

Consciousness and Its Moral Illnesses with Vibrational Impact on the Physical Body

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Abstract

Consciousness is the intelligent and eternal principle of the Universe. It is the rational being that lives within us in this and other lives. It is an individuality that occupies a space in time here or anywhere else in the Universe. Are you! I sought inspiration in Chaos Theory in order to establish a medical connection between Consciousness as a rational and 'fallible' agent capable of causing physical illnesses based on its own moral illnesses. Therefore, we will develop an approach to this subject with the inclusion of Chaos Theory applied to medicine through the intuitive/deductive method. Thus, we have included section 2, which provides a brief summary of Chaos Theory with the aim of explaining or shedding light on the events that supposedly occur in the pathophysiology of moral illnesses with a vibrational impact on the physical body. This is an unusual subject that has never been studied by contemporary medical science, despite being a subject that has its primordial basis 'rooted' in ancient humanity, morally still very primitive.

Keywords

Consciousness, Chaos Theory, Mind, Kant, Aquinas, Free Will, Moral Laws, Morality, Moral Illnesses

1. Introduction

Consciousness is the individuality that, in the form of an Intelligent Principle, went through a long evolutionary process in the lower kingdoms of nature, on both planes of life, until reaching the human condition, endowed with reason and free will. Due to its higher-order essence, Consciousness is an indefinite, abstract being, requiring a fluidic body, which, in turn, forms an integral part of itself. It is the Psychosoma, a fluidic body, a self-replicating morphogenetic field. It is, therefore, a semi-material envelope that serves as a 'morphological model' of the

physical body that belongs to the ‘primordial elementary’ matter known to science by the name of quantum vacuum or zero-point energy field (ZPF), which in these circumstances undergoes a special modification by the force of thought and will of Consciousness. To meet the peculiarities of this work, according to the outlined project, a hierarchical structure was developed covering several levels of cognition with the aim of clarifying pathophysiological events due to the action of Consciousness on itself. The rational agent—man—when adopting ‘immoral maxims’ generates mental toxins that adhere to the delicate psychosomatic body, which, in turn, leads to the production of moral illnesses with a vibrational impact on the physical body throughout its evolutionary progress. These are inexplicable and, at times, unbelievable phenomena triggered by the simple exercise of free will by intelligent agents who are still ignorant about the imputability of their actions when adopting ‘unworthy maxims’ for violating the moral laws that govern life and good coexistence that led to pain and suffering for themselves and other beings. After outlining this project, considering the various hierarchical levels and the introduction of a new approach, still unknown to mainstream science, we decided to specify levels for a better initial understanding of the content to be described below. *Level 1. Chaos Theory.* a brief summary. Here, we seek to reconcile the studies of this theory on the fundamental role of chaos at all levels of description of nature and its application in medicine with the aim of explaining the ‘morbid’ events of the action of Consciousness on itself. *Level 2. Consciousness as an Intelligent Principle.* As an intelligent and rational principle, Consciousness as a human being with all defects, due to its moral inferiority, almost always uses its free will to commit inequities. *Level 3. Free Will.* Free will is the capacity according to which the will of the moral agent is capable of choosing between equally legitimate maxims of good or evil. In fact, free will allows the moral agent an almost unlimited autonomy of action necessary to satisfy their rights and duties. *Level 4. Consciousness, Mind and Thought.* Thought is the vehicle of interaction of all the powers of Consciousness through the mind, which is chosen as the faithful depository of all cognitive events that occur throughout its endless experience. *Level 5. Consciousness as an Internal Judicial Court.* Man, a moral and rational agent, has an internal value, a special attribute or absolute value, which is the ‘dignity’ that makes him above all price and without equivalents. Therefore, he accepted the difficult task of being his own judge—a ruthless inner judge—to determine sentences or verdicts about himself in accordance with the Immutable Moral Law. *Level 6. Moral Laws.* Here, we seek to describe the dynamics of moral laws and essentially the ‘sublime beauty’ of their immutability. *Level 7. Pathophysiological Mechanisms of Moral Illnesses.* Unprecedented and incomprehensible mechanisms were described by mainstream science with the aim of clarifying the ‘genesis’ of moral illnesses with vibrational resonance in the physical body. *Level 8. Man and his Moral Illnesses.* The moral illnesses of human beings tend to infinity. Here some moral illnesses were described, emphasizing the mechanism of condensation of ‘mental energy’ around delicate tissues of the psychosomatic body

and its consequent vibrational descent in order to purge ‘toxic crusts’ from the physical body in the form of illnesses. *Level 9. Man and his Physical Illnesses*. Here emphasis was placed on the vibrational mechanism of descent of these crusts with the consequent impregnation of morbid crusts in the physical tissue, leading to pain and suffering and consequent correction of the course of beings crystallized in evil. *Level 10. Man and the Physical Body*. This is the body that suffers most from man’s recklessness and disrespect due to the abuse of adoption of moral illnesses such as alcohol, tobacco and an endless list of illnesses due to the action of immoral thinking, in addition to man’s envy, arrogance and recklessness in his daily routine, transforming the most important human heritage into a ‘sponge’ deformed by the action of addictions and passions. *Level 11. The Physical Body as a Sponge*. Finally, here the mechanism was described as how a beautiful and healthy body becomes a ‘sick and disgusting sponge’ corroded by the relentless action of time.

2. Chaos Theory: A Brief Summary

Chaos is an enigmatic, sometimes surprising, entity that teaches us to expect the unexpected, but which actually has an underlying higher-order ‘directive order’. While most traditional science deals with supposedly predictable phenomena such as gravity, Chaos Theory deals with the unpredictability and intricate patterns of animate and inanimate systems such as fractals (Lorenz, 1995; Taghia, 2024; Werndl, 2009). In fact, they are ‘non-linear’ systems that are effectively impossible to predict or control, such as turbulence, weather, brain states and events leading up to death.

Chaos Theory is a multidisciplinary field that studies the behavior of nonlinear dynamic systems (Boeing, 2016). It arises on the basis that, in certain systems, small variations in initial conditions can generate large variations in final results (Shen, 2023). This is the famous “butterfly effect” which received the technical name ‘sensitive dependence’ on the initial conditions (Lorenz, 1995). This intuitive event led the discoverer of Chaos Theory, meteorologist Edward Lorenz, to the proverbial deduction: “there is predictability of a butterfly that, when flapping its wings in Brazil, can trigger a tornado in Texas”?! (Biswas et al., 2018; Oestreich, 2007; Taghia, 2024). Chaos Theory has proven evidence of non-linear events in the physiology of the cardiorespiratory system in fractal analysis of physiological time series in health and disease (Goldberger et al., 2002; Calderón-Juárez, et al., 2023). It is assumed that Chaos plays a fundamental role at all levels of description of nature (Lorenz, 1995; Dietert, 2011). Thus, it can be considered that physical illnesses that establish ‘fractal patterns’, as well as moral illnesses with their pathophysiological mechanisms in general, behave as part of a complex and dynamic non-linear system, evidently obeying the principles of the Law of chaos with its patterns. Nature is prodigal in the development of ‘patterns’ and this did not go unnoticed by the researcher Mandelbrot who developed a mathematical structure, the geometry of fractional or fractal dimensions (Boeing, 2016; Taghia,

2024). Fractals are geometric shapes that are infinitely repeated in different sizes, in which each part is similar to the whole; This means that, when observing a fractal at different scales, it is possible to perceive the same pattern. In the human body, several components with a ‘chaotic or fractal pattern’ have already been detected, such as the anatomical distribution of the bronchial, arterial and venous trees, as well as the physiological respiratory pattern, in addition to other human dynamic systems (Oestreicher, 2007; Goldberger et al., 2002). From this assumption, the question arises: how would Chaos Theory explain the pathophysiological events of moral illnesses with vibrational impact on the physical body? This is what we will deduce now. It is worth remembering that both moral illnesses and physical illnesses have the same structured origin in the primordial elementary matter, the ZPF. In this way, physical and moral illnesses are closely interrelated, establishing vibrational resonances between them, since both have the same primordial origin—they originate from the same fundamental matter, the ZPF—a quantum field of zero-point energy that gives rise to and nourishes all things and all beings, according to contemporary science (Camelo, 2023). It is cosmic energy—the divine plasma or nervous force of the Creator—a primordial element where constellations and suns, worlds and beings vibrate and live, like fish in the ocean. It is worth highlighting that moral illnesses arise due to the misuse of the rational agent’s ‘free will’, given the moral inferiority of the human being. Thus, assuming that Chaos Theory explains the extinction of the ‘physical body’ as a result of the phenomenon of death, also in theory, it would explain the “death of moral evil” or its extinction through ‘moral healing’ of the rational agent—since the body interacts strongly with moral evil—when this agent uses his free will intelligently, ceasing to adopt ‘immoral’ maxims until achieving a definitive cure for his moral illness. Consider homicide as an illustrative example: when someone kills a family man by adopting ‘unworthy maxims’, the initial effect of this action triggers countless secondary effects—orphaned children, widowed mother, financial debt, total poverty—something similar to the ‘butterfly’ effect explained by Chaos Theory. We are talking about the human being, an ‘individualized intelligent principle’ that often uses intelligence to literally unleash chaos, bringing pain and suffering to oneself and others. The objective of this article is to try to reconcile the concepts of Chaos Theory, which intuitively teaches us that ‘small variations in the initial conditions can generate large variations in the final results’, since we cannot separate Consciousness with its moral illnesses from its physical body that obeys its command.

3. Consciousness as an Intelligent Principle

Consciousness is the Intelligent Principle of the Universe, whose intelligence is its main attribute. Consciousness is the individuality that, in the form of an Intelligent Principle, went through a long evolutionary process in the lower kingdoms of nature, on both planes of life—vibrational dimensions—until reaching the human condition, endowed with reason and free will (Camelo, 2023; Camelo, 2021).

In other words, Consciousness evolved from the Intelligent Principle, interning in all the kingdoms of nature—mineral, vegetable and animal—until reaching its rational majority as a human being endowed with reason and free will. In fact, it is another way of speaking of the same entity that has achieved its individualization as a being that has obtained its free will (Camelo, 2023). Here, we are not talking about any Consciousness. We are talking about Consciousness with a big ‘C’, rational and intelligent agent. Due to its higher order essence, Consciousness is an indefinite, abstract Being, with a fluidic body being indispensable to it, which in turn, forms an integral part of itself. This body is an electromagnetic field that constitutes the organ of transmission of all sensations. On the one hand, for external transmissions, it can be said that the physical body receives the impression, the fluidic body transmits it and Consciousness, the sensitive and intelligent Being, receives it. On the other hand, when the act comes from the initiative of Consciousness, it can be said that Consciousness wants it, the Psychosoma transmits it and the physical body executes it. In this sense, the Psychosoma is the fluidic, intermediate and morphogenetic, self-replicating body that transmits everything that comes from Consciousness and vice versa, everything that goes from the body to Consciousness. It is, therefore, a semi-material envelope that belongs to the “primordial elementary” matter known to science by the name of quantum vacuum or zero-point energy field (ZPF) which, in this circumstance, undergoes a special modification by the force of thought and will of the Consciousness (Camelo, 2023). When Consciousness is clothed in matter, it is called a human being or soul, made up of a single “indivisible principle” that is the living and eternal essence of man. On the other hand, when this principle leaves matter through the ‘phenomenon of death’ it returns to its eternal condition or individualized principle in the Universe carrying with it the product of its choices—good or bad—acquired throughout its last existence. Here, once this relationship is established, happiness can only be the object of practical reason and it must be good, to the extent that the person is virtuous. So, is there really a relationship between good and evil? Why does God, being omniscient, omnipotent and morally perfect, do nothing for a child suffering from the effects of “terminal cancer” or for a “deer” being burned in a forest? (Tooley, 2015). In fact, yes it does! Evil does not exist in essence. It is just a transitory circumstance resulting from man’s imperfection—which is also transitory—and which also serves as an incentive to seek the Highest Good. In the case of the child, we must consider that in the body of a child lives an “millennial immortal agent” who, throughout his journey towards moral progress, has added ‘toxic energies’ to himself resulting from impure actions due to the violation of moral laws by adherence to the ‘vicious maxims’ which is now redeeming or paying past debts down to the ‘last penny’ in order to achieve your definitive healing. Of course, God has nothing to do with this. Law exists to be respected and not overturned. He is infinitely good and loving like any loving father and only wants the best for his children, including the innocent “deer” who is also his son. On the other hand, in relation to the innocent deer, it

must be clarified that everything and everyone is subject to the immutable Law of Progress and in this particular case, strictly subject to the law of ‘action and reaction’ which, in turn, according to Gautama, the Buddha, relates to the Karma of Eastern Philosophy. In fact, the Law of Progress drives all things and all beings to more aesthetic and subtle expressions. Therefore, the poor deer, even without having used his free will because he does not have it and therefore without having adopted immoral maxims like men, suffers the action of the law of Karma simply because he lives on a planet that is still very primitive and also subject to transformation until reaching the condition of a subtle, more evolved Planet. This is the immutable Law of Progress that we are all subject to! Evil always harms us. Only good does us good. Evil does not exist, as an essence. It’s fact! The mere existence of evil cannot be incompatible with the existence of an omnipotent, omniscient and morally perfect being (Tooley, 2015). What exists is the consequence of the action of a Law created by God to discipline life or the existence of individual Consciousness as a rational being. Individual Consciousness is the individualized Intelligent Principle in the universe that had just left the animal kingdom to enter the human kingdom, upon acquiring its free will, in order to compose the Individual Consciousness of man, at a given moment that had been lost in the fold of time. It is eternal individuality. In fact, he received this identity after leaving the animal kingdom and entering the human kingdom carrying with him characteristics of inferior animality, subject to the need to be born again, because everything dies to be reborn (Camelo, 2023). It is the ultimate end of the ‘personality’—Peter, Mary—which has an ephemeral life of just one existence. Here is the root of good or evil. Of health or illness. Both are closely interrelated, since forever. Without a doubt, everything has a teleological cause, an ultimate purpose and having a good purpose, it has a good cause, also an intelligent one (Perlovsky, 2006; Fugate, 2014a; Fugate, 2014b). Perfection, therefore, ends up being the main and, in general, the only criterion for evaluating the moral component of things and human actions (Kryshtop, 2020) that throughout this journey towards relative perfection, the moral agent when using his “free choice” is obliged to adopt maxims that are universalizable.

4. Free Will

Achieving reason through its own effort, Consciousness is called to free will as a daughter of the Creator who reached adulthood in creation, and as such, needs to develop its potential. Once she reaches this stage, she is illuminated by the ‘flame of discernment’ to acquire the experiences that are hers to carry out, in order to raise her merits, being able to truly choose the straight or winding path, light or dark in which most identifies. Free will is not incompatible with determinism, since it is a disciplinary law. Here, determinism expands, allowing an immeasurable range of freedom to the moral agent. Therefore, the free will of this agent goes as far as the free will of the other begins and everything falls within this wide range of freedom. Thus, the good of ‘libertarian’ free will requires, in short, the possibility

of moral evil (Tooley, 2015) insofar as the moral agent can make his choices. Free will is the capacity according to which the will of the moral agent is capable of choosing between equally legitimate maxims of good or evil, with evil being better understood as the absence of good that limits human freedom. In other words, the basis of evil cannot reside in the ‘immaculate essence’ of the moral being that determines the power of choice through its inclination towards good. Therefore, evil is an intrinsic possibility of human nature, which is rooted in free will, that is, in the absence of good that results from the inability of the rational being’s will to prefer good over evil. Here, without a doubt, the main duty of the individual as a “rational agent” is to act as if the maxim of his action became, by his will, a Universal Law (Schumacher, 2023). The human being is only considered a ‘rational agent’ to the extent that he receives his free will and begins to manifest his freedom of choice with the consequent responsibility for his actions, that is, every time he violates moral laws, he will have to rescue the resulting malevolent results. Of course, in this paragraph I also include human beings who inhabit other dimensions, because, despite the vibrational character that separates us, we are still human beings, just in another vibrational state. Therefore, no other animal supposedly considered rational is able to reflect on its actions, precisely because it lacks self-awareness and free will. Therefore, a non-rational being, by not experiencing a reflective life and by not becoming aware of his mistakes and successes, owes nothing to life, and consequently will be exempt from atoning for his faults, unlike the human being who has free will. Free will is the freedom of choices and the consequent moral responsibility (O’Connor & Franklin, 2022) for the actions of an intelligent agent. In fact, free will is a secondary Moral Law inserted in the ‘essence’ of a newly created intelligent agent that, upon reaching adulthood, allows him to use his free will with discernment when leaving the animal kingdom and entering the human kingdom, an ‘identity’ granted by the Creator—Supreme Intelligence of the Universe—attributing powers of choice within a safe range of action to the extent that it does not compromise the free will of other beings (Camelo, 2023). Because of this, we can, in fact, reject evil and strive for good, influencing our powers toward virtues and the moral strength of the will (Indregard, 2022; Kahn, 2014). Here, the propensity for evil is attributed to the lack of knowledge of the truth by the rational agent who is man. This distinguishes us from beings without rationality because they lack free will or the power of choice. The person who determines choices or the exercise of free will is the moral agent and this attitude is always of transcendental or noumenal origin (Kapustin, 2017; Fugate, 2014a). From this perspective, when I make a decision down here, that decision comes from above, from the invisible and rational being. In fact, this attitude is only possible if we take into account the double human nature—animal and higher order—since the decision making power of the rational agent is always stronger than the decision making power of the human being, therefore, the its perception is obscured by the action of dense matter here below and, therefore, the choice to ‘violate’ the nature of free will is and will always be the choice of the

moral agent; thus this decision making can never be understood from a human perspective. In this sense, a rational being must be seen essentially as an interpreter of the Supreme Moral Law. On the other hand, God the Supreme Rational Being is the origin and author of the Law of free will which is derived from the same Law above, the only legislator of this Law, although the moral agent, his creature can enjoy a wide range of freedom to exercise his free will throughout its evolution through the worlds. In fact, only through freedom do human beings have the potential to add value to the world. We were created essentially good and rational in nature—without blemishes—towards the virtue that is our ultimate end, ready to evolve, in order to implement the exercise of our free will. Here, the antagonistic effect of our evolutionary progress begins, which are our “natural inclinations”, such as addictions and passions that express our corrupted rational mentality. In fact, an excessive impulse of moral evil, similar to non-rational impulses typical of animals, which will be imputed to ourselves, bringing future responsibilities (Merritt, 2021). Without a doubt, it is Consciousness, the moral and intelligent agent that is corrupted, given its evolutionary ingenuity that had just left the “bosom of divinity” towards moral progress. In other words, it is the “original predisposition toward good” that is corrupted, and therefore reason itself, which is the moral agent. In fact, free will is a secondary Law derived from the Supreme Moral Law that is already embedded in the essence of the rational agent inserted at the moment of its ‘creation’, well before the acquisition of its Consciousness as a rational agent, when accessing the human kingdom (Camelo, 2023). The action of a free agent based on genuine moral principles has moral value, internal value or dignity and is recognizable as the value of humanity or rational nature as an end in itself (Critchley, 2012). This means that, when we act based on the moral Law, we realize our identity as a free agent (Bader, 2015). Here, the basic moral requirement is to act based on principles that, if universally followed, would lead to a harmonious system of happiness among human beings, that is, it would be the true happiness of free conduct (Kant, 2006; Critchley, 2012; Pauer-Studer, 2016). Therefore, when we act based on such rational principles, we are authors of our own happiness and no longer dependent on nature, as, in these circumstances, we already have our free will (Reath, 2003). Without a doubt, here, morality and judicial systems are based on free will (Perlovsky, 2012). Here, the absolute value of a moral agent as an end in himself is his dignity as an unconditional and incomparable value (Pele, 2016). Therefore, when exercising their potential, the moral agent chooses to use good thoughts; by decided actions of Consciousness characterized by will power, in addition to being recycled by a vigilant mind, it has absolute value when these actions are sublimated by the imposition of the Moral Law that prescribes rules of good living and adoption of moralizing maxims with influence on agents of good will in pursuit of moral improvement.

5. Consciousness, Mind and Thought

Consciousness is the intelligent, intellectual and timeless agent that occupies a

place in space and survives the death of the physical body and can live independently of it (Camelo, 2023). In fact, Consciousness regulates the will, urging it to do good, but it has the option of ignoring or refusing the judgments of the law through its free choice (Schumacher, 2016). As such, she can oscillate between good and evil, but she will have to repair the consequences resulting from adopting “outside the law” maxims, causing pain and suffering to herself and others. By strengthening their own mental powers, the intelligent agent strives to acquire moral virtues, instead of being at the mercy of evil inclinations (Indregard, 2022). The mind encompasses the individual’s set of ‘mental processes’ or psychic activities. It is the field of our awakened Consciousness in the evolutionary range in which the acquired knowledge allows us to operate. In this way, the human mind is the ‘living’ mirror of lucid Consciousness or a large office, subdivided into several service actions. Here, it functions as a large ‘perennial’ archive containing all existential cognitions in the service of Consciousness. The mind, therefore, is also an interface, a vehicle of manifestation, an endogenous field with non-local intracerebral correlations that aims to establish interconnections between Consciousness and the material brain (Camelo, 2023). In this way, the biological brain displays a ‘holographic field’ pattern that expresses an anatomical arrangement of the central nervous system itself that regulates this system’s ability to process data through a more comprehensive neural transmission (Camelo, 2023). The mental body—vibrational body—is the subtle envelope of the mind. It is the modeling matrix of the psychosomatic body—Psychosoma—therefore composing a perennial archive of Consciousness that cannot be destroyed or created. The mind, therefore, is the origin of everything that includes change with and without pattern, mental states or underlying intelligence, due to its involvement by the Intelligent Principle. It is, in fact, an electromagnetic body, the matrix of the biological brain that operates the firing of neurons in a cerebral cortex. Therefore, the rational capacity of human beings cannot be fully explained in merely neurophysical terms (Camelo, 2023). The mind is the vehicle for manifestation of everything that comes from Consciousness, the Intelligent Principle of the Universe. The mind is not intelligent in itself, although it is radiated by the intelligence of this rational and immortal Principle. The mind, therefore, is the perennial memory or archive of this Principle, in which everything is stored, since always, until the event of the loss of a single strand of man’s hair (Camelo, 2023). Undoubtedly, within the brain there is an information processing and storage center that is located in a more subtle vibrational dimension, immune to any damage to its files, even if it is the result of severe brain injuries. Thus, even if these injuries cause serious damage to the anatomical structure of the brain, its files will not be corrupted, saving information that has always been stored there, as it is stored in a ‘perennial memory’ that is not influenced by the brain’s dense matter. Finally, the mind is the matrix, the faithful copy of the biological brain, an electromagnetic field that interacts with the brain from top to bottom and bottom to top with similar energy exchanges, since both the mind and the brain are made up of the same primordial

elementary matter, the zero-point quantum energy field or ZPF (Camelo, 2023). In conclusion, the mind as a fundamental entity, with no beginning and no end, with infinite potential, is not entirely conceivable (Holly, 2021). Here, the mind interacts with thought, whose objective is to transport information from Consciousness to its final destination, which is the brain and physical body (Camelo, 2023). Thought is the vehicle for the manifestation of Consciousness in any vibrational dimension in which it is found, leaving there the printed result of its actions for good or evil (Camelo, 2023). Here, continuous thought belongs only to rational beings (Schulting, 2015). In fact, thought and will represent, in us, a power of action that reaches far beyond the limits of our physical body. In this context, when someone wants to act materially on any object placed at a distance, it is thought that wants, but thought alone cannot carry out the task. Here, thought, which is the reflection of an intelligence, is none other than the individual Consciousness—man—which is united to the physical body through its psychosomatic body, the Psychosoma. Finally, this is triggered by the intention of Consciousness which, in turn, activates the physical body, establishing a reflex interaction, performing the complete work between Consciousness and the outside world (Camelo, 2023).

6. Consciousness as an Internal Judicial Court

God is the universal legislator of the Moral Law (Fugate, 2014a). He is not only the author and executor of the Moral Law, but also its personification. In fact, all moral requirements referred to in the Law can be seen as divine commands (Lott, 2020). In this sense, God knows and cares about our virtue and well-being, and in particular, he cares about the realization of the Highest Good, in which people achieve the highest virtue and happiness (Kant, 2006; Bader, 2015). Thus, belief in God is grounded in the need to see the greatest possible good and, therefore, for the rational fulfillment of morality (Wilson & Denis, 2022; Evans & Bagget, 2022). He is perfect. In fact, God has no defects. Without a doubt, the moral law is permanently engraved in human reason because it constitutes the image of God in human beings (Fugate, 2014a). In fact, this Law is imprinted in our souls. They are the Principles by which all things are finally ordered to what is just. It is the intentional and unchanging order of the Creator. Without a doubt, the Universe is conscious and intentional (Saunders, 2018). Therefore, natural law is the one through which any person understands and is aware of what is good and what is evil. Thus, at first glance, it seems to belong mainly to reason (Schumacher, 2016). It is conceived that the Supreme Intelligence of the Universe is the Principle of all order and moral perfection. It is a principle indicative of the conviction of the existence of a Supreme Being—a conviction that is based on Moral Laws, that is, that presupposes the existence of a Supreme government in the world (Lott, 2020). Here, the gold standard is not to take actions based on any maxim other than one consistent with a Universal Law. Based on Universal Law, without a doubt, the moral agent is, and will always be, an interpreter of moral laws. In fact, Kant does

not consider the Moral Law, as expressed by the Categorical Imperative, as self-legislated (Schaab, 2019). In a way, moral laws were inserted into the essence of the moral agent at the time of their creation to be developed a posteriori. Legislating Laws is the absolute exclusivity of the Supreme Creator of the Universe (Fugate, 2014a) and not of his creature, seen here as a teenager who had just received his free will and who will be launched into the current of life to develop his moral potential, in order to of achieving your relative perfection and consequently your happiness. At the zero hour of creation, the Supreme Intelligence implanted in each moral agent a “germinal nucleus” called dignity which therefore contains a divine source that prevails over personal autonomy and freedom with all the moral prescriptions resulting from this status. This means that individuals must be treated as ends and not simply as means to achieve an end, that is, the idea of treating people with dignity is to treat them as autonomous individuals, capable of choosing their destiny (Enslin, 2014). Human dignity does not depend on any circumstances or relationships in which the human being finds himself. In fact, human dignity is understood as an intrinsic value, a non-negotiable and non-substitutable value that is inherent to each human being. Because it is inherent, it is incorporated into human nature. It is a value that does not need to be improved and cannot be lost. Thus, not only is the integrity of the human person maintained, but this integrity is also inviolable in all circumstances. It is an intrinsic value, that is, an objective and unconditional value and, as such, independent of any type of subjective moral evaluation process (Pele, 2016). The fundamental value of people is the source of human dignity and morality. Therefore, here, it is worth remembering that moral laws and consequently the law of free will precede the understanding of good and/or evil by the rational agent (Anderson-Gold & Muchnik, 2010). In this way, I reaffirm that any event that manifests or externalizes in the empirical or material world has a transcendental origin (Fugate, 2014a), on an eternal primordial basis. Since Consciousness is of transcendental and eternal origin, it involves a ‘moral restriction’ in the condition of an internal court that allows the evaluation of itself (Kant, 2018; Das & Jha, 2021). Without a doubt, the certainty of an internal court of man, before which his thoughts accuse or apologize, is Consciousness (Kant, 2018). In fact, the one who judges is Consciousness, the individuality or immortal agent (homo noumenon), while the one being judged is the human being, the personality (homo phenomenon). Here, although the pain that someone feels due to the pains of Consciousness has a moral source, it is still a natural effect, like pain, fear or any other state of suffering (Eldem, 2020). God does not judge or punish anyone. However, the one who punishes the moral agent is his own Consciousness, due to his guilt for violating the Moral Law. Here, the fault lies with those who transgress their Law, which is immutable. Therefore, like a judge in a ‘court’, Consciousness absolves or punishes itself (Kahn, 2021). Without a doubt, we are our own judge. In fact, within our Consciousness there is, metaphorically, a court composed of a Judge who is Consciousness itself, who does not judge, but only gives the sentence; a prosecutor

who judges according to the Law, and a defender who also defends according to the law. Therefore, Consciousness is the recognition of the duty to act in a certain way or refrain from acting, and moral feeling is the confirmation of the verdict of Consciousness to feel pleasure or displeasure by the action, and in this way, Consciousness affects moral feeling (Sarac, 2016). Thus, in Kant's view, we are unable to know through our feelings such as intuition whether a specific action is morally right or wrong (Vujosevic, 2017; Kant, 2018). For this reason, Consciousness is fallible both in its judgments and in its actions (Sarac, 2016), due to its evolutionary primarism and consequently its intelligence and wisdom, still on the rise, and therefore, it does not know everything because it does not know the truth about the Moral Laws, in addition to being obscured by the animal nature that it carries with it. In addition to all this, the intelligent agent is only aware of the events occurring in the 'here and now' recorded in his semi-material mental field coupled to the brain—immaterial mind—characterizing his self-awareness. Without a doubt, we are talking about the conscious state of the individual. On the other hand, however, the unconscious state of the intelligent agent is an unknown world where all the events that occurred throughout his endless journey are recorded in his 'immaterial mind'. So, who is the unconscious state of the agent? It is Consciousness itself at another vibrational level. In other words, the content that is stored in the "depths of the unconscious" is not always captured by the conscious mind, given the low vibrations of the biological brain, but the unconscious knows everything. In fact, here it is necessary to superficialize this 'content' coming from the 'depths' of Consciousness to the conscious level to be captured by the material brain. Therefore, conscious connection requires the integration of complex information in the brain carried out through the non-material brain—the mind (Camelo, 2023). Without a doubt, Consciousness knows everything that is happening, down to the smallest details, yet it is not wise. Here, we do not agree with Kant who argues that Consciousness is infallible (Knappik & Mayr, 2019). Consciousness uses its ability to judge, judge itself, that is, judge our own actions and then it issues a sentence or verdict (Knappik & Mayr, 2019). Therefore, Consciousness is responsible for judging whether an agent has fulfilled his duties. Thus, Consciousness fulfills the function of duty in that it determines whether an agent has fulfilled his duty in any case and, therefore, whether an agent is culpable (Kahn, 2021). The individual Consciousness—man—is the only entity granted by the Universal Consciousness—God—with the moral attribute of judging itself. In fact, every human being, as a moral being, originally has a Consciousness within him. The internal Judge is Consciousness, since only it has relative knowledge of the Law, in which it was inserted into itself since its creation. Consciousness, like moral feeling, is therefore constitutive of our identity as moral agents. The obligation here, Kant maintains, is to cultivate Consciousness, sharpen attention to the voice of the 'inner judge' and use all means to obtain an audience with this implacable judge (Ware, 2009). Given the action that someone attributes to themselves, Consciousness transmits an inner pain for bad actions and a joy for good

actions (Vujosevic, 2017). In relation to bad actions, it is what we call guilty Consciousness—moral remorse as a result of the judicial verdict—that Consciousness pronounces and which remains with it until its harmonization with the law. In this sense, they are undoubtedly natural predispositions of Consciousness, innate and necessary elements of the human constitution (Vujosevic, 2017) that must be developed throughout its endless journey, always in accordance with the free choice of its actions. Thus, our Consciousness judges whether we have really examined, with all diligence; whether our actions are morally right or wrong. What we judge here, in fact, is whether or not we are careful and diligent enough in our examination (Vujosevic, 2017), without pity or compassion towards ourselves. Without a doubt, the Supreme Consciousness—God—could even judge us because he knows our most secret thoughts, but he does not do so because He wants us to do so, as a pedagogical method, so whoever actually judges us is our Consciousness, since we are responsible for our own actions. Consciousness, therefore, as a judging moral entity is the only entity that can say that I am a legitimate judge of my conduct in life (Kant, 2018). However, no one can consider something to be right or wrong because our truth is relative. Only Universal Consciousness holds absolute truth. What we verify through judgments of conscience is the degree of subjective validity of our judgments (Vujosevic, 2017). The Judge is the one authorized to attribute responsibility to others. In fact, the internal judge will pronounce the appropriate verdict according to the alleged offense committed, as it is difficult to believe that the convicted agent will increase his own sentence. In this context, Kant states that Consciousness, the ‘Judge in us’ must not be bribed and will place before each person’s eyes the entire world of their earthly life and will convince themselves of the justice of the verdict (Ware, 2009). Without a doubt, the main role of Consciousness, here, is in the evaluation of the “internal actions” of a moral agent, that is, the human being, since they cannot be known by an external Judge, which includes our dispositions in relation to the demands of morality and not its legality (Eldem, 2020). It is worth emphasizing once again that Conscience is the Judge or the ability to impute to oneself one’s own free actions. Therefore, to impute an action to myself, I need to be able to consider myself responsible for the action I performed, but to do so it is necessary to establish the intentional action for which I consider myself morally responsible. In fact, Consciousness is the moral condition of all duties, since without it, no one would impute anything to himself as something in accordance with duty, nor would he reproach himself for something contrary to duty (Eldem, 2020). By evaluating what is under their control and what is causally determined by duties, agents also judge whether or not they are the authors of their actions (Kant, 2018).

7. Moral Laws

Given the ‘sublime beauty’ of the Moral Law, taking into account only the attribute of ‘immutability’, this law legislated by the Supreme author of the Universe and not by childish and animalized beings like us, despite not yet being virtuous,

we evoke the feeling of sublimity rooted in our ‘essence’ that accompanies our consideration for this law and for the sublime author who legislated it. In fact, later on, the moral agent will find satisfaction in acting morally because he has achieved self-mastery over his inclinations and because he has acted in accordance with moral principles that discipline our actions and the actions of others (Wingear, 2013). The eternal Law is the ultimate foundation for all other types of Laws. It is formulated in the mind of God, who takes care of everything that exists for the good of the entire created Universe (Fugate, 2014a). It is the inherent order of the Universe created by Him and governed by His providence (Eberl, 2006). Based on this assumption, respect for the Moral Law is the only and indisputable moral incentive, since the pure representation of the duty provided for by this Law has, through reason, an influence on human hearts, simply by the fact that they are moral agents (Tomasi, 2016). God, the legislator of the moral laws of humanity (Fugate, 2014a) is the one who knows all the intimate dispositions of each of His creatures and thus gives to each one according to the value of their actions. In fact, the Moral Law is constant and universal, but judgment can be variable. In this respect, the Moral Law dictates what is objectively right, while Consciousness dictates what is subjectively right (Ward, 2003). Because of the Moral Laws, man is obliged to desire a supreme goal, that is, to act in accordance with the final goal of an intelligent cause of the world, a cause that our practical reason can admit on moral grounds (Petrescu, 2014; Critchley, 2012). In fact, moral improvement is essentially the responsibility of each one of us, since everything we do right or wrong must be imputed to ourselves. The Moral Imperative is the internal principle of our will that adopts specific moral maxims or ultimate end maxims in accordance with which the categorical imperative requires us to act (Das & Jha, 2021; Wood, 2006; Fugate, 2014a). Therefore, without the proper incorporation of the incentive of the moral law into our maxims, our choice cannot truly be determined by this law (Vujošević, 2017; Kleingeld & Willaschek, 2019), without taking into account the existence of God and the immortality of the soul. Given the facts, it is impossible for the Moral Law—immutable and wise—to be legislated by ourselves. The rational agent does not legislate ‘moral laws’, since they precede the moral agent and are immutable; he only interprets them freely in his own way. Thus, not only would he lack the capacity to act morally, but he would also lack the broader capacity to act rationally (Formosa, 2009) Imagine if each one of us legislated only 10 laws to discipline our lives—how anachronistic! Undoubtedly, human beings, consciously or unconsciously, only interpret moral laws within a wide range of freedom, generating moral actions that characterize their “relative truth” according to ‘maxims’ that allow them to live their short existence in the material world, relatively happy or unhappy. In fact, pure truth should not be sought in the senses of the body, that is, truth should not be sought entirely in the senses, since the illumination of the agent’s intellect is needed, through which we immutably know the truth of changeable things and distinguish things themselves from the similarities of things (Pasnau, 2020). Given the fact that not all

human beings have the same chronological age, that is, they were not created at the same time, they also do not have the same evolutionary state and the same understanding of Moral Laws. Therefore, there is the perception that throughout history and in all cultures, human beings have continually revealed their disposition towards evil in their conduct towards one another. Thus, it gives the impression that there is a universal human “disposition” towards evil. However, we reaffirm that human nature, despite also being constituted by an animal nature, undoubtedly the higher order nature inherited from its Creator will prevail when the moral agent understands the consequences of his acts by adopting immoral maxims. In this sense, evil being transitory will disappear when there are no more evil men on the dark side of this planet, and then, only good will remain among men, since only good is part of the divine essence of the human being. From this point of view, as long as evil men exist, we must take into account the ‘self-deception’ which is the condition in which agents manage to hide from themselves the moral implications of some of their actions or present them as morally innocent, leading to the fallibility of their judgments. Consciousness as an Intelligent Principle is fallible in its general or comprehensive judgments, since it does not know the absolute truth, although it should be infallible in its moral judgments, when it comes to its duties towards itself. Here, Consciousness cannot err (Kahn, 2021). Indeed, Consciousness warns agents against taking a concrete action when, due to a lack of cautious application of the common tests of universalizability, an agent cannot be certain of the moral permissibility of his or her action. Here, the infallibility of Conscience, then, does not really refer to the verdict of Consciousness itself. Rather, Consciousness should therefore warn agents against unjustified moral beliefs (Sticker, 2017).

8. Pathophysiological Mechanisms of Moral Illnesses

Diseases arise from the mental underworld, which corresponds to the underworld of Planet Earth, impregnated with animalized energies, excessively dense, which serve as food for all species of disease-causing pathogens. Since this is the main mechanism that causes diseases, we deduce, for example, that epidemics and pandemics arise due to a ‘collective’ need for human beings to release their “morbid mental toxins” that unconsciously lead them to a ‘collective karmic’ rescue in compliance with the law of action and reaction. The basis of major crimes is not necessarily the strength of bad tendencies, but the ignorance of the intelligent agent about moral laws that weakens reason. Because they live existence after existence far from Moral Laws and respect for others, rational agents who evolve on Earth have their vibrational bodies impregnated with “astral stains” that take their toll with each new existence. Then, physical illnesses and psychopathological imbalances appear, which in turn can range from simple behavioral deviations to serious depressive crises or psychotic/obsessive states. Our minds and hearts, in their condition of ‘petty feelings’, are like radio equipment in the physical world. When we tune into the ‘low radio stations’ that, by analogy, represent the ‘low

vibrations' of the human mind, we feed depression, hatred, slander, resentment and the desire for revenge, establishing a relationship of perfect harmony with the agents enslaved by this same type of feeling, here on the 'planetary crust' or in the underworld of the Planet, where the 'scum' of agents crystallized in evil is found. Without a doubt, moral illnesses are the great problem of modern society, and they tend to get worse, since there is a collective need to reveal the 'nature' of each rational being quickly, since there is a need for collective purging and the transfer of moral agents, without their physical clothing, to primitive worlds. In fact, this 'hygienic' method is relevant to the current moment, whose objective is to carry out the "fluidic/energetic cleansing" of the planetary psychosphere. Hence the need for man to develop his moral powers quickly, if he wants to remain on the sanitized Planet. However, illnesses also have a prophylactic effect against the worsening of moral illnesses, since pain leads people to reflect on the way they are directing their lives. From this perspective, the serious backwardness of humanity has shown us that only when illness is present do moral agents here on Earth reflect on their evolution and the real 'value of life', since during the full vitality of youth they dedicate themselves only to exclusive and material pleasures and interests. In fact, illness works as a "psychic alarm clock" that invites the improvident to free themselves from their world of 'fantasy' and stop thinking only of themselves in order to help the great universal family. Without a doubt, selfishness is the father of all vices, and as such it favors the adoption of 'immoral maxims' that affect all things and all beings, resulting from the disrespect of Moral Laws and consequently of human beings. It is worth noting here that our primordial and original base is the internal and definitive world (Fugate, 2014a) to which we do the exercise of 'infallible' return every night when we sleep, at least 6 hours a night. Thus, our tendency towards evil comes from the internal world, from the moral world to the material world, our transitory world that is worth no more than a "breath" in eternity. Therefore, from this context, to make it very clear, let us take the example of "alcoholism", considered a very simple moral illness. Alcoholism, in fact, is a moral illness that manifests itself in the material world through a morbid process called "vibrational resonance" of past lives when the rational agent who was addicted in other lives, keeps the memory of the addiction and despite knowing that alcohol is a drug—legal—exercises his free will to adopt a maxim that is contrary to the current of life, causing harm to himself. Without a doubt, the addiction is found in the moral agent, in this case, almost irrational. Therefore, the alcoholic is responsible for this evil. Do you understand? Evil represents an invisible enemy, one that hides behind reason, on another vibrational level. In fact, behind reason lies an endless list of moral illnesses typical of a rational agent who eventually passes himself off as an irrational being who becomes dangerous. It is exceptionally dangerous because the corruption in question is self-imposed: genuine evil consists in our will not to resist inclinations when they invite transgression (Anderson-Gold & Muchnik, 2010). By transgressing moral laws, causing pain and suffering to oneself and others, a 'morbid' mechanism is

established with the production of “mental toxins” due to the act performed, which lead to the impregnation of delicate tissues of the psychosomatic body—the Psychosoma—a vibrational body postulated by us in *Integrative Theoretical Framework of Consciousness: Towards a Higher-Order Theory* (Camelo, 2023). Since this body, by imposition of the Law of Progress, needs to become pure, then, without a doubt, it will need to free itself from such impurities, draining them into the physical body. Hence, the pain and suffering in the condition of cancer, for example, resulting from one of the worst moral illnesses called revenge, the most useless and ignoble evil of the human being. Radical evil does not exist, since man is naturally good in his essence and not essentially evil in his genesis. In fact, the transitory evil of the human being is a result of his ignorance of the truth, since the Intelligent Principle is only a ‘teenager’ who had just been generated by the Supreme Intelligence of the Universe. He is, therefore, an essentially good being, given his immaculate origin, but he is not the owner of the truth, since he was created simple and ignorant. Here, he still does not know how to make his choices, since he has not yet received his free will, which is his identity, which identifies him as belonging to the human kingdom he has just entered. Evil in human nature is the propensity to adopt maxims that prioritize self-love and inclinations in general instead of the Moral Law that prioritizes maxims of moral elevation (Wilson & Denis, 2022). All evil is meta-physical or moral in origin. Undoubtedly, evil exists only in thinking beings. The absence of a good will—whether because someone has no will or because their will is not good—is evil only because it is an absence of will (Chignell, 2021). In this sense, there is no evil without responsibility. In fact, evil does not exist in the mineral kingdom, nor in the plant kingdom, nor in the animal kingdom; only in human beings. Thus, evil is a product of the moral agent’s choice. On the other hand, the evil known as natural is simply natural, that is, it is part of the evolutionary process of all non-moral and/or non-rational agents. Thus, everyone is inexorably subject to the “immutable Law of Progress” and thus evil is always the consequence of low morality in its genesis. Undoubtedly, evil actions are products of essentially imputable human choices. This is presumably one of the main reasons for calling it moral evil. Therefore, every act that involves self-love to the detriment of respect for the Moral Law arises from our propensity for evil (Chignell, 2019). In this context, we will illustrate this reading with the example of human cancer, since we consider “cancer” only a moral illness. Here, cancer is the result of an act of revenge by a moral agent, when during this act the Consciousness—Intelligent Principle—of this agent produces a “mental toxin” so degrading and harmful that there is no other way than its “morbid drainage”, in a future life, through its vehicle of manifestation in the physical body identified as the psychosomatic body. Here, the next densest body—the physical—works like a “sponge” for the simple fact that it is too dense—which sucks up mental toxins—in which the cancer identified by medical science will manifest. Thus, the moral agent already carries with him an organic weakness, a genetic fragility through which the degrading toxin will be drained, which can be any

organ such as the lungs, liver, intestines or skin. In this way, science only cures the ‘appearances’ and not the ‘substance’ or the moral agent where the cancer is inserted in its entrails. This is exactly why cancer has no healing and will not have one until human beings are morally cured by ceasing to adopt maxims incompatible with the moral laws created by God. God, omnipotent, omniscient, omnipresent, and infinitely good, did not create evil. God’s permissive will for evil is morally permissible if and only if such permission of evil is necessary for one to fulfill one’s moral obligations (Murray & Greenberg, 2013). On the other hand, evil as the absence of good is permitted by God as a pedagogical/educational method aimed at accelerating the moral progress of rebellious agents bent on evil. Furthermore, evil is a type of absence that is not a work of the essential nature of things, and therefore God cannot be blamed for creating things that are essentially evil (Chignell, 2021; Hu & Guo, 2011). Without a doubt, moral evil is the same metaphysical evil that manifests itself in matter—empirical evil—that arises from the intentions of moral agents. Therefore, this concerns the will of human beings through the maxims adopted during the exercise of free will, since we can be harmed by ‘moral evil’ even before we perform any actions, since evil begins in the thought of the moral agent through the action of his will and not as a product of the environment. The source of our propensity to evil does not come from our social relationships—as a product of the environment—but rather from our animal and higher order nature, which, as human beings, we possess both animal inclinations and the capacity to understand the moral law through reason. Thus, we are thrown into the current of life in an environment that contains the ‘germs’ of evil that are also found within us in order to overcome this ‘tendency’ that is amplified by ‘social relationships’ in order to achieve our moral healing. In this way, the propensity to evil is due to the ignorance of the moral being—man—for not understanding the truths that govern the moral laws that, in fact, are already imprinted in the intimacy of the “reason” of each Intelligent Principle. By adopting maxims subverted by another agent, aligned with immoral incentives, the agent assumes responsibility for actions resulting from his delinquent will. To the extent that someone’s will is subverted by a rational and perverse agent, as an enemy from past lives (Grimm, 2002), his will can be interfered with, but not impeded, since his autonomy is inviolable and evil occurs as a result of his ill will. This fact occurs due to the ‘corporeal existence’—on earth—lived by an enemy who was harmed and whose debt was transferred to the afterlife, whose relentless collection requires redemption down to the last cent by a vengeful agent, considering that we are all immortal and that we take our fortunes and misfortunes to the afterlife, that is, we take ourselves with our defects or virtues. The maxims we adopt are imputable to ourselves because they are essentially the product of our free choice (Hu & Guo, 2011) and, therefore, are not subject to any external influence on the decision-making power of their choice, since the moral agent having free will can refrain from adopting immoral maxims or subverted by another agent and recover his moral dignity (Tonetto, 2013). However, the external influence of a

perverse agent exists every time he exerts an action on a weak-willed moral agent due to the guilt of a crime committed or by an agent of low morality who, given his evolutionary primitiveness, is not morally capable of evaluating the gravity of the effects of his crimes. In fact, the external influence in question may be the result of a “psych emotional influence” of this agent by a malevolent entity as a result of debts from past lives, taking into account the existence of God and the immortality of the soul. The impure moral agent, being unaware of the hidden truths contained in the Moral Laws, does not know how to evaluate the consequences embedded in such laws that fall upon him if he violates these same laws. In fact, the consequences are cruel for the negligent agent, in the form of pain and suffering, not as punishment, but as correction and adoption of virtuous maxims; atonement for faults committed and reparation for the effects caused to others until the last penny is paid. This is how the law-breaking agent is driven towards moral progress. Therefore, moral strength is necessary for the adoption of moral maxims; hence, we can affirm that weakness, as a lack of moral strength, is also expressed at the level of adoption of maxims. The great driving force of evil is thought. Evil exists only in thinking, intelligent beings who have free will, malevolent will and bad character. Here, there is no evil without responsibility. Thus, evil has a moral origin. Free choices against the Moral Law, Kant claims, are unintelligible in the sense that they are irrational and must be left as an inexplicable mystery at the heart of our moral psychology (Chignell, 2019). In fact, there is no evil in the mineral kingdom; nor in the plant kingdom; nor in the animal kingdom; only in the human kingdom, as we have already said. Everything and everyone suffer the effect of the ‘transforming force’ of evolution, whose objective is to achieve more aesthetic, more subtle evolutionary expressions. Since the Earth is a living being, it also suffers the effect of this ‘demolishing force’ and evolves in its ‘totality’, feeling the pain of the contamination of its rivers, seas and, essentially, the air due to the misuse of human ‘thought’ in removing ‘creative’ energies from Mother Earth to use in ‘ignoble’ actions affecting all living beings (Critchley, 2012; Vereb, 2019). The current transformation that is occurring on our planet—both structurally and in its humanity—has common objectives, which is the simultaneous evolution towards more subtle expressions of its ‘dense matter’ and the ‘mental density’ of its humanity. All the apparent evil that supposedly occurs in the other kingdoms of nature, with the exception of the human kingdom, is due to the action of the transforming force of evolution and not due to the responsibility of each kingdom. The evil that exists in humanity still predominates due to the action of human beings’ continuous thinking. In fact, human beings create evil by misusing their thoughts, without thinking about its consequences, such as the generation of illnesses for themselves and others. Without a doubt, the agent of the evil action, first creates or plans the evil and foresees its consequences and almost always takes pleasure in them. On the other hand, evil is the action of evil directed at human beings and other beings. In this sense, all evil imposed on someone has a harmful effect, even if it is for the individual who committed the evil.

From this perspective, no evildoer goes unpunished for the consequences of an evil practiced, even if it is considered insignificant or non-existent, in the opinion of some. All evil demands redress. Here I am not referring to earthly justice, but to the court of accusation of Consciousness, the true justice that is within each human being, a merciless court that accuses itself. Without a doubt, in the transcendental world—beyond the physical world—evil is significantly magnified in the malevolent conscience of the evildoer who is eternal. Consider the true account of a case of near-death experience: “I replayed every thought; I relived every feeling; how it happened in an instant! And I also felt how my actions, or even just my thoughts, affected others. When I judged another person, I felt myself doing it... multitudes of actions or thoughts stemming from my own meanness, unkindness, or anger caused me to feel the consequent pains of other people. I experienced this; even if at the time I had hurt someone, I had chosen to ignore how it would affect them. And I felt their pain all the time they were affected by what I had done” (Camelo, 2022). Thus, evil may not reach its supposed recipient, but it will always reach its sender. Without a doubt, if there is no connection of thoughts between the supposed recipient and the sender of the evil, there will be no harm to the supposed recipient, but there will always be harm to the sender of the action taken, even if it is considered a supposedly non-existent evil.

9. Man and His Moral Illnesses

Human beings always have either the moral law or self-love as an incentive to act, states Kant (Calder, 2022). Moral weakness is directly linked to the evolutionary state of the moral agent. The less evolved the human being, the weaker he is in his decision-making, generating maxims that do not give him moral support. In this sense, it is assumed that his Intelligent Principle had just been created in a state of maximum purity by the Supreme Intelligence of the Universe and, as such, in the condition of a newly created being, he is still indecisive in his decision-making and thus, when using his free will, he chooses to adopt maxims of low morality and thus a vicious morality emerges, increased by bad inclinations. Here, the Intelligent Principle is in its spiritual infancy, just like any human being in its intact-juvenile phase. In fact, we are talking about a human being who has just left the animal kingdom and entered the human kingdom, carrying with him a ‘heavy load’ of energies typical of the animal world that he needs to purify throughout his endless journey until he returns to his initial condition of purity, now in the condition of a highly evolved moral agent. No one escapes the principles of cause and effect, just as no one is deprived of the freedom to renew his own path, renewing himself. This will be the man of the future. Yet human frailty means that the incentive to seek “false happiness” trumps the incentive “to obey the moral law” in the subjective maxim, even though the moral law is still the highest principle for judging an action (Critchley, 2007). Impurity, then, consists in someone undertaking moral actions not only out of respect for the law but also as part of the pursuit of happiness, says Cheng-Hao Lin. Here, by seeking happiness—which

is not of this world—as the highest principle of action, one opens the guard to the installation of radical evil by giving up the moral law as the highest maxim of disposition (Cheng-Hao Lin, 2019). Evil is closely related to the action of thought as a product of a vicious mind. Moral evil is the product of man's 'mental vice' that characterizes maleficence, resulting largely from a particular deficiency of human nature (Pitson, 2008), which leads us to presume a lack of knowledge of the truth about Moral Laws of a moral agent, much less of their consequences when adopting impure maxims. In other words, it consists of the affirmation that human beings were created by God with the ability to freely choose between good and evil, and that the suffering caused by vicious actions is the responsibility of human beings, thus exercising free choice.

The Deprivation Theory states that empirical or material evil is the absence of some good that should exist (Chignell, 2021). Evil does not exist in essence. It is transitory. Good is permanent. Evil is simply the absence of good. Evil only exists as long as there are evil men. The propensity for evil is not in the human being itself, but in its underlying reality, the Intelligent Principle or Consciousness, and, therefore, its healing depends exclusively on its moral progress. In this way, the root of evil is lodged in the "intimate nature" of the being and its removal is millennia old. Thus, evil continues to be an act that is the product of an individual's capacity for choice and, therefore, the individual still maintains responsibility for its practice (Hanson, 2012). A moral revolution must be made in the human being. If the moral agent chooses evil, it is only because he is wrong, confusing evil with good (Kryshstop, 2020). In the still very primitive moral agent, there is a predominance of matter over his Intelligent Principle, his immortal essence and as such, the "barbaric instincts" and the need for his personal preservation prevail, and this is what generally makes him cruel. Here, cruelty is the result of an evil—transitory—nature as a result of the bad actions of a rational agent. At this stage of his evolutionary state, the moral agent is considered a being who has not yet reached his moral maturity, although the "moral sense" already exists within him as a 'principle', although still developing and it is this moral sense that later makes him good and human. Human beings are incapable of choosing evil as evil. This suggests that the root of evil lies in freedom of choice. In fact, considering that what prevails in the life of a rational agent is the greater good, evil undoubtedly manifests itself due to the free exercise of his free will, since in essence the moral agent is heir to all the virtues of his creator, God. Here, it is worth noting that the moral agent is created simple and ignorant, since he is a newly created being who is unaware of the law. In fact, at this stage of his life he has not even received his identity—free will—which grants him rights and duties. In this sense, when thrown into the "stream of life", when exercising his free will, he adopts 'immoral maxims' because he is unaware of the consequences of his actions, something he only acquires throughout his endless journey towards moral progress in search of truth.

Humanity progresses. These men dominated by the instinct of evil who feel out of place among good people will gradually disappear from the dark face of the

Earth. In this sense, all the superior faculties inherited from his Creator exist in man in a latent or rudimentary state. It should be noted that man is constituted of an animal nature and another of a higher order and as long as he does not understand the moral laws, there will always be the possibility of his animal nature predominating in all his acts and attitudes (Grimm, 2002). From this perspective, the Supreme Intelligence of the Universe would not waste its precious time creating or generating beings devoted to evil (Chignell, 2021). From this point of view, the ‘intelligent principle’ that constitutes man is always created in his virginal state, immaculate in his essence and devoted exclusively to good. Here, when this virginal germ is released into the current of life, it absorbs dense energies typical of the animal world and undergoes a type of energetic condensation, as a result of ‘vibrational contamination’ that it will have to free itself from in its evolutionary journey in order to reach another vibratory level. Therefore, it is necessary to establish a stoic effort to achieve moral perfection (Timmons, 2017). From then on, considering his evolutionary progress, he will depend solely on his efforts to be free, exercising his freedom of action and inexorably fulfilling the principles of the Supreme Moral Law. From this premise, it is concluded that the acquisition of ‘free will’ does not occur at the moment of conception, much less at the moment of birth of the future human being or even upon reaching 20 years of age, as Kant believed (Formosa, 2007). Instead, the acquisition of free will occurs at the moment of the creation of your ‘divine essence’, together with the moral laws and, upon being launched into the stream of life, through the exercise of your free will which, by adopting immoral maxims, generates the first moral illnesses that must be purified through the draining of your ‘mental toxins’ into the physical body. In this sequence of events, he brings with him his heavy or light “load” resulting from his bad or good actions to be subjected to the scrutiny of his material life. Now, I believe that the “dilemma” of free will of ‘being’ or ‘not being’ that occurs among contemporary philosophers has come to an end.

All evil imposed on someone has a harmful effect, even if it is a harmful effect on the one who committed it. In this sense, no evildoer goes unpunished for the consequences of an evil practiced, even if it is considered an insignificant evil or supposedly non-existent. Thus, the great generator and carrier of evil is thought through its indomitable will. Without a doubt, evil originates in thought in action. In this sense, evil may not even reach its supposed receiver or recipient, but it always remains with its sender. Here, both acts are evil, but the issue of materialization changes the way we understand the action and deal with it (Wijze, 2018). Furthermore, the damage caused by evil is not empirically measurable. Here, the damage caused by evil is not measured quantitatively—on a small-scale or large-scale—but qualitatively by the energy content generated by its emitter. Therefore, there is no essentially small-scale or large-scale evil, even though some theories of evil claim otherwise (Wijze, 2018). There is only evil! From this view, the measurement of evil by the emitter or receiver is personal, subjective and non-transferable. In fact, the action of evil here can be conscious or unconscious. Consider

that the Universe is mental and energetic. Man, in his underlying genesis, does not carry the seeds of evil, but only the seeds of intelligence and love, as well as other virtues, awaiting the time necessary for their manifestation. Following this view, the propensity for evil—susceptibility to error—is not in the human being itself, but in his underlying reality, the Consciousness, and therefore, his definitive healing depends exclusively on his moral progress towards the truth. In this way, the root of evil is lodged in the ‘intimate’ nature of the human being, in his essence, and the removal of any moral illnesses can be millennial (Hanson, 2012). Therefore, these illnesses emerge from the inner world, from the depths of the Consciousness. In fact, the human being becomes contaminated with evil due to the misuse of his free will due to his passage through the various kingdoms of nature. This is our destiny. It is also worth noting that the evolution of man, from the animal kingdom until surpassing the human kingdom and reaching the higher order kingdom that awaits us, is a journey that lasts for thousands of years. In this sense, consider facing and curing all moral illnesses; all those resulting from evolutionary primitiveness and the animalized nature of human beings. It is common sense that moral illnesses are the vices and passions adopted by human beings, such as anger, envy, arrogance, arrogance, cruelty and ferocity, typical of lower animals, given the passage of the “intelligent principle” through this kingdom, impregnating itself with animalized energies in its endless journey, until acquiring its free will. Here, the choices begin and whoever comes out ahead can advance more quickly. Therefore, physical illnesses emerge from the intimacy of the human being, from his Consciousness, through the misuse of his free will, except for the harm caused by a lightning strike on your head on a stormy day, even then, it is by merit, since you live on a violent and dangerous Planet. There is no such thing as chance; there are laws that are not understood.

10. Man and His Physical Illnesses

In the planetary psychosphere, that is, in the auric field or electromagnetic field—subtle dimension—as well as in the physical dimension of this Planet, there are no innocent human beings. Evil is the exclusive responsibility of the moral agent—Consciousness or Intelligent Principle—that inhabits this Planet, called man. In fact, taking into account the immortality of the soul, the plurality of existences and the future life, today’s evil is only a sum of yesterday’s evil practiced by the same man today, since we are immortal beings who “come and go” to the same scenario of life. Therefore, if you think you have not done any evil today, be sure that you did it yesterday, on your last visit to this Planet, and so we all do it, and in this way, we are paying off debts from past lives. This is collective karma, in Buddha’s view. That is why we are all committed to this collective rescue and that is why I reaffirm that there is no innocent human being. If you think there is a lot of evil in this world, it is your fault, it is ours. Here, it is worth emphasizing that natural evil is not evil. It is merely the effect of the negligence and irresponsibility of the moral agent for not respecting his humanity and his

planet, which is his temporary home (Vereb, 2019). As a teaching method, evil is classified as moral evil and natural evil. Moral evil is the result of the misuse of free will by moral agents when choosing maxims and actions that serve their petty and selfish interests, due to a lack of full understanding of the immutable moral principles of the Law, which has as its counterpart the compensation for each undue act, and this implies pain and suffering imputed to the moral agent. However, natural evil, as the name suggests, should not in fact be classified as evil. Natural evil, without a doubt, is a process that causes pain and suffering, but is harmless from an evolutionary and imputability point of view, since everything, without exception, evolves towards more aesthetic expressions, that is, it evolves under the law of action and reaction, the law of Karma, whose objective is for humanity and the material structures of the Planet to evolve together, given the primitive conditions of our planet and its humanity. On the other hand, what really matters here is moral evil, the great problem of humanity. Moral evil is the result of the actions of intelligent agents that harm themselves and others, in addition to vicious moral principles being accepted in a society like ours. In other words, I should never act except in such a way that I can also will that my maxim become a Universal Law, said Kant (Demirci, 2017). Here, the Supreme Moral Authority cannot prevent individuals from acting in a morally unacceptable way, since they are freely exercising their power of choice. Thus, God cannot be held responsible for the acts of free individuals. In the same way, He will not go out hunting for delinquents who violate moral laws just to punish them. Here it is worth noting to clarify that there are no punishments and/or sins in divine creation. On the other hand, these are concepts of dogmatic religions that aim to induce fear and panic, among other adjectives, in the followers of these religions. Evil is a natural educational/pedagogical method, whose objective is to drive moral agents towards evolutionary progress. Without such a method, this progress would be very slow, given the lack of knowledge of the truth and the unwillingness of these agents to move forward in search of their moral progress. Without a doubt, evil was not created by God. Only He allows it. An infinitely benevolent and wise father would never create evil to make life difficult for his children out of mere whim. For nothing could come from God that was not entirely consistent with His infinite goodness and justice (Demirci, 2017). In fact, moral evil due to the adoption and use of inadequate maxims, due to the violation of moral laws, voluntarily or involuntarily, generates pain and suffering in moral agents. Such agents were created simple and ignorant, although perfect in their “essence,” since there are no imperfections in the creation of the Supreme Intelligence of the Universe. But where is the source of evil? Remembering that the source of evil is in the exercise of ‘freedom of choice’, given the immaturity of the moral agent, since he has not yet had time to learn the hidden truths. Undoubtedly, evil is only the deprivation of good. This, however, is permanent. Thus, God wanted his children to evolve according to their own merits. It is important to note that Leibniz observes that the original limitation before ‘sin’

makes creatures subject to sin, instead of making them evil creatures (Demirci, 2017). Therefore, evil is only a moral vice and not a motivational and diabolical entity. Vices originate in the animalized human nature, while virtues originate in the higher order nature of the moral agent. Thus, evil remains in man, even if he has glimpses of loving manifestations, which still characterizes a moral disposition in conflict (Formosa, 2009). Therefore, our animalized nature ensures that the Moral Law always remains an imperative in our lives. For this reason, the best that humans can achieve is a disposition of respect for the Supreme Moral Law (Formosa, 2009), since evil is a problem of human beings and not of God. God did not create evil, does not prefer evil, does not increase or decrease evil, and does not expose His creatures to evil. Evil is essentially never preferable. Good is always preferable, since evil is always synonymous with ‘delay’ in the moral progress of rational agents crystallized in evil. However, He allows evil as an “educational method” to contain the impetus of ‘rebellious creatures’ who need to feel the Law of Return, the Law of Karma in the form of pain and suffering, in order to accelerate the change of course and, in their concepts, implement their return to the Highest Good and happiness. Here, it is worth remembering that evil is a result of the free exercise of freedom of choice because the moral agent neglects the rules of the Law of Free Will, which, in turn, is a law derived from the immutable principles of the Supreme Moral Law. As such, moral evil in the world, which in turn is a necessary consequence of the exercise of human free will, is a general good (Firestone, 2018) and will prevail forever within us. From this perspective, evil is a result of the ‘absence of wisdom’ in the evolutionary beginnings of the rational agent, since we were created simple and ignorant by decision of the Supreme Intelligence of the Universe, which wished to accompany our success through our own merits. On the other hand, only good is “innate” and will be developed from the understanding of Moral Laws with the ‘experiences’ in life experiences and fed back with the exercise of good for humanity until we find true happiness. Undoubtedly, the more I reflect on my inner humanity, on my original predisposition to good, the more I feel inspired to engage in self-reform (Ware, 2009). Man is good by nature. In this regard, Kant wrote to Rousseau about human nature: if nature is good, man was created good; this can only mean that he was created for good and the original predisposition in him is good. However, man is not all that good, Kant claims. Indeed, this follows from Kant’s rigorism of character: man is either good or bad; there is no middle ground (Timmons, 2017). God or nature does not demand good nor condemn evil in man, since God does not make moral judgments, nor does he demand moral values from anyone; without a doubt, everything that promotes the human being is truly good, although not everything that threatens his being is truly evil. In other words, what was created by a perfect and benevolent God must be good both at a particular and universal level (Demirci, 2017). God knows that, essentially, evil does not exist. Evil is the absence of the good permitted by Him, one of the paths followed in search of the Highest Good (Battle, 1996). Evil is transitory and will

exist as long as there are evil men. In fact, man is to blame for the existence of both natural evil and moral evil. Undoubtedly, as a result of natural evil, everything and everyone, being subject to the law of progress—the law of karma—evolves towards more subtle and more beautiful expressions, including the material dimension of the Planet. But why is moral evil and natural evil, that is, human tragedies, natural tragedies such as plagues, earthquakes, hurricanes, misery, pain and suffering, the fault of man? Because man, in the process of moralization, despite being intelligent and rational, generally behaves like an “immoral” being, adopting maxims contrary to the Supreme Moral Law that result in pain and suffering for himself and others; and, given his evolutionary primitiveness and still very animalized, he never believes that he will one day be held responsible for all this. Here, it is worth remembering that natural evil is nothing more than a reaction of the Planet, contrary to the harmful action of man. Undoubtedly, epidemics, pandemics, earthquakes, tsunamis, greenhouse effects and all sorts of plundering of its natural resources, in addition to the destruction of “forests” through deforestation, the death of rivers and the contamination of the seas by non-biodegradable products, only leave it with a “cry of despair” due to its pain and imminent death (Vereb, 2019). Undoubtedly, God wants man to develop his character through good deeds (Firestone, 2018). We live on a planet of trials and expiations. According to non-empirical data, only 1/3 of the planet’s population, which is around 8 billion inhabitants, is considered moral; and as such, will be part of the “new humanity” in the beginning of regeneration, whose transition process has been underway since the 1950s. Based on this assumption, it is impossible to generalize ‘evil’ as a contagious plague of all humanity. In this sense, evil is the responsibility of each ‘immoral’ agent and not of the entire collective. Therefore, the one who develops bad character is myself and not my humanity, because I may be included in those 2/3 of ‘amoral beings’ who will be expelled from this planet to planets more inferior than Earth, supposedly by the end of this century. Our power of choice decides to freely and spontaneously choose good or bad maxims. In other words, a maxim is not something that one has merely as a certain feeling, but something that is, ultimately, a free and spontaneous adoption through the incorporation of incentives, by one’s power of choice (Formosa, 2007). An ‘amoral’ agent can indeed coerce me to do something that is not my end, but merely a means to his end, but not to make it my end; and yet I have no end, without making it an end for myself. In this specific case and if the ‘harmful’ action of this agent is carried out, my freedom of choice has been restricted. In fact, here choice, a self-restraint exercised by reason over my will, is the indication of internal freedom.

11. Man and the Physical Body

The human being presents two characters: an intelligible character, proper to the moral agent, and a sensible character, proper to the appearance or personality, the ego, the human being itself (Saunders, 2016). On the other hand, the intelligible

character, its individuality that is the transcendental cause of the empirical character of the material being, is entirely unknown, except insofar as it is indicated through the empirical character only as its sensible sign. Thus, the human being, given its animal nature, is an unknown being, even to itself. Here, the human being shows who it is, without subterfuge. The soul is the Intelligent Principle, the rational being clothed in matter. The soul is the reality of the body; thus, the soul is the first Principle of animal life, that is, the soul is the cause of life in living beings, the intrinsic source and explanation of all vital activities, including existence itself (Krista, 2012; Lanigan, 2008). Undoubtedly, the rational agent is incorporeal; however, when he becomes a man, he uses his bodily tissues and organs to perform actions typical of a materialized moral being. In fact, the human being not only uses the senses for everyday life, but also to acquire knowledge, his ultimate goal during his existence as a certain personality (Krista, 2012; Choma, 2020). The moral agent here and now—you and I—is the same agent when he enters the transcendental world due to the phenomenon of death. In fact, he takes there his merits and demerits—his beliefs, his moral illnesses or his cures—which are moral achievements or failures that will await resolution in the next encounter with material reality for the reparation of failed life projects. You and I do not change at all, just because we die. Thus, man is the living reflection of the Divine Intelligence that orders the cosmos, but man is not and will not be the highest substance in the Universe (Lanigan, 2008), even if he achieves full wisdom and happiness. The human being exists as a ‘unified substance’ composed of a rational soul, serving as the specific biological organizing principle of a physical body and which can exist without being united to a body. Thus, the biological organizing principle, the psychosomatic body—*Psychosoma*—is the operator of the union between the physical body and the soul or immortal agent (Camelo, 2023). In addition to being rational, the human being is a sensitive, living and corporeal substance. Thus, the human being has a material nature and an immortal nature that leads him to progress in search of perfection and consequently happiness. Indeed, human beings are essentially animals because, through their material bodies, human beings share these essential qualities with other members of the animal genus. Of course, the body of a human being is not really the same in the presence or absence of the soul; but the soul makes it exist. It is this intrinsic unity of matter with the soul that is responsible for the unified existence of a human being (Eberl, 2004). Therefore, every human being, as a moral being, originally has within him/herself a Consciousness (Camelo, 2023). Thus, Consciousness, Kant claims, is the practical reason that keeps before itself the duty of the human being to acquit or condemn himself/herself in all cases that fall under a law (Sarac, 2016). In the phenomenon of death, when the brain-body dissociates from the *Psychosoma*-Mind-Consciousness, the disintegration of the brain-body occurs and the *Psychosomatic Body*-Consciousness set returns to the “noumenal realm” where it naturally lives until a new return to the physical scene for a new experience and so on throughout the endless millennia. This is how the rational agent redeems debts

from past lives and advances towards his moral progress. This is the Law of Progress derived from the Supreme Moral Law to which we are all subject. Therefore, the lower self—man—is created from the Creator and by the Creator and lives on Earth as a cocreator. In fact, the inner Self and not the lower self, as well as the physical self are connected through the super Self to the Creator (Chung, 2012). The worlds—intelligible and sensible—are used as a “metaphor” for two ways of conceiving one and the same world (Johnson & Cureton, 2022). In fact, we live in two worlds that are confused: the sensible or material world and the transcendental or abstract world (Fugate, 2014a). The first, a creation of our minds, is illusory and fleeting, and does not resist a ‘breath’ into eternity, and the second is real and definitive, the world of substances. Thus, all our experiences—all our perceptions of objects and events in space, even the objects and events themselves, and all non-spatial but still temporal thoughts and feelings—fall into the class of appearances that exist in the human mind. On the other hand, appearances are aspects of the same objects, which originate in substances and therefore also exist in themselves. Thus, in this reading, appearances should not be mental representations, and transcendental idealism is not a form of phenomenalism (Rohlf, 2020; Pereira, 2019), since appearances are real substances, just as the evil that has its genesis in the roots of morality belongs to the transcendental world and also manifests itself in our world. In fact, evil is on another vibrational level, in another dimension. It is hidden and incomprehensible until science studies the true immortal nature of the human being. Evil certainly includes what the human species inflicts on itself and other living beings through its irresponsible relationship with the natural environment (Vereb, 2019). In fact, evil means anything that people do when they violate their duties, and fail to live up to the dignity of their rational nature that is of transcendental origin (Anderson-Gold & Muchnik, 2010). Based on this assumption, the sensible or material world is just an illusory aspect of the immaterial, real world, as well as its inhabitants and all beings, material or not, according to quantum field physics, which states that the Universe is an infinite field of energies. Without a doubt, the non-material or real world is full of “lives” with all the original copies of all things and all beings. There live all the intelligent powers of the Universe that manage all things and beings on this side. In fact, on this side, even our homes and buildings are a ‘crude copy’ and a ‘pale idea’ of those on the other side. All things and all animate or inanimate beings, therefore, originate from the transcendental world (Fugate, 2014a). Therein lies the primordial basis of objects and substances not yet identified by knowledge, since, ironically, everything and everyone is structured in “fundamental quantum fields” according to contemporary science. In fact, for Kant, there is an empirical object and also a transcendental object (Hickey, 2001) and that one is the original copy of the other, since there is no distinction between an empirical object and a transcendental object, but rather different ways of seeing the same thing. In conclusion, the empirical or material object is the vibrational correspondence of the transcendental object, because everything that exists in the Universe are vibrations, since matter is

only the condensation of energies that make up all things and objects. Thus, it is best to think of the concept of transcendental object as a higher order function that takes representations and produces units (Hickey, 2001). Indeed, the objects that affect us include both things in themselves and appearances. This evokes the mind/matter duality, as it seems to indicate empirical interaction between thought and the nervous system. In this sense, this allows us to speak as if the soul and the body interact empirically, while respecting the argument of causal power (Indregard, 2017). Consciousness thinks and the body feels. The interaction of the moral agent's soul with the physical body occurs not only because the body is an extension of the soul, but because essentially both—body and soul—are constituted of the same primordial elementary matter, the zero-point quantum energy or ZPF. Thus, the interaction between them through vibrational correspondence, as occurs with the restorative cement for dental caries, flows carelessly, as if it were an alloy coupling one to the other (Camelo, 2023). The human being, an immortal and rational agent, belongs, in fact, to two overlapping and interconnected worlds: the intelligible or noumenal world and the sensible or material world (Fugate, 2014a). The interconnectivity between worlds is a fundamental reality. In fact, there are no two separate worlds, for example. Instead, there are inter-connected worlds forming infinite dimensional fields of different vibrations, according to quantum field physics. This is also true for two aspects of the same object—the dense or material aspect and the subtle aspect of a higher vibrational frequency; a good example being the planet Earth itself, which has the material dimension and countless more subtle dimensions that make up the “noumenal” dimension where the noumena live—human beings without material clothing or physical body—who reside in one of these dimensions, dwellings definitive and real for these also real beings. In fact, just like these beings, all things and all material objects also have their ‘subtle counterparts’ belonging to the noumenal realm (Pereira, 2019) in the form of indestructible, real and definitive fields in the format of an infinite hologram (Camelo, 2023).

12. The Physical Body as a Sponge

The Intelligent Principle—Consciousness—is clothed in matter to materialize the entity known as the human being. The human being has always been of transcendental origin. Given his lower order nature, in each existence he is composed of a personality or ‘ego’ [e.g. Peter, John], but he continues with his eternal individuality. Essentially, in his origin he is pure, without blemishes. This is his divine nature, of a higher order. However, when he ‘immerses himself in matter’ he becomes contaminated by the dense matter of the material world and essentially by his thoughts as a result of the exercise of his free will by adopting bad actions. Undoubtedly, this is his animal nature. In this sense, when he leaves the material covering that constitutes the personality, through the phenomenon of death, he returns to his original world in the condition of ‘eternal individuality’ carrying with him all his virtuous or unvirtuous load conquered throughout his never-

ending journey, until he definitively cleanses himself of his moral impurity, achieving definitive moral health once and for all. This is the true health of the immortal agent, achieved throughout his evolution, after a long period of much pain and suffering. Pain is undoubtedly a blessing during prolonged and painful illnesses of the physical body, whether to prevent us from falling into the abyss of criminality, or more frequently as a preparatory service for death, so that we are not caught by devastating surprises in the transition to death. Pain is the product of a magnetic imbalance in the structure of the human psychophysical organism—the Psychosoma—his psychosomatic body (Camelo, 2023); a process that resembles a short circuit that occurs in the magnetic or electronic network that supports the Psychosoma and that has repercussions on any more vulnerable organic region with a vibrational impact capable of causing atomic imbalance. In fact, no matter how much pain is located in its most peripheral expression, it essentially starts from an ‘interatomic psychic imbalance’ resulting from the action of ‘mental toxins’ originating from a rational agent when adopting maxims that offend his or others’ moral integrity. Undoubtedly, pain only manifests itself in the face of any physical or moral resistance to the useful, beneficent and harmonious meaning of life. It is the thoughts and acts of the immortal agent that determine the greater or lesser amount of “pain” that one must go through, since the balance and peace of the being’s awareness are what result in the magnetic stability of the Psychosoma and the physical body. Thus, the physical body, as if it were a “sponge” in charge of sucking/draining “pernicious mental residues” from the delicate tissues of the Psychosoma to the dense body, causes in the “unvigilant” agent the perception of pain and suffering caused by the action of pathogenic germs in their “purging” operation destined for the “heart of the earth” through the phenomenon of death. Here on Earth, Mother Nature is responsible for recycling dense matter originating from the ‘sick psyche’ and crystallized in evil, saturated with useless and harmful mental matter that, by the way, the Earth itself favors the relief of agents’ pain, when caused by the action of ‘worms that eat’ decomposing matter, in the grave, cleaning and freeing the being who should thank Mother Nature, putting an end to their excruciating pain and poignant suffering. In fact, this suffering can last for centuries, since the one who smells the odor is the guilty mind and the one who suffers is the Consciousness when it perceives the ‘worms’ tearing the ‘flesh’ of the body that was once it, because the Consciousness, still very animalized and attached to material goods, does not recognize its death immediately and believes that it is alive and in hell. This is the true hell of dogmatic religions, because it can last an eternity in the conception of an extremely confused being after death, since we are immortal and what feels the pain is not dense matter but rather the Consciousness of the immortal agent.

A pessimistic mind/Consciousness is one of the main causes of physical illnesses. The germs that cause human illnesses only proliferate dangerously when the ‘appropriate terrain’ for the outbreak of illnesses is established in the human organism. Microbial success essentially depends on the ‘morbid condition’ that

the moral agent himself creates in the body, due to his psychic disharmony. It is the 'miasma' of the sick psyche that attracts the pathogenic germs that feed on this miasma, accumulating it in certain organs or systems of the more vulnerable physical body. Microorganisms, in reality, are intermediate links that constitute 'virulent bridges' and also help the 'immoral agents' to pour into the tortured physical body, their psychic poisons, from whose action and presence, then, a type of characteristic disease and appropriately classified in medical terminology. The immortal agent needs vibrational vehicles to manifest itself in the physical world. Therefore, every moral agent has intermediate bodies of a subtle nature for manifestation in other dimensions—subtle or dense—according to the evolution of these worlds and beings, the most important of which is the Psychosoma, a psychosomatic body that also serves as a connection for the moral agent to command his physical body. In fact, it is in this subtle body that all the energies that the agent has cultivated in his many physical existences throughout his journey towards perfection are aggregated. When this agent returns to matter for a new existence, he descends to the physical plane with all these "miasmas" added to his "psychosomatic body" asking for the resolution of events caused by the intelligent Principle when adopting unworthy maxims in past lives. Here we can also insert the chapter on "psychosomatic illnesses" such as depression, fibromyalgia, panic syndrome and other phobias. In this way, illness or health is in the Consciousness from where electromagnetic vibrations are transferred to the "psychosomatic body" in the form of health or illness and finally to the physical body (Camelo, 2021; Rubik et al., 2015; Liboff, 2004). The human intelligent Principle is not reducible to the functioning of a human brain. Consciousness, an immortal and rational being, transfers to the psychosomatic body—Psychosoma—the toxins or mental poisons during moments of psycho-emotional imbalance, such as anger, hatred and revenge, which, in turn, transfers to the physical body, since this body, being of a "lower vibration", automatically sucks these poisons from Consciousness when it plays the role of an irrational and immoral being. Sensory perception is the soul's awareness of modifications in its own formative and life-giving activities that result from its reaction to external impulses suffered by the physical body, whose connection is made through the inner sense (Tornau, 2019). So, who will be left with this? Of course, it is the physical body, the densest body of the human being, which in turn "becomes ill" with such a poisonous load. This is the path to be taken by the "toxins" of Consciousness towards the physical body. Through the principle of love, humanity is elevated to a position where the choice between good and evil is possible. In this way, this principle is beyond good and evil, since it exceeds the rational system of reality and, therefore, God is not an accomplice to human evil. Evil in the moral world is like illness in the corporeal world (van den Auweele, 2019). God is not the cause of evil or sin, but allows evil, which in turn causes pain and suffering, and as such, serves as an instrument for the moral progress of human beings in the exercise of their free will in obedience to the Moral Laws, in search of truth, since evil, despite being real, is also

transitory, and only good is definitive, and as such will remain for all eternity. Until human beings evolve morally, they will not understand how the ‘internal revolution’ against evil, which is always of moral origin, occurs; a revolution that was so sought after and not found by Immanuel Kant, until the last days of his life (Kapustin, 2017). It is the moral revolution. In fact, taking into account the ‘moral mediocrity’ of modern man, this understanding becomes difficult for most philosophers. However, for this to occur, one must take into account the ‘principles of the immortality of the soul and the future life that all moral agents are subject to in their journey towards the moral future and the consequent achievement of relative perfection and definitive freedom. Without a doubt, this achievement is gradually achieved, day after day, by the honing of the moral agent that integrates man, due to the pain experienced as a consequence of the “law of return”, of action and reaction. It is the law of Karma—of cause and effect—that accompanies us as long as necessary.

13. Conclusion

In conclusion, we note the description of hierarchical pathophysiological events that reveal the evil nature of Consciousness, which produces moral illnesses that, in turn, descend vibrationally until they reach the physical body, causing physical illnesses that are sometimes difficult to diagnose and treat. Consciousness, as a human being with many defects and few virtues, due to its moral inferiority, almost always uses its free will to commit iniquities. Free will is the capacity—or thought in action—according to which the will of the moral agent is capable of choosing between equally legitimate maxims of good or evil. The thought and willpower of the moral agent constitute the essential mechanism for the production of moral illnesses and also for their definitive cure. Finally, thought is, in fact, the vehicle for the interaction of all the powers of Consciousness through the mind, as the faithful squire of all the cognitive events that occur throughout its endless experience.

Consciousness, in truth, has limits, despite its free will. In fact, Consciousness has absolute internal values such as ‘dignity’ that need to be preserved through immutable Laws so that it can advance ever further in the search for happiness. Therefore, it has accepted the difficult task of being its own judge—an implacable internal judge—to determine sentences or verdicts about itself in accordance with the Immutable Moral Law. On the other hand, the moral illnesses of human beings tend to be infinite. Here, some moral illnesses have been described, emphasizing the mechanism of condensation of ‘meta-psychic energies’ around delicate tissues of the psychosomatic body and their consequent vibrational descent to the physical body in the form of illnesses in order to purge ‘toxic crusts’. This is the body that suffers most from man’s recklessness and disrespect in adopting maxims that lead to moral illnesses such as alcohol, tobacco and an endless list of illnesses due to the action of immoral thinking, in addition to man’s envy, arrogance and arrogance in his daily routine, transforming the most important human asset into a ‘sponge’ deformed by the relentless action of time.

Conflicts of Interest

The author declares that there is no conflict of interest regarding the publication of this article.

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