



LECTORIUM ROSICRUCIANUM

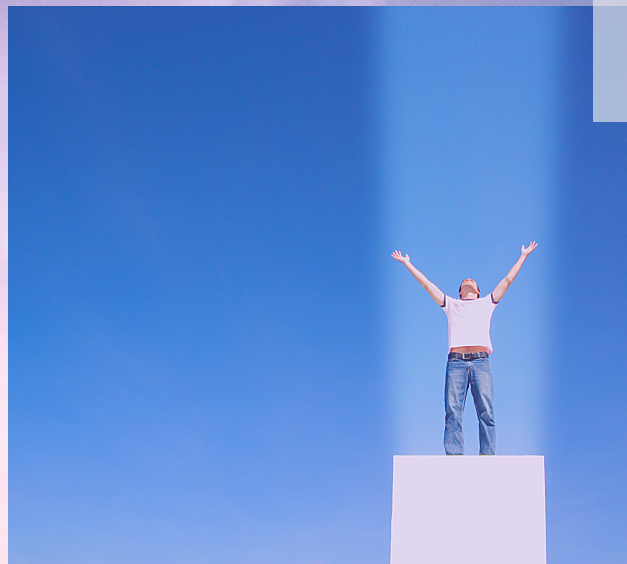
*Fortnightly Letters of Inspiration drawn from literature of the School,
curated by Golden Rosycross Ireland*

Dear friends,

Self Surrender

We are delighted to share with you the third issue of these letters, on the theme of Self Surrender.

"Longing is the voice of your soul, it constantly calls you to be fully present in your life, to live to the full the one life given to you. Rilke said to the young poet, "Live everything." You are here on earth now, yet you forget so easily. You travelled a great distance to get here. The dream of your life has been dreamed from eternity. You belong within a great embrace that urges you to have the courage to honour the immensity that sleeps in your heart. When you learn to listen to and trust the wisdom of your soul's longing, you will awaken to the invitation of graced belonging that inhabits the generous depths of your destiny. You will become aware of the miracle of presence within and around you." - John O'Donohue



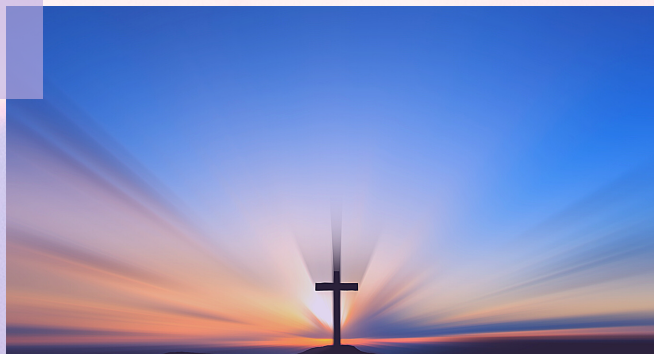
The Way of the Cross

"A path of farewell, of dissolution, of total enduristic dying, represented by a horizontal beam; and a path of new ascent, regeneration, rebirth, transfiguration, represented by the vertical beam. Thus the flower, the rose forms an inseparable unity with the cross.

The vertical beam of the cross is planted in the dark depths of the earth, as proof of the glorious fact that the path of transfiguration really can be started in the present, in the dark caves of dialectics. The horizontal beam of the cross, the path of breaking with nature has no direct connection with the natural basis of dialectics, because this farewell is unnatural and regarded as an absurdity. But that which is absolute folly by the standards of ordinary natural reasoning, becomes divine wisdom when we go the path of endura.

Our hands, first and foremost, are direct organs for action. When the candidate for the mysteries of Christ goes the path of endura, his dialectical natural action is processively stopped; his hands are thus nailed to the Cross.

Then his feet can no longer pursue the usual daily activities. His feet want to tread the new path, the vertical path of ascent, of rising; thus, according to the old nature, his feet too are nailed to the cross.



And at the heart of the cross erected by the candidate within himself blooms a flower, 'the precious jewel in the lotus', namely the spirit-spark atom, one of the tiniest atoms; its smallness is beyond imagination, just as in the plant seed the embryo of the whole plant is present although unimaginably small. And the candidate jubilates: 'O precious jewel in the lotus'; 'O Rose blooming on the cross'; ...and at the end resounds the call of liberation: 'Consummatum Est' 'It is finished.'

The Coming New Man, p. 101-102





Surrender to the Rose

He who subordinates the animal-ego to the spiritual can keep his will focused on Tao. He will not be divided. That is how the mason's craft begins. That is the first step. If you are not able to take that first step, you will certainly not be able to take the next. As a pupil of Tao, you need to give your animal-ego in total surrender, to the primordial atom, the kingdom within you, the rose of the heart. That is your most important task. And you do it not in devotion to an outer God, with all the natural-religious consequences, but with a 'Lord, your will be done, before the only God within you, the kingdom within you.

It is with this Johannin practice that the pupil's path must begin. In the desert of his life, he must make straight the paths for his God.



The Chinese Gnosis, p.98



Wu Wei, not-I

“Even though transfiguration has scarcely begun and the person in this state still has available and must use his old material vehicle he will nevertheless be able to rule the far from perfect kingdom with love, and walk the path of renewal in wu wei - which means: not I -centrally- guided by the new soul-state.

It would be good to clarify what we mean by this 'not I-central state. The consciousness ordinary human beings know and possess is by nature egocentric. It has a focus and is therefore an ego in the absolute sense. It is not possible for such a human being to imagine another kind of consciousness, transcending the human.

Even so, another kind of consciousness really is possible. The consciousness of what we call the 'new human being' is constituted quite differently. It is not I-central. It is fundamentally I-less, not in a moral or ethical sense but absolutely, for it does not possess a focus. It could be described as being seated in the microcosm as a whole, a consciousness which is microcosmically all-embracing. This microcosmic consciousness develops further, expanding into a cosmically conscious state. One can best describe this state as consciousness in the self, and simultaneously consciousness in all other things, in all other beings.

Scientifically, then, it is clear that all separateness must eventually fall away. Wu wei, or not doing, is intended to be a dialectical approximation of the new, divine consciousness. This approximation is advised in order to reduce as much as possible the enormous difference between the two expressions of consciousness, and in this way to create a basis for the unfoldment of the new consciousness-powers potentially present in the rose of the heart. So the I becomes desireless, and does not wish to become attached to anything. The I tries to neutralise itself as much as possible so that the Other One can gain the upper hand.



Gladly entering into this process of approximation, we experience a stream of merciful gnostic radiations that convey the whole ego into a state of absolute tranquility. In this way, we abide in perfect tranquility, while the doors go on opening and closing."

The Chinese Gnosis, p.?

I must decrease,
but He must increase



"The other kingdom, the kingdom to which we are called back by Christ and the Brotherhood, the Nirvana of which the Buddha speaks, the kingdom of Tao to which Lao Tsu testifies, that kingdom of God which is not of this world, to that divine world we must return, to that world of absoluteness, that world of eternal Life, of being eternally in the Light. The road to that world is a concrete, real road, not merely an abstraction, an idea or an illusion. It is no delusion or fiction, but a real path, a path that is known, that has been trodden and travelled and which, at the present day, is also open to all those who truly seek liberation and who have made the great resolution. What resolution? The resolution to become reconciled with God. The resolution not to continue living in selfwill, but to live according to God's Will.

This, says the Rosycross, is the only solution that will lead us upon the path back to the kingdom of God. Now there is a great impediment in going back by way of this road. The Holy Language says of it: 'Flesh and blood cannot inherit the kingdom of God'. 'Flesh and blood' ... refers to mortal man, which is we ourselves, inasmuch as we are made in accordance with our state-of-being in this kingdom of death. He who, with his entire being, is of the kingdom of death, cannot be part of the kingdom of Life.

Therefore, a tremendous process of change must take place in us. It involves the birth of a new human being, a process of rebirth. The Rosycross calls this process Transfiguration, or change of the personality....

...our old body must die, the new one must be born. This is the rebirth out of water and of the spirit, this is the essence of transfiguration, the spirit of God manifesting itself again in His creation, the true original human being, perfect as He is perfect and created in His image and likeness. This process within us, this development towards the 'new life' is carried through in the following way: Our I-being, our self, that dark soul-essence in us, our consciousness according to this nature, will have to descend from its throne. It will have to yield to a new consciousness, a new universal consciousness, a cosmic consciousness. Our 'I', which we, in our miserable state of fallen human beings, worship, honour and serve as a king; our 'I' which, in reality, is not a consciousness at all but only an instinct of self-preservation, developed and sharpened by the struggle for life; this 'I' which is the creator of our delusions and the maintainer of our suffering and, therefore, our greatest enemy; this 'I' must make way for Him who was, who is and who is to come: our true personality.

This change of personality is a great and glorious process. A process in which the self, the old man, continually decreases, while the new man, the Son of God, continually increases, as witnessed by John's pronouncement: 'I must decrease, but He must increase.' It is a process in which the human animal, as is the self, voluntarily effaces itself to make way and make straight the path for the power of Christ. This is 'bearing the cross'; this is the way of the cross! The glory of this way of the cross to victory, whereby a growing unification of God and man comes into being, has been clearly expressed in Christ's well-known words: 'He that loses his life for My sake, shall find it' — he shall find the new life in God's nature.

What is Transfiguration, p. 14 – 16



It will have become clear to you that self-surrender, especially surrender of the will of the candidate standing in the new magnetic field, is the key to the birth of the light of God in him. The will is the magic soul attribute par excellence. The will is the great, almost impetuous mover of the soul and therefore of our whole life. He who as a called child of God knows how to make his own will subordinate to God's will by positing in his life the deed:
"Not my will, but your will be done, o Lord".

The Gnosis in Present-Day Manifestation, p. 179