

WHAT IS TRANSFIGURATION?



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ROZEKRUIS-PERS  
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Lectorium Rosicrucianum  
Headquarters:  
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## WHAT IS TRANSFIGURATION?

Before entering upon the subject of transfiguration, we feel it is appropriate to inform the reader briefly in regard to the Spiritual Gnostic School of the Golden Rosycross, its message and its work. As a matter of fact, we can only try to give you, in this booklet, a summary, an idea, of the nature, the purpose and the work of the School.

The Lectorium Rosicrucianum, the School of the Rosycross, is a School — with pupils — and, as in any ordinary school, it guides its pupils from the most elementary to the highest development; it guides them to an ever broadening and deepening consciousness of certain truths. In this case, however, of truths which acquaint them with an outlook upon life, a view upon life and a way of life which deviate very greatly from the general rule.

The Lectorium Rosicrucianum is not concerned with preaching a certain doctrine supported by theories, hypotheses or external authorities; with reasoning out that doctrine intellectually, then defending and praising it. No, the Lectorium Rosicrucianum works in the world for an entirely different purpose: it addresses itself to the wandering, seeking human being, groping about in spiritual darkness, in order to awaken him! If this work of awakening is successful, and if the School of the Golden Rosycross can make the seeking man realize that all his seeking can only have a meaning, provided it is aimed at

the one truth, at the reality of the absolute, of the everlasting — then the School can show him the way, the method, the one path to penetrate to that truth; then it teaches him the holy science of deliverance from all suffering.

When we look about and ask ourselves: 'What is the most characteristic aspect of our human existence?', the answer will have to be: the instability of things and the continual breaking up of all things. Everything, literally everything that enters our lives, everything we build, acquire, strive for and accumulate, all this must have an end. And not only that! It must come to an end in grief and suffering!

Everything in this world is relative.

All relativity is finite.

Finiteness means: transitoriness, bereavement, loss.

Finiteness is: continual disintegration of life.

Nothing that exists in this life can escape this finiteness.

Everything is subject to this disintegration of life.

That is the characteristic trait of our existence; all this belongs to the essence of this order of existence, of this finite world. None of this can be undone by the remedies of this world! What is the consequence thereof? As long as we will be children of this world, suffering and disintegration of life in all the spheres of life and its activity, will be and continue to be our lot.

Yet, man seems to be compelled to live in this world, to hold his own in this world of sorrow and suffering. Therefore, he tries to protect himself from that sorrow and suffering. He endeavours to find consolation and oblivion.

How does he do this? What are the paths he treads? They are:

1. science,
2. commerce, industry and technology,
3. the arts,
4. the various forms of religion,
5. occultism and mysticism,
6. humanism.

All these are the expressions of culture by means of which man strives after self-protection. Man's vital activities in all their aspects are devoted to this self-protection. That entire, uninterrupted, feverish activity in which man and society take part; that entire, enormous apparatus which has spread over the whole world and in which all men are involved from morning till night and from night till morning; that entire passion for work to which the vegetable and animal kingdoms are also made subservient and which work has, in fact, no other purpose than that of man's self-protection and man's self-preservation.

Every man acts in the service of his self-preservation and his self-protection against the fundamental law of this existence, the disintegration and the transience of all things. However, as disintegration, transience of all things and, consequently, suffering are fundamental conditions in this life; as everything in this life is subject to being broken up, every attempt at self-protection against it is a fallacy, an illusion, an absolute impossibility; it is tilting at windmills. **For** that reason, all human activity, all striving after culture, everything that is centered upon self-protection and self-preservation in this world is sense-

less, useless, and a mad and pitiful pursuit.

Humanity in this world and transitoriness, finiteness and death are inseparably bound together. For the man of this world there is no escape, no deliverance and no liberation from this suffering. Yet, within us there is a fundamental pursuit of progress and of growth, for the exile in us longs for the blood and soil of his homeland. The whole world rushes on like a hunted animal and cries out for culture. Do you understand what this urge is? It is a relic from the beginning, carried over from generation to generation. This relic speaks, it appeals to us, but no one has any knowledge left of the reality, nor can anyone have any knowledge left of the reality, for the cognitive power has disappeared. Dialectic mankind does possess a kind of cognitive power and wisdom, but with that wisdom and that cognitive power man cannot find 'God in the wisdom of God'.

Now, in some people there are two natures; one nature is entirely from and of this world, the other nature is not of this world, although it is kept a prisoner by this world. This other nature, this higher nature, springs from the divine nature and is latent in every human being as the divine spirit-nucleus. When such a germ of life, such a spirit-spark dwells within us — even though usually in a dormant, latent condition — then therein lies the only possibility of deliverance from suffering. It must be awakened, awakened from its stupor. Its resurrection, its rising from the dead, means deliverance from our doom as human beings of this nature-order, of this world of suffering. It means deliverance from 'the house of death', as Jacob Boehme calls it. However, at the entrance of this path of liberation and over the gate to this road, over the

gate to this narrow path to Life are the words: 'man, know thyself'. These classic words have always been spoken, throughout the ages, to the human being who sought deliverance from the kingdom of darkness, suffering and death which we in profound misunderstanding call our world.

'Man, know thyself'. In order to know ourselves, it is primarily essential that we learn to understand the cause of suffering. If we will search for that cause, our search will lead us back to the curse of paradise, to the immense cosmic drama that took place in the remote past and which is usually called 'the fall'. The story of the curse of paradise teaches us that our presence in this field of existence, in this nature-order of death, is the consequence of a transgression of the universal laws of Life, a transgression of the great cosmic, divine laws that underlie the manifestation of God's Plan in regard to world and mankind.

Before the fall, the original, divine Man lived in the Light of absolute being. 'He walked in the Light', as the Holy Language expresses it, which means that he knew and lived the life of the divine order, of the kingdom of heaven. Therefore, he was a dweller in that kingdom of which Jesus testified that 'it is not of this world'. He lived and worked in that kingdom and there He was called to an ever more glorious manifestation of life, in a system of vehicles, in a body which entirely fitted him for this great possibility. Therefore, we wish to point this out emphatically, there are two absolutely separate nature-orders and likewise there are two corresponding human manifestations:

1. the human manifestation that has remained true to

the divine laws of Life. Up to the present day, this human being lives in the universal Light. It is impossible for us, dialectic human beings, to visualize the glory of his existence; at best, we can only indulge in fancies;

2. the other human manifestation — to which we belong — has gone the path of disintegration, of decline and of degeneration. In other words, this manifestation concerns the dialectical world and the human beings who are at present living in it and who have come into being as a result of their transgressing the universal, cosmic laws of Life.

This world, therefore, is not included in God's Plan! It is in absolute disharmony with the divine purpose in regard to world and mankind; it does not vibrate in God's Plan. This world and this human race are not in harmony with the intercosmic, divine radiation. They are in conflict with and in contradiction with the lightpower activity of the Logos which bears and sustains the entire creation. The immediate consequences thereof are, and must be, a breaking-up and disintegration, with all the attendant consequences. All disease, misery, disharmony and resultant suffering in this field of existence are the tangible proof that this nature, this world and this humanity are not included in God's Plan, are not included in the great universal harmony of God. Therefore, we distinguish between two nature-orders:

one, the kingdom of heaven, which is not of this world, the Immoveable Kingdom wherein exists the human being who did not become a victim of the fall; the other, this our movable nature-order, this nature-

order of change and degeneration, of birth and death, of rising, shining and fading to which we belong!

This implies that there is a path of liberation, which is the path of deliverance from suffering, darkness and death. It is the path of return to eternal harmony, of return to that other nature-order, becoming one again with the universal radiation-power of the eternal source of all things, a renewed union with the universal source of life.

By means of our own observation we cannot know, nor do we have first-hand knowledge of the true purpose of our life, to which purpose we are called and driven by the intercosmic radiation. On the contrary, everything we are and do is the result of speculations of our own ignorant and dark consciousness. This is why the line of life which we ourselves draw is continually crossed and broken by the powerstream of God which governs the divine plan in indissoluble conformity to the law, which leads towards fulfilment of the law, which brushes aside everything that hampers this fulfilment. This is why there is only one path to freedom. It is the path of return to cosmic obedience, of return to harmony with the Logos.

Now this path is within ourselves; it is latent in what we have just called a germ of life, a seed-atom which is referred to as the proto-atom, the spirit-spark-atom. It is situated in the top of the right heart-ventricle and is the only remnant from the time of our existence as God's children, from the time before the fall. It has been preserved within our mortal being as a promise of grace, as a promise of the possibility of return and of reconciliation. It is preserved there until the human being — weary of and battered by the useless, senseless suffering in this world —

begins to understand something of the call to the higher Life, to the other Life, and then begins to long for liberation.

We have been wandering about for aeons, in incarnation upon incarnation, going through the same experiences hundreds of times in this world of the treadmill, of eternal repetition, of eternal rising, shining and fading. We have been seeking and wandering about for aeons with our unappeased desires, our passionate struggle and our vain attempts to escape from the suffering caused by evil. For aeons we have been suffering the anguish of karma, of the burden of guilt which we create and which we inflict upon ourselves by our dark way of life. For aeons we have been enduring the suffering of ignorance, the suffering of separateness, the fear on account of our distress of life, the horrors of hate and struggle and crime, the fruit of our passion for self-preservation and of our selfishness, our inner misery and our delusions.

When at last ... at last ... we have become wearied to death, sick at heart and despairing, staring with eyes that do not see into the drab misery and dreariness of this existence, of this existence, without purpose, without sense, light nor deliverance, then... then the `inner Light' speaks to us from out of the spirit-spark-atom; only then can the `inner Light' speak to us; then it calls us and only then do we understand its continual urge to awaken, the longing for deliverance and for the truly liberating Light. Then the liberating call: `Awake, o sleeper, arise from the dead and Christ shall shine over you', will become real to us.

Then, from the primeval depths of our being, the other will speak: he who was, who is and who is to come! When,

in humility, we are willing to totally change our lives and to listen to that which the other says within us and understand and realize from where we have fallen, then he exhorts us to 'once again do the first works'. Therefore, although we are mortals, we must re-establish the communication with this other one, this Immortal One, with this true Man-in-us. Thanks to Christ's help, this is possible. Christ, Who is God's universal Love-essence, the world Soul and the universal Love-power, comes to explain to fallen mankind His Father's Will.

This Love-radiation of Christ is the light, the power and the life of the original human domain of Life. This power manifests itself to mankind through a universal Brotherhood, which is the community of those who had no part in the fall, together with those who, by way of the path of liberation, have returned to the Immovable Kingdom. It is the community of our brothers and sisters who live and are in the Immovable Kingdom. Their compassion and love are extended to us, to their fellow human beings who are still immersed in misery and suffering, in order that the spirit-spark may at last awaken in us and we may return to their glory; return to our original state to which the Holy Language testifies 'being in the image and likeness of God' and 'being perfect as He is perfect'. To avoid any misunderstanding or error, we may as well add here that this Brotherhood is not to be found in the hereafter. The kingdom of original mankind, the kingdom of God, is not the region where our dead go after death, the hereafter of the summerland-heaven, or — in the most unfavourable circumstances — hell.

The Lectorium Rosicrucianum teaches that the so-called

hereafter, the sphere of heaven as well as the sphere of hell, is also a part of this transitory world, of this world of finiteness and sorrow which is our present abode. Consequently, we justly call these regions the reflection sphere. The reflection sphere, therefore, is also part of this world.

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 Laotse 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. The Holy Language speaks of it as 'the rebirth out of water and of spirit'. Water, 'living water', is the primordial matter, the divine original substance, out of which the kingdom of God was built and out of which the body which is required for the return must also be built. It is the answer to Nicodemus' question: 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'. We cannot, by our own power, construct that new body; we must build it in the power of the spirit, God's spirit, which manifests itself in the spirit-spark in our heart, for that is the only contact with our original state-of-being. This means that God's spirit must manifest itself in us anew, in our divine immortal human form.

Consequently, that means a change of our 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, honor 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.

Therefore, the Rosycross teaches that this development towards the birth of the new man-is only possible by way of the proto-atom, the divine seed-atom situated at the top of the right heart-ventricle, in the mathematical centre of the microcosm. This proto-atom is the seed for the birth of the new man; it is a truly divine microcosm in an embryonic state and that is why it sometimes is also called: the rosebud. All the original powers and faculties of our true humanity are potentially present in that bud. Now what it comes to is awakening that seed. This happens when, in communication with the Light of the kingdom, we transpose our longing for liberation, for the only true salvation into an action, into the liberating action of self-demolition and the complete surrender of

the 'I'-being to the inner Christ-essence. The proto-atom or rose of the heart will unfold in the same degree we actualize this self-demolition, this self-mortification and this total self-surrender.

This, too, is a process. But in this process the rose of the heart can become so powerful, that it can again take control of and complete the process of transfiguration. Then it will truly be: 'He who will finish it for us.' We owe this germinating of the divine seed and this unfolding of the rose of the heart solely to the touch of the Light radiated by the afore-mentioned Brotherhood in order to help fallen mankind. It is the Light that goes out into the darkness to find and save that which has been lost, namely: our true humanity. As the prodigal son, it must arise from its lost state and return to the Father who, radiating love, watches for him and awaits his return. How does this Light work? How does it come to the seeking human being? The Rosycross denies that even as much as one of the existing religious communities possesses this Light,

in the first place, because none of them has any comprehension of the two nature-orders;

in the second place, because they all hold fast to the error that 'heaven', the 'hereafter' (the reflection sphere) is our eternal home, the final goal of eternal bliss after one short life on earth.

The Rosycross, on the other hand, testifies that there are foci on earth, foci of irradiation and concentrations of Light. You can picture these to yourself as the lower ends of light-shafts. This vertical light-irradiation is transmuted in a certain manner (about which we could speak to you for a long time) into a horizontal, less powerful

radiation, so that the seeker can sustain it and, in this horizontal radiation, he can start upon the path towards transfiguration.

Such a place on earth, such a focus, is a force-field; it is a mystery to the ignorant man but an inexhaustible source of power to the one who knows. The School of the Golden Rosycross works in such a force-field. For that reason, the Rosycross also speaks of the Mystery School, of the Spiritual School. The pupils of the Spiritual School are within that force-field. The Brotherhood is continually active in the force-field of the Mystery School. Likewise, it is in this force-field that the pupil of the School can begin and complete the process of self-demolition and craving for salvation. Step by step, progressively, unto complete accomplishment — complete transfiguration — change of personality and rebirth out of water and of the spirit.

This is the path which the School shows its pupils. It is a way of great joy and thankfulness, upon which the pupil learns inwardly how to know and understand the truth and reality. For, as the source of Light once again begins to manifest itself in him, 'it becomes a lamp to his feet', an ever brighter Light on the road to liberation. Thus, the pupil has a unique and trustworthy guide to the truth within his own being. If he will only use this guide, he can safely go the path led by his hand — the path out of the darkness into the Light — from sorrow and suffering to absolute sanctification of life — from an incurable malady to complete recovery, according to the Will of the Father.

Herewith, we have given you an outline of the Lectorium

Rosicrucianum, its aims and its functions. You will understand that the essential activity of the Lectorium Rosicrucianum is in drawing the attention of mankind, imprisoned in sorrow and ignorance, to that one road to salvation and to serve it by going that road.

The Light-force of the Brotherhood of Christ encompasses the entire earth-field and permeates it with an intensity which grows day by day. It acts more urgently than ever upon all human beings who truly long for a liberating Light and Life and arouses them, through their spirit-spark-atom, to seek and to recognize that one path of deliverance.

In closing, here is a word of warning: the name of the Rosycross and its symbols are being misused by the powers that serve the adversary, with the purpose of confusing and misleading seeking souls and preventing them from finding that one road to liberation. For that reason, we shall give you this key with which you will infallibly be able to recognize the Golden Rosycross, the field of work of the Universal Brotherhood:

1. the Lectorium teaches the existence of the two nature-orders;
2. it testifies in the name of Christ's universal Brotherhood, without which fallen man can do nothing;
3. it requires of the pupil that he demolish his self by self-surrender to the divine principle of life within him;
4. it places the pupil within the radiation of the force-field;
5. it teaches the path of Transfiguration.

Transfiguristic philosophy is a universal philosophy. This

is to say, it has accompanied fallen man upon his road of life from the dawn of dialectic mankind and it is not subject to any change whatsoever. 'Transfiguristic philosophy is the divine touch which is being offered everyone for 'nothing' and which is ceaselessly and directly active in seeking and keeping that which was lost.

Thus, we have come to the end of this booklet. We have been permitted to speak to you, in the name of the School of the Golden Rosycross, about the truth of Life and we have endeavoured to give you some idea of the manner in which it manifests itself in the Spiritual School for the deliverance of mankind.

We have been permitted to bear witness of it to you without, however, wishing to persuade you into accepting all this on our authority. The truth must manifest itself to you yourself. You undoubtedly know the words: 'Everyone who is of the truth hears my voice'.

The School of the Rosycross comes to mankind with a message and you have now become acquainted with this message. If you have any questions in connection with that message, please write to us or tell us. We shall then try to answer them to the best of our ability.