

## Introduction 7

.....

Is there still hope? For some, this question will undoubtedly surface every day. It will also surface for us, perhaps even more often than we are willing to admit. “Hope?” It has been said that “Hope is a postponed disappointment.”

As people striving for improvement, we see our hopes raised time and again. When we determine the ultimate results of this striving and their repercussions, then we may ask ourselves whether human beings are actually capable of self-improvement. Sometimes we think not; we think that human beings are incorrigible! We do not, however, want to settle for hope being a postponed disappointment. Is hope not the most powerful force in a human being, making one persevere, endure, and after each disappointment, try again?

Observing the earth and humanity, is hope still justifiable? Returning to the hermetic axiom, “As in the grand, so also in the minute,” we must begin with examining ourselves in order to find the answer. What then can be determined? We have reached a border, our limit. This border is not a personal limit that can be adjusted. No, although hidden, it is an inevitable boundary before which all of humanity stands. Experiencing this border, we reach a point beyond which another way begins, an upward path that connects the minute to the grand.

Can we set our hopes on such an about-turn in a human being? Is the entire world, all of humanity, standing before such a revolution? Have we reached the crisis point? Are we standing in the midst of the greatest confusion, whereupon we must enter into completely unknown territory? If all hope is founded on that reversal and on the way upward, then must there not also be another order, the power of which makes humanity quake on its foundations, yet calls humanity and stands by it? “I lift up my eyes to the hills, from where will my help come?” (Psalm 121:1)

We hear much talk about a new era, about the Age of Aquarius, the dawning of a new cosmic period, one with different radiation laws and different vibrations. That era has been predicted and announced for a long time, and we are now in the midst of it. An acceleration is being experienced everywhere. Events follow each other at breakneck speed, and due to technology, this acceleration encompasses everything and everyone. Countries with a standard of living considered still “primitive” skip decades of development in a short period of time.

All of humanity stands at a border, even though many are as yet not aware of it. Here we are not talking about the limit that the earth has reached in supplying food to humanity, but about the border of our consciousness. We are challenged to become conscious. Human beings are being made public, visible, objects of discussion; all are forced to observe and to reflect.

What then does humanity really need during this time of transition, this era of Aquarius? While a new wind blows over the world — a spiritual gust that disturbs and drives everything along with unknown force — can humanity still evade the challenge to renew itself? Is this the beginning of a shift of consciousness, starting with the individual, the self, and extending to the multitude, to others, to the whole — just as the soul extends and envelops everything, unlike the personality that draws everything to itself and obscures it? Knowledge of the essence of the soul is necessary to imagine this reversal. The all-embracing unity of the soul may be the key that offers the human being access to this other consciousness.

In writing the Gospel of Truth, Valentinus, the gnostic philosopher from the second century, used the concept pleroma.

Valentinus posited that God’s powers go out to seekers from these unknown spaces, making it possible for them to actually find this pleroma, this fullness. Hope, therefore, is never a postponed disappointment but rather:

“It is the word of the gospel, the arrival of the pleroma for all who wait for deliverance from above. They wait for the revelation of hope and wait for that whose form is light without shadow, the pleroma, which will come in its time.

The neediness of matter has not come into being out of the Father, who is infinite. He came into this time of neediness, although no one could have suspected that the imperishable would come in this manner (into the perishable). For the depth of the Father was unfathomable, and the thinking of error did not reach him. When the Father came, however, to lead back what was lost, the unconscious and fallen arose again and found the Father. This is the return that is called repentance.”

(translated from Apokryphe Evangelien aus Nag Hammadi by Konrad Dietzfelbinger)

# Rosycross and Gnosis

## The Inner Revolution

On the basis of the six preceding explorations, you may have formed an idea of what pupils of the Rosycross are striving for, what their goal is.

The expression “new soul” has already been mentioned a few times. The goal is the realization and growth of this new soul, a soul with eternal value. In this process, we as a personality must fulfill an important role. On the one hand, we must develop in order to take our place in the world. On the other hand, we must become the servant of the new soul, the higher being within. We call the latter process fulfillment, becoming whole, or becoming healed. This realization takes us beyond theoretical reflections.

~ In this process of becoming whole, what do we need, what do we have to do, and what do we have to leave behind?

### **Self-knowledge, insight, and desire for salvation, lead to the new mode of life.**

In this exploration, we want to examine how to bring this realization to completion. In order to gain an overview of the entire process of healing, of becoming whole, we will return to some facets of the philosophy of the Rosycross.

At some point we realize distinctly that we are not “whole,” that we lack something essential. The openness created through this self-knowledge allows the spirit-spark to begin reacting to the gnostic light, a magnetic radiation field of a different order. This impulse, still strange to the personality, initially causes a disquiet that brings the entire being into a state of agitation. This impulse is a driving force. The person who no longer finds satisfaction in this world, guided by this disquieting force of the Gnosis, is one who dares to change direction.

- : *What then can be determined? We have reached a border, our limit. This border is*
- : *not a personal limit that can be adjusted. No, although hidden, it is an inevitable*
- : *boundary before which all of humanity stands. Experiencing this border, we reach a*
- : *point beyond which another way begins, an upward path that connects the minute*
- : *to the grand.*

The personality longs for rest and quiet as the natural reaction resulting from this experience. This longing for sanctification, for becoming whole, we call the desire for salvation. The moment of reversal comes when our thinking, willing, and acting change due to the insight into the twofold nature of our being.



- : *Knowledge of the essence of the soul is necessary to imagine this reversal. The*
- : *all-embracing unity of the soul may be the key that offers the human being*
- : *access to this other consciousness.*

The openness of the heart to the Gnosis leads to gnostic forces literally working in our being. The blood becomes filled with gnostic power, creating a new stream of life that awakens insight in the head.

Gnostically directed human beings, making space in their lives for this new light force, begin working with this power as they strive to become whole.

## **The Process in Practice**

The working of the inner longing to become whole and the application of this new insight begin a process within us that Rosicrucians call “the path of the rose.” This process of learning takes place throughout our daily lives as we observe what is beneficial for the development of the new soul and what may damage that development.

For a general description of this mode of life, we once again direct our attention to the symbol of the Rosycross. In the circle, the triangle, and the square, we will recognize the process of the inner path.

The **circle** symbolizes:

The original, divine field of life that is around us and in us. It is the eternal fullness that encompasses humanity and the world. From this fullness, a continuous magnetic call resounds to a humanity that has been severed from the divine world. When the human being opens heart and head to this call, a new threefold inspiration will unfold in head, heart, and hands.

The **triangle** symbolizes:

The Father of all things, divine love, which presents us with the possibility of truly living;

the Son, the vibration of life, which gives us the light of knowledge; and  
the Holy sanctifying Spirit, through which that love and that true knowledge are realized within us — the process of becoming whole.

Within the human being, all-encompassing love, true knowledge, and liberating action form a fiery triangle, similar to the *trigonum igneum* of which the 17th-century Rosicrucians spoke.

Exploring further:

- The first aspect provides us with inspiring power from the original field of life
- The second aspect allows us to see God’s plan for humanity. This knowledge offers a new life perspective. The universal language speaks of living faith that may develop within the human being free of authorities, doctrines, and dogmatism
- The third aspect begins the process of purification and liberation of the soul. This power leads to a new creation that is realized on the basis of the square of construction.

The **square** symbolizes:

The foundation for construction.

When we as human beings begin to live out of the three powers noted above, then we begin to build a new life. We refer to this process as “standing on the square of construction.”

This square includes four aspects:

1. singleness of purpose
2. non-conflict
3. sustaining inner harmony
4. living in and through unity with the All

~ How can we come to realize this square of construction in our lives?

### Singleness of Purpose

This aspect is meant to attune the inner compass to the chosen purpose in life. This directedness may also be understood as spontaneous devotion. The human being increasingly displays readiness to accommodate this new perspective through inspiration from the newly discovered light.

### Non-conflict

Self-maintenance is a necessity of life in this natural world. A fundamental characteristic of self-maintenance is strife, conflict. Conflict strengthens the ego. Self-maintenance and construction of the new soul are at odds, for where we focus our attention, there we are bound.

~ How free of conflict can we be?

In gnostic philosophy, non-conflict can be put into practice only in the light of inner development, generating an equilibrium that makes objective observation possible.

### Sustaining Inner Harmony in Daily Life

Seeking balance and harmony lies deeply anchored in human beings. When we lack gnostic knowledge and our personal interests stand centrally, we are controlled by the world of opposites. We unconsciously summon what we do not seek. These experiences cause much suffering and sorrow. Harmony in the gnostic sense is the harmony of the new soul reconnected with the divine plan of development.

### Living in and through Unity with the All

In this unity, one soul recognizes another soul, often in spite of great personal differences. Individualized human beings have difficulty being part of a group. Functioning within a group confronts them with the expressions of their I-centrality. Separation, however, does not exist in the light of the Gnosis.

When people strive for a life in and through unity with the All, then a oneness is created as a magnetic field that has a spiritual connection as its center. Group unity is the mighty perspective and the stimulus that the newly awakened soul brings to us. Unity in the light of the Gnosis is power, spiritual power.

---

### SUPPLEMENTARY QUOTATION

*What is absolute life? It is the life of the original man, the life of the true soul-mankind. Absolute life is something great, something magnificent, something immeasurable. It is your all-encompassing vocation. You have been born in an emergency-order body in the nature of death so that, as a result of a path of experience of opposites, your consciousness may awaken to the Absolute. [...]*

*That is why there needs to be a mighty yearning in you, an overpowering urge towards true life, to which everything you have and know is subordinate.*

*(Jan van Rijckenborgh, The Egyptian Arch-Gnosis, Part 2, chapter XVII, page 115)*