



The International School of the Golden Rosycross  
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## The Inward Journey

### Part 9: Transfiguration: The Alchemical Process

In our last exploration we spoke about transfiguration. This process is the aim of our lives as personalities born of matter. Transfiguration can take place when we enter into the process we call the ‘endura’, in which all the unholy forces in the microcosm are neutralized. This makes possible the renewal of the True Human Being, the original Microcosm.

Paul says in 1 Corinthians 15: ‘Listen, I tell you a mystery. We shall not all sleep, but we shall all be changed. [...] For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. [...] Then the saying that is written will come true: ‘Death has been swallowed up in victory.’

These words express the quintessence of the Gospel message, and of the process of restoration of the True Human Being. Everything we do as human beings, whether consciously or unconsciously, is ultimately aimed at achieving that goal, for the urge towards change is innate in all of us. However, the ego does not understand this urge, and interprets it as a stimulus to gain more power for itself. But this invokes the judgment of an inescapable law: only those who are willing to lose their lives for the sake of the Divine Being within them, will find It – the other, original Life. If our ego persists in its self-maintenance, the original Life remains closed to us, and our efforts can only end in deterioration and decay. No human being can evade this law.

What does Paul mean when he uses the word ‘immortality’? Let us try to explain by considering the various cosmic laws that concern the microcosm and the process of renewal.

At the foundation of our wonderful planet – of which we know only a very small part which has been totally disorganized by our way of life – is a divine matrix, as an alchemical formula. This formula was and is expressed by the Spirit of God in the ocean of primordial substance. In this way, through an unfathomably long process, the divine idea was realized and the original soul, the principle of manifestation, was formed in the primordial substance. This original soul is the figure in which the universal Spirit expresses itself. The Spirit is the bearer of the light.

The whole vastness of boundless, intercosmic space is filled with primordial substance. It is the eternal ocean, filled with divine Life, the universal ‘Materia Magica’ that is necessary for every form of manifestation. All elements, substances and forces – known and as yet unknown – are present in the Primordial Substance. In this ocean of living water the ‘great

breath' is manifested, the unknowable Spirit, which moves the living water and causes manifestation. This power is the 'breath of God'.

Original, Adamitic humanity was part of all this, and in that state the human being was an image-bearer of the divine manifestation. He was the form in which the original soul expressed itself. This human being could be called 'Manas', thinker, the spiritual being conceived (or in other words, 'thought of') by the thoughts of God, for it was the powers of the primordial substance that vivified and gave form to him in the wondrous laboratory of his microcosm.

However, a group of original human beings chose to deviate from the divine plan of genesis and consequently could no longer exist within it. These human beings gradually sank down to the level of their own creations and identified themselves with the matter from which their creations were made. Cut off in this way from the divine plan they became the slaves of their own creations. They lost all memory of the original life and became completely immersed in matter.

In this way, the original human life field was denatured. The Garden of Eden became a wilderness. The radius of action of fallen humanity became confined to a very small part of the dialectical earth. And the microcosm, formerly the laboratory in the Divine Creation, no longer contained Life but died an inner death.

The kind of human being able to manifest in such a microcosm – the human being as we know him today – is no longer Manas, no longer a thinker who carries out the plan of his Maker, but a natural phenomenon governed by the forces of nature.

However, it is a divine law that the original idea will always remain bound to the form in which it is expressed even if this form has deviated very widely from it. So although human beings may forsake the divine field of life, their original nature, the fire of the Spirit, will always remain hidden within them as a latent principle preserved in the primordial atom at the centre of their being. In this primordial atom or spark of the Spirit lie all the attributes necessary to restore the original, heavenly human being. This fact is the key to understanding Paul's mystery of salvation and the immeasurable depth of the promise in his words: 'this perishable nature must put on the imperishable'.

As long as human beings do not choose this as the aim of their lives, so that the original soul can be regenerated from the primordial atom, as long as they prefer to immerse themselves in the desires of the ego, they will become more and more closely bound by the powers of this world. Their lives will be in conflict with the universal Life, and they will continue to be ruled by the powers which, in the distant past, led to the Fall.

Only when a human being begins to live in a way that is in harmony with the divine alchemical formula is the microcosm freed of its chains. Even the tiniest effort made by the I-human being to give up his self-maintenance always invokes a response from the primordial atom. If the son takes even one step on the path of return, the Father comes two steps towards him.

What often happens, though, when we make our first attempts to satisfy the disquiet aroused in us by the stirrings of the primordial atom, is that we try to do so with the resources and the energy of the ego. How often and how hard we have tried to make improvements – both in

our own lives and in society – in this way! Efforts like these can keep people occupied for lifetimes. However, ultimately, they are only a diversion, because as long as the ego remains on its throne, the law of antitheses remains in effect, and lasting change cannot possibly happen. This is a pitfall of which everyone who seeks the original Life should be fully aware. Efforts not founded on the plan and the energy of the primordial atom can never lead to Life in its true sense. At best, they can lead to an *imitation* of Life, while the earthly, egocentric existence still remains intact. What is mortal cannot make itself immortal.

So restoration of the fallen light bearer – the ‘Royal Art of Construction’ – is not an earthly but a spiritual development. That is why it must always begin with the Spirit, present in the Spirit-spark atom. This golden elixir preserved in the nucleus of the microcosm is the only energy that can turn the lead of nature into the gold of the Spirit. When the primordial atom is activated its energy can radiate throughout the human system, changing and transmuting the whole body, cell by cell.

That was the aim of the genuine medieval alchemist. Pure alchemy is a sacred science of great antiquity. It is not concerned with the making of earthly gold or the extension of life on earth. Rather, it is the spiritual basis for the process of rebirth from water and spirit about which Christ spoke to Nicodemus.

What we want you to understand is that rebirth is not something abstract, or a state of religious emotion. It is an organic process in which the structure of the personality system and the microcosm is completely renewed. So what, one might ask, are its results in the body?

To answer that question, we need to remember that there are two electromagnetic fields: that of dialectics, and that of the Spirit, the divine life field. This divine life field emanates four rays, which are sometimes called the ‘four holy foods’, ‘manna’ or ‘Prâna’. These four rays form, nourish and maintain the creations of the Spirit. They also constitute the original life substance from which the divine life field is constructed. Clearly, this same substance must also be used for the regeneration of the original Microcosm, the true Human Being.

Our urge to seek higher values originates, without our knowing it, from the primordial atom, which yearns for the nourishment of the four holy foods. Eventually, when the psychological conditions are right, our urge to seek will draw us into contact with a power field in which the four holy foods are concentrated. It is the aim of the Spiritual School to maintain such a power field. Coming into contact with a power field of this kind always causes a noticeable reaction, even though we may not always realize what is causing it, or be able to experience the divine powers consciously as yet. If our reaction to the power field is positive, we will want to participate in it and will do what we can to enable that to happen.

Then, the more closely and consciously we connect ourselves with that power field, the more freely and strongly the Spirit-spark atom in us will be able to breathe. This will enable the process of fundamental reversal to begin. Via the awakened Spirit-spark atom, the four holy foods will begin to circulate in our system and the result will be that our endocrine system will start to react. The first stage of this process is a heightened activation of the thymus gland, situated behind the breastbone. The thymus emits a new substance into the blood and through this our thoughts, desires and actions begin to be charged, little by little, with a new kind of energy.

This first touch, however, does not yet have any lasting result, because the liver-spleen system opposes it, neutralizing and evacuating the thymus hormone. So at first it often seems as though the seeker is just the same natural human being as before. But as contact with the power field continues, the endocrine system becomes increasingly receptive to the four holy foods until eventually their effects are anchored in the endocrine system and therefore in the blood, and can spread throughout the body. The head, heart and blood are now charged with this new elixir that was called ‘the supreme remedy’ by our predecessors on the path. This is what is meant by the ‘power of the Holy Spirit’, which nourishes the new soul and makes everything whole, holy, sanctified. So these processes are not abstract, or purely philosophical or mystical. They express themselves in a concrete way in the life processes of the body. You can read more about this in much more detail in the book, *The Coming New Man*, by Jan van Rijckenborgh.

The Spiritual School aims to carry out this work with its pupils. It does not stop at mystical reflection on the original divine life field, for that alone would not help us to enter it. No, the most important thing for pupils of the Spiritual School is action – action that leads to soul rebirth, for it is the new soul that can actually enter and dwell in the divine life field. If we not only reflect seriously on the path but also follow it, we will change, right from the outset, as to soul and body. For the aim of the path is the attainment of a totally different existence.

The physical transmutation processes we have been explaining are the necessary foundation for the process of transfiguration. That is why the Spiritual School emphasizes the fact that the path of transfiguration can only be begun on this side of the veil of death, while we still possess a physical body. The personality of this nature – with its physical body – is needed to enable the process to begin.

The process of transfiguration has many more aspects than can be dealt with in an exploration like this. However, there is one more aspect we would like to tell you a little about. If, through insight and self-surrender, the Gnosis is able to become active in a pupil of the Spiritual School, the unity between the head and the heart, which was broken by the Fall, will be restored.

In the original, divine nature order the function of the head was to reflect the light emanating from the primordial atom in the heart. However, to put it very simply, the Fall happened because the head – the light bearer – wanted to become the light itself instead of reflecting it. This caused a breach between the head and the heart, and the divine light could no longer be assimilated. This is the real meaning behind the biblical story of the Fall of Lucifer, for the name Lucifer means ‘light bearer’.

So it is understandable that the first step on the path of return will need to be the restoration of the unity between the head and the heart. Once this prerequisite for regeneration has been fulfilled, the new creating and inspiring power of the Gnosis flows throughout the whole nervous system until eventually it reaches the sacral plexus, which is governed by the subconscious. In the subconscious all the experiences of the karmic and the personal consciousness are stored. Through the influx of gnostic energy the subconscious is brought into a new state, by means of which the grip of karma is loosened and ultimately neutralized.

In this way the sacral plexus is transformed. This focus now becomes the gateway to the renewal of the entire microcosm. Once the power of the Gnosis has achieved this

transformation it flows upwards to the head sanctuary to continue the alchemical process. The pupil then begins to see his task increasingly clearly.

We have tried to give a very basic picture of how the gnostic power circulates, which we hope will have given you some inkling of why the ‘sacral plexus’ is called the ‘holy plexus’. For if this gateway is successfully opened, the gnostic power thereby admitted can develop the new soul body much further, so that it becomes increasingly structured and alive. And with amazement we will one day behold the miracle: a new personality system has come into being, which exists alongside the old state but is totally independent of it – a personality system that is in the world, but not of this world.

If we begin with the construction of this new personality system, this new Temple, if we lay the first stone, we will be freemasons in the true sense of the word. Paul says about this in I Corinthians 15:

*‘A natural body is sown,  
a spiritual body is raised.  
The body is sown in perishability,  
and raised in imperishability.  
It is sown in dishonour,  
it is raised in glory.  
It is sown in weakness,  
it is raised in power.*

Jan van Rijckenborgh writes in the Volume 4 of *The Egyptian Arch-Gnosis and Its Call in the Eternal Present* (RozeKruis Pers, Haarlem, The Netherlands, 1994, p. 181):

*‘So now you can see how God can take hold of the whole system of the nature of death within you and bring it to rebirth, so that the temporal is swallowed up in the eternal. The natural figure belongs to the world of time, it is subject to time, but the Soul figure is subject to heavenly forces and therefore stands in eternity. So time is dissolved in eternity and death is overcome through the manifestation of the Soul body.’*