

Health and Spirituality – Healing

Renewal Series

Lectorium Rosicrucianum

Published by Lectorium Rosicrucianum, 2025.

Health and Spirituality – Healing

Renewal Series Volume 2

Copyright

Translated from Portuguese.

Original title:

Saúde e Espiritualidade – A Cura

Copyright © 2018 Pentagrama Publicações

PO Box 39 – CEP 13240-000 – Jarinu – SP – Brazil

www.pentagrama.org.br

Livros@pentagrama.org.br

English Translation Copyright © 2022

All rights reserved worldwide.

Translated from Portuguese by Herbert Horn

Scripture quotations marked (NRSV) are from New Revised Standard Version Bible copyright © 1989 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Scripture quotations marked (RSV) are from Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide.

Table of Contents

The Renewal Series.....4

Introduction.....7

Chapter 1: We and the Universe.....16

Chapter 2: The Microcosm Is Like the Sea.....23

Chapter 3: Dimensions of Consciousness.....30

Chapter 4: Hear the Soundless and Nameless Voice.....39

Chapter 5: Magnetic Tensions and the Bridge between Spirit and
Matter.....43

Chapter 6: Karma and Destiny.....54

Chapter 7: The Balance of the Seven Centers of Being.....63

Appendix: Texts for Reflection.....70

The Renewal Series

The Renewal series, by Pentagrama Publicações, brings texts of spiritual reflection in a language suitable for human beings in the 21st century, based on the universal teaching.

The universal teaching is a philosophy of life that recognizes the spiritual reality within human consciousness and locates the purpose of life in that inner foundation. It can be found in the traditional knowledge of various peoples and cultures and is always renewed over the centuries.

This is also true in our days, when a large number of thinkers seek to translate this teaching into a language adapted to the consciousness of our time, considering the most recent contributions of science, art, and philosophy.

This renewal is necessary so that the universal teaching remains alive and is constantly transmitted over generations and in different cultures and localities. Even though its principles are always preserved, they assume different forms, concepts, languages, and images to become comprehensible to human consciousness in its diversity. As human consciousness is in continuous transformation, it is essential that concepts adapt to this change.

In antiquity, nature and its cycles were widely used to convey these teachings, as they were part of most people's daily experience.

At the beginning of the 20th century, the reference was still Newtonian physics, which considered space and time as fixed and absolute quantities.

However, currently the references are quantum physics (whose object of study is the subatomic world) and relativistic physics (whose object of study is cosmology) as well as the new physics still in development, which seeks to unify our understanding of the subatomic world and of cosmology. In this context, space and time are no longer absolute; matter and energy are two aspects of the same manifestation, and the observer becomes an integral part of the experiment.

It is in this context that the Renewal Series of books appears, which seeks to present aspects of the universal teaching through a language that takes into account the changes in the understanding of the world that have occurred in recent decades, always in absolute fidelity to the immutable principles of this teaching.

The first volume of this series was the book *The Seven Rays of the Spirit and the Transformation of Human Life*, released in 2017, which introduced the teaching about the seven rays of the Spirit and their influence on the life of the human being.

This second volume deals with the theme of health and spirituality from a holistic understanding of the human being and more particularly, of the human being who has embarked on a path of self-initiation and awakening to a new consciousness.

Canticle VIII

Don't say: "The world is beautiful."

When did you see the world?

Don't say: "Love is sad."

What do you know about love?

Don't say: "Life is fast."

How did you measure life?

Don't say: "I suffer."

What is it inside you that is you?

What was suffering?

(From the book *Cânticos* by Cecília Meireles)

Introduction

May a New Fire be kindled in our hearts;

May it rise in our heads like a New Light

In order to transform our lives into a totally New Life!

Levi H. Dowling, author of *The Aquarian Gospel*, leads us along the path of self-knowledge with the words:

Man is a thought of God; all thoughts of God are infinite; they are not measured up by time, for things that are concerned with time begin and end. The thoughts of God are from the everlasting of the past unto the never ending days to come – And so is man, the Spirit-man.

But man, like every other thought of God, was but a seed, a seed that held within itself the potencies of God, just as the seed of any plant of earth holds deep within itself the attributes of every part of that especial plant.

So spirit-man, as seed of God, held deep within himself the attributes of every part of God. Now, seeds are perfect, yea, as perfect as the source from which they come; but they are not unfolded into life made manifest. The human seed that came forth from the heart of God was full ordained to be the lord of plane of soul, and of the plane of things made manifest.

So God, the husbandman of every thing that is, threw forth this human seed into the soil of soul; it grew apace, and man became a living soul; and he became the lord of all the kingdom of the soul. A multitude of lessons man must learn upon the plane of soul; and here he tarries many ages until his lessons are all learned.

Perfected man must pass through all the ways of life, and so a carnal nature was full manifest, a nature that sprang forth from fleshly things. Without a foe a soldier never knows his strength, and thought must be developed by the exercise of strength.

And so this carnal nature soon became a foe that man must fight, that he might be the strength of God made manifest.

Let every living thing stand still and hear! Man is the lord of all the plane of manifests; of protoplast, of mineral, of plant, of beast; but he has

given up his birthright, just to gratify his lower self, his carnal self. But man will full regain his lost estate, his heritage; but he must do it in a conflict that cannot be told in words. Yea, he must suffer trials and temptations manifold.

Man will be fully saved, redeemed, perfected by the things he suffers on the plane of flesh, and on the plane of soul.

When man has conquered carnal things his garb of flesh will then have served its purpose well and it will fall, will be no more.

And Buddha tells us about the meaning and spiritual dimension of Life:

The liberation of their own being is for all human beings the primordial and most immediate task. From the first fact of existence, life manifests itself as the law of transformation or mutability. Everything that exists is subordinated to the same turn in the wheel of life, which comprises: birth, growth, decline, and death. Thus, life proceeds single and alone, and seeks to express itself incessantly in new forms. It is a process of movement, and those who are trapped in a form, however beautiful it may be, will suffer as long as they try to retain that movement. The law of transformation also relates to the soul. All consequences have their causes. And the natural soul – or the character of human beings – is the sum of their previous thoughts and actions. Karma, which means action and reaction, governs all existence; and human beings are the sole creator of their conditions and reactions, their future state, and their ultimate destiny. Through pure guidance of actions and thoughts, they can gradually purify their inner nature and thereby, through self-realization, attain liberation through soul rebirth. Life is one and indivisible, though its changing forms are countless and fleeting. Verily, there is no death, though each form must die! When we understand the oneness of life, compassion arises – a feeling of deep oneness with life in all its forms. Compassion is described as the “law of laws,” as eternal harmony, and those who break this harmony of life will consequently suffer and delay their enlightenment. Walking the liberating path requires perfect understanding, pure goals, correct action, and pure life!

Only then does the heart become pure.

Thus, in order to deal with the topic of health and spirituality, we would like to propose a reflection on the question of the constant search for health – which is something common to all human beings.

Human life is so fragile and its balance so tenuous that we could say that we are constantly looking for the best means and methods to maintain it and live it in the best possible way.

In our time, in which material means have advanced and allowed many people to go beyond the mere border of survival, we can observe that there is a growing concern with the quality of life, indicated by an increasingly conscious care with food, lifestyle, and the body.

In this way, human beings who become more aware of themselves seek more and more balance: not only physical and organic but also emotional and psychic.

The dimensions of our inner world are becoming more and more visible, as they are predominant factors in our outer life. Thus, humanity is increasingly awakening to the fact that the health of the body directly depends on the balance of our mind, our feelings, and our attitude towards life.

We live in an increasingly fast-paced world, where the level of stress to which we are subjected in our daily routine is constantly increasing. Therefore, we need to remain alert at all times following abrupt changes in the environment that surrounds us – changes that demand instant responses from us, whether in the personal, family, or professional spheres.

Consequently, it is natural that psychological and emotional stress – and also biological stress – are so constant for all people, of all ages.

For this reason, following the same dizzying speed of changes in the external environment, new techniques, methods, and approaches appear every second – whether indicated by traditional or alternative medicine – as well as new advice on nutrition and lifestyle. All these new approaches, which closely accompany these new times so full of transformation in which we live, are certainly innovative and extremely valid.

Despite the changes and the external environment, we could say, however, that the search for health and balance has always been constant at all times and in all peoples of human history.

The wisdom accumulated over the centuries, which we symbolically call the universal teaching, also tells us that the dimension of health goes beyond the simple “proper functioning of our organism” and that its foundations, its deepest roots, are found beyond our physical reality, in the deepest recesses of our psyche.

Let us think here of oriental medicine, for example, which sees the phenomena of the physical body as manifestations of the aggregates of energy that surround us, which are governed by our inner predisposition.

Let us also remember the well-known Latin aphorism, which points us to a simple but profound health formula, in these words that state:

Mens sana in corpore sano – A healthy mind in a healthy body.^[1]

Similarly, the Rosicrucians of the beginning of the last century formulated the aim of their work in this threefold motto:

A Pure Mind, a Noble Heart and a Healthy Body.

And even modern science is rapidly approaching this ancestral knowledge, that health depends not only on external or genetically inherited factors but mainly on a solid foundation which must be based on a different functioning of the mind, heart, and body in their entirety.

Among countless works that have appeared in recent decades, we can mention the eloquent example of the study by Professor Bruce Lipton entitled *The Biology of Belief*, a work cited as the reference literature of this conference, which demonstrates, based on new and advanced ideas of cell biology, how a person’s state of consciousness and inner predisposition is an even more powerful factor than their genetic heritage.

Rosicrucians of all ages have always been deeply interested in the fundamentals of health and talk about the “real science of healing.” Among them, we can cite illustrious examples such as those of Paracelsus, Cagliostro, Sigismund Bacstrom, and many well-known alchemists.

And in their famous Sixfold Agreement,^[2] the document that represents their early 17th century declaration of principles, the Rosicrucians state that:

The only trade of a Rosicrucian will be that of healing.

And they will always do this for free.

With this statement, the Rosicrucians want to indicate that from their point of view, healing is not something that is restricted solely to restoring health or maintaining the balance of the metabolism.

In reality, in its broadest and deepest sense, healing represents a radical transformation of the human being as a whole, which thus restores the original order of the different aspects of their being, freeing them from the deeper causes that lie behind physical illnesses, emotional disturbances, and psychic stress.

Therefore, for Rosicrucians, healing is a process of transformation, not a technique, a practice, or even the application of external medicine.

In the past, when one could not speak openly about these things without running the risk of retaliation or even persecution, this healing process was described in a veiled and symbolic way, for example through the metaphor of alchemy.

In this way, when nowadays we hear about an “alchemical laboratory,” about the “philosopher’s stone,” and “the manufacture of gold,” we must understand all these aspects as symbols that point to different parts of our own being – parts that must be transformed and literally healed, through a very precise and meticulous process.

In modern, simple, and very direct terms, this process refers to the transformation of the 3 pillars that constitute the human being, which we could call: consciousness, energy fields, and the biological matrix of the body.

Consciousness, our energy fields, and the biological matrix that constitutes our bodies have been represented in countless symbolic ways in the past.

Some examples illustrate this symbolism, such as:

spirit, soul, and body
Father, Son, and Holy Spirit
caterpillar, chrysalis, and butterfly,
and in the Gospel, the figures of:
John the Baptist, Jesus, and Christ.

All these symbols indicate that three fundamental transformations need to happen in each of us.

These three transformations aim to rid us of the deep causes of everything we know externally as a lack of psychic balance, stress (mental and emotional), and physical illnesses.

These root causes are as follows:

- In our consciousness, the fact that we use our self as the only point of support.
- In our personal energy field, the fact that we are controlled by our thoughts, feelings, and reactions.
- And in the biological matrix of our body, the fact that we exacerbate the predispositions to certain illnesses that we already have by genetic inheritance through an inner attitude that carries unresolved conflicts of our “I” and the tumultuous life of our thoughts, feelings, and actions.

In the following chapters, we intend to deal with each of these causes, dedicating an individual and in-depth analysis to them.

So in the end, we hope that each one of us has approached these questions from a deep and real perspective and that in this way we can take back, to our homes and our lives, a key with which we can open a new dimension in ourselves, a dimension that should show us that the health of the body must be the result of a process of an inner transformation of our consciousness.

To summarize, here are a few words from the *Tao Te Ching* by Lao Tse:

Those who know others are astute, but those who know themselves are illuminated.

Those who overcome others are strong, but those who overcome themselves are mighty.

Whoever knows how to be content is rich.

Whoever works firmly in their purpose has character.

Whoever does not lose their essential nature will hold out.

Whoever dies, yet is not lost, will enjoy everlasting life.

Also timely are the words of Levi H. Dowling, in his *Aquarian Gospel*:

Again Elihu met his pupils in the sacred grove and said,

No man lives unto himself; for every living thing is bound by cords to every other living thing. Blest are the pure in heart; for they will love and not demand love in return. They will not do to other men what they would not have other men do unto them.

There are two selfs; the higher and the lower self. The higher self is human spirit clothed with soul, made in the form of God. The lower self, the carnal self, the body of desires, is a reflection of the higher self, distorted by the murky ethers of the flesh.

The lower self is an illusion, and will pass away; the higher self is God in man, and will not pass away.

The [lower] self is the embodiment of truth reversed, and so is falsehood manifest.

The higher self is justice, mercy, love and right; the lower self is what the higher self is not.

The lower self breeds hatred, slander, lewdness, murders, theft, and everything that harms; the higher self is mother of the virtues and the harmonies of life.

The lower self is rich in promises, but poor in blessedness and peace; it offers pleasure, joy and satisfying gains; but gives unrest and misery and death. It gives men apples that are lovely to the eye and pleasant to the smell; their cores are full of bitterness and gall.

If you would ask me what to study I would say, yourselves; and when you will have studied them, and then would ask me what to study next, I

would reply, yourselves. He who knows well his lower self, knows the illusions of the world, knows of the things that pass away; and he who knows his higher self, know God; knows well the things that cannot pass away.

Thrice blessed is the man who has made purity and love his very own; he has been ransomed from the perils of the lower self and is himself his higher self.

Men seek salvation from an evil that they deem a living monster of the nether world; and they have gods that are but demons in disguise; all powerful, yet full of jealousy and hate and lust; whose favours must be bought with costly sacrifice of fruits, and of the lives of birds, and animals, and human kind.

And yet these gods possess no ears to hear, no eyes to see, no heart to sympathise, no power to save.

This evil is myth; these gods are made of air, clothed with shadows of a thought. The only devil from which men must be redeemed is self, the lower self.

If man would find his devil he must look within; his name is self.

If man would find his saviour he must look within; and when the demon self has been dethroned the saviour, Love, will be exulted to the throne of power.

May this new awareness rise one day in every human being that inhabits our Earth, and may this be a great healing factor: the fundamental healing of human life, individual and collective.

Canticle VI

You have a fear:

To end.

Can't you see that you end all day.

That you die in love.

In sadness.

In doubt.

In desire.

May you renew yourself all day.

In love.

In sadness.

In doubt.

In desire.

That you are always someone else.

That you are always the same.

That you will die for immense ages.

Until you're not afraid to die.

And then you will be eternal.

(From the book *Cânticos* by Cecília Meireles)

Chapter 1

We and the Universe

*The universe we live in
is something just wonderful,
and we will always lack words
to describe its infinite beauty
and boundless grandeur.*

The more human beings' understanding of the universe grows, the more we become aware of how the infinitely large and the incredibly small touch and meet.

As we look out from our cosmos and expand our vision towards the ends of the universe, we see how the suns are grouped in the spiral galaxies of billions of stars – like the Milky Way, where the Earth is at one of its extremes.

Galaxies cluster by the thousands into superclusters, such as Laniakea, in which the Milky Way is one of about 100,000, all gravitating around their center, the Great Attractor.

And when we look at what we can understand as the “universe as a whole,” we will see that today it is conceived as an immeasurable sphere of 90 billion light years in diameter, beyond which human understanding cannot even conceive of space.

The universe is a sphere, which, however, could be just one more, when we think of the hypothesis of the multiverse, where each universe is nothing more than an atom, a particle, as well as when we look at the atom, and discover, fascinated, that each atom is also a universe in itself...

There are infinite spheres contained in infinite spheres...

“In my Father’s house there are many dwelling places,” as Christ, the Light of the World, said (John 16:2, NRSV).

Yes! All of this or even a tiny fraction of all of this should be enough for us to live every moment of our lives filled with infinite joy and grati-

tude for being able to be part of such a wonderful manifestation, for being able to be a grain of sand, a grain of the great matter of the universe that has become conscious of the immeasurable glory and grace of which it is a part.

But, friends, why is our life not like this?

Why do we live a life of almost absolute isolation from this omnipresent and wonderful reality?

Why do we live immersed in our problems, in our tiny and irrelevant issues?

The answer that the universal teaching offers us in this regard is simple: We are sick. Yes – fundamentally sick.

The answer offered to us is that our consciousness, the moment we became self-aware, became separate from the Whole, separated from the immense river of life that flows through the entire universe – from a particle to a cluster of galaxies.

Yes, because the moment we became self-conscious and when we first said the word “I” with our minds, that “I” became for each of us the illusory center of all life, of the world, and of the whole universe!

In this immeasurable universe, our tiny “I” became the center of everything, irremediably converting us into “egocentric” beings.

Let us remember here the countless myths found in almost all human traditions. Many of them describe the moment when we plunged into self-consciousness and became egocentric (such as, for example, the moment when we symbolically left the Paradise of Eden – which was the paradise of life integrated into the universe – and became forever separated and isolated from that life).

We know very well that we did not physically leave a hypothetical and perfect place but only that, with our mind, we dived into ourselves, just as Narcissus dived and lost himself in his own image.

We immerse ourselves in our own “self” and create a world in its image and likeness, converting life and the cosmos into a large warehouse of raw materials, and exploring them to the limit of exhaustion.

However, should the fact that we are “self-conscious” and have an “I” be the reason for such suffering?

When we look at human history and hear the testimony of human consciousnesses that transcended the limits within which we live, we can safely say that there is a vast horizon for human consciousness that goes beyond the walls of self-centeredness.

Let us think here of Buddha, of Christ, of Krishna, of Hermes, of Zoroaster^[3]...

All these human beings crossed the frontier of egocentrism, overcoming it within themselves, and testified to the path that can lead us from “I-consciousness” to a “new consciousness”: a path that, symbolically, has so many times been indicated as a “miraculous path,” where human beings were cured of their ailments.

Friends, what the universal teaching tries to convey to us through all the stories of the lives of these people is that there is a great common evil, a great and unique disease that must be overcome in the first place if we really want to enter into a completely new and different way of life.

This is the disease of self-centeredness!

The core of human consciousness functions as a great organ of perception.

It is a complex and intricate energetic flow that uses organic bases such as the brain, the nervous system, the endocrine system, the fluids of our body, as well as the memory of all our cells, but it also expands into the energetic layers that surround and interpenetrate our entire body.

This core of consciousness was formed over the billions of years of the evolution of life on our planet, and it grew slowly, from a physical and almost automatic consciousness of a unicellular organism to complex beings, such as plants and animals.

And in present-day human beings, since a certain point in their evolutionary history, when the mind had grown and matured enough, this core of consciousness has become self-aware – it has become aware of its own existence.

From that moment on, just as a newborn seeks shelter and protection in order to survive and grow, this core of self-awareness also sought shelter and protection in order to gain solidity and identity.

This process of seeking shelter and protection was symbolically described in the book of Genesis as “covering oneself with a fig leaf,” and the Buddha indicated it as “the great attachment” which is the cause of all suffering.

This initial process of constructing a newly-born identity is natural: It is inherent in the nature of becoming self-aware. It reproduces itself in every human being when we leave the innocence of childhood and enter adolescence, which is the phase in which we begin to build our identity.

However, the construction of identity (that is, the construction of I-consciousness, as well as childhood, adolescence, and adulthood) should be just another phase of human life. And yet, at our current stage of development, our “growth” as individuals usually ends when our “conscious self” manifests into adulthood.

The very concept of “becoming an adult” is synonymous with “stopping to grow.”

And what actually happens to most of humanity is that at that moment, our consciousness also stops transforming and we start to function within a more or less limited world, seeking at every moment only the satisfaction of our own interests, pursuing individual fulfillment and happiness based on parameters largely dictated by our own “self.”

This awakening from the torpor of the infinite turning by the gears of the wheel of life will lead us to discover that like everything else in the Universe, each human being also inhabits one of the infinite spheres that form it.

The human being who wakes up from the torpor of their egocentrism will discover, amazed, that they also inhabit a cell of the universe, a micro-universe, a micro-world. And you will see that in it, as well as in everything that exists, from a simple atom to an elaborate sun or galaxy,

there is also a core, a center, a universal principle, around which its whole being gravitates.

This sphere and this point – within which every human being dwells and around which the nucleus of their being gravitates – is called by the universal teaching the microcosm.

Only when we wake up from the deep sleep of our egocentrism do we recognize the grandiose dimension of our lives, which used to go unnoticed: the dimension that instantly transforms us into citizens of the universe, into living cells of the universe, into a micro-universe, a microcosm.

When we awaken to this reality, then the center of our little world, the core of our microcosm, can speak directly to our consciousness. It will teach us that the center of the universe (and it does not matter what name we want to give it: the One, the All, the Infinite Being, the Great Breath, the Singularity, or God), yes, it will teach us that this center of the universe is already within us, for in the grand universe, the center of all things is omnipresent. It will show us that it is closer than our own hands and feet and that this center of all life, which is already within ourselves, is also the much sought-after center of happiness, balance, truth, beauty, justice, love, understanding, wisdom, and all of life.

The moment we wake up to this, we are taking the first step on the path to a whole new life.

The universal teaching calls this moment “the awakening to new life.”

The symbolic language of the Gospel called it “being born again.”

The Rosicrucians called it “the blossoming of the rose,” “the blossoming of the rosebud,” the emergence of the universal principle in our hearts.

When our consciousness recognizes this center within itself and we have the courage to turn around on our path, then our lives will be transformed. We will set our feet on the straight path, on the path that will connect us more and more consciously to the center of the universe, which is already within us.

In the past, this connection was symbolically called “faith.” Not faith in someone, a group, or a dogma. But a faith that is a magnetic link, a conscious link, a real connection, just like that which links a particle to the nucleus of an atom, which links our cosmos to the great Sun that feeds everything, and which will link our consciousness to the center of the universe, which is already in our own heart.

This faith, even if it is as small as a mustard seed, will have the capacity to move the mountains of our self-centeredness, so we can start a totally new life. After all, this conscious connection, which needs to be built throughout a lifetime but which can start in a single instant – like this one – is the beginning of the fundamental cure for the disease of our self-centeredness.

It is the beginning of a completely new inner process of regeneration: the beginning of an epigenesis, as current science describes it. It is the process of self-healing, which will allow human consciousness to rise again from the unhealthy life it has created for itself.

When that happens, the center of the universe in us will then also tell us,

Go, get up!

Your conscious connection with the One Being has finally healed you!

May that moment finally come, for every human being!

Verse 16

Preserve Absolute Emptiness

*And perfect peace will remain.
All things have the same origin
And from it we watch them return.
All things emanate, flourishing,
And each of them returns to its origin.
To return to your beginnings is to rest.
To rest is to find a new destiny.
The return to destiny is called eternity.
Whoever knows the eternal is called enlightened.
Whoever does not know the eternal finds misery.
Whoever knows eternity has everything.
Whoever is just with others is sovereign.
Whoever is sovereign is similar to the Supreme.
The Supreme is the way of the Tao.
Reaching the Tao, you will have eternal life.
And even if your body dies, you will never perish.
(text taken from *Tao Te Ching* by Lao Tse)*

Chapter 2

The Microcosm Is Like the Sea

As above,

so it is below.

(Hermes Trismegistus)

The human being is

a microcosm.

(Classical Rosicrucians, based on Plato)

These statements suggest an equivalence between the outer and inner universes, and they also indicate that in the complexity of their consciousness, each human being is a miniature version of the great universal model.

If the visible universe, in its immeasurable manifestation, is an infinite source of inspiration leading us forward in the search for the true meaning of our existence, in the same way, human beings carry in their inner world the image of an equally broad, immeasurable, and complex universe.

This vast inner world, which fills us and defines our individuality, is filled with our countless thoughts, desires, perceptions, and reactions.

Just as the celestial bodies trace their trajectory in the immensity of space, all these elements of our inner world trace their orbits around our consciousness forming veritable clusters of luminous points of energy, just like the countless constellations in the sky of a starry night.

The universal teaching has always made a parallel between our inner world and the celestial vault using the metaphor of the constellations of the zodiac and the planets that move around them in an infinite cycle.

It is as if each human being was born under a particular starry sky with a unique design, where the configuration of the forces of their thinking, wanting, feeling, and acting worked, from their birth, as a great

memory and their life was just another chapter of a long and intricate history.

This whole configuration of forces, with its unique design and particular trajectory, is commonly called “karma” or “destiny.”

Given this, we can see the “karma” or “destiny” we receive at birth as a gigantic set of information, energetic records, which are already previously organized and recorded.

And where are these records that form our karma recorded?

Like the stars in the vault of heaven, they are engraved in the “sky” of our microcosm, in that inner sky formed by the electromagnetic field of the sphere of the microcosm that surrounds us.

In the same way that the membrane of a cell has engraved all the memory of the living beings that preceded it, the microcosm can be seen as a great cell made of very subtle energy and matter, in whose membrane is all the information, all the experiences, of life that manifested within it over extremely long periods of time.

And the relationship between a human life and the timeless existence of the microcosm can be understood easily if we use an example from nature.

Let us think of the sea.

Each wave that rises and breaks until it reaches the sands of the beach is singular and unique. It arises, rises, manifests, and disappears. Thus, each wave is singular and unique in its brief and fleeting existence.

However, the sea is eternal! In its continuous movement, beyond the infinite waves that have already manifested, manifest, and will manifest on its surface, it is singular and unique, and will always be the same, for incalculably long times.

The sea is always the same, but the experience of each wave will be recorded in it forever, as living information from a memory that will never fade.

Human life is like a wave. The microcosm is like the sea.

And despite human life being just a brief phenomenon in time, the memory of your entire existence will forever be engraved in the microcosm. And with each new turn, with each new wave that manifests itself, the microcosm unites with a human life, transmitting to it all the memory that is accumulated in it.

And even if it is as brief as a wave, each human life will live as deeply and intensely as the unfathomable memory of the eternal sea of the microcosm.

It is from this incalculably long and complex memory of our microcosm that the energy fields that surround us are formed.

Throughout our lives, as we grow and become autonomous beings, we build the energy fields that surround our consciousness from all the heritage accumulated in our microcosm.

The universal teaching tells us that in addition to the physical body and the energetic replica that keeps it functioning, human beings have three specific energetic fields around them. Throughout your life, these three energy fields become more and more dense and impregnated by the memory of the microcosm, uniting with the organic structure of the physical body, and thus forming three other bodies made of a very subtle and powerful energy.

These energetic bodies are the basis for the manifestation of our thoughts, desires, and perceptions, and keep our physical body in constant activity. Thus, we understand why these subtle energetic bodies influence in such a direct way the functioning of the physical body, and we will also realize how the nature of our thoughts, desires, and reactions are to a great extent the cause of our organic balance or disequilibrium.

Humanity has always understood, albeit intuitively, the connection between consciousness and life – knowledge that was translated into healing practices among the peoples of the past and that science and medicine demonstrate today.

But if on the one hand, we perceive with some clarity the impact that the inner world of our consciousness causes on the body's balance and

health, on the other hand, we still do not really know how to intervene and transform that inner world, thus eliminating the cause of many conflicts and disharmonies that circulate in it.

Most of the time, we only realize what we think, desire, and feel after the impact they have had on our bodies, our lives, and the lives of those close to us. It is like trying to understand a meteor from the crater opened by its impact on the surface: We can only speculate about its trajectory, speed, and origin, as they still remain totally unknown to us.

Certainly, humanity has advanced a lot in science, medicine, and psychology; today, a part of our inner world is already visible to human consciousness. However, the deeper cause, which is the real origin of our thoughts, desires, and feelings, still remains hidden. Therefore, our ability to transform our inner world is still very limited.

In this sense, the universal teaching comes to our aid when it reveals to us that the origin of thoughts, desires, and feelings does not come only from the environment or from our biological heritage but from the great memory accumulated in the sphere of the electromagnetic field of the microcosm in which we live. This universal teaching wants us to understand that the phenomena that appear in the manifestation of a wave must take into account all the memory accumulated in the waters of the immense sea that forms it.

However, even this knowledge, however profound and revealing it may be, is still not able to really transform the forces that circulate in our inner world.

What needs to happen? Can this knowledge be applied? Indeed, the real question is how to apply this knowledge.

The Spiritual School of the Golden Rosycross teaches us that the application of this knowledge is not something that can be done from the very forces that circulate in our subtle energetic bodies (those that determine the functioning of our consciousness). This would be equivalent to fighting thoughts with thoughts, desires with desires, reactions with reactions, just like someone trying to change the course of the waves of the

sea with other contrary waves coming to meet them. The act of trying to forcibly control, train, or modify thinking, wanting, or feeling usually ends without our goal being fully achieved.

If we want a fundamental healing process to be new and real and manifest in us, we need a totally different starting point!

This new starting point is found in the living core of the human microcosm, which must be awakened to finally rise like a new sun in our consciousness, like the center of the universe in our own being.

We have already said that the microcosm carries within itself the electromagnetic memory of all the experiences accumulated by the countless lives that manifested in it. This electromagnetic memory works like a true program, a set of digital records that give rise to a certain state of consciousness that is constantly reproduced.

Thus, in order for the state of consciousness to be transformed, we need, in the first place, to rewrite the records that form the program, the code from which it comes, based on a force superior to the one that created them.

Now, the only power capable of rewriting these records is found in the core of our microcosm, the so-called “Rose of the Heart” or “the Spirit Spark.” When this power awakens in our being and our consciousness unites with it, then we have such a powerful fulcrum that, as Archimedes said, we will be able to “move our whole world” – in this case, our inner world.

This support point arises from the union of the core of the consciousness with the core of the microcosm: It is about the union between the human being and the center of the universe in their being. This will allow us not only to know the depths of our thoughts, feelings, and reactions, but also all their cycles, repetitions, and their impact on our life and on the balance of our entire being.

Through the open and illuminated space that will be made in us, we will also be able to see, behind all this inner sea, all the records – the source code that programs its constant repetition.

In that great space opened in us by self-knowledge, a new breath will then flow, like a powerful wind that when blowing over the waters of the sea completely transforms the movement of its waves.

This wind is the breath of a new consciousness – a new consciousness that arises from the conscious union with its true and only original source, which is the center of the universe in us: the Rose of the Heart, the Spirit Spark.

The awakening of this spark will initiate the first healing process: the healing of our self-centeredness. And the first healing process will trigger the second, allowing a new awareness to begin to work on our own inner world as a powerful healing factor, as a powerful medicine for our endless worries, anxieties, and fears, which are the diseases of our soul.

Then, the new consciousness will transform the code of our thoughts, feelings, desires, and reactions, from their most ancestral records. And, in the strength of the Spirit, our soul will then be healed.

May this healing, this fundamental transformation, be very close to all of us!

We would like to close with a few words of caution from Mahatma Gandhi:

Your beliefs become your thoughts.

Your thoughts become your words.

Your words become your actions.

Your actions become your habits.

Your habits become your values.

Your values become your destiny.

Suffering and the Immeasurable

Do we seek a solution to our suffering within the circle of illusions, over countless centuries, thereby creating new illusions and entrenching ourselves further in our prison? Or do we seek a breakthrough through the countless illusions we have built for ourselves over the centuries? For in the process of discernment, we know and dissolve the cause of suffering. Only now, and never before, is the mind capable of discerning the truth. Until then, even the pursuit of reality is a mere illusion, for it is but an escape. When understanding banishes all flight and illusion, only then will the mind be able to understand that which has no end: the immeasurable.

(Words uttered by Jiddu Krishnamurti during his public lectures held in Rio de Janeiro and São Paulo in 1935)

Chapter 3

Dimensions of Consciousness

*May the dawning of a New Consciousness,
Which is the key to a New Life,
Be very close to us!*

In his *Aquarian Gospel*, Levi H. Dowling narrates:

The feast time came and Jesus and the twelve went to Jerusalem. Upon the day before the Sabbath day they reached Mount Olives and they tarried at an inn before Mount Olives on the north. And in the early morning of the Sabbath day they went in through the sheep gate to Jerusalem. The healing fountain of Bethesda, near the gate, was thronged about with people who were sick; for they believed that at a certain time an angel came and poured a healing virtue in the pool, and those who entered first and bathed, would be made whole.

And Jesus and the twelve were standing near the pool. And Jesus saw a man near by who had been stricken eight and thirty years; without a hand to help he could not move.

And Jesus said to him, My brother, man, would you be healed?

The man replied, I earnestly desire to be healed; but I am helpless and when the angel comes and pours the healing virtues in the pool, another who can walk, steps in the fountain first and I am left unhealed.

And Jesus said, Who sends an angel here to potentise this pool for just a favoured few? I know it is not God, for he deals just the same with every one. One has no better chance in heaven's healing fountain than another one. The fount of health is in your soul; it has a door locked fast; the key is faith; and every one can have this key and may unlock the door and plunge into the healing fount and be made whole.

And then the man looked up in hopeful mood and said, Give me this key of faith.

And Jesus said, Do you believe what I have said? According to your faith it shall be done. Arise, take up your bed and walk.

The man at once arose and walked away; he only said, Praise God.

And when the people asked, Who made you whole? the man replied, I do not know. A stranger at the pool just spoke a word and I was well.

The many did not see when Jesus healed the man, and with the twelve he went his way up to the temple courts.

And in the temple Jesus saw the man and said to him, Behold you are made whole; from henceforth guard your life aright; go on your way and sin no more, or something worse may fall on you.

And now the man knew who it was who made him whole.

According to universal teaching, health and healing must be understood as the result of restoring order and balance in the three human dimensions.

We can symbolically understand these three dimensions as:

- the dimension of the Spirit,
- the dimension of the Soul, and
- the dimension of the Body.

After all, the source of true healing lies within us. When we overcome the illusion of the self, we will leave pain and suffering behind, and a new reality, without beginning and without end, the reality of the immeasurable, will manifest in us!

The dimension of Spirit is related to the core of consciousness and its direction. In many human beings, the core of consciousness is still focused on its own “I” – thus, the result is a self-centered life with all its conflicts, strains, and imbalances.

It is for this reason that healing in the dimension of Spirit results from a gradual *redirection from the core of consciousness to the Spirit Spark in the heart of the microcosm*. This allows consciousness to transform itself completely, finding in itself the source of a silent and serene balance.

The soul dimension is related to our inner life of thoughts, desires, perceptions, and reactions. We have seen how this inner life is governed

by karma, which is the memory registered in the electromagnetic sphere of our microcosm and is the result of all the experiences of previous lives that manifested in it.

From this memory result the deepest causes of our mental, emotional, and energetic conditioning that lead us to live repetitive and endless cycles of painful experiences – experiences that the I-consciousness does not have the strength to modify.

Therefore, healing in the dimension of the inner world of the soul should be the result of a profound and gradual process of self-knowledge, which would unveil all these profound causes to consciousness.

Through this self-knowledge and its union with the power of the Spirit Spark, which burns like a fire in its core, the renewed consciousness would again find a foothold within itself, to move, one by one, the mountains of the conditioning in its inner world.

And now we would like to understand how these two modifications, in terms of the Spirit and the soul – in the direction of our consciousness and in the consequent modification of our inner world – can transform and interfere in a highly positive way in the balance and health of our body.

To begin with, we need to say that the physical body is not only a biological construction but also a sophisticated energy matrix, a true archetype made of energy and matter.

The universal teaching states that the physical body has an energetic body constituted identically to itself, which surrounds and interpenetrates it as a perfect energetic image of each of its organs and structures.

This energy body that keeps the physical body functioning is known as the “etheric double” or “energetic double.”

The physical body and its energetic double are inherited from our parents. They transmit to us all their blood and genetic inheritance and as modern biology demonstrates, all their experiences, through cellular memory. We receive not only our genes from them but also the accumulated memory of how to use them. In other words, we inherit not only

certain innate tendencies but also the memory of how to use them, thus making them more active or not.

And this cellular memory that can make certain genetic tendencies active or not is something fundamental when we try to understand the issue of health from the point of view of the universal teaching. After all, cellular memory is the key to understanding how a certain state of our consciousness can, over time, transform itself into a powerful organic memory, which will be even more decisive for the functioning of our organism than our genetic heritage.

Now, we will move forward in our topic to try to understand how a new state of consciousness can directly transform the functioning of the body. When a child is born, it receives from its parents the archetype of its physical body and its energetic double; however, when entering the second period of childhood around the age of seven, a new organic process begins for it. It is the process of the birth and gradual growth of its other energetic bodies, which are even more subtle and will begin to manifest in it from the accumulated memory in the electromagnetic field of its microcosm.

Until that moment, the child lived entirely out of the energetic field of its parents, relatives, or guardians – a field that vivified and sustained its material body and its energetic double. However, as it grows and the electromagnetic memory of its microcosm becomes active, it begins to create and polarize its own energy field, making it unique and individualized.

Thus, from the second period of childhood, through adolescence, and reaching adulthood in cycles of approximately seven years, the three most subtle energetic bodies of consciousness arise from the karma accumulated in the microcosm. In this way, the etheric body, the astral body, and the mental body are increasingly linked to the structure of the material body and its energetic double, starting to vivify them in a totally different and individualized way.

The state of consciousness becomes the state of life, as the subtle bodies begin to energetically command all the vital processes of the physical body. This is the reason why from early childhood onward and especially during adolescence, human beings undergo so many transformations that will significantly influence the balance and health of their bodies. It explains: The karma accumulated in the microcosm begins to directly influence the functioning of the physical body.

Here are some examples of how this occurs.

It is through the *mental body* that the whole life of thoughts penetrates our brain and our central and peripheral nervous systems, influencing the speed and quality of our synapses and nervous impulses as well as the accumulation or not of nervous tensions and stress, which we know so well.

It is through the *astral body* that all life of feelings and desires penetrates our seven chakras, the seven great wheels of energy that are found along our spine, regulating then the functioning of our entire endocrine system, through the seven glands which coincide with the location of these chakras in our organism or which are activated by them. We refer here to the pineal, pituitary, thyroid, thymus, pancreas, reproductive system, and adrenal glands. Thus, we see how the emotional state positively or degeneratively influences all these glands, with the respective correct or incorrect production of all the hormones produced by them.

And finally, it is through the *etheric body* that all our reactions and perceptions pass through our organism through a very subtle energy transmission system known as the meridians. These meridians are similar to very fine threads through which our vital energy circulates following along all our organs, limbs, muscles, nerves, and tissues, determining the renewal of cells, the assimilation of nutrients, and the elimination of toxins.

Thus, we understand that the way we perceive and react to situations in our lives determines our vitality as well as the renewal or otherwise of our entire organism.

Given all this, in the light of the universal teaching, it becomes evident why the vast majority of healing systems do not produce complete balance or the definitive restoration of our health. The reason for this lies in our subtle bodies and the core orientation of our consciousness.

Of course, human beings should always seek the best treatment available with a view to restoring their body's health. As Rosicrucians and citizens responsible for our own lives and those close to us, we can clearly state that this has always been and always will be the position and recommendation of our School. This is the reason why the Spiritual School of the Golden Rosycross recommends simple and healthy habits of life to its pupils, which allow their organism to function in the most peaceful and natural way possible.

Thus, we treat our organism with respect, minimizing the effects of the tendencies and limitations that we inherit, which we all have but which are different for each of us. However, on the other hand, we strive more and more to understand the profound cause of the evils that arise in us not as a result of heredity but rather as a reflection of unresolved conflicts in the inner world of the soul and above all, of the direction of our consciousness. We are convinced that to the extent that these conflicts are resolved through an inner self-revolution, then a new state of health will manifest in us! Not just physical health but health that will take effect throughout our life, from our thoughts to the balance of our physical body, which will be a reflection of the purification and transformation of our consciousness.

When this happens in us, we will have rebuilt the three pillars of a true healthy balance in life.

In this way, we will have:

- A profound peace of mind due to the fact that the core of our consciousness has reconciled itself with the universal principle that was latent in it and has freed itself from the clutches and endless suffering of self-centeredness.

– An undisturbed inner serenity to the extent that our thinking, feeling, wanting, and acting were brought into harmony with our true being and thus freed from the automatisms that conditioned and restricted us.

– And a stable and continuous organic balance, which will allow our organism to function in the best possible way, without the permanent stress of the attachments of egocentrism or the shadows of a conflicted inner life.

Today, experiencing such an intense transformation in the world, countless human beings are waking up to the fact that the health and balance of their lives must be the result of a profound inner change – a change in the way of looking at life, which will result in a new way of living life.

When these people accept the challenge of putting this change into practice, thus transforming their own lives, they will become a great accelerator of a change that can manifest itself for all of humanity.

This transformation is healing itself – the healing of the individual and the healing of the collective. It is to this great healing that as Rosicrucians, we focus all our efforts: the collective healing of all of humanity – which will come as a consequence of a new collective consciousness. We hope with all our hearts that this message also finds an echo in the hearts of many, and that in this way, they too become conscious agents of the great world change that is approaching.

It is our most sincere wish that the universal source of all life awakens in the core of our being – so that with its dazzling brilliance, it can transform and renew our entire life!

And we close this topic with a few words from the founders of our School, Mr. Jan van Rijckenborgh and Mrs. Catharose de Petri:

Take the covering from our eyes, O Lord.

Heal us of our blindness

and make us see the brilliant Light

of Your Glory.

We thank You

*that the course of nature is reversed
and that we may go back to our
starting point of the living soul-state.
May the birth of this reversal
be celebrated within us,
so that the grip of the aural fate
will be broken.*

*Glory, Gratitude and Praise be to You
and to all the Great Ones
of the Brotherhood.*

Self-knowledge is the Gateway

“Know yourself and you will know the universe and the gods”

(inscription on the portico of the Temple of Delphi, quoted by Pythagoras, Socrates, and Plato)

God is an infinite sphere whose center is everywhere and circumference nowhere.

(phrase attributed to Hermes Trismegistus, quoted in the *Book of the 24 Philosophers*, 12th century)

Chapter 4

Hear the Soundless and Nameless Voice

*Without real self-knowledge,
all yearning for liberation is meaningless.*

In the modern world, we live a hectic life with absolutely no time. We rush from one appointment to another, eat in a hurried and almost mechanical way, fall asleep exhausted after checking our latest emails and updates on our social networks on our cell phones, and wake up with a start and our consciousness already fully immersed in the impossible agenda of the next day ...

Yes, with one or another variation in style or intensity, this is life for the vast majority of people in the Western world. And in this world in which we live in this absolutely unnatural way, in which when passing through the streets, in subways and buses, what we find are billboards and posters preaching full health and physical perfection, yes, in this almost insane world, the last thing we want is to get a disease. After all, nowadays, an illness, a disease means a problem, a threat, as we are forced to interrupt the furious speed in which we live to do something almost unthinkable for modern human beings – take care of ourselves, take care of our life!

And so, faced with the risk of losing our position on this merry-go-round that spins out of control, we run to the first doctor that comes along; we enter the first pharmacy we find, and we stuff ourselves with whatever medicine they indicate to us, with a single desire: that this passes as quickly as possible, that we are fine, and that we can resume our lives and our daily routines as soon as possible.

Yes, returning as soon as possible to that same day-to-day life that we complain about so often and to which we cling tooth and nail at the first threat of losing it!

Quite a life, isn't it?

However, underneath this tragicomic appearance of our existence, in which we most resemble the poor man represented by Chaplin in his genial *Modern Times*, there is a much more severe, much more serious problem – a problem that for us, who want to be pupils of a spiritual school, should be what really matters in all this.

The most serious problem is that living this way, human beings turn their backs on a great ally, on a true private teacher that they were given at birth, which is the corrective and perfect system of this world: the law of causes and effects.

When we treat our health in this superficial, utilitarian, cold, almost calculating way, in which our organism becomes like a car, a vehicle in which our mind rushes in and out, driving us through the congested lanes of our existence, we close our eyes, our ears – and mainly, our heart – to the signals that reach us through our body.

We turn our backs on the signals that our body sends us: signals that bring out the effects, the consequences of our actions, many times in the form of illnesses, diseases – like all those manifestations that we want to resolve quickly so that we can continue with our “crazy race” of life.

Our challenge as human beings and especially as those who yearn for a fundamental transformation of their lives is to address these issues in a completely different way. Our real challenge is to hear the voice – soundless and nameless! – that many, many times uses our organism as a sounding board giving it the signs of what is not going well in our life, in our behavior, and in our attitude.

And this is something essential because otherwise, the facts, the consequences of our actions, will force us and subjugate us when our attempt to escape from ourselves reaches a certain organic limit.

Yes, we need to turn around! We need to have the courage to turn around this mechanical way of living life to avoid spending the years of our youth and maturity divorced from our inner world, accumulating faults and their consequences that are not treated and resolved, to later,

during our old age, spend our days lamenting our luck and our health problems.

Friends! Fate, the breakdown of our organic structures over time, and the stress of the world in which we live are not going to change. This is not about superficiality and the absolute falsity of the ideal of perfect health that the media try to make us buy and swallow like miracle pills at every corner.

The fundamental question is quite another! It has to do with soul learning, with the golden opportunity that lies before us: the opportunity to go through our experiences in the only right way, to learn from them. This is the fundamental question that each one of us, in our life, in our body, in our pupilship, needs to learn to recognize and unravel.

Pythagoras repeated to each student the admonition of the Temple of Delphi, “Know yourself and you will know the universe and the gods.” Knowing yourself is the first step to healing. Not outer healing but inner healing, which will then transform the outer.

The Seven Keys

Each Portal hath a golden key that openeth its gate; and these keys are:—

1. Dâna [constant readiness to give, generosity], the key of charity and love immortal.

2. Śīla [balance, virtue], the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

3. Kshânti [imperturbability, patience], patience sweet, that nought can ruffle.

4. Virâḡ [dispassion, detachment], indifference to pleasure and to pain, illusion conquered, truth alone perceived.

5. Vîrya [power], the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

6. Dhyâna [submersion, meditation], whose golden gate once opened leads the Naljor* toward the realm of Sat eternal and its ceaseless contemplation.

7. Prajñâ [wisdom], the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyânîs.

*A saint, an adept.

(Helena Blavatsky, *The Voice of the Silence*)

Chapter 5

Magnetic Tensions and the Bridge between Spirit and Matter

*May we finally find,
here and now, the wisdom of the Soul
to accept our reality and transform it.*

It is always good to remember the wise advice of the *Golden Verses* of Pythagoras (18-46):

18. Bear with patience your fate, whatever it may be, and never complain about it.

19. But try, as far as you can, to improve it.

20. And bear in mind that fortune does not send most of these adversities to good people.

21. Among people there are many kinds of reasoning, good and bad.

22. Do not admire them too much, nor reject them.

23. But if untruths are spoken, hear them in meekness, and arm yourself with patience.

24. Observe at every occasion, what I am now going to tell you:

25. Let no one lead you astray by word or deed.

26. Do not let yourself be persuaded to say or do something that is not beneficial for you.

27. Deliberate and reflect before you act lest you do foolish actions.

28. Because only a miserable person speaks and acts thoughtlessly.

29. Do what you will not later regret or will harm you.

30. Never do something you do not understand.

31. But learn all that you need to know, and thus you will have a happy life.

32. Do not in any way neglect the health of your body.

33. But give it, in due measure, the food and drink and also the movement it needs.

34. By measure, I mean what does not hinder you.

35. Accustom yourself to a way of life that is fair and decent but not sumptuous.

36. Avoid all things that might cause envy.

37. And be not spendthrift like those who know not what is decent and honorable.

38. Be neither greedy nor stingy; a due measure is excellent in these things.

39. Do only those things that cannot harm you, and reflect well before doing them.

40. Do not allow sleep to close your eyes, after you have gone to rest, before you have reflected and examined all your acts of the day.

41. What did I do wrong?

42. What did I do? What did I omit to do that I should have done?

43. If in this examination you find that you have done something wrong, reprimand yourself severely for it.

44. And if you have done something good, then rejoice.

45. Do all these things thoroughly, examine them well, and love them with all your heart.

46. They will lead you to the path of divine virtues.

Taking into account these precepts to address the topic of healing, we would like to seek, together, a deeper understanding in the light of the universal teaching. What exactly are illnesses? How do they arise? How do they manifest themselves in our organism? And above all: What is your true objective?

In recent years, we have been talking about the threefold manifestation of divinity in human beings. This threefold manifestation, which we also know as the “Holy Threefold Logos,” is based on the two poles or pillars of divinity. There is a bridge that unites these two poles. Thus, spirit and matter interact, with the soul as intermediary.

We have also seen that this manifestation of divinity takes place in seven levels of density. In these seven levels, spirit and matter merge from the subtlest to the densest state.

In the human being, these seven degrees of density correspond to seven bodies, which should develop as “seven garments” to be built throughout the “seven days of manifestation of the original divine creation,” namely:

1. material body
2. etheric body
3. astral body
4. concrete mental body
5. higher mental body (vehicle of the new immortal soul)
6. Spirit-Soul body
7. Spirit body

We also know that in our current state of existence, we are completely stuck in one of these phases, in which we live a process of total identification, in which our consciousness is imprisoned by the illusion of its own existence.

We call this process of identification “I.”

This conscious “I,” which lives in the illusion of an existence separate from the Whole, is a phenomenon that arises during the construction of the fourth body – the concrete mental body.

In this phase, the human being gains an individual consciousness. This individual consciousness projects, from the inside out, a world that is the reflection of individualism and separateness. In this world, orders of life fight each other; resources for survival are scarce; human beings are natural enemies of each other.

But mind you: None of this is reality! It is just a self-created illusion of reality. This self-created illusion takes on the contours of an order of existence, of a nature separated from the Whole, as the individual state of consciousness multiplies exponentially on a planet where more than 8 billion individuals live who manifest the same state of consciousness.

It is obvious that this state of consciousness will produce a state of life, a self-created illusion, so concrete that not even the authors of the *Matrix* movie could describe it with such force and clarity.

This state of life in which we are immersed – which is the result of the illusion of “self-awareness,” of the “awareness we have of ourselves” – has countless effects and consequences. However in this chapter, we only want to focus on some very particular aspects, which we usually do not talk about so often. Perhaps these aspects can help us to better understand the origin and manifestation of illnesses in human beings.

We said earlier that divinity is spirit and matter, and in order for it to manifest itself, it needs a bridge, a connecting element, which is the soul.

The soul is consciousness itself!

The process of manifesting a wave of divine life like that of the original human beings, for example, aims at the gradual construction of this bridge. This process develops until at the middle of this life wave, spirit and matter can meet at a focal point.

The focal point is precisely the concrete mind, the phase in which we should find ourselves in our current state of manifestation. But as we well understand, human development has not progressed beyond the manifestation of individual consciousness, I-consciousness. Thus, we find ourselves in front of a blocked, interdicted, and unfinished bridge.

It is for this reason that human consciousness still does not allow the passage of the powers of the Spirit. Certainly, there is a fire that circulates in the conduits of the central forces of our consciousness (ducts that we call the “serpent fire”). But this is the fire of the self-created illusion of individual consciousness, separate from the Whole: It is the fire of I-consciousness.

This fire completely blocks access between the Original Divine Spirit and our consciousness – that is, our soul – but also between the Original Divine Spirit and our entire organism. This is why our consciousness cannot connect the pure superior understanding of Spirit to the material and organic reality of our existence.

In this way, just as when the water of a large river encounters an obstacle in its way, such as a gigantic stone, it will seek the means to continue its flow, even in spite of the blockage and the “lack of cooperation” of the stone in its way.

It will go under, over, along the sides; it will make some kind of detour, but the water of the river of life will necessarily need to continue to flow because that is its reason for existing.

So what happens to us in our present state of existence is something like what happened to that river: We were blocked by the big boulder of our I-consciousness.

The water of life, the original power of the Spirit, will flow into our being, but this will happen without the cooperation of our consciousness – that is, without the cooperation and even understanding of our soul.

And this flow of the water of life, of the power of the Spirit, will manifest itself in phenomena that the I-consciousness simply does not understand and which appear to it as if out of nowhere, coming suddenly from the incomprehensible and the inexplicable...

These phenomena inexplicable by the I-consciousness are given names such as “fate,” “tendencies,” “accidents,” or even “illnesses.”

Yes, friends! All these phenomena that plague and torment the daily life of human beings who live immersed in the self-delusion of their I-consciousness are the manifestations of the original divine power! However, they manifest themselves in their non-understood, non-conscious form because human beings lack the bridge of the true soul to discern reality and to promote joint action between spirit and matter!

It is in this way that “fate,” “the inexplicable tendencies of people,” “the accidents along the way of our existence,” and above all, “diseases” appear as if out of nowhere. They appear without apparent explanation, as correction factors, almost as a vengeful justice of nature, which human beings mortally fear due to the fact that they do not have the organic capacity to understand them.

These factors are like the lightning bolts of a thunder storm that are discharged over our heads while we flee desperately looking for shelter, full of fear of being hit by them. They are the means by which the tensions, the dissonances that we generate by our self-centered life, are discharged in the sky of our own aural field, seeking to find again the harmony between heaven and earth, that is, between Spirit and matter: exactly as a thunder storm that finally discharges and eliminates tensions between the upper layers of the atmosphere and the Earth's surface.

Illnesses work in exactly the same way.

Everything we do, what we think, what we desire, everything that arises in us as the most secret intentions, all of this builds up, like a tension field, on the outer walls of our respiration field, of our particular astral field.

In this way, the I-consciousness, in its illusion of existing apart from the Whole, lives its life in a mechanical and automatic way, and thus incredibly strong tensions begin to accumulate, which are transformed into truly heavy and dark clouds in our respiration field.

And because we do not have a really living soul consciously connected to the Spirit, we cannot consciously perceive these tensions.

Just as the waters of the great river of life need to flow even when they are dammed up by a large stone that obstructs their passage, the tensions of our astral field, which have accumulated so intensely, find a way to unload themselves on our organism through major corrective manifestations.

But just as the accumulation of tensions in our respiration field took place unconsciously, so these corrective manifestations also take place in an incomprehensible way – therefore a way unconscious to the natural soul, to the conscious self.

In this way, just as the lightning bolts of a great storm look for the points with the greatest power differential to discharge on the ground or even in the atmosphere, the tensions of our respiration field find the corresponding points in our subtle bodies where they can discharge.

A tension created by the self's abuse of the natural creative force will look to the pelvic chakra for discharge and so on.

This discharge of tension, depending on its intensity, like a strong bolt of lightning striking a certain area, will affect not only the astral body and its energy centers, but also the lines of force of the etheric body, and finally the organs of the material body.

And so, when the organs of the material body are affected, we finally realize that we are "sick."

However in reality, we had been "sick" for much longer, even before the appearance of any external symptoms. Yes, we were already sick because of our unhealthy, self-centered attitude to life.

And it is here, friends, that even in our current state of consciousness and life, we could take a different attitude: an attitude that would possibly change the course of our existence! Yes, because if people used this corrective opportunity that manifests itself as an illness to reflect on what is not going well in their life and mainly in their behavior and in their daily habits, this could be for them a source of self-knowledge and therefore of transformation of their consciousness.

We are not saying (and we need to emphasize this absolutely clearly, so that there are no misunderstandings and negative and undesirable situations between us) that the persons in question should not seek adequate treatment for whatever illness it may be.

It is clear that all people must be treated, and especially the pupils of the School, so that they can maintain a minimally healthy physical condition to carry out their pupilship in their lives.

That is not what this is about. We are referring here to the generalized "blocking" reaction that the vast majority of people have when faced with an illness.

We refer to the utilitarian reaction which sees the body as a machine that needs mechanical repairs when it has any kind of problem and which seeks a treatment that eliminates the symptoms so that we forget about them as quickly as possible, so that in this way, we do not have to

deal with the true causes, the causes that are found in our own behavior towards life.

Yes, we want a “general anesthesia” in the face of the pain of living inconsequentially: something like a miraculous treatment that removes from us the condition of an illness as quickly as possible and that assures us of the right that we believe we have, in our central self-delusion, of continuing to live in an absolutely unnatural way, poisoning our existence, and that magically frees us from the tensions we ourselves have created.

It is here that a great danger resides: the danger of blockage by turning our back on the corrective manifestation that arose as an illness, the danger of taking one more “aspirin” and continuing at full speed on life’s avenue of absurdity without even looking around and asking ourselves, Why?

If we block all the symptoms with allopathic medicines, we prevent them from manifesting in the physical body, and we force tensions to build up again in the etheric body.

If we block all symptoms with homeopathic medicines dynamized at very high potencies, we prevent them from manifesting in the etheric body, and thus force them to accumulate again in the astral body.

And if through all kinds of natural magical practices disguised as alternative treatments, we prevent such tensions from manifesting in the astral body with interventions in the chakras and in the serpent fire, then these tensions will be forced to accumulate again in our respiration field, around our subtle bodies within the microcosm.

This is equivalent to placing more and more stones around the great stone of our consciousness, which blocks the passage of the water of life, of the vital power of the Spirit in our being. In this way, we will not only create a blockage but a real dam that will completely prevent the circulation and flow of vital energy.

For a while, this could even give us a false sense of tranquility, peace, and physical and energetic well-being, as apparently we managed to pre-

vent the tensions that are in our body from being discharged and creating the undesirable symptoms we so wanted to get rid of. We are calmer, thinking that we do not need to look at our attitude of life and check what needs to be transformed and modified in the first place.

But just as an innocent child playing in an open field is overtaken by the storm that sweeps over it all at once, so too will be the “reckoning” of the magnetic tensions accumulated and totally dammed up in our being but this time, with the force of a hurricane, with the force of a dam that breaks and opens the way for a gigantic wave that sweeps away everything in its path.

These are the degenerative illnesses that strike us and that when they manifest themselves, no longer appear as opportunities to correct the state of consciousness but present themselves as something that forces a direct and inescapable change in our state of life.

On the other hand, we note that there are many human beings who realize, even in the face of such a profound and acute situation, that they need to change their attitude. In this way, they use this opportunity for a fundamental transformation of their lives.

Therefore, after all that we have said (and which may have been particularly harsh words for all those who have had such experiences in their lives), we need to point out that as pupils, we have a very noble and very high task in all of this!

As pupils, we have a great mediator that is the collective body, the living body of the School. We do have this vehicle that can serve as an intermediary vehicle between Spirit and matter while we are still building this connection in our life system and in our subtle bodies! But there needs to be, on the part of the pupil, a sincere life behavior, a true surrender, and a true connection.

This mediator, this complete collective body, constitutes a bridge between the power of ideation (Spirit) and the force of manifestation (matter). That is how it can help us to find the right way to work on ourselves

and to seek the strength to demolish what needs to be demolished and to build what needs to be built.

It will help us to understand what are the factors that we inherited from the previous existences of our microcosm and those that are directly linked to our attitude of life in this existence. Only in this way will we learn to accept what we cannot change, but we will also find the strength to transform what we can and must change.

Read the Rota

The reading of the Rota

*means that the soul beholds
its microcosmic heaven,
in which God's Light unfolds.*

[...]

*Now enter your own Temple
with knowledge of your lot.
Go thus with inner power
now upwards to your God.
(Rosa Mystica 12)*

Chapter 6

Karma and Destiny

*In the strength of the Lord of the Universes,
the one who is already awake
in the heart of each one of us,
and under the protection of the Power Field
and of the Light from the Brotherhood of Life,
we can unravel our destiny
and enter into the glory of the Day of Days,
of the New Day that will never end!*

We begin this chapter inspired by the words of the Buddha:

The liberation of their own being is for all human beings the primordial and most immediate task. From the first fact of existence, life manifests itself as the law of transformation or mutability. Everything that exists is subordinated to the same turn in the wheel of life, which comprises: birth, growth, decline, and death. Thus, life proceeds single and alone, and seeks to express itself incessantly in new forms. It is a process of movement, and those who are trapped in a form, however beautiful it may be, will suffer as long as they try to retain that movement. The law of transformation also relates to the soul. All consequences have their causes. And the natural soul – or the character of human beings – is the sum of their previous thoughts and actions. Karma, which means action and reaction, governs all existence; and human beings are the sole creator of their conditions and reactions, their future state, and their ultimate destiny. Through pure guidance of actions and thoughts, they can gradually purify their inner nature and thereby, through self-realization, attain liberation through soul rebirth. Life is one and indivisible, though its changing forms are countless and fleeting. Verily, there is no death, though each form must die! When we understand the oneness of life, compassion arises – a feeling of deep oneness with life in all its forms. Compassion is described as the “law of laws,” as eternal harmony, and those who

break this harmony of life will consequently suffer and delay their enlightenment. Walking the liberating path requires perfect understanding, pure goals, correct action, and pure life! Only then does the heart become pure.

Faced with these wise words, we ask ourselves, Why do human beings have a destiny? Why do they have a personality that is already born full of tendencies inherited from their parents and the entire bloodline of a people or even humanity? Why do they have a karmic heritage that forces them down paths they barely understand? Why are they born with certain predispositions to be more or less healthy? Why do they have, sometimes from early childhood, the tendency to certain illnesses that sooner or later manifest themselves, despite them maintaining good habits of life?

As we said in the previous chapter, all these aspects, which in one word we could simply designate as “destiny,” come from the invisible half of our existence, from the real motives and archetypes that are stored in the aural sphere, in the energy field of our microcosm.

And due to the fact that we do not have a soul connected to the source of all life (therefore, connected to the Spirit), we live in a split, directed reality centered only on the material aspects of our existence.

Therefore, we simply do not have access to the real motives, the forces that set our lives in motion, as they are beyond our intellectual faculty, beyond the veil of perception of our mental body.

As we saw earlier, the incomplete development of human beings – who live imprisoned in the illusion of their I-consciousness in its current phase of manifestation – makes us live in a totally unconscious way in relation to the tensions that we ourselves generate in our lives: tensions that accumulate like heavy clouds in our respiration field.

We also said that these tensions are always looking for a way to rebalance our very charged respiration field – and this happens through true “thunder storms,” that is, moments when these tensions are discharged like lightning from a storm over our astral, etheric, and physical bodies.

And it was in this broader context of the manifestation of our lives that we fit the picture of the countless illnesses that manifest in our organism.

We have also seen that when we completely block the manifestation of these tensions, they do not tend to disappear but rather to accumulate more strongly and can even trigger a degeneration that will befall us in such a way that this process will no longer be controllable or even circumventable.

However, not all those tensions that are accumulated and blocked in their manifestation manage to be discharged during our lifetime. Perhaps the fact that we are not aware of the tensions we generate in ourselves is a blessing: the “blessing of ignorance,” as is often said.

Yes, because if we had the perception of the amount of pending issues, tensions, and unresolved situations that we hoard over a single day of our life as if it were a sinister treasure, maybe we would even lose the ability to continue living normally! It is just that every thought, every look, every gesture, every intention that does not harmonize with the original objective of life is a potential source of tension and accumulation of energetic dissonance in our respiration field.

In short, every time we deviate from the target, from the sole objective of life, in whatever way it may be, in the biggest or the smallest issues, we generate a pendency, an unresolved tension.

In this way, it is completely impossible for us to manage to discharge all the tensions generated by not having a consciousness linked to the Spirit in the short period of a single life.

On the one hand, there simply is not time for that. It is as if we needed an extra instant of time for every instant of time lived without awareness – and which, therefore, generated tension, a pendency.

On the other hand, the reality is that for the vast majority of humanity, each new moment lived, instead of solving an accumulated pending issue from the past, seems to serve only to generate a new one or reinforce one that already existed.

This is why the universal teaching says that humanity's destiny is becoming heavier and heavier at every moment of its existence.

Yes, destiny. And why destiny?

Simply because those pendencies that are not discharged – either because they were consistently blocked or because they were further reinforced by our behavior devoid of real understanding – are accumulating not only in our respiration field but also in the walls of the microcosm itself, which we call the lipika.

When the personality loses its physical body, the tensions accumulated in it take form in the lines of force of the etheric body.

When the etheric body volatilizes, these tensions accumulate in the force vortices of the astral body – therefore, in the main chakras and in the other small chakras that gravitate around them.

And when finally, the astral body evaporates and the mental body loses its capacity for self-perception (since it still depended totally on the astral body, or rather on the desire body, to function), then the tensions that were accumulated in the astral body and in the respiration field completely crystallize. It is as if they formed a very high-resolution photo or a very high-resolution multidimensional hologram that contains all the essential aspects of that tension, that dissonance, that disharmony.

And these true holograms of our tensions are then engraved as if by fire – therefore permanently – in the microcosmic sky, in the lipika, as the result of a lifetime, as the sum of experiences, as the compendium of all a lifetime's trials and errors in relation to the single aim of existence.

And now, friends, it is important that we give our full attention to what we are going to say. When all this is finally registered in the microcosm, after the soul-consciousness has relived each of these experiences and deeply absorbed the lessons of its successes and mistakes, there is an extremely important moment that we need to highlight. Before that consciousness drinks the draft from the river of forgetfulness and sinks into the dreamless sleep of its complete dissolution, it sees before it the synthesis, the quintessence of all its life. So, it yearns for a new opportunity

in which all these pending issues are undone through a life that provides it with the necessary experiences to do so.

It is this glimpse, this true longing for the resolution of all that is still pending, that constitutes the vibrating key, the tuning fork, the clear and vibrant tone that will attract this microcosm into its new incarnation!

It is in that last moment, in the last breath of the soul-consciousness that dissolves, that the microcosmic sky is more concretely configured with its accumulated tensions – exactly as we see the countless stars of the Milky Way and other galaxies on a moonless night. From that moment on, this will be the zodiacal configuration of the new personality, which will be welcomed into that same microcosm in its next reincarnation.

In this way, not even a small trace of everything that was lived is lost, and the next life continues directly from the exact moment the previous life ended, as a perfect continuity of an endless story.

However, for the next personality, which does not have the conscious understanding capacity of the immortal soul (and who, therefore, does not have access to its microcosmic heaven), all this seems like a macabre game of chance in which it will be the victim of events absolutely inexplicable or even totally unfair when looked at from the outside reality of things.

But for the human beings who walk the path of the real understanding of life and who want to place themselves at the service of the divine principle that is latent in their being, this whole picture takes on a totally different proportion!

These human beings will understand that their *destiny* is, in reality, a treasure that they have inherited. The treasure that, in the first place, brought them to the doors of the path of true self-knowledge and the real possibility of transforming their life. And also the treasure that, in addition to this luminous possibility, presents them with the opportunity to experience, in just one life, the resolution of all the accumulated pending issues of karma.

And then those human beings, who were touched and awakened by the Light, will also be able to recognize that the inherited illnesses are also part of the great “karmic themes” that mirror the tensions that were accumulated in the microcosm. So, it no longer matters if these illnesses were inherited by the aural destiny of the microcosm or by the laws of cause and effect of reincarnation, which brought it to life among a certain people, group, or family. Yes, these conscious human beings will understand!

These accumulated tensions inherited from the microcosm’s past come to life again in the process of manifesting a new incarnation. And in this process of animation, certain organic conditions are shaped in the archetypes of the astral body and the etheric body, which at the right time, will also manifest in the material body.

That is why Christ, the Soul of the World, when asked about these things, formulated in questions such as, “Who sinned, this man or his parents?” always answered, full of love, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him” (John 9:2-3, RSV, about a man born blind).

This means that neither the current quadruple personality nor one’s parents (that is, one’s blood heritage) can fully explain the ways of manifestation of karma. In fact, all lives, all existences, manifest only so that the Will of the All is fulfilled! In other words, so that all accumulated pending issues can finally be overcome by transmuting life through a new awareness.

And it is here, friends, that we would like to delve, as deeply as possible, into the heart of this issue, as it is essential that all those who yearn to truly transform their lives can understand what it really is about.

Faced with all our inherited difficulties, which can manifest themselves as illnesses that arise and accompany us from our childhood or youth, we must not revolt against or even insult our destiny. After all, it is this destiny, apparently so vengeful or unjust, that brings us the chance of a fundamental transmutation!

In this sense, everything that manifests itself in our organism as an apparent difficulty (that is, a fundamental and chronic illness) can present itself around the energetic center of our astral body, impacting one of the seven main glands of our body, or it can be reflected in one of our key organs: in our head, heart, or life sanctuaries. And this difficulty that manifests itself in this way needs to be seen as a learning key! After all, it is behind this difficulty – as if it were the back of a coin – that the answer to what needs to be transmuted lies.

So, when this situation is finally understood, when it is finally unveiled, what the Rosicrucian manifestos such as the *Fama Fraternitatis* and *The Alchemical Wedding* indicate as “reading the Rota” will happen to us.

It explains that when sincere and dedicated pupils finally unveil the most hidden reason for the main themes of their destiny (and here are included those illnesses that perhaps have accompanied them since the beginning of their life), they will have found the nucleus, the core, of a whole constellation, of a whole group, of magnetic points of tensions accumulated in the lipika and in the respiration field of their microcosm.

If before the Light of this unveiling, they then pronounce before the Lord of Life, the flame of the Spirit’s fire that burns in the heart of their own microcosm, *Your will be done, not mine!* – then they will have transformed, transmuted, transfigured the core of this path of their own destiny.

In this way, they will have read their Rota, unveiled their destiny, and reinvented their history. In this way, it matters little whether or not their difficulty and illness disappear from their physical body. Like a clay vessel that has been molded in a certain way for a certain purpose, perhaps they will remain in that manifested form until the end of their days. But their etheric body, reborn from the divine core in their own heart, will no longer bear the imprint of that experience, of that unresolved tension.

They will follow, free, the Path of the Stars. They will be the Pentagram of Fire, the fivefold robe of the new Spirit-Soul, which will carry

within itself the transmuted quintessence of all its treasure of experience – that treasure which, through the ups and downs of human existence, the countless incarnations and the turns of the wheel of life and death, brought them at last to the portals of eternal life!

This is the promise that awaits each one of those who truly yearn for it and who in self-surrender walk the path. To reach it, each soul needs to discover and unravel its Rota, its individual destiny, in full freedom and autonomy.

Suffering and Joy

There is the path with roses
that bloom at its borders,
enveloping it in a happy color
with the scent of the new homeland.
This is the path filled with happiness –
wrapped in joy –
where the vessel of virtue
rises to clear brilliance.
It is also a path of suffering
before which the heart trembles.
Who could avoid it,
still living on earth?
This is a path of crosses
that opens bleeding wounds,
a discordant roar
from the maw of the lion's head.
The path that leads to the morning,
at the crack of dawn.
The human being goes safely to eternal life!

Chapter 7

The Balance of the Seven Centers of Being

Let us take advantage of the great opportunity given to us! Let us look head-on at all these issues that recurrently assail us in our lives and that are our true inner obstacles. Thus, they will be identified and overcome!

Why do we say that we are a Spiritual School and not a religion?

The reason for this is directly related to the way we view the entire universal teaching.

A religion, in the horizontal sense of the term, is based on a set of dogmas – that is, on formal interpretations of certain teachings, whether they come from the universal teaching or the opinion of a particular religious leader.

A spiritual school, on the other hand, always strives to base its work on a set of principles.

And here we speak on purpose of an effort: After all, the line that separates a principle from a dogma is not always so obvious. And if we do not always strive to challenge ourselves, we will not be able to be sure that we correctly discern each of these things.

This is the care that the School must take every time it mentions a sacred book or a passage of the universal teaching: the care to make it clear to its pupils that it does not use such texts simply because they are considered sacred by a part of humanity or even because its founders did so.

Incidentally, this was and has always been the concern of the founders of our School, and if we want to be faithful to them, we must do the same.

In this chapter, we will allude to some concepts and terms from the Bible. But we are not evoking them here as a way of manifesting religious dogmatism. In fact, as true Rosicrucians, we will point to a set of principles.

Let us continue our reflection on illnesses and the possibility of a fundamental cure through the transformation of human consciousness. Therefore, we will evoke some principles that are related to a concept in particular: a concept that over the centuries, has been covered by erroneous connotations and which thus needs to be treated here with all our care.

This is the concept of “sin.”

When we look for the origin of the concept “sin,” we observe that in Hebrew it is expressed by the word *chata* and in Greek, by *hamartia*, which are verbal forms that mean “to err” in the sense of not being able to reach a target, ideal, or standard.

In this way, when we leave aside the rubbish of bourgeois morality and the disgusting staleness of a hypocritical religiosity whose characteristic is to talk at length about everything that we have never been able to put into practice, we can look at the essence of the universal teaching in all its purity.

So we see that the concept of sin is linked to the fact that we consistently miss the only and real goal of human life – which is to manifest, finally, the new Spirit -Soul human being in its fullness. This is the true “original sin”: the deviation from the original and sole purpose of life!

What follows from this is, in essence, mere consequence. That is to say, from the moment we disconnect ourselves from the Spirit, as a single and unified ray, as the source of all lives, everything that follows in our lives is nothing more than an abuse of the vital force and of our entire system of life with its corresponding organs.

What exactly do we mean by that?

To direct the focus of our attention, let us leave aside for the moment everything that relates to the past of our microcosm, as we have already dealt with these questions to some extent in previous chapters.

Let us focus our attention only on our current life, as if for a moment we were free of all that we inherited. At this moment, disconnected from the real objective of our existence, everything we do is, in essence, an

abuse and a true outrage in the face of the nobility of the life that we should live.

This continuous abuse is the misuse of the creative force and its action in the seven main energy centers of our being and consequently, in the organs that are connected to them.

This constant abuse of these seven soul centers causes our state of life to reflect a state of consciousness disconnected from the original source of life. It is for this reason that we become a phenomenon subjugated by the laws of space and time: We are born; we grow; we die.

The seven centers of the soul – that is, the seven chakras and everything related to them – should be filled with the seven rays of the Spirit, and from them, they should live. However, as we live disconnected from the Spirit, the seven rays cannot take shape in our life, and our seven chakras spin in an uncontrolled and disorderly way, like a candlestick that flickers in the wind until finally it is extinguished by it.

This abuse of the seven centers of the astral body, which produces a fundamental imbalance of life, is symbolically indicated in the universal teaching by the “seven cardinal sins” or “seven deadly sins”, which means that “we have missed the mark of the original life” in the seven centers of our being. And so, as an inevitable and even natural consequence, the human soul is fettered by the consequences of its actions. Chained to the cycle of time, it becomes a prisoner of the death it has welcomed into its very being because of its state of life.

What are these “seven deadly sins”?

In the past, the first letter of each of them formed, in Latin, the word *saligia*, which corresponds to the first letters of each sin in Latin: *superbia*, *avaritia*, *luxuria*, *invidia*, *gula*, *ira*, *acedia*.

In reality, such is the state of being in which we all find ourselves. After all, there is not a single human being like us – who live from our mortal, I-centered consciousness – who does not manifest this state.

This represents the state of being that comes from all of our chakras, which resonate like seven musical notes and harmonize with the vibrational scale of our self-centeredness.

We can observe each of these concepts relate directly to one of our energy centers:

1. **With the pineal chakra** – pride, the vanity of being something other than the All-One. Ultimately: false God-consciousness – the greatest of all faults, which unbalances the functioning of the pineal, which is the ruler of all the other glands of internal secretion in our organism.

2. **With the brow chakra** – envy, greed for external possessions. In short: disorientation of the pituitary gland, which is the center of the soul. It is the fact of going on the search for the realization of that soul outside of oneself.

3. **With the throat chakra** – laziness, indolence, and stagnation of the activity of the will, linked to the deviation and abuse of the thyroid with all its consequences.

4. **With the heart chakra** – anger, the uncontrollable astral fire of the self-centered heart, where the central flame of the ego that has divorced itself from the original divine principle burns, which generates the inverse functioning of the thymus gland with all the autoimmune disorders that follow from this.

5. **With the solar plexus chakra** – gluttony, the manifestation of the insatiable search for contentment, caused by the loss of the real joy of living, which disrupts blood glucose regulation controlled by the pancreas.

6. **With the pelvic chakra** – lust, which is the use of the creative force in an unbridled way, as a source of satisfaction and achievement, with all its consequences in relation to the sexual glands and the creative power.

7. **With the root chakra** – avarice, the state of life based on the fear of losing everything, which leads the human being to try to retain and possess and to survive at any cost – which unbalances the functioning of the adrenals and the cycle of adrenaline production.

Friends, should we be surprised at the number of people who live tortured by all the health problems that result from the imbalance of all these glands and the organs that depend on them for their proper functioning?

We understand that it is unnecessary to go into more detail here and to list the problems that are associated with each of these states. But we recommend that friends look carefully at themselves and in the light of what has been exposed, evaluate their particular situation. Thus, we will be able to discover the origin of our problems in these fundamental deviations, in the fact that we are missing the original aim of our lives, and in the dynamics of what we really do at each moment.

After all, dear friends, who among us can say that they are free from these seven basic deviations of the seven centers of the astral body?

All of us have our strengths in our personality: In reality, they are weaknesses in terms of all these debilities! And that is what makes some people more inclined to certain types of disharmonious behavior and others to others.

But in essence, we all carry as our “family code name” this family name of “I-centered humanity,” the name formed by the synthesis of all these states.

This is why Christ, the Soul of the World, says,

“No one is good but God alone” (Mark 10:17-18, NRSV).

Well then, what is it about?

Is it a question of acting as bourgeois morality or facade religiosity suggests we do: that we contrast this state of life of fundamental selfishness with a puerile attempt to be “good people” and practice the seven contrary virtues, as good bourgeois, as good citizens, while in the strongholds of our bedrooms and living rooms (whether physical or virtual spaces), we can vent and manifest what we really are?

No, friends! The seven original virtues – humility, charity, diligence, meekness, temperance, purity, and generosity – do not refer to a bourgeois state, to a certificate of good behavior that we can develop with

years of training, not even if we try to train our self within a spiritual school.

It is not about that, as that is simply impossible and useless!

Furthermore, the universal teaching is not a compendium of impossibilities or uselessness.

The seven original virtues refer to the seven rays of the Spirit, to the original power that should fill each of the seven centers of our astral body so that a state of consciousness emanates from it that generates a completely pure and healthy state of life.

These seven rays are:

original will, unconditional love, active intelligence, creative harmony, applied wisdom, unshakable devotion, and pure action: They are the basis of Gnostic magic!

Only as these seven rays penetrate our being and make their way through our subtle and organic structure will the source of suffering, imbalance, and all illnesses gradually fade away. Then a new state of sanity, of true health, begins to establish itself in our system of life.

Friends! Until the Spirit wins, we will need to walk our path of the *endura*, our path of gradually demolishing our self-centeredness. But we also need to recognize that most of the time, it is this now refined and disguised egocentrism that explains the endless and recurrent sick states in which we live immersed.

They are proof that the Spirit has not yet triumphed in us. They are the sign that our soul, therefore, our true consciousness, still has to fight its inner battle: the battle for the demolition of its egocentrism on the basis and in the strength of the Spirit-spark atom.

If we do not look at ourselves to discover what is the cause of our recurrent sick states, if we just limit ourselves to “medicating” and “remedying” ourselves and looking for an external cure, we will only be postponing the resolution of these problems of this life to a next one – and thus we will not take advantage of the opportunity that is being offered to us.

We are absolutely not suggesting that we should be negligent with our bodies and adopt a mystical or even childish attitude, failing to seek the necessary and adequate treatment when it is needed. That would simply be inadmissible for a serious pupil of the School. We are referring to the fact that pupils on the path also have the holy obligation to investigate, through the faculty of superior understanding of the new soul that is gradually emerging in them, what are the organic imbalances – mainly those of a similar and recurrent nature which arise and manifest in them *as the visible aspect of a state of being that has not yet been conquered and transformed.*

In view of this, the pupils in question need to do something concrete: They need to recognize what prevents them from going forward and what blocks their path so that in the strength of the Other in themselves, they surrender and open the way to a new fundamental transformation – not only of their consciousness but mainly of the cycles and metabolism of their organism. In other words: their state of life!

And, friends, in addition to the Rose of Fire in them, the pupils can and must also count on the impersonal help of the healing field: the impersonal radiation of Love that comes from the Living Body of the Spiritual School from which flow the radiations of the grace of the Chain of the Universal Brotherhood.

However, this source of powers can only be used if a real connection is established between the pupils' being and the Living Body of the School but also and above all, if the pupils themselves recognize and accept the faults of their behavior, thus identifying the origin of their own suffering.

In this way, they will open themselves to true Gnostic magic, to the essence of healing, to the structural transformation of their being. Then one day, they too will say, as did Paul,

"Death has been swallowed up in Victory, the Victory of the Spirit!"

Appendix: Texts for Reflection

On the Universality of the Rosycross and True Christianity

*No man loves God who hates his kind,
Who tramples on his brother's heart and soul;
Who seeks to shackle, cloud, or fog the mind
By fears of hell has not perceived our goal.
God-sent are all religions blest;
And Christ, the Way, the Truth, the Life,
To give the heavy laden rest
And peace from sorrow, sin, and strife.
Behold the Universal Spirit came
To all the churches, not to one alone;
On Pentecostal morn a tongue of flame
Round each apostle as a halo shone.
Since then, as vultures ravenous with greed,
We oft have battled for an empty name,
And sought by dogma, edict, cult, or creed,
To send each other to the quenchless flame.
Is Christ then twain? Was Cephas, Paul,
To save the world, nailed to the tree?
Then why divisions here at all?
Christ's love enfolds both you and me.
His pure sweet love is not confined
By creed which segregate and raise a wall.
His love enfolds, embraces human kind,
No matter what ourselves or Him we call.
Then why not take Him at His word?
Why hold to creeds which tear apart?
But one thing matters, be it heard*

That brother love fill every heart.

There's but one thing the world has need to know.

There's but one balm for all our human woe:

There's but one way that leads to heaven above —

That way is human sympathy and love.

(From the book *The Rosicrucian Cosmo-Conception* by Max Heindel)

On the Fundamental Conflict of Human Consciousness and the Only Solution

Due to our tendency to accumulate over many centuries, we have built this crushing system of exploitation, which is destroying our sensitivity and our love for one another.

And when we say, "Shouldn't we fight for our country? Is this not our moral duty?" – there is something inherently wrong about this, something fundamentally cruel.

To free themselves from this extreme stupidity – the stupidity of war and conflict – people must relearn to think from the beginning.

For as long as humanity is divided by religions, sects, creeds, classes, and nationalities, we will have wars and conflicts; we will have exploitation, and we will have suffering.

Only when the mind begins to free itself from these limitations, only when the mind sinks into the heart can we find true intelligence, which is the only solution to the cruel barbarities of our civilization.

(Words by Jiddu Krishnamurti during his public lectures in Brazil in 1935).

About True Silence

There is a Silence where the soul may meet its God, and there the fount of wisdom is, and all who enter are immersed in light, and filled with wisdom, love and power. [...] The Silence is not circumscribed; is not a place closed in with wall, or rocky steeps, nor guarded by the sword of man.

Men carry with them all the time the secret place where they might meet their God. It matters not where men abide, on mountain top, in deepest vale, in marts of trade, or in the quiet home; they may at once, at any time, fling wide the door, and find the Silence, find the house of God; it is within the soul. [...]

The Silence is the kingdom of the soul which is not seen by human eyes. [...] If you would find this Silence of the soul you must yourself prepare the way. None but the pure in heart may enter here. And you must lay aside all tenseness of the mind, all business cares, all fears, all doubts and troubled thoughts. Your human will must be absorbed by the divine; then you will come into a consciousness of holiness. You are in the Holy Place, and you will see upon a living shrine the candle of the Lord aflame.

And when you see it burning there, look deep into the temple of your brain, and you will see it all aglow. In every part, from head to foot, are candles all in place, just waiting to be lighted by the flaming torch of love.

And when you see the candles all aflame, just look, and you will see, with eyes of soul, the waters of the fount of wisdom rushing on; and you may drink, and there abide. And then the curtains part, and you are in the Holiest of All, where rests the Ark of God, whose covering is the Mercy Seat.

(Text extracted from The Aquarian Gospel by Levi H. Dowling)

About the Human Mind and Its Thoughts

And then he went forth with his parents on their way to Nazareth; and when they reached their home he wrought with Joseph as a carpenter.

One day as he was bringing forth the tools for work he said,

These tools remind me of the ones we handle in the workshop of the mind where things were made of thought and where we build up character.

We use the square to measure all our lines, to straighten out the crooked places of the way, and make the corners of our conduct square.

We use the compass to draw circles round our passions and desires to keep them in the bounds of righteousness.

We use the axe to cut away the knotty, useless and ungainly parts and make the character symmetrical.

We use the hammer to drive home the truth, and pound it in until it is a part of every part.

We use the plane to smooth the rough, uneven surfaces of joint, and block, and board that go to build the temple for the truth.

The chisel, line, the plummet and the saw all have their uses in the workshop of the mind.

And then this ladder with its trinity of steps, faith, hope and love; on it we climb up to the dome of purity in life.

And on the twelve-step ladder we ascend until we reach the pinnacle of that which life is spent to build – the Temple of Perfected Man.

(Text extracted from The Aquarian Gospel by Levi H. Dowling)

About the Great Illusion of Matter and Its Illusory World

(In this text from the *Bhagavad Gita*, Sri Krishna, the Inner Christ being, comes to the aid of human consciousness, represented by Arjuna, transmitting the following very simple teachings with which depressions, doubts, and other states of illusion can be overcome and defeated):

Become aware that you are the Immortal.

*Become Master over your thoughts,
for by the nature of your thoughts and through them,
the Immortal becomes perceptible.*

*Apprehend that all forms are mere illusory appearance
which conceal the glory of the Godhead.*

*Understand and recognize that true Life
interpenetrates all forms and fills them with Its Being,
and that in reality,*

there is no death, no sadness, no separation!

Free yourself, thus, from the great bewilderment of the form aspect of things,

and draw close to Me, that you may dwell there where Light and Life are.

About the Great Opportunity We All Have in Our Lives

The King and the Beggar

(Rabindranath Tagore)

I had gone a-begging from door to door in the village path, when your golden chariot appeared in the distance like a gorgeous dream, and I wondered who was this King of all kings!

My hopes rose high, and I thought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth to be scattered on all sides in the dust.

The chariot stopped where I stood. Your glance fell on me and you looked down with a smile. I felt that the luck of my life had come at last. Then of a sudden you held out your right hand and said, 'What have you to give to me?'

Ah, what a kingly jest was it to open your palm to a beggar to beg! I was confused and stood undecided, and then from my bag I slowly took out the least little grain of corn and gave it to you.

But how great my surprise when at the day's end I emptied my bag on the floor to find a least little gram of gold among the poor heap. I bitterly wept and wished that I had had the heart to give you my all.

About Life, Death, and Rebirth

Jesus sat in the porch of the temple and some came to learn his doctrine; and one said unto him, Master, what teachest thou concerning life? And he said unto them, Blessed are they who suffer many experiences, for they shall be made perfect through suffering; they shall be like the angels of God in heaven and shall die no more, neither shall they be born any more; for death and birth shall have no more dominion over them. They who have suffered and overcome shall be made pillars in the temple of my God, and they shall go out no more. Verily I say unto you, except ye be born again of water and of fire, ye cannot see the kingdom of God.

(The Gospel of the Holy Twelve by Gideon Jasper Richard Ouseley)

About Daily Renewal

A New Day has dawned.

The pilgrims of time greet it full of joy.

*Their gaze, full of hope,
scrutinizes the distant horizons.*

*Before their eyes now stands, majestic,
the red disk of the Sun, which floods the landscape
with its flaming colors.*

The pilgrims rejoice for one more day.

However, the real reason for their joy is another.

They rejoice because they understood.

*They rejoice because they have unraveled
the invisible trail of their own way of life,
and now, upon their path,
radiates another sun.*

*Yes, on the paths that now lie ahead,
before their grateful eyes,
shines the brightness of a sun that will never disappear,
the inner Sun, the true Light,
the sparkling diamond of Spirit Fire
in their heart.*

*May that be the glow that illuminates this new day,
dear brothers, dear sisters.*

*May it also rise, never to sink down again,
on the horizon of your life.*

About Life Prospects

Legend has it that the powerful pharaoh, mounted on his chariot, was diligently inspecting his majestic construction sites, when he came across two twin brothers who were dragging a huge block of stone with great difficulty.

Surprised by the meeting, he asked them, Who are you?

The first, full of suffering and pain, replied,

I am a slave who carries stones!

And the second, opening a smile that leaped from his face over the dust that covered him and that lit up his eyes, said:

I am a pyramid builder!

[1] Quote by the Latin poet Juvenal (circa 60-140 CE) contained in the tenth poem of Book 4 of his *Satires*.

[2] The articles that make up the Sixfold Agreement expounded in the book *Fama Fraternitatis*, the Call of the Rosicrucian Fraternity, are the following: 1. None of them would practice any other profession than healing the sick, and that free of cost. 2. None of them would be obliged on account of the Brotherhood to wear any special clothing, but would follow the customs of the country. 3. Every year on the Day C. each Brother would appear at the House Sancti Spiritus, or report the reason for his absence. 4. Every Brother would seek a worthy person to succeed him in due time. 5. The initials R.C. would be their seal, their watchword, and their distinguishing feature. 6. The Brotherhood would remain secret for a hundred years.

[3] Zoroastrianism, Mazdaism, or Parsism is a religion founded in ancient Persia by the prophet Zarathustra, whom the Greeks called Zoroaster. It is considered the first manifestation of an ethical monotheism.

