



The International School of the Golden Rosycross
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The Inward Journey

Part 8: The Real Meaning of Prayer

In our last exploration, we spoke about the endura, the process by which the I-central thoughts, desires and actions of the earthly human being are dissolved into stillness and the power of what is mortal and unholy is overcome. Through this self-surrender of the earthly human being, the rebirth of the original, divine Human Being is made possible. John expresses it in the following words: ‘He, the Other One in me, must increase and I must decrease.’

If you have recognized that for you, too, the endura is a necessity, you will also be able to recognize the need for the I-central self in ‘your’ microcosm to be dissolved in a radical way. You will have realized the futility of human efforts to transform our perishable world into the divine life field, for you will have understood that all efforts – however well-intended – to make things in our world lasting or perfect, contravene the fundamental law of earthly nature: birth, maturation and decay. Earthly nature should not be expected to give us what it simply does not have.

If, because of all the experiences that have accumulated in your microcosm, you have reached the limit of what is attainable in earthly life and are beginning to experience this world as a desert, you will be able to perceive with increasing clarity the calling of the divine atom in the heart of your being. This means that you are ready to feed – as Paul says – not on ‘milk’ any longer, but on ‘solid food’.

With this information in mind we would like to discuss with you the subject of prayer and, while doing so, to explain another aspect of the imprisonment human beings have brought on themselves.

Naturally enough, fallen human beings with their limited consciousness sometimes misuse prayer to attain earthly ends. The holy mantram, the liberating method of prayer, is adapted to serve self-maintenance and thus becomes part of the egocentric life of this nature. Or, as is the case with a large number of people these days, prayer is rejected altogether. For others, praying is just a habit, and they utter prayers in a perfunctory way with the idea at the back of their minds that, ‘if it doesn’t help, at least it won’t do any harm’.

But what is prayer, really? It is always, whatever the circumstances, a magical invocation. When we pray, our thoughts, will and feelings are engaged. Prayer is an activity in which the whole human system is involved. When we pray, we desire something that we understand with our minds, support with our feelings and activate with our impulses towards action. The

nature of this threefold process is determined by the state of our blood and sealed by the spoken word. Prayers are always heard. They always have a result. But the result is not always what we intended, for it must always be in keeping with our state of life.

A magical invocation generates a power, a vibration, a creation whose quality is determined by our whole state of being. This vibration will reach the astral plane whose nature corresponds to it. This, in turn, invokes astral forces which are then reflected back to the person who uttered the prayer. The earthly human being with his egocentric consciousness is motivated by attachment to self or others, or by the desire to keep or augment what he has. These motives determine the quality of his prayers. Even if his desires and wishes are emphasized with the words: 'Father, Son and Holy Spirit', or by the plea, 'O my God', the response will only come from the astral forces of this world. Since his life is aimed at I-central things, no other response is possible. The true God is not a servant of our I-central nature.

When such prayers are answered, the inevitable result will be that the person concerned is bound even more tightly to the astral forces of this world. We are giving you this information about the magic of prayer because most people are quite unaware of how it works and therefore cannot imagine the extent to which they could be delaying the process of liberation in themselves by expressing in prayer desires and perceptions which originate in the I-central consciousness.

In our last exploration, we explained that thoughts and ideas, if kept alive long and intensely enough, ultimately become intelligent power concentrations that can begin to lead a life of their own. In this way, a collective power field has come into being that spans the entire earth. This astral power field contains, among other things, all the delusional conceptions earthly human beings have formed about God, Christ and the Holy Spirit. This power field is the god of this world.

These forces are prayed to by human beings and respond to their self-seeking desires. But that is not all. Once they have become strong enough to take on a life of their own, they naturally seek to maintain their existence, and they do so by influencing human beings to continue in the same delusional thought patterns, and to go on worshipping and serving them in that way. As a result, an entire structure of organized religions has been built up, both on this side and on yonder side of the veil, which hinders people from discovering the truth about the transitory I-consciousness and the true purpose of human life, and fosters the persistence of delusion.

What, then, does prayer mean for pupils of the Spiritual School? First and foremost it means a way of life – lived in such a way as to allow the birth of the new Human Being in them. Their prayer means the 'daily dying' of Paul, the endura of the Cathars. They recognize that their I-central perceptions and delusions are the cause of their binding to the god of this world, from which they now wish to break free. And because of that, they set aside any spiritual exercises or methods they may previously have been practising in good faith, and entrust themselves entirely to the Gnosis. That is the first aspect of their prayer.

You may now be wondering why the Lord's Prayer was given to us, in which it is said: 'Your will be done on earth as it is in heaven.' Shouldn't one use this mantram, then?

To be able to understand the deeper meaning of this prayer and how to use it in the right way, we need to free our minds from the idea of the historical Jesus figure as propagated by the organized religions. The Christ is a radiation power sent out by the Original Life. It is the power of which it is said: 'Without Me you can do nothing.' It was this radiation power of the True Life that enabled Paul to speak about 'daily dying'. And it is this power that enables us, too, to overcome our egocentric consciousness step by step, and follow the Path of return to our divine origin.

To be able to receive this power, our whole life needs to become a prayer, as explained just now. We need to adopt an approach to life that is focused on the 'Father', focused on the Primordial Ground 'from which everything comes forth, to which everything belongs and to which everything shall return'. Then, in the power of Christ, we can genuinely speak the words 'Our Father', and pray 'Your Kingdom come over us.'

So, to be able to say the Lord's Prayer, we must be found on the path of return to become a child of God again. If we say the Lord's Prayer but do not put the endura into practice we are only worshipping our own, self-maintaining god, who plays the role of a 'father' only in our imagination.

The Gospel advises us 'to go into our inner chamber' and address 'the father who is in secret'. We need to turn away from the aural being and withdraw from all the microcosm's turbulence, focusing ourselves on the primordial atom in the centre of our being. Such surrender to the God within us can happen without many words. As the Gospel says, 'the Father knows what you need, before you pray to him.'

In the dialectical field of existence, prayer has become one of those countless methods by which people try to escape the consequences of their self-maintenance and their non-divine existence. This is very often also the case with other spiritual and self-help techniques frequently practised nowadays. However, if self-maintenance is the motive, or if we try to solve our problems without accepting the need to remove their cause – the I-central self – none of these techniques will be liberating and in fact, will only succeed in entangling us even more deeply in the web of delusion.

Methods and exercises applied by the I only serve to maintain and strengthen the I. If, through experience, you have come to the point where you feel you can set aside all these methods, because you recognize that they are not bringing you any closer to liberation, a truly Spiritual School may be able to help you, for its pupils are shown how to prepare themselves for the path of transfiguration. On this path, the I-central self is gradually dissolved and replaced by a new, a higher consciousness which is rooted in the divine Field of Life. Simultaneously the fourfold system of vehicles of the personality is submitted to a process of renewal and reconstruction from the divine primordial substance.

So transfiguration means breaking down and building up at the same time. This process unfolds in three phases: the rebirth of the soul, the restoration of its link with the Spirit and, in the power of the Spirit, the construction of a new, immortal bodily figure that can express itself in all the domains of Spirit and matter.

It may also be referred to as 'self-freemasonry'. It is nothing less than the restoration of the microcosm to its original, divine state; the rebirth of the divine Human Being and its return to

the original, divine life field. This life field has always existed and will never cease to exist, and that is why Jesus could say that it is ‘prepared for us from the foundation of the world.’

The divine life field exists and does not need to be constructed. These words say everything there is to say about our efforts to turn this earthly nature into a paradise for humankind by imposing moral, religious or cultural norms. For paradise already exists, and has since the beginning of time. It can never be grafted onto earthly life, but can only be reached by transfiguration.

This transfiguration cannot be brought about by experiment, imposed by external authorities or achieved by an arbitrary act of will. It can only be begun on the basis of genuine insight, gained through experience, into your own nature and that of the world. Then, with this genuine insight as your starting point, you can enter the process of the endura, and begin to neutralize the earthly forces in ‘your’ microcosm. This diminishing of the earthly nature in you will mean a simultaneous unfolding of the Spirit in your inner being. In the power of the Spirit, which emanates from the primordial atom in the centre of your being, you can become increasingly free of the forces of this world even though you are still living in it, and you will be enabled to bring your path to a good end. In this entire process, the main role for us as I-beings is that we subordinate ourselves to the power emanating from the primordial atom within us.

In his book, *The Coming New Man*, Jan van Rijckenborgh writes in more detail about how this process works (pp 57-58):

‘Then this magnetic faculty will come under the command of the pupil, a faculty which cannot be explained out of this nature. True faith has been aroused in his heart and he is, as Paul puts it, filled with an ‘unquenchable hope’, an enormous magnetic power, by means of which he will draw into his microcosm numerous forces and values not originating from this nature. Owing to this changed gravitational force, all kinds of new building materials are accumulated in the microcosm, which are necessary to rebuild the entire system. Thus we discover that transfiguration is actually a question of new magnetic laws.

[...] Because, in the same way as a natural human being attunes himself to the magnetic field of nature by virtue of his inner state, so the pupil attunes himself to the new field of life into which he has then been born. From now on it is this new field of life that captures him as it were, that admits him, but this admission is a shelter in God, a shelter in the Gnosis.’

In our next exploration, this process of transfiguration will be discussed in more detail.