

Introduction 4

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Everything that lives needs nourishment. Life does not stand on its own. All living beings are connected to each other and are therefore interdependent.

More than ever before, people are focused on nutrition. Cookbooks and health books are sold by the thousands. The consequences of poor nutrition (sugars, fats, additives) are subjects of discussion, along with our relationship to the environment. The quality of the food we eat, the air we breathe, and even the atmosphere in our workplaces are all causes of illness. The unavailability of oil is no longer our greatest concern as the world increasingly faces a shortage of water, especially pure and safe drinking water.

In the hermetic teachings, the relationship between water and light was used as an image to express the way life originates from light. The all-encompassing divine light generates a shadow, which Hermes called a dark, restless water. Later it will be shown that this light is the spirit of God, and the dark water is the unlimited potential from which God shapes the universe.

A word resounds above the dark restless water from which life will unveil itself. The word is the very first idea in the spirit of God, from which the all emanates. Water, as the primal substance, carries the vibrations of sound and word. This image, outlined by Hermes in his vision, is also described in the Bible. This word alone can bring to light, to existence, the creation that still remains in disorganized darkness.

In the paradise myth from the book of Genesis, Adam and Eve, as prototypes of the human being, were placed before the choice to eat either from the tree of life or from the tree of the knowledge of good and evil. The first tree nourished human beings in their celestial state. Those who ate from the other tree chose the condition of life and death. Thus there were two forms or fields in which human beings could develop, the difference being in the vibration. Human beings were then wrapped in flesh, physical bodies formed of matter, formed by a slower vibration. Spirit became matter, matter as the material, visible reflection of the spirit.

Occupied with the mystery of spirit and matter, we take a step toward inner reversal by connecting to and nourishing ourselves from the spirit while still living in matter, by searching for enlightenment.

Light as the source of nourishment unveils within what is still invisible to the material person. From what source does life emanate? From light. What is light? Vibration. Where does this vibration come from? From the spirit, from the fragrance or breath of the Father. Or, as Valentinus said in his Gospel of Truth:

“And when he submerges into matter,
he makes his fragrance known to the light,
and in his peace, he surpasses every form and every sound.
For the ears do not smell the fragrance,
but the spirit in the sense of smell inhales the fragrance
and submerges in the fragrance of the Father.
This one brings it to himself into his shelter
and leads it up to the place from which it came.”

(translated from Apokryphe Evangelien aus Nag Hammadi by Konrad Dietzfelbinger)



FOURTH EXPLORATION

Rosycross and Gnosis

Karma and Reincarnation

During this exploration, we will create a new image of the human being and investigate its various aspects, including the way in which the personality is part of a greater system, a microcosm.

We will start with the following quotation:

The life of our entire personality develops from the earth and in the earth but no more than that. This life, as we know from experience, consists of a continuous rising, shining, and fading, a coming and a going in all aspects of the earthly existence.

But there is at the same time another life that touches us. [...] This other life is very close to us; it is around us. It is a life that does not stem from the earth; it does not belong to the earth; it cannot be explained from the earth. We speak of the microcosm and the monad that radiates into it. The microcosm comes to us from the solar body; the personality comes from the earth.

There are therefore in fact two states of life that connect with each other at a certain moment: one life from the earth and one life from the solar body. [...]

But as these two have been joined together for a mighty purpose, we certainly must not say, "This earthly life of ours has no meaning at all; it is of no use whatsoever," because our earthly life does have an extremely important task to fulfil, namely that which lies in the process of the two that must become one. [...]

Through the possession of the living soul state, the entire human system is built up into a system of spiritual life

(Jan van Rijckenborgh, Reveille!, Second Address)

The Personality within the Microcosm

We can imagine the microcosm shaped as a sphere, as an electromagnetic system with the spirit-spark as its nucleus.

Around this nucleus, the fourfold personality is found

This fourfold personality consists of:

- 1. the physical body;
- 2. the ether or vital body, through which the physical body functions;
- 3. the astral or desire body, which causes us to long, to feel, and to desire;
- 4. the mental body, through which the thinking faculty functions.

Surrounding the fourfold personality is a force field that is called the respiration field.

The ether body is also fourfold. The various bodies or vehicles of a personality function by means of the four ethers. In the same way that we speak of the twofold nature of the personality, we can also do so with regard to these ethers. On the one hand, they nourish the material form; on the other hand, they nourish the microcosm as the immortal vehicle in the process of regeneration.

So the physical human being lives within their own respiration field. This field is a shining, vibrating force field with an individual structure of force lines. Stored within the respiration field are all of the experiences, all of the desiring activities, and all of the results from the previous and the present personalities. These results all have their influences on each person within their respective microcosm.

The respiration field determines one's individuality, distinguishing one from others. This particular field is surrounded by the auric being, which is the outermost ring of the microcosm. It is also called the aural firmament because of its resemblance to the cosmos.

The influences of both the auric being and the respiration field form a creative fire of a particular nature. In accordance with the quality of the respiration field, forces that enter the respiration field are either allowed in or refused, activated or obstructed, absorbed into the inner system or rejected.

Thinking, feeling, desiring, longing, and acting are tied to these forces.

In the Upanishads, some of which date back more than 2500 years, it was written:

According to one's acts, according to one's behavior: thus he will become.

Like his desiring, so is his decision; like his decision, so is his act;

whatever act he performs, thus he will be formed.

Whereto thoughts are aimed, thereto strives the self with the act, only directed to that.

Receiving the wages for the acts, whatever done upon the earth, he returns from yonder regions to this world of the act.

If all desires that live inside a human heart have vanished, then the mortal one becomes immortal; in this he reaches Brahman, is truly light.

(From the Upanishads, commentaries on the Vedas, the oldest scriptures of Hinduism)

The microcosm and its spirit-spark are immortal. After the end of every life, the microcosm is emptied again due to the mortality of the natural soul and its personality. The microcosm continually cycles through the wheel of birth and death and each time must again accept a mortal soul into its system. Eventually, from and through one of those souls, the opportunity will arise to restore the microcosm to its original splendor through the process of transfiguration.

When a person dies, the physical body and part of the ether body dissolve first. The astral body and the mental body then go to the reflection sphere, where after a certain time, they volatilize. Then the microcosm will have been entirely emptied.

The experiences gained during many lifetimes are registered in the microcosm in a certain part of the auric being called the lipika, which literally means “scribe”. The lipika functions as a memory for the microcosm so that the same lessons do not have to be learned over and over again.

A subsequent incarnation is prepared on the basis of this “memory.” The information that is stored inside the microcosm, together with the blood heritage of the parents and ancestors, determines the state of being of the new incarnation, showing that each person lives in their own constrained world.



These processes leading to a new incarnation take place within the aforementioned reflection sphere. This sphere is the invisible region of the dialectical nature order, the counterpart of the familiar material sphere.

The visible and the invisible regions are in no way “static.” They are ever changing, full of life

and action. Creation, collaboration, and connections are taking place in both worlds, in the positive as well as in the negative sense. Everything that happens in the visible world on a physical level, in thought or in feeling, has its reflection in the invisible world. This order applies to all people and all other living creatures. We can distinguish both a visible and an invisible part in our own microcosmic world. Each individual has their own reflection sphere.

All human beings vivify and nourish their individual ideals and orientations within their own respiration fields. This process likewise happens collectively. Such a collective striving can develop from the invisible part of our world, the reflection sphere, into a great power capable of dominating people in the visible part of our world. In this way, various power concentrations emerge, each with a life of their own yet dependent upon the forces of humanity to maintain their existence in the reflection sphere.

Karma

Our earthly, natural life field is subject to certain natural laws. We know the law of cause and effect, of action and reaction. This law is referred to as karma.

Thanks to this law of karma, we nature-born people are placed before the consequences of our actions, both individually as well as collectively. This law continually maintains the circular course of dialectic life. Reaction follows action and so on.

This reality is expressed in the respiration field and in the auric being. What has been sown must be reaped (Galatians 6:7).

Therefore the auric being, in which the entire karma is anchored, contains the sum of experiences of those many incarnations within the microcosm. Karma and our present life experiences lead us to the awareness that there are no permanent values in this life, that something very essential is missing. One is “stuck” in the external and in the impermanent. Awareness of “being stuck” is necessary in order to reach higher consciousness and is the basis for the process of restoring the connection with the spirit. This mighty perspective within the heart can be recognized and can unfold on the basis of the new soul.

SUPPLEMENTAL QUOTATIONS

And when he submerges into matter, he makes his fragrance known to the light, and in his peace, he surpasses every form and every sound. For the ears do not smell the fragrance, but the spirit in the sense of smell inhales the fragrance and submerges in the fragrance of the Father. This one brings it to himself into his shelter and leads it up to the place from which it came. For it originally came from the fragrance (of the Father; it was part of the fragrance of God). Later, this part cooled, however, and so it became a soul form like cold water that freezes. The water is now hard like crystal but in reality is not solid. Whoever sees it believes it consists of solid crystals. But it can dissolve again for when a (warm) breeze touches it, it becomes warm. So also the cold (congealed) aromas originate from the separation (from God). For this reason, God came and removed the separation. He brought the warm fullness of love so that the cold would vanish and the unity of the perfect thinking would prevail.

(From The Gospel of Truth, translated from Apokryphe Evangelien aus Nag Hammadi by Konrad Dietzfelbinger)

All astral currents from which you live are transformed into etheric forces. Your sensory organism functions through ethers. Ethers are the fuel of the sensory apparatus. Ethers are extracted from astral substances and that is why, if the astral substances which govern your life are derived from the nature of death, you will remain the nature-born human being you have been from the beginning. [...] That is why anyone who genuinely seeks for a solution, for liberation, must first enter into a state of non-attachment.

(Jan van Rijckenborgh, The Egyptian Arch-Gnosis, Part 3, chapter VI, pages 51–52)

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them. . . .” (Holy Bible, Revelation 21:1, 3)