



LECTORIUM ROSICRUCIANUM

Fortnightly Letters of Inspiration drawn from literature of the School and other sources, curated by Golden Rosycross Ireland

Dear friends,



The Mystery of the Soul

We are delighted to share with you the sixth issue of these letters, on the theme of The Mystery of the Soul.

*"May my soul
bloom in love
for all
existence."
Rudolf Steiner*

Your Soul Knows...

Too often people try to change their lives by using the will as a kind of hammer to beat their life into proper shape. The intellect identifies the goal of the program, and the will accordingly forces the life into that shape. This way of approaching the sacredness of one's own presence is externalist and violent. It brings you falsely outside yourself and you can spend years lost in the wildernesses of your own mechanical, spiritual programs. You can perish in a famine of your own making.

If you work with a different rhythm, you will come easily and naturally home to yourself. Your soul knows the geography of your destiny. Your soul alone has the map of your future, therefore you can trust this indirect, oblique side of yourself. If you do, it will take you where you need to go, but more importantly, it will teach you a kindness of rhythm in your journey.

John O'Donohue, except from 'Anam Cara'



The Twofold Soul

"The All, the cosmos, is God's form-manifestation, so that through it God's creature might become like God. So God's creature is urged on by the command: "Be perfect, as your Father in heaven is perfect". Man was given a twofold soul to enable him to fulfil this great, magnificent and divine vocation. The part which perceives with the senses is mortal; the part which responds to reason is immortal.

The Soul IS

The sensorial soul is the part which responds, for example, to heat and cold, to light and darkness, to all the laws and situations that occur in nature. If it is cold, it makes you put on more clothes. If it is hot, the opposite happens. Man's natural soul is the genuine aeonian soul. As such, it participates in all the ups and downs of nature. It walks on all the paths of nature; it obeys nature in order to turn it to its best advantage; to enable the entity for whom it acts as mediator to pass through the cosmos towards God; and to ensure devotion to the one aim: God.

The realisation of the one aim is the task of the second soul, the soul that responds to reason. This rational soul is the one that possesses wisdom; the one that is seized by God, by the Spirit, the one that is connected with the Spirit. The aeonian or natural soul should pass through the All under the guidance of the rational or Spirit-Soul. The spontaneity of the responding faculty of the aeonian soul must be intelligently controlled by the Spirit-Soul.

God is the eternal one, the unchangeable one. The cosmos, on the other hand, is in a state of permanent movement and change according to its task. Consequently, the Spirit-Soul, which is of God, is unchangeable and immortal. The natural soul, just like nature, is changeable and mortal, nullifying itself, always adapting and changing itself."

Chap XII - Egyptian Arch-Gnosis Tome II



Hermes begins by stating that the soul is a non-physical being, even when it is present in the personality, in the body.

The essential nature of the soul remains the same under all circumstances. In that respect, it is unchangeable, whilst possessing a very powerful ability to radiate. So the soul does not develop; it is, for it exists before forces come into action. When, for example, the soul begins to stir in the body, it is not true to say that then it has to develop and grow.

No, it already is. It existed, says Hermes, before any other creation.

If you imagine the soul, personality and body coming together as the hidden Man, then you must see the soul as an already perfect, divine faculty.

That is why we say: it is.

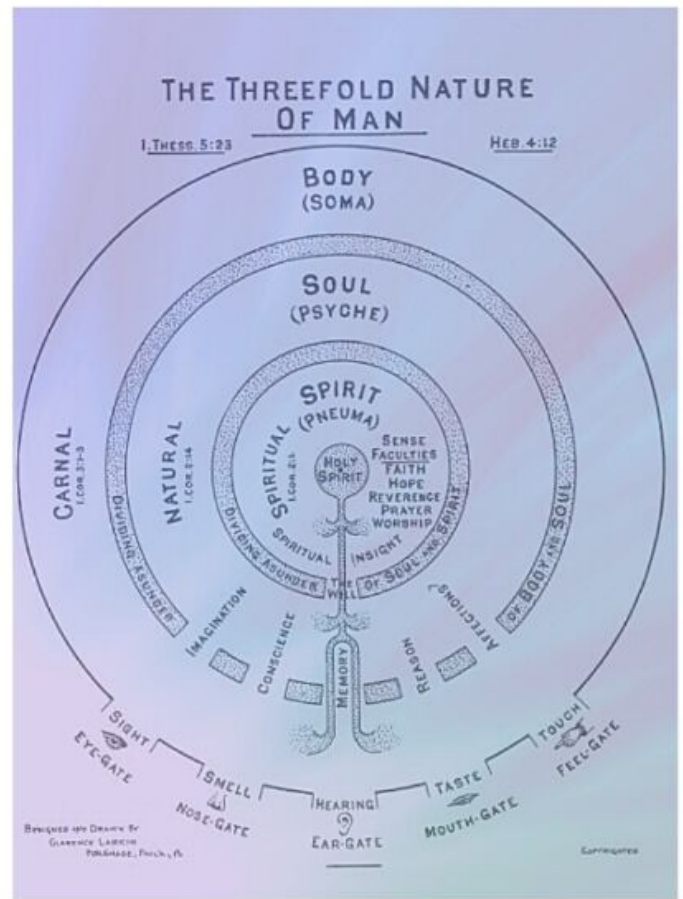
So the soul does not, in fact, need the personality; in a certain sense, it lives its own life. The personality, on the other hand, needs the soul very much; it needs its helping, ensouling, dynamic, radiating power, so as to enter into the state intended for it, the state which is hidden away in concealment. Why, then, is it so often said that the soul suffers sorrow? Because it is the sorrow of love, that wants to dedicate itself to the great plan. And even though the soul lives its own life, it is part of that plan that microcosm, soul and personality should one day be born as a Thrice Great One, just like Hermes.

And what use, what purpose, what task would the personality have in that threefold unity? Well, in the great field of creation of the all-manifestation, the personality functions as an instrument of action. At its core lies a concrete task that becomes clearly and immediately visible.

And there is also an other task, not visible as yet, but still hidden. That task is in the process of developing from strength to strength, from unfoldment to unfoldment, from glory to glory.

And if that task is to reach its goal, the personality must stand harmoniously in the ever-changing interplay of opposites. It must adapt itself closely to every change, every fluctuation, for only in this way will it be able to make manifest the great works of God, ever anew, and always in different forms. The personality will certainly be able to succeed in this, because of its innate affinity with the soul.

Egyptian Arch Gnosis IV, Chapter 28



The Soul as a Flame

A sacred fire is burning in the cosmos. The spiritually prepared man who makes contact with it, will be fundamentally renewed. He or she will then be recreated, by the light of the spiritual sun, into an entirely new man, a man of light. That sacred fire is indispensable for the pupil of the soul, who is creating the conditions that will enable transfiguration in him or her.

The material sun – that gigantic ball of fire that rises and sets every day and whilst continuously giving life, light and warmth – is one out of the countless manifestations of the spiritual sun. In turn, it is one of the numerous expressions of the unknowable primordial light that the Kabbalah Ain Soph Aur and the gnostic gospel of the Pistis Sophia refer to as the Light of Lights.

The sacred fire that ensures the necessary inspiration on the spiritual path is one and threefold at the same time. The Rosicrucians therefore wrote in their first manifest, issued in print in the year 1614, about the trigonum igneum, the flaming erect triangle that has three equal sides. This fire triangle is represented by the three highest sefirot in the tree of life of the, and situated beyond the veil: Keter, Chokmah and Binah.

Christianity refers to the three fires of mercy as the Father, the Son and the Holy Spirit, and in ancient Greece they were called Osiris, Horus and Isis. They successively relate to the divine will, divine love-wisdom and divine activity. This trinity is transcendent and immanent at the same time, it surpasses man and is in him at the same time.

In the Zohar, the most important book of the Kabbalah, the human soul is compared with a candle flame. The wick represents the physical body. The dark light around the wick is comparable to the personality-soul. The white light on top of it is a symbol for the soul while the light above it, not entirely visible, refers to the spirit-soul.

This image of the human soul not only expresses the multiplicity of the soul, but also that it is characterised by continuous dynamics. The flame may seem to be a constant factor, but in reality it is renewed at each moment by the incineration process.

A candle flame can also be regarded as a symbol for a sacrifice; the candle sacrifices itself to spread light. Naturally, only the personality-soul is vivified in man. However, when the soul too is born and growing in man, the divine will, the divine love-wisdom and the divine activity is gradually able to become manifest in the personality-soul. That principle also applies to higher dimensions. When the spirit-soul is stirring within man, the forces of the Father, the Son and the Holy Spirit will engage the soul as well as the personality-soul.

Mysteries and Symbols of the Soul – Ch. 12 The Soul as a Flame

