



The International School of the Golden Rosycross
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The Inward Journey

Part 11: The Universal Teachings

Most of this inner journey through the Universal Teachings as they are taught in the School of the Golden Rosycross now lies behind you. However, we know that the two remaining explorations will not be sufficient to complete the picture we have been trying to show you, for the path presented by the Golden Rosycross is a path of never-ending development. Nevertheless, if you have read these texts with an open mind, motivated by an inner longing to find the truth, we are fairly certain that many doors will already have been opened for you, and that you will have been ‘touched by freedom’. Our aim was to give you a better insight into our life field, how it works, and what its true purpose is, and we hope that this insight has given new energy and clarity to your yearning for liberation, so much so that you will now be willing and able to take action, and put into practice what you have learned.

Everything we have discussed was intended to awaken in you the desire for a lasting connection with the Universal Teachings. In this exploration we would like to try to explain the importance of such a connection.

To explain to others or ourselves aspects of the Universal Teachings we very often engage in profound philosophical, historical or intellectual considerations. However, although these can sometimes be extremely interesting and lead to deeper insight into how everything fits together, this type of study alone cannot give access to the spiritual essence of the Universal Teachings. For its spiritual essence is Light, radiation. That is why direct perception of these teachings is made possible only by one’s inner state, and not, in the first place, by reading or study.

Why, then, do initiates write their teachings down? And why does the School of the Golden Rosycross have so much literature? Surely it must be important to read it? It most certainly is, but a clear distinction needs to be made between the essence of the Universal Teachings – which is radiation – and the expression of that radiation. By its very nature, the Universal Teachings itself can never be set down in writing or communicated through speech, although words and symbols can be used as signposts, pointing the seeker towards a direct experience of the Universal Teachings. The words and symbols, however, are not the liberating power of the Gnosis itself. They are only a vehicle, giving the opportunity for you to come into contact with the Gnosis in your own inner being. It is through this inner contact with the radiation of the Gnosis that genuine knowledge is attained. Exactly how this works is discussed in far greater detail in the book, *The Universal Gnosis*, by Jan van Rijckenborgh, but we would like to give you a brief explanation here.

Many people may find what we are saying rather strange. How can knowledge be gained by radiation and not by study? Well, if we realise that the personality in the microcosm is an electromagnetic system, we will understand that there must always be a process of attraction and repulsion going on. That is why it is possible for us to react directly to the radiations of the Universal Teachings. If there is a negative reaction, these radiations will be repelled, and no genuine insight will be gained. However if we react positively to what we have heard or read, and want to understand and put it into practice, this desire will cause an attraction between the electromagnetic system of our personality and the radiation of the Universal Teachings, which was *behind* the words. In this way, these teachings will be admitted to our system. If we then try to adapt our entire whole attitude of life to the gnostic radiations we have received, then the electromagnetic system of our personality will change. It will become more closely attuned to the Universal Teachings themselves. In this way, the insight gained will become an imperishable part of our being, and not a mere mental construct, and our system will be prepared for further contact with the Universal Teachings.

We hope these words allow you to see something of the reality. Words are no more than contact possibilities. The radiation of the Universal Teachings is only experienced when one begins to work with it. By following the path greater and deeper understanding arises. Knowledge acquired from external sources, without inwardly assimilating and working with it, is intellectual only and gives no admittance to the true Life.

The Bible speaks in this context about the ‘inner’ faith that gives life. Such inner faith does not mean the acceptance of teachings on authority. Faith in the sense of the Universal Teachings is an ‘inner knowing’. It is the result of the awakening of the primordial atom and of being touched by the radiations of the Gnosis. Such faith makes it possible to have an ever-deepening contact with the power *behind* gnostic words and symbols, with the Source of the Light itself. That is why, in the Bible, faith is called ‘the substance of things hoped for and the evidence of things not seen’. If this kind of faith is not present within the individual, the Universal Teachings remain a closed book. Faith in the external sense is not founded on certainty and is therefore always speculative. It binds one to authorities.

Those who, on the basis of this inner faith, open and direct themselves to the Source of the Light, will recognise what they need to learn and take the necessary action in their lives. In this way inner faith – which is at the same time inner certainty – results in the liberating deed. It becomes the sword of the Spirit which is used, by those who have the courage, to break right through the captivating circle of dialectics. It enables them gradually to let go of all the perceptions and attachments of the dialectical ego, whether innate or acquired. Remember, though, that this inner help is not given to a person automatically. It can only be given if you experience the heartfelt yearning to end the supremacy of this dialectical ego in your life. For the gnostic law always applies: what you receive will be in keeping with the nature of your desires.

If this inward journey has succeeded in awakening or augmenting this yearning in you – and you are the only one who can judge whether that is the case – then our work has had the desired result. For it means that the radiations of the Gnosis are able to touch you through these words, and that these radiations have brought about a change in you. The primordial atom – source of this yearning for salvation – has been stirred to greater activity. This is – or can be if you are willing – the beginning of the process of fundamental reversal.

Then, if you are prepared to act on your heart's desire to leave your life of captivity behind, the renewed activity of the primordial atom will be able to continue. It will begin to influence your blood and nerve fluid, so that gradually their composition will change. Their receptivity to the Gnosis will increase and in this way they will be charged with a power 'not of this world'. It is the power of the cosmic Christ.

That is the secret of these gospel words, freed from dogma and belief in a historical Christ. The cosmic Christ power is certainly 'shed for many', but it can only enter into those who consciously experience that they are separated from their divine origin. It means being aware of the immortal soul principle within us, yet knowing that we must nevertheless undergo a process of enduring death and a spiritual resurrection. It means knowing that 'the Father is in me, and yet I am imprisoned by the powerlessness of my consciousness'.

It is this awareness that will unlock the Universal Teachings for you. And the more you assimilate and work with it, by adapting your way of life to its requirements, the more it will be revealed to you.

In this connection we would like to talk about the Bible as an expression of the Universal Teachings. In this course we have quoted a number of biblical texts, and we would like to explain what value the Spiritual School attaches to the Bible.

In the *Confessio Fraternitatis Rosae Crucis*, an 17th century text which forms part of the 'Spiritual Testament of the Classical Order of the Rosycross', the following words are written (see *The Confession of the Brotherhood of the Rosycross* by Jan van Rijckenborgh, Rozekruis Pers Haarlem, The Netherlands, 1989, pp xxiii xxiv):

'Thus those are closest to us and most like unto us who make this one book the guiding principle of their lives, the centre of their striving for knowledge, and who treat it as a compendium and summary of the whole world. [...] Rather, we desire to testify that not since the beginning of the world has man been given a greater, more admirable or more beneficial work than the Holy Bible: blessed is he who possesses it; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it; while he is most like unto God who obeys as well as understands it.'

So in their vision of the Bible the classical Rosicrucians, too, point to the deed. How do we perform this deed? By doing what – in the Light of the power received – we have recognised as necessary. That is what it means to follow the path.

To do this effectively we need to realise that reliance on dogma and external authorities cannot help us, but that the only way to satisfy our primordial yearning for salvation is to follow a path that leads to another, divine world. On this path, self-knowledge and insight form the first step.

Out of this self-knowledge and insight arises the desire to put what has been understood into practice and to follow the path of liberation in deed and truth. This yearning for wholeness and genuine change is the second step.

The yearning for salvation attracts energies that make it possible to overcome the self-willed ego that always places itself centrally. The ego surrenders itself more and more to the impulses and guidance of the energies now being assimilated. That is the third step.

This makes a new approach to life possible. This is the fourth step, which eventually results in liberation from earthly nature and entry into the new Life, the fifth step.

So this fivefold path of transfiguration is not a path of theory, concepts and observation, but a path of demonstrable, liberating action. Without action we can attain nothing on the path, even if we have studied the Bible and every book on the Rosycross from cover to cover. It is our own action – our actual response to the Light – that will open up the path for us and give us new insights. And it is this key that will eventually enable us to understand all Holy Language. What the deed calls to life in us we will then find confirmed in the Holy Language. That is the reason why we have used biblical texts now and then. They confirm what is transmitted by the Universal Teachings.

Seen in this light, it becomes clear that the Bible, particularly the New Testament, is not a book for application in earthly situations. The Bible can only be read and understood in the right sense when we follow the path. An indication of this is given in Matthew 13, where we read: ‘Then the disciples came and said to him, “Why do you speak to them in parables?” And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.”’

The I-consciousness and its vehicles are instruments of the dialectical world, and with respect to the impulses of the spiritual world it is a fact that ‘hearing they do not hear, and seeing, they do not see.’ The I-consciousness is a product of this earthly nature, and even if its knowledge of the Bible is extensive, even if, with our intellect, we have memorised quantities of biblical texts and have studied many religious systems and compared them with each other, this will not give us access to the true meaning of the Bible.

This accounts for the existence of so many contradictory Bible translations and interpretations, and it explains why, throughout the ages, so many alterations and falsifications have been introduced into the Bible. And that is why there are so many wars in the name of religion and why people are persecuted in the name of the Bible.

Why has humanity been given the Bible, then, if it is nevertheless closed with seven seals?

The pupil of the School of the Golden Rosycross experiences the Bible as a kind of ‘distillation’ in words of the pattern of experiences that always unfolds when an individual follows the path to soul liberation. The Bible is then able to function as a practical guide on every step of the inner path, confirming for the pupil that the step he or she has just taken was indeed the right one, and helping to illuminate the contours of the next step. Hence the word ‘testament’. A testament is a confirmation, a sealing of something that has been fulfilled. The Spiritual School sees the Bible as a confirmation of what is inwardly recognised on the path of renewal.

For many people the Bible is a collection of thoughts and concepts, or a historical account. That is why it has become a controversial book which is rejected by some and revered by others. But for those who want to follow the path of the endura the New Testament becomes reality, a touch of the Holy Spirit, a voice that draws them out of dialectical life and guides them into eternity.

In the esoteric sense one can really speak of two Bibles. The first is the visible book, the printed word that each of us can possess and read. The second is the invisible Bible, the Universal Teachings of which the book is an expression. This second Bible is the omnipresent wisdom of God. It is Gnosis, unsoiled by human hands, protected by the Brotherhood of immortal souls. These Universal Teachings descended with the fallen microcosm into dialectics. It is universally present, forever with us and around us. It is 'a shadow on your right hand'. It stayed with humankind when it left Paradise; it is the eternal Path that will lead every one of us back.

The visible Bible can only be understood when the invisible Bible lives in you. That is why a seeker must begin by deciphering the invisible Bible, by allowing his yearning for salvation – the voice of the primordial atom – to be the guiding factor in his life, for only then will his system become receptive to the radiations of the Universal Teachings. The invisible Bible is unlocked only for the person who is following the path and making it into a reality. That is why we, too, wholeheartedly endorse the words from the *Confessio Fraternitatis Rosae Crucis* and together with the classical Rosicrucians we repeat:

'Rather, we desire to testify that not since the beginning of the world has man been given a greater, more admirable or more beneficial work than the Holy Bible: blessed is he who possesses it; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it, while he is most like unto God who obeys as well as understands it.'