



The International School of the Golden Rosycross
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The Inward Journey

Part 5: The Fundamental Reversal

In our last exploration we explained that the human system has more aspects than is ordinarily recognised. The human being is more than flesh, blood, organs and bones. The human being is a microcosm, a world in miniature. The microcosm is a spherical system with a diameter of several metres, with the primordial atom or the spirit-spark forming a nucleus at the centre.

Within the microcosm various forces are at work, forming a field of manifestation with many aspects, the best known being the being normally called 'man'. This human system with its four bodies is constructed from the substances of this nature, and after a period of time it dies, and the microcosm has to adopt a new vehicle, a new personality. This, too, dies after a time, for everything in this nature is subject to the law of rising, shining and fading. So the I-personality does not reincarnate. It is more true to say that the microcosm, which does not dissolve after death, attracts a new vehicle, a new personality, in which its life can be expressed.

Originally, the microcosm lived in the divine life field. There it participated in an eternal process of development and manifestation. The personality created by this microcosm was not perishable but immortal. In this personality, the Spirit could manifest itself with the help of the soul. Such a microcosm, therefore, formed a unity of Spirit, soul and personality. This was the true Human Being.

Nothing like this can be said of the present microcosm and its perishable personality system. As a result of the Fall, the microcosm could no longer maintain itself in the divine life field and was introduced into an 'emergency plan' of which the earthly sphere of life is a part. This meant that time after time, a new, personality had to be adopted by the microcosm, as the previous occupant of the microcosm dissolved time and time again at death. All the divine glory originally possessed by the microcosm was lost, and now, all that is left is the Light principle, the primordial atom.

As a material manifestation we are the temporary, perishable personality of a fallen microcosm, and that is why two worlds converge within us. The clash between these two worlds sets its stamp on our lives, on our experiences. On the one hand there is the primordial atom, which the forces of the Light try to activate so that pre-remembrance and the primordial longing will be felt. On the other hand there is our earthly nature and the forces which exist to maintain things as they are. Under their influence we tend to look for the satisfaction of our desires in the antitheses of this earthly nature, and to believe ourselves to

be the crown of creation. So there is a continual conflict going on within us, between the suggestions of the ego and the voice of the ‘great homesickness’, of pre-remembrance.

We would now like to explore in more depth the structure of the microcosm and look at the relationship between the microcosmic life field and the personality. In the previous exploration we already explained that the earthly personality consists of four bodies:

- the material body
- the etheric or vital body, which is less dense and for most people invisible. It interpenetrates the material body and protrudes from it by a few centimetres. It is also sometimes called the energy body because it makes possible the movements and activities in the material body.
- the emotional or astral body. This egg-shaped body surrounds and penetrates the two other bodies. It is also called the desire body.
- the beginnings of a mental body or thought body – the thinking faculty.

This fourfold personality system manifests itself in what we call the ‘respiration field’, which is the field connecting the aural being and the personality. The personality breathes and lives in this field. It is also in this field that the interaction takes place between the personality and the results, experiences, tensions and unresolved desires from previous incarnations recorded in the lipika.

The lipika is a collection of magnetic centres, power principles and radiations. It is the ‘microcosmic firmament’ under which the personality exists as the ‘microcosmic earth’.

So the structure of the microcosm corresponds with the structure of the macrocosm. ‘As above, so below’. This ancient, hermetic axiom can serve as a basis for enlarging one’s understanding of how life on earth came into existence, and how the earth itself developed under the influence of the macrocosmic firmament. For it was in the same way that the microcosmic earth came into existence under the influence of the microcosmic firmament.

Together, all these influences emanating from the aural being form a creative fire. Every one of us has been created by such a fire and it is that fire which gives us life, from second to second. It is reflected in us.

This aural fire, however, can also be modified by the personality. If, in any given situation, the personality makes – as it almost always does – choices motivated by the ego, with its need for self-preservation and its illusory sense of separateness, the results of these choices will be reflected in the aural fire. If, on the other hand, the personality makes choices motivated by the primordial atom and its yearning, these too will have an effect on the aural fire. In this way, we modify the magnetic points of our microcosmic heaven: old lights are extinguished, and new ones are born. This explains how the law of ‘what you sow, you shall reap’ works. The aural being shapes the personality with its inner and outer circumstances, and the reactions of the personality to these circumstances modify the aural being.

Most people react to the circumstances provided by the aural being (their ‘karma’, in other words) only in an I-centred way, motivated by the needs and delusions of the ego. This can only lead to greater tension. Various therapies and techniques are then resorted to in an attempt to resolve or keep this inner tension at bay. The need to resolve this tension is also what motivates many people to participate in religious or humanistic endeavours. However,

the School of the Rosycross teaches that none of these therapies, techniques or endeavours can ever be a final solution as long as the fundamental problem of the microcosm is not addressed. And the fundamental problem of the microcosm is: the I-centred state of being.

The Golden Rosycross points out to seekers the full implications of this situation, which are often seriously underestimated. The aural being controls the personality. The personality reacts to the circumstances provided by the aural being mostly in an I-centred way. This, in turn, makes the aural being even more firmly entrenched in the delusion of I-centeredness than it was before, and these deteriorated circumstances are then projected into the personality. The aural being also projects the I-centred state and its delusions outwards into the dialectical world at large.

The dialectical world then reflects these delusions back into the microcosm. The result is a downward spiral from which there is no easy escape.

So as long as the earthly personality remains ignorant of its true destiny, it is truly imprisoned, not only by the aural being and the microcosm but also by the macrocosm – the world at large. And it is also a prisoner of its own birth. The heritage of parents, family, nation and race is active in the blood, driving the personality in a certain direction. Flesh and blood increase still further the personality's tendency to live only out of the I-delusion.

As long as this vicious circle is not broken, no attempts of the personality to liberate itself from suffering will ever be successful, but will only result in a firmer nailing to the wheel of birth and death, and a multiplication of the delusions preventing one from finding the path to liberation. That is the tragedy of human existence. And that is why, in the Golden Rosycross, the aural being is seen as the great adversary, the individual Satan, for it is the reception and transformation station for all the dialectical forces, both inner and outer, that keep the personality imprisoned. One day, every pupil of a spiritual school will have to say to that Satan, just as Jesus did, 'Get behind me.'

So, as we have been explaining, the aural being and the personality maintain very close interaction with each other. The more powerfully the personality tries to maintain itself, the more firmly established the foundations of the aural being become. These foundations, in turn, are expressed in the I-human being, resulting in the strengthening of his I-delusion.

So do you also see, now, how this vicious circle can be broken? If the personality realizes what is going on, and chooses the primordial atom as its motivating force, rather than self-maintenance, then the grip of dialectical nature on the personality, exercised via the aural being, can be weakened. For the aural being is dependent on the personality.

In this way, the old personality system and aural being are enabled, gradually, to dissolve into stillness, while a new personality system and aural being, originating from the spirit-spark atom, are gradually brought to life. This is the process we call 'transfiguration'.

So, for the person who really seeks the divine, it is pointless to try to cultivate the dialectical, I-central personality – and thereby the aural being – to improve it and raise it to a higher level in the hope of being able to receive the divine. Neither can we look to the aural being for our salvation for, of itself, the fallen aural being is not capable of receiving anything divine. On the contrary, it is precisely through the cultivation of the I that our bondage to the aural being is strengthened. And the result is an even more powerful urge towards self-maintenance.

Instead of this self-defeating cultivation of the dialectical personality, the Golden Rosycross presents the process of transfiguration. This process begins with the fundamental reversal, the definitive surrender of the I-being to the primordial atom, or rose of the heart. This makes possible a gradual change in the way forces circulate in the microcosm. This change develops to the extent that the ego is able to neutralize its self-maintenance, for the ties that bind the microcosm to the dialectical cosmos and macrocosm are then no longer reinforced, but weakened, and ultimately broken.

When the earthly human being begins to see the relationship between the various processes in the microcosm, he will also begin to understand his task in life. He will then be prepared to cooperate with the restoration of the original, true Human Being. He will no longer want to react to the impulses of the aural being. He will no longer feed these forces but will neutralize his desire for self-maintenance, because he has realized that he himself, through his egocentric disposition, binds his microcosm to the dialectical world.

How to neutralize the forces of egocentricity, however, is not an easy thing to explain, and it can only be achieved in the power that emanates from the rose of the heart. One may not, for instance, simply resist or fight the forces of egocentricity, for then they will only be repressed, and sooner or later they will erupt in another way. Neither does neutralization of I-centrality have anything to do with asceticism or forcing oneself to behave in a certain way, for these, too, are activities of the I. And neither can this neutralization be achieved by adopting an attitude of indifference towards material things, such as clothing, diet or bodily care, for this attitude, too, arises from the egocentric state of mind.

Only genuine inner need can form the basis for the process of I-neutralization. It cannot be done out of curiosity, or from a desire to camouflage I-centrality, for instance by imposing on oneself some particular feeling or thought pattern. The neutralization of I-centrality can only take place if three conditions are satisfied in the human being:

- 1 There must be insight – born of experience, of suffering and sorrow in this nature.
- 2 There must be a longing for salvation, arising from the primordial atom, the Rose of the heart.
- 3 There must be a willingness to surrender the self to the Rose of the heart, motivated by that insight and that holy longing.

Then, if these three conditions are present in you, they can be greatly supported and helped towards their ultimate goal in a spiritual school like the Golden Rosycross, in which the pure forces of the divine life field are active.

So neutralization also does not mean repression, but letting go. Pupils of a spiritual school strive to develop an approach to life in which choices, actions and reactions are made on the basis of the needs of the rose of the heart, and not the needs of the I-central self. They strive to develop an attitude to themselves and the world around them which is increasingly objective, and less and less coloured by the delusion of I-centrality. In this way, a state of true ‘non-attachment’ can be reached, and every I-central desire can eventually be stilled. Peace steadily descends on him or her, like a protective cloak, and in his microcosm, the pure forces of the divine life field gradually replace those of dialectical nature.

In his book *Dei Gloria Intacta*, Jan van Rijckenborgh writes about the results of this approach to life (Roze kruis Pers Haarlem, The Netherlands, 1962, pp 5253):

'If the pupil is only able to maintain the neutralization of his desires long enough, thereby rejecting all metaphysical and philosophical speculations, the freedom of his thinking faculty will be gradually restored, although still within the confines of structural bondage. The thinking faculty is set free from the chaos of inclinations, education and blood. It is now up to the pupil to fight courageously the inclinations and blood instincts ever trying to draw him back into his old life.'

[...] Nothing on the spiritual path is more salutary, more important and more absolute than completely giving up the 'I'. And generally speaking, people fear nothing more than having to practise this very renunciation of the self. In this stern reality of life, self-maintenance so runs in man's blood that, even being on the spiritual path, he wants to assert his 'I' (which, being of this nature, is transitory).

Should the reader of these pages harbour such a natural fear and want to let his 'I' bask in the spiritual sunlight, let him then understand that the true self – the true personality – the true Man – can never be given up, even if man would want to do so! Finding the true self is the very thing at issue!

The 'I' of nature must be effaced in the process of fundamental change. If the pupil succeeds in accomplishing this effacement, something of true freedom will begin to shine as a light in the system of his microcosm. The pupil then crosses the portal of the fundamental change.'

So the process described in *Dei Gloria Intacta* is the same as the one described by Paul, which he called 'dying daily'. This 'dying daily' is a process in which the I-delusion and the I-central, self-maintaining approach to life are consciously relinquished. If a person understands that self-maintenance binds him to the earth, he will experience this 'daily dying' as a necessity and help on his path of liberation. That is the fundamental reversal.

Dei Gloria Intacta also says (p. 15):

'Daily dying means breaking up one's biological consciousness, giving up one's self-maintenance and one's lower and speculative desires, the disappearance of all animalistic functions, and if the underlying laws of life are then strictly observed, healthy functional life will result, to last as long as it is necessary. The pupil must be able to make a daily practice of this dying, in order to achieve the resurrection of the heavenly system of vehicles. [...].'

Many people have always thought that the resurrection of the body in a glorified state is possible. However, the divine sentence which has been passed on this body is an irrefutable fact. This natural body will be disintegrated, never to rise again.

There is a different 'dead man' to be awakened, however, one who has been 'dead' within us for aeons past, namely, the Original Human Being with his heavenly vehicles, the citizen of the divine life field. This 'dead man' can only rise if the living earthly personality dies.'

This 'living dead one' speaks from within the primordial atom to anyone who is willing to listen. Everything depends on whether a person accepts the process of neutralization and is capable of bringing everything I-central in him into a state of stillness. In that stillness, he

will become like John on Patmos. The power centres of his aural firmament will be extinguished. A new heaven and a new earth will appear in his microcosm. The aural self and the original, heavenly personality will be reborn. 'And I saw a new heaven and a new earth...' Perhaps you can now imagine something of the wondrous reality behind the biblical promise. But the time and the hour are not known, for each of us must await the 'hour of the Lord' in our own microcosm.

Through the awakening of the 'living dead one', the unholy microcosm and its unholy creation are overcome. The holy microcosm is resurrected and liberated from the unholy macrocosm. The child of God is free once more.