



International School of the
Golden Rosycross

THE TWELVEFOLD PATH OF INITIATION

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LESSON 3: Let the subconscious become conscious.

On the twelvefold path of initiation the human being will be released from the wheel of birth and death. The pupil who succeeds in sufficiently cleansing, purifying and renewing his human system, no longer will have to reincarnate after the death of his physical body. Then the human system of the pupil will again be connected with the divine world. The path of initiation begins with a purification which takes place when the human being opens himself to the Light, and recognizes and acknowledges both the dark as well as the light aspects in himself.

Before directing our attention in this third lesson to the first hour of the Nuctemeron, we will first summarize the essence of the previous two lessons. We will do this using a quote about the path of initiation by Madame H.P. Blavatsky:

There is a path, steep and thorny, full of dangers of all sorts, but nevertheless a path, and it leads to the Heart of the Universe. I can tell you how to find Them, who will show you the secret entrance, which leads only within and shuts forever behind the novice. There is no danger, that undaunted courage cannot conquer. There is no adversity, that spotless purity cannot overcome. There is no difficulty, which a powerful reason cannot surmount. For those who rise up victorious, there is a reward above words: The power to bless and to save humanity. For those who fail, there will be other lives in which they may succeed.

In previous incarnations of our human system there have been experiences which still affect our life today: Karma. The fact that we now are taking this course, is an indication that our predecessors also have sought for the meaning of existence. Things we know from within mostly are the result of experiences from previous lives. Beside this positive karma, this treasury of wisdom within us, there also are issues from previous lives as well as this life which have not yet been completed. These reveal themselves in our life as disharmonious tensions. In the first hour of the Nuctemeron we are placed for the task of neutralizing these tensions. The text reads:

First Hour: In unity the demons praised God, losing their wickedness and wrath.

In the first hour Apollonius speaks about unity. When a person has many lives behind him, a strong longing can develop to experience the Unity. The Unity is the infinite and eternal Source from which proceeds everything that is finite and temporary, and to which everything will return. To be able to experience this Unity, one has to bring unity in one's life. Often we are split. A number of natural forces with opposite interests are active in our being. These various natural forces then fight for our attention. The consequence is that we experience disharmony and at times even feel inwardly torn.

Demons.

The natural forces in our being are called demons. They are astral power principles which are formed and maintained by our mental brain consciousness. Some clairvoyants can see these demons as cloud-like formations in the respiration field of the human being, the aural sphere surrounding him.

The word demon has a negative meaning in our language, but in the original Greek that was not the case. A natural force is not inherently good or bad, but neutral. It depends on how it is used. Electricity, for instance, we can use constructively or destructively, and so in itself is neutral. In the same way demons also are neutral of themselves. We can use them in a way that cooperates with the Divine Plan and in a way which opposes the Divine Plan. Jan van Rijckenborgh writes about demons in his book “The Egyptian Arch- Gnosis part III”:

If the human being connects himself closely with these forces, in accordance with the Divine plan, to fulfil the Will of the Father, in voluntary obedience, then they reveal themselves as mighty helpers on the human being's path of transfiguration. In the opposite case the human being experiences them as the wrathful demon, the forces of Fate: they then coincide with the karmic consequences which determine the human being's state on the sorrowful path of experience.

Singing the praise of God.

When all the demons in the human being are directed to the path of becoming whole again, they lose their wickedness and their wrath. Then they no longer have to fight for his attention, because they work together harmoniously at the realisation of the great goal the human being has set for himself. Then the demons sing God's praise. What does this mean? This is explained to us in the book “The Golden Rosycross” by Catharose de Petri. She writes:

This has to do with a state of being, a reality of life which one has to have reached and realized. When a person has gone through many experiences and his being has been sufficiently pure, his whole being produces a particular tone, a particular vibration as the result of this. This tone, this vibration, is the speaking of the Unpronounceable Divine Name. That which emanates from the deepest depth of our being, can be the invocation of the Name of the Lord.

How can we reach the state of being described here? By becoming conscious! By continuously remembering. By daring to look the naked truth in the eye and accepting it. In this way the unconscious is made conscious, and that is what is necessary for becoming whole again, healed.

There is a positive life-principle in us that makes us say “I”. But there is also a subconscious urge, a pull to the depths of the past. This negative life-principle is called the subconscious. When it manifests itself in our life's actions, we speak of the shadow, a concept introduced by the well-known Swiss psychologist C.G.Jung. This name is perfectly chosen, because the shadow points to that part of us that continually shifts and changes in the light of our I-consciousness. It has to do with those aspects of ourselves of which we generally cannot become completely conscious, and for which we also do not want to take responsibility.

The shadow.

Our shadow contains all the aspects of ourselves which we have tried to hide or deny, because we did not think them acceptable to our acquaintances, friends, family, colleagues and ourselves. That dark side of us we have hidden deeply from ourselves and from others. We refuse to take a good look at ourselves, because we are afraid to discover someone we cannot live with. We are afraid of the thoughts and the feelings we have suppressed. Our shadow lets

its influence be felt in expressions of for instance anger, pride, deceit, jealousy, greed, fear, excess, lust and laziness.

In the first phase on the path of becoming whole again we are confronted with our shadow, because when the Light becomes stronger, the shadow becomes more distinct. The Light makes visible the things we have hidden. The recognition is confronting and will become beneficial if acknowledgement follows. Acknowledging in this case means granting that we have qualities that are not exactly noble. We then quit lying to ourselves and become free from defence mechanisms.

Through the acknowledgement of our dark sides, walls and barricades which we have erected around ourselves are torn down by way of a process. Then we will regain our freedom and acquire strength. We will no longer portray ourselves different from what we are. We won't strive after perfection anymore. We will no longer find it important to be liked. We will no longer defend ourselves.

When we take offence at someone, this is an indication of that person showing a behaviour we ourselves also display, but do not yet surround with love. In other words, others hold up a mirror to us and propel us to consciousness. This does not only concern negative qualities, but also positive ones. When we admire someone, we see qualities in that person that we possess also; only we have not yet acknowledged those qualities in ourselves, and so have not yet let them come to development.

Most of us have been brought up with the idea that people have good and bad qualities. To be liked, we had to get rid of our bad qualities or in any case not display them. Partly because of this our shadow could develop. Actually, it is not correct to speak of good qualities and bad qualities. Good and bad are relative concepts in this world, in which everything at a certain moment changes into its opposite again.

Duality is needed for us to attain consciousness. We cannot discern what is good if we do not know what is bad, nor can we know what love is if we have never felt hate. Good and evil, love and hate have to become integrated in our consciousness for us to be able to rise above them. Then the duality disappears and can the demons, who have lost their wickedness and wrath, sing God's praise in unity.

Directions.

In the Golden Verses of Pythagoras directions are given, which among other things have as aim to let the subconscious become conscious. We quote here the verses 32-46:

Do not neglect your body's health.

But give it food and drink in due measure and also the exercise of which it has need

With measure I mean that which will not cause distress.

Accustom yourself to a way of life which is proper and decent, but not luxurious. Avoid all things that will occasion envy.

And be not lavish when not needed, like one who knows not what is honourable and decent

Be neither covetous nor niggard, a due measure is excellent in these things. Do only things that cannot harm you and deliberate before you do them. Do not let sleep close your eyelids

after you have gone to bed, till you have examined with your reason all your actions of the day.

Wherein have I done wrong, what have I done, what have I omitted that I should have done? If in this examination you find that you have done wrong, then reprimand yourself severely for it

And if you have done something good, then rejoice.

Practice thoroughly all these things, think on them well; you should love them with all your heart

They will guide you on the path of the divine virtue.

The title of this lesson is “Let the subconscious become conscious”. In this the thought lies enclosed that we as personality would do well to create the conditions needed for the process of becoming conscious, so that the new soul can begin to speak. There exist many methods and techniques for making the unconscious conscious. We can think here of certain meditation exercises, dowsing, dream- analysis, hypnosis, etc. On the gnostic path of initiation things like these are not needed. As a matter of fact: they are to be discouraged.

Our subconscious just might be a box of Pandora, out of which all kind of plagues and disasters would come into our life. When we go and investigate our subconscious with our I using special techniques, we strengthen our ties with this world. In the gnostic process of development the idea is rather to loosen the ties with this world, so that room will develop for the new soul. In “The Voice of the Silence” we read about this:

This earth, disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy Ego by the delusion called “great heresy”. This earth, o ignorant disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light that light which no wind can extinguish, that light without a wick or fuel.

The purifying Living Water.

On the path of becoming truly human, the Gnostic Light also indicated as the Living Water sees to it that we become conscious of our subconscious. This happens little by little, in such a way that we can handle it. We do not have to be afraid that the whole contents of the cesspool will come over us like an avalanche.

In the myth of the twelve labours of Heracles we can read about a labour that beautifully illustrates how the disharmonious tensions in our subconscious can be cleared away. Heracles is given the task to clean a great stable, the Augean stable, in one day.

Enormous amounts of cattle manure have to be removed from the stable. The strong Heracles does not go and carry the manure out of the stable himself He changes the bed of the river nearby and lets its water run through the stable. As soon as the running cleansing water has washed away all the manure, he takes care that the river resumes its old path.

We should not take the purification of our system into our own hands, but we should let the Living Water do its work in us. For this we only have to take care that the Living Water can course through us. That demands a mode of life which is attuned to the great goal. What are the concrete results of the purification taking place in the first hour? Jan van Rijckenborgh writes in his commentary on the Nuctemeron:

Thus standing on the Carpet five processes develop. At the same time in the conscious as well as in the subconscious.

First of all, the Gnosis enters into judgment with us. This means that the gnostic radiations touch our entire life and life field in their complexity.

Secondly, the candidate by that achieves great self-knowledge. The conscious and the subconscious come face to face, the pupil discovers the cause of all those strange and unusual tensions which so often rule and drive his life, often assuming such gigantic shapes.

Thirdly, the candidate thus will overcome his self-contempt Do not self-contempt and self-reproach often possess us? Do we not often in secret moments consider ourselves worthless good-for-nothings? Do you not know and have often experienced what a paralysing effect all this has? So that we may overcome this, we must acquire complete insight into the origin of this diabolical paralysing force. Seeing this origin in the Light of the Gnosis enables us, at the same time, to remove it After such a descent into self-reproach, the candidate will for a long time be surrounded by a great vacuum, a vacuum into which nothing can penetrate but an immense coldness. It is the no-man's land of solitude. Then, fourthly, the Gnostic radiations penetrate that vacuum of isolation, and at last the Gnostic healing power pervades every part of the microcosm, every part of the personality and the respiration-field. Thus centres of a new life-power are formed throughout the respiration-field. A new magnetic sphere begins to spread itself. A new I-condition develops, and that new I is the synthesis, the unification of the conscious and the subconscious. All disharmony is transformed into harmony. Till the moment comes, the glorious wonderful moment when in this unification the former disharmonious tensions have evaporated, and in this newborn unity all the former demons and devils begin to praise the Father All obstacles disappear and lose their former wickedness and wrath.

In this manner every candidate will and can make straight the paths for his God, becoming fully worthy and able to walk in the Path of Liberation according to his consciousness.

We conclude this lesson with some passages from the "Admonition of the Soul" which is attributed to Hermes Trismegistus.

If you possess true knowledge, o soul, you will understand that you are related to your Creator. This will let you taste true happiness. But you do not possess knowledge, you will think that you belong to the "worthless sort of things" and then to this you will direct yourself. The result will be that you will be visited by all kinds of suffering and vexation. As long as you have been dwelling in the world of things which is in a state of becoming, you have been assailed by all kinds of difficulties. Convince yourself therefore that the cause and the source of all these difficulties is to be found in yourself and in your own sins and missteps. When you call the past to mind again, you will remember and recognize this. But when you have experienced a difficulty whose cause and source you do not know then do not blame someone else, but realize that its cause is to be found in the error you made in the beginning and which you have forgotten.

Beautiful and radiant as you are, o soul, it was by virtue of your own nature that you left for the world of darkness and entered into battle with her. And the world of darkness extinguished your light and surrounded you with darkness, blinded you and made you lose the power of observation of all you once could see, and made you forget all you once knew; and at last you were taken prisoner and confined. All this happened as the result of the error you made in the beginning But if you want to return to your noble abode, then direct your attention to all that is mortal in you and guard yourself for this. Because only by guarding yourself for these things, can you be saved; only in that way will it be possible to return to your true home.

Apply yourself with all that is in you to obtaining true knowledge. Continuously think on these things, so that you will learn to see the truth, and let this guide your actions in the right way. Free yourself from ignorance and blindness and from the life of sin following from ignorance. Sorrow is caused by the soul seeing things and taking them into herself things that are not constant and are in conflict with each other. The soul is joyful when she sees things which are harmonious and eternal, and takes those into herself So if you desire to be free from sorrow, o soul, then leave this world of opposites and conflict and enter into the world of eternity and stability.