

## Introduction 6

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Let us look into the magical effect that external life has on us. Therein lies the cause for the loss of our inner powers of perception, resulting in what may be called ignorance. We experience ignorance as a groping around in the darkness.

What is the purpose of experiencing this darkness? The purpose is to find the light by reversing the line of development that brought us into the darkness. This reversal is like a voyage to the nadir, toward the starting point, resulting in inner certainty. Only in absolute certainty, in recognition of the light within ourselves, is this light able to reveal itself again as God-in-God. This light reveals itself as the divine being within us, the original soul connected with its origin, its creator. The soul is waiting for this certainty, and truly does have to wait, for what it needs is a basis from which it can grow, like a tree that has found the depth of the earth for its roots.

Is this not our situation also? Life lets us experience the opposites, the finite, the uncertainty, conflict, pain, and suffering. What is then left for us? It is what we find in our heart, where for the first time we experience the light, the gentle glow of the soul—the glow that at the same time makes us aware of the darkness.

After the heart has opened itself to the light, the head must follow. A new way of thinking becomes possible through clear understanding and knowledge. Hermes said that the human being who arrives at insight becomes pure. In other words, the one who accepts the truth of the Gnosis casts off ignorance.

The 17th century Czech educator, Jan Amos Comenius, described the working of the light extensively in his book *Via Lucis* (The Way of the Light). To him, the way of the light was the way of the human being. He also saw this “way of the light” confirmed in the Bible in the figure of John who “came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light.”

(John 1:7–8)

Comenius wrote:

“Light is generally regarded as a radiation that spreads itself through objects and makes these visible and reveals them. Conversely, darkness is a kind of veil that surrounds and covers things.[...]

Light and darkness thus have opposite characteristics and effects. Namely, the light turns itself outward and through that unfolds things, opens them up, and brings them into view. On the contrary, the darkness turns itself inward, envelops things, and hides them. Therefore from the light comes the knowledge of things and from the darkness, the ignorance of things.” (chapter VIII, 1-3).

Like John, we are not the light, but the light really is in us. We obscure the light when we do not know it, but when we know the light, we bear witness to it. The awakened soul is like the light, always open and directed outward. On the contrary, the personality is the being that draws everything to itself.



## SIXTH EXPLORATION

# Rosycross and Gnosis

## The Power of Thinking Inspired by the Soul

Previously we explored the heart. Today we will explore how the thinking process influences our lives.

- *It is beyond question that, from time immemorial, not a shadow of pure*
- *reason has resided in man. His thinking has become very hypothetical and*
- *speculative and, accordingly, exercising the will likewise has descended to a*
- *very low and speculative level. In the original state of human life, in purity*
- *and holiness, the thinking faculty was able to grasp the absolute divine reason*
- *[...].*
- *Human thinking is now cut off from the divine wisdom and because of it,*
- *the will and desire are highly speculative, with all the terrible consequences*
- *ensuing. [...] From the moment man lost contact with the divine reason,*
- *which contact had been brought about firsthand and directly with his*
- *thinking faculty, he was given up to an experimental life. He walked no longer*
- *'in the Light of God' and became an adventurer adrift. [...] Man forced himself*
- *and lost contact with the Logos.*
- *(Jan van Rijckenborgh, Dei Gloria Intacta, The Christian Mystery of Initiation*
- *of the Holy Rosycross for the New Era, 1962, chapter II, section IV, pages 44–45)*

As a result of losing contact with the Logos, our way of thinking became totally directed toward the experimental life, thus toward self-maintenance of the personality, sometimes at the expense of others. This loss of contact created many conflicts, tensions, and misunderstandings, both within ourselves and with regard to others.

The thinking faculty has developed on the basis of sensory perception. According to modern physics, “Reality depends upon the observer.” That conclusion poses a limitation as we ourselves are the observers of everything.

Even though everything we observe is always colored by and dependent upon our own state of consciousness, our observations are still an enormous help on our way to liberation. For example, what we see in other people is the reflection of ourselves. The question now arises: Which mirror do we use, the outer one or the inner one?

When we see the divine, the soul, in others, then we also see the divine, the soul, reflected in ourselves.

When we see the divine in nature, in our field of life, in the universe, in creation, then we also see the divine in ourselves.

Therefore our state of consciousness determines our environment, our reality!

~ How do I interact with my surroundings?

~ What role does the ego play in this?

Our thought images constantly demand our attention, keeping us busy. Images circle around us, keeping us imprisoned. The continuous attracting and repelling that characterize our life are also a source of unrest and confusion. Those who become conscious of their duality will seek out a different mode of life and become free of all these restrictions.



*Hermes said that the human being who arrives at insight becomes pure. In other words, the one who accepts the truth of the Gnosis casts off ignorance.*

- : *Your mind needs a force to recognize the prejudices —your heart or will needs a power to be able to resist the misconceptions and passions—and your actions need a spirit that prompts you to create order and that reveals the immovable order of all things.*
- : *Force, power, and spirit, however, you only receive from the One. This One is he who leads everything to unity, who came to what was his own but was not received by his own. To those who received him, however, he gave the power to become children of the light.*
- : *(Karl von Eckhartshausen, Some Words from the Innermost)*

Thinking, willing, feeling, and desiring influence each other and provide the stimulation, the impulses, to which the intellect reacts. Thinking is a very exceptional process, almost automatic, and difficult to control. Those who want to become silent will always be confronted by their thoughts. There is an almost incessant stream of thoughts. The brain reacts to stimuli, and thereafter it urges the body to action. Where does this stimulation, this inspiration, originate?

The thinking faculty, a special attribute of human beings, causes creativity when we formulate thoughts and subsequently express them.

The thinking faculty is also of great importance for the new inner development. Here we refer to a new way of thinking, one that has a different value, one not bound to the personality.

The source of this new thinking lies in the knowledge within the heart that has “turned around.” This knowledge, released through the activity of the original atom, has been called the hidden knowledge, Gnosis, which gives the human being a new power of discernment. The knowledge of the heart works throughout the entire human system, exactly as “ordinary” knowledge does. It influences our soul fluids — the blood, the nervous system, the endocrine system, the serpent fire in the spine — and ultimately determines our consciousness.

~ What does all of this mean for our thinking?

We refer to the new way of thinking as the restoration of the binding of the soul with the original spirit. If the soul truly wants to “live,” then it needs a field wherein it can breathe and gain consciousness. Human beings have at their disposal feelings, intelligence, and actions — heart, head, and hands. The soul also needs this threefold mode of expression.

What can the soul bind itself with in order to avail itself of the necessary knowledge? Here we speak of the spirit that goes out to the soul that is lost, the spirit that descends into the world of time, earthly life, to reveal what the soul needs to know. It is the light, the universal Christ power, that is being freed. This all-encompassing divine love power goes out from the Father of all things and searches for what has been lost. The meeting of the soul and the light within ourselves is ultimately experienced as the entirely new way of thinking: insight and knowledge, understanding and reason.

: *To possess the wisdom which is of God does not mean, as some people believe, to possess theoretical knowledge without having studied it. It means to inhale the Gnosis via a new biological state of being. As a result, this wisdom, which is one with the breath of life, pervades the entire being, imbuing it with new faculties. (Jan van Rijckenborgh and Catharose de Petri, The Chinese Gnosis, chapter 15-I, pg. 151)*

This wisdom, filling the entire being and granting it new faculties, is the inspiration behind the fundamental principle of every original religion. The knowledge of the heart and the light power of the soul enable the human being to relegate the ego to the background and increasingly give leadership to the soul.

In order to absorb that knowledge and light power, a purification of our life atmosphere, respiration field, heart, and head is necessary. This cleansing is one that the personality, we ourselves, must undertake in the here and now. Out of the new consciousness, we must recognize the disorder in our lives and respond to it. The new soul will then be placed in the forefront and will thereby grow. The process of the personality consciously becoming less is called the “endura” or the “daily dying.” In the Bible John says, “He [the other one in me] must increase, but I must decrease.”

Through this process of change and purification, the soul is able to make itself known in the heart and in the head. The new soul can connect itself with the spirit.

Thinking is then no longer governed by the ego; impulses from the divine plan of development take the lead. From this standpoint, we can intelligently observe daily life and make new choices.

- *It refers here to the unveiling, the birth, of the new thinking faculty. A portion*
- *of the heavenly figure is being generated and breaks into its counterpart of*
- *the old man. And one of the most tremendous consequences of this is the*
- *manifestation of the famous firsthand knowledge, the direct access to the*
- *Universal Doctrine. This initiation is not conferred by a Teacher, or an Elder*
- *Brother, but it requires a process of overcoming ‘from the bottom up’, an*
- *inheritance in store for every pupil. This does not mean that any help from and*
- *collaboration with [...] third persons, through all the ‘ups and downs’ attending*
- *this process, is precluded, but at this point we must declare emphatically that*
- *the fundamental condition for initiation is always ‘self-freemasonry’.*
- *It is in this sense that the pupil must understand the well-known words of*
- *the Sermon on the Mount, ‘Seek and ye shall find’ and ‘Knock, and it shall be*
- *opened unto you’.*
- *(Jan van Rijckenborgh, Dei Gloria Intacta – The Christian Mystery of Initiation*
- *of the Holy Rosycross for the New Era, 1962, ch. IV, Section V, pg. 76–77)*

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## SUPPLEMENTAL QUOTATIONS

In the book *The Voice of the Silence* written by H. P. Blavatsky, it says in Fragment I:

Help Nature and work on with her [...]. And she will open wide before thee the portals of her secret chambers [...]. Then will she show thee the means and the way [...]. And then, the goal—beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

Thus, how we experience creation depends on which part of our being makes the observation: the eye of the personality or the eye of the soul. For that reason, our thinking must at all times and everywhere follow our heart. Guided by the radiance of the soul in the heart, our way of thinking can become enlightened.

*The Voice of the Silence*, Fragment II: The Two Paths, provides us with important advice about this process:

For the mind is like a mirror; it gathers dust while it reflects [...]. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul. [...]  
Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body [...] seek in the Impersonal for the “eternal man” [...]; and having sought him out, look inward: thou art Buddha (8).  
(8). “Buddha” means “Enlightened.”