



The Golden Rosycross

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# An Orientation on transformation

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The Gnostic Teachings of the School of the Golden Rosycross

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# The Golden Rosycross Nordic

If you have any questions please contact us on:  
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## Dear reader

Something brought you to our study group, and we warmly welcome you. We hold meetings about once a month, and you can always find details of upcoming gatherings on our website: [www.goldenrosycross-nordic.org](http://www.goldenrosycross-nordic.org)

The lessons we share in these orientation evenings are a condensed introduction to the Rosicrucian teachings. For us, what it means to be Rosicrucian is clear: it is a certain way of standing in life, a way that can also be called the gnostic path, the way of the ancients, the way of all times.

As the Golden Rosycross, we bring this timeless path into the present age, for people who long to live authentically and to contribute to the great transformation that our time so urgently calls for.

Each lesson is an invitation to reflect, to let it work within you, and to discover what resonates. Recordings of the meetings will also be made available for further reflection.

We encourage you to take these orientations in with pauses, but with consistency, perhaps an orientation a day, or one a week. This rhythm helps you to discover besides the teachings in the text, also a recognition within yourself as if something else has been touched deep inside.

If you feel that our teachings speak to you on a deeper level, then we also offer a free membership for anyone who wishes to connect more closely with us. You will find the membership form on our website: [www.goldenrosycross-nordic.org](http://www.goldenrosycross-nordic.org)

We hope that these teachings offer you deep insights, not as something given from outside, but as a reminder of something that has always lived within you, as something that simply knows.

With warm greetings,

School of the Golden Rosycross Nordic

# The Connection Between Rosycross & Gnosis

## What is Gnosis?

If we open a dictionary, we may find Gnosis defined as a Greek word meaning knowledge, understanding, or realization, often used in philosophy or theology.

But what we mean by Gnosis is something deeper. It is living knowledge of the heart. A knowledge that does not just inform us, but transforms us. A knowledge that reveals the mystery of God, the universe, and our own human existence.

When we are touched by this Gnosis, it awakens our purpose. It warms the heart where an eternal seed lies waiting, and under the rays of this inner sun, the seed breaks open and begins to bloom. A deeper knowing, long hidden within us, rises to the surface.

Gnosis can be described as an inner recognition of truth, a certainty we cannot fully capture in words, but which we feel with unmistakable clarity.

## A Treasury of Light

In the old writings, Gnosis is sometimes called a Treasury of Light. This treasure does not belong to the world as we know it, but comes from divine Love. This light

is alive, everywhere, and always seeking to reveal itself to the open heart.

Across history many movements have tried to define Gnosis intellectually, drawing systems of symbols and concepts. But true Gnosis cannot be grasped by thought alone. It must be experienced as a living force, active both in humanity and in the cosmos.

This is the Gnosis that guides the soul toward its true destiny: union with the freedom of the Light.

## Self-Knowledge: The Beginning of the Path

Before such union can take place, something must first awaken in us. We must come to know ourselves.

The Temple of Delphi carried the inscription: *"Man, know thyself."* The Gospel of Thomas echoes this: *"Whoever knows everything, but does not know themselves, misses everything."* And Egyptian wisdom placed self-knowledge alongside the knowledge of God.

Hermes Trismegistus exclaims: *"O Asklepios, the human being is a great miracle!"*

What is this great miracle? That within us lies a hidden power that can raise us

above ourselves. It is a divine ability that slumbers until we turn inward to seek it.

### The Spark Within

To find this mystery, we must descend into the depths of our being. We need to pass through the hardened layers of habits and illusions until we reach the radiant core.

This core has been described in many ways: the rosebud in the heart, the divine spark, the spirit atom, the mustard seed, the lotus seed. Whatever the name, it is the same reality: we are carriers of a spark of the perfect divine fire.

In our heart burns the light of the Spirit, the Light of the Father of all Lights. And when we begin to follow this Light, we discover our innermost being. Through this self-knowledge, we become reborn from within, and the divine presence in us awakens to life.

### The Kingdom Within

The Gospel of Thomas expresses it like this:

*"If those who lead you say: 'See, the Kingdom is in the sky,' then the birds of the sky will precede you. If they say: 'It is in the sea,' then the fish will precede you. Rather, the Kingdom is inside of you and it is outside of you. When you come to know yourselves, then you will be known, and you will realize that you are the children of the Living Father."*

To return to this truth is to rediscover our innocence. To become again like children of paradise, not as a theory, but as a living reality.

This return is the mystery at the heart of Gnostic Christianity, itself rooted in the Hermetic tradition of Egypt. It is the inner work of regeneration, the path the Mystery Schools have guarded and passed on through the ages.

### The Golden Rosycross Today

The School of the Golden Rosycross continues this timeless tradition. Its founders, J. van Rijckenborgh and Catharose de Petri, opened 100 years ago many ancient writings to modern consciousness, opening a source of wisdom for all who seek the meaning of life.

Their work embraces the Rosicrucian Manifestos of the 17th century, the Tao Te Ching, the teachings of Hermes Trismegistus, and more. But beyond study and interpretation, they offered above all a living path: a method of inner renewal for the seekers of today.

At the center of this path stands the symbol of the Rose and Cross.

A golden cross, reaching upward and outward, not as a symbol of suffering but of transformation. And in its center, the rose, the spark of eternity, opening to the light.

It is here, where two worlds meet, heaven and earth, God and human, that Gnosis reveals itself as the living knowledge of the heart.



# The two sides of being human

*"Of all creations in nature, only the human being is dual in nature," states Pymander.*

*On one hand, the human system contains the seed of immortality, the spirit-spark, or the rose of the heart. On the other hand, it consists of the mortal human being, a creature of nature. No other being in creation shares this dual nature.*

*And so it came to be that the fall of the original children of God gave rise to the strange condition of countless mortal beings, each carrying within them a separated seed of spirit. And yet, from these countless entities bearing the divine seed, a multitude of God's children can one day emerge.*

*But for this to become reality, a powerful intervention is needed. Much must take place.*

*Within the human being lie unimaginable possibilities. Even after the so-called fall from grace, out of ignorance and guilt, a blessing can emerge. A testimony to the fact that Spirit, that Love, will always triumph.*

*The one who comes to a clear understanding of their nature-born self will be able to break free from this duality, and begin the return to their original divinity."*

(J. van Rijckenborgh, The Egyptian Arch Gnosis, 1, Chap. VIII)

## Duality

Spiritual traditions across the world testify to this duality: we live between two realms.

*The first* is the world we know so well, the physical realm. It is the causal world of time, where all things begin and end, where joy and sorrow alternate like day and night. It is the realm of opposites: light and dark, life and death, love and fear.

*The second* is the higher, divine field of life. This realm is unity, peace, unchanging presence. It is not a place in space or time, but a different state of being. Here there are no opposites, no decay, only Light, Love, and Truth.

Each realm has its own laws. The physical realm is governed by separation, change, and impermanence. The divine realm is governed by eternity, wholeness, and harmony.

We are born into the first, that much is certain. But deep within us lies a connection to the second. A silent spark that is untouched by time and still united with the divine.

The ancient writings say: *"Of all beings in nature, only the human being is double."* Earthly in body, while heavenly in essence. Our emotions and our mind belong to the world of change, but in the heart of our being there lies something indestructible and eternal.

## Second orientation

It is the divine image, the microcosm of the universe, the *"likeness of God."*

### The Meaning of Life

At the core of every human being lies a spark of divine origin. It is like a rosebud that is not in bloom yet. It is like a trace of an ancient plan, forgotten, but not lost.

Long ago, through a great inner fall, called; *"the great flood of separation"*, our connection with divine consciousness became severed. Since then, the ego has taken the center of the stage. *In its noisy self-absorption, the soul no longer hears the silent voice of the Spirit.*

And still: *"The Lord does not forsake the work of His hands."*

This dual life, part light and part shadow, is not meaningless. It is a school of awakening, given to us, so we discover that only the divine life brings true joy and lasting fulfilment.

When the soul ceases to reach outward toward countless desires, a quiet space opens within the heart. And in this stillness, something sacred begins to unfold: an awareness of another kind, answering the word of Christ: *"My kingdom is not of this world."*

### A New Awareness

In that stillness, the light of the higher life touches time with eternity. And in that repeated touch, a new awareness awakens.

We begin to see that the meaning of life is not something to be acquired, but something to be remembered.

*"What am I truly longing for?  
What is it I seek?"*

When the spirit-spark is touched by the Light, an inner yearning arises, a longing out of remembrance. Suddenly the old pursuits of life lose their charm. Ambitions dissolve. The forces that once bound us like, pride, greed, selfishness, reveal themselves as veils that need to be torn away.

Then the heart grows deaf to the immortal whisper, and becomes receptive to the immortal whisper that has always called us.

### The Call of Hermes

Hermes Trismegistus, in the Corpus Hermeticum, cries out:

*"O people of the earth,  
drunk with illusion and ignorant of the divine, awaken!  
Why do you surrender to death,  
when immortality is yours?  
Turn from the shadows  
and embrace the eternal.  
Free yourselves from darkness  
and partake in the light."*

When we hear this call, truly hear it in our heart, then something changes. A fine thread of light pierces the night of our existence and touches the heart. It connects us with our innermost being, stirring it toward a purpose not yet fully known, but deeply remembered.

And so the sacred search begins.

# The Inner Call Of Man

When we speak of Gnosis, we are not speaking of another mental teaching, another philosophy to be added to the shelves of our mind. We are speaking of a living reality, a deep inner path.

Gnosis is an experience caused by the activity of the Spirit-spark in the heart. When this spark stirs, something happens. The human being is shaken awake by a force that is both near and beyond us. This force is the Spirit; it is Gnosis.

Gnosis is not simply knowledge, it is a state of being in the Spirit.

Whoever seeks this reality discovers that it leads naturally to a new orientation in life. An inner process of transformation begins as the light touches the heart.

The very first step is honesty and love. The light compels us to know ourselves in truth and in love. This self-knowledge begins a spiral: as we come to see ourselves more clearly, the light of Gnosis reveals itself more deeply, and step by step we are drawn onto the golden path of liberation.

# Third orientation

## An Inner Question

J. van Rijckenborgh and Catharose de Petri, once asked in *The Chinese Gnosis* :

*"How does a person come to self-knowledge, so that enlightenment may become theirs?"*

Their answer was simple and profound:

*"When such a question arises, the person has reached a certain limit of experience, and drunk from the bitter cup of suffering. Only then do questions stir in the heart like:*

*What is the meaning of my life?  
What is the human being, really?  
What is the purpose of humanity?*

*If these questions don't come from theory but as an inner compulsion, as a necessity of life, then the whole Universal Doctrine, God's plan for the world and for humanity, begins to open."*

Such questions are the beginning of the inner call. They are the proof that the Spirit-spark is stirring.



## The Symbol of the Golden Rosycross

The School of the Golden Rosycross expresses this process in a universal symbol: the point, the triangle, the square, and the circle.

### The Point

The point is the eternal center within us. It is the Spirit-spark, the rose of the heart, the lotus seed, the inner Christ, the eye of the needle. Many names, one reality.

It is the part of us that has never been touched by change, the still center of radiant freedom. Every longing for peace, every yearning for truth, every movement of love is a call from this eternal point.

### The Triangle

From this point a new consciousness arises. It manifests in three harmonies:

*A new thought-life*, no longer driven by ego, but by contemplation and inner silence.

*A new emotional life*, calm and filled with love for all.

*A new active life*, where actions are born from these pure thoughts and feelings.

This is the fiery triangle of a new soul, the beginning of a new way of living.

### The Square

The square represents the transformation of our whole human system. The fourfold personality, *mental, emotional,*

## Third orientation

*vital*, and *physical*, begins to be renewed, nourished by the new energy of the Spirit.

Thought becomes clearer, feelings more still and radiant, vitality more pure, and even the body itself receives strength to serve the new consciousness.

### The Circle

Finally, the circle symbolizes the limitless field of divine life. Only within this field of eternity do the triangle and the square find their perfect harmony. Here, the human being lives no longer for themselves, but as a co-worker in the service of all beings.

Thus the point, triangle, square, and circle describe the great journey: from a desire-driven existence to a life governed by eternal love.

### Longing as Guide

What draws us onto this path is longing.

Longing is both a suffering and a grace. It is the emptiness that pushes us to seek beyond the clouds, beyond thought, beyond life and death. It is the memory of the soul that knows there is more.

This longing is the compass of the heart. It shows us that the answers cannot be found outside.

Through detachment, consciousness is renewed. And in that renewal we taste the freedom of the Spirit, the state of Gnosis.

To live in Gnosis means to live in love without resistance. No envy, no bitterness, no slander, no aggression. Only openness, only the radiant breath of Spirit. The heart must become still, emptied of the old, so that it can receive the New.

This is why self-surrender is necessary. To see and remove our own attachments, no matter how much struggle it brings. For longing itself will carry us through. It always points us to the peace beyond the storm.

### A Living Path

J. van Rijckenborgh said:

*"The all-pervading radiation of the One-Good exists. Nothing stands between it and you, not a leader, not a church, not even creation itself. You stand alone before it. To live from this radiation is attainable."*

When this becomes reality, the personality is no longer the master. It is seen as the instrument it always was: a foundation for true human becoming. Then the Rose of the Heart blossoms, and the Kingdom of God reveals itself within.

This is what it means to awaken.

*This is what it means to walk the inner path.*

# Man as a Microcosm

All that we usually call our personal life, our thoughts, emotions, desires, and actions, unfolds within the boundaries of the earthly sphere. Like the changing seasons, it blossoms, shines for a time, and inevitably fades away. This is the natural rhythm of the material world, all forms arise and all forms pass.

Still, beyond the limits of our senses, another life is present, closer to us than our own breath. This life does not come from the earth, and material laws cannot explain it. It surrounds us, permeates us, and silently sustains us. This is the eternal life of the microcosm, a luminous, spherical field of being with the immortal spirit spark, the divine Monad, shining at its center.

## Two Life-Streams in One Field

The microcosm belongs to the Eternal Sun, while the personality belongs to the earth. One is timeless, the other is bound to change, decay, and death.

When these two life streams meet within a human being, then something extraordinary becomes possible, *heaven and earth can unite in one living system.*

This meeting gives earthly life its deep-

est meaning. The personality is not just a temporary shell, it is a workshop, a crucible in which the fusion of spirit and matter can be forged.

Through this process, a living soul awakens, and the whole human being becomes a spiritual life system, a bridge between the transient and the eternal.

## The Microcosm as a Complete Spiritual Ecosystem

The microcosm may be seen in its origin as a perfectly balanced spiritual ecology, an inner universe with its own laws and interdependent parts.

## The Spirit Spark.

At its heart radiates the Monad, like a spiritual sun from which the original divine vitality, the uncreated Light, the true life of the whole system streams.

## The Fourfold Personality.

Surrounding this center are vehicles of expression. These are the *dense physical form*, the *etheric or vital double*, the *astral or desire body*, and the *mental body*. Together they form the landscapes, weathers and climates of the inner world through which the soul gathers experience.

## Fourth orientation

### **The Auric Being,**

The Auric Being or sometimes called Auric Envelope, is a luminous field that holds the subtle atmosphere of the microcosm. Here are the harmonies and dissonances of the microcosm stored. Here we find the magnetic patterns, and the impressions of both the present life and of lives long past.

### **The Lipika.**

The Auric being is enclosed by the Lipika. The lipika is the eternal record keeper that engraves every thought, feeling, word, and deed into the auric field. The seeds of these germinate in due season, becoming new lessons that shape the destiny of the soul until liberation is found.

Just as in nature, each part of this ecosystem influences the whole. Every thought, feeling, and act introduces a new element into the field. It can nourish harmony or disturb it, just as one change in an earthly environment affects the balance of all life within it.

At present, most microcosms are deeply marked by layers of past life imprints, like an ecosystem that still bears the residue of many forgotten seasons.

### **Death, Renewal, and the Cycles of the Inner World**

When physical death comes, then the dense body and etheric double dissolve back into the earth. The astral and men-

tal aspects pass into the invisible realms where they gradually fade. The microcosm itself is emptied, while the lipika retains the distilled essence of that life.

A new incarnation is prepared from this record. In due time the essence of previous lives are mingled with the hereditary qualities of future parents. Just as the soil shapes the vitality of new plants, the state of the auric field shapes the quality of the new personality that will unfold.

### **The Visible and Invisible Biomes\***

Our physical world has an invisible counterpart, a reflection sphere where earthly movements are mirrored in subtler forms. Both are alive with activity, relationships, and exchanges.

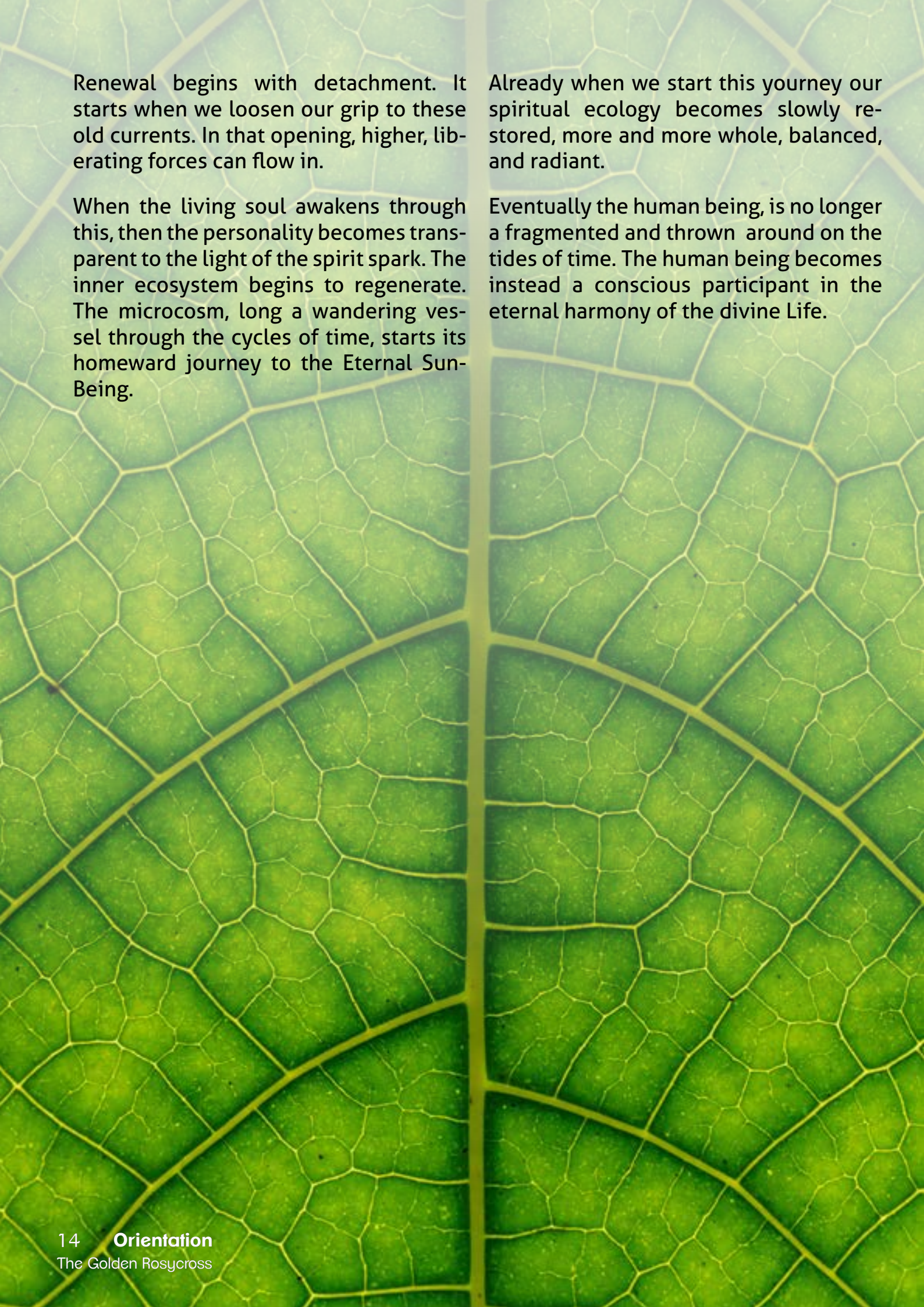
Each microcosm is not isolated, but it is part of a greater collective field, like an ecosystem linked into a vast biome\*. Through these shared fields, powerful currents of thought and desire stream, shaping human culture, history, and destiny.

### **Restoring the Spiritual Ecology**

How, then, can the microcosm be restored to its original harmony?

The inflow of forces must change. The personality, left to itself, draws upon the astral currents of the nature born self. These currents feed the existing system, but they also keep it bound to the cycle of birth and death.

*\* A biome is a large geographical area on Earth characterized by similar climate, soil, vegetation, and animal life, forming a major ecological community.*



Renewal begins with detachment. It starts when we loosen our grip to these old currents. In that opening, higher, liberating forces can flow in.

When the living soul awakens through this, then the personality becomes transparent to the light of the spirit spark. The inner ecosystem begins to regenerate. The microcosm, long a wandering vessel through the cycles of time, starts its homeward journey to the Eternal Sun-Being.

Already when we start this journey our spiritual ecology becomes slowly restored, more and more whole, balanced, and radiant.

Eventually the human being, is no longer a fragmented and thrown around on the tides of time. The human being becomes instead a conscious participant in the eternal harmony of the divine Life.

# The Opened Heart

Since ancient times the human heart has been called the sanctuary of love. By this was not meant the seat of passing emotions, but a heart prepared for a higher life force, a life possibility that truly deserves the name love.

Everything in this causal nature that falls below this higher norm is not love, but desire, self-centeredness, and longing colored by the ego. What we call "love" in ordinary life is often a mixture of attachment, need, and projection. The love we speak of here, the love that is worthy of the name, cannot be found in this world.

This Love belongs to a higher order. It belongs to True Life, to the New Life. It is Spirit, it is God.

Therefore, Pymander in the Corpus Hermeticum says:

*"Direct now your heart toward the Light, and know it."*

### The Battle in the Natural Heart

The natural-born human heart is no longer a sanctuary of love. Its state is shaped by karmic influences and sets the course of our life-path. Our hearts are restless, impure, often a battlefield of conflicting feelings. Real love cannot flourish there.

As long as the heart remains fixed on this world, it remains bound to the world of opposites, with its cycles of growth, blossoming, and decay.

So the question comes to each of us:

*Is the goal of our life mainly to preserve our existence here? Is it our goal to cling to the temporary? Or do we seek something that surpasses it? Something that has eternal value?*

If the latter is true, then the heart of the spiritual seeker can change. It can be transformed from a heart bound to the pendulum of dialectics into a heart open to Gnosis.

A heart like this can be cleansed, stilled, and made receptive. If that happens then the heart becomes transparent to the radiance of the spirit spark at the center of the microcosm. Through this opening, a new soul-breathing begins.

### The Natural Soul

The soul can be understood as the electromagnetic life-stream of the human being, the principle of animation and inner vitality.

The natural soul is a body of subtle matter, composed of astral and etheric forces. These forces permeate *the blood*, the *endocrine system*, the *nervous sys-*

*tem*, the *spinal fire*, the *consciousness* and the *subconscious*.

The natural soul expresses itself in thinking, feeling, willing, and in action. How we react to outer impressions depends on our needs, our problems, and what we regard as the purpose of our lives.

Here we can ask again: is our consciousness directed entirely toward the natural, or is there in us an openness to the eternal?

### The New Soul

Goethe expressed the human dilemma in his Faust:

*"Alas, two souls dwell within my breast. One longs to separate from the other."*

Goethe points here precisely to the inner duality. One soul belongs to the earth and its cycles, the other is the new soul, belonging to the divine world.

The new soul can develop out of the spirit-spark in the heart. It waits for the moment when the personality is sufficiently prepared to allow its growth.

The foundation for this new soul is the silent cry that penetrates into the heart that has become still and open.

This new ensouling forms the bridge that reconnects the microcosm to the divine world. The new soul becomes the mediator, linking the mortal body to the eternal Spirit.

### The Heart's Breath

The heart breathes in two ways. On the physical level it breathes through the lungs. But there is also a more subtle

breathing, through the sternum. The sternum acts as a magnetic gateway. Every longing radiates outward from it, and every response to those longings returns through it. These impulses affect the blood and set the vibrational tone of our entire being.

As long as the nervous system is still caught in the restless waves of ordinary emotions, real stillness, real soul-peace, will not unfold.

But when the heart becomes quiet, when its breath is harmonized with the Spirit, then a new possibility opens: a new soul, born of the eternal, can arise.

### From the Depth of the Heart

Kahlil Gibran captured this mystery poetically:

*"Out of my deeper heart a bird rose  
and flew skyward.*

*Higher and higher did it rise,  
yet larger and larger did it grow.*

*At first it was but like a swallow,  
then a lark,  
then an eagle,*

*then as vast as a spring cloud,  
and then it filled the starry heavens.*

*Out of my heart a bird flew skyward.  
And it waxed larger as it flew.  
Yet it left not my heart."*

This is the image of the soul that takes flight from an opened heart. Though it soars toward infinity, it remains rooted in the sanctuary within, despite life's storms.

### The Hidden Key

An old story tells how, when creation first began, the archangels asked where the key to heaven should be hidden, so that humanity would not prematurely return before completing its journey.

They thought of placing it in the depths of the ocean, or on the highest mountain, or at the edge of the universe.

But God said: *"They will find it there."*

Finally, Gabriel proposed: *"Let us hide it in the human heart."*

And God replied: *"Yes, let it be so. Humanity will search everywhere before they think to look within. But when they finally discover it there, they will indeed be ready to use it."*

### The Heart as the Next Step

Thus, after understanding the vast ecology of the microcosm, we see where its true gateway lies. *The heart is the door. The heart is the sanctuary.*

When it is cleansed, stilled, and opened to the Spirit, the eternal key is found.

The natural soul gives way to the new soul, and the broken connection between microcosm and divine world is restored.

The heart, once battlefield, becomes a sanctuary once more. And from that sanctuary, the soul can take wing, beginning the homeward journey to the eternal Source of all Life.

# The Illuminated Mind

In the previous orientation we spoke about the heart. Now we will turn to another power that shapes our whole existence: the influence of our thoughts.

For countless ages, human thinking has drifted far from truth. It has become speculative, hypothetical and restless. Because of this, the will has fallen to a sub human level, driven by desire rather than wisdom. In humanity's original, pure, and sacred state, the activity of thought was directly connected with *divine Reason* itself. Thinking could reflect the *eternal Logos*.

But once the link with the Logos was lost, human thought turned outward, toward the experimental life. We no longer walked "*in the ways of God*," but set out on our own expeditious and explorations. Human beings hastened ahead of themselves and, in doing so, lost contact with the divine order.

From that moment, our thoughts began to serve the preservation of the person-

ality, often at the cost of others. And so conflicts, tensions, and misunderstandings arose within ourselves and between one another.

## The Mirror of Thought

Modern science tells us, "*Reality depends on the observer*." This is truer than we often realize.

Everything we observe is colored by our own state of consciousness. What we see in others, for example, is always a reflection of ourselves. This may seem like a limitation, but it can also be a great help on the path to freedom.

The question is:

*which mirror am I using?*

*the outer or the inner?*

When we see the soul, the divine essence, in another human being, we also

see it within ourselves. When we recognize the divine presence in nature, in life, in the universe, we simultaneously discover its reflection in our own heart. Our state of consciousness shapes the world we see.

So we might ask:

*How do I interact with the field around me? How much is the ego directing every interplay?*

### The Restless Stream of Thoughts

Thoughts and images constantly demand our attention. They are a circle around us, holding us captive. They create attraction and repulsion and an endless play of emotions that keeps us in a state of anxiety.

Anyone who has tried to become silent knows this: the moment you seek stillness, you meet the wall of your own thoughts. Thoughts seem inexhaustible.

The brain reacts to every stimulus, moving the body into action. But where do these impulses really come from? Where is their source? Thinking is a remarkable human ability, it makes us creative, shaping words and ideas, writing, building, imagining. But in its ordinary state, thinking remains bound to the lower currents of the self.

### The Birth of a New Thinking

For a new inner development, thought must also be transformed. We need a thinking that is not tied to the ego, but that opens itself to another value.

The source of this new thinking lies in the knowledge of the “*inverted heart*.” From the awakened spirit spark, a hidden wisdom arises, the science of the heart, called: *Gnosis*.

This Wisdom, when it enters us, permeates our entire being just as ordinary knowledge does. It flows into the *blood*, the *nervous system*, the *hormones*, the *spinal fire*, and ultimately reshapes our *whole consciousness*.

What does this mean? It means the link between soul and spirit needs to be restored, and thought is one of the instruments for this restoration.

The *new soul* needs space to breathe, so that it can awaken to consciousness. Just as the human being expresses itself in the threefold rhythm of: heart, head, and hands, feeling thinking, acting, and so must the soul also find its own threefold expression.

Where can the soul find the nourishment it needs? It receives it from Spirit, which descends into the world of time as liberating Light, the universal Christ power. This Light, is flowing from the Father of all, seeks all what was lost.

## Sixth orientation

When the soul and Light meet, a new way of thinking arises. It is not another speculation, but direct insight. Not an angle or opinion, but an understanding. The soul does not deal in restlessness, it deals in clarity.

### The Wisdom of Stillness

This is the wisdom that fills the whole being with a new capacity. It is the soul's illumination, the living essence of all true religion. It allows the "I" to move into the background and lets the soul take the lead.

But to receive this wisdom, our life-sphere must be purified, our heart, our head, our entire system. This is a process the personality must undergo here and now. It requires what the Gnosis calls a "*daily dying*", a continual letting go of the old self. This is as the Gospel of John 3:30 "*He must become greater while I must become less.*"

Through this transformation, Spirit can make itself known in both heart and head, for it is the new soul that can connect with the eternal Spirit.

Then thought is no longer driven by the impulses of the ego. Inspiration from the divine development-field takes over. From this new vantage point, daily life can be seen with clarity, and choices can be made from a higher understanding.

As Helena P. Blavatsky writes in *The Voice of the Silence*:

*"Help Nature, and work with her; and Na-*

*ture will regard you as one of her creators, and make obeisance. She will lay bare before your gaze the treasures hidden in the very depths of her pure virgin bosom."*

### Thought Following the Heart

In the end, how we experience creation depends entirely on which eye we use: the eye of the personality, or the eye of the soul.

Therefore, our thoughts must always and everywhere follow the heart. Guided by the soul's radiance in the heart, the mind is illuminated.

As *The Voice of the Silence*, by Helena P. Blavatsky, reminds us further:

*"For mind is like a mirror;  
it gathers dust while it reflects.  
It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.*

*Seek, O Beginner,  
to blend thy Mind and Soul."*

When thought and soul unite, when the mind follows the opened heart, then the human being rediscovers true Reason, the wisdom of the Logos that leads him towards realisation.



*"The purity of your mental fire  
will give your soul expansion,  
set her free."*

*Cathatrose de Petri, The Living Word.*

# Realisation Here and Now

On the foundation of the six previous orientations we have shaped an image of a goal. *What does the pupil of the Golden Rosycross set their eyes upon? What do they strive for?*

The term *new soul* has already been mentioned several times. Its formation and growth is the true goal: a soul of

eternal value. As personalities we have an essential role to play in this. On the one hand, the personality must unfold to take its place in the world. On the other, it must learn to serve the new soul, the higher human being within.

This second process is called fulfilment, or becoming whole. It is realisation that surpasses all theoretical attempts.



## Seventh orientation

So what do we need, and what must we do, or not do, in this process of becoming whole?

Self-knowledge, inner insight, and longing for the holy lead to a new orientation of life.

In this orientation we will look more closely at how we can cooperate with this realisation. We will revisit certain aspects of the Rosicrucian philosophy to gain an overview of the whole process of becoming whole.

### The Restlessness that Awakens Longing

Sooner or later every human being comes to a clear insight: that we only are *living a partial life*. Out of this *self-knowledge* grows an openness, and through this openness the *spirit-spark* can respond to the *Light of Gnosis*, which is a magnetic radiation-field of divine order.

At first this impulse can feel foreign to the personality, even disturbing. But this disturbance sets the whole system in motion. It becomes a driving force.

*Only those who no longer find fulfilment in this world dare to take another path, one guided by self-disturbing and soul-liberating Gnosis.*

The natural reaction is that the personality begins to long for composure, calmness, and stillness. It is a longing for sanctification, for wholeness. This is called the desire for the holy.

And so begins the time of conversion. Our thoughts, our will, our actions begin to change. We gain the insight of our twofold nature.

When the heart opens to the Gnosis, then its forces quite literally begin to work within us. The blood is charged with this power, and the new life-current awakens new insights in the head. With this new understanding the Gnosis-oriented human being sets out. It creates space in its life for the new light-force, and it longs to employ this possibility in all its striving for wholeness

### The Process in Practice

The application of this insight, combined with the growing longing for unity, sets in motion a process within us. The Rosicrucians call this the "*path of the rose*."

It is not an abstract discipline but a schooling that takes place in life itself, in the midst of daily tasks and encounters. The point is to live in such a way that what we do supports the awakening of the new soul, and that we refrain from whatever would hinder this development.

The essence of this attitude is beautifully summarized in our Rosicrucian symbol itself: the point, the circle, the triangle, and the square.

# Seventh orientation

## The Point

The point symbolizes the eternal divine principle in us, the atman, the spirit-spark, the rosebud of the heart.

## The Circle

The circle represents the original divine life-field around and within us. It is the eternal fullness that embraces both humanity and the cosmos. From this fullness flows an unceasing magnetic call to mankind, though we seem cut off from it. When a human heart and head open to this call, a new threefold ensouling unfolds in head, heart, and hands.

## The Triangle

The triangle symbolizes the divine Trinity:

the *Father* of all, divine Love,  
granting us the possibility of true life;

the *Son*, the life-vibration, imparting the  
light of knowledge;

the *Holy Spirit*, who, out of love and truth,  
carries out the process of making whole.

In the human being this becomes the burning triangle of love, wisdom, and liberating action. The Rosicrucians of the 17th century called it *trigonum igneum*, the fiery triangle.

## The Square

When the human being begins to live

from these three forces, a new life-building begins. This is called "*standing upon the square of construction*." The square represents four essential attitudes:

### Single-hearted focus.

To set the inner compass toward the chosen life-goal. This concentration expresses itself as natural devotion. Inspired by the light, the person becomes ever more willing to give space to the new life.

### Striving without struggle.

The drive for self-preservation is a necessity, but its mark is conflict. Conflict strengthens the ego. And ego and new soul cannot grow together. The Rosicrucian call to "*strive without struggle*" is possible only in the light of inner development. It brings equilibrium, which allows us to observe with clarity.

### Inner harmony in daily life.

The search for balance lies deep in every human being. But without Gnosis, opposites dominate us and we unconsciously evoke what we do not seek. True harmony is the harmony of the new soul, aligned with the divine plan of development.

### Living in and through the All-unity.

In this unity souls recognize each other, beyond all personal differences. The isolated self finds it difficult to truly belong, for life in a group confronts the ego. But separation has no place in the light of

Gnosis. When people strive for life in the All-unity, a magnetic field of oneness arises, with the Spirit as its center.

## The Perfect Life

What, then, is the perfect life? It is the life of the original human being, the true soul-human. It is vast, radiant, immeasurable. It is the great, encompassing call that resounds in every microcosm.

Here we stand in our temporary bodies, born into this nature of death, walking the path of opposites, learning and maturing, until at last we awaken to consciousness and rise into this perfection. *Only in this way can the glory of God be brought into daylight.*

Therefore, what we need most of all is a mighty longing, an all-embracing desire for true life, that makes everything else secondary.

*For it is here,  
and it is now,  
that realisation begins.*

# A path of Transfiguration



The realisation we spoke of in the previous orientations unfolds as a gradual inner process. It is a path of self-realisation, born of a new orientation of life that places the growth of the new soul at its center. This means: doing what serves this process, and refraining from what hinders it.

From this, a few conclusions can be drawn:

*The human being dwells in a microcosm, in a little world.*

In the mortal human, an immortal soul can be awakened.

This is the beginning of a way that leads

to complete renewal of *spirit, soul, and body*.

This way has been known in all times and among many people. It has been taught and practiced in the mystery schools of the Egyptians, the Indians, the Chinese, the Christians, and many others. And it is this same initiatory path that the Rosicrucians practice.

## The Rose in the Heart

In Rosicrucian philosophy, the rose, the spirit spark, has a central role. It is the eternal principle in the microcosm. On the basis of this spark, the renewal of the soul can begin.

And once this renewal begins, it reaches



down even into the very structures of the body. The process of transfiguration is not a vague image, but a real transformation, unfolding in the visible body and in the subtler bodies alike.

### **Magnetic Influences in the Natural Human**

We know the ordinary chemical processes of the body: we take in food, we breathe oxygen, and these sustain our lives. But alongside food and air, we also live from subtle ethers that sustain our vitality and our ensouling.

These etheric forces feed our system, as we attract them according to our state of consciousness, our desires, our orientation of life. Whatever we nourish ourselves with, it grows.

The same applies not only to the microcosm, but to the cosmos and the macrocosm. The entire life-atmosphere is woven of ethers and astral vibrations, currents of light and magnetic powers. These constantly influence us, and we in turn radiate them outward again. We are never isolated. We are always in exchange with the world around us.

But we can only hold on to what resonates with our own inner condition. Whatever is not in harmony with our consciousness passes by us. In this way, our inner orientation determines what we attract and what we do not.

So we may ask ourselves:

*From what am I nourished?*

Which reality sustains my consciousness?

### The Magnetic Call of the Original Human

J. van Rijckenborgh describes this beautifully:

*Even though we dwell in a corrupted temple, it is still our task to care for it, because it is the only ground we have for now. And in and through this old temple, a new one must be built.*

From the spirit spark in the heart, one in nature with the field of Gnosis, radiation goes forth. It awakens in us the memory of the original human being, the divine human within. Countless people sense this inner call. It disturbs them, moves them, and sets them searching for answers to life's fundamental questions.

This is the beginning. For the Gnostic Light does not only awaken us mentally. It also begins to work physically. The heart and the blood are touched by the light. The thymus gland directs this new vitality into the bloodstream, raising it toward the head. And thus, even our brain centers begin to be nourished by the light of the Spirit.

This is not just the birth of new ideas. It is the beginning of a transformed consciousness, the dawning of soul-renewal.

### State of Consciousness is State of Life

An old saying tells us:

*"state of consciousness is state of life."*

This does not mean we can force life to change by imagining it. It means that our

consciousness is always fed by a magnetic field. When we connect with the Gnostic field, the change of life is no longer just a possibility, it becomes a necessity.

Our ordinary consciousness is shaped by desires and cravings. As long as our astral body is tied to the self, it colors our entire perception. But life itself is the school. Again and again it brings us to the choice:

*Will I live for myself,  
or for the Other-in-me, the new soul?*

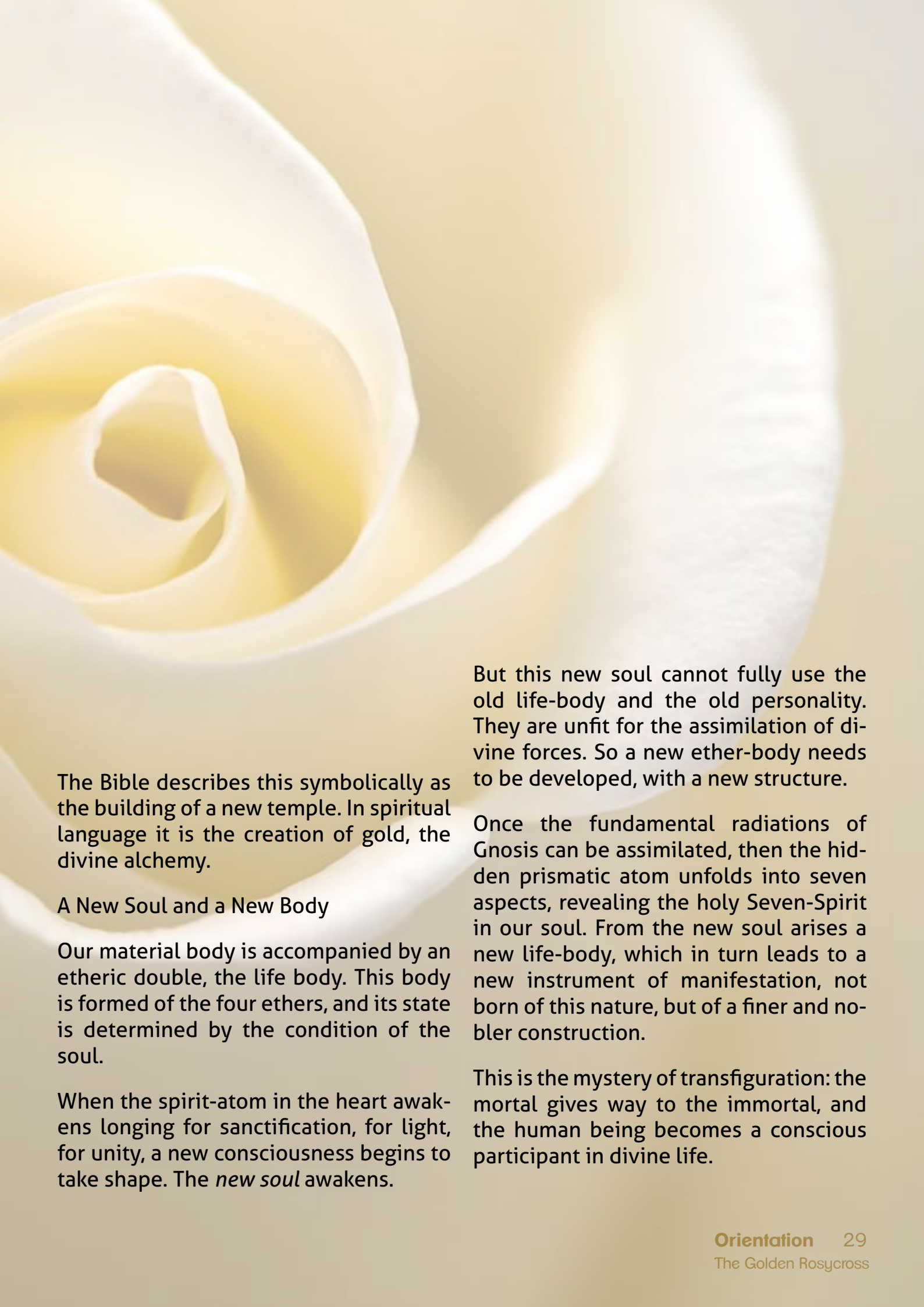
In the Bible, this process is portrayed in the relationship between John the Baptist and Jesus. John is the forerunner, the herald of the soul. He represents the human being who dedicates their life to preparing the way for the inner Christ.

### What is Transfiguration?

Transfiguration is the process by which the mortal human being gives itself entirely to the resurrection of the immortal human. Just as the earthly person has a mortal soul and body, so the new person arises with an immortal soul and an immortal body.

This new body is not constructed according to the laws of this nature. It belongs to another order altogether.

The transformation from old to new involves the whole human being. Only by a deep dedication, by surrendering the entire self, can this magnificent renewal of spirit, soul, and body take place.



The Bible describes this symbolically as the building of a new temple. In spiritual language it is the creation of gold, the divine alchemy.

#### A New Soul and a New Body

Our material body is accompanied by an etheric double, the life body. This body is formed of the four ethers, and its state is determined by the condition of the soul.

When the spirit-atom in the heart awakens longing for sanctification, for light, for unity, a new consciousness begins to take shape. The *new soul* awakens.

But this new soul cannot fully use the old life-body and the old personality. They are unfit for the assimilation of divine forces. So a new ether-body needs to be developed, with a new structure.

Once the fundamental radiations of Gnosis can be assimilated, then the hidden prismatic atom unfolds into seven aspects, revealing the holy Seven-Spirit in our soul. From the new soul arises a new life-body, which in turn leads to a new instrument of manifestation, not born of this nature, but of a finer and nobler construction.

This is the mystery of transfiguration: the mortal gives way to the immortal, and the human being becomes a conscious participant in divine life.

# An Invitation

In our earlier orientations we spoke about how every human being who seeks renewal of life must undergo a unique process of transformation.

The foundation of this process is the central principle in the human being: the rose of the heart. This principle is of a totally different nature than the nature we know so well, which swings between the poles of life and death. It belongs to another order, the divine nature.

Anyone who begins the path of renewal comes into contact with this other vibration, the vibration of the imperishable, divine life. It is a higher nature we need make space for, in ourselves and in our lives.

As J. van Rijckenborgh explains:

On one side stands the nature of life, on the other the nature of death. The candidate who chooses life departs from the nature of death. Between these two there opens a third state, neither one nor the other. This third state is the way itself. The path is not simply there, waiting. It must be awakened. It must be made.

The moment you decide to walk the way that bridges the two extremes, death and life, you begin to form this third nature in yourself. It is your own way, and on this path no one else can walk for you. It begins when you begin.

## True Knowledge and the New Soul

In our time there is an abundance of information about human development. We understand a lot about how the personality works, and the internet offers endless streams of so-called spiritual teachings.

But we must not forget: true seeking is not about the personality knowing many things. True knowledge is to live in accordance with the light of insight.

We must be clear: the Gnostic path is not about the development of the ego-self, but about the awakening of the new soul. Only the new soul can restore the link with the Spirit.

Catharose de Petri writes:

When a seeker has found the key that opens the liberating path of the soul, but does not yet know how to use it, confusion arises at once. For this reason spirit, soul, and body must be led toward unity, through transmutation of matter and through transfiguration of the soul. It is about the Other in the human being. The Other must grow, and the ego, the "*John-being*," must decrease. Not the physical person is destroyed, but the old self makes way for the soul, who alone can connect with the Spirit.

### The Invitation of the Alchemical Wedding

In the story of The Alchemical Wedding of Christian Rosenkreuz, the seeker receives a mysterious invitation.

One evening before Easter, as he sat at his table, a radiant figure appeared and laid a letter before him. It was the long-awaited invitation to a wedding.

And though Christian Rosenkreuz had longed for it with all his heart, when he finally received it he was overcome with trembling. Cold sweat broke out on his forehead, for he knew his own imperfection. *"I found in myself nothing but ignorance and blindness. I saw that my outer life and even my brotherly love were not as pure as I had imagined."*

The invitation to the wedding between spirit and soul is written in every human heart. When it reaches us, it can shake our lives to the core. To receive it is to be called to the real life.

### Choosing the Path

When Christian Rosenkreuz accepts the invitation and sets out, he soon comes to a crossroads. Which way should he choose? He sits down, shares his bread with a white dove, only to see a raven snatch it away. He instinctively chases after the raven, to protect the dove.

And in that moment, without knowing it, he steps onto the right path. For once the true decision is made in the heart, one cannot turn back. A new consciousness has been born.

To accept the invitation of the light means to see that we ourselves have always placed our ego at the center, rather than God's plan. To accept the invitation is to choose: to walk toward the new soul-spirit nature, instead of continuing in the old, familiar nature. It is a fundamental change.

### Clearing the Way

The human being who has recognized the Gnostic path feels a deep and strong longing for freedom and renewal. They may not yet understand it in detail, but they are drawn to it.

True freedom is found only in harmony with the eternal laws of the divine creation. These laws lie hidden in the seed of every human being, as the plan of the plant lies hidden in the seed. To open to the light is to cooperate with this great plan.

This light is called the Christ force: the love-power of the divine nature, breaking into this world of time to seek and redeem what was lost.

As the Gospel says:

*"I am the way, and the truth, and the life. No one comes to the Father except through me."* (John 14:6)

*"Without me you can do nothing."* (John 15:5)

When we walk the path of renewal in practice, united with the light, we receive a new judgment, a new insight, an expanded consciousness. We begin to live with awareness.

## Walking the Path

In the radiant field of universal truth there is finally only one choice left: to walk our way in the light and power of Gnosis, and to let that One liberating life shine through our daily practice.

We may wish for a full overview of the path from beginning to end, but it cannot be given that way. The path unfolds step by step, in a continual process of purification and attunement. It is not enough to understand it intellectually. The point is to become conscious of it inwardly, to live it.

This is the great task of a spiritual school: to bring the message of the living healing that lies in Gnosis, to all who are ready to rise from the natural soul to the spirit-soul.

As Johann Valentin Andreae's Alchemical Wedding reminds us, this invitation is addressed to all who long for the living knowledge of liberation, and who are willing to dedicate themselves to it.



# The Temple

## Of the Soul

In the previous orientation we were invited to walk the Gnostic path. The invitation to the Alchemical Wedding, as presented to Christian Rosenkreuz, was shown to be the doorway to a fundamental inner transformation.

### Endura: The Attitude of Surrender

This path of renewal requires a life-orientation known in the Gnostic tradition as endura. Endura, which has the same root as “to endure”, is a consciously practiced process of neutralizing the old, unholy nature of the microcosm, while simultaneously preparing and sanctifying the original microcosmic system.

When we inwardly experience the deep longing for wholeness, we become ready to release the countless ties binding us to the old nature. Only then can the true, original self awaken and gradually unfold, free from interference.

It is not I, but the Other-in-me, greater than I, who must increase. And I, the ego-self, must decrease, until I fade into that Other who dwells in the Spirit-Spark.

This is an inner schooling in which the role of the personality-self is diminished. This is necessary, for the ego al-

ways tends to assert itself, to strengthen its own image. The personality must learn to step back, so that the new soul can come forward.

This is the meaning of John’s words:

*“After me comes one who has surpassed me, for he was before me.” (John 1:30)*

Only then is the human system made ready to assimilate the voice of silence. For to experience even a glimpse of the divine Light, we must become inwardly still.

As Hermes teaches:

*“You will see her only when you cease speaking of her, for Gnosis of the Good is both divine silence and the stilling of all the senses.”*

This does not mean meditation techniques or concentration exercises, but an inner stillness that embraces the whole being, even in daily activity.

Inner stillness and a pure heart prepare the way for the divine reality. In this stillness, the image of our true life-purpose becomes ever clearer.

### The Awakening of the Soul

When the new soul begins to awaken, new faculties appear within the microcosm, beyond the dialectical personality. A new center of consciousness is freed.

This upheaval is the occasion for awakening. The ego can't grasp this mystery, but it may sense that something is unfolding within. At first it observes, reflects, even philosophizes about it.

Meanwhile, in the microcosm new forces enter. They make use of the personality as long as it is willing, and they begin to form a new life-substance. Out of this arises the subtle garment of light, the new vesture of the soul.

It is Gnosis itself, streaming in as seven rays, the primal powers of liberation. Through this divine force, the awakening of the new soul becomes possible.

### The Temple as Focal Point of Light

The new soul requires nourishment: the light-force that sustains the birth of the new human being.

Rosicrucians find this nourishment especially during service both online as well in the temple. Just as a magnifying glass gathers sunlight into a single burning point, so the temple gathers and concentrates the divine light. In this focused stream the spirit atom can respond, releasing life from light.

For the Word of God is radiation. Within this radiation is the absolute life, the perfect light for all humanity. This is the

light that leads to liberation of the soul. It shines in the darkness, yet the darkness does not perceive it. Therefore, the Word comes to us in many forms, to make the unseen visible, to make the abstract concrete.

### The Temple as a Place of Work

Participation in temple service is therefore essential. Outer qualities, status, learning, social standing, have no weight here. What matters is only a sincere longing for Gnosis.

Whatever the seeker brings of themselves, in honesty and simplicity, is the only material needed for the new work of transfiguration to begin.

The temple has its own atmosphere, its own radiance. It is part of the Living Body of the spiritual school. The temple-field is an astral source of nourishment. It offers forces that bypass ordinary consciousness and give direct support to the inner process. It strengthens us to apply the new insight and walk the path in practice.

### The Microcosm as Temple

The Apostle Paul reminds us:

*"Do you not know that you are God's temple, and that God's Spirit dwells in you?"*  
(1 Corinthians 3:16)

Our microcosmic system is meant to be precisely this: a living temple. It must be cleansed by the divine light, by the living waters, so that the new soul can rise within it.

The building of the new temple, and the breaking down of the old, require both sobriety and joy, a clear mind and a longing heart. Above all, they require openness to a total reform of life.

### **Cleansing the Temple**

The Greek myth of King Augeas tells how his royal stables had gone uncleansed for years. The task seemed impossible, until Hercules, advised by Athena, diverted two mighty rivers through the stables, cleansing them in a single sweep.

This myth is a striking image for our own condition. Do we also postpone the cleansing of our temple, year after year?

The seeker who truly opens to the divine receives access to a new electromagnetic force, not explainable by natural laws. The true faith is awakened in the heart, and the seeker is filled with a magnetic hope that draws countless powers from another nature into the microcosm.

Just as the natural human aligns with the fields of this world, so the pupil aligns with the new field of life, where the soul is reborn. This field holds the seeker firmly, not as a prison, but as a sanctuary of trust in God, safe in the hands of Gnosis.

# The Golden Wedding Garment

When we turn to the rose in the heart, we become apprentices of the Rosycross. This means that while we live in this world, we direct ourselves to the light of Gnosis. Through an open life-attitude we receive this light, and at the same time radiate it into the world.

The cross is the symbol of this movement: the vertical beam for the in-streaming light, the horizontal for the out-streaming light.

Thus we link our earthly reality with the light of Gnosis and surrender ourselves to its working. In this way, we begin to answer the call of the essential human existence.

## Self-Surrender

But this light of Gnosis must find a ground of work within us. It must become embodied in us, and this is a process.

At first, when we feel the touch of the light, we feel a joy and wonder. We recognize that another force is working in us, different from the impulses of ordinary life. But if nothing further follows, daily existence takes over, and the voice of the rose-heart fall silent again.

The ego tends to construct its own image of the path of liberation and then tries to live according to that image.

But answering the call of our true being means surrendering to the archetype of God's plan, which lies hidden deep within us all.

Self-surrender means allowing the new ensouling to take root in the heart. This quiets the will of the ego and inspires us to clear away everything that blocks the process. It is all the work of the new force, the Christ force, the radiant power of divine love.

J. van Rijckenborgh once wrote:

*"Self-surrender is the most difficult thing a natural human being can be asked. It can only begin through an immense love for the liberating life, and through the insight that the key to the new life lies hidden in ourselves."*

When this insight leads to the birth of the new soul in the heart, and when that soul-breath can reach the sanctuary of the head, then Spirit unites with soul. The whole vibration of the personality is changed. The garment of light is transfigured into a *Golden Wedding Garment*. This is the foundation of a new personality.

Those who go forward in the twofold process of the Gnostic light soon discover a golden radiance in and around their auric field, bringing a breath of new life that streams from the Living Body. The Bible speaks of this as the Golden Wedding Garment as: a living testimony that the forces of the Spirit are entering the whole system of heart, blood, head, and body, renewing it from within.

### The School as a Living Power Field

The School of the Golden Rosycross is not simply an outer organization. Its essence is the living power field in which pupils may receive the forces necessary to walk the path of liberation.

It is called a school because it offers stages of development. Orientation, pupilship and initiation unfold as the seeker responds inwardly to the call. Conferences, temple services, and gatherings are not ends in themselves but occasions where the power field of Gnosis becomes accessible.

But what is this school really? It is a place of worship of the Highest Good, which is in its essence also our own deepest essence. It is dedicated to the unnamable divine within. The physical vehicle of the school exists to serve anyone who can hear the call of their innermost being, and to provide opportunities to reconnect with it.

In this way the school functions as a bridge. When we speak in our meetings, then words are more than words, they become formulas of light, designed to bring harmony to the soul so it may remember its source.

In these precious moments, a bridge is lit between this field of time and the realm of eternity. Everyone present is touched by the divine radiation that lives in the power field.

This power field arises when a collective of souls attune themselves together to the source of the All-Good.

Through the harmonizing action of Gnosis, the school itself is always transforming, breaking down what no longer serves, building up what radiates the soul. This happens in the organization, in its pupils, in its members, and in all who listen with an open heart.

When we say "school," we mean an initiation school, as has existed in all ages. It is not a spiritual escape from life but a help for life, a place where seekers can serve and follow the light, while daily existence continues with its challenges, but also with its new opportunities.

### Bread and Wine

The Gnostic path is a path for all who long to discover the deeper meaning of life. It is not a recipe, not a series of steps that can be imposed from outside. It is a living reality that takes hold of our being and expresses itself in every aspect of our daily life, especially in our relationships with one another.

The positive light of the new soul is a force before which the negative, dialectical self must yield. Its radiation is the true bread and wine of life, the nourishment for the birth, growth, and realization of the inner, spiritual human being.

We are called to be co-workers in the great plan of creation. Knowledge of this plan, Gnosis, is not a luxury, nor an exclusivity. It is a necessity for anyone who wishes to live consciously.

For this reason the School speaks clearly, not out of worldly motives but out of

love for humanity. A love that flows from the Christ-centered field of Gnosis.

### The Rose and the Cross

Let us return to the image of the Rose Cross itself.

A golden cross, reaching upward and outward, radiant with light and peace. At its center, the golden rose, opening in quiet majesty. This is not a cross of suffering but of transformation. It is a paradox of radiant surrender.

The story of Christ can be understood as the example of the perfect human being, not only on a wooden cross long ago, but crucified within every human heart, at the intersection of two worlds: light and darkness, God and man.

At that point of crossing, the rose blooms. And the invitation resounds again: to open our hearts, to clothe ourselves in the Golden Wedding Garment, and to walk in the light of the Rose.

# Living as a New Soul in the World

During our the previous eleven orientations we have followed the journey of the soul: from the first awakening of the heart, through the struggle of mind and desire, into the light of transfiguration. We have seen how the rose of the heart opens, how a new consciousness is born, and how the microcosm begins to regenerate.

Now we turn to the question:

*"what does it mean to live as a soul in the world?"*

*What is the life of the new human being?"*

## The New Soul Takes the Lead

In the old state, the personality sits at the center, directing thought, feeling, and action toward self-preservation and self-fulfilment. But as the New Soul awakens, this order is reversed. The personality becomes transparent, a servant, while the soul takes the lead.

The New Soul lives from a

higher law. It no longer reacts from fear or desire, but responds from Love. It no longer seeks to possess, but to give. The New Soul doesn't cling to form, but rests in essence.

Living as a Soul means to not act out of compulsion, but out of inner necessity of Love.

## A Life in Two Worlds

The new human being lives in two worlds. The outer life continues with its duties, its joys and sorrows, but inwardly another life shines.

The Gospel says: *"Be in the world, but not of it."*

To live as a soul in the world means to allow the eternal to shine through the temporal, to let every thought, word, and deed become transparent to the Spirit. Work, family, society, all remain, but they are no longer goals in themselves. They become fields of service, places where the radiance of Gnosis can touch others.

## Service as Natural Expression

The new human being does not serve out of obligation, but because it is its



deepest nature. Just as a flower cannot help but spread its fragrance, so the awakened soul cannot help but bring the radiance of peace and love.

This is why transfiguration is not an escape from the world, but a return into it, with new eyes and a new heart. The new human being becomes a co-worker in the great plan of creation, helping to weave harmony where there was discord, light where there was shadow.

### The Communion of Souls

When many souls awaken, a great mystery unfolds: the communion of souls.

Separated personalities may struggle to find unity, but awakened souls recognize one another immediately. Beyond differences of language, culture, or history, there is one vibration, one life.

This communion forms the living body of the new humanity. It is the seed of a new culture, founded not on power or possession, but on the radiance of the Spirit.

### Living in the Eternal Now

At the heart of this new life is a different experience of time. The old human being is always pulled between past and future, regret and expectation. The new human being lives from the eternal present.

This does not mean neglecting responsibility, but seeing everything in the light of eternity. Every moment is filled with meaning, because every moment is a doorway where time and eternity meet.

### The Goal and the Path Are One

Finally, the great paradox is revealed: the path that we first believed to lead to a distant goal turns out to be the goal itself.

To walk as a New soul in the world is already to live in the New Kingdom. To act in harmony with the Spirit is already to partake in Eternal Life.

The new human being does not wait for some future salvation; they live it here and now.

### Conclusion

The path of the Rosycross is the path of becoming this new human being. A being who is no longer fragmented or bound by the wheel of time, but who stands as a bridge between earth and heaven, radiating the harmony of the eternal Sun.

This is not reserved for a few. The Spirit-spark is in every human heart.

### The call resounds in every heart.

*If you can hear it,  
and turn to it with longing and  
surrender, you will already begin,  
to live as a New Soul in the midst  
of the old world...*

Thank you for being with us.



## Notes

[illegible]

This image shows a full page of primary-ruled paper. It features approximately 20 horizontal rows, each defined by two parallel dotted lines. The lines are evenly spaced and extend across the entire width of the page, providing a guide for handwriting practice. There are no margins, text, or other markings on the paper.



## The Golden Rosycross Nordic

If you have any questions please contact us on:  
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For activities in English, Finish, Danish, Norwegian, Swedish:  
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