

Introduction 5

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Suddenly I see it, like a point in the center of a circle. There, in the center of my little world, a light sparkles - in my heart, the heart wherein love resides. Where else could the two worlds that I know are within me encounter each other? Is love not the highest and most beautiful state of being of which we are capable - the love that surpasses everything, encompasses everything, bears everything? Only the heart enkindles a longing that goes out to something, or to someone, and is so fervent that it can make me forget myself. That is precisely its essence. Finally I understand that there is only one solution. God is love, as a fixed point in the center of everything.

Therefore also in the center of a human being - in the heart - dwells the god within that I know as love. The love that I experience within me, however, seems so small. Small? Can love be measured or divided? Is it not so that love just is, just as light is nothing other than light? In fact, how much do I really know about love?

I know I am nothing without love. Why then does the most important thing in life, the love in the heart, seem small? It seems small because we only know it partially. As in the minute, so also in the grand. Human beings create an image of God through imperfect knowledge, equating God's love to their own limited capacity for love. Only through such limited love can we imagine a god who does not encompass all of humanity, leading to a distinction between "your god" and "my god."

Returning to that point in the center of my little world, perhaps I am beginning to understand. Love is a miracle stretching into infinity, propelling itself forward like light, without beginning, without end. We see only what we are able to see of its vesture, sometimes just a trace of sparkle and joy.

So it is with the other one in me, the god within - I am only just seeing the promise, the dawn, the herald that announces the coming light. "For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known."

(1 Cor. 13:12)

The pearl lies in our heart as a beginning filled with promise. Within the minute, the grand lies hidden as the kingdom of God within us. The key to the mystery of the human being lies hidden in the heart. There life begins and ends, and there the finite life can be overcome and transformed into a completely new life.

Therefore every search for deliverance, for enlightenment, must begin in the heart. Not yet knowing where it will take us, we can only trust. That is the purpose of Gnosis, to lead humanity out of the darkness and into the light



FIFTH EXPLORATION

Rosycross and Gnosis

Ego, Personality and Soul

When in ancient times the heart was called 'the sanctuary of love', it referred to a heart that was prepared for a life-force, a possibility of life that can rightly bear the name of love.

Everything that is lower than the high standard of love is a state of desire, of I-centrality. [...] The Love that is worthy of the name is not to be found in the essence of dialectics. It is of a higher order; it belongs to the new true life. It is Spirit, it is God.

That is why Pymander says in [...] verse I 9: 'Direct your heart upon the light and know it'.

(Jan van Rijckenborgh, The Egyptian Arch-Gnosis, Part I, pages 43–44)

The heart of the nature-born human being is absolutely no longer the sanctuary of love. Karmic influences, together with our path of life, determine the state of our heart. Our heart is impure, a battlefield of emotions. No true love is to be found in our heart. The heart directed toward this world continues to be bound to the world of opposites - the dialectic world with its characteristics of growth, blossoming, and decay. Is our life goal primarily directed toward the maintenance of our existence here, or are we searching for something of lasting value that goes beyond? If the latter is the case, then the heart bound to dialectics can change into a heart open to the Gnosis within the spiritually searching human being. Then the heart can be purified, can become still. The heart will then open to receive harmoniously the radiation of the microcosmic nucleus. Through the openness of the heart, a new ensoulment will come into being.

~ How do we become ensouled?

The Natural Soul

With the concept soul, we indicate the life-stream that animates human beings. This dialectic animation is also called the natural soul. The soul is the central, driving principle in us.

It is a rarified structure that consists of astral and etheric forces. These subtle material forces give the body various characteristics of life. The soul can also be called electromagnetic due to its force structure and ability to attract and repel.

Our soul is active in the blood, the hormonal system, the nervous system, the spinal system (also sometimes called the serpent fire), the consciousness, and the subconsciousness. The ensouled life reveals itself as a dynamic process, making itself known in our thinking, feeling, willing, and acting. Our reactions to external influences are determined by our needs, problems, and by what we perceive to be our goal in life. Thus we can ask ourselves once more:

~ Is our consciousness completely directed toward the natural world?

- *Finally I understand that there is only one solution.*
- *God is love, as a fixed point in the center of everything.*
- *Therefore also in the center of a human being - in the heart - dwells the god within*
- *that I know as love.*

The New Soul

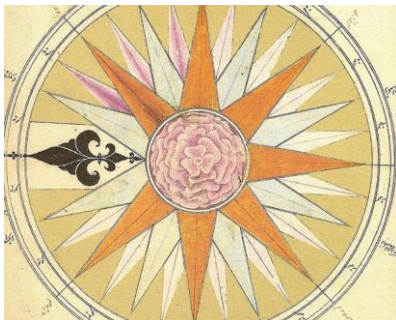
Goethe wrote in his Faust:

*Two souls are dwelling, alas, in my breast,
the one wants to separate from the other.*

Goethe precisely described the problem of duality. "There are two souls living in my breast." We more or less know the one soul, the one that is of the earth. The second soul is the new soul, which belongs to the divine world.

When we speak of the new soul, we refer to ensoulment from the divine field of life. This soul can start to develop out of the spiritual nucleus in the heart. This nucleus is waiting for the moment when the personality is ready to make its growth possible.

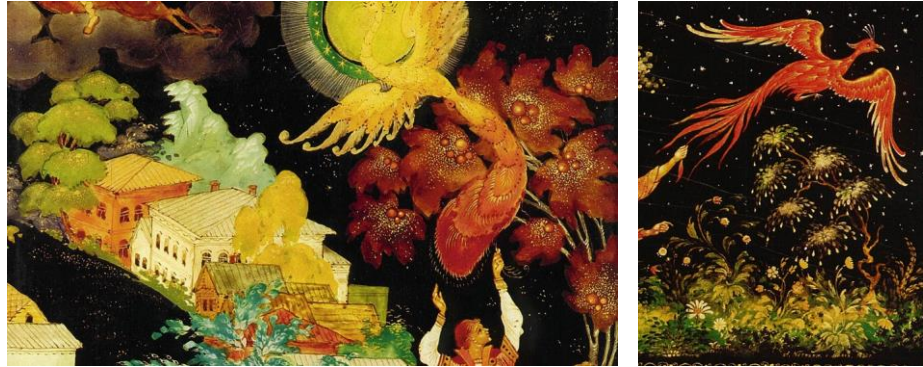
The basis for the new ensoulment is the call that resounds in the heart that has become quiet - an opened heart. In its turn, this ensoulment begins the process of restoring the connection between the microcosm and the divine world. The new soul is the intermediary, the connecting link between the body and the eternal being.



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- *Every person with a rosebud in the heart sanctuary is affected by the elementary radiation power of the Gnosis. That is the light-power sent out by the sevenfold World Brotherhood.*
- *Whoever is affected by that light, without exception, experiences an intense disquiet, because the light-power, which is taken into the system by means of the original atom, is in all respects opposed to our dialectical nature. You could compare it to breathing in an alien atmosphere with the whole system being forced to assimilate the inhaled substance.*

(Jan van Rijckenborgh, The Gnostic Mysteries of Pistis Sophia, chapter 4)



SUPPLEMENTAL QUOTATIONS

*“Who can purify into peace the impurities of his heart?” [Lao Tzu]
 The respiration which takes place via the heart sanctuary is the gateway to the soul. The heart respire via the ordinary breathing apparatus of the lungs, but also via the sternum, and the respiration of the sternum, too, functions magnetically. [...] All desires are radiated by the sternum, and all reactions to them are absorbed by the sternum. [...] Everything that enters your system in this way determines the nature and vibratory level of your blood.[...] True peace, genuine tranquility of the soul, is the distinguishing feature of the new human being, but it is impossible as long as the sternum is controlled by all those ordinary emotions that characterise the dialectical state of life.*

(Jan van Rijckenborgh and Catharose de Petri, The Chinese Gnosis, chapter 15-II)

Out of My Deeper Heart

*Out of my deeper heart a bird rose and flew skywards.
 Higher and higher did it rise, yet larger and larger did it grow.
 At first it was but like a swallow, then a lark, then an eagle, then as vast as a spring cloud, and then it filled the starry heavens.*

*Out of my heart a bird flew skywards. And it waxed larger as it flew. Yet it left not my heart.
O my faith, my untamed knowledge, how shall I fly to your height and see with you man's larger self pencilled upon the sky?
How shall I turn this sea within me into mist, and move with you in space immeasurable?
How can a prisoner within the temple behold its golden domes?
How shall the heart of a fruit be stretched to envelop the fruit also?
O my faith, I am in chains behind these bars of silver and ebony, and I cannot fly with you.
Yet out of my heart you rise skyward, and it is my heart that holds you, and I shall be content.*

(from The Forerunner by Kahlil Gibran)

The Key

When the universe had appeared out of the eternal, human beings still found themselves in a state of infinite creativity, close to God. But God wished that human beings would develop themselves into independent creatures and for that reason created the earth as a dwelling place for humanity.

“But how do we prevent that the humans keep on returning to heaven?” pondered the archangel Gabriel. “For they should presently stay where they are to be able to develop themselves further.”

God and the other archangels nodded their heads and began to consider what they could do to keep humanity on earth.

The angel Michael said, “We must lock up heaven.”

“But then where do we leave the key?” asked Gabriel.

Michael replied, “We must hide the key somewhere where the humans cannot find it.”

“We could lay the key on the bottom of the deepest ocean,” proposed the angel Raphael.

But God said, “I know the humans; there they would find it for sure.” “Then we hide the key under the snow on top of the highest mountain,” said the angel Uriel.

But God said once again, “There they would surely find it.”

“And in the farthest corner of the universe?” asked the angel Ezekiel.

God replied, “Also there, they would find it.”

But then Gabriel took the floor once more, “I know what we should do. We should hide the key in the heart of the human being.”

And then God said, “Yes, let's do that. People would sooner find the key on the bottom of the deepest ocean or on the top of the highest mountain or in the farthest corner of the universe than inside their own heart. However, if they find it in their own heart, then they will be able to make use of it!”

(Erich Kaniok, Sleutels tot het hart – Keys to the Heart)