

pentagram

Lectorium Rosicrucianum

True equivalence

Man and woman each represent one half, one aspect of the image, of the human race that has the earth as its abode. This situation is not the happiest one, yes, this situation is often far from ideal. Yet, these two opposite aspects always seek each other. In love and in harmony, if we are lucky, but this is not always necessarily the case: just as often it is in violence, irritation and disharmony. Both halves cannot live without each other, but sometimes it seems as if they cannot live with each other either.

The philosophy of the Rosycross has a number of surprising ideas about the human being and about being human. One of these ideas stipulates, for example, the absolute equivalence of man and woman, true equivalence. After all, according to the ancient books of wisdom, the human being was created 'man and woman', as one creation! In keeping with this, the existing differences can turn into a series of complementary and mutually reinforcing powers, which bring true human happiness closer.



Woman and man are one
The great and the small reality
The myth of creation according
to the Secret Book of John



PENTAGRAM

GEOCENTRIC – HELIOCENTRIC –
CHRISTOCENTRIC

The journey to truly eternal
spirit-soul life will be awarded
with the prize of the divine contest,
the link with the spirit



INHOUD

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28TH EDITION NUMBER 3
MARCH/APRIL 2006

Cover: Two inclining figures that form a unity. Fresco in the Buddhist cave sanctuaries at Kizil. The former kingdom of Kutsha, actually a city-state, is presently located in the Chinese province of Xinjiang, between Kazakhstan and Mongolia. During the first millennium, it was a prospering stopping place on the silk route. The contrast between the two skin colours is typical of the frescos in the Ajanta style (India). C Reza, National Geographic.



DOES THE EARTH BECOME FLAT AGAIN?

The eagle symbolises the speed, the power and the pure sight of the spirit. It is one of a pair of bronze sculptures near the Renova temple. Photo Pentagram.

'The world is flat.' Upon his departure in 1492, Columbus was warned that he might sail off the edge of the ocean. Now we know that the earth is a sphere and that beyond every horizon, another one appears. Spices, silk, gold and silver from strange, unknown regions have been brought to Europe. In our time, according to the American columnist Thomas L. Friedman, the world is becoming 'ever flatter' again. In other words, there are no more horizons. In the past, women in Amsterdam were eager to learn about the latest Paris fashion. In 2005, the top manager of a multinational corporation in New York wears the same kind of jeans in his spare time as a labourer in Kathmandu.



THE NEW LANGUAGE OF THE SPIRITUAL SCHOOL

In two recent addresses, the Spiritual Leadership of the Lectorium Rosicrucianum expounded on the new way in which the Spiritual School has been active since 2001.

The theme of the first address was the mode of life and method of working in this time, which must be aimed at demonstrating a new, living reality and speaking with sincerity from one's own life experience, and not simply propagating book knowledge.

The second address placed the work of the Spiritual School, in terms of the periodicity of the liberating work, in a new light. The Spiritual School is not an isolated group, but is part of a chain of global activity. Its aim is to lead humanity to insight into its duality: as a human being of this nature *and* a carrier of an immortal spark. We are pleased to be able to publish both addresses in this issue of the redesigned Pentagram.

Globalisation, the Internet, television, mobile phones and satellite positioning devices cause borders and horizons to fade. The earth is as flat as a pancake again, but is tilting dangerously to the East – factories and jobs are being moved to Asia, because labour and technology are cheaper there than in the West. Western economies are being drained by the booming economies of China and India. There is great concern about the loss of oil, raw materials and military power. Neither America nor Europe have succeeded in making their supremacy as

world powers felt. In the background, a few nations with a billion inhabitants are turning themselves into new power structures. They are biding their time, waiting to undo the superiority of the so-called free West, which has been weakened to its core. So-called free democracies have become extremely vulnerable. Terrorism can neither be fought nor checked. Humanity is in distress and is looking for an escape, but it appears that humanity, in spite of the opening of new horizons, still continues to wander about within the limitations of the well-trodden earth.



THE HUMAN BEING WANTS TO BE
UNLIMITED

At a certain point, the urge arose to escape this earthly limitation and explore space. People got the absurd idea of colonising other planets. People just had to believe in it and ultimately fund it, while, in the meantime, millions, starving from hunger, could have been helped. This is because of a misinterpretation of the Aquarian impulse, which drives people to leave behind the limitations of everything earthly. Thus, the earth is again becoming 'flat'.

Another giant step for humanity was the replacement of a geocentric, with a heliocentric, worldview. It has been shown that the sun does not revolve around the earth, but the earth around the sun. Did this giant step bring humanity closer to God, to the spirit? This will certainly happen one day, but this step has led through a dark valley, through the rigidly mechanical world-model established by Descartes and Newton. It is a worldview that has increasingly implied a division between spirit and matter, 'dead matter'. Its nadir is reflected in Laplace's statement concerning God: 'I do not need this hypothesis.' The century-long stranglehold of this deterministic-mechanical worldview has caused great cultural pessimism. Alienation from nature, from the concept of a divine plan, has had serious consequences for human beings. It has been assumed that God or the spirit, if it exists, at most sets a clock in motion that runs out with unrelenting precision. The result of this Cartesian-Newtonian approach is that nature can no longer be assigned any purpose or sense.

Thus, the ice-cold hand of pure mechanical thinking has squeezed the human heart for ages, until, during the last century, new concepts began to pound on this building, like so many bat-

tering rams. These concepts are: the theory of relativity, quantum physics, Jungian psychology, discoveries in bio-dynamics, cosmology, psycho-somatic relationships, holism and a communication concerning both elementary particles and the consciousness that is not subject to time and space.

THE COSMOS IS NOT A 'COINCIDENCE'

Modern mathematics purports a 'hyperspace' of 10 or 11 dimensions, because the riddles concerning the big bang theory require it. Multiple universes, born from the womb of a metaversum, are not considered impossible. They were created as billions of bubbles, and only a few, like ours, can exist and develop in the sense we attach to it. A deviation of only one billionth, in one of the incredibly exact ratios of the more than thirty cosmic constants would cause newborn stellar systems to implode. The same deviation in the other direction would cause them to explode. How can everything have been generated by random collisions of atoms? Scientists are also beginning to wonder. Even if they still endorse the principles of Darwin's theory of evolution, its totally random nature has begun to raise just as many doubts as the assumption that a toddler might 'accidentally' assemble a Rolex watch.

The cosmos always remains an amazing phenomenon, with, among other things, its 'black holes'. Although, in principle, no light can escape from a black hole (this is why it is 'black'), Stephen Hawking and Roger Penrose calculated that, based on the theory of probability, atoms might still succeed in escaping from a black hole and that the black hole might even 'evaporate' in this way. Recently, an astronomer discovered that even small black holes are able to emit an enormous energy in the form of two relatively small

Beyond each
horizon a new
one appears.



jet streams of electrically charged particles, which are ejected in opposite directions. One of them, stemming from a black hole in the constellation Cygnus X-1, has created a bubble with a diameter of ten light years(!), which is still expanding.

The unimaginable greatness of all of this approaches the greatness of *The Secret Doctrine* and such oriental concepts as kalpas, manvantaras and mahapralayas, which far surpass western scientific concepts. Also, the hypotheses of quantum physics are beginning to approach the concepts of oriental mysticism. One hypothesis states that there is a unity among everything in existence. This hypothesis stems from the Akasha or A-field: a field of cosmically accessible information. Hence, quite a lot is going on. We are beginning to realise that there is no dead matter, or empty space. We have moved on from the idea of a vacuum to the idea of an all-encompassing and all-pervading fullness: a plenum of genetic information.

Can we now draw the conclusion that humanity is approaching the spirit? To a certain extent, we can. The great division between spirit and matter has been virtually removed. At the very least, the relationship between consciousness and matter is being carefully examined. Whether we are truly approaching the divine spirit,

is still to be seen. And the speed with which this is happening cannot be determined by anyone. Many are on the way. Humanity is on the way. Science is on the way. Gradually, religion is being replaced by 'spirituality'. A god on a throne outside the human being is 'out'. A god represented as infinite energy that also exists within the human being, is 'in'. This is a significant change, but not more than that. The God within the human being must still be born, and the birth pangs, which have been announcing themselves for more than a century, are painful. Once again, humanity is standing on the threshold of experiencing significant shifts in its mental conceptions. The firestorm of Aquarius and the influence of the mystery planets cannot be stopped.

In this chaos of confusion, at the dawn of a new era, we have assembled here today in the Renova Temple for our pupils' convention. And we understand that this new era imposes specific requirements. The question is whether we will be able to meet these requirements in the coming working season. Many are conscious of a new era. J van Rijckenborgh and Catharose de Petri said: 'There will be a time, in which you will be able to realise in a liberating sense, what still seems impossible to you now.'

This is why we must draw new lines –

lines that differ from forty, thirty or even five years ago. The changes taking place during these times, the acceleration of these times, are making themselves felt ever more pronouncedly!

BEING A PUPIL ONE HUNDRED PERCENT

Nowadays, much is spoken about 'new-age children.' But within twenty years, they will be 'new-age adults', or have already become so. They demand an approach that differs from the long, philosophical arguments of the past. They are very direct. Their aura extends to what interests them, and they are sharp enough to immediately comprehend the essence! Philosophy is fine, but it must be a philosophy *of life* that can be directly applied to their own life. Those who speak to them about liberation, must themselves have begun to realise it within themselves. Otherwise, their interest subsides again and they quickly pass on.

This is why it is an absolute requirement for every worker to be one hundred percent a pupil himself, regardless of whether he or she works with pupils, members, interested people or youth members. This state of being must be clearly noticeable to new-age people, otherwise they want nothing to do with your arguments. You can never lead your pupilship to the desired goal, let alone mean something to others, if you do not fully plunge into it, not in the way of 'oh well, for God's sake', not as if with the courage of despair, but with the courage of hope and faith and love! A formal pupilship, with lots of do's and don'ts, will be of no avail, even if we were to achieve perfection in it. Yet, once made promises should be sacred to you and to me!

Perhaps you know the story of the pupil who said to the sage that he had done everything to the best of his abilities,

and hence: what else could he do? The sage replied: 'Why is your being not a fire?' In other words, this pupil did all kinds of things, but what really mattered: a renewed, fiery essence – *that* he *was* not. A purified serpent fire, ignited in the Gnosis – *that* he did not *possess*.

THE PURIFYING FIRE OF THE GNOSIS

A fiery temperament or a hot-tempered nature or any other personality traits are not important. What matters is whether the consciousness, the head of the serpent fire, is ignited in the gnosis! The fire of the gnosis is, in our stage of development, not something we must 'feel', but is primarily a purifying fire, a searing pain caused as nature and spirit meet. It is the pain of the farewell, of being torn away from all delusion. And this goes so deep that it turns a human being silent. Then there is only this silent shining in the gnosis.

Nowadays, much is spoken and written about 'the gnosis.' But who of all these speakers and writers dares to let himself be consumed in the fire of the gnosis, so that nothing is left of the I? There are very few. And yet, this purifying fire is the fire of grace that liberates the human being! You must approach the seekers with that fire! J van Rijckenborgh said: 'Originally, the gnosis was the compendium of the primordial wisdom, of all knowledge that directly referred to the original divine life. [...] The hierophants of the gnosis have always been the emissaries of the immovable kingdom, who have brought the divine wisdom to lost humanity, and showed the one path to those who, as prodigal sons, wanted to return to the original fatherland. This gnosis [...] has never been recorded in books.' He also said: 'Thus we can say with certainty that there is no one in the dialectical

realms, who has revealed the gnosis in its entirety. What, then, is the aim of the gnosis? The gnosis is power, radiation, light. The gnosis is the radiation of the immovable kingdom, which is linked with our microcosm in the most simple way.' For all workers and for those who, in silence, spiritually reflect on their pupilship, it is necessary to have this clearly before their eyes.

HOW CAN WE TRULY BE ONE?

The 'Rosycross' is a name that has always been used and abused. Catholics, amongst whom are the Jesuits, have seized it. Those practising sexual magic have called themselves Rosicrucians, but also idealists, utopians, chiliasts, pansophists, freethinkers, alchemists, occultists, tarot practitioners, cabalists, and practitioners of all sorts of magic, from white to black, have called themselves Rosicrucians. As Rosicrucian pupils, we find ourselves in very diverse company! Using this name is like sailing under all kinds of colours. We must explain to seekers who we are, and to which Rosycross we belong. In addition, we should neither associate with, or rather we should clearly dissociate ourselves from all groups and movements that are not worthy of this name. With all due respect, the great and fundamental differences should never be obscured.

Thus, we are standing before a specific work that is rooted in a living initiation organ, a living body. In it, different aspects and organs can be distinguished. The basic unit in which, and from which, we work, is the *Centre*. The Centres will be receiving the entire attention of the National Directorate, the Presidium and the International Spiritual Directorate. In addition, we will strive for integration of the work among the pupils, the members, the youth and the public activities. In other words, there will be open communication

and interaction among all these aspects of the work.

How do we depart from this point to undertake our common work? How do we accomplish our spiritual unity and striving? How can we be truly one? Each of us represents one of the facets of a jewel with 49 faces. Each of us reacts primarily to one of the 49 rays of the seven temples. These are also called the *seven golden circles*, and represent the fullness of the brotherhood of life.

As new-age people, we ourselves must polish our jewel, the primordial atom, until the whole jewel is again sparkling in all its splendour. Thus we achieve the link with the universal brotherhood, and on this basis, we are one. This fact should be seen in us! With this magnetic fullness and wealth, adorned with this sparkling string, we must approach people in order to link them, one by one, with this new magnetic dispensation, in order, in this way, to enable them to drink from the cup of the New Testament, in imitation of the Christ!

In this way, we must together stand in the work in the new era.

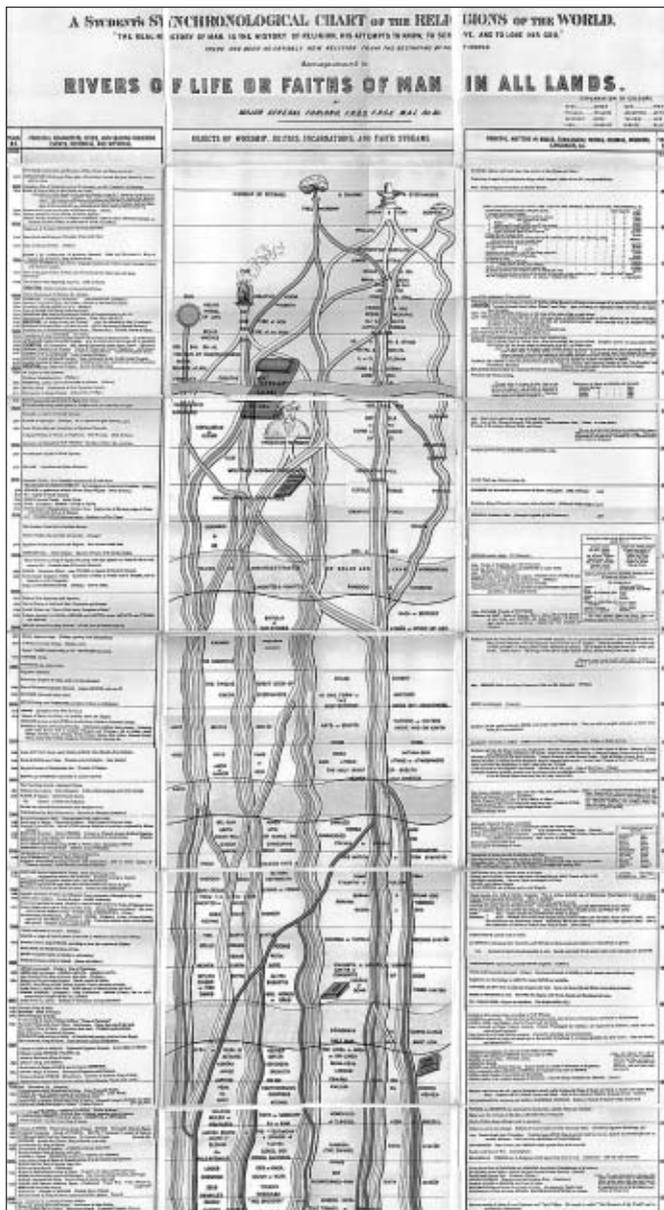
Pupils' convention, Renova, 28 August 2005.

Dionysus is sailing the sea. Seven dolphins accompany him, seven bunches of grapes provide him with 'the power of the exaltation of the spirit', while the deity himself forms the centre and exists in imperturbable equilibrium and heavenly peace. Drinking chalice by master Exekias, 540-535 BC, now in Munich, Germany.

GEOCENTRIC – HELIOCENTRIC – CHRISTOCENTRIC



In the previous article, we were confronted with the mind-teasing statement: 'The earth is flat'. Similarly, the following startling statement appeals to our imagination: 'Humanity as we know it has existed for only two minutes' – at least, if we compare the 200,000 years since the arrival on the stage of homo sapiens with the respectable age of four billion five hundred and fifty million years of mother earth, as science tells us.



We have an idea of the position of planet earth in the solar system, how it occupies its place and how it enables life for an endless range of creatures, who have properties in common, although no two of them are completely the same. This inspired Greek philosopher, Heraclitus (550-480 BC) to write the familiar words ‘panta rhei’— everything is in motion, everything flows. The message Heraclitus wanted to convey was that, in spite of the antitheses and the continuous transformation processes taking place in the world, the universe, this ‘cosmos’, is nevertheless one: ‘Not listening to me, but to the logos, it is wise to agree with the logos, which says that everything is one (homologeion)’.

Everything is one. Lesser known are his words: ‘It is not possible to step into the same river twice...; it yields and flows together again...; it approaches and retreats.’¹ We can never meet the same human being twice. This means that the laws of change also apply to the human being as a small world, as a microcosm.

THE ANCIENT TRIAD OF CREATION

In the exhibition hall of the Bibliotheca Philosophica Hermetica in Amsterdam, a chart entitled ‘Rivers of Life’ or ‘Streams of life’ can be found. This chart is a few metres in length and offers an overview of human history since the Flood, approximately 12,000 years ago. In terms of the time line of the world, counting from the ‘big bang’², this is really only a few moments ago. The chart and its historical description are by James (George Roche) Forlong.³ On this chart, the great religious movements are depicted as branches of the great river of life, together with images of objects of worship: the gods, the deeds of the great founders of religion, their teachings and the most important topics of their sacred

General James George Roche (1824-1904) was a professional soldier in the British-Indian army. As a civil engineer, he was responsible for the construction of roads in the interior of India. He also travelled in Southern Europe and the Middle East. Because of his interest in foreign languages, archaeology and Eastern religions, he studied the origin of religions, since 10,000 BC, mainly on the basis of linguistic relationships. He discovered that many Christian myths stemmed from other religions. After his retirement in 1877, he published some important works: ‘Rivers of Life’ (1883) and ‘Faith of Man, a Cyclopaedia of Religions’ (1906).



writings. They are like a spiritual compass for those who, following the example of the gnostic Theodotus (approx. 150 AD), ask this one question ‘who we were, what has become of us, where we were before, where we have ended up, where we are hurrying to, what we have been liberated from, what birth is, and what rebirth is...’⁴

In this statement, Theodotus approaches the mysterious coherence of the threefoldness of life:

- 1 the creator – as God,
- 2 the creation – as the infinitely large world, the macrocosm,
- 3 the creature – the human being as the small world, the microcosm.

It is the ancient creation triad of God – cosmos – human being.

Forlong’s chart shows the wealth of symbols of the nature-religious worldview of our ancestors. Amongst other things, we see the sun, venerated as the central wheel of life, the primordial source of vital energy. We see fire, venerated as the creative force which is the animating cause, hidden in the stream of fluid, the bloodstream of all life waves. We see the veneration of the tree of life, the power of expression of all visible growth and fertility; the veneration of procreation, symbolised by the phallus and the womb. In addition, the chart depicts the serpent, venerated as the symbol of wisdom and power, the ‘knowledge of God’ which is gnosis and of which Hermes Trismegistus says: ‘He who knows himself, knows the All’. At the same time, it venerates the serpent as the knowledge of good and evil, the distinction between light and dark.

THE TRIAD OF MEASURE, NUMBER AND WEIGHT

Life is expressed in patterns of mea-

sure, number and weight: the visible form, the inner coherence and their sum total, the creature. It is the visible, inner and spiritual essence of creation, issuing from this unfathomably deep and all-embracing river of life which we may call God, creator or father-mother. It is a threefold tension field which concerns the quality of human existence, the identification, the faculty of observation with the eyes of the heart, and finally the link with the spirit. Thus the human being, as a small world, as a microcosm, can fathom the mystery of creation. This is the mystery of the human being, in whom the unity of personality, soul and spirit forms the core.

Everything is in motion and no moment ever returns. Life is striving for manifestation and perfection in a material, ensouled and spiritual sense. This corresponds to three worlds of perception:

- 1 the *geocentric* perception of our life and the earth;
- 2 the *heliocentric* perception of the zodiacal system surrounding us, and the celestial bodies moving in it;
- 3 the *christocentric* perception, the rising above our limited sensory perception; the entrance into the world of the living soul. There the ‘knowledge of the heart’ develops, bringing within reach ‘the prize of the race’, the link with the spirit. It is the realm of the one creator; the realm of the first and the last, the alpha and the omega.

By following the directions laid down by the explorers of the spirit before us in time, we reach a field of perception in which past, present and future link us like the spokes of a wheel with unity, the centre. And we discover that the divine wheel of life itself sets the cogs of space

Rivers of life or Faiths of Man in All Lands. The rivers of life of the faithful of humanity in all countries. The time bar of J G R Forlong measures 2.45 x 0.85 metres and dates from 1883.

and time in motion, and that which is smaller always corresponds to that which is larger. We also discover that what is spiritual originates from God, the inner life of immortality, and life itself from eternal changeability. We penetrate into the background of the outward symbols; we experience the correctness of the Rosicrucian concept that the human being is a *minutus mundus*, a small world, a microcosm.

We learn to see that all people on this planet belong to one family of man, whether they belong to the white, black, yellow or red race. And just as the human being is a great miracle, the creation from which he originates is an even greater miracle. And the creator is a miracle to end all miracles. Amazement is therefore the driving force behind our quest, clearly showing that the creator, the architect, the builder of the universe, is hidden in his creation in a threefold way. We are also amazed at the reality of three worlds of manifestation, simultaneously rotating within each other: the visible world, the inner world, and the spiritual world. Or, as Karl von Eckartshausen explains it: the external, the internal and the innermost world.

A blueprint of the plan of creation has been etched into every human being. A careful inspection of this plan enables us to recognise the visible testimonies of the sevenfold world brotherhood. Heraclitus stated that change is the only constant factor in life. By accepting change as the driving force of birth and life, we penetrate into the mystery of the unchanging, and we learn to perceive the measure, number and weight – the dimensions – of the inner world. A threefold key opens the way from what is mortal and transient to what is permanent, the realm of immortality, of imperishable spirit-soul life.

Three worlds, three vibration fields,

three velocities within the same creation are simultaneously:

- external – changeable – mortal
- internal – unchangeable soul-life
- spiritual – immortal.

UNDERSTANDING SPIRITUAL PATTERNS

Twelve thousand years have passed, and we will have to again uncover the recorded testimonies, the living foundations, for the purpose of educating society concerning the true meaning of human life. On Forlong's time bar, about twenty-four highlights of five hundred years are demarcated, reflecting social, spiritual and mental progress. They reflect the threefold mystery of microcosm, cosmos and macrocosm. Thus, humanity and its world lie embedded in the unfathomable order of the lords of fate, who serve the creator of life.

A world brotherhood is active at seven levels, to turn the fate of humanity toward the direction of a spiritual order, which also has seven aspects and which leaves behind the opposites of the world of positive and negative, and light and dark. The task of the human being is to renew himself as to personality, soul and spirit. As temporary creatures, we have not yet disengaged ourselves from the first phase of becoming conscious: of being liberated from the cycle of the mineral, plant and animal kingdoms. This is why we are tied to the process of life and death in a life field of continuous change.

It is the task of the sevenfold world brotherhood to serve and to lead humanity into the mystery of gaining soul consciousness. This is the second phase. This is why we can say that the task of all spiritual leaders should now be to guide millions of seeking souls further along their path to perfection. In doing so, they can

draw on the holy scriptures and the secret teachings of humanity. Two thousand years ago, the sources of the Egyptian, Indian, Persian, Chinese and Jewish Gnosis merged in the cistern which we describe as the Christian-Hermetic Gnosis. In this context, we are referring, amongst other things, to the Egyptian hermetic texts, the Bhagavad Gita, the Vedas, the Zend Avesta, the Tao Te Ching, the Tripitaka (the canon of the Buddhist teachings), and the Torah. During the last two thousand years, the manifestation of the Gnosis can be followed through four stages of development, of which the Christian Middle Ages and the Renaissance stand out most clearly.

THE UNITY OF LIBERATING RELIGIONS

Now, during the transition from the second to the third millennium, we confront you with the sevenfold world brotherhood, by reconfirming a magical formula of the seventeenth-century classical Rosicrucians: 'I enter the seven circles and penetrate with my thoughts to the highest circle, while standing with my feet in the lowest circle.' This moment has come again, now that the world brotherhood is again going to be manifested in society in a sevenfold way. It is going to prove itself worldwide as a spirit-soul community.

In 1955, J van Rijckenborgh described this task as a vision of the Una Sancta, the unity of all true initiation, in his book *The Gnosis in Present-Day Manifestation*. He writes:

'Perhaps you know the old legend of the Buddha, in which he gave humanity his teachings of wisdom and the impulse to a new spiritual revival. Having come to the end of this work and having already left the dwelling places of the night, he saw that there were, indeed, millions of

followers but that a terrible and murderous fight had developed between Brahminism and Buddhism as a result of his appearance.

The Brahmins, of old the protectors of the Vedas and the Upanishads and hence also of divine wisdom, were furious and they fought against growing Buddhism with all means. The pupils of the Buddha and their descendants acquitted themselves as well and so there was a very great suffering in the heart of the Elevated One. He who wanted to serve mankind and save all in unlimited love, saw the battle which was fought in His Name. He then decided to return.

He came back into the shadows of the nature of death, fifty years after his passing away as the Buddha, but now as Shankara, the Elevated One. Shankara is indeed a teacher recorded in history. So it is not merely a question of a legend, but also of a reality. Shankara taught the synthesis of all divine wisdom. He proved that the Vedas and the Upanishads and the teachings of the Buddha were identical and pursued the same aim. He showed the universality of all doctrines of wisdom. And when he had accomplished his task, Shankara, who was the Buddha, disappeared in a mysterious way.

We have remembered this legend in connection with the Una Sancta, the Una Mystica, which has been manifested again in the magnetic Body of the modern two-fold Spiritual School. It cannot be said of the modern Spiritual School that it follows one sectarian and exclusive direction. No, this School, this magnetic body is a true Shankara School, in which the synthesis of all universal wisdom is manifested. As Shankara, his partisans and elevated ones came after the Buddha, so the Gnosis also came after the manifestation of Jesus the Lord to synthesize all teachings of wisdom throughout world history

and to reveal them as a glorious unity. Taoism, Brahminism, Buddhism and Christianity, as doctrines and ways of deliverance, are fundamentally one in the Gnosis. Therefore, the Rosycross rises beyond the age-old metaphysical struggle and serves the Shankara of all times.⁵

In its external aspect, it does so as the world work of Christian Rosycross: *the forecourt*. In its inner aspect, it accomplishes the task given to its inhabitants, as living building stones of the spiritual home, to prepare for the work in the *sanctum*. In its spiritual aspect, it enters into the *sanctum sanctorum*, the innermost temple, in which the spirit is the lord in its midst.

Or, as J van Rijckenborgh puts it in the final chapter of *The Gnosis in Present-Day Manifestation*: “This is why millions of church spires rise up which, like arms in despair, try to grasp the possibility of salvation. The only answer Christ, the head of the world, gives them is: “My kingdom is *not* of this world. Go, sell all you have, and follow me”.

[We also find this in the *Gospel of the Pistis Sophia*.] Indeed, to what does the Pistis point? To the Sophia!

But who or what is the Sophia? It is the other divine emanation that accompanies the Pistis; it is the true unassailable wisdom, the wisdom which, without making any concessions, issues from the pleroma of God. This Sophia takes shape in the gnostic spiritual schools of all times. Therefore, in these Gnostic Schools we find the same Sophia, the same wisdom, the same *Way*, the same *Truth* and the same *Life*. Regardless of whether the seekers come from this or that community, whether they are coloured brown, red or

white, whether they come from Buddhist, Muslim or Christian ranks, they are taught by the one Sophia and purified by the one Sophia. They submerge into rebirth in the one Sophia. Whoever wishes to receive proof of this, whoever wishes to firmly grasp the thread of Ariadne, let him pay attention and investigate: the Gnosis was and is, through all times, invariably the same. It points unalterably to the same way and it always speaks the same language. [...]

This is why you should know that all the preceding Gnostic Brotherhoods have called themselves churches, but churches that devoted themselves completely to the Sophia, so that every tired pilgrim might become a real Pistis Sophia. Therefore, it is with reason that the modern Spiritual School will present itself to the public increasingly as the Lectorium Rosicrucianum, Ecclesia Pistis Sophia. On the first of September 1954, the School was allowed to receive the inheritance of the preceding Brotherhood. The mandate to continue the work as the Ecclesia Pistis Sophia is also part of this inheritance, a mandate we have completely accepted. It will be clear to you that before receiving this inheritance, we were for a long time engaged in vivifying the values of this inheritance, in order to become worthy of it. [...]

A hierarchical body in the original, gnostic meaning is [...] a life apparatus, organized down to the smallest details! Therefore, a living body with the help of which the emanation of the Sophia was able to surround all who were incorporated into it; a living body with the help of which the Sophia, coming from the Pleroma of the universal Life, was able to

be received and assimilated by all who were gathered in this body. This living body was not only an ordinary meeting place where the magnetic collectivity of all those present experienced a touch; that was perhaps enough for the churches of the Pistis. In the body of the Sophia and other consecrated places of the teachings of the preceding Brotherhood, the touch of the Sophia became an outpouring by means of gnostic-scientific laws and by applied gnostic magic. This outpouring was able to drive towards a process, and the process to the way of the Rose and the Cross, and the way of the Rose and the Cross to the Trigonum Igneum, and the Trigonum Igneum to the re-creative fire upon the place of the skull; in this way, resurrection into the new life field was able to take place. [...]

The hierarchical body has become complete and we have taken our places in it. Thus you have all become members of this living body, members of the Ecclesia Pistis Sophia. This organism has become alive by the grace of the Gnosis. Life has been given to the modern gnostic hierarchy from "above". [...]

The workshop is minutely equipped with complete instrumentation; the ancient alchemical kitchen is present with all the retorts and the fire burns in the oven. Everything is in readiness to forge the Pistis within us into the Sophia. In the mercy of the Sophia stream from the Pleroma, we will place our lives completely in the service of *the* Life and thus from below upwards, intelligently, with our new soul quality, vivify the Ecclesia Pistis Sophia. [...] In this way, the Sophia and its mercy is again spread as a gnostic realm over the world, as the manifestation



Am Atersee. Detail of a painting from 1900 by G. Klimt (1862-1918) in the Leopold Museum in Vienna.

of the great work of the sevenfold gnostic World Brotherhood. The Lectorium Rosicrucianum, Ecclesia Pistis Sophia will really live, if we live with Him.’⁶

A new phase has dawned, the multicultural world population of many living human souls can continue and execute the plan for the world and humanity, as the salt of the earth, as the leaven of the bread of life, baptised with the wine of the spirit. United force increases power. The hand that links us is the hand of the divine master builder. In that power, we must proceed. The journey to truly eternal spirit-soul life will be awarded with the prize of the divine contest, the link with the spirit.

Address in the main temple in Haarlem, Sunday 6 November 2005.

NOTES

¹ Fragments can be found in: *Heraclitus. Fragmenten* (Fragments), supplied, translated and explained by J Mansfield. Athenaeum, Amsterdam 1979.

² According to science, the universe began with the ‘big bang’, about 13-14 billion years ago.

³ James George Roche Forlong. *Rivers of Life, of Sources and Streams of the Faith of Man in all Lands, showing the Evolution of Faith from the*

Rudest Symbolisms to the Latest Spiritual Developments. Bernard Quaritch, London, 1882.

⁴ *Escerpta ex Theodoto* 78.2

⁵ *The Gnosis in Present-Day Manifestation*, Part III, chapter III. Haarlem, Rozekruis Pers, 1980. pp. 128-129.

Shankara is the Indian teacher of wisdom who brought the Vedanta. J van Rijckenborgh refers to *The Secret Doctrine*, part 3, Blavatsky, Subdivision XLIII: ‘The mystery of the Buddha’, in which Shankara is also called Shankaracharya. We quote: ‘Gautama had sworn inviolable secrecy as to the Esoteric Doctrines imparted to Him. In His immense pity for the ignorance – and as its consequence the sufferings – of mankind [...] he failed to conceal certain dogmas, and trespassing beyond the lawful lines (of karma), caused those dogmas to be misunderstood. [...] His new doctrine had disastrous effects: it was never correctly understood. [...] Thus, fifty odd years after his death “the great Teacher” [...] was pleased, for purposes of Karma and philanthropy, to be reborn.’

Historical science knows of the existence of one Shankara, a Brahmin from approx. 788-820 AD. He is regarded as the greatest religious philosopher of Hinduism, originating from Kerala and who already in his youth wandered about as a religious monk. He is considered to be the founder of Vedanta.

⁶ *ibid.*, pages 257-261.



A WORKING FIELD IN DEVELOPMENT...



A WORKING FIELD IN DEVELOPMENT...



LECTORIUM ROSICRUCIANUM
Escola Internacional da Rosacruz Áurea

TARDE NO NÚCLEO

REVISTA PENTAGRAMA

UM PEQUENO HISTÓRICO
DAS PUBLICAÇÕES DE PERIÓDICOS
DESDE O INÍCIO DA ESCOLA ATÉ OS DIAS DE HOJE

PALESTRANTES

SR. HENK STEINHART
RESPONSÁVEL PELA ROZEKRUIS PERS

SR. ROB BÜRMAN
EDITOR DA REVISTA PENTAGRAMA ATÉ 2004

dia 26 de fevereiro às 17:00h - CAMPINAS
dia 05 de março às 17:00h - SÃO PAULO

Este convite é dirigido a todos os alunos.
Preparem suas perguntas e venham conhecer um pouco mais da história
desse trabalho.

Após a palestra será servido um lanche comunitário.

SÃO PAULO - Rua Sebastião Carneiro, 215 - Acimação - tel.: 11.3208.8682
CAMPINAS - Rua José Ademar Etter, 80 - Vila Marieta - tel.: 19.3233.7601

The Pentagram editors were invited to various countries to speak about how the magazine of the School is produced and to shed some light on its history, going back to the beginning of the Spiritual School in 1924. To this end, lectures have been given in Lectorium Rosicrucianum centres in a number of countries over the past few years.

We started in The Netherlands, after which it was Belgium's turn. After Belgium, we visited southern Germany: Nuremberg, Munich and Ulm, followed two years later by Calw and Stuttgart. Next we went to Lenzburg, Basle, Bern and Zurich, Switzerland. Then the lecture and exhibition went to Neustein, Austria. Sweden followed with a meeting in the conference centre in Edshults Säteri, and then the Granary in Little Dunham, Great Britain. The next centres we visited were in Poland in Wroclaw and Warsaw, and in Katowice in southern Poland. Then back again to Germany, to the Hamburg and Oldenburg centres. And finally, in 2005, the Pentagram editors and a representative of Rozeekruis Pers travelled to Brazil to visit the Campinas, Itapetinga, Sao Paulo and Fortaleza centres. We visited 38 Lectorium Rosicrucianum centres in 9 countries over a period of approximately five years.

The lecture consists of two parts: the historic development of the Spiritual School, illustrated by the exhibition, and a description of the current production process. The exhibition contains publications from the early years of the Spiritual School: dailies, weeklies and monthlies, like *Het Rozeekruis* (The Rosycross), *Het Licht van het Rozeekruis* (The Light of the Rosycross), *Het Nieuw-Esoterisch Weekblad* (The New-Esoteric Weekly), and



others. In addition, there are brochures, reports of special gatherings like stonelayings and Temple consecrations, plans and drafts of Renova (still called Elkerlyc at the time) and Noverosa (De Haere), and first prints of books that have gradually become rare. In addition, there is extensive information about the production of the Pentagram: sketches, work programmes, production schedules, editorial material, illustrations and issues of the Pentagram in 15 languages, from the first issues through the last publication of 2004, when the Pentagram celebrated its 25th anniversary. In all the centres, there was a great deal of interest shown and numerous questions asked.

Very few pupils have an idea of the great reach of the Pentagram and of the role it plays in the approximately 20 countries where it is published, with a total circulation of more than 10,000 copies. Rozekruis Pers in Haarlem produces the Dutch, German, French and English editions. All other editions are produced in their respective countries.



AURORA – THE DAWN RISES!

During the last weekend of May 2005, almost all of the Polish pupils and many guests from Germany, France, The Netherlands, Hungary, Russia and Switzerland travelled to the Aurora conference centre in Wielun, Poland, to celebrate an occasion, for which they had long been yearning: three temples were consecrated during a very impressive conference. Poland is almost as large as Germany, yet 95% of the pupils were present. This demonstrates their involvement in the consecration of their own temple complex. The new temple complex is housed in one of the largest buildings of this conference centre, which underwent radical renova-

Wielun, Poland

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tion. This renovation was realised with great effort within the budgetary constraints and within the agreed time.

‘Our Aurora conference centre was put into use four years ago and today it is clear that we have used our time well. Today, we testify together that we are ready to continue on the chosen path.’ With these words, the National Directorate of the Polish working field indicated in its opening address that the Polish pupils have very consciously accepted their task and have acted accordingly. ‘Behind the veil of illusion of the visible universe with its myriads of planetary systems, the spiritual sun of Vulcan radiates. The Universal Brotherhood transforms these rays for humanity, and all gnostic initiation schools pass them on. Thus humanity receives the power to work in God’s garden and to enable the rose to unfold in the light of the rising sun, so that it can fill the microcosm with its fragrance. Just as the sun rises, the new man will also arise.’ This was the message that was expressed by the International Spiritual Directorate. This whole sunny weekend breathed in a beneficial peace and harmony. The words, engraved in the glass plate put in the hall of the temple, were endorsed by all present.

*Before the sun rises, the sky lights up.
The light is there!
Aurora, goddess of the dawn;
Aurora, light of the morning hour;
Aurora, promise of the new light.*

Although much work had to be done, everything ran smoothly. This demonstrated once again that a good organisation in which everyone knows what he has to do, and in which everyone respects each other, can produce a mighty result. Both the foreign guests and all the Polish pupils experienced this.

The Lectorium Rosicrucianum was registered as a religious denomination in Poland in the fall of 1986. At the time, the group of pupils was still very small. Now there are over 300 pupils and more than 140 members, spread over the Katowice, Koszalin, Warsaw and Wroclaw centres. For the Polish pupils, the last weekend of May was clearly the beginning of a new phase in their working field.

Left: inner garden with boundary stone; centre: view of Bakenesergracht with J. van Rijckenborgh Centre, Haarlem; Open Monument Day, Renova



HAARLEM, THE NETHERLANDS

At the start of the 2005 summer interval, the grand piano from the music podium in the main temple was hoisted through the window to street level via the ‘white room’ and the former offices of Bakenessergracht 11. Subsequently, it was thoroughly renovated by a restorer. The completely renovated grand piano was hoisted back up into the temple in September. Connoisseurs now clearly hear a better sound.

We also wanted to show you these nice pictures of a wintry atmosphere at the renewed headquarters...



THE SCHOOL OF THE GOLDEN ROSYCCROSS AND THE MEDIA

Open Monument Day

In 2005, the theme of the Open Monument Day, held on a sunny Saturday in September, was ‘religious heritage’.

The Renova conference centre and the main temple in Haarlem opened their doors for this occasion, and the press paid ample attention to it. The local weekly *De Vierklank* (The Quartet) reported on Renova. In addition to a general, page-long article, there was also an account by female journalist S van der Laan, in which she described her impressions. Under the heading ‘A day of religion and history’, she wrote: ‘[...] The afternoon had almost passed and the sky darkened. The question cropped up: back home or go on? But having received a tip to go to the Rosicrucians twice in one day caused a magical attraction. Perspiring heavily, I arrive at the Renova temple on Maartensdijkseweg in Bilthoven. Too late. Three gentlemen at the gate try to convince me that the last meeting is almost over, and the idea that only visiting the temple is almost blasphemous, dawns upon me. But then, the magic proves to

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work: an extensive explanation and visit to the conference centre and library become my share. And, to cap it all, the doors of the temple are opened and, together with my personal guide, I may sit in the front row. The huge round hall has large windows and is, above all, light. The fountain with the symbolic rose, from which water spouts, produces a pleasant murmur in the silence. The trip back through the beautiful park of the Renova temple, maintained by volunteers, provides the necessary rest after a day of monumental religion.'

Journalist J Oomkens reported on 'The Rosicrucians in Haarlem'. Preceding the Open Monument Day on Saturday 10 September, he wrote an article about an interview with two of the headquarters' workers in the Haarlem Dagblad (Haarlem Daily), titled: 'People who are seeking us, will find us.'

'For the Rosicrucians, the cross has a different significance than for most Christian religious communities – even if this school, officially registered as a 'church' by the Dutch state, calls itself "Christ-centred". [...] The dogmatic church has emphasised suffering. In the past, children in every classroom had to look at a Christ,

nailed on the cross, while the message of Christianity actually implies the possibility of becoming children of God again, in order to overcome the ignorance and the suffering of this world. We see, on the contrary, the possibilities of enabling the divine spark in every human being to blossom forth. Saturday afternoon, monument enthusiasts, or just interested people, can, not only get a guided tour of Bakenessergracht and Zakstraat, but may also attend many short lectures about the ideas of the Haarlem Rosicrucians. Their gnosis, their drive for a deepening of, sometimes age-old, esoteric knowledge surprised the occupier between 1940 and 1945 to the extent that using the temple was forbidden. But: "a small group of pupils nevertheless continued. People were also hidden in these buildings"'

Over five hundred interested people found their way to the J. van Rijckenborgh Centre and more than two hundred interested people visited the Renova conference centre. All staff members involved had the impression that people not only came for the monuments or the history, judging by the moments of emotion for a number of temple visitors ...



ZURICH, SWITZERLAND

After a number of years of intense work by our elder brothers and sisters, the centre on Kreuzstrasse 60 was consecrated by the Grandmasters in 1960. This established a focal point in the Swiss working field that fulfilled an important function in the years that followed. Renewal conferences were held there until 1978.

After having been used for over forty years, the centre proved to have become too small. A silent room and a larger room for public activities were lacking. This is why a search for new accommodation started during the spring of 2004. 'Coincidentally', the office space above the existing centre was vacated during the same period. With both hands, the pupils grasped the opportunity to expand the present centre, which is very conveniently located in Zurich.

The work started during the summer of 2004, and many pupils cooperated as much as they were able to. Walls were exposed, old doors were closed and new ones opened. The breaking away of the walls between the former consistory and the silent room was very impressive. An arch was made which had to be tempora-

rily supported by tree-trunks. It was an exciting moment when a five-hundred-kilogram steel girder had to be placed! Now that it is under the white-stuccoed ceiling, we take it for granted. Next, the necessary upstairs connection had to be made; a staircase to the new floor was built. No one was able to suppress the thought that all these activities were very symbolic for the development we pass through as pupils.

The pupils of the Zurich centre were very happy that they were able to finish the renovation after the main entrance was completed in October 2005. Through its activity over the past fifty years, the light power of the School of the Rosycross has increased. Now, this is also the case on the material plane in the bright, modern rooms of the centre.

TURIN, ITALY

The new centre in Turin is at a quiet location in the surrounding hills, approximately twenty minutes from the city centre. The temple can accommodate about 120 people. The whole building is beautiful and spacious. The consecration took place on 5 February 2005.

Zurich, Switzerland

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EDSHULT, SWEDEN

Conferences for adults and youth conferences have existed as separate events within the Lectorium Rosicrucianum for over 50 years. The former are intended for adults who have consciously chosen to walk the path of renewal. Youth conferences are meant for young people in whom a certain 'experiential knowledge' is active. These conferences have their own tone and atmosphere, attuned to the child's natural openness to the call of the rose, the nucleus of the dormant new soul in the heart.

Since 2004, a conference for adults is occasionally held simultaneously with a youth conference in Sweden. The reason for this is the size of the group in Scandinavia and the long journeys that have to be made to attend these conferences. These conferences prove to be 'renewing' for both young and old in other respects as well, because people get to know each other in another way, not only formally, but also during the specially written combined services. And in the evening, when bread is baked over the campfire, a great sense of being connected develops.



GERMANY, DÜSSELDORF

On 17 April 2005, a new centre was consecrated in Düsseldorf, after the old premises had been used for sixteen years. During this period, the group of pupils had doubled to 140, so that the existing premises had become too small. During a period of hardly a year, a number of bright and attractive rooms for the spiritual work were realised with a total area of 500 square meters.

This was only able to succeed due to the great efforts of both young and old pupils, and the continuous help from other centres. The finances were sufficient to hire professional help as well.

On the occasion of the opening, an open house was organised and sixty interested people visited.



DORTMUND

Since May 2004, the consecrated working place in Dortmund has been used for courses and internal discussion groups. Morning courses have also been offered since September 2004.

On 24 August 2005, the first temple service took place, attended by approximately 50 pupils and interested people. There are about 35 pupils and 15 members around Dortmund. The centre is meant for people from the Ruhr region, the Sauerland (Lüdenscheid) and from Hamm and Soest in the east.

VIENNA, AUSTRIA

Because the group of pupils in the Austrian capital is growing, a new centre building had to be sought. It was found in the city centre, on Phorusgasse.

'Phorus' was the name of a very strong man, who carried travellers across a wide stream. One day, he heard a child call out clearly that it wanted to reach the other side. Phorus was glad that it was a child that had to be taken across, and with one sweep, he put it on his broad shoulders. However, when he waded through the river, the child became ever heavier and

the river threatened to drag both of them along. Only at the last moment, was he able to save himself and the child from drowning. When he asked the child why he was so heavy, he answered: 'I am Christ and the weight of the world rests upon my shoulders.' From then on, he was called Christo-phorus, he who carries Christ.

GRAZ

A day after the consecration of the Vienna centre, a larger centre was consecrated in Graz. The old centre had to yield to a pharmaceutical company. The proprietor regretted this so much that he offered to build an extra floor on top of another building.

Because he used prefab construction elements, he was able to realise this in a very short time. Now, the group of pupils in Graz has bright and sunny rooms at its disposal, which meet the standards required by the Spiritual School for its buildings.

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Düsseldorf,
Dortmund,
Germany



DEBRECEN, HUNGARY

A temple working place has been consecrated in the town of Debrecen. Debrecen is one of the largest cities in Hungary, and is located about 200 km east of Budapest. It is an ancient city that has had a university within its walls since 1538.

SOUTH AMERICA

Montevideo, Uruguay and Buenos Aires, Argentina

During the weekend of 25-26 June, two centres in South America were consecrated: on Thursday 23 June the Montevideo centre in Uruguay and on Saturday 25 June the Buenos Aires centre in Argentina.

Brazil

Last summer, there were simultaneous workweeks for the group of young pupils in Fortaleza and at Renova. People came from the north, the middle and the south of this huge country. The Brazilian young pupils travelled great distances to make a success of the 2005 young pupils' conference week. This week coincided with the European conference for young pupils at Renova. There was, therefore, no Eur-

opean delegation in Fortaleza this year, as had usually been the case. This was experienced as a lack, but it was alleviated to a certain extent by the live images from Fortaleza and Renova that were projected onto a screen in both dining halls via the Internet.

The cooperation was full of joy and harmony, outwardly as well as inwardly, because we knew that, in spite of a distance of thousands of kilometres, we were connected in one spirit and in one work.

A new bimonthly publication from the Brazilian working field reports about all the events in the work of the Lectorium Rosicrucianum. In March/April 2005, the bulletin *Nova Luz* was published for the first time, and by the end of 2005, three issues had been published. The last issue was devoted to the many activities of the 'Grupo de Jovens Alunos', the group of young pupils.

Nova Luz is a fresh and modern newsletter that always begins with a contribution from the National Directorate. In addition, it gives an overview in words and pictures (all of them colour photos) of the various activities around the country.



THE JAN VAN RIJCKENBORGH SCHOOL IN HILVERSUM

On 7 October 2005, a new extension of the Jan van Rijckenborgh School in Hilversum had a festive opening. The opening address explained, among other things, the philosophy of the Jan van Rijckenborgh Schools for children:

‘The Jan van Rijckenborgh School is necessary to create an open and safe learning and living environment in which the soul can develop, and in which you work harmoniously in great mutual respect, with heart, head and hands. That is our vision.

Let us go a bit deeper into this development of the soul. What is this? The longing in the heart is closely related to it. The soul, whose divine, immortal centre lies in the heart, speaks to the human being. What matters is whether this person hears it, and starts seeking the source of the longing in his heart.

Children are born with a soul. This soul has a divine nucleus, an eternal principle. From this nucleus, this rosebud, the soul speaks to the human being. You may believe in it or not. It doesn’t even matter that much, because the child experiences this openness.

The child sees, hears and experiences other things than what an adult does and is touched by the truth. It knows a deep longing that we may also experience in fairytales or when we are working together. You probably recognise this. Perhaps, you call it by another word: love.

Love. Who would want to deny his child – or rather, any child – love? We certainly want to give this wellspring to our children. Love comes from the heart, which shines as a golden field in our flag. Love is the basis of our education. All our activities bring us closer to the goal of our life, if they are sustained and borne by love.’

In the address, the extension of the school building, wholly carried out by ourselves, was summarised as follows: ‘We all realise that something special has happened here; something with which we will remain involved every day; something that has strengthened our group unity, one-pointedness of purpose, harmony and living without conflict. It is something that enables us to experience love every day.’

We express the hope that putting this new wing to use will contribute to the realisation of the philosophy of the Jan van Rijckenborgh School.

Jan van Rijckenborgh School,
Hilversum



Poster of the symposium day in Zurich, Switzerland

SYMPOSIA

Nowadays, the Lectorium Rosicrucianum organises symposia at different places in the gnostic working field. During a symposium, one topic is discussed from various angles. They provide ideal opportunities for bringing interested people into contact with the work and ideas of the Lectorium Rosicrucianum.

A while back, on 14 November 2004, a symposium on Paracelsus was held in Zurich. Topics like the four pillars on which he founded his medicine, the call for autonomy of the individual, his insights into the essence of the human being and the precarious situation of the soul, were delved into.

We quote from the invitation: '[...] Paracelsus' task was to help enable the renaissance, and to lead us to this renaissance, to inner rebirth.' That his ideas were wholly based on Hermes' philosophy is demonstrated by the following quote: 'We must realise that there is nothing in heaven and on earth that is not also present in the human being. For the heavenly energies are expressed in the human being. What is in heaven is also in the human being; for what else is heaven than the human being? If we want to benefit from it, it must also be within us.'

According to a Buddhist legend, the swallows in the kingdom of Kutsha possessed the faculty of speech. They were called 'the holy birds of the western religion.'

On 7 May 2005, the day at Renova, The Netherlands, was devoted to 'Mani – the gift of the Light'. An article in the 2005 Pentagram, no. 6, reported on this day. On 23 October, Mani was also the topic of a symposium in Zurich, titled 'Mani's Lichtschatz'.

The German author and mystical thinker Karl von Eckartshausen was the central figure of the fall symposium at Renova, held on 22 October 2005.

The general interest in these symposia is great. The different lectures are combined and published as attractive booklets by RozeKruis Pers, so that the effect of these symposia receives a further impulse.



MAN AND WOMAN ARE ONE

Some years ago, the international centre of the Lectorium Rosicrucianum in Haarlem was radically renovated. After many years of effort, we were able to purchase some neighbouring buildings, and a complex, the J. van Rijckenborgh Centre, was created, which wholly meets the aims and the radiation of the modern Spiritual School of the Golden Rosycross, and, at the same time, provides a worthy environment for the main temple in Haarlem.

On this occasion, a new activity was also started: national conference days. These conference days always deal with a specific topic based on J van Rijckenborgh's work and may be attended by interested people.

The next three articles formed the theme of the conference day, held on 6 February 2005, titled 'Man and woman are one'. More than 250 people were welcomed into the J. van Rijckenborgh Centre on this occasion.

Never in human history has so much attention been paid to the relationship between men and women as during the last 50 years. This has resulted in many social, political and cultural reforms. Yet, equality between a man and a woman is only a small step on the way to true human destiny: the union of a man and a woman and, consequently, their union with God. J van Rijckenborgh writes: 'the spirit of God dwells in both sexes and speaks of the high calling of the human being. Both sexes have to work together in the world in perfect equality. The work of humanity can only prosper sufficiently, if both men and women become aware of their mutual dependence and begin to work together on the construction of the new house of humanity.'

In the temple of the Rosycross, we often hear specific ideas about mankind and about being human, and also views about the aim of life which are not shared or understood by everybody in the same way. One of these concepts implies, for example, the absolutely equal value of men and women, that is, true equality. In this sense, the undeniable differences between them can turn into a series of characteristics that complement and reinforce each other to make true human happiness come closer.

Men and women each represent one half, one aspect of the image of the human race living on earth. Currently, the situation is very confusing and far from ideal. Yet, these two opposing parts always seek each other. If things are going well, they do so in love and harmony, but just as often, their efforts are accompanied by violence, irritation and disharmony. Neither half can live without the other, but sometimes it seems as if they cannot live with each other either.

We are certainly not telling you anything new. It would be of little use if women behaved like men, nor would it be of any use if men acted like women. Nor would it help if women were subordinate to men. Neither a matriarchal nor a patriarchal society offers a solution. A

woman is always a woman and a man will always be a man: both are human beings.

The separation of the sexes; is the hermaphrodite, the androgyne human being who is a combination of male and female, thus self-creative? Much is written and spoken about these ideas, and by returning to their origin, they can be put in a clear light.

WHY HUMAN BEINGS THINK ABOUT SUCH THINGS

We suggest that you do not assimilate these concepts and ideas about human beings, about male and female, only with your mental faculties or your intellect, because the interesting ideas of true universal wisdom have the possibility of linking us with concepts like innocence and purity. We would like to lead you into the pure realm where unity rules, and where it is still one with absolute, unconditional love and radiant truth.

Do not think that this sphere is unknown to humanity. Every human being knows it because he originates from it, he carries it as a remembrance from afar, as a primordial code, and is directly linked with it. Without this unity, humanity and creation would disintegrate. We want to draw your attention to this pure sphere. It is the primordial beginning of creation, which was much reflected upon during the first centuries of Christianity. The Gnostics expressed it in terms which can still cause a resonance deep within us. They described this beginning from before time as 'Silence – and depth; tranquillity – and motion.'

The first words of creation rose up from this depth. They are not unknown

to you, since you have heard them many times. They are simple lines: ‘Let there be light; and there was light.’ And further on: ‘So God created man in his own image, in the image of God he created him; male and female he created them.’ This is the pure image of creation, exalted, in fact unapproachable. Nothing is said but that He, God, created man, male and female. This is the image from before the confusion. The Gnostics called it the monad, linked with the fullness of the primordial beginning, the pleroma. It is the image of the first days of the cosmos, the image of man as a cosmic twofoldness: Man, male and female.

THIS IMAGE IS WITHIN YOU AND ME

We must let go of the familiar image of ourselves that we are either a man or a woman. Remember the days when you were still a child, before you saw yourself as a girl or a boy. You were only a human child playing with other human children and everything belonged together. This comparison shows, to a certain extent, the basis from which we want to speak: simplicity, purity and directly linked to a sphere of great spiritual power.

The last words of Goethe’s masterpiece, *Faust*, are a summary of the way he understood the world:

- ‘All of the transient, is parable only,
- the insufficient, here, grows to reality,
- the indescribable, here, is done,
- woman, eternal, beckons us on.’¹

The human being is male and female. So the last line could also read: ‘Man, eternal, beckons us on.’

The human being, male and female, possesses three noble attributes, three gifts: light, life and love. We saw that the light is of God. And life was the light of men, we can read in the prologue of the Gospel of John. Love is God himself in the human being. No one has ever seen God, the universal wisdom teaches. But there is an even deeper mystery: God becomes visible in the reflection of God (that is why we speak of the ‘image’) before the confusion. God is love, purely spiritual life force, which is unity, reflected in the nucleus element of this human being, the male cosmic human being, and the female cosmic human being. This is the image which is in all of us, and is purely spiritual. It is the image from before the confusion; it is the image of God’s creation, glorious, unapproachable, intact, perfect. And everything is waiting for this image to be realised.

‘The only truth of everything is the self,’ Ficino says, ‘namely the light of that which is of God. And the human being is forced – by life itself – to honour this radiance as a divine power above all other things and to strive for nothing other than emanating this radiance, after letting go of his old nature. This is clearly shown when the lover is not satisfied by looking at or touching his beloved and constantly exclaims: “What does this person have that sets me alight? I don’t understand what I want.” This illustrates that the soul is aroused by a divine fire that is reflected in the beautiful figure of a person as in a mirror. And the soul is imperceptibly pulled up by this radiance as if on a hook, so that the soul becomes God.’

Can the fundamental feeling of loneliness, which we know so well and which we try to escape through all kinds of



outward appearances, really be dissolved by someone else? Aren't the disappointments in this respect legion? And why? Is it because the soul consciousness experiences its incompleteness? But why should the soul be incomplete? We may find an answer in chapter 2 of Genesis: 'But a mist went up from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.'

The cosmos became a workplace: 'But a mist went up from the earth...'

A second creation myth is presented, equally as miraculous as the first. It relates that Adam (in chapter 2, humanity, male and female, received a name) fell asleep.

'Then the Lord God said: It is not good that the man should be alone; I will make him a helper fit for him.' [...] 'So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man, he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.' You know how, throughout history, this has been interpreted by the religions, i.e. by the rabbis, the imams, the ministers and priests. We need not go further into this. This mentality is unacceptable for freethinking people. They will not get involved in it. True freedom allows others to be free, regardless of their gender or disposition. There is only

one goal for humanity: true, spiritual freedom, shaking off the shackles. However, only absence of conflict can generate love. And love leads us to divine dimensions, since God is love. God is perfect freedom. He is reflected in the clarity of the perfect, free human being. This human being shall make his decisions in freedom and integrity.

THE SOPHIA

The original Christian communities from the beginning of the Christian era also knew this passage, since it is thousands of years old. Yet, they saw a far deeper truth in it. Many gnostic stories tell about creation. In the *Apocryphon of John*, it is the demiurge (this is a second creator) who wants to obscure Adam's mind and cast sleep upon him. The archons (the spiritual forces of the second creator) conferred on this matter and said: 'Come, let us bring sleep upon Adam,' and he fell asleep. The sleep they brought to him is 'ignorance'. Adam (which stands for all of humanity) thus forgot about his spiritual descent. But in this sleep, salvation is near. Gnostic wisdom explains that the human consciousness is awakened through the intervention of the Sophia. She sends him her emissary to remove the veil covering his mind. Thus he is sobered up from being drunken with darkness, his ignorance.

'And the spiritual woman came to him and said: "Adam, get up!" And as he saw her, he said: "You are the one who gave life to me. You shall be named mother of the living, Eve, because it is she who is my mother. She is the healer and the woman and the one who gives birth."' This idea clearly differs from the familiar

Part of an ancient mountain road in former Turkestan.

story of Genesis which does not mention Adam's awakening. This woman is the spiritual Eve, or life-Eve. In the *Apocryphon of John* she is called 'the luminous Epinoia'. She is the 'instructor of life' and can be ranked with the light-Adam, Man, male and female. She taught them to eat of the knowledge that would enable them to recall the pleroma. Without the fullness of the primordial beginning, this gnosis, both were dead, without true life.

He who is ready to be taught by the Sophia will discover that there is no difference between Man, between male and female, and God, who is the father-mother. 'We all need the Sophia,' J van Rijckenborgh says. Moreover, he points out a translation error that has always led to a false interpretation of the legend of creation. He writes: "It is not good that the man should be alone; I will make him a helper fit for him." Adam (mankind) had explored the all-manifestation in his new environment, but now he was seeking help to grasp the greatness of creation. Therefore, it was necessary that he became acquainted with his "helper". In the original text, this was called "mirror image". But the Bible translators did not know what to do with this concept and used the word "help" instead. They did not understand that "mirror image" was the correct word to express what was meant.'

In fact, human beings can see and experience their mirror image. Thus they understand that both, men and women, are essential to again penetrate the cosmic order of the one spiritual, solar life. . The spirit field is born in every heart and fills the whole microcosm. This is female. This world of universal genesis cannot be understood unless the head recognises this new life force. This is male: to kindle a bright fire in this glorious birth of the spirit field. These two streams will work together forever.

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THE MYTH OF CREATION ACCORDING TO THE SECRET BOOK OF JOHN

When we take stock of humanity's rule over the world, things do not look too well: the world struggles with overpopulation, famine, extinction of numerous life forms, in both the animal and vegetable kingdoms, and with pollution of the atmosphere. Humanity does not live in harmony with creation, with its fellow human beings and certainly does not see itself as the image of God. We still have not grasped the true meaning of the male-female human state, of true human genesis.

This is the reason why we would like to deal with this subject very thoroughly, for ignorance in these matters causes intense suffering. Hermes Trismegistus, whose philosophy was recorded at the same time as the Biblical texts, during the first centuries AD, states that ignorance concerning God is the greatest evil among humanity. Just like the book of Genesis, the first book of his Corpus Hermeticum deals with the creation of man. We quote a fragment that shows great resemblance to the story of Genesis, but which goes even more deeply into the task of humanity:

‘The Spirit, the Father of all things, who is life and light, brought forth a man

alike unto him, whom he began to love as his own child. For man, being the likeness of his father, was very beautiful; God loved in truth his own beauty and gave him charge of all his works. [...]

Man, out of life and light, became soul and spirit; life became soul, and light became Spirit-Soul. At once God spoke a holy word: “Grow while you increase and multiply in number, all you who are created and made. And let those who possess the Spirit-Soul recognise themselves as immortal and know that the cause of death is love of the body and of everything that belongs to the earth”¹

LOVE OR PROJECTION?

From this Hermetic text, we understand that the purpose of the separation of the sexes is to teach the human being to fathom ‘all that is’, which is creation, and in this way, to enable him to understand that he is an immortal being. If he limits this process to earthly life and earthly love, he will know death instead of immortality.

He who seeks the intuitive ideal of true love, which is the origin of all life, in another earthly human being who complements him, creates a projection of this ideal which the other one will never be able to fulfil. No man and no woman can give true love on the basis of their natural



being. It is possible for a harmonious relationship to develop between a man and a woman on the basis of subtle-material and physical attractions, due to their inverse polarities. However, the origin of the longing for what we see as harmony, unity and love continues to exist. The longing proceeds from the loneliness resulting from our breaking away from the spiritual world, from our origin.

What then is true love, you may wonder? Hermes describes this love as the Father of all things, the spirit who is life and light and who created man in his likeness. The human origin and destiny lie hidden within him as a spiritual matrix.

COSMIC DUAL UNITY

The spiritual, moral and material equality of men and women is not a point

of discussion for the pupil of the Rosycross, it is obvious.

The existing differences can be explained from archetypes, the spiritual matrices that underlie human manifestation, and are different for men and women. In this way, we see a divine creation: man, and a divine creation: woman, while these two aspects jointly form the human life wave. The aim of the human being, both male and female, is to become the true Human Being. And we can only become so when we learn to respond to our calling as men and women, particularly when we manage to restore the correct cooperation between men and women.

We would like to demonstrate how this can be done with the following explanation. The universal teachings of all times teach us that the body of every human being possesses not only a physical

Two knights on a horse: mural in cave 14 in Kutscha.

aspect but also subtle-material aspects, which we would like to describe as bodies. Each of these aspects or bodies is necessary in order to be able to work in a certain realm. For example, we cannot express ourselves in the coarse-material world without a coarse-material body, or in the etheric sphere without an etheric body. Each of these aspects has two poles: a positive pole and a negative pole, from which the work in a certain realm originates. In this context, the terms positive and negative are not meant as judgements. Positive is meant as creative, dynamic and radiating; negative polarisation is meant as receptive and as giving birth.

Thus, a man possesses:

- a positively polarised physical body,
- a negatively polarised etheric body,
- a positively polarised desire body and
- a negatively polarised thinking faculty.

In a woman, this is exactly the opposite, which means:

- a negatively polarised physical body,
- a positively polarised etheric body,
- a negatively polarised desire body and
- a positively polarised thinking faculty

In this way, we can see that the male physical body manifests the positive pole first and hence is the primarily active pole, while the negative pole is secondary. In the etheric body of the male human being, it is exactly the other way round, the desire body is similar to the physical body and the thinking faculty corresponds with the etheric body. When we look at the female body, we see the exact opposite. In a woman, the positive pole of the physical body is of secondary importance and the negative pole is of primary importance. With the etheric body, it is the other way round. In women, the polar-

isation of the desire body is, in turn, similar to the physical body and the thinking faculty is similar to the etheric body. A detailed, objective consideration of men and women confirms this. The male is in every respect the mirror image of the female and vice versa.

Consequently, if humanity wants to become acquainted with and control the totality of the physical world, the etheric sphere, the astral sphere and the world of thinking, in the correct way, men and women will have to learn to cooperate as a perfect unity, as a cosmic dual unity. Thus, a man who only knows the positive forces of the coarse-material world must also learn to control the forces of the negative pole, and he can only do so in cooperation with a woman. And in a woman, the opposite will have to take place.

This cooperation is also required in other fields of matter. The negative etheric body of a man needs the positive etheric body of a woman in order to fathom the forces of the etheric sphere. This inversely proportional polarisation must be the basis of a harmonious, free and spontaneous cooperation. It may even be the basis of a tremendous development, of a great manifestation. It may make men and women realise what a glorious, divine gift humanity has received in the cosmic dual unity.

On the basis of this insight, we can succeed in allowing the various faculties of both sexes to cooperate relatively harmoniously in preparation for, and support of, the cooperation of the sexes on the path of liberation. He who wants to accomplish this on the basis of the ego, will always come into conflict with himself and the world around him. He who gains insight into the blueprint of the world and humanity will at that moment – not later, not after death, but during his life – begin to follow a spiritual path.

THE KINGDOM OF GOD

On this path of life, true love can be received and released through the spirit-soul's link with the original life field. Then, natural love and the highest love will complement each other, without being mixed, until the power of the new soul, which generates the all-encompassing, sustaining and lasting love, has neutralised the drive for self-maintenance and the primordial lust for power, prestige and possessions.

Jesus said to them:

*When you make the two one,
and when you make the inside like the
outside
and the outside like the inside,
and the above like the below,
and when you make the male and the
female one and the same,
so that the male not be male nor the female
female;
and when you replace the physical eyes by
inner vision,
and your physical hand by spiritual touch,
and your career by a path of life,
and your outward appearance by the
likeness of God in the soul;
then will you enter the kingdom.*

(Gospel of Thomas, logion 22)

MEN AND WOMEN ARE ONE

What does Jesus mean when he says: 'when you make the male and the female one and the same, so that the male not be male nor the female female?' Does this mean that we are in fact all half beings?

And that creation formed a man and a woman only for the continuation of the human life wave? Does it mean that at a certain moment the separation of the sexes will cease to exist? This is certainly not the case. Hermes answers this question in his dialogue with Aesclepius:

'Therefore Aesclepius is man a great wonder, a respectable and honourable being. He merges into the nature of God as if he were a god himself. He knows the generation of the spirits because he knows that he has the same origin as they have. He looks down on the part of human nature within himself that is much too human, but he relies on the part of him which is divine [...] He praises and thanks God and worships his image, the cosmos, but is also very conscious that he himself is an image bearer of God, too, albeit indirectly. For God has two images, the cosmos and the human being. From this follows: because he is a unity, he can on the one hand ascend to heaven with soul and spirit, i.e. with mind and intuition which consist of the higher elements and hence are divine. On the other hand, as a mortal of earth, water, fire and air and hence material, he stays with both feet on the earth in order to fulfil all the duties entrusted to his care.'

When we are able to lift this reality into our life, we become truly human and only then are we creative beings in the fullest sense of the word. In the words of Hermes: 'Give him who now, in this life, possesses the spirit, the "insight" that he himself is immortal.'

It is now clear that a human being does not need a partner in order to go the path. We can go the path together and this is

The kiss. In this sculpture from 1907-1908, Brancusi breaks radically with the romantic image of a man and a woman. Unity, equilibrium between opposites and love of life are expressed in this sculpture – 'for,' according to the sculptor, 'by approaching the true meaning of things, one achieves simplicity in spite of oneself.'



what the School of the Golden Rosycross propagates. Therefore, with its living, active power, it is foremost a spiritual home in which the pupil lives and works on the immortal being, the heavenly other one. The physical figure is totally devoted to a spiritual building that is not of this world. This building is founded in the holy earth, from which the Supernature comes forth. Thus it forms an important, temporary

link between two natures, the Supernature and the dialectic nature. For, above all, the one aim is the ultimate transformation and transfiguration of the human being and the microcosm.

¹ J van Rijckenborgh, *The Egyptian Arch-Gnosis*, part 1, book 1, verses 32, 46, 47. Roze-kruis Pers, Haarlem, The Netherlands, 1982.

THE ALCHEMICAL RESULT

*He is the valley of the kingdom
who knows his masculine strength,
yet retains feminine gentleness.*

*Being the valley of the kingdom,
the everlasting virtue
will not leave him;
he will be restored to the unaffected,
uncomplicated state of a child.*

*He who knows his own light,
yet remains in the shadow,
is an example for the kingdom.*

*Being an example for the kingdom,
the everlasting virtue will not fail him
and he will return
to the infinite.*

*He who knows his own glory,
yet remains in shame,
is the valley of the kingdom.*

*Being an example for the kingdom,
the everlasting virtue will attain
perfection in him and he will return
to the original state.*

Lao Tzu, *Tao Te Ching*, chapter 28.

When the Bible states that man was created in God's image and likeness, we should not commit the error of thinking of the nature-born personality. God's true offspring is the microcosm, the monad or the indivisible eternal body. The personality is the instrument of this human being, with which the essence, the purpose and mission of the monad, the eternal being, can be approached, recognised and realised. When we subsequently hear that the human being is a self-creating entity whose task is self-realisation, we appreciate the human manifestation in a completely new way, in a way completely different from what the world is accustomed to. We recognise the human personality in the world as a man or a woman. Because men and women are so different, this has caused much confusion and grief in our world. In addition, it has caused a great deal of intense bondage to nature.

THE TRUE SIGNIFICANCE OF THE TWIN FORCES

From the very outset, the human being has understood that a perfect collaboration between the two sexes is necessary. But this cooperation has, to date, been conceived and applied in highly diverse ways. There never actually has been a well-attuned collaboration between the two sexes, because its true nature has not been understood. In the gnostic teachings of liberation, the collaboration of men and

The special atmosphere between husband and wife has never been expressed more subtly by any artist than by the master of the clair-obscure. Portrait of a couple as Old-Testament figures, called *The Jewish bride*. Rembrandt Harmensz. van Rijn 1667. Oil painting on cloth, Rijksmuseum, Amsterdam, The Netherlands.



women on the basis of perfect equality has always been self-evident. It is an undeniable requirement, because nothing good, nothing liberating can be accomplished if this collaboration does not function optimally.

The painful path of humanity is caused by ignorance concerning the true

significance of the twin forces in human nature. Two forces, two currents, emanate from the monad, the microcosm. These two currents are completely equivalent in terms of value and significance. They do not oppose each other as positive and negative in the general sense of the word, but possess a different polarisation in human

monads. In this vision, all monads can be divided into two large groups. In one group, one monadic current is polarised positively; in the other, the other monadic current is polarised positively. Both groups are, therefore, totally equivalent, yet can be sharply distinguished. In order to express this equality in diversity, the philosophy of the Rosycross speaks of 'inversely proportional polarisation'. These two monadic currents are expressed in matter as masculine and feminine. In one current, the masculine strength dominates as the positive pole; in the other, feminine gentleness dominates as the positive pole.

POWER AND GENTLENESS

What is meant by the Taoist concepts of 'masculine strength' and 'feminine gentleness'? In gnostic philosophy, the concept of 'strength' denotes the power of the monad. It has a series of faculties at its disposal with which the divine plan can be realised. The concept of 'gentleness' indicates the nature of the monad, for example in the sense of Jesus' words: '*Learn from me, for I am gentle*'. It concerns the meekness of God's love. In the Sermon on the Mount we read: '*Blessed are the meek, for they shall inherit the earth.*'

The divine being lies sunken in the monad in a twofold way: as the divine omnipotence and as the divine love; masculine strength and feminine gentleness. Through the inversely proportional polarisation, omnipotence is represented by the primordial male type. For the same



reason, love is represented by the female prototype. This does not, of course, mean that the opposite pole of the monad is not present in each of its personal representatives. In this respect, we must totally dissociate from the present form and appearance of both sexes in this nature. We must dissociate from time and from all problems and difficulties arising from it in the human life state. Then we can see that self-realisation within the life sphere of every human being is self-evident. Aren't the divine power *and* the divine nature of love, the two monadic currents needed for self-realisation, present in every human being? Due to the reactions to these polarisations and the experiences involved, it is obvious that self-realisation will show different developments in either sex, although they have the same result. There is no point in attempting to describe the ideal man or the ideal woman. They do not exist in the three-dimensional world.



Archaic Greek relief (around 490 BC). Hades abducts Persephone with his chariot, drawn by winged horses.

ing.’ Love as a monadic current is, therefore, the most important thing, for without this monadic nature, the power would be unable to develop. Embedded in the *love* of God, the *power* of God is manifested.

We see that the two monadic currents always merge. From this unity, the trinity, the sonship, being a child of God, becomes reality. Hence, when you activate these two monadic currents in the personality unto manifestation, unto action, the divine aspect will be born within you.

The *valley of the kingdom* is an ancient Chinese representation of an alchemical laboratory. The valleys form the fertile land and hence are the human dwelling places. If a pupil propels the encounter between the two monadic currents to manifestation and harmonious cooperation within himself – the power of causation combined with the greatest gentleness – he will enter ‘the valley’, the place where the great Brotherhood lives and works.

Only on this basis can there be unity and cooperation: the cooperation of those whose personalities differ because of their inversely proportional polarisation.

THE BIRTH OF THE DIVINE

The philosophy of Tao explains to us that each monad can only be expressed perfectly in a new personality, allowing the earth and the heaven-earth to again fulfil their divine goal. Thus, it is essential that monadic cooperation between the masculine and the feminine is a matter-of-course in all realms of matter and spirit. Chapter 28 of the Tao Te Ching implies this:

‘He is the valley of the kingdom who knows his masculine strength, yet retains feminine gentleness.’ We can also read this sentence in another way: ‘She who knows her feminine gentleness and simultaneously her masculine strength, is the valley of the kingdom.’ There is a power of the monad, the eternal body, and there is a radiation of God’s love, both emanating from the monad. We know the words from 1 Corinthians 13: ‘And if I possessed everything, but have not love, I am noth-

Free after: J van Rijckenborgh: *The Chinese Gnosis*, p.345, The valley of the kingdom.

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*First available at the Ussat Conference
9-13th September 2006, in the French,
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Publication: IN DE PELIKAAN, Amsterdam

ISBN 90 71608 14 x (Dutch); ISBN 90 71608 18 2 (French);

ISBN 90 71608 19 0 (German); (Spanish to be announced)

Bound, 232 p., with colour illustrations.

Distribution: ROZEKRUIS PERS, Haarlem | € 26.50 (all editions)

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