



The International School of the Golden Rosycross

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The Inward Journey

Part 10: The Cosmic Revolution

‘No man is an island’. Like it or not, we are all connected by the web of life. Though we often imagine ourselves to be separate and independent from one another, our thoughts and feelings, our attitudes and emotions, affect our fellow human beings in subtle ways, even though we may not be consciously aware of it. This is true, not only of those who are alive in the visible, material world, but also of those who have died and whose subtle bodies are therefore in the process of dissolution in the domains on yonder side of the veil. And, among human beings who, whether through ignorance or self-will, seek to maintain the I-central self, this fact has some rather serious consequences, as we hope to show in this exploration.

To do this, we first need to remind ourselves about the cycle of birth and death, and how it works. As we explained earlier, the etheric or vital body is part of the fourfold personality system of the human being. It is because of the vital body that the whole material organism can work and the individual can think and feel.

To be able to function fully, the etheric body makes use of four different gradations of energy which we call ‘ethers’. These are: chemical ether, life ether, light ether and reflecting ether. It is the metabolism of these ethers that makes all life possible. Ethers are absorbed from the cosmos into the organs of the fourfold personality system, where they undergo an assimilation process that transforms them so that they are adapted to the individual’s needs and state of being. Then, having enabled the life functions to continue for a certain length of time, the transformed ethers are discharged. This applies not only to purely biological processes, but also to thinking, feeling and willing. Feelings and emotional activities require light ether, while mental activities require reflecting ether.

So the whole personality system with all its organs can be seen as an apparatus for absorbing planetary and cosmic ethers and adapting them in such a way that they can be used to maintain the individual’s physical, mental and emotional state of being. However, the physical body plays a vital role in this, and without it the personality system can no longer metabolise ethers. At death, of course, the physical body and part of the etheric body are discarded, so what is left of the personality system can no longer metabolise ethers in the way necessary for life. That is why it also will gradually volatilise, leaving only an emptied microcosm ready for a new incarnation. However, although what remains of the personality system of the deceased person can no longer metabolise ethers, it can still absorb them if they have already been metabolised by likeminded individuals who are still living. This means that it is possible for the process of emptying the microcosm after death to be delayed in an unnatural way.

This unnatural process will not interest those who, through insight or because of suffering undergone during life, have few ties with earthly existence. Their unattached state of being will not oppose the natural processes of dissolution. But deceased individuals who are still strongly attached to earthly life, or have a strong belief in the continuity of their dialectical consciousness after death, will tend to absorb energies that prolong the existence of their subtle bodies. These energies are released by human beings who still possess a complete system of vehicles. By the strong emotional ties existing between the deceased persons and their family, church or other institutes, ethers are released that may cause them to linger for a long time in the sphere of the group they should but cannot leave behind.

Another method by which the existence of the subtle bodies can be unnaturally prolonged after death is deliberate parasitism. Deceased entities whose interest is strongly directed towards the earth and who want to maintain their connection with it at all costs often discover that they can slow down the volatilisation of their subtle bodies by replenishing their own ethers with those robbed from the living. How they do this is explained by Jan van Rijckenborgh in the following comment from the *Elementary Philosophy of the Modern Rosycross* (pp 118-121):

All of us are victimized to a greater or lesser extent by these hordes of ether parasites. Many of our less pleasant and less virtuous characteristics grow to proportions far beyond our real state of being because they are deliberately aroused by these entities.

One might ask whether these entities, who are so set on remaining earthbound, cannot satisfy their appetites with ethers that volatilise through the efforts and activities of the many who direct themselves to higher planes; or with ethers liberated in the ordinary earthly life processes. There are indeed thousands who try this and there are also hordes of elementals that behave as parasites in this way.

Parasitism in this form is only a temporary phenomenon with these wretched creatures. They are not sufficiently bad, conscious or cunning and, besides, they do not possess enough higher ethers to be able to maintain themselves.'

A good deal more cunning and quite different methods are necessary for long-term retention of the etheric vehicle after the death of the body. Such retention may be desired not only to prolong the existence of the personality, but also, if the individual was very wicked during life, to avoid the fate awaiting him. For, once the etheric vehicle has been dissolved in the sphere of transition (sometimes called purgatory, or kamaloka in eastern philosophy) the time comes for the human being to be confronted with his true state of being. Only then does he gain true insight with regard to himself, and then he departs for a sojourn in the heavenly or hellish domain, according to his state of being. So, because of their fear of what may happen to them in the hellish domain, entities who have been very wicked during life may well take the following course of action, which Jan van Rijckenborgh explains (*Elementary Philosophy of the Modern Rosycross*, pp 119-121):

'For such entities, it is a question of 'to be or not to be'. Their fear of hellish spheres is so terrible and their desire to prolong their lives so dynamic that they have no scruples at all about what they do to maintain themselves by gaining ethers. The activities of the Nazis, their horrible bestiality, their incomprehensible cruelty and their lust for murder were, quite literally, derived from and inspired by such entities.

Another form of ether parasitism, practised by discarnate entities who, for one reason or another, are earthbound and want to maintain their personality-consciousness exactly as it was in life, is spiritualism. In the *Elementary Philosophy of the Modern Rosycross*, (chapter 16) Jan van Rijckenborgh explains how those who take part in spiritualist séances are victimised:

'When a spiritualist circle is created in a room, it will be magnetized as a result of the similar thoughts, feelings and will of its members; thinking, willing and feeling are directed to the evocation of spirits. A magnetic group like this, in which the aural spheres of the members harmonize, creates a powerful attracting radiation which emanates from the heart sanctuaries of those present and which can develop into a great force. In this way the [earthbound] spirits are evoked and, for obvious reasons, they do not need to be invited twice, because they are very much interested in the contact that is offered. Sometimes they even come in crowds, accompanied by hordes of elementals.

[...]

In the light of all this it will become clear that séances are bad for those who attend them as they are being diverted from true spiritual development. It is also bad for the medium, who remains shackled to his dark sphere of existence from which he is unable to break away. It is also bad for the world and mankind, because in this way Satanism is nourished and maintained.

So we have explained to you some of the ways in which the subtle realms of our world are populated in an unnatural way by deceased entities who, whether deliberately are not, are delaying the emptying of their microcosms. And we have shown how the influence of these discarnate entities on those who are living at best leads to delusion, disappointment and delay, whilst at worst it can lead to the most terrible crimes. We have also shown how these influences emanating from those dwelling in the subtle realms affect virtually all human beings as long as they remain focused on the dialectical ego, its aims and desires. This is a grim prospect indeed, for it means that in our quest for liberation we have to contend not only with forces arising from within our own being, but also with external forces beyond our conscious awareness. Conversely, it also means that our responsibility for our actions is much greater than we may have thought, for the kind of consciousness we have, and hence the way we think, feel and act, and the kind of ethers we thus release, affects not only ourselves and those around us, but the whole sphere of earthly life with both its visible and its invisible halves. What is to be done about all this? What can be done to heal the world of this condition?

As the full implications of the situation we have been describing now penetrate your consciousness, you may notice in yourself a rising feeling of fear and anxiety, and maybe, if you look very carefully and honestly at yourself, you will also notice an increased tendency towards mistrust and suspicion of your fellow human beings. However, all these reactions come from the ego, with its fundamental urge for self-preservation. *And it is precisely this ego which is the cause of the whole problem.*

If we want to help heal the world of this scourge, and indeed of all its ills, we will need to begin by removing the cause – the dialectical ego – in our own being. There is no other cure. As long as the focus of our consciousness is in the dialectical ego, we will be accessible to all the forces of this nature order, both visible and invisible. And we, in our turn, will radiate

energies that help to keep all our fellow creatures imprisoned in delusion. So the only cure is to shift the focus of our consciousness from the ego to the new soul – and this is what pupils of the School of the Golden Rosycross are taught and helped to do.

Gradually, through experience and with the help of the School's power field, a pupil learns to observe himself and others objectively. His aim is to be conscious at all times that – whenever he observes movements of the ego within himself or others – be they in the form of fear, animosity, jealousy, or self-preservation and delusion in all their myriad forms – he does not have to react to them. He can remain still, and allow the new soul in him to guide his reactions instead. The new soul's reactions consist only of love, compassion and understanding – and these attributes, being unconditional and all-encompassing, never turn into their opposites, as the dialectical ego's values do. The new soul's way is the way of non-conflict. Therefore, if the pilgrim trusts himself completely to the new soul, he will receive from it the armour of peace and the sword of compassion, and with these as protection he will be able to pass through any situation, however difficult, and bring healing in the only effective way.

Often, though, the pupil on the path will find that he stumbles and falls. Sometimes, victimized by the invisible forces we have tried to tell you something about in this exploration, he will even be knocked down. However, the important thing is that he keeps courage, and stands up again, and carries on. The many blows he receives as he stumbles along – whatever their cause and wherever they come from – can all be turned into something positive and useful by the power of the new soul within him, if only he trusts it completely.

As the pupil continues to devote himself to the new soul within him, he gradually loses interest in his former ways of thinking, feeling, desiring and acting. He loses interest in the ego and all its motives, and this in turn affects his bodily needs. One of the results is that his need to metabolise the etheric forces of this nature is reduced to a minimum. Meanwhile the new soul in him continues to grow and develop, and the more it does so the more powerfully it will metabolise the four new ethers, the four holy foods we discussed in exploration 9. In this way, the pupil is gradually disconnected from the nature of death, and becomes part of the nature of Life.

Imagine, now, what would happen if a whole group of people achieved this, rather than just a few isolated individuals. Their combined withdrawal from the whole tangle we have described in this exploration would weaken it considerably, whilst their combined ability to receive and radiate the four original, holy ethers would bring real Light into the world, and the possibility of genuine healing for many more of those still imprisoned in the darkness. That, then, is another reason for forming a group like the School of the Golden Rosycross.

And this task has a special urgency in these times because of something else we intend to tell you about in this exploration: the cosmic revolution.

Let us explain. Just like the microcosm, the macrocosm – our world – is also kept within certain limits by divine laws. The Biblical statement 'God never forsakes the works of his hands' is not merely metaphorical. It is true in a very exact and actual sense. Currents of radiation from the divine nature order are constantly reaching and affecting our dialectical world. These currents describe orbits and their intensity therefore fluctuates periodically. At the moment, we are entering a period, sometimes called the 'Age of Aquarius', in which these intercosmic, divine radiations are affecting our earth with particular intensity, and their

overall aim is to bring the earth and its inhabitants back into harmony with the divine plan. That is what we mean by the ‘cosmic revolution’. However, the way in which this will affect each individual will vary, depending on whether that individual is striving to live in harmony with the divine plan, in which case these radiations will be experienced in a helping, constructive way, or whether the individual’s consciousness is completely rooted in the dialectical ego, whose whole nature is characterized by separation and deviation from divine law. In the latter case, the Aquarius radiations will be experienced as judging, destructive.

The same applies to the earth as a whole. The Aquarius radiations are precipitating the discharge of all the tensions and delusions that have accumulated in the earth’s atmosphere as a result of humanity’s wandering further and further from its true aim. For these tensions and delusions, if allowed to build up unchecked, would otherwise lead to destruction. Hence all the upheaval – social, atmospheric and geological – we see around us in the world today. In this way, both the visible and invisible spheres of our world will be purified and brought back to their original state, so that the opportunity for fallen microcosms to return to the divine nature order is kept open. Everything depends upon the choice made in the near future by the majority of human beings. Will we recognize that we *have* a choice? And will we at last understand and follow the true purpose of our lives? Or not?

In *The Call of the Brotherhood of the Rosycross*, by Jan van Rijckenborgh (pp 910, Rozekruis Pers, Haarlem, 1988), the choice facing us, and the decisive role our choice will play in determining the world’s fate is described as follows:

The Elder Brothers of mankind, in whose name we try to direct ourselves to you, take into account the possibility of an immense and mighty awakening that may come over the world like a storm. This awakening, if it develops sufficiently, will in no respect seek for a compromise, but will demand: all or nothing, absolute fundamental renewal of life in accordance with the rules of Christianity, and thus the end of egocentric, earth-directed life. If fundamental life renewal, this evangelical rebirth out of Water and Spirit, cannot be realized by enough people, the correction through a cosmic, atmospheric and spiritual revolution will inevitably pour over the world with irresistible power. Even if the current of renewal chooses the latter course, the Brotherhood of the Light, driven by the storm of love, will try to save as many as possible from the apocalyptic outpouring provoked by mankind’s life having turned away from God.

So now you have discovered the intentions of the Rosycross and the powers to which the Aquarius movement is allied, and which impulse impels us on the path of All-realization.’

Dear friend, we hope that, after reading this exploration, you will see more clearly than ever before why you were born in these times, and what your task as a human being really is.