

TRUE CHANGE THROUGH SILENCE

From CM 104 'Becoming silent in the present'

Word of Welcome

Dear friends,

We very cordially welcome you all to this contemplative meeting of the Golden Rosycross.

We are happy that you, in your quest for answers, for giving meaning to your life, Can join us in this special moment and experience together a clear impression of something pure, the touch of the Gnosis, that can guide us, if we allow it, in our quest, not as an external teacher, a master, a system of precepts, but as an inner impulse, a radiation of a very high vibration that connects directly with the deepest depth of our being.

Moment of Silence

Living in the present and not in the past or in the future, has, since time immemorial, been propagated.

From words in the Tao te Ching by Lao Tzu of approximately 2,600 years ago, or by the Sufi Mystic Rumi in the 13th Century in Persia, to authors and thinkers closer to our time, like Krishnamurti or Eckhart Tolle, millions of people have been inspired to detach from the personal, time-bound thinking.

By staying in the present, we may come in touch with our true self or a broader consciousness.

The advice is to stop our never-ending stream of thoughts filled with expectations, worries and feelings about things, which may have been relevant in the past or may be relevant in the future.

An important advice is accepting what is happening, observing it without judging and without resisting.

This present can be also described as entering a state of Silence.

Also in this time together, we hope to become silent for a moment, and to detach ourselves from all daily worries and the small or large worries and problems that continuously ask for our attention.

Short musical interlude

Today we would like to discuss the possibilities that 'becoming silent' can offer.

This becoming silent creates an inner space.

The great questions now are: With what will we fill this space?

What broadening perspectives will this space open?

Does this space offer the possibility of coming into contact with our true self?

Are we even able to engender true silence within ourselves?

Indeed, what actually is our true self?

The Rosicrucians consider this becoming silent in the present the condition for being able to build the new, true inner human being, the immortal soul.

The new, true human being is the 'Other One' within.

It is not a kind of higher, more complete, altered or modified version of ourselves.

No, it is not a part of us, nor does it belong to us.

It is not **of** this, our world.

The 'Other One' is the divine, primordial principle, a rudimentary remnant of the original human state-of-life preserved as a grain of seed in the heart of our being.

In this grain of seed, the image, and therefore the promise for a completely new human genesis lies enclosed.

We have said that this grain of seed is neither part of this world-field, nor is it a part of our personality-system.

The building materials necessary for letting this grain of seed germinate and for letting the new inner man grow in us, fundamentally differ from the building materials with which the personality builds.

Or rather, the personality is actually unable to undertake this work itself; it can only take care that the building site is cleared ready for building.

And this requires that a human being becomes truly silent.

Musical interlude

What happens then in this silence?

Or rather, what can happen in this silence?

What if everything that pulls on a human being; everything that asks for or demands our attention,

pulls on all our emotions, feelings, prompts our thinking -
what if all this were to be wholly irrelevant, even just for a moment?

To start with, in such a silence it would be possible to hear the call,
emanating from the elementary - though latent - remnant of our origin,
from the primordial atom or the Rosebud.

It is in THIS moment that the Inner Other One can make itself known to us.
By hearing this call, a longing, *another, different* longing,
may be awakened in us, the longing for the original life in and with the Gnosis.

This longing can initiate and establish a new focus, a new directedness,
and in this way we open ourselves to the radiation power
of the all-encompassing Divine state of life.

A link develops with the primordial atom, the dormant new soul,
and with the life-field to which this divine principle belongs.

This touch, this connection can, if only in a flash, give insight,
a short moment of unification with something that extends further than our own limits.

To many people this is a special experience which,
obviously, we would like to preserve; we want to know more about it.

We feel enriched and want to preserve this moment within us.

We want to tell others about it, and because of it,
we probably feel more complete as a person.

However, we are *unable* to seize this new life with our personality.

As soon as we try to do so; as soon as we begin trying to cultivate this state of being
and try to make it a part of our personality, it disappears.

You may perhaps wonder what the meaning of all of this is:

feeling yourself for a short moment linked with a power,

the essence of the original life, and then feel it slip from your fingers again.

Surely it's not the intention, the idea, to do nothing with this insight?

To do nothing with this flash of recognition?

No, certainly not.

This touch by the Gnosis is the absolute condition for being able
to build the new human being, thus becoming truly free from our world-field,
dialectics, which is subject to the law of rising, shining and fading.

Rosicrucians, however, are convinced that it is not possible in our current state of consciousness, in which the reality of the fundamental separation from the original Unity is embedded, to achieve a state of perfection. True Unity cannot spring forth from separation.

With our consciousness, we belong completely to **this** world, the world of opposites, the world of appearances. We are completely subject to the laws of this nature and, therefore, to changeability; everything, including ourselves, has a beginning, and therefore an ending.

Although we sometimes readily and all too easily pull the wool over our own eyes, or bury our head in the sand about the many disagreeable characteristics around and in ourselves, we should not overlook the ugly, the imperfect, the incompleteness in this life, for it will inevitable and unavoidably raise its head at its given moments.

In order to detach from the form-appearances, we should detach from the forces that maintain them in this world of delusion. We should, as it were, seek a new consciousness, which ushers-in a new life from *another* field of Life. The new life is not of *this* our ego-consciousness being, but of the Inner Other One.

Musical interlude

But... we are unable to maintain our I-centrality *as well as* live out of the potential new consciousness.

The perfect cannot unite with the imperfect. After hearing the call, after the Gnosis' first touch, the work of soul-construction has not been accomplished, but it can be the beginning of the process of rebirth, the awakening of the Inner Other One.

For the process of new human genesis to actually take place in us, we shall have to go further and detach from everything that binds us to this world, thus also from our own I-being. The path of I-demolition, which is also called 'the endura', has become absolutely necessary for real liberation.

Ultimately, it is not possible to remain standing
with one foot in our familiar sphere of life
and the other in the divine nature.

The process of I-demolition is, obviously, from our earthly viewpoint,
an unnatural process.

Everything in us, after all, stems from, and focuses on self-maintenance.

Short moment of silence

Not until a human being, after a long path of experience,
has arrived at the border and, as Lao Tsu says, has discovered
that he, she 'suffers pain in the ego' and discover within themselves
that no-one and no-thing can heal this pain and that no-one can extinguish this fire
until he himself bids farewell to his own I-being -
not until then, can a human being decide to detach
from everything that binds to matter and its cycle of birth and death.

Musical interlude

Walking the path of I-demolition means that we try to stop desiring with our I,
regardless of whether it concerns material or immaterial matters.
It is a fact that, as soon as we desire something, we forge a bond with what we desire.
The desire, the yearning emanates from our heart.
As Mr. J.van Rijckenborgh, one of the founders of the Golden Rosycross, indicates:
'The pupil's greatest struggle is always fought
in the heart, through the heart and with the heart.'

The purification of the heart; the heart becoming silent, has to come first.
This is the power of The Silence.

It is, to quote Mr.van Rijckenborgh again:
'Completely withdrawing the heart from the dialectical processes of life,
and fully devoting the heart to the new dawning process of the soul,
to the nucleus-radiation emanating from the Divine principle.'

By becoming silent and objective to our streams of thoughts, expectations, anxieties and worries for the past, present and future; through this inner detaching, the Inner Other One receives its space.

By focusing our longing on *another* life, not originating from our I, but from the *divine principle*, we forge a link with the divine nature.

A magnetic effect, an attracting and a rejecting force emanate from the desire. Attracting forces from the divine nature and making contact with them, inevitably causes a process of rejecting of what is not divine. This enables the I-demolition.

However, simultaneously to our going the path of I-demolition, the process of transfiguration begins. This means completely detaching from everything that binds us, and, building the New Man, the human being who is *in* the world, but *not of* the world. The two processes, I-demolition and transfiguration, go hand in hand.

The personality, who – completely contrary to its nature – can and dares to surrender to this force, will gradually, systematically and increasingly live out of the Inner Other One. He, she hands over their life's guidance to the Other One, to the new soul.

Musical interlude

We, as a personality, do not undertake the actual construction in this process. Our personality is of this nature-order and cannot build with the building materials of the divine nature-order. We take up the task, from inner need, without pause, and thus clear the space. We try to understand the process that must be accomplished in us in order to remain in permanent self-surrender, that is, giving our self wholly to it. That is what the Daodejing means by wu wei, not-doing, that is, not to prevent the process of soul-construction with our I-being.

Lao Tzu expresses it as follows:

Therefore, if the heart continuously is not – in other words, free from any earthly inclinations and desires – we can behold the mystery of Dao's spiritual essence.

If the heart continuously 'is' – full of desires and earthly directedness – we can see only limited, finite forms.

We should always be alert that it is indeed, the 'Inner Other One' that has assumed the guidance, and not the pretence of our I-self. We cannot walk the path with our I, by doing all kinds of things, that we think may benefit the development of the new soul, not even by forcing a state of desire-less-ness upon ourselves. There is no need to force ourselves in any way. In fact, we must not do so. By entering the Silence, we initiate a connection with the divine nature.

This certainly does not mean that we should separate ourselves or withdraw from everyday life. It is in the first place an inner process. And we should particularly seek this inner silence in our ordinary daily life. What matters is where we hold the emphasis in our life, on self-maintenance, or on the liberation of the soul.

A silent heart is a heart in which the I-central self no longer dominates. We certainly do not neglect our daily duties, but neither do we let ourselves be controlled and bound by them. They must now take second place. This is what 'becoming Silent before God' means. A silent heart can be open to the forces of the divine nature and with the opening of the Soul, the seed-grain germinates; the purification-process begins.

May each and all of us find this Silence within ourselves. So that for us, too, the beatitude from the Sermon on the Mount will truly apply: 'Blessed are the pure of heart, for they shall see God.'

Short moment of silence, followed by closing music.

With these words, we arrive at the end of this reflective meeting. Dear friends, We wholeheartedly thank you for your presence today. We wish you a good continuation of your day and invite you to our public talk next weekend "Human suffering – Spiritual Healing", when we will continue and possibly deepen what we have heard and experienced together today.

