



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

## The Inward Journey

### Part 4: The Human Being as a Microcosm

Our last exploration introduced the key concept of the two life fields. We spoke about: the divine life field and the earthly life field, which includes not only the material, visible world, but also the hereafter.

In the divine life field there is only eternal genesis and development, freedom and harmony. These characteristics are the natural conditions of the divine life field. However, because earthly human beings have forgotten the existence of the divine life field, they try to recreate these eternal conditions in the earthly world of duality.

But the earthly life field has clear boundaries, which impose themselves upon us as soon as we try to break through the laws of dialectics or to banish them from our consciousness. And then we are faced with the realization that everything in this life field is bound to the laws of birth, maturity and decay, and the constant alternation of antitheses. Death and birth, darkness and light, peace and war, and so on; just one, neverending oscillation from one pole to the other. Everything that belongs to this nature has two poles, and that is why we call it 'dialectical'. Everything is relative, nothing is absolute.

Both life fields are expressed in the human system and, if we are aware of this, we can see how they clash with one another. On the one hand there is the earthly human being, who can see and experience nothing but the earthly field of duality. On the other hand there is the 'great homesickness', the urge of pre-remembrance. This urge originates from the last remnant of the original, divine Human Being. That remnant is sometimes referred to as a primordial atom, or as a spirit-spark. Our idealism, our striving for progress and development our desire for religion or for occult knowledge, and our efforts to improve the human situation, ultimately proceed from that mighty primordial longing.

But whatever the earthly human being wants to attain, to change or to preserve, his efforts always end in disillusionment. He is tormented by it. Time and again, situations arise in which equality and peace, freedom, harmony and justice seem to lie almost within reach. But sooner or later the laws of dialectics intervene, and everything turns into its opposite. So we live in a world of delusion, Maya.

The knowledge that two life fields exist makes it easier to understand why delusion prevails in our world, and why it will always be like that for the earthly human being.

The earthly human being is driven by pre-remembrance, but because he does not know where that urge comes from, he is not able to understand it or respond to it in the right way. So he seeks and strives for ideals and for absolute values without knowing that these things are not intended for him, and that the earthly nature will never be able to give them to him.

That absolute life was forsaken long, long ago by the true Human Being of the beginning, when he deviated from the Divine Plan. Through this 'Fall' into matter he relinquished his divine status. Apart from the primordial atom, every single one of his original characteristics and abilities became latent.

For the original Human Being to reawaken from the primordial atom and return to the divine field of life, rebirth from 'water and the spirit' is necessary.

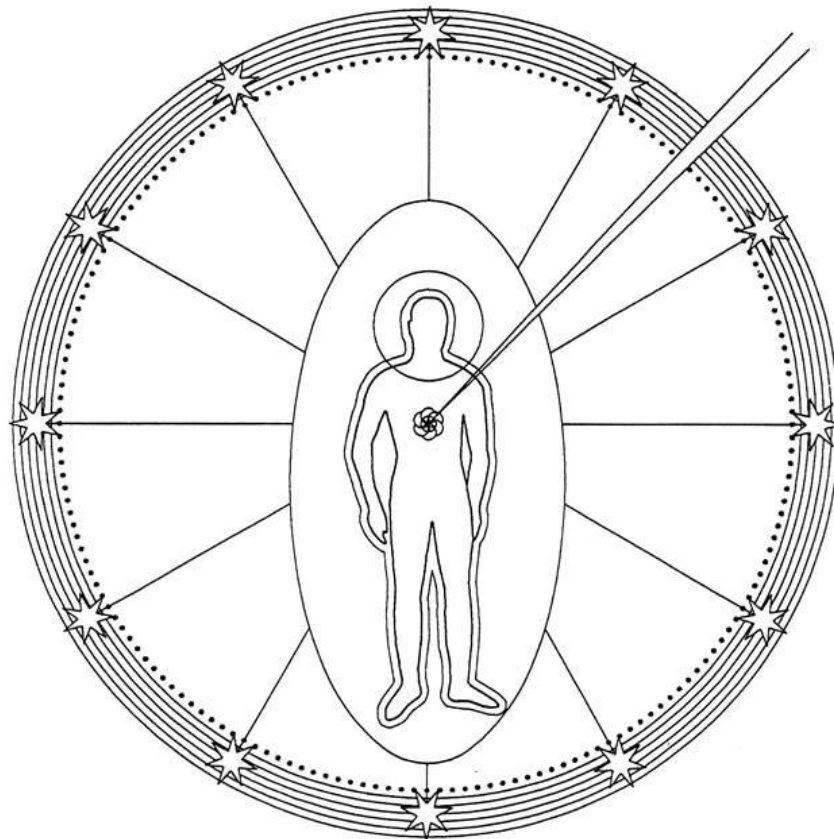
When the Gospel of John refers to this rebirth from water and the spirit, it means that the true Human Being can only be reborn with the help of forces from the original, divine nature. Rebirth of the true Human Being means: being reborn as to spirit, soul and body, in accordance with the divine plan.

This is possible because the original, divine life field interpenetrates the earthly nature with its radiations. There is not a cubic millimetre of earthly space or matter that is not pervaded by these radiations. That is why the classical Rosicrucians said: 'there is no empty space'.

Being born anew of 'water and the spirit' is a process which takes time to unfold. The School of the Golden Rosycross aims to provide its pupils with the power and guidance necessary to allow this process to come to fruition. But if one wants to gain an overview of the scope of this process and the reasoning behind it, one first needs to know more about what the true Human Being is, and what the earthly human being is.

When people use the words 'human being', they often mean only the self, the I-personality with its body and mind. But in reality the human system is much more than that. In fact, the human being is a microcosm, a miniature world.

We can imagine the microcosm as a spherical field around the body with a sevenfold structure. One can say that it comprises seven fields of existence rotating concentrically, one within the other, with the primordial atom as the central point. In this microcosmic field we can distinguish two beings, the 'aural being' and the 'lower self'. The aural being is clothed in a magnetic shell in which the past is recorded. Into this shell are etched the experiences and results of many lives (incarnations), and that is why we call it the 'lipika' which means writer or recorder. In the lipika the results of all the microcosm's life experiences are concentrated into magnetic power points, like stars, and these combine to form a blazing astral fire with a certain characteristic quality. This fire determines the magnetic status of the microcosm and produces a radiation field which attracts whatever is in harmony with the astral fire, and repels whatever is in conflict with it.



The astral fire of the aural being is also responsible for forming the 'lower self'. This 'self' is formed within the manifestation field or respiration field that is enclosed by the aural being. Thus the lower self comes into being under the influence of the aural being and is, in essence, its creation. The past is engraved in the lipika of the aural being and expresses itself as karma in the lower self or personality. So the fate, character and inclinations of the personality are determined by the aural being. If the personality, then, is egocentrically orientated, this can only be because the aural self is similarly orientated.

Within each microcosm a pre-remembrance is present of a divine state-of-being in which the Spirit expresses itself, and is able to communicate itself to the personality via the soul. Spirit, soul and body then form a unity. In this way the miniature cosmos is embedded in the plan of creation and allows itself to be guided by it.

But instead of this divine microcosm we now face an unholy microcosm. This 'fallen' microcosm, with its lower self and its aural self that has developed during the aeon-long process. The result is an unholy structure by which the microcosm is bound to the perishable world.

So the being we normally think of as 'man' is only the mortal form or personality of a degenerated microcosm. The 'human being' and the microcosm in their degenerate state do not participate in the original divine plan; they live completely outside it. We call ourselves 'human' and speak about 'humanity', but in the absolute sense we are not human, but sub-human.

Yet in spite of its fallen and degenerate state the microcosm always remains immortal. It is only the form in which it expresses itself, its creation, the earthly personality that keeps on perishing. For what has been constructed from perishable matter is subject to the law of birth, maturity and decay. What is born of dust must ultimately return to dust.

When the personality dies, the microcosm loses its vehicle, its means of expressing itself and gaining experience in this earthly nature. So at the death of the personality, the microcosm becomes incomplete and deprived of many of its faculties. This state of incompleteness forces the microcosm to take on a new personality through which it is able to immerse itself yet again in the world of matter. In this way one incarnation follows another.

But other influences apart from those coming from the past and from the aural being are active within the microcosm. Other radiations affect the personality apart from the dialectical ones coming from the cosmos and macrocosm. The results of the divine plan of salvation also make their impression on the microcosm. As the Bible says, ‘God does not forsake the works of His hands’. This ‘divine intervention’ began at the time of the Fall. Through a miraculous interplay of forces, conditions were gradually created in the dialectical personality by means of which the microcosm could be given the opportunity to return to the divine nature. Because of this, the present-day personality is capable of digesting the countless experiences of the microcosm and, with the help of pre-remembrance, realizing the delusion of the earthly life. This insight enables the personality to accept its true task and begin to cooperate in the restoration of the microcosm.

There are a few more things we would like to say about the lower self, the I-personality, in this exploration, and we will return to the subject again in a later one.

At the moment, the personality system is fourfold. It consists of

the material body;

the etheric or vital body by means of which the material body is enabled to function;

the desire body or astral body in which all the desires of the human being are active;

the mental body through which the thinking can function. In fact it is better to speak of a faculty rather than a body, because the mental body is not yet fully developed.

Each of these four bodies has its own task and function, and we will come back to these later. When a person dies, the connection between these four bodies is lost. The material body and part of the etheric body dissolve on this side of the veil of death, while the rest of the etheric body, together with the astral body and the thinking faculty dissolve one after the other in the hereafter. Ultimately, all that remains of the personality is the essence of its experiences – distilled from the life which has been laid aside. In keeping with the law of cause and effect these vibrations and causes are expressed in a subsequent incarnation in the microcosm.

This description of the fourfold personality, though much-condensed, clarifies the following points:

- because the subtle bodies of the lower self dissolve in the hereafter, they can never serve as a basis for lasting spiritual development; dying is a process *of*

nature, *in* nature, so it can never open the gate to eternity; if the lower self either fails to recognize or opposes the path leading to the rebirth of the microcosm, the microcosm must undergo a new incarnation, for it can only function fully when there is a fourfold personality system within it. Only with the cooperation of the personality system can one begin following the path that leads to the divine life field;

- The spiritual rebirth of the microcosm means the resurrection of the divine Human Being in the divine Creation; to enable this process of rebirth to begin, the fourfold personality must leave aside its own course and entrust itself totally to the new process of development in the microcosm.

However, as earthly human beings we are so conditioned that we tend to regard everything that has to do with our own survival as indispensable. Human efforts are almost always devoted to obtaining new earthly things. We always think we can go just one step further. But in reality, each new discovery reinforces our state of self-will. Consequently it becomes increasingly difficult to find and follow the path of rebirth.

But nevertheless, as a result of the experiences gained in countless incarnations of the microcosm, the Truth begins to shine once more. We begin to see through the delusion of our earthly lives and to search for the Truth. There are many thousands of people who are seeking the Truth, but there are also millions who have given up, and resigned themselves to accepting things the way they are.

How can two such different approaches exist side by side? Why do some people become seekers? And why are there others who live completely out of habit and conditioning?

- The difference has to do with the effects of two different forces that exercise their influence on the human being:

- The forces that reinforce the collective delusion in which we all live. The Bible calls these forces 'the prince of this world', 'the forces of darkness' or 'the power from the abyss'.

- The forces of the Light, which are known under many other names just as the Brotherhood of Life, the power of Christ or the Gnosis. These are all forces that help fallen microcosms to return to their original, divine state.

In brief, the forces of darkness are the accumulated results – the momentum, if you like – of all human efforts, since the Fall, to maintain its existence outside of the divine plan. They are the forces responsible for maintaining the status quo in this fallen world. They address themselves to the I, to the earthly personality, and whether they urge the human being towards good or evil, they always uphold the delusion that the I is the crown of creation and that the world we inhabit before and after death is the divine creation. So they tend to stifle the pre-remembrance of the original Human Being, or to divert the primordial yearning for the perfect life to serve the ends of dialectical nature.

The forces of the Light however never direct themselves to the I. They never direct themselves to the earthly personality but appeal to the primordial atom. Neither do the forces involved in carrying out the divine plan ever enter into conflict. They direct the radiation of perfect Love unceasingly towards fallen humankind, so that eventually it will begin to react.

Every human being experiences this radiation of Love and reacts either in a positive or in a negative way. Reacting negatively means that one does not hear the call, or does not understand it and therefore persists in one's old way of life. Reacting positively means that one learns to see through the world's delusion and turns one's whole life in the direction of the Light.

Then the primordial atom, the Light principle within the human being, will become active again. But that only happens after the microcosm has passed through many experiences and the personality is ripe. Only then can the primordial atom in the heart begin to influence the earthly personality and only then can the voice of pre-remembrance begin to speak clearly. And when that time comes, a conscious link with a gnostic spiritual school and its work can be very helpful in the life of the seeker.

A genuine spiritual school is an instrument of the Light, a focus for the Light. If its pupils endeavour to live in conscious harmony with that concentrated Light power, their self-knowledge and experience of earthly nature will be profoundly deepened. Then, in the power that a spiritual school can set free, the process of rebirth can unfold, safely and harmoniously. In this way, to paraphrase the words of John the Baptist, the human being of the darkness, of the earth, decreases, and the Human Being of the Light increases. That is the meaning of Christ's words: 'He who loses his life for My sake, will keep it'.

To close, we would like to quote a paragraph from *The Great Revolution* by Jan van Rijkenborgh (Rozekruis Pers Haarlem, The Netherlands, 1989, p. 45):

*'Thus one can see that rebirth, as Christ interpreted it to Nicodemus, the rebirth out of 'water and the spirit'; that is, a renewed Spirit formed from the original Materia Magica has been practised from the remotest periods of world history. And one can also see that the Brotherhood of the Rosycross is pointing out the true path once again, not as an innovator, but as a servant of the very honourable and ancient Brotherhood of the Immovable Kingdom, the Fraternitas Universalis.'*