such a "living" body and one in which the soul and psychic body are resident, is that when the soul is in the body all action is constructive or tending toward construction. The reverse is true after the soul and psychic consciousness leave. The interesting point is that when the soul and psychic consciousness are in the body, there must be a harmonious and agreeable relationship between the two bodies in order that there may be peace and health.

The soul, we must remember, is not the psychic body. The soul is to the psychic body what the brain is to the physical body. The brain is only a part of the physical body, but as it is the intelligence of the physical body, so is the soul the Divine Wisdom of the psychic body. When, however, the brain of the physical body and the soul of the psychic body are not in perfect agreement, there is inharmony between the physical and the psychic.

The lack of harmony is a constant source of ill-health, or abnormal, unpleasant, and unhappy conditions. The person who is not at peace with himself is always miserable, in health and in emotion, despite the pleasures of life. It used to be thought that persons who were constantly disturbed, upset, grouchy or ailing, were suffering from some condition of the spleen. This is only partly true.

The spleen is very closely connected with the emotions and with the solar plexus, and whenever anything disturbs the mind or happiness of an individual, it sooner or later affects the spleen. More important, though, is the fact that if the psychic body is restless and disturbed by the actions, beliefs, or thinking of the outer body, the spleen becomes affected, and the whole system is upset.

Master Rosicrucians in the past were deeply interested in this subject of the relationship between the psychic and physical bodies of man. Their concern led to many demonstrations indicating that physical ailments and unhappy conditions are often caused by disturbances in the psychic body. Because of this, Rosicrucians of more recent times, not so thoroughly familiar with the subject, were inclined to believe that all of man's ailments and physical disabilities are born in the psychic body and later manifest in the physical.



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They reasoned that physical ailments grew from psychic ones because when peace and harmony were present in the psychic body, the physical organism was found to be always healthy or, at least, not seriously affected. On the other hand, if some disturbing element were present in the psychic body, it was certain to be accompanied by some physical disturbance. Thus the relationship was definitely established, but it was not sufficient to justify the belief that a psychic disturbance caused disease and other ailments.

It is certain, nevertheless, that even though all illness may not rise in the psychic body, its presence in the physical body sooner or later affects the harmonious relationship between the two. It is equally true—and this is the point to be remembered—that if the psychic and physical bodies are in perfect harmony, no serious or chronic ailment will ever be found in the physical self.

It might be better to say that the psychic body and soul are like an individual in prison. The prisoner has intelligence and wisdom and a mass of information useful to the warden in keeping the prison properly warmed and in a healthy, normal condition. If this prisoner is never allowed to manifest his knowledge or to control serious situations, then he is not at peace and harmony with the conditions around him. If the warden continues to eat, drink, sleep unwisely, then the prisoner must protest. If, however, he is never given a chance to contact the outer self and do the work he can do, the outer self will in time become unhappy and diseased, and will be a part of the unfortunate condition.

Not until the two exchange ideas and operate upon a cooperative basis can there be peace and harmony in the body where the soul and psychic self are imprisoned. Every exercise, experiment or practice that helps the psychic self attune with the outer self, improves the health of the physical body and adds years to its life. The psychic body can never die because it is immortal. It seeks to transfer some of its immortality, some of its continuously new vitality, to the outer self; but the outer self must cooperate with it.

You must look upon yourself as a double being, and realize that the more perfect the agreement between the psychic consciousness and the physical, the more perfect will be your health. By means of the recent exercise, you have been awakening the psychic body and bringing it closer to an understanding and cooperation with the outer self. For this reason, it is well that you continue these experiments. The next lesson will tell you about the effect upon your psychic centers and the understanding which such attunement between the outer and the inner self brings.



May Peace Profound abide with each of you.

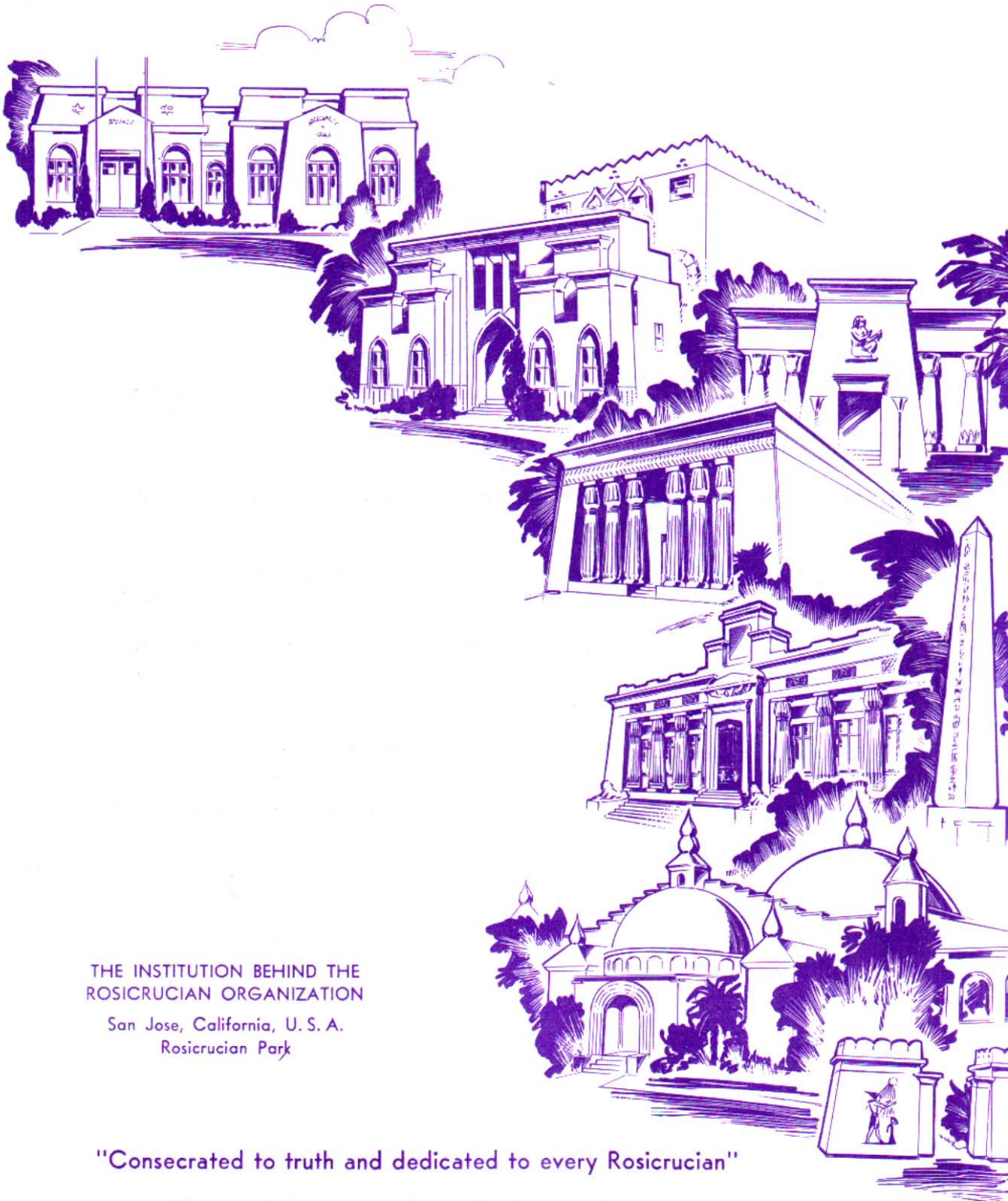
Fraternally, YOUR CLASS MASTER

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.

- ¶ **Our first awareness of outgoing psychic consciousness and incoming psychic contacts is to be noted in the area of the solar plexus.**
- ¶ **Just as the physical body is a complete unity and entity in itself, so also is the psychic body or psychic consciousness within the body a unity and entity within itself.**
- ¶ **When the two are united, we have a normal living being. When they are separated, their own form of vitality continues, although the vital action within the body which was formerly constructive is now reversed.**
- ¶ **The soul is to the psychic body what the brain is to the physical body. Lack of harmony between the psychic body and the physical body is a source of ill-health and unhappiness. If the two are in perfect harmony, however, no serious or chronic ailment can affect the physical self.**



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