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**Radiant Health**

# ROSICRUCIAN DIGEST

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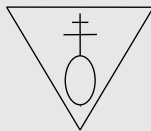
2019


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# RADIANT HEALTH



This issue of the *Rosicrucian Digest* is dedicated to your radiant health on all levels of your being.

So Mote It Be!

The golden rule in matters of health is to harmoniously combine the spiritual, emotional, mental, and physical conditions necessary for one's general well-being.

**Sixth Temple Degree monograph**

The primary cause for all abnormal or subnormal mental and physical conditions in the human body is lack of attunement with the creative, constructive, harmonious forces of nature.

**H. Spencer Lewis**

The monographs of this degree contain a great deal of advice regarding the importance of harmonious living both on the physical and psychic planes. Therefore, we ask that you not merely read the contents of these monographs, but study them carefully and apply these teachings in your daily life. A person's health is not improved by merely thinking about or wishing for good health. Rather, one must act in a practical way to make this desire become a reality. In the realm of health, as well as in other areas, the famous maxim "God [the Divine] helps those who help themselves" remains forever the expression of a great truth.

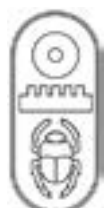
**Sixth Temple Degree monograph**

The first rule in maintaining good health consists of cooperating with natural laws and modifying any behavior that counteracts the positive action of these laws within us. Having a perfectly balanced diet in which one does not abuse certain foods or beverages; getting enough exercise while avoiding excesses; knowing how to rest and relax; these constitute the basic principles of good physical health. This physical health must be accompanied by a mental attitude that is as healthy as possible, because negative thoughts can result in many diseases. The secret of good health resides in maintaining both a healthy body and a healthy spirit.

*Liber 888*

The major objective of the Sixth Temple Degree is to familiarize you with the most important functions of your physical body and to teach you how to interact psychically with them in order to establish and maintain harmony between the physical body and the psychic body.

**Sixth Temple Degree monograph**



The glands have been found to be [the] intercommunicating instruments, [the] transformers, or [the] transmuters between the spiritual, divine, Cosmic self and the grosser, earthly, and physical self. They bring about within us a divine alchemy.

H. Spencer Lewis

In the realm of healing, we must study the fundamental cause of all illnesses and learn how to act within ourselves and within our environment so as to maintain as perfect a harmony as possible in all the functions and all the organs of our body – which is the prerequisite for protecting ourselves from most of the physical disorders we may experience.

#### Sixth Temple Degree monograph

The harmony we must maintain with regard to ourselves involves the body, mind, and emotions. Obviously, if we continually violate natural laws, we cannot maintain good health. We must therefore treat our body with the greatest respect, and not compromise its harmony. An unbalanced or excessive diet, lack of rest, and insufficient exercise are a few of the elements which disturb our body's equilibrium.

The same principle also applies to our mind. Because we live on the earthly plane, we must rely on its particular faculties. Reason is one of the most important, because our daily life is conditioned by our proper judgments. The more we apply our reason to healthy and useful reflections, the more we make it as it was meant to be – an instrument designed to express the best in ourselves. By using our reason to concentrate on useless and impure matters, we break the harmonious link that unites it with our soul. It is important therefore to reflect on subjects that are worthy of a mystic's consideration. Reading interesting works, watching uplifting movies, and meditating upon the great issues of life are activities which help us to maintain harmony within our mind.

As for the emotions, it is important to know that feelings based on anger, pride, jealousy, and spitefulness, etc., are quite harmful to our emotional well-being and consequently to our physical equilibrium. Even without going to the extremes we have just mentioned, feelings of fear, anxiety, and distress are equally damaging to the general harmony that should prevail on all levels of our being. Thus, we must do everything within our power to harmonize ourselves with the rhythm of pure and constructive emotions. We cannot know Peace Profound as long as we remain in a negative or discordant emotional state.

*Liber 777*

In most dictionaries the word health is defined thus: "A complete state of physiological, psychological, and social well-being." This definition is correct but incomplete, because the spiritual dimension of humans is not brought into play. Also, the physical body is the vehicle used by our soul for evolving when in contact with the material world. If the connections uniting these two aspects of our being are inharmonious, it will be impossible to achieve good health because we will have interfered with the flow of our own Vital Life Force. This means that disease does not necessarily have its origin in the actions of microbes or viruses. Rather, illness is quite often the expression of individual and collective violations of certain natural laws, or it results from an inability to remain in harmony with cosmic laws working within us and around us. We can see therefore that we, for the most part, shape our own health.

Sixth Temple Degree monograph

# SOME PRACTICAL TECHNIQUES FOR RADIANT HEALTH

*Grand Master Julie Scott, SRC*

Beginning with the very first set of lessons, Rosicrucians receive extraordinarily valuable tools for creating and maintaining radiant health. This includes physical health, mental health, and emotional health, and these contribute to our spiritual health and mystical experiences.



## **Radiant Physical Health**

Monograph *Liber 777* states that we must treat our body with the greatest respect and not compromise its harmony. An unbalanced or excessive diet, lack of rest, and insufficient exercise are a few of the elements which disturb our body's equilibrium. The monographs remind us that what is most effective for vibrant physical health is to eat healthy food, drink pure water, breathe fresh air, and get plenty of exercise and rest.

Yet sometimes we don't make this a priority, do we?

For example, if we smoke, it would be more beneficial to our health to stop smoking than intoning any amount of vowel sounds. Of course, that is easier said than done, as tobacco is addictive and smoking is a very difficult habit to give up.

The same goes for eating refined sugar, which is also highly addictive. Many people eat sugar as a comfort food and often for the immediate boost they may feel. However, not only does refined sugar contribute to

obesity, diabetes, cardiovascular disease, and some cancers, it also affects our mental clarity and mystical experiences. This can easily be improved by removing refined sugar from our diet.

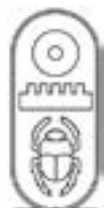
How can we do that?

First, we can read the labels on the food that we buy so we know when we are eating sugar.

We can replace sugar filled snacks with healthy snacks that we like. I find fresh apples and salt-free nuts to be satisfying. They helped to wean me from my sugar addiction.

Health experts recommend that we focus on reducing added sweeteners such as granulated sugar, high fructose corn syrup, honey, maple syrup, stevia, and molasses.

Beverages are by far the biggest sources of added sugar to the diet – up to 47 percent for many people. If drinking regular water isn't satisfying enough, try adding slices of fresh fruit.



The Rosicrucian teachings don't recommend a particular diet and Rosicrucians are always encouraged to experiment and see what works best for them. I am sharing some of my personal experience and research in this article, as well as information from the monographs, in the hope that it will contribute to your radiant health. I looked into this a few years ago when my memory and mental focus weren't as vibrant as I wanted them to be. With some research it was easy to see that some of the foods I was eating were contributing to this. Please research and experiment with what is presented here, and, as always, choose what is best for you.

I can say from my own experience that removing refined sugar from my diet has helped to improve my physical health and to increase my focus and memory.

I have also found probiotics to be beneficial to my health. Probiotics are healthy microbiota for the gut. In other words, good bacteria for our digestive system.

Our digestive system is the home for trillions of bacteria (good and bad), from between 500 and 1,000 different species. Scientists have found a way to cultivate the good kind of bacteria in probiotics. They can set aside those bacteria that thrive on sugar and cause us to crave sugar. They don't let those bacteria reproduce. Then in the next batch of probiotics, they again set aside those that crave sugar, meaning that they don't get to reproduce until finally the probiotic includes primarily the bacteria that are good for the gut – and our health. I have found that cravings – which were actually cravings of the bacteria in my digestive system – naturally disappear.

I have also found that refraining from eating gluten, especially wheat, is another way to improve overall health and mental clarity. As nutritionist Mark Hyman, MD points out – wheat is super fattening, super inflammatory, and super addictive.

A review paper in *The New England Journal of Medicine* listed 55 diseases that can be caused by eating gluten. These include osteoporosis, cancer, anemia, rheumatoid arthritis, lupus, multiple sclerosis, irritable bowel disease, and almost all other autoimmune diseases. Gluten is also linked to some psychiatric and neurological diseases, including dementia, anxiety, depression, and migraines.

The wheat that we eat today is not the same wheat that our ancient ancestors ate. In the 1950s, American biologist Norman Borlaug developed a dwarf wheat. This wheat produces much more grain on less acreage and is less expensive to grow. It is estimated that this modification may have saved more than a billion people's lives. The inventor was awarded the Nobel Peace Prize, the Presidential Medal of Freedom, and the Congressional Gold Medal for his work.

However, this modified wheat includes a peptide that causes many people to have memory loss, foggy thinking, and other symptoms, which most people don't realize come from eating gluten. To help people avoid gluten, the American Diabetes Association lists many foods that contain gluten. In addition to the obvious bread, gluten is also found in beer, many salad dressings, soup mixes, lunchmeats, fried foods, and even in certain vitamins and medications. The research regarding gluten continues, however in my experience, I feel much better and more focused without it.

Several monographs encourage us to get plenty of physical exercise and explore the value of exercising outdoors in fresh air, which also allows us to commune with nature.

In Japan, "forest bathing" has become a cornerstone of preventive health care and healing. Forest bathing, which is walking very slowly and mindfully through a forest and interacting with it in a meaningful way, was popularized by the Japanese Department of Forestry in 1982 in

order to promote public health as well as forest conservation, building on a much older tradition in that country. Field experiments conducted in twenty-four forests across the country show that forest bathing promotes a lower concentration of cortisol (our body's main stress hormone), lower pulse rate, lower blood pressure, and greater parasympathetic nerve activity. Today there are sixty-two official forest therapy sites in Japan.

Recently, Stanford University published the results of a study they conducted comparing walking in the city with walking in nature. The results are very impressive. It's much more beneficial to exercise out in nature. It lowers our blood pressure more, better harmonizes our heart rate, and decreases stress more than doing the same exercise not in nature. Of course, walking in the city or working out in a gym are fantastic and the benefits are even greater when we exercise out in nature.

We all have the option of taking the stairs instead of the elevator and if we drive to work, to park a few blocks from our office (and gradually more), so that we get at least some exercise each day. We've included an article on will power and developing habits in this magazine, which can be helpful in this area.

*Liber 777* also encourages us to drink pure water and it is very important to drink enough water throughout the day. The recommended amounts vary.

Sufficient rest is also essential for good health. Getting plenty of exercise and fresh air during the day helps us to sleep well. We can also start winding down an hour or more before bedtime. This especially means not working or staying on the computer late at night. Do something relaxing before going to bed, for example reading a novel. Dim the lights in your home an hour before going to bed. If you don't fall asleep within twenty minutes of going to bed, get up and do something relaxing. Return to

bed when you are sleepy so that going to bed becomes associated with sleepiness.

We can also perform this exercise:

Before going to bed, fill a glass with cool water and magnetize it by taking deep, neutral breaths (don't hold your breath on the inhalation or exhalation) while holding the glass in your hands. Once this is done, drink it slowly and go to bed.

Lie on your back, close your eyes, and cross your hands over your solar plexus region above the navel. While remaining in this position, again take deep, neutral breaths, and relax for a few minutes.

Then place your dominant hand on your chest, between the thymus and the adrenal glands, at the level of the sternum. Once done, place your non-dominant hand on the dominant hand.

While you are in this position, breathe deeply through your nose, then intone the vowel sound combination KHEI-EHM (Kay-ee Aim), on the note of your choice while extending it for as long as possible.

Having intoned the vowel sound combination KHEI-EHM, hold your breath out for a moment, then take another deep breath and intone this vowel sound again.

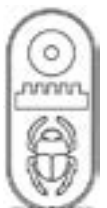
After having repeated this process several times, lie in the most comfortable position for you and send your most positive thoughts toward humanity in general, or toward an individual who needs help.

Then entrust your Soul to the God of your Heart, so that the Divine will inspire it during your sleep and use it for the best on the spiritual plane.

### **Radiant Mental Health**

We can all probably think of a situation that we initially thought was bad or undesirable, but in the end produced an effect that was positive or desirable.

This happened to me a few years ago when I broke my leg while in Egypt the



day before forty members were going to arrive for their initiatic journey in Egypt.

In the first few hours I was concerned about whether or not I was going to have to have an operation, in Egypt. Then I wondered how Soror Karen Wark, who was co-leading the group, would be able to handle everything with me being immobile.

Then, while still in the emergency room, Soror Karen brought to my awareness something positive that had already happened as a result of my broken leg, and it was as if a switch had been flipped in my mind, completely changing my perspective. I remember saying – this is perfect. And it was. My leg was still broken and I still didn't get to participate in the initiations all along the Nile, but many positive things did come about because I broke my leg that day, including, over the duration of the trip, the opportunity to experience firsthand the extraordinary power of the Rosicrucian healing techniques, including the Council of Solace, intoning vowel sounds, the Overall Exercise, and more.

Think of a situation like that for you. Look back upon something that initially concerned you or that you thought was negative, but in the end there were positive aspects to that situation.

We can't know why some things happen and they may occasionally seem undesirable, however they may serve a purpose in the bigger picture.

The monographs give us many tools for improving our mental health. They advise that we:

- Analyze the mental state we habitually maintain defining to what degree our way of thinking is healthy and is serving us well.
- Determine whether we entertain strong thoughts of jealousy, selfishness, spite, unkindness, or anger. As mystics, it is unlikely

that we are dominated by such notions, but such a self-examination enables us to reflect on the origin and nature of such tendencies.

- Determine whether we have a tendency towards worry, anxiety, fear, or pessimism.
- Transform any negativity with an affirmative statement. For example, if we find that we sometimes gossip or are negative, we can say: "Subconscious, remind me to find something to be grateful for in all circumstances!"
- Then while visualizing our subconscious as a double of our self, take a deep breath and while exhaling, repeat the autosuggestion three times, finishing with "If it pleases my subconscious, it is done!"

Let's do this now.

Think of a situation that you may be dwelling on in a negative way. Now, since we can learn something from even the most painful situations, say to your subconscious: "Subconscious, remind me to be appreciative of the lessons learned in this situation!"

Then while visualizing your subconscious as a double of yourself, take a deep breath and while exhaling repeat the autosuggestion three times, finishing with "If it pleases my subconscious, it is done!"

We involve the subconscious because it is the symbolic portal providing access to the spiritual world. This exercise places us in a state where Cosmic Communion can occur, along with all the resulting positive effects.

The previously mentioned Stanford study found that when we walk in nature, neural activity in the subgenual prefrontal cortex, a brain region active during rumination (repetitive thought focused on negative emotions) decreased among



participants who walked in nature versus those who walked in an urban environment. This helps to explain how nature makes us feel better. The Rosicrucian monographs encourage us to attune with the beauty of the natural world. This interrupts this rumination and connects us with the greater whole.

Another simple way that we can improve our mental health and our mystical experiences is by healing the hippocampus in the brain. This small gland plays an important role in learning, memory, and mystical experiences. Stress produces the steroids adrenaline and cortisol which damage the hippocampus. Medical anthropologist and shaman Alberto Villoldo, PhD states that this damage can be repaired in just six weeks with Omega 3 supplements containing high levels of DHA. DHA improves learning and mental clarity. It may also help to prevent or slow Alzheimer's disease and relieves many of the symptoms of depression.

Another way to repair the hippocampus is through intermittent fasting, which stimulates nerve cell generation and detoxification and enhances DNA repair. Intermittent fasting is not for weight loss. It is important for brain health.

Typically I limit the time in which I eat to eight hours per day. I usually fast from after dinner until late morning the next day. Some people prefer to eat breakfast and to not eat dinner. When you include the time that we sleep, fasting for sixteen hours per day is very doable for most people. Intermittent fasting should be done carefully if you are hypoglycemic or diabetic and don't try this if your diet is made up mostly of sugar-filled, processed carbs or if you have an eating disorder. When I break my fast, I eat lean protein, a little healthy fat (such as nuts), and vegetables.

When we fast, our body burns fat, which produces ketone bodies. Our ancient ancestors needed ketones when

food was scarce. This super fuel for the brain would help an ancient hunter, for example, to stay focused and clear when he needed it most – when he hadn't eaten for a while and needed to find some food. It's an absolutely amazing process. So, ketones improve our focus and mental clarity. They also fix the body's repair process, including influencing longevity proteins. Intermittent fasting is even more powerful when combined with exercise.

Many traditions around the world include fasting as part of their mystical or religious practices and our monographs encourage us to not eat a heavy meal before our sanctum periods or initiations as fasting can enhance our mystical experiences.

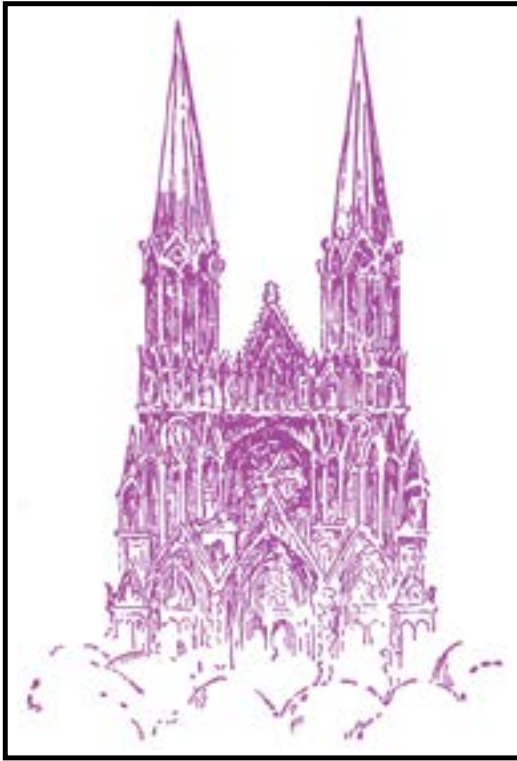
### **Radiant Emotional Health**

The monographs encourage us to engage in activities that compel us to concentrate on positive thoughts and emotions such as reading a mystical work (fiction or non-fiction), listening to music that engenders positive memories or feelings, watching a film that inspires, educates, or makes us laugh, visiting a museum, or going for a walk in a beautiful place.

Also, if we are experiencing negative emotions, we can go outside or to an open window and inhale very deeply through the nose. Then exhale slowly through the mouth experiencing the negativity leaving us through the intermediary of the breath and its contact with Cosmic Consciousness.

Healthy relationships also greatly contribute to our health. We all have our own definition of what makes for a healthy relationship. For me, understanding, support, safety, warmth, acceptance, fun, and in some cases, touch, are all important. I find that I not only appreciate receiving all these, I also enjoy sharing them. Take a moment to consider what you think is important in a healthy relationship.





*The Celestial Sanctum as conceived on the symbolic level by H. Spencer Lewis.*

Many Rosicrucian members establish healthy relationships at our various affiliated bodies. Volunteering and helping others through charitable organizations is often a great way to expand our relationships and connections with others.

### **Radiant Spiritual Health**

We are given many tools for radiant spiritual health, including meditation techniques, joining in the work of the Council of Solace healing meditation, practicing our breathing exercises and vowel sounds, the Overall Exercise, and much more.

One of the most powerful techniques is attuning with the Celestial Sanctum.

Here are some excerpts from *Liber 777* that can help us to attune with the Celestial Sanctum to create radiant health.

One of the goals of Rosicrucian philosophy is to give each of us the means for living in Cosmic Harmony on the physical, mental, emotional, and spiritual planes. The mystical

teachings that Rosicrucians receive within the framework of our affiliation contribute greatly to this.

To allow us to realize total harmony with the most positive universal forces, due to its traditional and initiatic nature, the Ancient and Mystical Order Rosae Crucis integrates within its égrégora a field of cosmic energy from which benefits can be obtained after a person knows how to establish contact with this energy. This field of energy, limited neither by time nor space, constitutes what Rosicrucian Tradition designates as the Celestial Sanctum.

The Celestial Sanctum is not, strictly speaking, a place. However, we all know how difficult it is for the human mind to conceive a field of cosmic energy in the abstract. That is why Rosicrucians use a technique for raising the consciousness towards this field of energy.

Before presenting this technique to you, it is essential that you conceive your own visualization of the Celestial Sanctum, because you will be able to contact it only if you can see it mentally. Therefore, it is up to you to create your own way of imagining this symbolic place. Some Rosicrucians visualize it as an inspiring landscape, for example a beautiful forest, mountain, or beach. Others see it as a cathedral or a church, or as a mosque, synagogue, or some other kind of building dedicated to a particular faith. Naturally, many of them visualize it in the form of a Rosicrucian temple. In fact, there are as many ways of imagining the Celestial Sanctum as there are individuals manifesting a desire to attain it. What is most important is that our visualization of this exalted place evokes within us the most beautiful emotions toward the Divine.

Now sit quietly, with your back straight and your feet flat on the floor and slightly apart. Place your hands on your thighs, palms down, close your eyes, and spend a few moments taking deep neutral breaths. This is done by inhaling and exhaling deeply through the nose, in a regular way, without any pause between your inhalations and exhalations.

Once you feel perfectly relaxed, breathe normally and, while remaining in the same position, recite the following invocation either mentally or in a low voice:

May the Sublime Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Celestial Sanctum and attune in all purity and perfect dignity. So Mote It Be!

Now begin to imagine that you are ascending to your Celestial Sanctum. In other words, visualize that you are ascending above where you are seated, above your city, above your country – all the while going farther and farther away from Earth, until you see it only as a sphere rotating slowly by itself in space.

After contemplating Earth for a few moments, turn your gaze toward the infinite Cosmic and continue your spiritual ascent until you perceive your Celestial Sanctum as you have decided to visualize it. It is at this moment that you should imagine it in the form of a cathedral, church, mosque, synagogue, Rosicrucian temple, or landscape. The fact alone that you see it rising in the cosmos, and bathed in astral light, should fill you with an indescribable inner joy.

Imagine yourself entering your Celestial Sanctum.

Experience the awe-inspiring sights for your wonder, the beautiful

sounds, and the pleasant fragrances. Be fully present here. Let yourself be pervaded by the sacred, inspiring, and comforting feelings that reign here. With body and soul bathing in this atmosphere, express to the God of your Heart your desire for radiant health – on all levels.

Now, do not think about it anymore.

Remaining completely within the harmonious atmosphere that reigns there, place yourself in a state of total receptivity while in your Celestial Sanctum.

As the hours and days go by, you will begin to notice the full impact that this cosmic communion will have on you and those around you.

When you complete your attunement, see yourself mentally leaving your Celestial Sanctum and imagine yourself journeying back on the path that you followed for the ascent. Back towards Earth, towards your country, towards your city, and back where you are seated.

Then open your eyes and repeat the following:

May the Cosmic sanctify my contact with the Celestial Sanctum! So Mote It Be!

With all my heart, dear fratres and sorores, I hope that some of the techniques and information shared in this article contribute to your radiant health, on all levels of your being – physical, mental, emotional, and spiritual. So Mote It Be!

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For direct links to the research cited in this article, visit our online edition at [www.rosicrucian.org/rosicrucian-digest-radiant-health](http://www.rosicrucian.org/rosicrucian-digest-radiant-health).



# INTRODUCTION TO THE ENDOCRINE GLANDS

*H. Spencer Lewis, FRC*

The Rosicrucians have maintained for centuries that the glands act like guardians of the lives of human beings.

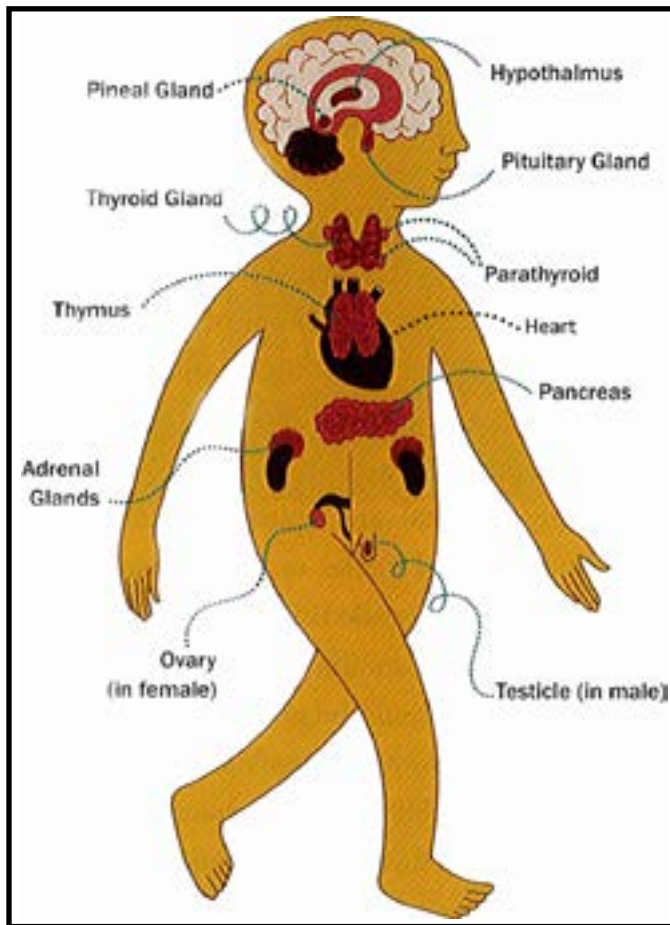
We are functioning in our earthly existence as dual beings, and there is a spiritual self within our physical body. This spiritual self is there for the purpose of giving us intellectually a sense not only of divine wisdom and divine mastership over earthly conditions, but to guard and control the perfect operation of our physical bodies. Therefore, we must realize that there must be also some means of exchange or communication between the spiritual self and the physical self. In other words, there must be some places or points within the human body where the spiritual power, self, and intelligence can transmute its power, authority, and control into the grosser elements of nerve energy, blood, vitality, and human mechanism so that the higher, finer, almost intangible and imperceptible forces of the divine self may be brought down to a rate of vibrations and a form of power crude enough, or material enough, to function through the flesh and bones and other material, chemical elements that constitute our bodies.

The glands have been found to be these intercommunicating instruments, these transformers, or transmuters between the spiritual, divine, Cosmic self and the grosser, earthly, and physical self. They bring about within us a divine alchemy. For many centuries, the most eminent mystical scientists, who made a very serious study of the rhythmic, synchronous functioning of both the divine and physical self in the human body, believed that the pineal and pituitary bodies, now known to be glands, were the only actual physical, material organs for such transmutation of a higher

force and energy into a more material force. On the other hand, there were those who believed that the solar plexus was a gland of great importance, having the function of interpreting and transmuting the higher, inspirational, Cosmic, or spiritual emotions within us into the grosser, material, and emotional reactions.

For a century or more the solar plexus was somewhat worshipped and adored as the seat and soul of all human higher activities. But when it was discovered that the spiritual element within us is to be found in every living cell of every part of bone, tissue, and blood, and that the soul and human emotional nature are not located in one organ or one part of the body, it became necessary to study human physical anatomy more carefully. Then the many other glands were discovered and given proper attention.

Speaking of the emotional centers of the human body again, we have found, as have scientists and medical researchers, that the spleen is just as reactive and just as demonstrative of the emotional functions of our mental, psychic, spiritual, and physical existence as is the solar plexus. This, too, was discovered many centuries ago, and for that reason many popular phrases were invented by the more or less ignorant laymen whereby they expressed the idea that one who was despondent or unhappy or cranky was manifesting a bad spleen. But it is also true that no part of our spiritual and physical composition can be out of order or out of harmony with the Cosmic rhythm or with the Cosmic flow of vibrations without our emotions reacting and manifesting the inharmonious attunement.

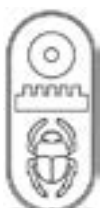


From many mystical and spiritual points of view, the pituitary and pineal bodies or glands may be quite important in certain so-called “psychic” reactions. No one knows better than do the Rosicrucians that these two glands or bodies should be given careful thought in connection with many forms of development of the latent spiritual, or Cosmic, abilities of the human being. But then again there is the thyroid gland which, while it does have a considerable importance in connection with the development and growth of the physical human body, and from the physical, medical point of view may be closely related with certain forms of malignant or toxic conditions that are subnormal or abnormal, on the other hand, is important in certain forms and degrees of psychic or spiritual development.

It is not necessary for every individual to become mystically inclined or to be given to the study and reading of mystical,

spiritual, or religious subjects in order to be benefited by a very careful study of the glands within the human body. Our human countenances, our human attractiveness, and most essentially that intangible something called human personality or personal magnetism, are the result of the normal and proper functioning of the glands. And that which attracts one person to another is something more than the mere definiteness of the handclasp or the deliberateness of the smile, or the wiles of the pleasant words that are spoken.

By knowing our glands and how they function, and by knowing how to live properly, which includes eating, drinking, and breathing properly as well as thinking properly, we can permit these glands to do their very best, and give us every advantage of their divine functioning.



# GENERAL POINTS ON THE ROLE OF THE ENDOCRINE GLANDS

*Paul Dupont, MD, FRC*

## **The Endocrine Glands and Hormones**

To understand what an endocrine gland is, we need first to examine briefly some definitions. The term “endocrine” comes from *endo* meaning within and *kreinin* which means to secrete because the glands secrete substances within the body. These substances are called hormones. This contrasts with exocrine glands with their external secretions.

Glands do not simply secrete hormones in a haphazard manner. In fact, they are known to produce various parameters allowing them to fluctuate secretions, and this varies not only according to external conditions like light, temperature, and magnetic fields but also according to inner conditions like balance or the physical, chemical, and psychic homeostasis of the body.

The word hormone takes its meaning from the Greek *hormōn* meaning to excite, a term used for the first time by English physiologists at the beginning of the twentieth century. The word refers to all substances in the body capable of acting at a distance and by way of the circulatory system independent of the nervous system. Although this encompasses the nervous system’s hormones as well, the great majority of them are directly secreted by the endocrine glands.

The endocrine glands therefore secrete substances that act throughout the body as a whole to maintain its function in well-defined ways and according to a guiding intelligence independent of our will.

The most important endocrine glands and their general effects can be summarized as follows:

- The pineal gland gives a certain rhythm to our life and helps us to regenerate ourselves psychically as well as physically by controlling the aging process.
- The pituitary gland is the “conductor” of all the body’s organic functions and directs cellular growth, the multiplication and division of cells, as well as the genital and reproductive functions.
- The thyroid directs the quality of life and functions like a thermostat of arousal and inner metabolic heat, allowing us to better adapt over the long term in cases of stress.
- The thymus is the protector of the Self, of its immunity and integrity.
- The heart calms and directs the circulation of the blood’s vital force and soothes the nerves.
- The suprarenal glands allow us to adapt when we are under stress by mobilizing reserves of energy and fighting infectious and inflammatory diseases.
- The solar plexus, a meeting point of glands and an exchange zone, commands, coordinates and restores while bringing together our material nature with our psychic being. As a meeting point between the exterior and interior of the body, it is not a true gland although the ganglia of which it is

composed, also secrete hormones. It acts in connection with the suprarenal glands with which it communicates.

- The abdominal and pelvic glands, that is, the liver, digestive tract, spleen, pancreas, kidneys and gonads, through their hormones, support the physical renewal and survival of the human species through the reproductive process.

All these equally important glands act on each other and self-regulate in concert. Therefore nothing is left to chance and the most remarkable thing in all this is the direct interrelationship between hormonal functioning and our consciousness, emotions, and psychological makeup.

Why do these glands function so marvelously, with such synchronicity and unity? This is what we will now explain.

### **The Endocrine Glands and Cosmic Energy**

The endocrine glands have for a long time been considered to be the internal clocks of our biological cycles. As a description, this is an insufficient analogy because their role is not confined to noting the passing of time as does a clock. Besides, it isn't certain that time is a reality in the universal scheme of things. If time did not exist in the cosmic dimension, we would have to say that they coordinate the cycles of organic life in synchronicity with the natural and cosmic cycles around us. These cycles should be viewed as being of a pulsating nature rather than spatio-temporal, and having a vibratory quality with resonating harmonics. Each note corresponds to what we call a human quality within, like for example love, peace, positive strength, and so on.

The endocrine glands are part of these cycles and pulsations and embody them on the physical level provided that

our thinking does not become an obstacle. The glands are also influenced by our psyche, which, like the mind, can block our being uniting with the life-giving cosmic essence and make it less harmonious. We can actually picture our psyche influencing the glands as would an intermediary or mediator. The regenerative, functional, metabolic, and biochemical cycles of the body are dependent on it, although their source is immaterial; without the soul, the physical body would no longer have life.

Now, the whole of life passes through successive phases of destruction and reconstruction. These successive phases are often confused with the cellular multiplication of reproduction where two cells separate or divide from one condition into another. Cells grow, divide, then finally die. The old cells that die allow new cells to live thanks to the energy transferred to them. All the cycles of life are controlled in this way by an intelligence which specifically uses the hormonal secretions of our endocrine glands to accomplish its work harmoniously.

To talk about the cycles of the endocrine glands then is to affirm the existence of a vital energy which gives life to the body and allows for its constant physical renewal. This energy is put into motion by a higher purpose with a very powerful force called the Vital Force. This Vital Force manifests through the endocrine glands even though these only appear to have a strictly physical task. And so the rhythm, frequency, and periodic oscillations of the secretion cycles are governed by another form of directive energy and not simply by biochemical forces.

The energy oscillates between its two polarities like a swing or a pendulum. It would be more logical to talk about the endocrine glands in terms of pendulums directing not only time but also successive



cycles of these two polarities which give us life.

The question that arises concerns the origin of these energy cycles. This comes back again to wondering what the relationship is that unites our consciousness, the more or less harmonious functioning state of our glands, and our health. Is it possible to know some of these cosmic cycles?

There are two great cycles in complimentary opposition: the planetary cycles of a negative nature, described as maternal, maturing, and feminine, and the stellar cycles described as being positive, paternal, expansive, and masculine. And so a gland can be both positive and negative.

Let's take the case of the hypophysis or pituitary gland. It regulates the female hormonal sex cycle of twenty-eight days in harmony with the lunar cycle. The pituitary cycle is also solar, thus stellar and positive, as we shall see, because under the influence of the sun, there are also secretions of other hormones of a more masculine nature.

It would be possible to find the same phenomena in the case of all the glands: the suprarenals have both a negative and positive aspect, like the sex glands, and it can be surprising to learn that this is so for men as well as women, with both the male and female hormones. However, it would be a mistake to interpret this only from a sexual point of view, because what manifests in the sexual domain is only a reflection of universal laws as a whole. These are dependent only on two complementary forces, a bit like what happens with electricity. Two polarities are needed to create an electric spark. Likewise only two are needed for reproduction, the division of cells, and hormonal secretion in order to maintain the repolarization of

cellular membranes and the conduction of nervous impulses.

And so we can establish planetary correspondences, and even correspondences of cosmic cycles beyond the planets, stemming from the stars. Astronomically speaking, we can now record pulsars. There are two general cyclic phases existing in the universe: a phase of expansion, stellar and wave-like in nature, and a phase of contraction that is planetary and corpuscular in nature. However, the universe cannot be reduced to a machine as some scientists would like to characterize it.

The source of these mechanisms is actually not a law linked to chance and for these cycles to be synchronized really necessitates an order whose origin is of a superior intelligence. We can therefore speak of a "Cosmic Consciousness" existing in the universe. Of necessity, a superior intelligence to humanity exists to be able to maintain this universe with all its cycles in perfect harmony.

If the universe is so complex, what then can be said of the interior of the human body and its vital functions, if not that it too is moved by this superior intelligence which is independent of our rational and limited intellect. We cannot, by the simple act of intellectual will, modify – and fortunately so – the cyclic course of our glandular functioning. However, through an inappropriate emotional or mental attitude, we can seriously damage the glands by disturbing with our discordant thoughts the subtle energy that flows within us with intelligence and compassion.

### **The Endocrine Glands and Cycles**

What then are the cycles of the glands? We will now examine this by reminding ourselves again that cycles are not the



result of chance but of a vital cosmic impulse from beyond the intellectual plane manifesting in our bodies, particularly through the secretion of our glands.

As for all cycles in the universe, there is, as far as the endocrine glands go, a growing phase of a cycle with maximum secretion, then a decreasing cycle with minimum secretion. The glands are not all at their maximum at the same time and their cycles are not of the same duration. Thus the pineal shows both a nycterohemeral cycle (both daily and nightly) which lasts approximately a day, that is twenty-four hours, and also a circannual cycle (yearly) because, like the hypophysis, it is influenced by the sun.

The hypophysis for its part is also subject to the moon's action, which can be observed over the twenty-eight days of the female cycle, and most probably harmonizes with the planets of the solar system. In this sense, the various secretions of the hypophysis which ensures that the other endocrine glands are stimulated, could be linked to the planetary cycles of the solar system.

Perhaps one day it may be possible to clarify the links between astrology and health with a new understanding. It could be that the various zodiacal signs with their correspondences in the human character can also be found in the endocrine glands starting with the hypophysis.

Here are some of the cycles of secretion:

- The pineal secretes its hormones towards nightfall with a maximum secretion between 2:00 a.m. and 5:00 a.m.
- The pituitary, on the other hand, sees its hormones increase gradually with the arrival of daylight. The maximum secretion occurs at the end of the morning.

Prolactin is one the pituitary's hormones with a maximum secretion towards the end of the night.

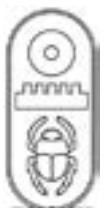
- The secretions of the suprarenals are at their height towards 8:00 a.m.
- The pancreas secretes at its maximum towards midday, with insulin towards 4:00 p.m. in the afternoon.
- The heart functions at its maximum towards 4.00 p.m.

In the same way, the body's temperature and blood pressure follow cycles coordinated by the hypothalamus which is the center of the sympathetic system directly linked to the hypophysis. The temperature is at its maximum at the end of the day and at its lowest at the end of the night.

### **The Glands and the Psyche: Psychosomatic Aspects**

This topic has been the subject of research at the Rose Croix University International (RCUI) since the beginning of the twentieth century. Even though at that time, hormones had only been known about for a few years, Rosicrucians were already teaching that the glands, known today as the endocrines, corresponded to what were called "psychic" centers. These are a source of energy which develop the latent faculties of a metaphysical kind within and which influence our health and personality. This may bring a smile to skeptics were it not for the evidence today as a result of a lot of scientific work. The research has come to support Rosicrucian claims such as the fact that the heart, for example, a source of peace and light for the mystic, is also an endocrine gland which calms the brain and blood circulation.

One of the first books written by a Rosicrucian physician is the work of Dr. M. W. Kapp, who, around 1930 was



already talking about the glands in terms of “our invisible guardians.” He referred to the spiritual link existing between them and our health and soul.

What we are going to relate in this article is not really the knowledge acquired by Rosicrucians over the centuries on this subject, but an interpretation of their understanding. It is interesting to study this psychosomatic link before entering into the more scientific explanations. In fact, the Rosicrucian approach can help in gaining a better understanding of the glands’ functions. We shall now deal succinctly with this topic.

We have seen how the glands follow cosmic cycles. They also react to the subtle forces of a psychic and psychosomatic nature. In other words, our consciousness both on the emotional and psychic planes can produce physical effects on the glands. These maintain a harmony with natural cycles, with the creative Universal Consciousness, its Vital Force, and regenerative Intelligence. Good thoughts and a positive outlook create the favorable conditions for this harmony since we are then directing ourselves towards Universal Love and Peace that are the vital forces of the Universe. Conversely, mental confusion and every negative thought creates an imbalance which seriously disturbs hormonal secretions.

What are these assertions based on? Quite simply on the daily observations of the effects of stress and thoughts on our health. There is not one case of problems with the endocrine glands that does not have its origins in the psyche. If we eliminate nutritional and hereditary causes, the remaining cause is most often of a psychological nature. And even in cases where we subject our glands to a nutritional deficiency, disturbances most often arise when they are accompanied by discordant thinking.

We only have to note how many thyroid problems occur after a bereavement, a separation, or how anxiety can lead to cardiac or suprarenal problems. It is possible to see, gland by gland, the links existing between our glands and our psyche, links by which consciousness can modify glandular functions.

While such a causal phenomenon affecting thought exists, there is certainly a rule of conduct to observe in order to avoid such aggravating problems. This rule states that before becoming organic, a glandular disturbance is a functional one in the first instance. This comes down to saying that what comes before a lesion is disharmony in the endocrine system’s cycle of hormonal secretions.

If our thoughts are discordant, then our secretions will be affected. If we feel ill at ease, it is not because our hormones are excessive or insufficient but rather that our emotions and desires, our thoughts and character are excessive or lacking in some way. It is possible to be careful without being anxious, to be courageous without being foolhardy, or sensitive without being sentimental, to react to annoyances by adapting to the situation rather than worrying with set ideas.

Take the example of the young woman who has a fairly demanding job and who is suddenly annoyed by her employer because she must face an unexpected increase in workload for no reason other than the whim of her tyrannical boss. Such an injustice rightly creates a strong combative response, but it can also generate anger in her, stimulating the suprarenals while she is right in the middle of her hormonal cycle that normally should be experienced calmly through her pituitary hormones. This sudden “battle” then, slows down the female secretions and produces a surplus of male combative hormones. The result becomes evident soon enough; almost at the

moment of hearing the bad news, ovulation can be obstructed which would produce a string of troubles as a consequence. While the cause is psychic, the result is a functional imbalance. But then say this lasts for several months without a solution to the conflict. From starting as a functional disorder, it becomes organic with the risk of a chronic excess of androgenetic secretions of the suprarenals.

This example is only one among thousands, one in which thought can create a phase difference in our endocrine cycles. Many more could be cited. The consequences of thinking that are negative, maladjusted, and antagonistic to life in general manifest soon enough. And it is easier for our organism to throw itself off balance than it is to regain harmony.

This is what the secretions of our glands are like: completely dependent on our mental attitude. A negative attitude in the face of events and people around us stimulates the glands and then exhausts them. Sooner or later, there will either be a hyper- or hypo-functioning of the glands. When illness is initially generated by an endocrine imbalance in this way, there is every difficulty in discovering its cause, and then it comes back to finding out what our errors have been. The trickiest thing for us is to know ourselves and to recognize our imperfections. Psychological analysis can make that discovery possible and be one of the ways of re-establishing balance. However, healing warrants personal inner work which no therapist can do for us. The important thing is to make the connection

between our negative ideas and our health, to discover what in our thinking makes us ill, and resolve to take corrective action so that our inner clocks are no longer allowed to run out of phase with nature and with others.

Often, we are filled with ideas that become poisonous because we attribute them with more value than they really

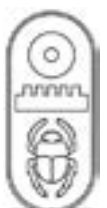
have. We take pleasure in allowing them to live within us and we become obsessed. These ideas are the fruit of false judgements and they have a hold over us as if we are possessed by them. At a certain point, we have to know how to reject such thoughts and not allow them to infiltrate us so insidiously.

To correct glandular problems which have psychic causes, it is not enough

simply to reflect on them, however. Resolutions are also necessary. Reflection not followed by results is of no help whatsoever. To be more precise, if we observe within ourselves traits that work against nature, and we have noticed that this mental attitude or that habit frustrates us to the point of reacting on our glands, then we must definitely and immediately change our behavior. Reading out of curiosity or intellectual reasons on the subject will not be useful at all.

What matters is to look for whatever in our mental attitude or our character makes us unhappy, and that everything that disturbs our endocrine glands and makes us sad or ill at ease is rooted out. We should also observe whether our

The endocrine glands secrete substances that act throughout the body as a whole to maintain its function in well-defined ways and according to a guiding intelligence independent of our will.





professional, social, or family situation is presenting difficulties and perhaps causing an imbalance in our Life. To sum up, the link between the psyche, behavior, character, emotions, ideas, and the glands really does exist.

Taking hormones to replace glandular secretions does not deal with the fundamental problem nor treat the cause. It is not within the scope of this article to discuss the circumstances for taking hormones. What is important is to ask oneself if it would not be better to stimulate and rebalance the glands through a change in behavior and thinking rather than telling ourselves that because the glands are under- or over-secreting, taking some tablets would be enough. Medication will never replace our thoughts or moral and spiritual decisions.

An endocrine imbalance firstly requires us to take charge of ourselves, to stimulate our inner life without expecting anything from others, so that by thought, words, and acts we are able to satisfy our own inner awareness and true spiritual consciousness within, because this is what directs the functioning of the glands.

By what means do our thoughts affect the glands? We will now examine this in a short section on the sympathetic system.

### **The Glands and the Sympathetic System**

Glands react on one another through their hormones but the effect is dependent on the time it takes for the blood to carry these messengers more directly and rapidly through a complex system of nervous plexuses with which they are in direct contact to other parts of the body. These nervous plexuses are like the mesh of a net. They intertwine around the glands and are connected by a complex system of similar interconnections like a huge spider's web woven from inside the brain to the extremities of our limbs.

These plexuses are imbued with a special energy that is different from the sensory and motor nervous influxes. There are in fact two nervous systems in the body. Firstly, there is the cerebrospinal system, which comes from the cerebral cortex and is intended to connect our life with the outside material world. The system allows us to have movement and have objective impressions. It only responds to the commands of our objective and subjective will. Because of this system, we can reflect intellectually, read, walk, eat, and so on.

Along with this “sensory-motor” system, there is another that is autonomous because it is independent of our will. It is also called “neuro-vegetative” because it is considered to be a support to vegetative life, that is, of basic cellular life, the “vegetal” cells within the body. This system is also called the “sympathetic system” because it creates a sort of sympathy between our vital functions.

We can go beyond this in some ways and consider the system as supporting a different energy from the electro-physiological nervous impulse that runs through it. Too often we speak of impulse in defining the cerebral nervous current, forgetting that it has in fact no particular influence outside of a simple motoric or sensorial reaction. On the other hand, the neuro-vegetative system is much more influential because it maintains life, balances our vital functions, and supports a superior form of consciousness within us.

Rosicrucian research has allowed us to prove the existence of two sorts of consciousness: one which is turned towards the external world for awareness of objects or objective consciousness, a mental and intellectual consciousness of a vibratory level approximating a simple electrical current.

Secondly, there is another current to convey a consciousness said to be “subconscious,” that is, a more powerful and refined vibratory form which we can call “psychic consciousness.” The current of the sympathetic system conveys this kind of energy that regenerates our entire being by bringing vitality to where it is needed. It is the energy which repairs and stimulates tissue and scars, as has been proven scientifically. It has been registered, at least in its quantifiable physical aspect, in the form of a galvanic skin current. However, this current is not the whole of

this energy; it is only its material phase. We know that it speeds up the healing of scar tissue.

The same research demonstrated several centuries ago that this energy could concentrate in the plexuses of the sympathetic system; plexuses, in fact, surrounding the endocrine glands. Plexuses are the interconnections, the crossings, or places of information exchange.

What sort of information is this? Surely not exchanges of an intellectual kind which are of the cerebral domain. Surely not of the motoric kind either because what is motor in the physical sense travels along the motor nerves. In effect, the energy that travels in these plexuses is of a more elevated, emotional, and profound nature and, even though it is sensitive, it is difficult to describe in words because it produces imperceptible sensations. The energy concerns a consciousness we call “psychic consciousness.”

Why such a consciousness concentrates at the level of the body’s plexuses is not really the most important question. What is important is not to talk about psychic matters simply because it is fun to speculate about them, but rather to know the creative manifestations that the psychic and Vital Force can produce in our being. From a metaphysical point of view, the connecting points are called “psychic centers.” These centers are not the subject of this piece because their development would require many explanations and a deeper spiritual study. But knowing they exist provides a clue to the existence of a spiritually pure and luminous but undreamt-of energy in every human being.

Actually, taken as a whole, every human being possesses avenues of communication with the spiritual world. These communication paths are the



regions of the physical body which enter into contact with their psychic counterparts called “psychic centers.” The role of these paths is to maintain an awareness of our intimate being, of our soul. And so the sought-after goal of the development of the psychic centers is not to bring about supernatural powers, but rather to assist the incarnated human being reach perfection on a spiritual plane so that more compassion, love, justice, goodness, respect towards others, and Nature, and towards the God of the Heart is developed.

These centers then have a beneficial effect if they are stimulated through a mystical approach because their energy provides us with improved physical health, while at the same time assisting in the attainment of development on the spiritual level of our Inner Being. And so, through the plexuses of the sympathetic nervous system, our glands are regenerated on the inner spiritual plane.

This explanation may appear surprising to you if you are not used to such terminology.

Today, however, a scientist must be prepared to take an interest in philosophy if she wishes to advance towards new discoveries and to penetrate the hidden mystery of the endocrine glands.

The idea we have just touched on is not illusory. It allows us to understand why we feel ill at ease inwardly when we have a maladjusted attitude in a particular circumstance. The attitude may be due to a lack of spiritual development or quite simply to selfishness or a lack of humane qualities, which comes back to the same thing really. In fact, even though it cannot be registered, there is a subtle and guiding essence from within the human soul acting on the physical body.

It would be easy to demonstrate, with the aid of examples and clinical cases, how a lack of coordination between the impulses of the soul and the body’s desires causes disharmony among the glands. For those who are not convinced, we need point no further than the effects of a negative mental state stemming from a narrow personality on the secretions of the suprarenal glands. In fact, according to how positive or negative one is in a personality area, any one of the glands will be disturbed by being either over-stimulated in activity or too quickly exhausted.

In this article, we give a lot of importance to describing some of these psychic aspects and appropriate spiritual attitudes for each gland to provide the reader with something to think about. It is not a question, of course, of describing every quality or defect affecting our glands. There are just too many bad ones and so few good ones that the piece would become quite imbalanced. Instead, we need to make a constant effort to study ourselves, to observe how we live from the outside, to learn what lies within us, what is lacking, so as to change ourselves and maintain a positive attitude. It is our excesses and deficiencies, our errors and obsessions that generate health problems.

On the other hand, and this must be encouraging for those who make some spiritual effort, if well conducted, the inner spiritual development which flows from that effort generally helps to maintain health, and re-establish it. But it must be remembered that it is always more difficult and the system takes longer to return to an equilibrium when the system is imbalanced. Actually, it requires more time to heal than to create an imbalance.

Illness consists of a series of expanding and contracting cycles. Healing can never occur in the “twinkling of an

eye.” It is a question of time, and the time it has taken to become imbalanced is often the necessary time required to become re-balanced. Illness is therefore also a matter of patience, which is something acquired and developed when a person is on the right path.

### **The Endocrine Glands and the Passions**

The ancients located the passions in the glands. For example, joy was found in the spleen, courage in the heart, and anger in the liver. There is some truth in that actually. Our nervous plexuses and sympathetic system express our feelings and emotions in the harmonious or disharmonious functioning of the endocrine glands. Overall, we could say that the virtues have a favorable effect, while discordant passions a negative one because they affect our health by blocking the nervous and psychic energy.

Where energy should blossom and radiate, the passions make it dense and constricted. For example, over-indulgence and gluttony disturb the digestive tract; anger affects the suprarenals, liver, and kidneys; lust or spite on the other hand disturb the heart; envy presents problems for the pancreas, liver or the spleen; ambition perturbs the hypophysis; jealousy the thymus; and fear the thyroid. Through these actions on the hormones, all passions have an effect on the body as a whole and create numerous psychosomatic illnesses.

Here, for example, is how the seven discordant passions disturb the seven major psychic centers and their corresponding glands:

- Envy disturbs the pineal. It causes a loss of sleep and appetite, creates fevers and many illnesses related to depression, and these conditions give rise to the seeds of cancer as the ancients like Galen, Hippocrates, and Celsius believed.

- Pride exacerbates the hypophysis and discord leading to madness, megalomania, hypocrisy, and wild emotions.
- Laziness slows down the functions of the thyroid. All the functions that depend on it become exhausted. The idler becomes lethargic, apathetic, lymphatic, constipated, and ages prematurely.
- Miserliness disharmonizes the thymus because the miser only thinks about wealth, his material affairs and lives in sordid conditions that destroy health; he is susceptible to infectious diseases.
- Over-indulgence and excesses of all kinds affect the heart, leads to nervousness, faintness, and to congestion of the arteries and veins. In the case of gluttony, the intestine, pancreas and liver are also affected.
- Jealousy contorts the solar plexus and produces problems in all the minor glands like the liver which is a source of bilious behavior; the intestine a source of anxiety, the pancreas a source of behavior based on wrong judgements, the spleen a source of sadness, and the kidneys a source of worry.
- Anger throws the suprarenals into imbalance and brings complications to cardio-vascular diseases, hypertension, and premature cerebral aging.

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This article is an excerpt from the AMORC book, *The Endocrine Glands and Your Health*, written by Frater Paul Dupont, MD.

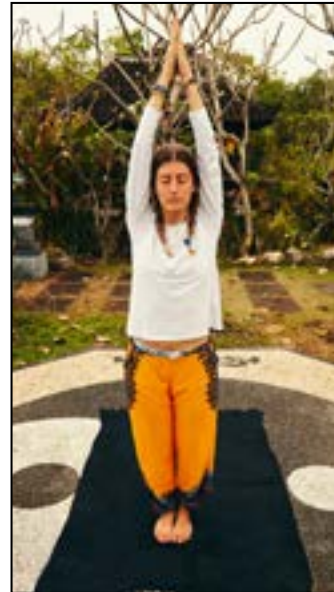


# FIVE SIMPLE ROSICRUCIAN EXERCISES

*From a Rosicrucian Manuscript*

We suggest that the following five simple exercises be done as often as possible. All of them concern the well-being of the physical body in that they are related to the beneficial effects that earthly magnetism produces on the body.

First, we suggest that you regularly perform the following two exercises. The first exercise consists of standing in front of an open window or out in the open, with the feet and ankles touching each other and the hands above the head with the palms touching each other. While remaining in this position for about five minutes, take a series of deep negative breaths – exhale completely, hold your breath out of your lungs for as long as is comfortable; when you inhale, don't hold the breath. Breathe back out again and again hold the breath out while the lungs are empty.



The second exercise consists of standing in front of an open window or in the open air with the arms and legs extended to the sides, the feet flat on the ground, and the hands held at head level with the palms pointing upwards. You should then carry out a series of deep positive breaths – take a deep breath, hold your breath for as long as is comfortable; when you exhale, don't hold the breath out. Breathe in again and again hold the breath while the lungs are full.



These two exercises have the respective goals of increasing the intensity of our negative and positive magnetism. Each one can be done on its own or the two can be done in succession. If the latter is the case, Exercise No. 2 should follow Exercise No. 1, either immediately or after a pause of about five minutes, according to personal preference.

The third exercise you will want to do as often as possible consists of going outdoors and forming a star with your body, with your back on the ground. Both your legs and arms should be outstretched with the palms turned upwards toward the sky. When you are in this position, take a series of deep neutral breaths – don't hold the breath on the inhalation or exhalation – for five to ten minutes. At the end of this time, you are quite



free to continue this exercise using normal breathing. This exercise will put you directly in contact with earthly magnetism while reinforcing the potential of your negative and positive energy. If at all possible, do this exercise while lying on the grass. Feel free to keep your eyes either open or closed.



The fourth exercise will help you benefit from earthly magnetism and electromagnetic properties in the atmosphere. This consists of floating on your back whenever you bathe or swim in a body of natural water, such as the sea or a lake. You should assume the same position in the water as that indicated in the last exercise. In this case, you should take deep positive breaths, for the retention of air in the lungs helps your body to float. You may continue this exercise for as long as you please.



The fifth exercise consists of walking barefooted in the morning dew whenever you have the opportunity. While doing so, take deep neutral breaths. A walk of five to ten minutes is enough to allow your body to profit from the very specific magnetism of the dew. This has special alchemical and chemical properties in that it results from a condensation that brings together Earth's negative electromagnetism and the atmosphere's positive electromagnetism.



Naturally, these five simple exercises should be done as discreetly as possible so that you do not draw attention to yourself or seem to act like a show-off. They are simply practices that can be done in a natural way whenever the occasion presents itself.



# METAPHYSICAL HEALING: A SCIENTIFIC DEMONSTRATION

*George Buletza Jr., PhD, FRC*



There is a common denominator running through the various forms of metaphysical healing practices. In all successful systems the healer slips into a state in which he is in contact with a healing spirit or force and is therefore in attunement with the Cosmic Mind. In some cultures the healer might refer to this as a trance, in others as a meditative, hypnotic state, or a dreamlike detachment from the external world. In all cases, however, the absent healer gets the feeling of relinquishing identity and volition. Undoubtedly, it is the extreme mental receptivity which is characteristic of absent healers which gives the feeling that he is not the cause of the healing but only the instrument of a cosmic force.

A second universal characteristic of the psychic healer is a sense of oneness with the subject or subjects. Experimentally, the unification seems to be similar to the merging of a hypnotic subject with the environment once the subject relinquishes

her personal superstructure. Linked in this common bond with the patient, the healer mobilizes and aids the patient's own self-repair mechanism. Thus, patients essentially heal themselves through the acceleration of their own bodily repair mechanisms. However, as with any skill, the practice of the absent healing art in a culture involves training, practice, and experience.

Besides the healer's readiness and experience, another less noted and yet more important criterion is present. Just as the healer must be receptive to the cosmic light, so the subject must be receptive to the influx of light. The healer is an amplifier of the light. The healer is not the light itself. As an amplifier, healers are attuned to the cosmic vibration. They do not change or modulate the vibration, but channel and share what they receive with the subject with whom they are also attuned. Healers are a link, although not the only link between the Cosmic and the subject. Actually, they are more in a condition of resonance between

the Cosmic and the subject, and induce through resonance a harmonious balance in the receptive subject. If the subject is not “open” and receptive to cosmic harmony, the inductive process cannot proceed. The greatest cause for failure in psychic healing is a lack of receptivity in the subject.

That it is possible to observe inductive harmonization by the art of absent healing has been and is still being demonstrated in Rosicrucian laboratories. In one experiment, subjects were asked to relax. They were told that their body potential would be measured while they were allowed to meditate for approximately one hour.

The subjects were further instructed that during this meditative period they were to hold an attitude of receptivity. In the preliminary instructions this attitude of receptivity and passive observation was stressed.

The subjects were then hooked up to a recording Hewlett Packard null voltmeter. A positive gold electrode was placed on the right-hand index finger and a negative gold electrode on the left index finger. Direct metal-to-skin contact was avoided by means of a “bridge” consisting of a physiological salt solution. Unknown to the receptive subject, the Rosicrucian Council of Solace was attuning itself with the Cosmic and the subject.

The Council of Solace regularly extends metaphysical aid in the form of absent treatments to those who are ill, injured, or in some need of mental or physical aid. This Council applies the principles of the Rosicrucian Order in order that certain powers of the Cosmic may benefit the one who is distressed. Metaphysical aid is

regularly given to both non-members and members of the Order.

The Council of Solace is not a group of miracle workers. They work in accordance with natural and cosmic laws. But the success of the Council of Solace is indicated by the thousands of letters which are received each year stating that persons have been helped and that benefits have been received which in many cases seemed almost miraculous. However, there are other cases which have been on file for a great length of time which report no startling changes or benefits. It seems, that for a treatment to be successful, subjects must be receptive and cooperative; they must want a change to appear in their lives and in their attitudes toward life; they must be open and prepared to learn new lessons in order that they may fulfill the law of cosmic compensation. Only then can they realize physical and mental relief. Through this process, the Council can aid the receptive individual in restoring physical harmonium and mental balance.

In the first preliminary experiment reported here, the subject was not informed that he would be the object of the Council’s metaphysical aid. He was merely informed that he was to produce a meditative state of receptivity. For a sixteen-minute period, this subject produced a steady electric body potential of -16 mv (millivolts), which in this case means that there was a -16 mv difference in electrical potential from his negative left hand to his positive right hand. This reading is a little on the high side, possibly indicating either a long-term anxiety or the healing of an illness or trauma. Normal readings usually fall in the range of -1 to -10 mv.



A few seconds past 12:51 PST (Pacific Standard Time), the Council of Solace, while situated in the Grand Lodge Temple, began its treatment of the subject located in the laboratory of Rose-Croix University some distance away. Instantaneously, the subject's body potential dropped to zero, indicating a totally balanced condition in the energy field of the subject's body. The Council of Solace worked for 90 seconds, during which the body potential of the subject remained balanced at zero. At the termination

of the Council's visualization period, the subject's body potential returned to -13 mv. During the Council's regular work period, the subject briefly returned to a zero potential and then back again to -13 mv. Over a fifteen-minute period, the potential gradually decreased to -11 mv and then suddenly dropped to a balanced condition where it remained for 30 minutes, at which time the experiment was terminated. Subjects participating in absent healing experiments were unaware of these potential changes as they occurred. They simply reported a sense of well-being which they attributed to their receptive meditation period.

The startling and drastic changes in body potential observed in this experiment are most unusual. While it is possible to slowly bring the body potential to a more balanced condition through meditation and relaxation alone, it takes thirty to sixty minutes for subjects in a -8 to -10 mv range to drop to a -1 to -3 mv range. Rosicrucians who devote regular daily periods to relaxation and meditation generally remain within the -1 to -3 mv range unless recovering from

illness or injury, or unless they are unusually anxious.

While the Council of Solace does not work miracles, this experiment does potentially demonstrate that the Rosicrucian art of absent healing can and does affect the electromagnetic aura and aids the Cosmic in restoring balance, health, and harmony to receptive individuals. The work of the Rosicrucian is both practical and nurturing. It is a work that brings about self-change and self-growth. For all those who seek, for all who dream, and for all who are receptive to attunement with the Cosmic, the art of absent healing holds promise and hope.

While the Council of Solace does not work miracles, this experiment does potentially demonstrate that the Rosicrucian art of absent healing can and does affect the electromagnetic aura and aids the Cosmic in restoring balance, health, and harmony to receptive individuals.

# WILL, HABIT, AND AUTOSUGGESTION

*From a Rosicrucian Manuscript*



The knowledge that Rosicrucians possess in the area of human consciousness is very precise, despite the complexity of the concepts involved. That is because Rosicrucian Masters have always been deeply interested in the subject and because they have endeavored to treat it as simply as possible. Moreover, as they are fully aware that the conscious activity of human beings results from their possession of a soul, they have given to their explanations a philosophical and mystical perspective that transcends any purely psychological analysis.

This article is devoted to the study of three mental processes – namely, will, habit, and autosuggestion – that involve our objective and subjective faculties as well as our subconscious faculties. Such a study will allow you to determine how to

act on the self so that you can give your life a direction in keeping with your aspirations. Indeed, contrary to what we might think at first, it is always possible to exert an influence on our mental attitude and to correct those errors of behavior that are harmful to us over a period of time. This simply requires a good understanding of the laws involved and the sincere desire to put this understanding into practice.

**SPIRITUAL INFLUENCE OF THE SUBCONSCIOUS:** From the beginning of a person's affiliation with the Rosicrucian Order, we often stress the importance of cosmic harmony as part of spiritual assistance or meditation. As its name indicates, such harmonization consists of attuning with Cosmic Consciousness so as to receive support, healing, inspiration, and, ultimately,



Illumination. However, we can only achieve this harmonization by using our subconscious as an intermediary, since it is the subconscious that constitutes the symbolic portal providing access to the spiritual world. Apart from our psychic consciousness, the subconscious is, of all the aspects of our consciousness, the one most closely connected to the soul. Thus, to place yourself in perfect harmony with the higher planes of the Cosmic, you need to elevate yourself from the purely objective aspect of your being to the higher levels of your subconscious. When these levels are reached, we are then in a subconscious and psychic state where Cosmic Communion occurs on its own, along with all the resulting positive effects.

**WILL:** Psychologists define will as the faculty of willing and often designate it by the term volition. This definition is basically correct, but it is insufficient for a perfect understanding of the origin, nature, and functioning of this faculty. From a mystical point of view, will corresponds first and foremost to the impulse motivating an individual to be active or passive in a given situation. Such an impulse is dual in nature for, however strange this may seem, it is at the same time voluntary and involuntary.

Let us explain. Any act of will, as you know, is the result of an objective decision taken consciously that consequently calls upon our different types of reasoning. For instance, if you study this article attentively, it is because you have decided to do so. However, the decision was necessarily influenced by your subconscious, for the latter always urges us to do things that are positive and useful for our physical and mental well-being, mysticism being one of the most favorable elements for this well-being. Yet, at no time were you conscious of that subconscious influence, thus proving that the will corresponds to the conscious

application of an unconscious impulse. It is therefore not a purely objective faculty.

These preceding explanations will help you to understand why certain people lack will. Indeed, if one admits that this faculty originates in an unconscious impulse, it may happen that the impulse is not strong enough to cross the threshold of the objective mind. In that case, it does not succeed in stimulating the thought processes and, consequently, cannot give rise to any voluntary decision on our part. Sometimes, it is the reverse that occurs. In other words, the impulse transmitted by the subconscious is sufficiently strong but the objective mind opposes it more or less firmly, judging that there is no reason to take that urge into account. Returning to our preceding example, you may have felt the desire to study a monograph but have not done so even when the opportunity arose. In this case, you were the one who, for more or less valid reasons, decided voluntarily not to undertake that study, which is like saying that you placed yourself in opposition to your inner self.

The best way to cultivate our will consists of two steps: first, by paying attention to the impulses conveyed to you by your subconscious when it deems it necessary to prompt you to act in a certain way; and second, by submitting such impulses to your reflection in order to activate them by corresponding words or deeds. In order to succeed, you should acquire the habit of listening to your inner voice and place all your reasoning processes at the service of this voice. Moreover, it is also important to define the goals you wish to attain, since the will, when applied objectively, must be directed to specific and constructive ends. If it is not, it is spread too thin and thus leads us into error. This can then turn into obstinacy, tenacity, or temerity, which

prompts us to act in inconsiderate and often harmful ways.

**HABIT:** We have just used the term habit in connection with the will because a psychological link exists between these two mental processes. A habit, by definition, corresponds to a physical or mental behavior we repeat without being aware of it. However, before becoming unconscious, that behavior required the intervention of our will.

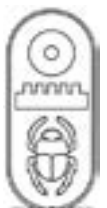
To illustrate this, let us use the example of a smoker. Any individual who smokes does so because of an acquired bad habit and because of an addiction to tobacco. Usually, the first cigarette provided an illusory pleasure or the equally illusory satisfaction of a psychological need. That is why this first cigarette was followed by a second, a third, and so on. Initially, then, the act of smoking corresponded to a voluntary and deliberate action – that is, to a choice made objectively and with full awareness. When this choice was made concrete the first time, the subconscious was ordered to carry out the act, as is the case for all our acts and for all the desires we satisfy. This order was renewed for the second cigarette, the third one, etc., until its execution finally became a law for the subconscious. That is how habits are formed. They correspond to unconscious automatisms designed to satisfy what initially was only a conscious desire based on an arbitrary and unjustified choice.

We must now stress the fact that automatisms produced by habits are all the more pronounced when they are associated with other habits. Using again the example of tobacco, you have undoubtedly noticed that many persons systematically smoke after each meal, while drinking coffee, during a break, or whenever reflecting on a problem. This occurs because the subconscious works by an association of

ideas and makes this association a law that it then applies independently of objective consciousness. You will thus notice that a person who lights a cigarette once a meal is over does so almost unconsciously. In other words, that person has acquired the habit of associating the idea of smoking with that of digestion, and the subconscious automatically ensures that the habit is satisfied. Over time, a form of habit and addiction is created, and what was only a desire becomes a physiological need that the body strongly demands and requires.

What we have just explained about tobacco might apply to many other habits we acquire regarding what we drink, eat, and do. However, there also exist what we might call mental habits that can likewise be negative and destructive. For example, the acts of systematically judging, condemning, contradicting, mistrusting, being intolerant, pessimistic, etc., reflect corresponding attitudes which, with time and repetition, may become bad habits and constitute a second nature within ourselves. Thus, when people cannot refrain from criticizing everything they see and hear, it is because they have formed the habit of doing so and because their subconscious responds automatically to that mental need. The same applies to individuals who spend their time gossiping, slandering, intriguing, and, in general, damaging human relations.

Although the subconscious, by virtue of its exclusively deductive reasoning, is always ready to obey objective consciousness, it is much more inclined to carry out an order that is in keeping with its constructive work than any order opposing it. It is this precise characteristic that gives us the power to transform our bad habits into good ones. In doing so, we only need to order our subconscious to substitute a positive law for the negative law it had been obeying.



Returning to our previous example, smokers may overcome a dependency on tobacco if they truly have the desire. Whenever they feel the need for a cigarette, they must transmute that need into a constructive act, such as drinking a glass of water. With time and voluntary repetition, their subconscious will, on its own, replace the law consisting of smoking with one encouraging them to drink a glass of water. This transmutation process applies to bad mental habits as well. To transform such habits, we only need to become conscious of them, to want to lose them, and to act in such a way that inverse or constructive habits may become the new law obeyed by the subconscious. Thus, pessimistic individuals can truly work on themselves and, with time and will power, become more optimistic in their judgments and behavior.

From all preceding observations, it is easy to understand that all habits, both good and bad, acquired over months and years, obey the same process. To begin with, we consciously order our subconscious to do such and such a thing to satisfy some desire. Through repetition, this order becomes a law that the subconscious obeys, and what in the beginning was only a conscious desire becomes an unconscious need. Thus, we see that all habits originate in the objective consciousness. The best proof of this is that a baby, for example, has no negative habits concerning what she eats, drinks, or does. Such is the case because the infant is virtually under the sole control of her subconscious which, we repeat, is fundamentally constructive. When growing up, the child's reasoning powers develop over the years and with her appears the freedom to act more or less in harmony with natural laws. It is on the level of this freedom of action and reaction that human free will resides.

**AUTOSUGGESTION:** Having examined the origin and nature of habits, we can now define the meaning that mystics attribute to autosuggestion, a term often used in psychology but generally misunderstood. In fact, since our subconscious is always ready to carry out orders transmitted through our objective consciousness – notably those contributing to our physical and mental well-being – all we have to do is use this transmission deliberately to obtain the desired results and give our life a direction better suited to our expectations. It is precisely at this level that autosuggestion intervenes, because it constitutes the technique required to exert a direct influence upon our inner self. Before presenting the technique you should follow for practicing the art of autosuggestion successfully, we must stress a very important point. It is imperative that the order be transmitted to our subconscious by means of an affirmation, not a negation, because its innate tendency is to make or construct, and not to undo or destroy. Therefore, if you wish to practice autosuggestion so as to remember something to be done, the request you will need to express to your subconscious should take this form: “Subconscious, remind me of such and such a thing!” and not: “Subconscious, do not forget to remind me of such and such a thing!” The negative wording suggests that the subconscious can forget, which is not true because it possesses a perfect memory.

To take another example, if your autosuggestion aims at making it your habit to be more humble in deed and intent, your request would not be worded as follows: “Subconscious, help me to be proud no longer!” but by using the following affirmation: “Subconscious, show me how to be humble!” In the first instance, the autosuggestion makes pride a



reality that needs to be fought, whereas it is only the absence of its opposite quality, a quality emphasized by the affirmative form. By analogy, the only way we can dispel the darkness in a room is for us to allow the light to come in, since darkness is only the absence of light and has no real existence in itself.

**EXPERIMENT:** The following experiment constitutes the technique that you must follow so as to make efficient use of the art of autosuggestion. Thus, you can use it to remember something or another; to wake up at a precise time without using an alarm clock; to treat certain minor illnesses; to give a certain direction to your mystical quest; and, naturally, to replace a bad habit with a good one. In fact, it will be entirely up to you to determine when such an exercise can be useful. Thus, as soon as you have the opportunity, follow these instructions:

Sit down in the usual position for meditation, close your eyes, and clearly determine the goal you wish to attain by means of autosuggestion. After having done this, make your autosuggestion take the form of a precise and affirmative order.

Once you have fully defined this order, take a deep breath and then, while exhaling, transmit it mentally to your subconscious, visualizing the latter as a double of yourself.

Repeat your autosuggestion three times following the same procedure, then say mentally: "If it pleases my subconscious, it is done!"

Then forget the autosuggestion completely, and resume your activities. If, later in the day, you wish to repeat it, wait at least one hour before doing so.

As you will readily understand, such an experiment is most effective in the evening,

just before going to sleep. This time of day brings with it an intermediate state corresponding to the transfer operating gradually between the objective phase of our consciousness and its subconscious phase. Accordingly, any autosuggestion expressed during this intermediate state automatically benefits from such a transfer and necessarily meets its objective. To convince yourself of this, we propose the following experiment when you have the opportunity: Just before going to sleep, suggest to yourself that you will wake up the next morning at a specific time, without using an alarm clock. If you follow the indicated procedure, you will be pleasantly surprised by the results. You may also avail yourself of this practice to condition yourself to have mystical dreams and to remember them when you wake up.

It is important to remind you that all of these processes are attributes of our soul consciousness. Accordingly, all faculties at our disposal – whether objective, subjective, or subconscious – result from the presence of a soul within us and have no other purpose than contributing to its evolution.

It is precisely on this point that Rosicrucian philosophy generally differs from psychology, as the latter often tends to consider such faculties as being the exclusive product of our brain activity. However, as we already explained, the brain is an organ limited to two major functions: first, objectifying the impulses transmitted through the subconscious from our inner self, and, second, interpreting the impressions reaching us from our earthly environment. At the time of death, this organ ceases to function, although this cessation only causes the annihilation of our objective self and not at all the dissolution of all phases of our consciousness.



# SELF-HEALING

*H. Spencer Lewis, FRC*



After twenty-five years of experience in metaphysical healing work, I feel I can greatly assist people by outlining some of the important principles that they may apply to themselves in the healing of mental and physical conditions.

Anyone who has had treatment from a metaphysician realizes that such a physician always insists that the patient aid in the cure of a condition if the most efficient results are to be obtained. It is possible to change the physical body without the knowledge of the patient, and therefore without the patient's cooperation. It is equally true that such a method takes longer and is more difficult.

It is astonishing that patients often wait too long to consult a physician and thereby complicate conditions, when they might have started the treatment themselves before seeking help and saved time and further complications. In some cases there is often a delay of several days.

During this time the patient is doing nothing to help himself but is allowing the condition to become so developed that a longer time and a more difficult process is required to bring about the relief desired. In many cases, had the patients attempted to do something for themselves at the very beginning, they would quickly have found there was no necessity for asking for outside help.

The first consideration in self-healing is to recognize the law that every mental or physical manifestation of illness is only a culminating outer manifestation of something that has occurred previously within. It matters little whether the condition is swollen tonsils, severe pain in the back, the suspected development of a growth of some kind, or a so-called cold or rheumatic condition. The fact remains that these terms and symptoms are only an outer sign of something that is wrong within. The specific name given to

a disease or the specific location of a pain in no way indicates either the real cause for the condition or the method of treatment.

To a metaphysician there is no such thing as a case of tonsillitis in which the entire condition is located in the tonsils and the rest of the body is free from any association with the abnormal condition. Neither is appendicitis a condition exclusively located in the appendix, nor is an enlarged thyroid a condition that is located exclusively in the neck.

For analogy, a factory at night bursts forth in flames, suddenly breaking a window by the heat and pressure from within, allowing the flames to shoot forth. Would any rational person claim that just the window was on fire because the flames were visible only at that one part of the entire building? The reasoning person would immediately say that if the flames were shooting forth from one window, there was probably a large fire elsewhere.

The primary cause for all abnormal or subnormal mental and physical conditions in the human body is lack of attunement with the creative, constructive, harmonious forces of nature. We have a brief phrase for the condition: out of harmony. Perfect health we call a condition of harmonium. This lack of attunement and harmony is the primary physical cause; yet there is another cause even more remote than this. It is the mental or psychic cause. This cause will be found in the mind of the patient, or, in other words, in her mental and psychic attitude previous to the inharmonious condition.

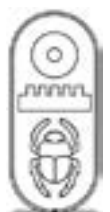
### **Inharmonious Attitudes**

It seems to be almost impossible to make the average human being realize that the moment they allow themselves to think or talk about anything of an envious, jealous, revengeful, critical, or destructive nature – that moment – the mental attitude is out of harmony with the Divine Mind.

The next result will be a lack of harmony in the physical forces of the body with the physical forces of the universe. Such a state invariably results in the physical forces of the body becoming somewhat destructive or inharmonious, and in some part of the body an outer manifestation will gradually occur. A person may be convinced that losing one's temper is disastrous to the nerves and blood of the body and is sure to produce a physical or mental reaction. Yet she does not realize that when thoughts are unkind, critical, or destructive, they are sure to bring a reaction in the mental and physical states of the body.

Whenever we spend any thought energy in venting our wrath, criticism, or unkind remarks toward an individual or group, sooner or later the reaction from this inharmonious attitude produces a physical or mental condition that is more or less serious. The person who believes someone has done him an injustice and feels he must make critical remarks about that person, or who constantly finds an opportunity to tear someone to pieces, is sure to bring ill-health and often ill fortune into his life. It is a metaphysical fact that for each minute of time we spend in thoughts of unfavorable impressions, unkind criticism, or hate toward any person, there will be hours of physical and mental suffering as a reaction.

The first thing to do, then, in considering the relief of any mental or physical condition is to analyze your mental self over a period of time preceding the condition and discover what thoughts, attitude, and conditions of mind you have held or expressed, and immediately eliminate this attitude by reversing your opinions, thoughts, and holding thoughts of love and kindness instead. In other words, the poison from the mind that has been eating at the very heart of every cell in your body must be eliminated before any treatment can be given to relieve the



ultimate and outer manifestations. Any other process is merely treating the outer manifestations as though giving them a drug to nullify the senses without removing the actual cause.

Therefore, after analyzing your inner self and discovering what destructive thoughts you have actually held, purge yourself of any possible poison by holding thoughts of love, goodness, kindness, and spiritual oneness with all human beings and with every living thing on the face of Earth. Fill yourself with the thought that all is good, everyone is loving and kind, and that no one is evil, for all are Children of Light and Children of the Cosmic.

### **Restoring Harmony**

If you have felt otherwise toward anyone, immediately send that person good thoughts and try to undo the evil or unkind thoughts you have held in your mind. If you are dissatisfied with any condition, any group of persons, any action on the part of anyone, immediately purge that from your mind by reversing your opinion and filling your being with

thoughts of toleration, sympathy, kindness, and love. To the degree that you eliminate this mental poison within your own being, to the same degree you remove the cause for any condition from which you are suffering at the present time.

The next step is to assist nature in the physical purging of the bodily condition. Several fundamentals must be considered in this process. First, since all life force of a constructive nature comes through the air we breathe, the patient should at once begin to breathe deeply of good fresh air. Go to a window or out in the open for a few minutes during each hour and take many deep breaths, holding them as long as possible, and exhaling as greatly as possible. This will change the air in the lungs and allow new vitality and powers of the cosmic vibrations to enter the lungs and carry on nature's vitalizing processes.

Five or ten minutes of such deep breathing every hour with the chest thrown out and lungs expanded to the utmost will be a wonderful help. If the breathing can be done in the sunshine and with the head



thrown back so that the sun's rays will enter the open mouth and strike against the walls of the throat for a moment or two of each hour, it will be especially helpful.

After that take a drink of fresh water. It need not be purified in any special way. Use ordinary drinking water, cool enough to be enjoyable. Drink one or two glasses every hour until the physical condition is changed. Nature requires the water and the elements in it in conjunction with the air you breathe to carry on her reconstructive processes. You cannot overdo drinking water, even if you consume three or four quarts in a day. It will flush the kidneys, bowels, and bladder, and it is like internal bathing.

### **Nature's Work**

Then sit down or lie down in a relaxed manner and give nature every opportunity for reconstruction, instead of expending energy in moving about or doing unnecessary work. Resting the body and relaxing, with the eyes closed and with thoughts of peace and nothing else in mind, will give nature the opportunity to carry out the work of the Cosmic in changing your physical condition. Do not concentrate your thoughts upon the nature of your illness, its location, its pathological or histological cause in a physiological sense, or in the diagnosis that a physician or a friend has given. All of these mean nothing to nature and the Cosmic, and should mean nothing to you.

While you are relaxed, bring your fingertips together, leaving the hands separated. This will short-circuit the emanations of energy from the fingers and prevent these emanations from going off into space. It will keep the extra energy in your body from leaving, causing it to recirculate through the body to help in healing and constructive work. If the feet are bare, allow them to touch each other while relaxing.

If you are inclined to fall asleep, keep in your mind the thought of peace, and of the healing currents of the Cosmic passing through your body while you breathe. With only this thought in mind, allow yourself to sleep. Do not have anyone awaken you for drinking water or breathing exercises if you want to sleep more than an hour, for the sleep will be just as helpful, if not more so, than drinking water each hour or the breathing. If you are awake, however, do not neglect these things.

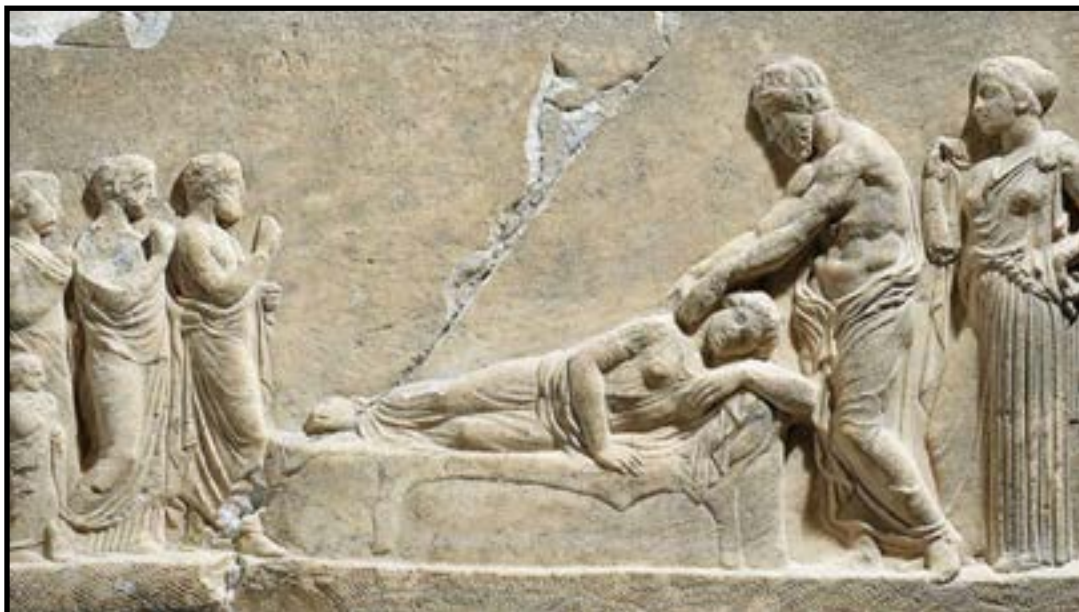
If you fall asleep at night and have a peculiar sensation around two or three o'clock in the morning that your temperature is rising, do not get up and attempt to make yourself cool or suddenly lower your temperature. Keep yourself well covered and allow nature's purging process through perspiration to continue. You will find that by sunrise or shortly thereafter the temperature will lower, and by seven or eight o'clock you will find a marvelous change in your condition.

This may occur either the first, second, or third night of your healing process, according to the seriousness of the condition, or its length of duration. In mild conditions, this may not occur at all, for it may not be necessary. If you have taken a drink of cold water just before retiring, as should be done by every person carrying on any healing process of his own, this purging through an increased temperature during the night will be very beneficial, but it may not always occur. If you are under the care of a physician, you should continue such professional care in addition to the suggestions offered here.



# ASCLEPIEIA - ANCIENT CENTERS FOR RADIANT HEALTH

*Christina d'Arcy, SRC*



*Asclepius treating a woman lying on a couch. Behind him is his daughter, Hygieia, goddess of health and hygiene. From the Asclepieion in Piraeus, Greece.*

The golden rule in matters of health is to harmoniously combine the spiritual, emotional, mental, and physical conditions necessary for one's general well-being.

**Sixth Temple Degree, Monograph 25**

For more than 800 years the ancient Greeks, and later the Romans, established healing centers called *Asclepieia* (named after the Greek god of medicine and healing, Asclepius) that created conditions conducive to holistic healing and radiant health. Their focus was on diet, exercise, and a healthy lifestyle, with an emphasis on harmony of the whole self, including the spiritual self.

The Greeks inherited much of their wisdom about holistic healing from

the ancient Egyptians, who also shared their techniques with the Essenes and Therapeutae.

The Rosicrucian lessons that we study today help us to set similar conditions for our radiant health. From the earliest Rosicrucian monographs, we are encouraged to eat healthy food, drink sufficient amounts of pure water, and to exercise, and lessons throughout the teachings address our mental, emotional, and spiritual well-being.

The ancient Asclepieia included many features one might expect to find in a healing center, such as a spa and gymnasium, however they also included facilities to address the patients' emotional, psychological, and especially spiritual needs. They understood the importance of harmony on all levels of the patients' beings in the healing process and in the activation of their inner healing mechanisms, leading to recovery and good health, as the Rosicrucian lessons teach.

The Asclepieion buildings used for healing were called temples. The patients' experiences and interactions were highly ritualized. Asclepius was the son of Apollo, god of the sun and light, music and poetry, healing, prophecy, knowledge, order, and beauty. His mother was a mortal princess. Apollo took Asclepius at birth and apprenticed him to the wise centaur Chiron, who taught him the healing arts in order to reduce the suffering of mortals. Asclepius's children included Panacea (goddess of universal remedies), Hygieia (goddess of good health, cleanliness, and hygiene), Iaso (goddess of recuperation), and Aceso (goddess of the healing process), along with others. Hippocrates, Apollonius of Tyana, and Galen were all healers in ancient Asclepieia.

There were several steps to the healing process in an Asclepieion. First, there was purification, including therapeutic baths and a clean diet. Then the patient was encouraged to go deeply within himself or herself.

More than 300 ancient Asclepieia have been located. The most well-known today are in Epidaurus (a UNESCO World Heritage Site), Pergamon, and on the island of Kos. Most were in secluded natural settings with inspiring views, next to a spring, with fresh breezes, in

the middle of a sacred grove, etc. Like the Rosicrucians, the ancient Greeks recognized the therapeutic value of the natural environment.

There was time for rest and relaxation. The Asclepieia typically included a theater for musical and theatrical performances, and a large library. The Rosicrucian teachings encourage us to explore art, science, and mysticism and to get enough rest and relaxation for radiant health and personal growth.

After initial practical treatments, such as natural remedies and even simple surgery sometimes, the patient entered a state of deep sleep and dreaming in an incubation chamber called an abaton. Sometimes the patient was healed during the dream experience. It was believed that they were visited by Asclepius or one of his daughters in their dream and were healed by them. In other cases, the dream guided the next phase of the patient's treatment, including a preview of the progress of the health challenge and what could be done about it. Many Rosicrucian lessons explore more than intellectual ways of knowing, such as understanding our dreams, seeing beyond the usual limits of time and space, and especially attuning with the Master Within.

The ancient Asclepieia promoted a sense of peace, mental well-being, and optimism for the patients which the ancient Greeks, like Rosicrucians, knew were essential for the patients' rapid and thorough recovery and ongoing radiant health. The Rosicrucian teachings perpetuate many ancient holistic healing practices.





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