



# MASTER MONOGRAPH

ROSICRUCIAN ORDER  
AMORC

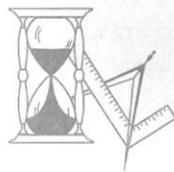


NEOPHYTE SECTION

**Atrium 2 Nos. 1 - 3**

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## *Second Atrium No. 1*

### CONCURRENCE

This Week's Consideration of a Famous Opinion



As this series of monographs deals with the study of the Vital Life Force and, in general, with life, we think that this quotation from the works of Giordano Bruno, a Dominican monk and great mystic of the 16th century, is especially appropriate. In fact, as attested by the archives of our Order, he was a member of our brotherhood and made a great contribution to our teachings. When reading these lines you will see that he was convinced that the entire universe is imbued with a Divine or Cosmic Intelligence from which all things proceed, be it the energy inherent to matter or that constituting the Soul. He also stated that everything that was created will return to the bosom of this Intelligence. When the time is right, this point will become the subject of future Rosicrucian studies. For now, ponder this beautiful text, for it summarizes a great number of mystical principles.

*It is not reasonable to believe that any part of the world is without a soul life, sensation and organic structure. From this infinite All, full of beauty and splendor, from the vast worlds which circle above us to the sparkling dust of stars beyond, the conclusion is drawn that there are an infinity of creatures, a vast multitude, which, each in its degree, mirrors forth the splendor, wisdom and excellence of the divine beauty.*

*The heavens are a picture, a book, a mirror, wherein man can behold and read the form and the laws of supreme goodness, the plan and total of perfection . . . From this spirit, which is One, all being flows; there is one truth and one goodness penetrating and governing all things . . . We are surrounded by eternity and by the uniting of love. There is but one centre from which all species issue, as rays from a sun, and to which all species return. There is but one celestial expanse, where the stars choir forth unbroken harmony. From this spirit, which is called the Life of the Universe, proceeds the life and soul of everything which has soul and life, the which life, however, I understand to be immortal, as well in bodies as in their souls, there being no other death than division and congregation.*

—GIORDANO BRUNO, 1548(?)–1600



222nd Day of the R.C.  
Sun of the Path

*Under the Auspices of the Rose-Croix  
Salutem Punctis Trianguli!*

Respected Member:

You are now in the position to form a more precise idea of the nature of the Rosicrucian teachings and of the philosophical goals they pursue. I hope with all my heart that this idea corresponds to what you had hoped to find when you affiliated with AMORC.

As you probably noticed while studying the First Atrium, the subjects we discuss are approached gradually and are accompanied by numerous experiments. Many of these experiments will form the basis of various mystical practices that will be discussed in further depth when you are progressing through the Temple Degrees. Therefore, continue to pursue the experiments regularly between your Sanctum periods, for all of them contribute directly or indirectly to the development of your latent faculties—especially those involving intuition, meditation, and visualization.

In touching upon this subject, I wish to mention that if the major goal of our Order is not to transmit that which is, too often, improperly called *power*, one of its objectives is nevertheless to awaken within you the creative potential of certain phases of your consciousness. Such an awakening can only be an additional asset in leading a happy life, for happiness also depends on our ability to master each aspect of our mental and emotional life.

The subjects covered in the Second Atrium deal essentially with the Vital Life Force and with the bond existing between that energy and the psychic consciousness of our being. This study will lead to a consideration of the subject of health, such as we

cover it in our teachings. As was the case in the First Atrium, various experiments will be proposed regarding this subject. Some of these experiments concern the awakening of your psychic sensitivity, while others involve the basic principles of Rosicrucian therapeutic practice—that is to say, the healing methods Rosicrucians have used for centuries to relieve physical discomfort or disease.

As is true in other fields of endeavor, it is important to practice the experiments we propose, for it is of no value to accumulate theoretical learning if it does not lead to a corresponding practical application. As an analogy, a person does not plant a fruit tree for the sole pleasure of having one in his or her orchard. One generally plants a fruit tree with the objective of harvesting its fruit so as to benefit oneself or to help others to benefit from the work accomplished by nature through the intermediary of that tree.

Finally, in closing this short introduction to the study of the Second Atrium, I wish to remind you that it is important to have at your disposal a Sanctum, even a temporary one, for each study period. Although the place is only symbolic in character and is not mandatory in assimilating the content of our Order's teachings, it does allow you to benefit more fully from a particular mystical ambiance. Also, before beginning the study of a lesson, always remember to perform the simple ritual I presented to you in the first monograph of the First Atrium. Likewise, close your study period by following the instructions given to you in that monograph. The ritual aspect of our tradition, as you will better understand later, cannot be disregarded, for it makes it possible to establish closer harmonic ties with the égrégoire of the Rosy Cross.

May your passage into the Second Atrium of AMORC bring you the knowledge and illumination you are seeking. Cromaat!

With all best wishes for Peace Profound,

Sincerely and fraternally,

*Christian Bernard* 

Christian Bernard  
*Imperator*

Rosicrucian Order\_\_\_\_\_AMORC\_\_\_\_\_Neophyte Section  
ATRIUM 2Number 1

Dear Fratres and Sorores,

In the study of the First Atrium we established that humans are both matter and consciousness, with matter being a particular manifestation of spirit energy and consciousness being the major attribute of the Soul. But we are not only conscious beings; we are also *living* creatures.

What is life? Is it a law, principle, state, or condition? As you know, this question expresses in itself the whole mystery surrounding our presence here on earth. For centuries, theologians, philosophers, and scientists have attempted to answer this question, but none of them has as yet succeeded. At best, they have managed to define some of the indispensable conditions for the appearance and maintenance of life, but they certainly have not succeeded in defining precisely *what it is* or *where it comes from*.

**LIFE:** Between the end of the 18th century and the beginning of the 19th century—a period when physics and chemistry were in full evolution in Europe and in the United States—many scientists pored over the phenomenon of life and strove to prove that it was nothing more than the effect produced by certain chemical actions and reactions caused by “chance and necessity.” They were convinced that it was possible to create life instantaneously by combining minerals and chemical compounds, and by submitting these mixtures to the influence of such external factors as temperature, lighting, humidity, etc. This famous theory was known as *spontaneous generation*.

A great many works were published on this materialistic conception regarding the origins of life and, at that time, hundreds of lectures were delivered concerning this theory. Clerics were also forced to deal with the subject, for many Christians demanded to know their church’s official position on this matter. It is easy to understand how such a theory led one to suppose that we humans could substitute ourselves for God and that life, contrary to what all sacred texts affirmed, was not the exclusive work of the Deity.

Among those scientists who studied spontaneous generation, Dr. Charles Wentworth Littlefield (1859-1945) deserves special attention, for the experiments to which he devoted himself for years are an important part of the annals of science. In fact, as one of the scientists who was most



interested in this theory, he was regarded as an authority on the subject. Moreover, contrary to most scientists who had made it their objective to prove that life results from a "chemical accident," Dr. Littlefield sought above all to understand what processes it obeys. In that regard he gave a rather spiritualistic direction to his research.

As many others had done, Dr. Littlefield started with a combination of minerals, chemical agents, and special biological conditions, and then succeeded in obtaining living creatures which, for the most part, were unicellular. At first he thought that he had discovered the formula making it possible to create artificial life. However, as opposed to those living organisms produced by Nature in accordance with its own laws, the creatures obtained in the laboratory always reached a certain stage of development and then promptly died. Most of the scientists engaged in this research persisted in their experiments, for they were convinced that the death of their creatures was caused simply by an error of manipulation or by the absence of some indispensable chemical or mineral element.

Dr. Littlefield, on the other hand, quickly understood that his artificial creatures died at a given moment of their evolution simply because he had not *created* life, but had only allowed it to manifest itself for a time. In one of his lectures, he explained his thoughts regarding this matter: "My experiments brought me to the conclusion that life itself decides where, when, how and for how long it will manifest itself in a given substance. No defender of spontaneous generation can claim to have created life, for one does not create what exists already. Man has the power to bring together the conditions which make it possible for him to express life, but it is life, and only life, that deals with those conditions as it sees fit . . . . I therefore discovered only the beginning and the modalities of life, that is to say the way in which nature develops living things starting with so-called inert material elements." From that moment, Dr. Littlefield severed his connection with materialistic science and pursued his experiments with the desire to prove that life is an emanation of Divine Intelligence. His works, *The Beginning and Way of Life* and *Man, Minerals and Masters*, are manifest proof of this.



The greatest merit of the research undertaken by supporters of the theory of spontaneous generation was to further awaken the interest humanity must grant to life. Experiments



carried out within the framework of that study made it possible for scientists to better understand certain laws inherent to the appearance and maintenance of life. But most important by far was the following conclusion derived from those experiments: Contrary to what most scientists previously thought, they now found proof that no truly inert matter exists. Indeed, the simple fact that life manifests itself, even for a few hours or a few days only, starting with mineral substances, proved what Rosicrucians have affirmed for centuries, namely, that a transition from matter to life inevitably takes place when earthly and cosmic conditions are combined. It means that any material particle, to whatever degree, possesses the germ of life.

Surprising as it may now seem, official science, before devoting itself to a systematic study of living beings, thought that the chain of life involved only three kingdoms: the plant, animal, and human kingdoms. Science started with the principle that vegetation is involved in the nutrition of plant-eating animals and that the latter serve to nourish carnivorous animals, and that human beings, at the top of the chain, dominate the entire chain, using it as they see fit. Following research undertaken at the beginning of the nineteenth century, scientists integrated the mineral realm into the life cycle. From then on, they stated that plants and animals produce waste (dead leaves, excrement, corpses) and that the latter, under the action of sun, rain, and bacteria, give birth to minerals, which, although not living, are at least carriers of life. Matter, therefore, is no longer regarded as an inanimate world.

(Scientists of the 1980s and 1990s have continued to examine and make hypotheses about formative causation. A particular case in point is Rupert Sheldrake, who, in his work, *A New Science of Life*, speaks of the action of morphogenetic fields and morphic resonance, both in the realms of the living and nonliving.)

It is quite evident that humans cannot create life in the sense believed by supporters of the theories of spontaneous generation. Our power is limited to the procreation of our own species or in influencing the way life reproduces itself in plant and animal species. In that regard, scientists have enormous responsibilities, because their tendency to manipulate the laws of genetics can lead to dangerous consequences. Such manipulation can result in



living entities which, on the physiological plane, are degenerate in nature, or it can even bring about a disappearance of certain species.

This action often implies an infraction of deontological ethics which should guide the behavior of all scientists, be it with respect to humanity or to other realms of nature. Scientists thus run the risk of opposing the most elementary of cosmic laws and, therefore, of assaulting life itself. Let us state further that the immoderate defenders of genetic manipulation are for the most part hardened materialists who play "sorcerer's apprentice" with principles they do not always master and over which they arrogate rights to which they are not entitled. Even if we admit that scientists may succeed some day in causing an artificial being to live, they will never transmit to it the form of consciousness nature would have given to it, for that is totally beyond the ability of science. Consequently, we may wonder what would eventually become of such a creature.

**VITAL LIFE FORCE:** From the Rosicrucian standpoint, life, as it is found on Earth, is the manifestation of a cosmic energy to which our tradition gives the name of *Vital Life Force* (often abbreviated as V.L.F.). This force, the origin of which we will study in a forthcoming degree, exists throughout the entire universe in a latent state. It is always ready to manifest itself, but only under the impulse of cosmic decrees and never solely to satisfy the whims of humanity. Moreover, it never acts blindly. When Vital Life Force takes form in a living being, however rudimentary it may be, it is solely to work in the service of universal evolution and to contribute to the blossoming of Cosmic Consciousness.

Humans can indeed make themselves the agents of V.L.F. and contribute to its manifestation—in their own species or in the plant and animal kingdoms—but they cannot treat V.L.F. according to their own whims, and they cannot create it artificially. Such a belief denotes a reckless pride on the part of humanity, for they then set themselves up as judges of life whereas they themselves are only an expression of it. Moreover, believing thus, humans then act as though they were on the same level as God.



In our next lesson, we will examine how Vital Life Force manifests itself in humans. Thus, having studied Spirit and having mentioned Soul, we will devote ourselves to the study of a third energy which, along with the other two, constitutes a particular triangle—that of conscious life. As is our



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custom, we will discuss this subject in simple terms—our purpose being above all to familiarize you with those philosophical and mystical conceptions that Rosicrucians have been transmitting to one another concerning such subjects for centuries. Meanwhile, do not hesitate to read this monograph again several times and, between Sanctum periods, to repeat the experiments given to you in recent weeks.

With all best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER

**NOTE:** *The compound symbol which appears in the lower corners of each page of this monograph traditionally represents the Second Atrium of AMORC's Neophyte Section. The upward-oriented triangle represents the law inherent to any perfect earthly manifestation. The two characters located in its apex illustrate the Law of Duality. The circle symbolizes the ubiquity of Cosmic Consciousness—that is to say, that it is present in the entire Creation and has neither beginning nor end. As for the figure shaped like the number one, it represents the union of the triangle and circle, for the material world is only the reflection of the spiritual world.*



## Practical Application

*Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant*

As a practical application of this monograph, we propose that you read the following excerpts written in 1938 by Dr. H. Spencer Lewis, first Emperor of AMORC in its current cycle of activity, regarding the life of Dr. Littlefield. This text demonstrates the interest already aroused among Rosicrucians of the time by that scientist whose ties to mysticism and tradition left no doubt in their minds.

*I want to speak principally of one with whom most of you have become acquainted through many of the monographs. He is that famous physician and scientist known to the world by his true name, Dr. Charles Littlefield. Although he is quite elderly, he is still intensely active in his biological researches and although he has retired more or less from teaching at any university or college, the world will never forget his wonderful accomplishments while associated with Dr. Loeb, with whom he had some hope of discovering the possibilities of artificial creation or so-called "spontaneous generation." While Dr. Loeb, who is also an eminent scientist, believed more or less in the chemical "mechanistic" idea of the creation of life, Dr. Littlefield believed that real creation was something beyond the mechanistic or the chemical, and that the intangible, imperceptible, potent element in all living matter that made it a living thing was a divine force working through the Divine Mind. Dr. Loeb was unable to prove, after many years of eminent research, that his mechanistic theory was correct, but Dr. Littlefield was eminently successful in proving that while the skilled man in the laboratory might control and start the "formation" of matter in various forms, the actual "creation" of living matter was dependent upon the Divine Mind working either through the human mind or independently.*

*All of these researches are explained in various parts of our monographs, and while I have known Dr. Littlefield for many years through correspondence I had never hoped to meet him right here in my office and study. Yet a few days ago Dr. Littlefield and his wife came to visit me and pay their respects not only to our organization and teachings, but particularly to pay their respects to the plans and ideals of our new clinic and research institute which is being sponsored by the Hierarchy of our Order, and the members of our highest degrees . . .*

*Dr. Littlefield is a charming man, of tall stature and quite erect posture despite his extreme age. He still has the same brilliant mind, the affable way of speaking, and the charming mannerisms that made him so famous as an instructor and teacher several decades ago. It certainly was a pleasure to have this wonderful man come here to our offices to pay his respects and to come on three different occasions solely for that purpose . . . .*

. . .

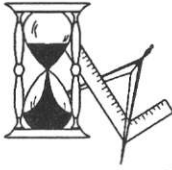
*The other day he sent me a new outline of his experiments and autographed it to me, and I was pleased indeed to find that in this new work which he has prepared, he speaks of the work of the Magi of the ancient mystical schools and of the work of the Masters and of the value of initiation, and the value of mystical instruction. His analysis of the mystical principles of initiation covers Tibet, Hindustan, Egypt and various oriental lands. There are several brief paragraphs in this new manuscript of his that I want to quote to our members:*

*"A Magus cannot be ignorant, for he needs only to ask and knowledge is given him. While he leans on religion, he is not weighed down thereby. He is never in want, for the plentitude of nature supplies his every need. He welcomes pleasure, accepts wealth, deserves honor, but is never the slave of any of them. He knows how to be poor; how to abstain; how to suffer, and he endures oblivion willingly because he is lord of his own happiness and expects and fears nothing. The true disciple can love without being beloved; he can create imperishable treasure and exalt himself above the level of the delights that worldly honors bestow. He possesses that which he seeks. He regrets nothing that must end, but remembers with satisfaction that he has met only good in it all."*

## 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.

- ¶ Humans are both matter and consciousness, with matter being a particular manifestation of spirit energy and consciousness being the major attribute of the Soul.
- ¶ Between the end of the 18th century and the beginning of the 19th century, many scientists pored over the phenomenon of life and did their utmost to prove that it was nothing more than the effect produced by certain chemical actions and reactions caused by “chance and necessity.” This theory was known as *spontaneous generation*.
- ¶ Among those scientists who studied spontaneous generation, Dr. Littlefield deserves special attention, for contrary to most scientists who tried to prove that life results from a “chemical accident,” Dr. Littlefield sought above all to understand what processes it obeys. Thus, he gave a rather spiritualistic direction to his research, and eventually proved that life cannot be *created* in the laboratory.
- ¶ For centuries Rosicrucians have asserted that a transition from matter to life inevitably takes place when earthly and cosmic conditions are combined. This means that any material particle, to whatever degree, possesses the germs of life.
- ¶ Humans cannot create life in the sense believed by supporters of the theory of spontaneous generation. Our power is limited to procreation of our own species or in influencing the way life reproduces itself in plant and animal species.
- ¶ Scientists have enormous responsibilities because their tendency to manipulate the laws of genetics can lead to dangerous consequences. Scientists thus run the risk of opposing the most elementary of cosmic laws and, therefore, assaulting life itself.
- ¶ From a Rosicrucian standpoint, life, as found on Earth, is the manifestation of a cosmic energy to which our tradition gives the name *Vital Life Force*.



## Second Atrium No. 2

### CONCURRENCE

This Week's Consideration of a Famous Opinion



In our previous monograph we referred to the works of Dr. Charles W. Littlefield, who was truly an exceptional scientist in the area of biology. In concordance with today's lesson, which bears in part upon cellular activity, you will want to read his statements regarding the nucleus found in the center of every cell, whether visible or not. As you will note, his observations fully coincide with our explanations on that topic in this monograph.

*As a result of this excessive belief in the efficiency of protoplasm to account for the phenomena of life, the presence of the nucleus in the cell was looked upon as a matter of no importance. This was the attitude of the science of biology towards protoplasm and the nucleus of the cells, when Professor Huxley wrote his once famous essay on 'Man's Place in Nature,' and the 'Physical Basis of Life.'*

*Since that time the method of studying cells has been improved, and microscopists have found nuclei in cells in which they had not hitherto been seen, until the conclusion has finally been reached that 'No cell is alive without a nucleus,' and, we may add, that even protoplasm is not alive without one or more; indeed, no kind of matter can be said to be alive without this remarkable body. Old cells which have lost their activity, are now known to have also lost their nuclei, and as far as we know, all active cells possess this body, and no cell can carry on its activities without it.*

*Experiments have been made of depriving cells of their nuclei, when they are found to immediately lose their activity. Others have been cut in pieces, when it is seen that the pieces containing the nucleus, or even a part of it, are carrying on life's activities, while the piece of the cell which contains none of the nucleus, speedily dies. Facts like these demonstrate conclusively that the seat of life is in the nucleus of the cells, and that this is the center of cell-life. Further, they show us that the power of the cell for continued activity and reproduction, lies in the nuclei of the cell and not in the protoplasm. Therefore, the statement so extravagantly indulged in by the older biologists, that protoplasm is the basis of life, is not true.*

—CHARLES W. LITTLEFIELD, 1859-1945

Dear Fratres and Sorores,

Today we will continue the study we began in our previous monograph by examining how Vital Life Force (V.L.F.) operates in humans. However, before beginning our examination, we must first define when this force penetrates the human body, thus bringing about life. Without going into any detailed explanations which we will save for future degrees, we will mention that, according to Rosicrucian tradition, an infant receives this cosmic energy at the time of birth. To be more precise, this energy comes into the body at the moment when the newborn child takes its first breath. In conjunction with this principle, Rosicrucians consider death to occur at the time of the last breath, for it is then that the V.L.F. departs the body. These few explanations will make it possible for you to understand that human vitality is closely bound to our breathing. This is hardly surprising in that science also recognizes this concept, but we will eventually come to understand that mystics go much farther in their analysis than do scientists. For now, let us examine in what way the V.L.F. acts in the human organism.

**ELEMENTS OF VITAL LIFE FORCE:** The human body is a system of bones, tissues, muscles, and organs composed of many cells. From a physiological and mystical standpoint, the life animating the body results from the specific activity of each of these cells. This means that the physical vitality of the human being is the result of cellular activity taking place in all parts of the organism. This explains why scientists consider the cell to be the smallest unit of living matter and that it is the reflection of all the biological processes characterizing organic life. One might say that the cell is the microcosm of Universal Life and constitutes in itself a living creature, for it combines the four criteria used by science to define the general classification of living beings:

- 1) It possesses an independent vitality.
- 2) It is endowed with a form of consciousness.
- 3) It is capable of growth by virtue of its own metabolism.
- 4) It can reproduce.

We have explained that life is the earthly manifestation of a universal essence to which Rosicrucians have given the name *Vital Life Force*. When this essence comes into the





child's body at the time of birth, it immediately causes the organic functions to begin their activity. Only at that moment does the child become a truly living and conscious being because its vitality is then totally independent of its mother. The infant must then maintain this activity, for beginning with the moment when the V.L.F. animates the human organism, certain elements indispensable to the baby's development need to be constantly brought into the body. What are these elements?

As mentioned previously, breathing is closely bound to life, as is true with most living species. Logically speaking, this amounts to saying that air is one of the elements indispensable to life. Moreover, the human body cannot live without eating and drinking, for food and drink are essential to physical well-being. We see, therefore, that the activity of the V.L.F. depends on two major elements: the air we breathe and the nourishment we ingest. In Rosicrucian teachings we designate the essence that air brings us as being *Element A* and the energy brought to us by food and drink as being *Element B*. Element B is mostly concentrated in the exterior membrane of each cell, while Element A is especially concentrated in the cell's nucleus.

At this point we must stress that, contrary to what most scientists assert, every cell of the human body possesses a nucleus in its center. It is true that in some cells, notably the red blood cells, this nucleus is not visible. However, just because the nucleus is invisible, even with a microscope, does not mean that it is nonexistent. This would amount to denying the existence of air by arguing that it leaves no tangible impression on our sight. As all mystical traditions teach, and as confirmed by experiments performed in the laboratories of our Order, every cell possesses an energy center whether or not the latter is manifested in the form of a perceptible nucleus. In fact, this center is responsible for cellular activity and is, in itself, the seat of the consciousness specific to each cell of our body. We will have occasion to return to this point, but we feel that it is important to emphasize this fundamental notion at this time.

Thus, the Vital Life Force manifested inside each cell and, in general, in our entire organism obeys the Law of the Triangle in that its activity results from the union of two elements having opposite natures. Element A, because it comes from the air we breathe, is therefore by nature intangible or, in other words, spiritual. We therefore attribute a *positive* polarity to



it. On the other hand, Element B comes from the food and drink we ingest. It is therefore essentially earthly—that is to say, material. We consider it to be, therefore, of *negative* polarity. After uniting inside each of our cells these two elements produce a third condition, a form of cellular activity that constitutes the fundamental basis of the organic life specific to humans and most other living creatures. Later on, we will show you that an electromagnetic field continually acts between these two polarities and that this field is, to a large extent, the cause of cellular life.

**THE ROLE OF BLOOD:** The question now arises as to where and how the union of Elements A and B of the Vital Life Force occurs. The answer is simple: It takes place in the blood. When blood passes into the lungs, the red blood cells become loaded with Element A which we absorb with each breath. Element B, in turn, is drawn in by osmosis into the plasma at the level of the small intestine, for it is here that the digested nutrients pass into the bloodstream. Once the blood is loaded with this double vitality, it passes through all parts of the body so as to restore vitality to the cells composing each of our organs. In this way the whole of our organism continually receives the positive and negative polarities of V.L.F. After doing its work, the blood passes again into the small intestine to draw once more upon Element B taken from what we eat and drink, and then returns to the lungs so as to again receive the Element A contained in the air we breathe.

The blood cells are of several types. Blood contains primarily red corpuscles, called *erythrocytes* by scientists. It also contains white corpuscles—or *leucocytes*—which are a thousand times less numerous than erythrocytes. The chief function of leucocytes is to fight and eliminate any germs that penetrate the organism. A viscous yellowish-white fluid composed of waste products results from the struggle waged by the white corpuscles against invading pathological germs. In some cases the fluid is localized in a pocket and an abscess is then formed.

Other components of blood include the *platelets* which play a fundamental role in coagulation in case of external injury. *Plasma* constitutes the liquid part of blood in which corpuscles and platelets float. It composes approximately 55% of the volume of the blood. Its all-important role, we remind you, is to draw Element B of the V.L.F. through the intestinal wall.



The blood circulates throughout the body under the continuous action of the heart. However, until the 16th century scientists were convinced that blood remained motionless in the body's blood vessels. It was a Rosicrucian, Dr. William Harvey (1578-1657), who discovered that blood circulates throughout the body. If you have the opportunity, we suggest that you consult an encyclopedia or some other reference work to read more about this great scientist and mystic. You will learn about the various experiments to which he devoted himself in demonstrating that the blood circulates throughout the entire body and that this circulation arises from the beating of the heart. Harvey also proved that blood flows from the heart through the arteries and returns to the heart through the veins. This fact also explains why blood differs in its color. Blood that passes through the lungs receives Element A of the V.L.F. which gives a bright red color to each of the red corpuscles. However, when this same blood returns to the heart through the veins, it is depleted of Element A and is bluish in color.

It is easily understood why blood plays a critical role in the maintenance of our vitality and, consequently, of our health. It is because of this importance that certain ancient cultures considered blood to be the seat of life and, in some cases, the abode of the Soul itself. From a scientific standpoint, blood gives an accurate reflection of the general state of our health at a given moment. This is why, in the case of an illness where diagnosis is a problem, a blood analysis is often performed. Thanks to such an analysis one may define functional or organic anomalies which are the basis of most pathological conditions. But the information made available by blood fluid is not limited to illness only. For instance, an Austrian biologist, Karl Landsteiner, proved in 1900 that blood differs from one individual to another and that the whole of humanity is divided into four major blood groups (A, B, AB, O), each one of which is defined by the presence or absence of antigen A or antigen B. This discovery has had important consequences, for by knowing which blood groups are compatible and not compatible, blood transfusions can be used successfully to save human lives.



This discussion will be continued in our next lesson, at which time we will begin to address the problem of health. We will thus see that any illness, independent of its diagnosis and the way in which it manifests itself, is linked to the state

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of our Vital Life Force. That is why when we suffer from a relatively serious disease, we have the sensation of lacking vitality or, as we often say, energy. We will show you that this sensation is well founded in that we are subject to the effects of an energy imbalance which needs to be reestablished if the ailment from which we suffer is to end.

With all best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER

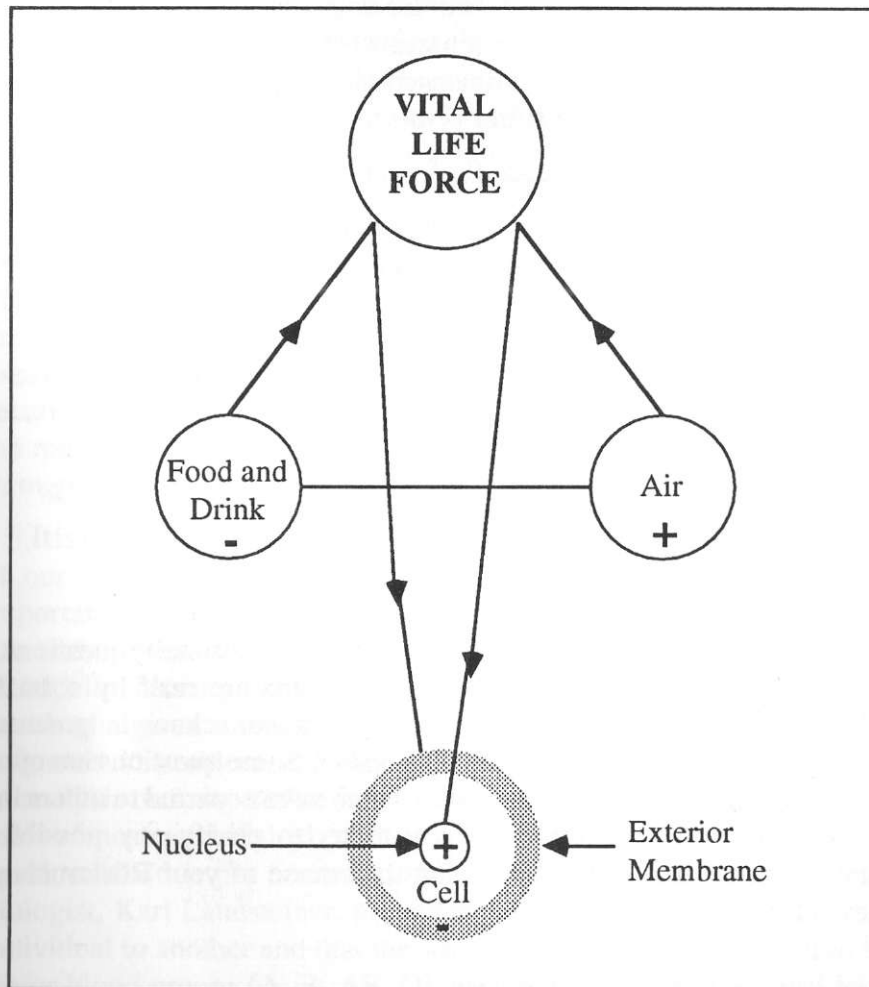
### MEMBERSHIP COUNSEL

When class members send in periodic reports, and occasionally questions, to the Department of Instruction, these comments are read by a staff member of that department. Appropriate answers—or acknowledgments if necessary—are then forwarded to the member. Some questions are of a general nature and are the same inquiries which have occurred to others in the class. Nevertheless, we are happy to try to clarify any possible misunderstanding that may arise during the course of your Rosicrucian studies and exercises.



## Practical Application

*Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.—Unto Thee I Grant*



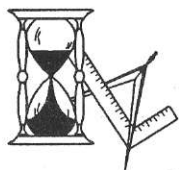
This diagram illustrates the application of the Law of the Triangle to cellular activity. Since this activity is the microcosmic reflection of the life which animates our body as a whole, it follows that the vitality of our entire organism obeys this same law. Thus, Vital Life Force, as it manifests in humans, comes from the union of two secondary energies. The first, originating in the air we breathe, is positive in polarity. The second, which is given to us by the food and drink we ingest, is of negative polarity.

## 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.

- ¶ According to Rosicrucian tradition, Vital Life Force comes into the body at the moment when the newborn child takes its first breath. In conjunction with this principle, Rosicrucians consider death to occur at the time of the last breath, for it is then that the V.L.F. departs the body.
- ¶ Only at the moment when the V.L.F. comes into the newborn child's body does the child become a truly *living and conscious being* because its vitality is then totally independent of its mother.
- ¶ From a physiological and mystical standpoint, the physical vitality of the human being is the result of cellular activity taking place in all parts of the organism.
- ¶ The cell is the smallest unit of living matter and it is the reflection of all the biological processes characterizing organic life. In that respect, it is the microcosm of Universal Life.
- ¶ The activity of the V.L.F. depends on two major elements: the air we breathe and the nourishment we ingest. In Rosicrucian teachings we designate the essence that air brings us as *Element A* and the energy brought to us by food and drink as *Element B*.
- ¶ Element B is mostly concentrated in the exterior membrane of each cell. Because it comes from the nourishment we ingest, it is material, and therefore of a *negative* polarity. Element A is especially concentrated in the cell's nucleus. Because it comes from the air we breathe, it is intangible or spiritual, and we therefore attribute a *positive* polarity to it.
- ¶ Every cell possesses an energy center, whether or not the latter is manifested in the form of a visible nucleus. In fact, this center is responsible for cellular activity and is, in itself, the seat of the consciousness specific to each cell of our body.
- ¶ The blood brings Elements A and B of the Vital Life Force to each of the cells in our body. Element A is absorbed by the red blood cells in the lungs. Element B is drawn in by osmosis into the blood plasma at the level of the small intestine.
- ¶ From a scientific standpoint, blood gives an accurate reflection of the general state of our health at a given moment. This is why, in the case of an illness where diagnosis is a problem, a blood analysis is often performed.





## Second Atrium No. 3

### CONCURRENCE

This Week's Consideration of a Famous Opinion



Romolo Mantovani devotes an entire chapter of a book he wrote to the fundamental cause of illness, which is the theme of this week's monograph. Therefore, we are presenting a few excerpts which confirm what Rosicrucian traditions teach regarding this subject—namely, that all ailments we experience are the result of some imbalance in our body.

*We have seen that man is only a living cell more or less conscious of its unity with Infinite, Self-Created and Almighty Universal Life and that that Life is based on Equilibrium, for in order to create and to re-create itself, equilibrium is indispensable to it. Any lack of equilibrium is a gap in Evolution and proves our estrangement from the Laws of Universal Life. We now understand easily that man is a vital center which is an integral part of the Universe of Life; he is subject to the same Laws of Equilibrium. He is a center of attraction, assimilation and exteriorization of Life on all planes. When there is a lack of equilibrium in his functions one finds an obstacle to the natural flow of Life; it is what is called suffering, illness, pain. Disease is therefore only an imbalance which may manifest itself on the spiritual as well as on the mental, emotional or physical plane; but whatever the plane where it manifests itself, this lack of equilibrium will also affect the other planes for, we repeat: everything is connected in Life.*

*He who is aware of the Divine within and who lives according to that awareness will never stray, on any plane, from Vital and Spiritual Laws; he will follow them and will find integral Happiness; he will be in the harmony of Life, he will remain in the Life-Equilibrium, and will be able to create and to re-create himself constantly. But he who does not know how to live integrally on all the planes of that Spiritual Consciousness, if he violates the Laws of Life through ignorance or bad habit, will create a lack of equilibrium; accordingly, a slowing down of his Evolution occurs, and consequently, of general Evolution. Even if this slowing down happens on a single one of these planes (physical, moral, or spiritual), if the cause persists, this lack of equilibrium will also affect the other planes for there is an interdependence between them and everything is connected in Life.*

*What is disease from the physiological standpoint? A lack of equilibrium due to an error or to a violation of the Natural Laws of Life. This error will often have a spiritual or moral origin but the lack of equilibrium will finally spread gradually to all planes. We have said that matter is formed by Spirit; it is therefore easy to understand that every physical illness has a spiritual cause, and that consciousness and matter influence each other reciprocally.*

*It is evident that the spiritual has an importance far superior to the moral and to the physical, and that the man who is conscious of his spirituality will master the moral and the physical completely. But, as today's humanity is fundamentally materialistic, it is unfortunately the opposite that happens.*

**—ROMOLO MANTOVANI**  
*The Art of Self-Healing*

Dear Fratres and Sorores,

Before continuing the study of this Second Atrium, we wish to comment on the method used in transmitting the Rosicrucian teachings. You have probably noticed that we frequently limit our explanations on a given principle and indicate that its complete study will be the subject of a later degree. This course of action is necessary, because we know from experience that it is impossible to assimilate at any one time all that we wish to teach regarding certain concepts, especially when they concern philosophical and mystical topics. It would therefore be a mistake to divulge the entirety of a given subject in a single monograph. Such would be impossible in any case, for the few pages constituting each lesson are not enough to reveal all.

We prefer, therefore, to proceed gradually when unveiling all of the explanations for a given theme. In this way you will assimilate the teachings better, for the systematic order given them coincides with the inner alchemy which must take place within you. Moreover, you are compelled to meditate on what is regularly presented to you and, consequently, to anticipate those future revelations we will bring to your attention. You must, therefore, demonstrate patience in the study of your monographs and consider that it is solely in your best interests that we maintain a steady progression in our explanations. Let us now resume our study.

**ORIGIN OF DISEASE:** The subject covered in the previous lesson leads naturally to the study of health, for it is intimately associated with what you learned about Vital Life Force. From a Rosicrucian standpoint, illness is caused primarily by an imbalance between Elements A and B in the body. Such an imbalance is manifested as a lack of harmony which, according to the severity of the condition, affects a particular organ or the whole body. Naturally, the results produced by this lack of harmony take various forms but, basically, all the disturbances from which we may suffer result, we repeat, from a more or less marked imbalance between Elements A and B of the Vital Life Force. Thus, all diseases that have been diagnosed and catalogued are caused by a single fundamental cause: lack of harmonium.



You are perhaps thinking that the imbalance just mentioned is simply the result produced by the biological origin of the

disease under consideration. In other words, you may be convinced that most all our health problems are due to pathogenic germs, viruses, or bacteria. Such is indeed the conviction of most people and many physicians. This view of disease also explains a certain overemphasis on vaccination and the eagerness of scientists to identify the nature of microbial, viral, or bacterial agents which, according to them, are responsible for major disturbances they have difficulty healing and which they hope to cure with a "miracle" vaccine.

Without wishing to deny the existence of such agents and the role they may in fact play in the appearance of some illnesses, we assert that they do not constitute the major cause of all the pathological states from which humanity may suffer. If they did cause most every ailment, then all individuals in a certain region would be systematically affected by a contagious disease during an epidemic. Moreover, all those who take care of the sick would likewise contract the ailment. Experience proves that this is not necessarily the case. Quite fortunately, only a small number of the surgeons, physicians, and nurses who devote themselves to the care of the ailing are affected by the diseases of their patients. It can be stated, therefore, that some persons are more vulnerable to pathogenic agents than are others. This vulnerability is mostly due to a lack of harmony somewhere in their body.

**RHYTHM OF THE BODY:** What do we mean by the expression, *lack of harmony*? To answer that question, we must first indicate that all the vital functions of the human body are governed by *cycles* which are themselves based on precise rhythms. The circulation of the blood, for example, is produced by the diastolic and systolic beats of the heart, such beats constituting the rhythmical cycle of cardiac activity. Breathing also takes place according to a certain rhythm and functions according to a cycle that includes inhalation and exhalation. The same can be said of digestion, for each of its phases, from the mixing performed in the stomach to the peristaltic movements of the intestines, manifests the law of rhythm.

Indeed, all the activities of our organism obey this law. How could it be otherwise? The universe itself is regulated by cosmic laws which possess their own rhythm. Each planet of our solar system demonstrates a cycle of revolution, not only around the Sun but also each planet revolves on its own



axis. On our Earth, these cycles explain the alternation of day and night as well as the regular succession of seasons. Our earthly environment itself, from the mineral realm all the way up to humans, is subject to rhythmical cycles which, without exception, are in harmony with the rhythm of the universe.

Every human body, like all material bodies, possesses an individual vibratory frequency which varies from one person to another. This vibratory frequency is closely bound to the rhythmical activity of all our vital functions. When one of these functions is disturbed, its rhythm is affected and, consequently, the general harmony of the body is disrupted. Such disruption causes a decrease of the vibratory frequency of our organism. This decrease, as we know, entails vulnerability to pathogenic agents in the environment and favors the appearance of all kinds of diseases. It means, therefore, that the best way to remain in good health consists of maintaining, or even raising, our normal vibratory frequency.

Unfortunately, many people suffer from various ailments, which suggests that they have caused—consciously or unconsciously—a lowering of the vibratory frequency of their body and are therefore out of harmony. This lowering of the vibratory frequency, with its consequent lack of harmony, is the result of an imbalance, or lack of equilibrium, between the two energies brought to our body by Elements A and B.

These explanations may strike you as difficult to understand at this stage of your studies. However, the diagram shown in the Practical Application of this monograph will help to clarify what we are explaining.

Under normal conditions, the vibratory frequency of our body is sufficiently high to constitute an electromagnetic barrier against the microbes, viruses, and bacteria we encounter every day. This electromagnetic barrier is given the name of *aura* by mystics. Clearly, Divine Intelligence conceived and created human beings in such a marvelous way that their existence might not be imperiled by the influence of pathogenic agents.

Yet we must recognize that disease is a reality and that thousands of persons die every day, suffering from various ailments. It must mean, therefore, that certain factors oppose the general harmony which needs to prevail in all the organs and functions of our body. In the next monograph we will



study those factors and we will see that, in most cases, it is people themselves who are their cause.

**THE ROLE OF SUFFERING:** Before closing today's study, we wish to discuss an important matter. Some philosophical schools assert that healing of all diseases can be accomplished by overcoming pain. In other words, their students are taught that all we need to do is to transcend the suffering experienced when we are ill so as to recover or regain our equilibrium. Others claim that we may cure ourselves by using only the power of affirmation. The Coué method, named after Émile Coué (1857-1926), its inventor, is a famous example of this principle. He taught that when a patient is experiencing an illness, that person should assert that he or she is not ill or, more exactly, that he or she is in good health. Through reiteration, such an affirmation is supposed to heal.

Quite obviously, such forms of therapy, as applied by most persons, have no validity whatsoever. If they were truly effective, patients could be made to forget their suffering by simply keeping them continuously under anesthesia, or by making them reiterate that they are very well and that their illness is only an illusion. It should be understood that an ailment cannot be treated effectively if one is merely content to relieve its symptoms. Rather, for a treatment to be effective, its *cause* must be taken into account. Consequently, neutralizing pain by resorting to some artificial means or attempting to forget pain by means of a certain form of concentration seldom brings about the healing of the ailment causing the pain. For analogy, you cannot destroy a weed only by cutting off the leaves and stems extending above ground. Rather, you must act decisively by pulling out the roots.

Aside from the suffering we experience when we are ill, most illnesses are preceded by certain pains which should prompt us to more closely examine our general state of health. Most all ailments, long before becoming acute, make themselves known by any number of symptoms, which can include feverish states, pinching or burning sensations, labored breathing, palpitations, suffocation, listlessness, etc. Pain is thus a signal indicating to us that an abnormal state has established itself somewhere in the body. It is best to act when we first experience the pain in that the corresponding cause is usually only in its inception. If we allow the situation





to deteriorate, the time may come when the illness assumes proportions which make healing far more difficult.

Having a responsible attitude regarding one's health is vitally necessary, as the pains which accompany illnesses correspond, from a mystical standpoint, to states of consciousness and they do not constitute some illusion on the part of the mental apparatus. In other words, they have a real organic cause. Pain plays a vital function in our lives; otherwise, nature would not have made it a conscious reality among living creatures. Thus, the role of pain when we bring our hand close to a fire is to force us to withdraw our hand before it is burnt. Likewise, if we experience stomach pains after having eaten excessively spicy food, we come to realize that our body cannot properly digest that kind of food and that we should then avoid it.

As a final example, if we have a severe headache after having remained too long in the sun, you might say its function is to urge us to be more careful when being exposed to sunlight. As you will easily understand, all these natural warnings have their usefulness, for it is quite clear that if we never experienced suffering, we would self-destruct without even being aware of it.

In the coming days, take time to meditate on the contents of this monograph. Admittedly, our handling of the subject of illness may possibly conflict with your convictions concerning this matter. However, without wishing to impose our own views on this subject, we ask that you not reject them without first paying them sufficient attention. We feel it is important to set aside your own ideas so as to contemplate in a new light those subjects on which you may sometimes have preconceptions. Remember, however, you do remain quite free not to accept the mystical definition we give of illness, for, in this area as in many others, the Order only offers its teachings and does not seek to inculcate dogmas in any way. Accordingly, *think for yourself* and, starting from what you know and from what the monographs submit to your consideration, work out your own philosophy of life.

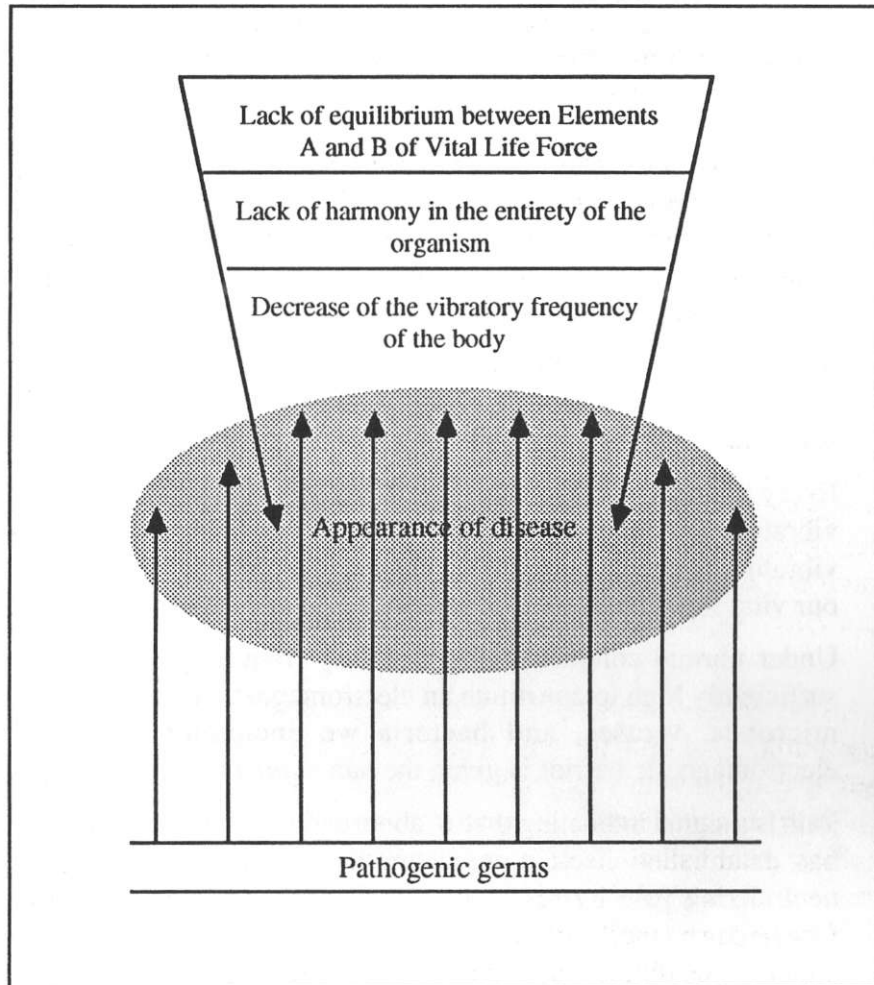


With all best wishes for Peace Profound,

Sincerely and fraternally,  
YOUR CLASS MASTER

## Practical Application

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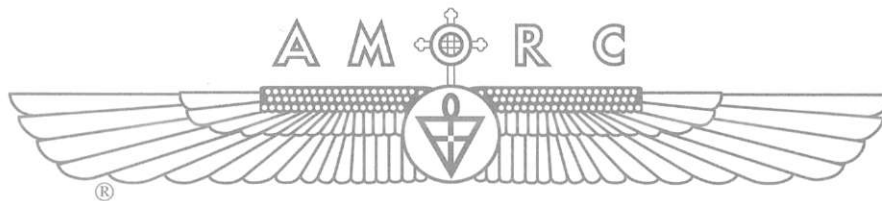
This diagram simply illustrates the process followed by any illness before it manifests itself outwardly. When illness announces itself externally, it is then only the outcome of a state of anarchy which had its birth in the interior of our body. Rosicrucians feel that it is impossible to cure an illness if one merely treats its symptoms. Rather, the treatment of a condition must involve its cause. This point will become particularly obvious when you study the Sixth Temple Degree, for the explanations contained in this Atrium regarding health are only a prelude to what we will reveal to you in the future.

## 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.

- ¶ From a Rosicrucian standpoint, illness is caused primarily by an imbalance between Elements A and B in the body, resulting in a lack of harmony, which in turn causes a lowering of the vibratory frequency of our body. In most cases, this lowering of the vibratory frequency is what makes us vulnerable to diseases.
- ¶ All vital functions of the human body are governed by *cycles* which are themselves based on precise rhythms—just as the universe itself is regulated by cosmic laws which possess their own rhythm.
- ¶ Every human body, like all material bodies, possesses an individual vibratory frequency which varies from one person to another. This vibratory frequency is closely bound to the rhythmical activity of all our vital functions.
- ¶ Under normal conditions, the vibratory frequency of our body is sufficiently high to constitute an electromagnetic barrier against the microbes, viruses, and bacteria we encounter daily. This electromagnetic barrier is given the name *aura* by mystics.
- ¶ Pain is a signal indicating that an abnormal state (inharmonious state) has established itself somewhere in the body. Consequently, neutralizing pain by resorting to artificial means or attempting to forget pain by means of a certain form of concentration seldom brings about the healing of the ailment causing the pain.
- ¶ Most diseases are preceded by certain pains which should prompt us to more closely examine our general state of health.
- ¶ For a disease to be treated effectively, its *cause* must be taken into account. An ailment cannot be effectively treated by only relieving its symptoms.

*Consecrated to truth  
and dedicated to every Rosicrucian*



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