



The International School of the Golden Rosycross  
[www.goldenrosycross.org](http://www.goldenrosycross.org)

## The Inward Journey

### Part 7: Some Practical Guidelines – The Endura

In our last exploration, we explained how the personality can contribute to the liberation of the microcosm. All the body's organs – especially the blood – have other functions in addition to their biological ones. When we, as personalities, recognize and accept our task, these additional functions of our bodily vehicles help us to cooperate consciously in the process of restoring the true Human Being.

The metabolic processes going on in our bodies are also involved in the process of fundamental reversal. Every insight, every step forwards, means a change in the hidden characteristics of certain organs. In this way, the aural being also changes and the microcosm is made increasingly receptive to the forces that will ultimately lead to the rebirth of the soul.

But we need to remember that it is not the fourfold personality with its earthly soul that will be spiritualised. It will not become the true Human Being, and neither will it enter the divine world. That is impossible, because 'flesh and blood cannot inherit the world of the Spirit'. So if the Gospel says that the human being must be reborn 'out of Water and the Spirit', then it is not referring to the I-human being, but to the original Human Being, born of the primordial atom and dwelling in the midst of a microcosmic firmament restored to its original, divine condition.

It is the task of the personality to allow the process of fundamental reversal to begin, to cooperate in it, and in this way to clear the way for the renewal of the microcosm. And although the personality is restricted to some extent by the aural being, its new insight into the divine plan liberates enough resources for it to be able to make a start on this task. If you can understand and accept this task – which is also your task – then the foundation is laid for a discussion of some basic consequences because the crucial thing for a Rosicrucian is not to have insight alone, but to combine insight with action. All too often, in ordinary life, there is a wide gulf between theory and practice, between insight and actualisation. That is one of the characteristics of earthly existence. But on the path to the original life such a gulf cannot, and may not, exist. Insight alone, though a necessary beginning, is not enough. Insight must be converted into reality, through action. Our attitudes and behaviour, our whole inner and outer state, must be brought into harmony with the knowledge that has been gained. That is the path of transfiguration.

How can we follow this path? Through fundamental reversal, through neutralization of our earthly nature. To achieve this, you need to free your thoughts and feelings from their I-centred orientation and turn them towards the Other One in you. This needs to be your only

goal. From moment to moment, whatever you do or refrain from doing should be placed in this light and, if necessary, modified. And, right at the beginning of this path, there are certain basic changes you can make in your life, which you will find very helpful.

First of all, your diet can be adapted to the needs of the path. The blood – so important in the process of liberation – is very much influenced by the food we ingest, and the forces it contains. By forces, we do not only mean vitamins. Food carries other, more subtle influences which can have an effect on the way you think and feel; we call them ethers. So your diet can affect the extent to which you are capable of aiming at the liberating goal, for everything that influences the blood, influences the whole human being. That is a fundamental law of life. The blood is a component of the soul of the human being.

Of course, we do not mean that diet, in itself, is liberating. You cannot eat your way into the divine life field! It is only a matter of doing your best to ensure that the body remains a usable tool on the path. So it makes sense to choose food that will do the least harm to the blood and make it as supportive as possible. This means, among other things, that it is preferable not to eat meat, not only for ethical reasons but also because animal blood and uric acid contain etheric and astral forces which, when admitted into our blood via the digestive system, bind us to the earth and interfere with our ability to discern the truth about why we are here on this earth, and what we must do to make liberation possible.

So the diet of someone who wishes to follow the path of liberation should be composed of fruits, vegetables and other edible plants, certain herbs and the products of live herbivorous animals. An exclusively raw-food diet is not advisable though, because of the undue sensitivity this can create. However, beyond these basic guidelines, the Golden Rosycross does not lay down any detailed rules, for your diet should be adapted to the climate where you live and your own individual needs. One person, for instance, may well need more proteins, carbohydrates, fats or mineral salts than another.

There are other simple modifications we can make to our lifestyles that will help us a great deal if we wish to follow the path. For instance, it is best to avoid alcohol, nicotine, narcotics and tranquillizers. It is well known that alcohol dulls the ability to reason. But even the smallest dose also has a powerful effect on the pineal and pituitary glands. These negative effects on the consciousness, in turn, make one susceptible to all kinds of negative forces and influences. Nicotine speeds up the processes of degeneration in the etheric body. The respiratory and circulatory systems, the brain and the nerves, are also undermined. Nicotine is a nerve irritant, too, making our emotions more explosive and difficult to regulate. The effects of narcotics and tranquillizers resemble those of nicotine and alcohol. In addition, it needs to be pointed out that narcotics can never give admittance to the divine life field. Only the fundamental reversal and constant perseverance in following the path of liberation can do that.

Synthetic medicines and food additives can also have harmful influences, for they bring about de-humanization of the etheric body. This means to say that the etheric body loses its individual vibration and becomes less and less distinct from the general etheric field of the earth. In this way, the process of crystallization is very much accelerated. The mineral aspect takes precedence in the system, and the nadir of materialization is reached.

Another point is that pupils of the Golden Rosycross do not wear fur or feathers. Apart from ethical considerations, there is also a spiritual reason for this. Animal hair (and human hair,

too, for that matter) has a characteristic magnetic radiation field that attracts or repels. Well-preserved hair still retains this ability, even after the animal is dead. So when we dress in animal skins, we are affected by that animal's radiation field.

Space does not allow us to say more about these issues at the moment, but by talking to pupils and reading the literature of the School you will certainly be able to find out everything you need to know. A key point to remember, though, is that the suggestions given in this exploration are only really useful if they are part of the whole process of following the path of liberation. As ends in themselves, they are not able to liberate human beings from matter. Important though they certainly are, our rational, moral and ethical motives for lifestyle changes such as vegetarianism are not enough. We also need to have spiritual motives because, as long as the original, divine Human Being has not been reborn in the microcosm, we remain in a fundamentally ill, delusional state, which nothing else can cure. What we need to understand is that a rational and moral approach to life, giving due consideration to humane principles, is certainly necessary, but, if we make these things, and not the Spirit, into the central aim of our lives, then the law of dialectics will quickly cause our illusion to turn back again into its opposite.

So we should choose an approach that does away with the root cause of all our problems: the neutralization of the 'I', the surrender of the self, to the divine nature. As long as we are unwilling or unable to accept this process, all our efforts to improve our lives and the world will only result in swapping one problem for another. The boundaries of dialectics will not be crossed.

Only if you first understand and accept the need to surrender your I-being to the Other One in you, will the lifestyle changes we have been discussing here contribute to your microcosm's liberation. The inner disquiet arising from pre-remembrance will then be understood and will change into a yearning for salvation. And that yearning is what admits the gnostic light forces into your microcosm. With the help of those renewing gnostic forces, you will find that you can make these basic lifestyle changes quite naturally, without putting any undue pressure on yourself. You will even want to make these changes, and though your blood may take a little time to adjust, it certainly will, given time. In fact, we are very aware that these adjustments take time, and that is why those who decide to join the Spiritual School spend a period of preparation, as a member of the 1<sup>st</sup> Aspect.

We explained earlier that you – as a fourfold personality system – are the mortal part of your microcosm, and that your microcosm no longer participates in the divine nature. Your microcosm is therefore under the control of non-divine forces and you, in turn, are under the control of your microcosm. In fact, you – and everything you think, feel, desire and do – are the product of the forces operative in your microcosm; and the nature of these forces, as we explained earlier, is determined by the accumulated karma of countless incarnations. All the actions and reactions of previous personalities in your microcosmic system are recorded in the lipika, which then acts as a kind of filter, attracting what is in harmony with it and repelling what is not. In this way, the lipika controls the forces at work in your microcosm, which in turn determine the kind of person you are.

So if your personality has characteristics which cause you pain (and every human being does), these characteristics exist because of the nature of your lipika, which in turn is determined by your microcosmic past. You didn't make these problems; you inherited them. And you are limited in what you can do to resolve them by your lipika, which only admits

into your microcosm those forces which are in harmony with it. So it is as if you are in a prison, with your microcosm as the jailer and your lipika defining the nature of your chains.

This situation is kept going by the constant interaction between the lipika and the personality. So, as long as the personality's orientation remains I-central, as long as the personality goes on believing that it is the original Human Being, that it is the aim of creation, there can be no possibility of breaking out of this interminable cycle of imprisonment.

If the true Human Being is to unfold, the fire of self-maintenance and I-centrality must no longer be fed. If you understand this, you will recognize the real meaning behind John the Baptist's words: 'He' – the true Human Being – 'must increase, and I must decrease', and of Christ's words: 'He who is willing to lose his life for My sake shall keep it' – the other life.

If you accept that your I-consciousness is fundamentally separate from God, the next step is to 'go out into the desert', just as John did. This means seeing earthly life and striving for what it is. It means that, for you, the life of the I-consciousness, a life centred around the personal ego's aims, desires and conceptions, becomes a desert. Anyone who wants to reach the Promised Land must travel through that desert. No other route exists.

Another thing we need to realize is that the maintenance of the human I-delusion goes on not only at the individual, microcosmic level but also at the level of the world at large. This makes it even more difficult for human beings to realize the delusion under which they exist, or to do anything constructive to free themselves from it. Let us explain.

We have already mentioned that around the microcosm there is a radiation field. All our human microcosmic radiation fields together form a collective radiation field that encompasses the entire earth. This collective cloud is laden with the results of human delusion. It is one huge tangle of karmic threads, accumulated during the whole history of human life. As above, so below. As the microcosm is, so is the macrocosm. That is a primordial law. Just as the aural being and the personality support and maintain one another, so this collective radiation field and the microcosms living within it support and maintain one another. They are interdependent.

Impulses and forces emanating from humankind are radiated back by this cloud in a concentrated form. Human beings then react with behaviour which intensifies the situation still further. And so it goes on. This cycle of events happens not only in our own inner being – with our own I-central ideas, thoughts, desires, fears and so on being concentrated and reflected back to us by the aural being – but also on a collective level. And there are many social institutions and mass events which reinforce this process. The mass media, in particular, function as a means of concentrating the human I-delusion and ensuring that it is maintained and fed. And when human beings allow themselves to be carried along by the fervour of a crowd – as happens at sports matches, mass rallies, and also during conflict and war, for instance – then, too, they are allowing their individual I-centred delusions to be concentrated into one huge cloud which can drive them to behaviour far more extreme than they would ever have experienced on their own. The human I-delusion can be maintained by magical means, too, for instance by encouraging lots of people in whom the I-delusion is still central to repeat certain prayers and mantrams.

In all these ways, vibrations are radiated out into the atmosphere, where they combine to form enormous concentrations of similarly attuned forces. These clouds of combined forces

can become so strong that they take on consciousness and intelligence of their own so that, to all intents and purposes, they actually become ‘beings’. These beings have always been described in the holy language, for instance, as ‘aeons and archons’, or ‘the principalities and powers of this world’ or ‘the prince of this world’.

So that’s why it is so difficult for human beings to find and follow the path of liberation. As long as we do not see through the delusion of self-maintenance, we are held captive by forces beyond our control and, generally speaking, also beyond our knowledge. By our I-central desires, thinking, willing and behaviour we feed the aeons and they, in turn, control us, and confine us to our delusory outlook on life, so that they can go on being fed.

Life in self-maintenance creates karma; it piles up debt upon debt, collectively as well as individually. On virtually every level of life, self-maintenance is the dominant factor. It takes thousands of forms. The personal ego – when driven into a corner – always seeks ways of defending and maintaining its fundamental delusion. And whether the ego chooses culture, or the acquisition of knowledge, or religion, or politics, or humanism, or occult and esoteric exercises, or any other field of human endeavour, all too often these things are used only as means of reducing or postponing the ego’s suffering, whilst avoiding having to acknowledge its real cause – the self-maintaining ego itself.

In this way, human beings themselves create the ‘curse of the aeons’. Our self-maintenance is what makes possible the continued existence of these invisible intelligences which rule our field of life. So it does not make sense to complain about the aeons, as if we were their helpless victims. By our efforts to maintain our existence in delusion, we help to feed the aeons; by refusing to accept our true place in the microcosm as servants of the divine Other One within us, we allow the aeons to have power over us.

In this way, we reinforce our own state of imprisonment and that of our fellow human beings. But, after many bitter lessons learned in the school of experience, there is a chance that we may be willing to see through our delusion and to accept the full extent of it. And then we will be receptive to another kind of lesson; we can learn how to live in a way that will contribute to the liberation of the microcosm. What, then, must we do?

Firstly, we must withdraw consciously from the grip of the ‘forces of darkness’, the ‘prince of this world’. We can do this by bringing our I-centrality to a standstill. This is not achieved through mystical exaltation or working oneself into a rapturous emotional state or weaving intellectual webs of thought, but only by realizing with crystal clarity that our I-central approach to life is the anchor by which our microcosm is kept bound to the dialectical world. And if we keep this realization clearly before our consciousness, and choose instead to make the Other One in us the centre of our lives and motivation, then gradually our I-centrality will lose much of its driving force. Gradually, the I will become silent, still. This is the process we call ‘the endura’, and what Paul called ‘dying daily’. In this process, our I-centrality is extinguished through our fundamental reversal, our turning towards the Gnosis. If we begin with the endura, the Other One in our microcosm can unfold and be reborn.

Having read this, you may well be imagining all kinds of difficulties the endura could cause in your personal life. But, rest assured, it is not like that. By understanding and surrendering to the yearning for salvation coming from the Other One in you, you will allow it to attract forces into your microcosm that will enable you to change your approach to life quite

smoothly and harmoniously, without neglecting any of the duties required of you by your karma and your existence in the earthly sphere of life.

In fact, these helping forces are indispensable, and without them, any efforts to dissolve the I are meaningless. Many people do, indeed, try all sorts of methods to eliminate their I-centrality, but without making the essential first step of recognizing the presence in their microcosms of the divine Other One, and the need for It to grow. And without that recognition, all these methods of I-demolition will only result in the I becoming stronger, albeit with rather more subtle ways of expressing its I-centrality. However, once you have decided to cleanse your microcosm of everything that is not divine, so that the pure, divine Other One may live, the helping forces of the Gnosis will inevitably be drawn into your system by the Other One itself. Then you need never think that the inner work of purification you desire to undertake will be unaided. You will always be helped by the Gnosis, and in that power, you will succeed.

The original pranic Light, emanating from the Gnosis, is made available to you so that you can undertake this otherwise impossible step with success, provided you sincerely desire it. So the endura is not fulfilled in the power of the I, but in the power of the Gnosis, or, to put it in the terms of the understanding of the Cosmic Christ, in the power of ‘Christ in you’. Christ is the power ‘without which we can do nothing’, the power that asks you to ‘sell all you have and follow Me’.

If you begin to follow the path of the endura, you will be beginning the purification of your microcosm and, at the same time, you will be contributing to the purification of the macrocosm, for you will be helping to weaken the unholy influences the aeons exert on your fellow human beings. Many people long to be able to forgive and help their fellow human beings in a genuine, lasting way. If you begin with the endura, you can do that. You will be ‘healing the cause’. And now, perhaps, you can understand the words in the ‘Lord’s Prayer’: ‘Forgive us our debts, as we forgive our debtors’. If you understand the need for the endura and have the courage to accept the consequences, the path of transfiguration will lie open before you. Then the requirements of this path will seem quite natural to you, and putting them into practice will be simple.