



The International School of the Golden Rosycross
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The Inward Journey

Part 6: The Task of the Personality Being

In our two previous explorations we tried to show that the human being is in fact a complete system, a world in miniature, which we call the microcosm. As we explained, this miniature world has its own microcosmic firmament – the aural being – and its own microcosmic earth – the personality. So your I – the personality – is mortal, a temporary vehicle that is replaced by a new one every time the microcosm enters into a new incarnation in matter.

So far, however, we have only given you a somewhat simplified view of the microcosm. In reality, this life system is much more complex. Yet we hope you will have understood our main point, which was to show that the earthly personality is not independent, but very much under the influence of:

- the aural being,
- the microcosm,
- hereditary factors.

From this we concluded that:

- our imprisonment is caused by the self-maintenance of the ego;
- our imprisonment also means imprisonment for the microcosm;
- the microcosm can only be liberated by a process Paul called ‘dying daily’.

‘Dying daily’ is the process by which our earthly, I-central urges are neutralized. This cannot be done in an experimental way. Neutralization of the I is only possible if the need for it is experienced from within.

In this process, the personality is indispensable and the body has an important role to play. This does not mean to say that the physical body itself is spiritualised or resurrected in the divine life field, but that its organs have a task to perform in the service of a spiritual process. There is not a single organ in the human body that functions only on the biological level. The brain, for instance, makes thinking possible; the heart is the seat of feelings. And there are other hidden functions, too. The Bible speaks, for instance, about ‘trying the reins’ (kidneys) and ‘examining the liver’.

In fact, there are many organs that contribute to the changes necessary for renewal of the microcosm, including the liver, kidneys and sternum, the thymus, pineal and pituitary glands and the endocrine system as a whole, the nervous system and the blood.

That is why the School of the Golden Rosycross often speaks about the ‘heart sanctuary’, the ‘head sanctuary’ and the ‘pelvic sanctuary’, to draw attention to the spiritual functions of these three parts of the body, which correspond to the ‘Holy of Holies’, the ‘Holy’ and the ‘Forecourt’ referred to in the Bible. If, with this idea in mind, you read what the New Testament has to say about the ‘purification of the temple’, or ‘the old temple having to be demolished in three days’, you will see how these verses concern the development of the new soul and the part played in that by the physical body.

For the moment, we would just like to say something about the blood, which has much more than just a biological function. In the Universal Teachings it is mentioned that ‘the blood is the soul’, and in the Spiritual School the blood is seen as a combination of the following soul aspects:

- the biological, fluid substance, with the blood plasma as its soul-bearing aspect,
- the nerve fluid,
- the serpent fire, the subtler aspect of the cerebrospinal system.

The knowledge that the blood has multiple functions is implied in many everyday expressions, such as: ‘the voice of the blood’, ‘it’s in the blood’, ‘keep the blood pure’, ‘bad blood’, and so on. All these expressions point to the fact that blood plays more than just a biological role in human life.

We would now like to consider the microcosm and the personality from yet another angle so that you can understand the task of the personality more clearly. Even though the microcosm has degenerated and can no longer inhabit the divine field of creation, its nucleus, the primordial atom, always remains connected with the divine. So the primordial atom still contains the whole divine plan for the development of the microcosm. In that sense, it is just like a seed, in which are hidden all the instructions for the development of the future plant.

Just as a seed needs the right external conditions before it can germinate, so, too, does the primordial atom. That is why its radiations always seek to make the indwelling personality into a vehicle that can play a role in this divine development. But if the personality is unable or unwilling to accept its task, then the aural being reacts instead. It registers each action that is counter to the divine plan and reflects these actions back to the indwelling personality. And since the aural being does not dissolve when the personality dies, all the resistances of the successive personalities accumulate in it.

Where do your difficulties and problems come from? Why is life often so hard, painful and bitter? Because all those personalities that preceded you in your microcosm did not respond to the primordial atom in the right way. But all those bitter experiences also have their good side, because ultimately they compel you to reconsider your approach to life. Your predecessors, too, must have been doing this, and the result is the birth of a certain insight, as the distillation of all those experiences. That insight is your intelligence. It is the positive part of the inheritance left behind for you by countless incarnations in your microcosm. And you can have it at your disposal for the fulfilment of your task.

What task is that? It is your task to create the right conditions in your life for the true Human Being to grow and develop, in harmony with the divine plan latent in the primordial atom.

You must clear the way for the Other One in you! The instructions which reach you via the radiations of the primordial atom must be followed, and not resisted by an egocentric consciousness.

We would now like to discuss with you the Spiritual School's point of view on two common ideas about what happens to the I-personality after death. According to the first, the person goes to his eternal fatherland after death. According to the second, the person incarnates as many times as is necessary for him to become perfect and divine through evolution.

The School of the Golden Rosycross teaches that both these ideas are founded on a fallacy – the assumption that the personality continues to exist indefinitely after death. However, we have already explained to you what really happens. The material body and part of the etheric body disintegrate at death, while the etheric body's subtler aspects, the astral body and the mental body remain in the microcosm for a while longer. After a brief sojourn in a transitory region, a sphere of purification, they enter the astral plane most closely adapted to the consciousness of the one who has died. Folklore speaks of heaven or hell. But this sojourn, too, is temporary. The remaining parts of the personality must eventually dissolve completely until nothing is left but a distillation of that lifetime's experience, recorded in the lipika.

Once the microcosm has been emptied in this way, the forces of karma cause a new mortal personality vehicle to be attracted into it. The aural being is drawn to the parents to be, and their child is connected to the inheritance of the microcosm – the karma – which is inscribed in the lipika. The child is also affected by the genetic and karmic inheritance of its parents and ancestors. In this way, a new earthly life begins, bound to the past. A new rotation of the wheel of birth and death, a new cycle from the cradle to the grave has begun. Clearly, it is not the personality that reincarnates.

It should also be clear from what we have said that the personality does not return to God after death, and neither does it enter eternal life. Though the sojourn on yonder side may be shorter or longer, it is ultimately only temporary.

Only if the mortal personality starts to respond positively to the radiations of the primordial atom can this circular course of birth and death be broken. But the mortal personality can only respond positively if its system of vehicles is complete. That is why the foundations for the rebirth of the true Human Being can only be laid in matter, while a complete mortal personality is in incarnation in the microcosm. And since the fourfold personality is so degenerate and damaged because of its karma and conditioning, it must first be purified and cleansed before it can play its proper role in the process of rebirth. That is why the fundamental change explained in our last exploration has to be the first step on the road to renewal.

To recap, we would just like to list the points we have made so far:

1. The personality that now inhabits your microcosm has been preceded by a whole series of personalities. You are the umpteenth inhabitant of this miniature world.
2. The karmic results of all the actions and reactions made by the microcosm's previous inhabitants are recorded in the aural being. If any of those actions and reactions were in harmony with the divine plan, subsequent inhabitants will benefit from that. If any were contrary to the divine plan, subsequent inhabitants will suffer accordingly.

3. In this way, you, too, are creating the conditions under which your successor must live, unless you understand your task and prepare the way for the Other One in you.

How often must a microcosm incarnate? How great must the distress, the darkness, in the fallen human system become? The cycle keeps repeating itself until, burdened by this distress and darkness, the personality begins to realize that no true liberation is to be found in the earthly field of life. Then he will stop trying to change this earth into a place where the true Human Being can dwell. He will no longer seek to satisfy his profound, inner yearning for the divine, perfect life, with the things of this perishable world. And he will take the decision to entrust himself consciously to the divine plan, and allow the process of fundamental change to take place in him.

In his book *The Coming New Man*, Jan van Rijckenborgh says the following (pp. 142-143):

'He who does not as yet possess this self and world perceiving consciousness will continue his efforts to obtain fulfilment of his wishes on the horizontal level. He will continue his strivings after earthly pleasures and chase after what is called 'the best gifts of the earth'. He will exult in alleged possessions and feel deeply hurt when they vanish like a mirage. This chase and this disappointment will come and go many times, they will keep man extremely busy for many years, it may be for many lives, until, due to the continuous painful experiences, the reality of the true knowledge of nature finally dawns in his consciousness. Then the seeker and toiler no longer quotes, but he experiences the truth of the Preacher's words: 'All is vanity and vexation of spirit.' Everything here is deception, a phantom, a delusion. Moreover, all this brings is immeasurable pain and tragedy. 'Therefore,' he says: 'I shall stop all my strivings on the horizontal level, as well as according to thinking, feeling, willing and acting, and turn my eyes to the hills, from whence cometh my help.'

Then you will be touched by the magnetic radiation power of the Gnosis. In that light, life and death at last take on a liberating significance. Through the process of fundamental reversal, the soul's liberation is made possible.