



The International School of the Golden Rosycross
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The Inward Journey

Part 3: The Two Life-fields

Eventually, our yearning for salvation drives us to the limits of what is possible in earthly nature, and we find ourselves faced with an inescapable reality. We have to come to terms with the fact that our desire for the true Human state cannot be satisfied anywhere in this material world, and neither can it be satisfied in the hereafter after death. Experience shows us that everything that exists in this nature is subject to the law of rising, shining and fading. Everything that is born, everything that has a beginning, will eventually decay, and come to an end. And experience shows us that the hereafter, too, is governed by the same law. There, too, time and space prevail, and everything perishes after a while. So, eternal life is not to be found there.

No one on earth is exempt from this law of birth, maturity and decay. There is no way to escape it. And yet, how often we try to avoid it, to shut it out of our experience. Only think, for instance, of the enormous efforts made by modern scientists to extend the human lifespan. And think of all the effort and expense we pour into making our possessions and creations more perfect, more long-lasting. We are so certain that ultimate perfection exists. We are so certain that the eternal can be attained here and now in this world or in the hereafter.

But what makes us so certain? What drives us to keep on trying, no matter what?

We call that motivating power ‘pre-remembrance’, the deep-seated urge, the primordial desire for the perfect life. As we explained in our last exploration, this desire originates from the last remnant of the original, divine life state, present within the human being. That remnant is the primordial atom, the Spirit-spark atom, the indestructible divine nucleus.

Surely the fact that we are so dissatisfied with earthly nature, and have such an irrepressible tendency to resist any form of decay, is a clear indication of the presence within us of something that does not belong to this world? How could human beings struggle so tirelessly against lack of freedom, injustice and suffering if it were not for the presence within them of some kind of ‘divine remnant’ that is constantly trying to manifest itself?

And if we accept that there is something within us which does not belong to this world, then it follows that there must be at least two worlds, two life fields. This insight is, in fact, one of the pillars of gnostic teaching. First, there is a divine life field in which the original Human Being participates (although, in us, all that remains of that original Human Being is the primordial atom). Second, there is a non-divine life field to which everything we currently term ‘human’ belongs.

The divine life field is the field in which everything is as it should be – as intended by the divine Plan. It is the field in which absolute, lasting values exist, where nothing ever perishes or turns into its opposite. That is why we sometimes call it the ‘static nature order’. Life in the static nature order involves no death or decay, but only eternal genesis, ever-developing manifestation, unfolding from glory to glory. And it is this divine nature order that was always intended to be the human life field.

It is and always has been the life field of divine Humanity. But it is the antithesis of the life field of fallen, earthly human beings who, because they do not know the truth about their own, perishable world, keep on being drawn into behaviour patterns that attempt to imitate the divine world and thus oppose its laws.

Of course one shouldn’t think that the divine world exists somewhere else – somewhere in outer space, for instance. The World of Light is all around us. It is ‘nearer than hands and feet’.

The earthly life field is also called the nature order of ‘dialectics’, because life within it is a constant interplay between opposites, and nothing is eternal or lasting. But it is a sham life, not a real life. It is nothing more than a constant meandering from one antithesis to another: from dark to light, from light to dark, from war to peace, from peace to war, from freedom to captivity, and from captivity back again to freedom. And so it goes on.

The dialectical nature order includes not only the visible, material world but also the hereafter. It is a non-divine world. Even though it can only exist thanks to divine power and energy, it is cut off from the divine life. It is an emergency order, created to provide the fallen human being with the experience necessary to recognize this world of dialectics and to act in such a way as to allow the divine element to return to the original life.

The dialectical nature order remains a prison for the human being until the primordial atom can be awakened within him or her. For that purpose, calling, awakening impulses are constantly being sent out into this life field so that the possibility always remains open for the true Human Being to be guided back to his original domain of life.

The following extract from *The Coming New Man* by Jan van Rijckenborgh (Rozekruis Pers Haarlem, The Netherlands, pp 99100) deals with this subject:

‘It is a good thing to dwell on this point for a moment, because from this it follows that our prison is not only a penal settlement but, at the same time, a resort of mercy where efforts are made to help us regain the sonship of God. [...]. For now it perhaps is clear to your consciousness that there are two atmospheric fields. Not one here and another somewhere else, but present simultaneously and existentially, just as there are also two electromagnetic fields existentially present. One condition demonstrates the state of fall and mercy, the state of patience and of helpfulness. The other condition expresses absoluteness and divinity. Both conditions are present at the same moment, in the same space, here and now. [...]. The Kingdom of God and its life atmosphere is nearer than hands and feet, yea, it is within you.’

So two life fields exist. The higher one interpenetrates the lower one, but not vice versa. However, they both occupy the same cosmic space. So liberation in the real sense is never escapism; it does not mean ‘fleeing the world’. Rather, it means returning to reality – the one and only reality.

Both life fields can be perceived, provided one possesses the appropriate sense organs. However, as dialectical human beings, our senses are very limited and enable us to perceive only what belongs to dialectical nature. We have no means of perceiving the divine field of life.

Why is that so? Because the dialectical personality – the I-human being is constructed entirely from the substances of this earthly nature. That applies not only to his body of gross matter but also to his more subtle bodies (we will come back to this subject later). Every cell in the human body has its own ‘consciousness nucleus’, and the totality of these consciousness nuclei is what gives rise to the human consciousness as a whole. So the nature and quality of the matter of which the human being is composed will determine the nature and quality of what he or she can perceive. That is why we can only perceive what belongs to this world of form, and are unable to perceive the divine nature even though it occupies the same space. We perceive only dialectical forms and, apart from them, space appears empty.

So the divine nature can only be perceived by beings whose sense organs are constructed from the divine primordial substance. Since the senses of the earthly human being are not constructed from this divine substance, he cannot experience the divine life, and neither can he perceive divine vibrations or radiations.

That is why, on earth, we can only perceive the results of God’s works, but we cannot see the power behind them. We can only speculate about it and express ideas about it. That is why the world is so full of contentions and contradictions about the nature of God and eternity. That is why there are so many religious interpretations, hypotheses, arguments, wars and persecutions.

This inability to perceive reality is dealt with by Plato, the ancient Greek philosopher, in Book 7 of his ‘Republic’. He says we are like people who have been imprisoned in a cave since they were children, their legs and necks fastened in such a way that they cannot turn to look at the entrance, but are forced to look at the back wall of the cave. At the entrance to the cave, a fire is burning that casts its light into the interior. Between the fire and the entrance all kinds of objects – which represent ideas – are arranged. They cast their shadows – the world of phenomena – onto the high wall at the back of the cave. The chained people in the cave see these shadows and mistake them for reality. They argue about the origin and purpose of these images and believe that the aim of study is to examine these shadow images. If one of them were to succeed in breaking free of his chains and leaving the cave, he would see the objects themselves and be able to behold reality instead of shadows. Our knowledge gathered via the senses, then, is no more than a shadow – at most a representation of reality, but never the reality itself.



Freeing oneself of one's chains and leaving the cave is what liberation is all about, and it is what the Spiritual School of the Rosycross aims to help you towards in this series of explorations. Knowledge alone, however, is not sufficient. Knowing that the divine world lies hidden within the human being, 'nearer than hands and feet', is an important first step, but the knowledge alone is not liberating. It only becomes liberating when it is put into practice. As we said in the first exploration, the whole human system must undergo a fundamental change. The senses with which the divine nature order can be perceived must be developed. And in addition, being able to live in another field of life means that one must learn to adapt to its laws.

What a human being learns in the Spiritual School is how to prepare for this process, which the gospels call 'the rebirth from water and spirit'. This means a rebirth from the primordial substance of the divine life field. Without such a rebirth one cannot know the divine world and neither can one enter it for, as the Bible says, 'flesh and blood cannot inherit the Kingdom of Heaven'.

The process of rebirth from water and the spirit is exemplified in the life of Jesus the Christ, and explained in His teachings. The Spiritual School of the Rosycross, too, seeks to explain and make possible this process, which we call 'the path of transfiguration'.

This clear distinction which the gnostic philosophy makes between the two life fields is one of the most essential points on which gnostic teachings differ from those of many other esoteric and religious organizations. This has been a distinguishing feature of gnostic schools throughout the ages.

To close this exploration, we would like to consider why it is that human beings have to live in this dialectical world. Their presence in this world is the result of transgressing the universal laws of life. In the beginning, the original human beings lived in the divine world. In the Holy Scriptures, the process of sinking into the non-divine life field is called the 'Fall'. Before this Fall the divine Human Being lived in the Light. His being was absolutely one with the divine forces. By acting in self-will, however, he broke the laws of life of the divine world, and the result was that, over timeless ages and transformations all that remained of the Divine human being was the primordial atom, constantly urging him to seek for Truth.

This inner disquiet is the source of the feeling – like a half-forgotten memory – that our destiny is other than this existence of space and time - dialectics. Our inner disquiet seeks to remind us that, in spite of our degenerate state, we are called to collaborate in the liberation of the divine being in us. Through our efforts to react to our inner disquiet, we gain the maturity to understand and accept the path of return to the divine nature-order.

If we have known this experience, if we are beginning to understand the real cause of our inner disquiet, we will not be afraid to cooperate in a total, inner revolution so that, through it, we can restore the original Human Being to life in our own system.