



MASTER MONOGRAPH

ROSICRUCIAN ORDER
AMORC



NEOPHYTE SECTION

Atrium 2 Nos. 8 - 11

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Second Atrium No. 8

CONCURRENCE



This Week's Consideration of a Famous Opinion

Although the author uses the Oriental term *Prana* for Vital Life Force, the work of Ramacharaka (William Atkinson) is based on fundamental Hermetic principles. Thus his statements that *Prana* is the "Breath of Life" and that "Life is absolutely dependent upon the act of breathing" concur with Rosicrucian ontology. The following excerpts concerning the vital importance of *Prana* in breathing likewise agree with the statements in this monograph.

And not only is man dependent upon Breath for life, but he is largely dependent upon correct habits of breathing for continued vitality and freedom from disease. An intelligent control of our breathing power will lengthen our days upon earth by giving us increased vitality and powers of resistance, and, on the other hand, unintelligent and careless breathing will tend to shorten our days by decreasing our vitality and laying us open to disease.

...

Prana is the name by which we designate a universal principle, which principle is the essence of all motion, force or energy, whether manifested in gravitation, electricity, the revolution of the planets, and all forms of life, from the highest to the lowest. It may be called the soul of Force and Energy in all their forms, and that principle which, operating in a certain way, causes that form of activity which accompanies Life.

This great principle is in all forms of matter, and yet it is not matter. It is in the air, but it is not the air nor one of its chemical constituents. Animal and plant life breathe it in with the air, and yet if the air contained it not they would die even though they might be filled with air. It is taken up by the system along with the oxygen, and yet is not the oxygen. The Hebrew writer of the book of Genesis knew the difference between the atmospheric air and the mysterious and potent principle contained within it. He speaks of

neshemet ruach chayim, which, translated means "the breath of the spirit of life." In the Hebrew, neshemet means the ordinary breath of atmospheric air, and chayim means life or lives, while the word ruach means the "spirit of life," which occultists claim is the same principle which we speak of as Prana

The Yogis know that by certain forms of breathing they establish certain relations with the supply of prana and may draw on the same for what they require. Not only do they strengthen all parts of their body in this way, but the brain itself may receive increased energy from the same source, and latent faculties be developed and psychic powers attained. One who has mastered the science of storing away prana, either consciously or unconsciously, often radiates vitality and strength which is felt by those coming in contact with him, and such a person may impart this strength to others, and give them increased vitality and health. What is called "magnetic healing" is performed in this way, although many practitioners are not aware of the source of their power.

—RAMACHARAKA
The Hindu-Yogi Science of Breath

Dear Fratres and Sorores,

The overall experiment we presented in the preceding monograph—in which you focused awareness on various parts of your body—is extremely important for two reasons: It proves to you the existence of the body's autonomic energy and it makes possible the stimulation of the psychic consciousness of your being. Such stimulation constitutes one of the most effective methods of awakening the activity of psychic centers, an activity which is not properly functioning in most people.

It is important that you, as a mystic, give this awakening the consideration it deserves. By practicing this experiment regularly you will succeed in mastering those faculties which will give you the power to accomplish what some persons mistakenly regard as "miracles." You will be shown, for instance, how to project your psychic consciousness outside of your physical body, thus enabling you to have knowledge of events taking place at considerable distances from the place where you are physically. Moreover, regular practice of this experiment will contribute immensely to the development of your psychic sensitivity, thus enabling you gradually to perceive phenomena which transcend your purely objective perception. For these reasons, and for many others which we will study later, we advise you not to underestimate the importance of this experiment.

Throughout the work of focusing awareness on various parts of your body, you have been asked to take deep breaths. Remember that such breathing is accomplished by inhaling deeply through the nose, holding the breath, and then slowly releasing the breath through the nose. This exercise differs from an earlier one in which you took deep breaths in and out through the nose in a regular and *uninterrupted* way. These two breathing rhythms exert a different influence over your being and therefore are not arbitrary methods. Rather, through their use, the Vital Life Force is channeled in different ways, thus leading to special physiological and psychic manifestations.



THE MYSTICAL ART OF RESPIRATION: In all eras, mystics have known that breathing is a significant function and that its usefulness is far from being limited to the gaseous

exchanges produced in the lungs. No one can tell exactly how they discovered the effects produced on the body by certain specific respiratory rhythms, but the archives of our Order confirm that breathing was truly an art practiced in the mystery schools of ancient Egypt. At about the same time it became an integral part of the religious practices to which Brahmins in India devoted themselves on a daily basis, which practices were the source of current forms of yoga.

According to documents we have at our disposal, the art of yoga is based on using three fundamental respiratory rhythms—the first involving deep neutral breaths; the second, deep positive breaths; the third, deep negative breaths. To understand this matter more fully, let us consider these rhythms one by one and examine the effects they have on the Vital Life Force.

Deep neutral breathing stimulates the negative and positive phases of the Vital Life Force with the same intensity. The negative phases, as we will recall, are associated with the food and drink which we absorb, and the positive phases are connected with the air we breathe. Because of this neutrality, it is most effective when we wish to prepare for meditation or we wish to relax and rest, especially after sustained physical or mental activity. For this reason we have included this form of breathing in our meditation techniques. Science itself recognizes the relaxing and restful properties of this respiratory rhythm for, in certain therapies, some specialists make it the basis of their treatment, notably in the case of nervous illnesses caused by stress.

Deep neutral breaths are also effective in neutralizing any “stage fright” you may experience under certain circumstances, particularly when you are preparing to pass an exam, to meet a person who impresses you for various reasons, and, naturally, when you are about to speak in public. This form of uncontrolled fear results from secretions caused by an unconscious stimulation of the autonomic nervous system. By adopting a neutral respiratory rhythm, we reestablish within ourselves a mental and emotional balance which normalizes the production of those secretions.



Deep positive breathing stimulates only the positive phase of the Vital Life Force. Since this phase is more especially concentrated in the nucleus of our cells and since it is at the level of that nucleus that psychic consciousness is most active, it follows that this type of respiration stimulates our psychic consciousness. That is why we included it in the experiment presented in the previous monograph. On the physiological plane, deep positive breathing is most effective when you are exhausted and feel the need for physical or mental regeneration. We advise that you practice it in the morning when you wake up, for it reinforces our tonicity and puts us into a good mood to start the day.

Deep negative breathing consists of inhaling deeply through the nose, exhaling immediately through the nose while trying to expel as much air as possible, and blocking breathing for a few seconds while the lungs are empty. We have said previously that the neutral and positive rhythms exerted a specific influence on our being. Naturally, the same is true of negative rhythm. Deep negative breathing produces a stimulation of the negative polarity of the Vital Life Force. Thus, its effect is most pronounced essentially at the level of the cellular membrane. On the vibratory plane, its influence is in complete harmony with the Spirit which, you must remember, is the energy determining the formation and manifestation of matter. This cannot surprise you, for the negative polarity of the Vital Life Force is linked directly to the foods we eat and which, by nature, are more material than spiritual.

It must be kept in mind that deep negative breaths are negative only in terms of polarity. In other words, you must not feel that they have secondary importance and that you must pay fuller attention to deep positive breaths. It is true that they concern more the physical and material aspect of our being. However, this aspect is as essential to the vitality of our body as are the immaterial attributes of our psychic and spiritual nature. In

this regard, remember what you learned about Spirit and the Vital Life Force in the First Atrium—namely, that they are two complementary energies which, when joined, make possible the incarnation of the Soul in the body. Likewise, deep negative and deep positive breaths form two



complementary respiratory processes which are of equal importance in their mystical application. This fact will become more fully evident when we study Rosicrucian therapy in detail.

EXPERIMENT NO. 15: You have already had the opportunity to experiment with the effects that deep neutral and deep positive breathing produce on the body, and now you will have the opportunity to practice deep negative breathing in this experiment.

Sit down with your back very straight, place your hands on your knees, and place your feet flat on the ground, slightly apart from each other.

Take the thumb of your right hand between the thumb, the index finger, and the second finger of your left hand, as shown on the diagram appearing in the Practical Application of this monograph.

While maintaining your fingers in this position, begin to perform deep negative breathing. In other words, inhale deeply through the nose and immediately exhale slowly, still through the nose, trying to expel all the air in your lungs. That being done, hold your breath for a few moments, but without experiencing any discomfort. Then begin a new deep inhalation.

Having performed this kind of breathing for two or three minutes, resume a normal respiratory rhythm while maintaining your fingers in the same position, and observe the effects produced on the right arm. Then, resume your study of this monograph.

If you performed this experiment according to our instructions, you should have felt a sensation of heat in your right arm. Such an impression simply results from the physiological effect produced by deep negative breathing. More precisely, we will say that this respiratory rhythm increases the intensity of the negative magnetism emanating from the left hand and that this magnetism, while passing through the right arm, causes in it a temporary negative overload which manifests itself as a sensation of heat.

If you have difficulty falling asleep, you should engage in a series of deep negative breaths before going to sleep, for they are quite effective in neutralizing insomnia. When



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practicing Experiment No. 13 (presented in Atrium 2, No. 5), use this form of breathing rather than deep neutral breathing.

Our next Sanctum period will be devoted to the general study of Rosicrucian treatments. We will explain that there exist two great categories of illnesses and that it is possible, by following a particular method, to cure or at least to relieve them. Until then, review attentively what you have learned about deep breathing and put into practice the experiments involved.

With all best wishes for Peace Profound,

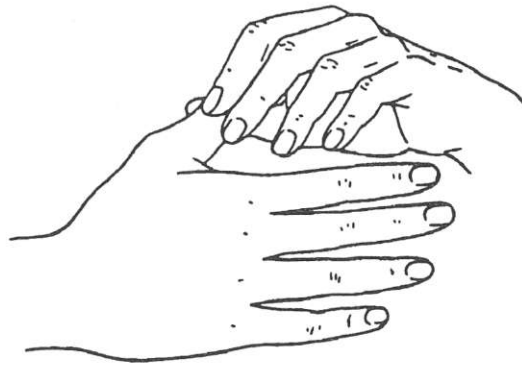
Sincerely and fraternally,

YOUR CLASS MASTER



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 proper placement of your hands during the experiment presented in this monograph. You must hold the thumb of your right hand between the thumb, the index finger, and the second finger of your left hand—making sure that the palm of the right hand faces the body at the level of your solar plexus. Except for the thumb, the fingers of this hand must not touch the left hand. This experiment, we remind you, must be accompanied by deep negative breaths.

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.

- ¶ By practicing the overall exercise regularly and taking a wholehearted interest in awakening your psychic centers, you will succeed in mastering those faculties which will give you the power to accomplish what some persons mistakenly regard as “miracles.”
- ¶ The archives of our Order confirm that breathing was truly an art practiced in the mystery schools of ancient Egypt. That art was based on three fundamental respiratory rhythms—the first involving deep neutral breaths; the second, deep positive breaths; the third, deep negative breaths.
- ¶ Each respiratory rhythm exerts a different influence over your being—causing the V.L.F. to be channeled in different ways—thus leading to special physiological and psychic manifestations.
- ¶ Deep negative and deep positive breaths form two complementary respiratory processes which are of equal importance in their mystical application.
- ¶ If you have difficulty falling asleep, you should engage in a series of deep negative breaths before going to sleep, for they are very effective in neutralizing insomnia.



Second Atrium No. 9

CONCURRENCE

This Week's Consideration of a Famous Opinion



Many of the teachings concerning healing, which are revealed to you in this Atrium and in the Sixth Temple Degree, originate in the knowledge received by our Order as a legacy from the Egyptian mystery schools. Because this monograph is devoted to the study of basic principles of Rosicrucian therapy, we present an excerpt of John Heydon's writings, published in 1662 in London, concerning the wisdom of the Egyptians on this subject. Let us add that John Heydon, after studying the works of Francis Bacon—17th century Rosicrucian Imperator—became a member of our Order.

Foundation of R.C. Secret Therapeutics

Oh that we knew what health and happiness, we may when we will, (I shall) go into the way where and how all men may be blessed: wherein I am quite bereaved of all helps from the Grecians, as men ever apt to speak and think well, rather than to do and perform anything (though constancy and agreement, in their sayings would have left blessedness as well as other good things in the power and reach of all men) and I must fly for aide into Egypt, a people so far passing all other Nations, as it is better and nearer to God, to work and to do great wondrous things than to behold and look upon them.

For it is delivered to Ancient and true Record that one Hermes, a king and Law-giver of that Country, a man of a rare and divine gift in knowledge above all that ever were, found out Medicines able to bring all men to health and long life, etc., and left them behind him in writing to his people; and that they were after him, a long time by the wiser sort, closely wrought and used until at last, they crept abroad and stole into Arabia, when she flourished in Armes and Learning, and there got the name which they now commonly keep . . . Now from thence in the same secret and dignified manner (for that is the wont of them, as becomes so deep secrets) they have traveled and spread themselves over all Nations; now and then opening and discovering themselves to a few of the better and wiser company.

—JOHN HEYDON, 1629-1667

The English Physitians Guide; or a Holy Guide

Dear Fratres and Sorores,

Deep breathing is not limited to the production of those physiological and psychic effects we studied in the previous lesson; it also exerts an influence on the magnetism continuously radiating from our fingertips. More precisely, deep positive breathing increases the positive energy radiating from the thumb, index finger, and second finger of the right hand, while deep negative breathing enhances the negative energy emanating from the thumb, index finger, and second finger of the left hand. As for deep neutral breathing, it reinforces both our positive magnetism and negative magnetism, but in lesser proportions than when we are performing only deep positive or negative breathing.

This being said, we now come to the study of Rosicrucian therapy for, as you will find, it is linked directly to the magnetism emanating from our hands and to the use of deep breathing—particularly positive and negative deep breathing. But before discussing Rosicrucian therapy, we must make the following important observations.

The monographs of this Neophyte Section will only concern the basic principles of self-healing. There are several reasons for this policy. In the first place, the Atrium you are now studying constitutes only one of the three degrees that lead to the more important work of the Temple Degrees, which are twelve in number. Accordingly, you must understand that we cannot, in the first months of your affiliation with our Order, transmit to you a knowledge which has always been reserved for initiates of our tradition. That would not be possible for, if we consider the particular example of Rosicrucian therapy, a relatively high number of monographs must be studied. In the second place, it is necessary that you be completely familiar with self-healing before being instructed in the method used in applying Rosicrucian treatments to other persons.

ROSICRUCIAN TREATMENTS: What do Rosicrucian treatments consist of and how can we apply them to ourselves? To answer these questions we must first return to the Rosicrucian definition of illness. It results, as we previously explained, from an imbalance between Elements A and B of the Vital Life Force or, to be more accurate, between the two energies continuously brought into our body by those elements. It means that we



lack either positive or negative energy, depending on the disorder from which we suffer. To restore the balance lacking in some part or organ of the body—an imbalance which, in itself, is responsible for the alteration of our state of health—we must bring into our body either one of these two energies. We will now consider how this is accomplished.

On each side of the spinal column, from the nape of the neck to the lower back, are two chains formed by a number of ganglia. Each ganglion is linked to one or more plexuses, organs, or parts of the body. By applying the first three fingers of the left or right hand on one of these ganglia and by engaging in deep negative or positive breathing, we can stimulate the ganglion and, through its intermediary, bring a surplus of negative or positive magnetism to the corresponding plexus, organ, or bodily part.

When we lack *positive energy*, we must place the thumb, index finger, and second finger of the right hand on a ganglion located to the left of the spinal column, for our positive magnetism radiates from this hand. When *negative energy* is lacking, the first three fingers of the left hand are applied to a ganglion located to the right of the spinal column.

Each ganglionic chain is comprised of 22 ganglia but, for the moment, we will turn our attention solely to the first thoracic ganglia, as they are the ones we use primarily in self-healing. These two ganglia are located at the base of the neck, approximately one centimeter (1/2 inch) on either side of the spine. Each ganglion, as we have just mentioned, is connected with a considerable number of plexuses and organs, but it also exerts a definite influence on many functions of the body, cerebrospinal as well as autonomic. That is why we use the first thoracic ganglia primarily when we want to apply a Rosicrucian treatment on ourselves.

THE CLASSIFICATION OF DISEASES: You are undoubtedly wondering how we can judge whether we lack positive rather than negative energy. In reply, we must contemplate the general classification of diseases as established in the Rosicrucian teachings. Without going into overly detailed explanations, let us state that Rosicrucians have always distinguished two great categories of illnesses: those accompanied by fever and those not causing fever. In general, any feverish state is traceable to an infection—that is to say, to an attack on the body by bacteria or viruses.



Of these two categories of pathogenic agents, viruses are most difficult to neutralize. This is due to the fact that viruses develop only on living tissues and they are quite tiny. In fact, viruses can only be observed by means of an electronic microscope and under conditions requiring a biological environment whose realization is a most delicate task. Since their observation is problematical, it is difficult to study viruses and to understand the mechanisms which make them so dangerous when in the body. However, we know that viruses alter the biochemical processes of cells and this alteration is manifested by the secretion of substances which are quite noxious to the organ affected by infection. The majority of viral diseases are difficult to cure with medication, even with antibiotics. When a cure takes place, it is generally through the action of the natural defenses of the body rather than through the action of medication. Among the most common viral illnesses are colds, influenza, mumps, smallpox, German measles, and certain forms of angina.

Bacteria, on the other hand, are much larger and may be cultured in specially prepared chemical media which make it possible to readily study them. Like viruses, bacteria produce secretions, but they are easier to neutralize using either antibiotics or, better still, certain vegetable extracts. It should be noted that not all bacteria are pathogenic. Indeed, some are indispensable to the proper functioning of the metabolism. Among the most well-known bacterial diseases are diphtheria, tuberculosis, tetanus, typhoid, and other forms of angina.

In the final analysis, when considering Rosicrucian therapy it is unimportant to know whether a disease is bacterial or viral, or even whether it is infectious or not. What you must remember, instead, is that any feverish state having its origin in a pathological disorder indicates that the body, on the whole, lacks *negative* energy. In that case, it must be supplied with a surplus of negative magnetism by using the first three fingers of the left hand and by performing deep negative breathing.

On the other hand, when we are ill but do not have a fever, we must transmit a surplus of positive magnetism to our body, as we suffer from a lack of *positive* energy. In that case, we must use the first three fingers of the *right* hand and perform deep positive breathing.



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In our next monograph we will continue this study by specifically mentioning how we apply a positive treatment or a negative treatment to the body. Meanwhile, do not hesitate to reconsider the points which were discussed today, for an understanding of these points is fundamental in fully comprehending the basic principles of Rosicrucian therapy.

With all best wishes for Peace Profound,

Sincerely and fraternally,
YOUR CLASS MASTER



Practical Application

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

Having begun your study of Rosicrucian therapy and mystical experiments, you have become aware of why we stress the importance of deep breathing—whether neutral, positive, or negative. However, you may possibly suffer from respiratory disorders which prevent you from performing deep breathing. Or you may find that you are experiencing some discomfort as you perform deep breathing. If this is the case, adapt the respiratory rhythms to suit your abilities. In other words, only inhale and exhale to that depth which leaves you with no sensation of discomfort.

After having inhaled, as in the case of deep positive breathing, or after having exhaled, as in the case of deep negative breathing, make sure to hold your breath only to that degree which is possible for you. In other words, do not hold the inhalation or exhalation to the point of feeling uncomfortable. This would be of no value, for any disagreeable sensations you might experience would disturb the effects you seek to obtain. Therefore, be reasonable in your practice of deep breathing.

Some people are able to hold their inhalations and exhalations for one minute without being indisposed. Others cannot do so for more than fifteen seconds. However, the ability to hold one's breath is generally based upon the size and energy needs of the body. Consequently, the duration of the inhalation or exhalation is not really critical, since, as we just said, it is relative to each individual. Therefore, each of us can improve our performance by increasing our capacity of holding the breath and in prolonging the deep inhalations and exhalations as long as possible. Naturally, you must proceed slowly in this endeavor, as you must not disrupt or upset your own body's equilibrium, and thereby induce any secondary negative effects.

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.

- ¶ Deep positive breathing increases the positive energy radiating from the thumb, index finger, and second finger of the right hand, while deep negative breathing enhances the negative energy flowing from the thumb, the index finger, and second finger of the left hand.
- ¶ To restore the balance lacking in some part or organ of the body—an imbalance which, in itself, is responsible for the alteration of our state of health—we must bring into our body positive or negative energy.
- ¶ When we lack *positive* energy, we place the thumb, index finger, and second finger of the right hand on a ganglion located to the left of the spinal column, for our positive magnetism radiates from this hand.
- ¶ When *negative* energy is lacking, the first three fingers of the left hand are applied to a ganglion located to the right of the spinal column.
- ¶ Each ganglionic chain is comprised of 22 ganglia but, for now, we will turn our attention solely to the first thoracic ganglia, as they are the ones we use primarily in self-healing. These two ganglia are located at the base of the neck, approximately one centimeter (1/2 inch) on either side of the spine.
- ¶ Rosicrucians have always distinguished two great categories of diseases: those accompanied by fever and those not involving fever.
- ¶ Any feverish state having its origin in a pathological disorder indicates that the body, on the whole, lacks *negative* energy. On the other hand, when we are ill but have no fever, we are suffering from a lack of *positive* energy.



Second Atrium No. 10

CONCURRENCE

This Week's Consideration of a Famous Opinion



Rosicrucian treatments are effective in healing many disorders and relieving various pathological conditions. Yet it should be remembered that the prevention of disease is the most important aspect of health. Prevention is best accomplished by the adoption of a balanced lifestyle, based on respect for those natural laws at work in the body. Thus, it is up to the individual to adopt that behavior which is best suited to the needs of his or her own temperament. Sir Francis Bacon, Imperator of our Order in the 17th century, expressed this point of view perfectly in one of his writings. What he said on this subject is fully in agreement with the general content of this series of monographs.

For strength of nature in youth passeth over many excesses, which are owing a man till his age. Discern of the coming on of years, and think not to do the same things still; for age will not be defied. Beware of sudden change in any great point of diet, and if necessity enforce it, fit the rest to it. For it is a secret both in nature and state, that it is safer to change many things than one. Examine thy customs of diet, sleep, exercise, apparel, and the like; and try, in any thing thou shalt judge hurtful, to discontinue it by little and little; but so, as if thou dost find any inconvenience by the change, thou come back to it again: for it is hard to distinguish that which is generally held good and wholesome, from that which is good particularly, and fit for thine own body. To be free-minded and cheerfully disposed at hours of meat and of sleep and of exercise, is one of the best precepts of long lasting.

—FRANCIS BACON, 1561-1626
Essays, "Of Regiment of Health"

Dear Fratres and Sorores,

Today we will continue our study of the basic principles of Rosicrucian therapy, especially those applicable to the subject of self-healing. We sincerely hope that this study interests you, not only because of its theoretical aspect, but also—and perhaps most of all—because of its eminently practical character. Indeed, almost all mystics have felt attracted to these methods, and initiates of the past used them to combat disease, thus bringing about their own well-being and that of others.

Following the ideas presented in the previous lesson, the next time you are ill or feel indisposed, begin by taking your temperature, so as to know whether you have a fever. If you are feverish it is because your illness or indisposition is linked to a lack of negative energy. In that case, you must give yourself a negative treatment so as to bring a surplus of negative magnetism into your entire body. If, however, you do not feel well but lack a fever, you must give yourself a positive treatment since you are lacking positive energy in this instance.

Now let us see how these two types of treatment are put into effect.

EXPERIMENT NO. 16 - THE NEGATIVE TREATMENT:

When giving yourself a negative treatment, do the following:

Wash your hands and then drink a glass of cool water.

Sit in a chair, with your back as straight as possible, your hands placed on your knees, and your feet placed flat on the floor and slightly apart from each other.

Put the tips of the thumb, index finger, and second finger of the left hand together and place them on the right side of your spinal column at the base of the neck—at the place where the neck is connected to the trunk. Your left arm is placed behind your head.

Now take deep negative breaths for five to ten minutes.

After five to ten minutes of negative treatment, stand up and resume your everyday activities.



EXPERIMENT NO. 17 - THE POSITIVE TREATMENT:

When giving yourself a positive treatment, do the following:

Wash your hands and then drink a glass of cool water.

Sit in a chair, with your back as straight as possible, your hands placed on your knees, and your feet placed flat on the floor and slightly apart from each other.

Put the tips of the thumb, index finger, and second finger of the right hand together and place them on the left side of your spinal column at the base of the neck—at the place where the neck is connected to the trunk. Your right arm is placed behind your head.

Now take deep positive breaths for five to ten minutes.

After five to ten minutes of positive treatment, stand up and resume your everyday activities.

When performing either of these treatments, you may experience the sensation of heat or a tingling in the arm used for the treatment or on the spot where your fingers are applied. Such a feeling should not cause any anxiety for it is simply the result of those physiological and psychic effects produced by deep breathing and the influx of your own magnetism.

As a general rule, a single negative or positive treatment is sufficient to bring about considerable relief, and possibly even a cure. However, if the illness or pain persists, or if you wish to reinforce your treatment, do not hesitate to repeat it once or twice. Should you do this, however, observe an interval of at least one half hour between each treatment. With practice, you will find that this therapy is quite effective in relieving both major and minor disorders from which we may suffer.

You may note that we have used the terms “relieve” and “heal,” because we do not want you to think that Rosicrucian treatments constitute the miracle cure for all disease. The treatments have certainly been tested and, in many cases, made it possible for Rosicrucians to cure themselves of many pathological conditions. However, you must not think that they constitute a substitute for therapy and that you will no longer have to resort to medicine from now on. *You must demonstrate discernment and not reject the*



help which can be provided by specialists who devote themselves to healing.

We have just explained that any negative treatment is effective in treating a disease accompanied by fever, while the positive treatment is intended rather for the healing of disorders which do not cause any fever. Yet it is not always possible, for any number of reasons, to take your temperature or to determine whether you are running a fever. It then becomes difficult to know whether you need to give your body a surplus of negative or positive energy. In such cases, use a negative treatment by carefully following the method we have just indicated. If you feel no improvement within a half hour following this treatment, it is because you need positive, not negative energy. You must then give yourself a positive treatment and, when necessary, repeat it after allowing an interval of half an hour. Let us reiterate this important point: No matter what circumstances make you use this method, you must first use a negative treatment on your body before attempting a positive treatment.

We wish to draw your attention to another matter before closing today's study. Rosicrucian therapy, as with all forms of therapy, can only be effective if, on our own account, we take charge of our cure. This means that when we are ill, we must first search for those conditions which have caused our state of health, to see if we cannot neutralize them by more appropriate behavior. If, for example, we are suffering from bronchitis but expose ourselves every day to cold temperatures or frequent drafts, quite evidently any negative treatment we use will be inadequate for a cure. Or, if we smoke cigarettes, we obviously limit even more our chances of a cure.

Likewise, if we are suffering from spasmodic stomach pains and pay no attention to our nutrition or allow ourselves to be constantly upset or emotionally distraught, any positive treatment will be inadequate in effecting a cure. Or let us say that we are exhausted, either physically or mentally, and we do not give ourselves any rest, then bringing a surplus of positive energy to our body will not have the desired effect.

Thus, our first priority regarding health is to prevent disease by avoiding those conditions which favor its appearance. In other words, it is important to adopt a lifestyle as compatible as possible with natural laws.



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In coming days, take time to examine your way of life. Pay particular attention to your eating and breathing habits and to your mental and emotional condition, to see if you devote sufficient care to them on a regular basis. Likewise, consider the quality of your sleep and try to determine whether you really do everything to give your body the rest it needs. This examination of your lifestyle will make evident any errors of behavior which you commit against yourself. It will then be up to you—and no one else—to act accordingly.

With all best wishes for Peace Profound,

Sincerely and fraternally,

YOUR CLASS MASTER

NOTE: AMORC metaphysical healing techniques should not take the place of treatment provided by a licensed physician and should be used in conjunction with a physician's care.



Practical Application

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

We wish to discuss three important matters regarding the experiments presented in this monograph. The first concerns the exact site of the first thoracic ganglion used in applying negative and positive treatments. As stated previously, it is located at the base of the neck, approximately one centimeter (1/2 inch) on either side of the spinal column. If you experience some difficulty in locating it, you will find that it is at the spot where the neck is connected to the trunk—that is to say, at the level of the first vertebra that do not swivel when the head is turned. Also, this ganglion is the largest one of all. Therefore, if you place your fingers on this area, the ganglion will necessarily receive the influx of your magnetism. Its precise location, therefore, must not cause you anxiety.

The second matter concerns the position of the hand not used during a treatment. When you are performing positive stimulation, you must use the thumb, index finger, and the second finger of the right hand. In this case, place your left hand on your left knee. Or, when the stimulation is negative, the first three fingers of your left hand must be used. In this case, place your right hand on the right knee. Placing the unused hand on your knee forces you to hold your back erect. Moreover, no energy loss occurs. However, if this position seems uncomfortable, you may place the unused hand on the corresponding thigh, or even let it hang alongside the body.

The third matter concerns our suggestion that you wash your hands and drink a glass of cool water before performing a treatment. Of course, this is not always possible. In that case, do not think that the negative or positive stimulation you will perform on your body will be ineffective. Also, it is not imperative that a chair be available. The main consideration is to hold the back as straight as possible. Do not, therefore, hesitate to adapt yourself to circumstances when necessary. What matters most is to follow the general method we have indicated.

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.

- ¶ A *negative treatment* is performed by putting the tips of the thumb, index finger, and second finger of the left hand together and placing them on the right side of the spinal column at the base of the neck—at the place where the neck is connected to the trunk. With your fingers so placed, deep negative breathing is performed for approximately five to ten minutes.
- ¶ A *positive treatment* is performed by putting the tips of the thumb, index finger, and second finger of the right hand together and placing them on the left side of the spinal column at the base of the neck—at the place where the neck is connected to the trunk. With your fingers so placed, deep positive breathing is performed for approximately five to ten minutes.
- ¶ As a general rule, a single negative or positive treatment is sufficient to bring about considerable relief, and possibly even a cure. However, if the illness or pain persists, or if you wish to reinforce your treatment, do not hesitate to repeat it once or twice. Should you do this, however, observe an interval of at least one half hour between each treatment.
- ¶ When you are unable to take your temperature or determine whether you have a fever, begin by giving yourself a negative treatment. If you feel no improvement within a half hour following this treatment, apply a positive treatment to yourself, and, if necessary, repeat it.
- ¶ You must not feel that Rosicrucian treatments are a substitute for therapy. You must demonstrate discernment and not reject the help which can be provided by medical specialists.
- ¶ Rosicrucian therapy, as with all forms of therapy, can only be effective if, on our own account, we take charge of our cure. This means that when we are ill, we must first search for those conditions which have caused our state of health, to see if we cannot neutralize them by more appropriate behavior.
- ¶ Our first priority regarding health is to prevent disease by avoiding those conditions which favor its appearance. In other words, it is important to adopt a lifestyle as compatible as possible with natural laws.



Second Atrium No. 11

CONCURRENCE



This Week's Consideration of a Famous Opinion

We have always taught that the most effective therapies for the cure of disease are those which are most compatible with natural laws. In this respect, Rosicrucian treatments constitute a method of healing which is eminently natural because it makes use of the energies of the body. You will note that the following remarks written in 1935 by a prominent Rosicrucian, Dr. Alexis Carrel, are surprisingly contemporary and in accordance with the Rosicrucian concept of health.

There are, as we know, two kinds of health, natural, and artificial. Scientific medicine has given to man artificial health, and protection against most infectious diseases. It is a marvelous gift. But man is not content with health that is only lack of malady and depends on special diets, chemicals, endocrine products, vitamins, periodical medical examinations, and the expensive attention of hospitals, doctors, and nurses. He wants natural health, which comes from resistance to infectious and degenerative diseases, from equilibrium of the nervous system. He must be constructed so as to live without thinking about his health. Medicine will achieve its greatest triumph when it discovers the means of rendering the body and the mind naturally immune to diseases, fatigue, and fear. In remaking modern human beings we must endeavor to give them the freedom and the happiness engendered by the perfect soundness of organic and mental activities.

...

Artificial health does not suffice for human happiness. Medical examinations, medical care, are troublesome and often ineffectual. Drugs and hospitals are expensive. Men and women are constantly in need of small repairs, although they appear to be in good health. They are not well and strong enough to play their part of human beings fully. The growing dissatisfaction of the public with the medical profession is, in some measure, due to the existence of this evil. Medicine cannot give to man the kind of health he needs without taking into consideration his true nature. We have learned that organs, humors, and mind are one, that they are the

result of hereditary tendencies, of the conditions of development, of the chemical, physical, physiological, and mental factors of the environment. That health depends on a definite chemical and structural constitution of each part and on certain properties of the whole. We must help this whole to perform its functions efficiently rather than intervene ourselves in the work of each organ. Some individuals are immune to infections and degenerative diseases, and to the decay of senescence. We have to learn their secret. It is the knowledge of the inner mechanisms responsible for such endurance that we must acquire. The possession of natural health would enormously increase the happiness of man.

...

We have so far followed the easiest road. We now have to switch to rough ground and enter uncharted countries. The hope of humanity lies in the prevention of degenerative and mental diseases, not in the mere care of their symptoms. The progress of medicine will not come from the construction of larger and better hospitals, of larger and better factories for pharmaceutical products. It depends entirely on imagination, on observation of the sick, on meditation and experimentation in the silence of the laboratory. And, finally, on the unveiling, beyond the proscenium of chemical structures, of the organismal and mental mysteries.

—ALEXIS CARREL, M.D., 1873-1944

Man, The Unknown

Dear Fratres and Sorores,

Before beginning today's lesson, we must add one specific point to the explanations given in the last monograph regarding negative and positive treatments. If you are left-handed, the procedures we described must be reversed. In your case negative magnetism radiates from your right hand and positive magnetism radiates from your left hand. Also, the polarity of each of the two ganglionic chains is likewise reversed. To give a negative treatment in this instance, put the tips of the thumb, index finger, and second finger of the right hand together and place them on the left side of the spinal column, on the spot previously specified. If you need a positive treatment, put the tips of the thumb, index finger, and second finger of the left hand together and put them on the right side of the spinal column. As for breathing rhythms, they do not change. In other words, a positive treatment is always accompanied by deep positive breathing and a negative treatment is accompanied by deep negative breathing.

Let us now continue our study of Rosicrucian therapy. Although negative and positive treatments are simple and easy to give, it may nevertheless happen that sufficient strength is not available for their application. Such is the case when we feel particularly weak. A simple flu, for instance, may be accompanied by a general weakness which leaves us incapable of any sustained effort—even for as short a period as one or two minutes. The slightest movement may tire us so that we experience difficulties sitting, keeping our fingers on the first thoracic ganglion, and even performing deep negative or positive breathing. Under such circumstances it is best to bring a stimulation to the body that is both negative and positive.

EXPERIMENT NO. 18 - THE DOUBLE TREATMENT: When giving yourself this form of treatment, do the following:

Wash your hands and then drink a glass of cool water.

If you have enough strength, sit in a chair and place your feet flat on the floor, one against the other. If you feel too weak, lie down on your back, with legs next to each other. Whether seated or lying down, place your hands on your solar plexus as shown in the Practical Application of this monograph.



With hands placed as required, take deep neutral breaths for from five to ten minutes. These deep neutral breaths, we remind you, consist of inhaling and exhaling deeply, without holding the breath after inhaling or exhaling.

After five to ten minutes of this treatment, stand up if you were seated and, depending on your strength, resume your everyday activities. If you were lying down and still feel weak, try to sleep by assuming the position in which you usually sleep.

As is the case for negative and positive cases, you may repeat this double treatment. However, wait an interval of at least one half hour.

This double treatment has two major advantages. First of all, it is simple to perform and requires no sustained effort, either in the use of hands or in the breathing rhythm to be adopted. Secondly, it may be used for all types of illness, whether or not accompanied by fever. However, it is less effective than a positive or negative treatment used on the first thoracic ganglion in that the energy thus transmitted is less powerful and applies to the whole of the body rather than acting directly on the affected organ. Nevertheless, this treatment always brings relief and accelerates the healing process. Moreover, after having performed it once or twice, we usually feel stronger and can proceed to a specifically negative or positive stimulation.

Let us now examine briefly how this double stimulation acts on the body. In the first place, it is imperative that your hands be crossed and that your feet touch each other, no matter whether you are seated or lying down. Why? Simply to create within you a closed circuit between the negative and positive polarities of your Vital Life Force. Secondly, your crossed hands must be placed on the solar plexus. This plexus, also called the *coeliac ganglion* by scientists, is linked to a large number of organs and affects many bodily functions. It also corresponds to one of the seven major psychic centers of the body and plays an important part in the transmission of the autonomic energy circulating throughout our entire being. This plexus helps to bring a surplus of negative and positive energy to the whole body. Your body will use the polarity that it lacks and will thus recover its energy balance, which will necessarily be manifested by an improvement in your state of health.



The body's psychic centers play a critical role in the maintenance of health. As their name indicates, they constitute centers from which the psychic activity of our being radiates. The more dynamic and intense this activity is, the more we vibrate at a vibratory frequency shielding us from pathogenic agents and from any other negative outside influences. Naturally, these psychic centers have many other functions. As we already pointed out, they are linked directly to the perception of impressions beyond our sensory faculties. They also serve as intermediaries between the subconscious and objective consciousness. These centers thus enable us to be sensitive to intuitions and other subtle impressions which do not have their source in the usual mental processes. When the time comes, you will be given exercises which will help you to develop them one by one and to increase the positive effects they have upon us. An important dimension of your being will thus be awakened.

You may be wondering if Rosicrucian treatments are incompatible with the methods used in standard medicine for curing disease. To this question we reply emphatically that these treatments are in no way opposed to any other form of therapy. In other words, they can in no way thwart the action of any medication or medical intervention. You must have no fear on that score. Moreover, if you mistakenly give yourself a positive treatment rather than a negative treatment, or inversely, you risk absolutely nothing in that the body either does or does not accept the surplus energy transmitted to it. At worst, your treatment will produce no effect. It should not be forgotten that Rosicrucian therapy is based on the use of natural energies of the body which are under the control of the Vital Life Force vibrating within you. Accordingly, these treatments are in perfect harmony with the natural laws at work in your entire being.

This monograph brings to an end our present study of basic principles of Rosicrucian therapy. You are now able to treat a relatively important number of common diseases and to verify for yourself the effectiveness of these treatments. Let us once again remind you that the content of our teachings is confidential—and this especially applies to the monographs you have just studied as they concern knowledge which is relatively unknown to the public and which, to some extent, is unknown to the medical community. Consequently, you must demonstrate discernment in this area and practice self-healing with discretion.



Rosicrucian Order_____ AMORC_____ Neophyte Section
ATRIUM 2 Number 11

We must also stress another point. The Rosicrucian treatments we have just described are meant to be used only on yourself, and not others. When you reach the Sixth Temple Degree, we will explain in detail how you should practice mystical healing work. Until then, take time to study the teachings of this Atrium attentively and practice them every time the occasion presents itself.

With all best wishes for Peace Profound,

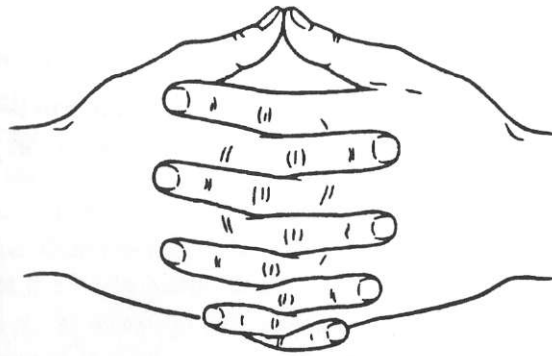
Sincerely and fraternally,
YOUR CLASS MASTER

NOTE: Just before your next study period, obtain a bowl—if possible a transparent one—and fill it with cool water. Then place it on your sanctum altar, within easy reach.



Practical Application

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



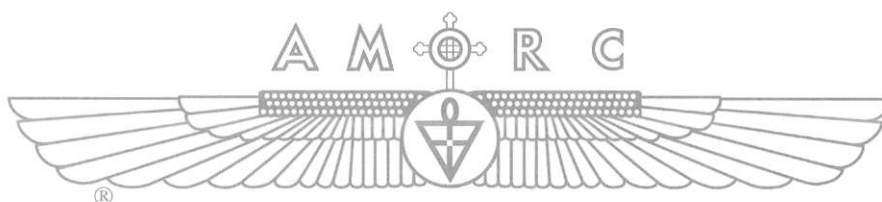
This drawing illustrates how to intertwine your hands during a double treatment. Your hands are placed on your solar plexus, which is located between the navel and the sternal depression. Throughout this treatment your feet must touch each other and you should use deep neutral breathing.

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.

- ¶ If you are left-handed, the procedures when performing negative and positive treatments on yourself must be reversed as the right hand radiates negative magnetism and the left hand radiates positive magnetism. Also, the polarity of each of the two ganglionic chains is likewise reversed.
- ¶ When we are too weak to apply a negative or positive treatment to ourselves, it is possible to bring to our body a stimulation which is both negative and positive. Use the method indicated in this monograph.
- ¶ The solar plexus, called the *coeliac ganglion* by scientists, is linked to a large number of organs and affects many bodily functions. It also corresponds to one of the seven major psychic centers of the body and plays an important part in the transmission of the autonomic energy circulating throughout our entire being.
- ¶ As their name indicates, psychic centers constitute centers from which the psychic activity of our being radiates. They serve as intermediate agents between the subconscious and objective consciousness, thus enabling us to be sensitive to intuitions and to other subtle impressions not having their source in the usual mental processes.
- ¶ Rosicrucian treatments are not opposed to any other form of therapy. Also, if you mistakenly give yourself a positive treatment rather than a negative one (or vice versa), you risk absolutely nothing, for the body accepts or does not accept the surplus of energy transmitted to it.
- ¶ The Rosicrucian treatments described in these lessons are meant to be used only on yourself, and not others.

*Consecrated to truth
and dedicated to every Rosicrucian*



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