

PENTAGRAM

FROM THE WORKING FIELD

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the modern Rosycross has existed,
it has found a firm foothold in four continents.

This year, the African countries,
in which the School is flourishing under,
to western standards, often unimaginable
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The African elephant tree

THE NEUTRALISATION OF WILL AND DESIRE

This article is based on an address by J van Rijckenborgh

The philosophy of the new life, which the Spiritual School of the Golden Rosycross will not refrain from propagating, contains some remarkable starting points that entirely confirm the quotation from Paul.

The first one is: The human being has been created by the one spirit, but in his present manifestation he is damaged, imperfect. When he dies, that is, discards his physical body, this means that his fourfold system of vehicles is no longer complete. In this imperfect state, he cannot 'bear the image of the man of heaven'. He cannot continue to exist – and certainly not enter or inherit an eternal kingdom.

A second point is: the hereafter, heaven or the divine kingdom as traditionally understood, is not the true kingdom of God, and hence not the 'imperishable' either. For the hereafter is the other half of the world of opposites, the invisible half that will still remain hidden to most of us for some time. This realm cannot contain eternal life, because it is just as temporary and perishable as the part of the life field in which we now possess consciousness, the earthly domain of life. The concepts imperishability, the kingdom of God, flesh and blood – interpreted as the 'eternal' continuation of existence – are always deception, delusion! Why are we unable to assimilate this image of heaven, this radiation of the light that encom-

'Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. I tell you this, brethren, flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.'

(1 Cor. 15: 49-52)

passes us also, and thus gain better insight into these things?

Although we absorb the light radiation, we process it in a negative way. We can react to these vibrations in different ways. These vibrations, which we also call 'Christ' or 'the Christ radiation', touch us, they penetrate into our beings. Whether we like it or not, this radiation constantly works in every human being: it is present in the whole atmosphere. Working within us, it prepares us for a new way of life, for a new period of humanity, and according to the way in which we react, it has a constructive or a destructive effect.

However, it cannot enrich our life in matter with any kind of immortality. A positive reaction does not save us from physical death. But if we use the inner Christ power in a constructive way, the



death of the physical body can signify new progress to a more conscious existence, certainly if we, during our lives, develop deep insight into ourselves and into the place we occupy in this life field. Consequently, the new human being begins to develop. In this way, the necessity of reincarnation can even cease! Then the Christ vibration (the power, not the dogmas of the church) is working in us unto a resurrection, an awakening in a *spiritual* body in which the second death, that of the other bodies and ultimately of the consciousness, will be overcome.

In the other case, death means the consistent continuation of life in the delusion, with the only difference that this life continues in the land on yonder side. The deceased is kept in the delusion of being in heaven, in paradise, in hell or in the purgatory. Sometimes, after passing to the world behind the veil, he arrives at the bitter and alarming discovery that for all his life he has been wrongly informed and that not 'everything is different' there at all! What then is necessary to accomplish, after the word of the Christian wisdom, the *resurrection* already during our lifetime?

Since the first preaching of the Gospel, the demand of spiritual rebirth resounds over the earth and humanity. How did we react to it during the past two thousand years?

Many seekers have forged a link with the Spiritual School. This means that the Brotherhood of the Light has enabled them to realise the original Christianity. This is achieved by leading them into the true gnostic philosophy. If they surrender to it wholeheartedly, everything old in them will pass, and everything will become new.

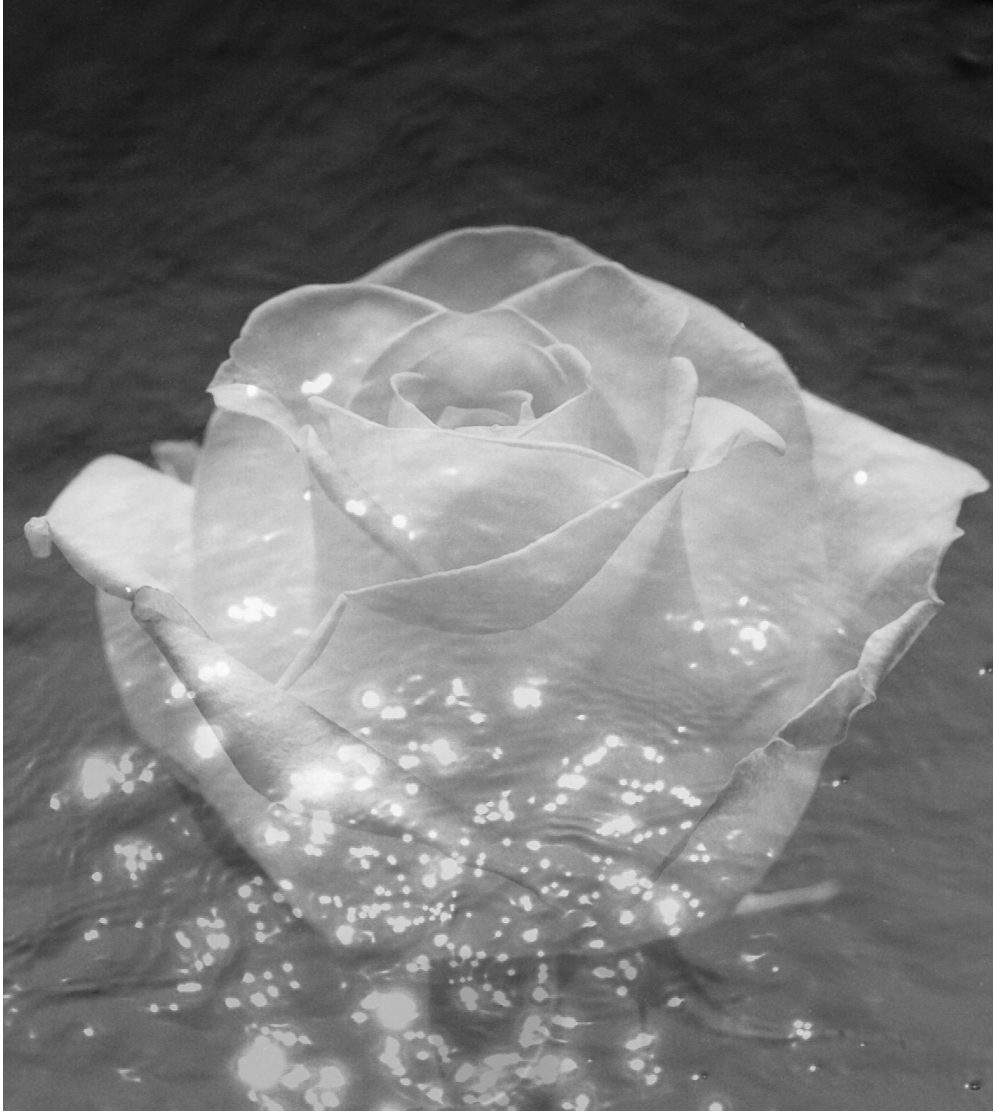
FINALLY A BREAKTHROUGH?

Two thousand years. How many incarnations did the present human being experience during these two thousand years? And how much did he learn during the periods between these incarnations? Did he in this life field gain a greater consciousness and a more mature insight? And what did the current human being personally achieve in it? How many generations has the new Christ impulse, described in the Gospel, already influenced during these two thousand years?

Let us assume that there were eighty generations, while the present human being is the result of a number of repetitions and etchings into his blood. Eighty generations are now active in him, constantly making the same demand, over and again harping on the same psycho-religious aspect of his blood.

THE LIGHT WILL BREAK THROUGH!

And the light accumulates in the blood to 'a certain quality', as we can read in the book *Dei Gloria Intacta*¹. But this process of accumulation cannot go on forever. Just as everything else in dialectics, this must lead to a crisis. And this crisis, this moment of highest tension, must discharge: a reduction of tension must follow for this crisis not to end in destruction. At this moment of highest tension, we are confronted with a decision – the accumulated quality has to be released. We are standing at a crossroads of our path. We can go either way: resurrection or fall. Some people experience this crisis very acutely. Others are perhaps not yet aware of it. Perhaps they have not yet gathered enough experiences. Or they belong



The rose, symbol of the new life, can become perfectly conscious in a human being. But 'before the hands can grasp, they must have unlearned grasping,' as we can read in *The Voice of the Silence*. Photo Pentagram.

to the lukewarm ones, who just let things slide, and are plodding along in the habituation and stupor of their inner being which life on this planet may involve. These are people who either cannot yet reject the authority of a guru, the church or the state or who are only able to assimilate the universal teachings intellectually. They do not experience them inwardly, they cannot or will not accept the demand of 'everything or nothing' and hence do not realise it in their practical life.

Whoever has experienced this crisis himself and has subsequently passed through it in the right way, has become *a human being of remembrance*. The Christ impulse, noticeable as a glimpse of divine remembrance, has then been able to fulfil

its task in this respect. The first goal has been reached: the 'spark' in the inner being has been rekindled. The memory of the glory of the paradisiacal human being, the primordial human being from the divine order, is more or less alive. This memory, developed and preserved in the soul blood by thousands of generations, has in this way caused such a human being to choose the right direction during the crisis: that of the renewed gnostic-esoteric philosophy, that of the path to rebirth.

The impulse of the spirit of remembrance propels us to the light. But – and this is the special aspect of it – when this happens, we discover that this light cannot possibly accept us on the basis of our natural-magical being.

This is the meaning of the words: 'Flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.' It was already said in other words: the Light cannot develop any power in this life field! It cannot help us further in this realm of life of opposites. At least, not in any other way but by arousing the pre-remembrance.

'I DIE EVERY DAY IN CHRIST'

The logical consequence can only be: detaching from this life field! This is an inevitable reality which many reject. This has not been devised by the Christ or by the Spiritual School, although the Rosycross is always harping on this same thing and regards it to be its task to constantly and insistently remind us of this.

Detaching from this life field involves 'dying every day', as Paul expresses it, every day again giving up a particle of the old human being and the old truths of natural life. It means breaking up the biological consciousness, extinguishing the self-maintenance and the desires, and no longer taking the speculative thought life as the starting point of our actions. It means: gradually making all animal functions disappear.

A human being cannot serve two masters. He cannot enter the kingdom of God, and at the same time cling to what is earthly. We cannot serve God and the mammon. *Everything or nothing*. That is the condition for those who want to walk the path of rebirth.

In *Cleopatra*, H. Rider Haggard writes that he who wants to enter the other world, should let quite a few roots of his own world die, and the shoots binding him to what is old should ruthlessly be torn off at this separation.²

It is a clause the Spiritual School totally agrees with in the sense that the words 'quite a few roots' should be changed into 'all roots'. All who want to enter this other world must let all roots of his own world die.

All these roots stem from the one main root: self-maintenance. You should let it die, together with all its side roots, and then pull them out. Note: let them die, do not cut them off alive. Cutting them off alive would mean forcing. And just by forcing, by trying to achieve something by force that we are not yet ready for inwardly, the paradisiacal state got lost and the world of opposites began.

Forcing means going through with something inconsiderately, with the impetuous and uncontrolled will. As human beings, we let ourselves in our lives be driven and chased by this uncontrolled will to achieve something. So we run from one thing to the next. The human being is like a racehorse of noble breed, nervous and stamping its feet impatiently, having unlearned resting and waiting.

This is why we are firmly warned about forcing, first of all with regard to reaching 'the kingdom'. Compulsion does not lead to liberation. What we believe to achieve or to have achieved by force, will ultimately change into its opposite. What is suppressed will always return more fiercely.

ARE WE NOT ALLOWED TO REACH OUT FOR WHAT IS NEW?

Should we now turn with an equally strong will to what is new, while we were just still running from one goal to the next?

No, we are told, we may hope for it, but not seize it. After all, we want to bid a fundamental farewell to earthly nature. But

then we should also reject the dialectical, sinister play of desiring in a self-maintaining and speculative sense. Desiring in this sense means: attracting and showing a certain degree of impatience, because we think that achieving success takes too much time.

However, by ‘hoping’ we mean: believing that ‘it’ exists, and trusting that one day ‘it’ will be our lot, and that ‘one day’ this moment will come, if we keep preparing ourselves in self-sacrifice on the altar of service, and constantly allow the process of dying to take place. And the only way to do so is the neutralisation of will and desire. If we ever want to attain the other world, we should learn to eliminate will and desire. We can read in *The Voice of Silence* that before the hands can grasp, they must have unlearned grasping.³

The neutralisation of will and desire is one step on the way to the dissolution of self-maintenance. This self-maintenance even plays tricks on you, when you are yearning for spiritual food and spiritual drink; when you, convinced to be seeking the kingdom of God, yearn for all these ‘other things’ that will be your share. This hunger, however spiritual and un-earthly as it may appear, must also be neutralised. For as long as you still recognise this yearning, you have not been able to distance yourself from your *I* in this respect. You are still yearning.

Neutralise the desire! Just act! Carry out the work that you as seeker or pupil of the Rosycross find, in the service of the great work, on your path. And don’t do it for yourself, but because your love tells you that it has to be done. Do not think of your own spiritual progress; do not speculate on inner promotion, for this will follow automatically, and at the

appropriate time. Isn’t it true that ‘your heavenly Father knows everything you need’, as the Christ expresses it?

Once this neutrality of desire has been realised as much as possible, and all speculation in metaphysics and philosophy have been discarded, a restored freedom of the thinking faculty begins to develop, albeit in the context of structural captivity. Then you will clearly see the goal of life of the human being who has found the Gnosis, namely building the heavenly human being by means of the Christian mysteries. Then you will, through the fundamental reversal, achieve a state of self-chosen solitude which the ‘*Revelation of John*’ refers to as ‘the island of Patmos’⁴. It is a state of neutral, intelligent waiting for ‘the day of the Lord’. And in this state of total neutralisation of your will and desire, you lift up your eyes ‘to the hills from whence your help will come’⁵

¹ J van Rijckenborgh, *Dei Gloria Intacta*. Rozekruis Pers, Haarlem, The Netherlands, 1962.

² H Rider Haggard, *Cleopatra; being an account on the fall and vengeance of Harmachis, the royal Egyptian, as set forth by his own hand*. 1889.

³ H P Blavatsky, *The Voice of the Silence*. 1889.

⁴ *Revelation* 1:9

⁵ *Psalms* 121:1



SPHINX AND CHRIST

Essential statements regarding the ancient Egyptian culture and religion are constantly reviewed and adjusted. We are, however, still uncertain in many ways. The how and why of the construction of the great pyramid is but one example of the many questions left about this period of humanity.

In Egypt, a trail towards Christianity can be found. Perhaps this statement causes controversial reactions. We state this deliberately because, according to the teachings of the Rosicrucians, the development of the consciousness of the European human being and the development of the Christian religion would be unthinkable without the basis found in Egypt. Countless stories from the Bible support this vision:

- Joseph's stay in Egypt and the important role he fulfilled there,
- the years the Israelites spent in Egyptian captivity,
- the conflict between Moses and the Egyptian priests,
- Jesus' flight to Egypt: 'Out of Egypt have I called my son'.¹

We see in Egypt not only a country with a flourishing culture. We rather see a place where two opposing forces have met throughout the ages, making the struggle between light and darkness visible.

It is possible that many have wondered about the Egyptian burial gifts, such as the golden treasures of Tutankhamen. The life story of this child pharaoh is linked to a tragedy that shows the power play between light and darkness.

Tutankhamen was a descendant of king Akhenaten. He was supposedly married to a daughter of Akhenaten.

Akhenaten went down into history as the 'heretic king'. At a young age, he wanted to introduce a radical renewal of religion in Egypt, which at the time was ruled by manipulative priests. He abolished the whole pantheon around the god Amon. In his place, he propagated the god Aton as the one true God. This made Akhenaten – together with Moses – the first founder of a monotheistic religion in history. At that time, Moses was teaching monotheism to the Jewish people.

The focal point of systems such as that of Akhenaten, and for example also that of Lao Tzu, can be found in fundamentally turning towards Aton or Tao.

The impulses of Lao Tzu and Akhenaten no longer have a direct effect in our time, although they shed an interesting light on social and political problems that are virtually insoluble for our consciousness with its horizontal way of working.²

Akhenaten with his Aton sun religion instituted his renewing system of government during the descent of the prevalent culture, despite great resistance from the priests of Amon. This much-discussed period spanned only a short time, approximately 15 years from 1353-1335 BC. Evidence of this impulse are the ruins of the then newly founded city of Achet-Aton, currently El-Amarna in Central Egypt.

Akhenaten was probably murdered. In any case, his sun city was destroyed and his name was stricken from records as much as possible. It had to appear as if Akhenaten had never existed. An unstable period followed, and a new pharaoh was appointed: nine-year-old Tutankhamen, one of Akhenaten's sons.

In this way, the priests regained their power and stayed themselves in the background. During Tutankhamen's short life, the whole renewing impulse of Akhenaten was quenched. The child pharaoh Tutanchaton was renamed Tutankhamen.

Is it a surprise that a child like Tutankhamen, so greatly abused under these circumstances, died young? On his skull, evidence of violence was found.

In his novel *Akhenaten: Dweller in Truth*, the Egyptian Nobel Prize laureate Naguib Mahfouz writes:

'My heart worried for my lord, pharaoh Akhenaten. I was fearful that something dreadful would happen to him because of all the intrigues. But whatever

Impression of the pyramid and the radiant glow emanating from 'the topstone'.
Pentagram.



Relief from Syria with the Christ monogram. The circle of eternity encompasses the resch, a mystery letter meaning *God the Son* and the Greek letter chi (X) that stands for *Christ*. The alpha (depicted on the right) is the beginning, the omega the end. Photo Pentagram.

happened, he remained steadfast. His faith became ever stronger; stronger than before he believed in victory. Indefatigably he held on to love, more strongly than before perhaps. It was as if he considered the darkness to be the harbinger of radiant brightness.

On one of these black days, a criminal in the employ of the priests entered his dwellings to treacherously assassinate him. Fortunately my arrow was faster, for otherwise my lord would not be alive anymore... I hit the assassin in the middle of the chest. Only then was Akhenaten frightened. He looked at the man as he drew his last breath, and dejectedly remained silent. After a long while he turned to me and wearily spoke: "You have done your duty, Maho."

"My life I want to give for you!" I exclaimed. But Akhenaten asked flatly: "Could you not have captured him alive?"

"Not at all, my lord," I spoke. And that

was true. Then Akhenaten dejectedly sighed: "Evil people have hatched a crime that Aton abhors. Even though my removal hasn't succeeded, we have still walked into the trap."

Excited I exclaimed: "For many criminals you should use the sword."

"This is exactly what evil always claims. But does this eliminate evil? When? When will the time come that humanity sees everything united in a single light?"³

Here we touch upon the great dilemma of human existence: Serving the light versus the lust for power. Forgiving love against existential fear.

YOU CAN'T JUST PASS THE SPHINX

Many people are looking for love. All disappointed and dejected people are looking in their hearts for a call, for a sign of hope. For all of humanity, this hope, this call, is in Egypt symbolised by a sphinx, a powerful sign of recognition. But it is not the age-weakened and damaged structure of the lion with a human head that we are referring to.

No, we imagine a human being, with lion manes and lion strength, imposing by its power and majesty. The sphinx bathes in the halo of the sun behind him, as if in the radiance of a sun god descended to earth.

And with this image in mind, the human being, who has been touched and who enthusiastically follows the new path, wants to approach the inviting light. But suddenly he is stopped. The sphinx can't be passed just like that, because from then on he is on magical ground. If he does not know the password, he cannot go on. Access to the secret passage from the sphinx to the pyramid is denied to him. How can you recognise the demand of the sphinx? How do you learn

to recognise your assignment? We still see the mighty form of the sphinx barring the entrance.

Is it not true that the sphinx is guarding here as a deputy of Aton, the sun god, who calls the human being... but who can no longer reach him in his current condition?

The human being receives the password when he overcomes his inner enemy. This enemy lives *in* the human being and nowhere else. He makes access impossible because that voice will never be silent and will always make itself felt.

ALPHA AND OMEGA — BEGINNING AND END

Thus the enemy continues, until the moment that the human being remembers that other lion: the lion of Judah; the divine conqueror whose power silences the ego.

And here, in the middle of his life's desert, he remembers the words: 'I am the Alpha and the Omega, the beginning and the end of everything. I am your God, from whom all things are.'⁴ The sphinx still remains silent, but the human being begins to suspect that the Father of all things has sent him to pass on this call.

Now he hears the whispering: 'My being and my heart are turned toward you, for you belong to me.' And the password becomes clear in his mind: 'The lion of Judah.' It is the Christ, the liberating solar energy from the cosmos that emanated from the Father to guide him, the insignificant human being, home from the desert. This didn't happen now or 2000 years ago or in ancient Egypt, but always, ever again, there is a seeking human being and a responding liberating power.

The fiery circle in which the human being exists is broken open. Then the entrance to the radiant pyramid opens forth

between the mighty lion's paws of the sphinx.

Now we can behold the inside. It is a path of initiation that opens forth. If we could extend the line of the passage, it would point straight at the Pole Star. But upon entering the pyramid, we see that the passage doesn't ascend but slopes down. This descending passage creates confusion: didn't the neophyte believe that he could directly conquer heaven? Didn't 'initiation' mean to raise yourself up through exercise or refined cultivation? Or was his 'approaching God' rather a fleeing from the world? He has to be convinced down to the deepest levels of his consciousness that initiation means a *way of the cross*. And this cross must be placed in the nadir, the deepest point of his own system. J van Rijckenborgh writes about this: 'Courage is needed to descend. Which hero, which heroine of the spirit has the courage to continue at this point? In order to undertake this bold venture, you should practise self-denial, and understand the demand of the Lion of Judah, which lies down in the sand of the desert of the misery of the world. "Go, sell all your possessions and follow me." [...] This is not fleeing from the world, but encompassing the world. It is taking the cross upon yourself! It is choosing the light over the darkness in order to awaken the light there.' Self-denial leads to the subterranean chamber of the pyramid.

WHAT LIES BEHIND THE SELF-SACRIFICE?

Entering the path means giving yourself up in self-sacrifice to the light that is released through service to others. This is so enlightening! The result is a great self-knowledge that is real. You sometimes hear: first, you need self-knowledge before setting out on the path. And then a mental examination follows, by which you think

19th century
fantasy, repre-
senting the pyra-
mids of Gizeh.
Source: The
ancient world.

you can reach the deeper layers or the sub-conscious of your being. It is an impossible path, for self-knowledge isn't mental but fundamental. It concerns all centres of the human being. And he who serves, who brings the self-sacrifice for others, for the light in others, will be confronted with himself. He is confronted with everything that is hidden, everything that is unknown, and many illusions are shattered. Hence also the illusion that he is a candidate: only the light being, the other one, is on the path to initiation.

Initially, he learns to see his inevitable mistakes, for in his desire to be of service he makes mistakes. One step further he discovers his shortcomings. The human being experiences the limited impact of his service. Then he learns to see how everything with which the natural-human consciousness begins, has been turned, twisted, literally encapsulated and spun in. Premises, copied from others or of his own making, stand in the way. And finally, he learns to see the cause: the motive that lies behind everything.

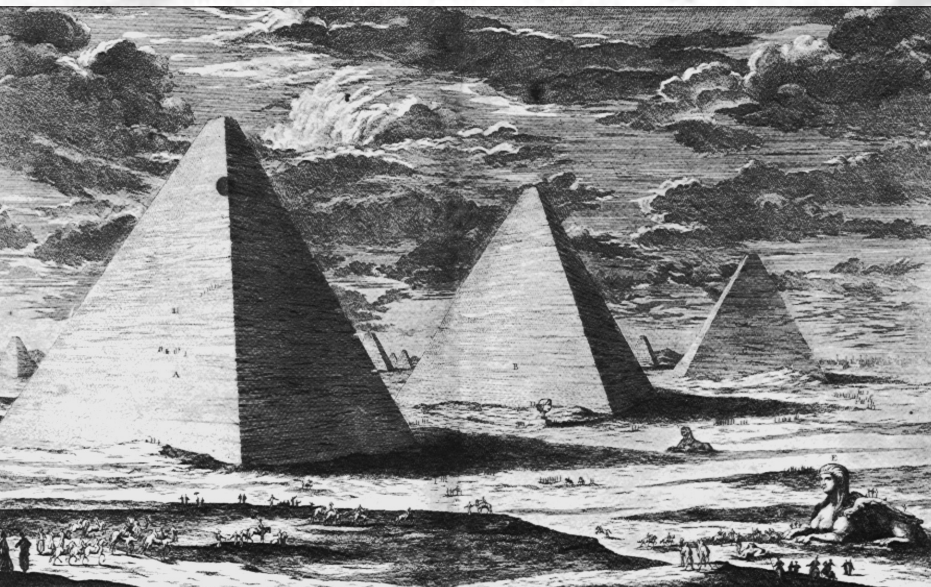
It is a humiliation for the cultural and natural human being. Finally, the road leads down to the source, the root fire in the sacral plexus. This is the subterranean chamber in the pyramid. With childlike innocence, cleansed by insight and service, and with the deep repentance of a prodigal son, the human being is again standing before the fire of creation.

And yet, this too is a dangerous moment! How will this human being continue? Is not the fire of creation, used with the wrong motivation, the cause of all misery underlying human society?

How will he use it this time? If service and wisdom have kindled *love* in his heart, the passage will begin to ascend – a little. Because the continuation of his initiation in the pyramid of human service is soon blocked by a heavy granite stone: the path now becomes impossible and absurd for the physical human being. What does the symbol of the stone barricade tell him? It teaches that the human being with all his I-motives, no matter how well intended, is unable to set foot on a true

path of initiation. Only his ensoulment, generated through his proven service – for this in particular corresponds with the surrender to the *all-love*, the inner divine centre – enables him to follow the ascending passage.

The process of surrender to this principle can therefore only be followed with the new soul power. Through a new, this time horizontal, passage – the cross beam in



the system of passages – the soul human enters the queen's chamber. It is the room of the rebirth of the light. Here the inner Christ, the inner other one, is received immaculately from the symbolic 'mater', the Virgo symbol of the mysteries. This only concerns receiving the new, non-material, mental power. J van Rijckenborgh explains that at this stage, the seeker has overcome the resisting factors obstructing the development of humanity.

THE KING'S CHAMBER

Despite the sacred moment in the queen's chamber, the neophyte is sternly warned: 'He who stands, take heed that he does not fall.' In the great pyramid, this warning is symbolised by a passage resembling a trap. This shaft leads us back to the subterranean chamber, after which the path, after a new purification, should be begun anew.

In this spiritual Christ power, there are space and unlimited activity, dynamism and quiet at the same time. When the soul development has reached this stage, a large, high and spacious gallery, leading upward to the kings' chamber, opens forth to the candidate.

This is a path of victory, on which the light blesses the personality that persevered on the path until now! An inexpressible glory fills the gallery that leads upward. And here, too, the neophyte will again prove that he truly understands the Christ mystery the sphinx taught him before he entered. Because only by passing, deeply stooped, through a low passageway, he can finally enter the king's chamber.

Only in humility, he can enter what is new. He does not yet know anything of

the great tasks awaiting him. Within him, only the knowledge burns: through my service, I have become nothing. Only He, the Other One, has become everything.

All earthly substance has dissolved and the sarcophagus is completely filled with the vibration of the spirit. The image of the phoenix, the Egyptian mystery bird, is relevant to him: his I-centred personality has been overcome and no longer exists. His soul body has arisen through the cleansing fire.

The great pyramid has spoken its magical word. The task of the human being, of all of humanity, has been preserved in its stones. It is the call of the sphinx to follow the Christ: 'Sell all your possessions and follow me.'

¹ Matthew 2:15

² J van Rijckenborgh and C de Petri. *The Chinese Gnosis, Commentary on the Tao Te Ching*. Rozekruis Pers, 1996

³ Mahfouz, Naguib. *Akhenaten: Dweller in Truth*. Anchor, 2000

⁴ Revelations 21:6

⁵ J van Rijckenborgh. *The Great Pyramid*. From: *Pentagram* 1982, numbers 9, 10, 11 & 12 (Dutch). Published previously in *Het Rozekruis* (The Rosycross), 1938.



FROM THE WORKING FIELD

During the eighty years the modern Rosycross has existed, it has found a firm foothold in four continents. It has become a tradition to report about the developments in 'The Working Field' in the third issue of every volume of the Pentagram. This year, the African countries, in which the School is flourishing under, to western standards, often unimaginable circumstances, will be put in the limelight.



NEW CENTRES

Already during the first week of January 2004, three centres were opened in

Europe: on Saturday 3 January in Rennes in Northwest France, on Tuesday 6 January in Bozen/Bolzano in Austria/Italy, and on Thursday 8 January in Koszalin in Poland.

The Bozen centre is unique because of its transnational function. It is used by German-speaking pupils from Austria as well as by the group of Italian pupils, whose centre it also is. In September, both groups organised an orientation meeting and the exhibition '400 years of the Rosycross'. At this occasion, one of the town archivists gave a lecture about 'Adam Haslmayer, town clerk of Bozen and protagonist of the Rosicrucian manifestoes'. Haslmayer, musician, philosopher, alchemist and theosophist, was the first one to publish a reaction to the call, the Fama Fraternitatis, of the Brotherhood of the Rosycross of 1614. The church authorities took offence and sentenced him to slavery on a galley for an indeterminate time; he was not released until four and a half years later.

NORTH AMERICA

In April 2004, the first renewal conference in English-speaking Canada took place. The *Kingston Conference Centre* can be found in Inverary, Ontario, halfway between Canada's major cities of Toronto and Montreal. To start with, two conferences per year are envisaged, especially for pupils from Ontario who only infrequently manage to go to Chatham in the

state of New York (USA). Guests from The Netherlands and California also attended this conference.

CENTRAL AMERICA, MEXICO

Mexico is another example of the visionary ideas of the founders of the Spiritual School: worldwide, many seekers are yearning for the liberating power *and* the practical guidelines for inner spiritual life brought by the Spiritual School of the Golden Rosycross. In the year 2000, a group of Mexican friends, for already quite some time united in their quest for the truth, came in contact with the books of the Grandmasters for the first time. The joyful result of this contact is that on November 26, the first centre of the Lectorium Rosicrucianum in Mexico was opened in Guadalajara. The conference that took place on the occasion of the opening was attended by approximately 80 pupils, amongst whom were guests from the United States, The Netherlands and Spain. During the following days, two public lectures drew a large, interested audience. In the course of 2005, we will, in an article that is being prepared by the editors of the 'Pentagram', extensively report about the special circumstances characterising this country spiritually.

SOUTH AMERICA, BRAZIL

Manaus, a city with a population of one and a half million, lies just south of the equator, at 3° southern latitude and 103° western longitude. The city extends over the north bank of the Rio Negro, a subsidiary of the Amazone. It lies 1200 kilometres south of Paramaribo, as the crow



from the working field

Left: The symbol of the Lectorium Rosicrucianum on top of the roof marks the entrance to the centre of Pointe Noire, Republic of Congo.



1 and 6: Youth meetings in conference centre 'La Source Vive' in Kinshasa, Congo Democratic Republic. 2 and 4: Entrance and garden of the conference centre in Libreville, Gabon. 3. The grounds of the new centre in Matadi, Congo Democratic Republic. 5: Pupils in front of the entrance of the centre of Pointe Noire, Republic of Congo.

flies, and can hardly be reached overland. You can only get there by plane or by sea-going vessel – 1000 kilometres on the Amazon! Manaus, the capital of the state of Amazonas, is one of Brazil's major ports of import. Since the end of the 1970's, the School is active in this large city, and there are now approximately 25 pupils. We can imagine the great joy of the group, when the centre and the temple of Manaus were opened on July 17th, 2004. The conference was attended by guests from the United States, Switzerland and The Netherlands.

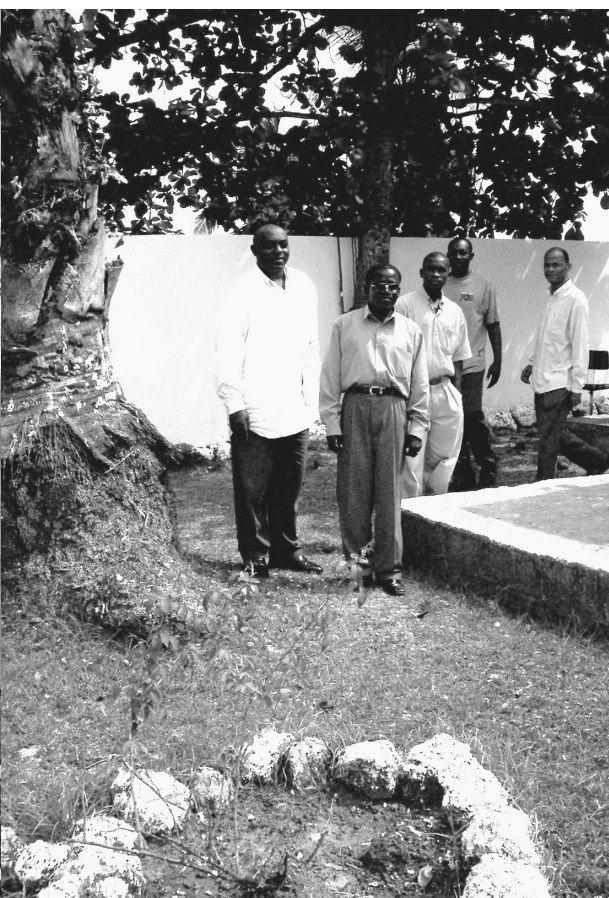
In Espírito Santo, much farther south, a new location for the work was found. The building was thoroughly taken in hand, and in addition to a few special rooms, also a room for the public work was created. The consecration of the new temple on May 8, with accommodation for approximately 50 people, formed the

culmination of all these efforts.

On October 24, an 'open doors' day, focusing on the theme of the Holy Grail and the special message of the Spiritual School, was held at conference centre Pedra Angular in Jarinu. There were short lectures and lively discussions. The visitors, 550 friends, relatives and interested people, were shown the buildings and the Temple. Youth and young pupils performed a play about the legend of Par-cival. Openness, transparency, attention, understanding, joy and inner recognition are the characteristic words to describe what pupils and visitors have experienced that day.

AFRICA, CAMEROON

Cameroon has the size of Germany with a population of 16 million. There are two important centres of the Lectorium Rosi-



crucianum in this country. In the capital Yaoundé, we can find the conference centre 'La Nouvelle Aube' (The New Dawn). The other centre is in the port of Douala, about 350 km from Yaoundé. In addition to these two centres, there is a very beautiful small temple in the town of Edéa, where the pupils from, amongst other things, around Douala assemble regularly.

The conference centre 'La Nouvelle Aube' will be given up in 2005: the accommodation for 300 guests (half of which at-

tend the services in the silence room) has become too small for the rapidly expanding group of pupils. With great efforts, a splendid and spacious new conference centre with centre accommodation has been built on Mont Febé. These hills just outside the city provide a nice view of the city. It is a magnificent place, and because of its location, it is rather cool compared to the tropical heat in the rest of the city. Spring 2005, the main temple, accommodating 500 pupils, will be ready for its task. There are approximately 700 pupils in Cameroon, and a flourishing youthwork. In many smaller towns, lectures and meetings are held and once in a while a symposium is organised in the capital. These meetings are very well attended; between 200 and 400 visitors is not exceptional.



from the working field

On the nameplate of the Lectorium Rosicrucianum in Brazzaville, we see on the left the cross with the seven times seven petals of the rose from Robert Fludd's '*Summum Bonum*'.

AFRICA, CONGO DEMOCRATIC REPUBLIC

In Kinshasa (6 million inhabitants), capital of Congo Democratic Republic, we can find the conference centre 'La Source Vive' (The Living Source). In addition to services and other meetings, a monthly renewal conference is held there, attended by between 150 and 200 pupils. The centre is constantly expanded: presently, the dining hall and the sleeping accommodation are under construction. Due to lack of funding, progress is rather slow. Congo Democratic Republic is 5 times as large as Germany and has a population of 57 million. Despite the difficult living conditions (a well-educated physician earns 30 dollars per month – at least when he is paid!), the work of the Spiritual School develops dynamically.

The town of Matadi ('rock') is lying on the river Congo, 350 km from Kinshasa, surrounded by low mountains, close to the Atlantic. A group of approximately 70 pupils has put the finishing touch to a beautiful centre building with a temple. The complex was ready in January 2005. In Congo Democratic Republic, the pupils are spread throughout the immense country. In Boma (Lower Congo), close to the border with Angola, about 50 pupils are living. In the province of Katanga, we find the cities of Lubumbashi (2000 km southeast of Kinshasa) and Likasi. About 50 pupils are living in the former, while 35 pupils are living in the latter. It is a region with many copper, cobalt, uranium and radium mines. In Mbuji Mayi, capital of the province of East Kasai, famous for its diamond mines, 90 pupils are living, while there are also pupils in the towns of Mwene-ditu and Kananga (in West Kasai). The connections between the cities are bad. Some roads are danger-

ous, impassable or have simply disappeared. There is also an active youthwork and the children like to go to a centre: walking, or with very many crowded in rickety transport.

AFRICA, GABON

Gabon has a population of 1 million, who are living side by side in 40 ethnic groups. There is a beautiful centre of the Lectorium Rosicrucianum in the capital Libreville. There is a lot of interest for the Spiritual School and the lectures and services are well attended; an audience of 150 interested people during a public lecture is not exceptional. A few pupils presented the School with beautiful and spacious grounds outside the large city. A conference centre will be built there in the near future; a first start has been made. Approximately 130 pupils are living in Gabon.

AFRICA, IVORY COAST

In civil war torn Ivory Coast, there is a group of 40 pupils who are very committed to the work of the School. Quite recently, they have moved into a new centre in the port of Abidjan, the former capital. The activities of the rebels have unfortunately caused the Spiritual School to abandon the other centre in Bouaké, 450 km north of Abidjan. The new centre in Abidjan was consecrated in October. Here, too, the interest for the Spiritual School is very large. Ivory Coast has the same size as Gabon, but has a population of 17 million. The country is faced with a severe economic recession and has, in addition to the war, a foreign debt of 1 billion euro.



AFRICA, BENIN

Benin has a population of 7 million and lies between Togo and Nigeria. It is twice the size of the Benelux. Between the royal seat of Cotonou on the estuary of the Quème and the capital Porto Novo lies the small village of Djerègbe with conference centre Sole Novo (New Sun). It is situated in a rural environment, where no traffic noise penetrates. There are approximately 100 pupils in Benin, mainly living in the two major cities. There is a monthly renewal conference in Sole Novo. There is a small accommodation (not yet a centre) a bit farther north in the country, where a number of pupils regularly assemble.

AFRICA, REPUBLIC OF CONGO

Brazzaville, the capital of the Republic of

Congo, with 1.5 million inhabitants, lies opposite Kinshasa, on the other bank of the mighty river Congo. There are approximately 35 pupils in Brazzaville; they are constructing a centre building on their own grounds. The Republic of Congo is lying just south of the equator and has a population of 3.5 million. Brazzaville is a plagued city. In July 1997, the centre of Brazzaville was largely destroyed during an armed political conflict, and the surroundings are still made unsafe by wandering soldiers. A train journey to the port is therefore not recommended. There, in Pointe Noire, a small centre has been set up in a house of one of the oldest pupils. The pupils of Pointe Noire have bought a nice piece of land, just outside the city, and the walls of a new centre building have already been erected.

The beautiful garden of the conference centre in Edshult, is reflected in a vase.



EUROPE, GERMANY

On March 6th, 2004, a new centre accommodation was put into use in Saarbrücken, in southwest Germany. In the same month, on 20 March 2004, a monument, representing the interrelated activities of the Supernature and the group of upward striving human beings, was placed in the temple of Christianopolis, Birnbach. This relationship is symbolised by two pyramids, the top stones of which are touching each other. The 'descending' pyramid makes the rose of the Golden Head – the resurrection field – visible. In part III, chapter I, of *The Gnosis in present-day manifestation*, J van Rijckenborgh explains how important this relationship is. In a spiritual school



on earth, the karmic forces should constantly be overcome in order to be able to continually stand in the pure nourishing field of the Gnosis. This requires self-activity, and devoting ourselves with all our energy to overcome the world (in pure mysticism, these karmic forces are called 'the world'). Then, the *north pole* of the magnetic field of the Spiritual School becomes free from this nature and turns into pure light. This pure pole becomes the field of the resurrection for the group assembled in the Spiritual School. In the Spiritual School on earth, this active involvement, the overcoming of the world, should continually take place. In this way, the pupils themselves constantly forge and preserve the pure link with the new field of life.

1 and 3: Exhibition 'Rosycross and Hermetism' in Barcelona, Spain. 2: The Bozen/Bolzano centre in Austria/Italy. 4: Poster of the symposium '400 years of the Rosycross' in Moscow, Russia. 5 and 8: New centre of Lisbon. 7: The two interlocking pyramids in the temple of Christianopolis.



EUROPE, SWEDEN

From 4 to 8 August 2004, a well-attended international conference was held in the conference centre at Edshult. Approximately 80 visitors from abroad assembled in the rural atmosphere of the conference centre. A group from The Netherlands had come by bus. A trip was made to Visingsö, an island north of Jönköping. In the centre of the island, there is a huge stone pentagram, many of which can be found throughout the whole of Sweden. During one of the evenings of the conference, the history of Edshult was discussed, which made it clear that the light was already active there long ago.

On December 4, the Swedish pupils organised a seminar in Stockholm about Erik Johan Stagnelius, a poet who is sometimes characterised as a Nordic romantic. He lived from 1793 to 1823. We know little

about his life, but the general opinion is that he was certainly one of the greatest poets of Swedish literature. He is also a typical exponent of the period in which he lived: tormented by unattainable desires and the romantic life problems of his time, he suffered under feelings that drove him from deep distress to the highest ecstasy. In his poem *Friend in desperate times*: 'Who is this comforting angel, who restores order and beauty in the depth of your soul, heals your shattered world, raises up the fallen altar and, once it is standing again, rekindles the holy flame? No one else but the mighty being, who was the first one from the infinite darkness to give seraphs the kiss of life and awakened countless suns unto their dance; in whose power the worlds revolve until this very day. Hence, rejoice, my friend, and sing in your dark worries: the night is the mother of the day, chaos is



from the working field

Small portrait of
Erik Jan Stagne-
lius.

1: Joy in the lobby during the opening of the first centre in Guadalupe, Mexico. 2 and 3: 'Open doors' at conference centre 'Pedra Angular' in Jarinu, Brazil. 4: The port of Manaus, 1000 km inland on the Amazon (Brazil). 5: Conference centre in Kingston, Ontario, Canada.

God's closest neighbour.' Often, Stagnelius is also called 'a gnostic poet'. This aspect of the great Swedish poet in particular was extensively discussed during the seminar.

EUROPE, SPAIN

In September and October, an exhibition titled: 'Hermetism and Rosycross: The Egyptian mysteries and their influence on European spiritual life' took place in Barcelona. The exhibition was organised by the Spanish Fundación Rosacruz, and the Bibliotheca Philosophica Hermetica in Amsterdam, together with the Biblioteca Arús in Barcelona. The latter was founded in 1895 and manages one of the most important collections in the world in the field of freemasonry. During general Franco's rule, it had to hide its esoteric books in order to avoid the danger of confiscation.

On the occasion of the exhibition, two public lectures were held. The panels showed how via the alchemy, the sources of Hermetism, stemming from the time of the Egyptian pharaohs, formed the basis of the work of the classical Rosycross – a work that has continued until this day.

Hermes is the source!

A beautiful catalogue containing a lot of details and books of great splendour and pretensions raise the visitor above the level of everyday life, and touch the heart of all who go into it for a moment.

This exhibition – with all the original books – could also be viewed in conference centre 'El Nuevo Mercurio' in Zaragoza and later in Madrid.



EUROPE, MALTA

The isle of Malta is famous for its millennia-old temples, in which symbols like the caduceus and the sign of the bull were prominent. The temple ruins and subterranean complexes are considered to be the world's first stone monuments; they are so special that UNESCO declared this 6000-year-old megalithic architecture to be world heritage. In the capital Valetta, a public lecture titled 'Karma and reincarnation' was held on 15 November, after a conference, and was attended by approximately 40 interested people. Posters with information, exhibited in the cafeteria, gave rise to lively discussions. The lecture was listened to attentively, and after the break, an animated exchange of ideas took place. This resulted in a great interest for the course that was to start two weeks later.





EUROPE, RUSSIA *St. Petersburg*

In Russia, bureaucratic procedures take a long time. In 2004, a piece of land with a few dilapidated buildings has been acquired in the St. Petersburg region. The execution of the contracts took 10 months and a similar procedure is envisaged for a neighbouring piece of land the Spiritual School is interested in.

In order to shorten these lengthy procedures, there are plans to place prefab accommodation for 100 persons there.

New conference centre near Moscow

It is obvious that the Russian pupils are dreaming of their own conference centre, but centre accommodations have priority for the time being. A few pupils have acquired a lot of approximately 12,5 acres, 30 km northwest of Moscow, for building a conference centre. The location and in-

frastructure do not yet allow construction, but in rapidly developing Russia, also economically, much is possible.

Special cooperation

A (young) working field has an opportunity to explore new paths, and to develop new channels for disseminating information. The Russian Rozekruis Pers has granted the esoteric publishing house Amrita-Rous a licence to publish parts I and II of *The Egyptian Arch-Gnosis* in their own layout. Both books contain all the information about the Lectorium Rosicrucianum and its literature. Of each book, 5000 copies will be printed. The network of this publishing house extends over all of Russia. In this way, the works by J van Rijckenborgh and Catharose de Petri can be further promoted in Russia; the publisher expects that all books will be sold within six months. For that mat-



from the working field



ter, the parts I through IV have also been published by Rozekruis Pers Russia.

Exhibition and symposium

In April 1993, two public lectures and an exhibition were the starting point of the work in Russia. During a symposium of the Bibliotheca Philosophica Hermetica and the Rudomino Library in Moscow, the Spiritual School of the modern Rosycross was allowed to present itself. This initiative originated with the director of this library, Mrs Yekaterina Genieva.

On 29 November 2004, this event had a sequel, when the Dutch ambassador in Russia, Tiddo Hofstee MA, opened the exhibition '400 years of the Rosycross', attended by 200 visitors of the symposium.

On the initiative of the Spiritual School and the BPH, a symposium took place in the large, totally renewed congress hall of the same Rudomino Library, which was attended by several esoteric movements. The theme was their spiritual relationship with the Rosycross. It is remarkable that in 1604, exactly 400 years earlier, J V Andreae, according to his own accounts, wrote the first Rosicrucian manifesto, *Die Chymische Hochzeit Christiani Rosencreutz anno 1459*.

Preceding the symposium and the

opening of the exhibition, the fourth international renewal conference took place just outside Moscow, attended by 40 pupils from Europe and 210 Russian pupils.

SYMPOSIA AND CONFERENCE DAYS IN THE NETHERLANDS

Alkmaar

On the occasion of 750 years of Alkmaar, a symposium about 'Cornelis Drebbel, a great citizen of Alkmaar' was organised in September 2004. More than 100 people visited the exhibition and listened to the lectures held in the public library. In these lectures, Cornelis Drebbel's close involvement with the first complete Dutch edition of the Corpus Hermeticum was discussed. It was also outlined that there was a circle of people, to which he belonged, that tried, under the protection of the Habsburg emperor Rudolph II, to propagate the potential human greatness: the universal human being as a reflection of the one spirit, the all-good one. Drebbel and also his good friend Robert Fludd, whom he had met at the Court of James I, had close ties on the basis of this point of departure. By experiments, inventions and chemical tests, they tried to prove that the Hermetics were right 'down to matter'. They tried to prove that the light is active down to the smallest particle, and imposes its laws.

Renova

'Gnosis is the knowledge of what we are, what we have been, the place from which we have come, the place into which we have fallen, the goal we are striving for and from which we have been pulled away, and the nature of our birth and of our rebirth.'

This quote from the philosopher Theodotus (2nd century AD) was the motto of the symposium 'The foundations and significance of inner Christianity', held at

Seventeenth-century representation of the *perpetuum mobile*, designed by the Alkmaar alchemist and inventor Cornelis Drebbel. Right: panels of the symposium '400 years of the Rosycross, the language of Aquarius' at conference centre 'Renova', Bilthoven, The Netherlands.



Renova on May 15, 2004. The points of departure were the *Gospel of Thomas* and the *Letter of Rheginos about the Resurrection*, both found among the Nag Hammadi texts. They are very important for the development of present humanity. The first lecture dealt with the Nag Hammadi manuscripts as a 'gnostic library'. The so-called hermetic-gnostic manuscripts prove to be not an exclusively Christian phenomenon. They are of all times and can be found in virtually any culture.

Gnosis means: knowledge, insight. The central issue of the second lecture was not outer knowledge, but inner knowledge, the knowledge that God and man are not separate beings. Gnosis concerns knowledge about the relationship and correspondences between the human being, the cosmos and God. In Logion 24 of the *Gospel of Thomas* we can read about this:

*'His disciples said unto him:
Show us the place where thou art,
since it is needful for us to seek unto it.
He said to them: Whosoever hath ears, let
him hear!
There is light within a man of light,
and he lighteth the whole world.
If he shineth not, he is darkness.'*

The third lecture placed the *Letter of Rheginos about the Resurrection* in the present. For the resurrection, it was said, is not a matter of the past. The whole study of this tremendous found in the sand of the Egyptian desert has only meaning, if the wisdom it contains is realised, in the here and now, by living people.

The language of Aquarius

The theme of fall 2004 was Aquarius. Both during the conference day in the J. van Rijkenborgh-centre on 10 October and during the symposium, two weeks

later at Renova, the approaching era, the mystery planets and the special possibilities for inner development and soul growth, which are so strongly stimulated by the cosmic developments, were discussed. Astronomical concepts like the retrograde movement of the vernal equinox, the various stages of the Age of Pisces and the astrosophical demands and possibilities of the approaching Age of Aquarius were dealt with. These difficult topics were presented in simple words and in a lively and fascinating way. The effects that reach the earth via the planets Uranus, Neptune and Pluto and have been activated in human beings, were clearly outlined, based on the explanations by J van Rijkenborgh.

J. van Rijkenborgh-centre

14 November 2004. Conference day for young people in Haarlem. During the meal, a visitor was asked: 'Are you here for the first time?' 'No,' she replied. 'I was also here during the conference day of 10 October.' 'Then it appeals to you?' 'Yes, sure. But did you know that you have a very special temple here? You know, when I entered the temple, I had a feeling as if I were coming home.' She waited a moment, and then added: 'I wouldn't mind moving for it.'

In the first lecture, written and presented by young pupils, it was said:



1: Scaffolding in the Noverosa temple. 2: View from the space above the lamp in the Noverosa temple. 3: Construction of the new playground cum parking lot at conference centre 'Noverosa' in Doornspijk, The Netherlands.

'Everyone present here is interested in what the truth is, in what life really means. Otherwise you would be doing something else now. Many people are seeking the motivation for their lives. But it requires an enormous effort before you know something of the truth: to this end, you have to persevere on the same wavelength and with the same energy. This is struggling against the fragmentation controlling our lives! Once you have become aware of this, you have found the first piece of the truth, the very first.

The next question is: what are you going to do with the limitation, the forsakenness you are experiencing? You feel that there must be something else. It is as if you are not touched deeply enough. You believe, you hope, yes, you even know that there is something else. You don't know *what* it is, but you realise your ignorance. This is also truth: you discover that you – as a human being in the boisterous outward life – do not know anything of this 'something else.' And then there may be an opening, because there certainly is *another* knowledge that ties in with that "which must exist". Desperation turns into the quiet certainty: if there is something else, I partake of it. And in this quiet, the third truth crops up. These three truths are the beginning of *Gnosis*. *Gnosis* means: fundamental knowledge, also called the knowledge of the heart. This knowledge originates from within and is gradually found.'

The second lecture continued building on this and pointed out a practical mode of life: 'The teachings of the Golden Rosycross do not live on paper. This is why it is important to stand right in the middle of life, with a critical view and with self-authority. In other words, don't let yourself be dragged along on the currents and in the storms society *and* your I are caus-

ing within you. You should rather try to find a haven in the chaos of the world, to which these storms cannot penetrate, because there is something else that is at the same time not of this world. This means participating in life, yet not being dependent on it, and becoming increasingly detached from it.'

The lectures ended with a quote from J van Rijckenborgh: 'Young life seeks life! If you belong to those young people who, despite everything, cannot but yearn for shining, liberating perspectives and a concrete path leading to them, we invite you to make yourself free, inwardly free from much that is considered normal and self-evident according to the worn ideas of this world. What really matters is to discover true values, which will open up concrete perspectives for a truly liberating life. In other words, we would like to find the common path to the living truth!'

Approximately 150 people participated in five groups in group discussions. As closing words of this day, a fragment was read from *The Call of the Brotherhood of the Rosycross*:

'People who do not talk about themselves, who do not ask anything for them-



selves, are extremely rare. We neither talk about nor teach the abandonment of the I-consciousness as the Orientals do, who can sit in the midst of the greatest disorder, meditating and dreaming into vacant space. Christianity teaches the loss of oneself in the service of all! "Whoever loses his life for my sake, will find it." The West goes a step further and teaches that you can only be pure if your surroundings are pure, if your country is pure, if the world is pure. Do recognise the inseparability of the individual in relation to the collectivity, of one individual in relation to all of humanity. That is the great secret of the Western mysteries, the secret of the second step.²³

With the promise that such a day will take place again in the near future (NB: on 18 June 2005), everyone returned home.

THE SUMMER CONFERENCE OF THE INTERNATIONAL GROUP OF YOUNG PUPILS

In the past, the International Group of Young Pupils has contributed to the construction and maintenance of the conference centres of the Spiritual School under, sometimes extreme, circum-

stances. Heat and drought in Dovadola, Italy, heat and exhaustion in France, extreme mosquito attacks in Poland. But never before a week has been as wet as the last week of August 2004, when the group of young pupils had, with 270 participants from 17 countries, assembled at Noverosa, the youth conference centre in The Netherlands. One day after the end of the youth summer weeks, the starting signal was given. 'Major overhaul' of the Noverosa temple was the top priority, but simultaneously the chalet was pulled down, dug up down to its foundations and rebuilt again. All tables and quite a few chairs were sandpapered. More than one meter deep trenches had to be dug in order to be able to extend the new gas pipes from the field behind the temple to the main building. A professional parking lot of about 600 m² was constructed by the young pupils. Another team worked on renewing the fence around the grounds; new roofing was applied to the bungalows, the camping got a decent sound system and the temple path was provided with new lighting. And everything has been done in the rain that poured down in all forms imaginable, but did not in the least spoil the atmosphere of the week.

Notes: see page 44.



from the working field



A 'light' conversation

A: 'I have been watching you for some time. I see how concentrated you observe people in the grand-café as if they are unique works of art.'

B: 'You are right, I observe with a certain concentration. I do see people as unique works of art, though not all have been successful by a long shot.'

A: 'Failed works of art?'

B: 'Yes. In each of them, I see an image, an idea. You cannot always see it very sharply, but you might say that a perfect image of nature, or of the spirit, is hidden in them, a perfect human being as it were. But most people don't make more than a caricature of this image. The image, the basis for the work of art, can hardly be recognised anymore.'

A: 'What do you mean?'

B: 'Look, for example, at that woman across the street. She radiates a kind of sadness, a kind of yearning. I sense her disappointment in life. Might she be feeling that another reality is hidden in her? Perhaps this reality isn't too clear to her yet, and she doesn't grasp it yet.'

A: 'What reality might this be? At the beginning of our conversation, you spoke of the image of a perfect human being rising up in you.'

B: 'Yes. To me, a human being is a spiritual being. He is rooted in a spiritual world, and to me, he is only really happy if he is able to express this. If he only would do so... But the human being has quite different interests. He

wants to realise himself, his desires and ideas. This is stimulated by his environment. Hence, he builds a personality that shares this striving, so that whatever might turn him into a perfect human being suffers.'

A: 'I still don't grasp it completely.'

B: 'According to an old myth, the human being is a "thought of God".'

This is considered to be the immortal inner blueprint. He began his development, but refrained from using the tremendous chance to build an immortal personality, which could unfold this thought and could be equipped with divine qualities.'

A: 'All right, I can understand this.'

B: 'The human being forgot that he can only truly develop in accordance with his inner guideline, with the laws of the spirit. Hurriedly, he built and followed all sorts of own images. In this way, he lost contact with his primordial image, and his work of art, the personality, became a caricature.'

A: 'If I understand correctly, it is as with an artist, who no longer follows his intuition, but only wonders if his work appeals to others and how he can make money out of it. It becomes shoddy work.'

B: 'Sort of. And this damaged personality, no longer nourished by original energies, was no longer able to remain divine. It dies, because it has become mortal. And yet, this divine thought remains. Thus, a new human being, a new personality, has to be generated. And then it is possible that this idea

will be expressed. The artist has largely lost control of his work of art: the work of art has turned independent, and has been caught in an unintended cycle of coming and going, until the original creative thought can penetrate again.'

A: 'I see. But are we, human beings, really such bunglers?'

B: 'Do you think it normal that we engage in war, become old and sick, are mortal? It all stems from the fact that the human being no longer sees his true essence.'

A: 'And how may this error be undone again? Can the original creative thought be made visible again?'

B: 'As an artist, you may learn to reconnect with your intuition. And as a human being, you may learn to reconnect with the original inner blueprint. A new human being belonging to the original field of creation will be the result.'

A: 'It is a beautiful image you are evoking. In this way, each life becomes a link in an endless chain. And each human being would be autonomous. He would have his own task, and not be distracted by anything or anyone.'

B: 'It is a formidable task, which corresponds to the human destiny. We already said: if he doesn't make a start, he will never break through the cycle.'

A: 'Is he still able to accomplish this task? If I have understood you well, the situation has gone rather haywire. The artist, I think, has in the meantime completely forgotten his blueprint.'

B: 'But it can still be done. The model of

the complete, perfect immortal human being is lying within him as long as he lives. Hence, you can always make a start.'

A: 'What would this start look like?'

B: 'The human being should gain insight into his own situation. And by this I mean: insight into his own motives. These are, after all, the cause of the damage. Then there would, finally, be room for the essence, for the divine thought again.'

A: 'Do you think that this also applies to this lady across the street?'

B: 'Of course, doesn't it apply to everyone? I believe that everyone can make a start with this. I assume that in this case people are aware of their situation. But you can't do it on your own. Somewhere you have to acquire this insight, and to this end, you have to seek. You read, you speak with people, so that an increasing number of pieces of the puzzle begins to fit.'

A: 'Why don't you approach her to explain this?'

B: 'That's impossible. The desire has to arise within herself. When the time is ripe, she will start asking, seeking and finding. Isn't it true that the answer lies already hidden within her?'

THE LANCE OF THE LIGHT

An address to the pupils of the Lectorium Rosicrucianum

Why are we Rosicrucians? Everyone will have his own reasons, but there is also something that links us. What do we have in common despite our different motives?

What we have in common is, first of all, a great restlessness. This is expressed by a feeling of being unfulfilled regarding life: this life 'is not it'. We have been born as seekers. But there is a large variety of seekers. Our seeking may be focused on religion, mysticism, occultism, philosophy; it may turn to the arts or to science, to the study of ancient manuscripts, symbols, myths, fairy tales, astrology, or to helping others. But all of this did not yet result in 'finding'. This restlessness, our homesickness... they are still there.

Now we have finally 'found'. But *what* have we found?

It began with a jolt of recognition. We were wounded as it were by something that happened, by something that was said, or by a book. Suddenly we had insight into the how and why of numerous vital questions, into human destiny.

This caused joy, but also pain. It caused joy because we experienced something very important; because this was something bigger than we ourselves are, much more fundamental than our current lives. It inflicted pain because we intuitively knew that from now on everything would be different; that there would be a farewell and that there would be no 'return'.

Many gratefully embraced this new

development in their lives. Many others rejected it, although they recognised it.

Secondly, we have in common that our lives have been turned upside down by a touch, although not by a touch of human beings. It was something else; something was dawning. For a short moment, the ordinary dormant state of the ignorant human being was interrupted. One eyelid opened and we saw! Our ears were struck by a sound we had never heard before.

THE CALL FROM THE DISTANT KINGDOM

The 'call' that resounded was wonderful but at the same time also alarming. Perhaps we thought that this call emanated from the Spiritual School, but the Spiritual School can only explain this 'call from afar'. We thought that we could ignore this call that might have come from outside. However, the call proved to come from within, from where it was hidden as in the fairytale of the princess, who couldn't sleep, however thick the pile of mattresses on top of the pea was, due to her longing for the kiss of the unknown prince, with whom she felt absolutely one! This experience we have in common.

Someone who lacks this experience, who has not been wounded by the *lance of the Light*, does not know what we are talking about when we try to explain it. The lance of the Light only touches the seeker who is ready for it. And all those who have been touched, will from that very moment share a common fate: they have a wound that will not heal.

The mission of the founders of the



Coptic representation of Michael killing the dragon with his lance. Icon from Egypt, approx. 11th century AD.

Spiritual School was not to be sweet and kind to people. No, against their own nature, they inflicted this wound, impersonally, in the name *of* the Light, because the time had come and because it had to be done. And how poor human self-knowledge initially is, when the Light is dawning. How intense is sometimes the resistance against the help that was so passionately implored during our darkest moments! And now this plea has been answered.

It often happens that we do want help, even eagerly, but not *this* help. Subconsciously, we realise that this help is not for the 'I', but for something higher. This 'something higher' is *within* a human being, but it is not *of* him. The human being has been chosen to help carry this 'something higher', but he cannot control or possess it. Then it may happen that a struggle against love begins, which only intends to liberate him from misery, grief and sorrow.



Liberation from suffering is what all seekers want; liberation is the highest they are striving after. But *what* should be liberated? *What* should be broken up and subside? Human beings can put up a struggle for a long time, but one day all resistance will be broken. One day the human being will stand up against the wall, and then it dawns on him: 'Not we, Lord, but You are the aim of our heart.' Then the tired ones will enter through the gates of a spiritual school, wondering what the future might have in store.

THE TWO ACTIVITIES OF THE SPIRITUAL SCHOOL

All are welcomed and the infrared ray warms their hearts. Curiously, they wonder when initiation is going to begin and they will be taught the wondrous secrets of the mysteries. The days, the weeks go by, months pass. Seemingly, nothing changes and you are left to your own devices, as if forgotten. Yet, the intense mercy of the power field is working, whether you are aware of it or not.

Some of them become impatient and lose their initial enthusiasm. On the world's marketplace, noisy vendors attract their attention and curiosity. Perhaps results can be achieved faster elsewhere! And the workers are disappointed when a pupil is leaving the Spiritual School.

They deliberate: has our guidance been good enough? This is a legitimate question. But even with the most ideal reception and guidance, the workers cannot prevent that every pupil will reach the point of unmasking, not the unmasking by *someone*, but they are caused by the effects of the Light! Soon after having experienced the warming rays of the infrared, the pupil is touched by the ultraviolet, the breaking ray. His insight deepens, and his longing is purified. There will be confrontations: with partners, relatives and colleagues. He is confronted with... himself!

Frequently, we have to make, often difficult, choices, particularly in connection with the path. We have to go either this way or that way, and it is certainly not always clear to which side the scales will tilt.

Mediaeval representation of the round table with the Grail, from which the divine child arises, and the lance that wounds the Grail king and later heals him. Illumination in a Flemish manuscript, 14th century.



Even if their guidance would be excellent, the workers cannot prevent that some pupils will leave the Spiritual School of their own free will again!

Our presence in the power field is the reason that only assimilating the teachings is not enough. We should live in accordance with them. This means that we should not only want to receive, but also to give. We are asked to contribute to the group, not only financially,

although this is also necessary, but rather in the sense of giving ourselves!

ONLY A PRACTISED NEW MODE OF LIFE IS
CONVINCING

In this way, our pupilship becomes a testimony. Our actions in our own life underline the fundamental change and our self-surrender to the whole. Words do not count so much, but rather the silent, loving deed, unnoticed perhaps, but of great value. The seekers who come into contact with the Spiritual School do not long for a philosophy only. They want to meet people who demonstrate a liberating philosophy! If they encounter these people, this will open their eyes. Only that will convince them.

J van Rijckenborgh once said: 'You have to knock them over with the facts!' By this he meant: do not just *speak* about a renewed state of life, but radiate it, *demonstrate it!* We should not try to convince, but we should testify, not by scholarly expositions, but by a simple word that penetrates the heart directly.

Initially, it is hard to understand what a new mode of life, a new state of life, really involves. It is sometimes thought that it means: friendliness, kindness, courtesy, attention for others. But we may perhaps be very friendly, kind, courteous and ready to help, while the I-focus behind the frontal bone has not lost any of its power. Socially, we may be easy to get along with, but the Spiritual School means something totally different by a truly 'new mode of life', something that goes much deeper.

Our field of life of opposites consists of a combination of twelve cosmic spheres of influence. In the philosophy of the Spiritual School this is called 'dialectics'. These twelve spheres of influence are related to the so-called zodiac. J van Rijckenborgh called them the 'twelve zodiacal aeons'. Thus we can speak of a twelvefold 'aeonic domination' or 'zodiacal prison'. This aeonic domination is reflected in the microcosm as the twelvefold auric firmament, also called the lipika. This auric being or 'lipika being' is in turn reflected in the twelvefold brain god.

In this way, we see before us how the ordinary I-being may be friendly, kind, civilised and the like, without causing any change in the twelvefold brain god, who is controlled by the twelvefold auric field, which in turn is controlled by the twelve zodiacal aeons!

This state of life is called a 'sinful state', not because the human being is corrupt and evil, but because he is, as temporary manifestation in this aeonic delusion, controlled like a puppet on its strings. This is why we read in one of our Temple songs¹:

*'Now we are still in the dark world,
in as yet an unborn state.
And the greatest of all errors
is delusion, which we hate.'*



A winged hand holding up an unsheathed sword. Relief in the city gates of Medina, Malta. Pentagram.

This is the delusion. More emphatically, all of us as natural phenomena originate from this delusion. To put it differently: delusion, dialectics, has permeated our whole life like a leaven and – with the exception of the spirit-spark atom, the rose of the heart – no organ, no group of cells or any single cell is free from it. If this delusion is to be stopped, it should be obvious that *another* inner fermentation process must take place. Then another *leaven* permeates us, starting in the blood. This is called ‘the prana of the new covenant’, also called ‘the mystical blood of Christ’.

This is a tremendous process. It is important, however, that it has begun in us; that we do not postpone it indefinitely; that we do not first, as the Bible says, ‘marry a wife’², ‘bury our father’³, or ‘go out and see a field’⁴.

The kingdom of heaven, in the form of a new, original zodiac, a new auric constellation and a renewed head sanctuary, is waiting at the door of our heart and knocks for it to be opened.

THE POWER FIELD ENVELOPS, THE PHILOSOPHY CLARIFIES THE PROCESS

When we are speaking about a ‘new mode of life’, we are referring to the opening of this door, to giving access to what is totally different. We are referring to the fact that we have to allow this strange fermentation process to work in us, regardless of how much this may upset and hurt us; regardless of how much it might alienate us from this world and all its practices; regardless of how much we might be taunted and derided; regardless of how much oppression we might suffer ‘for the sake of Christ’. With Paul, we may then say: ‘For to me to live is Christ, and to die is gain.’

The important thing is for the pupil to recognise the moment this inner process begins. The philosophy of the Spiritual School is crystal-clear in this respect: the candidate will be taken up into a fundamental development!

It is not always recognised when the process of breaking up begins. Then we are inclined to think of causes like: ‘I am not understood’, ‘I am being thwarted’, ‘the circumstances are turning against me’, ‘is the School really it?’, ‘if this or that were only different.’

It is important that we stop this self-pity and our complaints, and begin to recognise the process and completely surrender to it. You are not left alone in this! The Spiritual School with its living body envelops the struggling soul with all its power. And its philosophy explains the process.

New perspectives will gradually open forth in a human being. This is what links

WHAT DOES THE SPIRITUAL SCHOOL
MEAN WHEN IT SPEAKS ABOUT...

Aeons

Aeons are formations of large, invisible, yet very noticeable nature forces, which were created (initially unconsciously) by human beings during the long course of time and which now exercise a compelling influence on human existence. Because the main feature of humanity in this nature has become its self-maintenance, the aeons of which twelve can be distinguished also have the common feature that their main urge is a form of self-maintenance.

In the course of time, they have created a hierarchical group of rulers of the temporal world. At the expense of much human misery, the most important entities of this group have gained freedom from the wheel of dialectics, which they can only hold on to by maintaining the suffering of the world. The ethers, released during fierce pain (and during great joy), provide the nourishment for their preservation.

In addition to these workings of nature, there are the nature forces of the divine, sevenfold earth cosmos. Due to the fallen state of the human race, this sevenfold nature is usually experienced as having no form, as void and hostile, and its harmony and silence are thwarted and

shattered by human beings in countless ways.

Auric field or lipika

The whole of sensory centres, power centres and focal points, in which the entire human karma lies anchored. The earthly, mortal human personality is a projection of this firmament and is totally determined by it as to its possibilities, limitations and nature. The auric being is the embodiment of the entire 'burden of sin' (an ancient religious concept) of the fallen microcosm.

It is the old (microcosmic) heaven, which has to pass away by a complete life reform on the hand of the Gnosis and which should be replaced by a new heaven, resulting in a new earth, the resurrection of the true human being, in whom spirit, soul and body form, in accordance with the divine plan, a harmonious imperishable unity again.

Gnosis

The breath of God; the Logos, the source of all things, manifested as spirit, light, love, power and universal wisdom.

The universal brotherhood is also referred to as Gnosis, as carrier and manifestation of the radiation field of the Christ. Thirdly, Gnosis is the living knowledge of and with God, which becomes the share of all who are able to lead the light soul to conscious life.

What does the spiritual school mean...

us, what we have in common: the process that will raise us, individually and collectively, above our limitations and weakness; that will raise us to the heights about which the Book of Revelations speaks:

'Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and

his face was like the sun, and his legs like pillars of fire. He had a little scroll open in his hand.

And he set his right foot on the sea, and his left foot on the land, and called out a loud voice, like a lion roaring.

When he called out, the seven thunders sounded.

And when the seven thunders had

sounded, I was about to write; but I heard a voice from heaven saying: Seal up what the seven thunders have said, and do not write it down.

Then the voice which I had heard from heaven spoke to me again, saying: Go, take the scroll which is open in the hand of the angel who is standing on the sea and on the land.

So I went to the angel and told him to give me the little scroll.

And he said to me: Take it and eat; it will be bitter to your stomach, but sweet as honey in your mouth.

And I took the little scroll from the hand of the angel and ate it; it was sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter.

And I was told: You must again prophesy about many peoples and nations and tongues and kings.⁶

THE HELP OF THE BROTHERHOOD

Exalted helpers of the Gnosis, servants of the brotherhood, have always descended from the spheres of the light to straying humanity in order to show the way back to the divine paths. We have heard of an angel – one of the strong ones, one of the liberated ones – who descends from the new field of life. His solar glory is wrapped in a cloud; its mighty radiation power is weakened, so that earthly mortals would be able to tolerate it. Once he was a human being like us, but he remained upright in the fire of purification. His legs are like pillars of fire.

And thus he has become a son of the light. His countenance reflects the glorious solar life and the flaming jewel around his head manifests the Seven-Spirit, which is active in the seven brain cavities. The seven-branched candelabrum is burning. This is his secret power; the mysterious energy on the basis of which he is active, and cleaves the place

replete with tears with the lion power. Through him, the seven primordial sounds of the forgotten word resound like thunderbolts through the spaces of darkness. This awakens the mortals from their sleep – they see the messenger with the opened book in his hand – and see how he exemplifies the teachings by his deeds! To this end, he has set his feet on the land and on the sea, for he has power in the material sphere *and* in the reflection sphere. ‘And the seven voices speak.’

The first reaction of the nature-born ones is to write everything down, to commit the teachings to paper in words, in books on the bookshelf. But the voice from the other realm warns: do not do this, but seal up, assimilate, implement the teachings within you: ‘Take the book and eat it.’

When we set out on the path, peace is still reigning. We taste the joy, and our speaking about it rings sweet as honey in our mouth. But when we start assimilating and implementing the teachings, often difficulties and objections will crop up: we are faced with the conflict. Then the book will become ‘bitter’ to our stomach: the adversary, the astral self must let go of its grip – the god of the stomach is dethroned. Not until then, the victory is won. Not until then, we have become liberated human beings, who are able to help others to liberate themselves. *This* is our ideal. *This* is what links all of us. To this end, we are prepared to shed our heart’s blood. This is why we are Rosicrucians!

The International Spiritual Directorate

¹ Temple Song 161

² Luke 14:20

³ Luke 9:59

⁴ Luke 14:18

⁵ Philippians 1:21

⁶ Revelation 10:1-4, 8-11



DIALOGUE BETWEEN LIGHT AND MATTER



Light: 'You keep people, belonging to me, imprisoned in your various guises.'

Matter: 'You are mistaken. I don't keep anything imprisoned; but they keep themselves imprisoned. They long for me and hence they cling to me. You see, they love me more than they love you.'

Light: 'You are mistaken, shadow. They are seeking and longing for me in your material forms. And as you blind and surround them with your nature, they cannot perceive their essence. Their essence is light, just like mine is light.'

Matter: 'If it would be as you say, why, then, are they with me and do they live from and through me? Why did they create a world of their own? Yes, they are creative beings. Isn't that what you have always wanted?'

Light: 'I wanted them to expand my light, my creation. However, they have created appearances and darkness, in which they wander and are imprisoned. And you are this darkness.'

Matter: 'You want to call me darkness?'

Light: 'Yes. Your forms are, after all, illusion. You yourself are this error. You do not admit the light, you are not standing in the truth, and hence you are unreal.'

Matter: 'I experience myself as pretty real. Our very conversation is already sufficient proof.'

Light: 'Your many appearances maintain your world, but it is a shadow world... You exist due to the "lack of light".'

Matter: 'Then give me at last what I am longing for so much. Let me be light!'

Light: 'You already were. This very thought caused your becoming matter, your genesis.'

Matter: 'Why, then, do you withhold your light from me? Don't you know my greatest wish?'

Light: 'Of course.'

Matter: 'Why don't you fulfil my wish? I want to be like you, light!'

Light: 'In darkness, a candle flame is useful. But do you want to be a candle flame amidst sunshine? What's the use? Don't you understand that you are reaching too high?'

Matter: 'But I want to be a sun.'

Light: 'The sun already exists. Why don't you accept the possibilities that are within your grasp? What do you want to achieve? Become part of the whole – then you are in the light and linked with everything. Give up your own will!'

Matter: 'But I am wilfulness. That is what you have told me so often. Can wilfulness give up its own will?'

Light: 'There is a way. You know it... We already often discussed it.'

Matter: 'There must be another way.'

Light: 'You have been seeking it for millions of years already'

Matter: 'And I will find it, too!'

Light: 'It doesn't exist. You know that there is only one way. Give yourself to me. Surrender to me. Give up appearances and forms. Then you will be in the light. But something can never itself be the light.'

Matter: 'But aren't you yourself the light, too?'

Light: 'I am everything in all and yet, I am not. If you would "not" be, you would be everything.'

Matter: 'How does "not being" come about?'

Nature can never overcome the spirit. It breaks upon rock hard statics. However, if nature learns to surrender to the spirit, the new life will rise over it as a dawn. Pentagon.

Light: 'I already told you. Do not force anything, let go of everything, also of yourself, and give yourself to me. Then I can help liberate you'

Matter: 'If I were to do so, I would no longer exist. Then I will become nothing!'

Light: 'Listen, the drop that falls into the ocean, is no longer a drop; it is much more! If you call this dying or death, wouldn't this be a misconception? If you realise that this drop becomes infinite, is merging with the infinite sea... It only loses its life as a drop. And you would like to call this sea, this unity of all drops, this fullness, this matter "nothing"?'

Matter: 'I am scared.'

Light: 'Scared of what?'

Matter: 'Of not-being, of being nothing.'

Light: 'But you already are! If you surrender, if you are taken up into me, you will be "everything".'

Matter: 'All right, as long as it is as you say. If that is true, I cannot vanish without a trace, or can I, even if I would be willing to do so? The forms of which I consist should make me disappear. Hence, speak to them and not to me!'

Light: 'When I speak with you, I speak with them, because you are one, the creatures and you.'

Matter: 'Initially, you said that they were yours. Now you say that they are my creatures. You contradict yourself!'

Light: 'The fruit is generated from the core...'

Matter: 'Right, yes. Hence, you think that the core is generated from you. Is it true that the skin is mine and that I can keep it?'

Light: 'I love the whole fruit, not only the core or the skin. Even if the pulp is perishable, yet I will not remove the core from the fruit.'

Matter: 'Hence, you want to take *everything* away from me? You want the whole fruit and preferably me as well? Just admit it.'

Light: 'Yes, I encompass every part of the fruit, but not in order to destroy it. Don't forget that my essence is love. The fruits will change, however. They will turn into the fruit of the tree of life again, which is standing in the middle. I am looking forward to your return. Then we would be *one* again.'

Matter: 'I'll think about it.'

Light: 'I know. I'll wait...'



*You cannot play with the animal within you
without becoming that animal altogether,
nor play with lies
without losing the right to the truth,
nor play with cruelty
without losing the gentleness
of your spirit-soul.
He who wants to keep his garden clean,
does not reserve a place for weeds.*

Dag Hammarskjöld in 'Markings' ¹



PASS THROUGH 'openness'!

The work of J Anker Larsen

There is a striking resemblance between some points of view of the Danish author Johannes Anker Larsen (1874-1957) and the philosophy of the modern Rosycross. Similar ideas can also be found in the works of the sixteenth century mystic Jacob Böhme. They are universally valid, because they form part of the human 'birth right'.

Dag Hammarskjöld (1905-1961) was the second Secretary-General of United Nations, from 1953 to 1961. In his personal notes he wrote: 'The longest journey is the journey into our inner being.'

Who was it, who made fun of the evolution theory, calling it a 'suffocated panting for air'? Who spoke in his novels of the 'open' and the 'closed' world, or of 'the point and the arc'?

Who was this Danish novelist from the first half of last century, who compared human life in this world to 'wearing

a coat 'inside out, or to 'walking on your hands upside down, instead of upright'?

Without any doubt, Anker Larsen belongs to the Danish writers of the twentieth century, whose books are most frequently read abroad. His fame outside the borders of his own country rests largely on his great novels with their strong religious-philosophical background, such as *The philosopher's stone*, *Martha and Maria*, and *Intoxication*.

He wrote about himself in the third person singular: 'He was a farm boy from Langeland. Wanted to become a minister of the Church without doing so. Preferred to be an actor but did not become one either. Would not mind being a poet if need be, but had little success. Never wanted to become a stage director, but became one. Yet came away from that too.'

Entered this terrestrial world an irritatingly large number of years ago. Was comfortably off, yet never felt entirely at home. Remained an immigrant from another 'life,' which he in good conscience claims to know and in which he *does* feel at home. Is therefore full of hope looking forward to the moment that he no longer has to try to be something that he never became anyway.¹

Anker Larsen saw himself as a member of the 'placeless family of those experiencing eternity'. The previous quotation also clearly shows that he did not like the little word 'I'. He openly admits this in his autobiography *With open door*: 'I never saw people become more beautiful by using the little word I.'² Ever since his childhood he had a strong sense of the eternal. He experienced it as an inner reality, which at the same time surrounded him. It happened from time to time that this eternity shone like a sun warmly and deeply within him, so that he forgot the existence of the world around him.

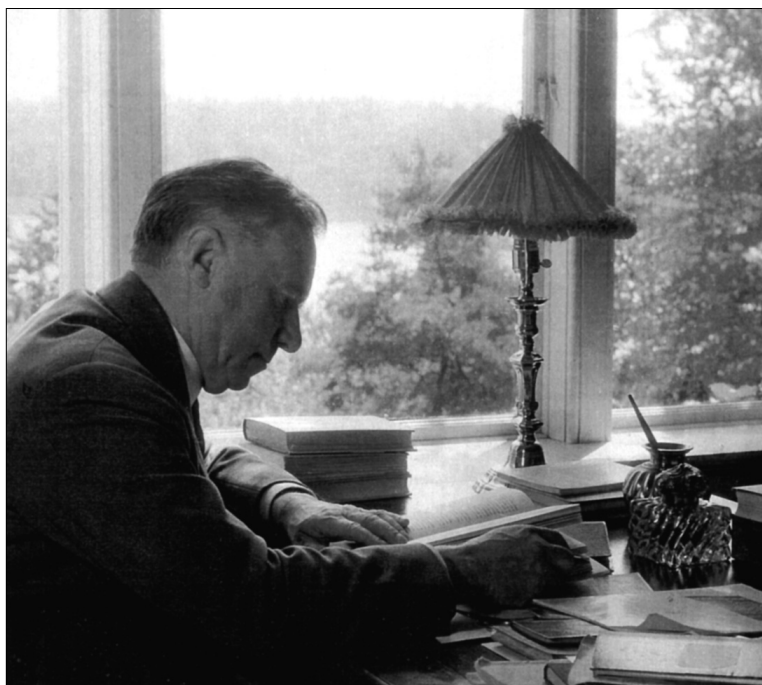
The novels of Anker Larsen have a clear gnostic bias. All his stories sparkle with life and his awareness of the two worlds blows through them like a wholesome breeze. This is why it is important to discover how Anker Larsen puts across the teachings of the two nature orders. In his novels, he calls them the 'open' and the 'closed' world. A fragment from his last novel *Hansen* beautifully explores the principle of the two nature orders, thereby strikingly resembling Jacob Böhme's way of explaining this.

After a long and tiring walk on a summer day, the old teacher Hansen has fallen asleep and wakes up to find himself in another life field that is clear and pure. At some point he becomes engrossed in the 'Lord's Prayer' and he wonders what would be the real meaning of the line 'Your will be done'. He considers various

answers but to no avail. Then he stands there, only questioning, devoid of all thoughts. Then something happens: at the same time, he sees an image of this event. He realises very well that it is only an image, yet knows that a deep reality is hidden behind it. What happens appears to him as follows: he sees a living sun, symbol of eternal being; the light that shines in the darkness. This darkness is everywhere where the rays of the light cannot reach. Simultaneously, he realises that this darkness has no real reason for existence, it is nothing but resistance against the light! And yes, he can now clearly see how the dark world of our human species develops out of the struggle of resistance against the light, a closed world, and therefore actually a prison. *This* is what the images are trying to convey to him, Hansen understands.³

Jacob Böhme expresses the same vision in his book *Aurora* in a different way. In the year 1612, Böhme writes: 'The whole house of this world, which is standing in the visible and the comprehensible

J Anker Larsen
(1874-1957).



The novel *Sanctification*, Dutch edition early 20th century and the short story *The Brother*, German edition early 21st century.



being, is in fact the house of God, also called the old body, as it existed in heavenly clarity before the time of wrath. However, after the devil had kindled the wrath in it, it became a house of darkness and death. Ever since, meekness flows against wrath and wrath against meekness. And so they form two different realms in the same body of this world.’

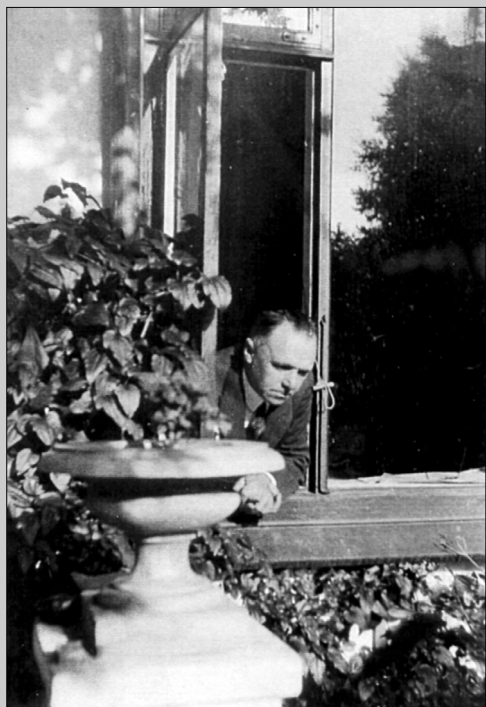
Later in the book he writes: ‘When we look at the stars, the depth, as well as at the earth, we see with our physical eyes nothing but the old body in wrathful death. The outer birth of this depraved world cannot understand the birth of the heavenly world. They oppose each other like life and death, or like a human being and a stone. Hence, there is a barrier between this divine upper heaven and our wrathful world, in which death rules. It is locked with this barrier and thus a great chasm exists between both worlds.’⁴

J van Rijckenborgh explains for the modern human being the same principle of the two separated and opposing worlds. In his book *The Coming New Man*, he

writes: ‘Every entity developing within the cosmic septenary is closely associated with the fundamental life formula of this planet. Whoever in any way opposes this fundamental law of life, produces a vibration summoning immediate resistance from the fundamental natural forces. These fundamental natural forces automatically send out an electromagnetic current encircling and binding the rebellious entity, so as to prevent it from any act of violation outside itself. Thus it is taken up into a self-contained totality for protection from itself.’⁵

When we think about this, we realise the truth of Jacob Böhme’s words that God has turned our field of life into a closed unit, in which the fallen human being will revolve in rising, shining and fading until the day of self-liberation has come.

When this day has come for someone and he – like Hansen – is open to the ‘divine event’, first of all a process of purification takes place in this human being, also called the ‘forgiveness of sins’.



Anker Larsen at
his home in
Denmark.

At a certain moment, while Hansen in Larsen's novel experiences to be in the other life field, a brother of the Grail appears. Together they walk eastward, where the light of the new day is dawning more and more brightly. At a certain moment, a new sun fills the entire space before them: a living light of white-golden flames. Right up front, he notices some movement, which on closer inspection turns out to be that of human beings like himself, but barely distinguishable from the living fire. This living fire irradiates them, everything in them is visible, they cannot hide anything. They seem to throw something into the fire, after which they themselves also disappear into the flames and are no longer visible. When asked, the Grail brother explains that those people throw old rags into the fire, thoughts they have thought and deeds they have done and with which they no longer want to be associated. They throw them away, to be burned and destroyed. This sea of fire is the 'all-love', and 'Life' lies behind it.

What is commonly called life, is in fact a process of gradual birth by means of joy and painful experiences. It is a path of learning. Hansen also would have to remain on it a while longer, his guide tells him. A little later, when he considers his own thoughts and deeds, he notices that they leave him unmoved, while before he regretted them.

'They are your old rags,' the Grail brother says. Upon Hansen's remark that he had not been anywhere near the fire of all-love, the brother suggests that, in that case, he must have some of this fire within himself. 'I don't know anything about that,' Hansen reacts, after which the brother explains: 'The less we are aware of it, the purer the fire works. Just allow those rags to be burned to ashes and allow the wind to scatter them. That is the forgiveness of sins.'

'The forgiveness of sins,' Hansen calls out. Wonderful how these words move him. They seep into his entire being, his soul and body are aglow with them; it is like a liberating potion, as if a living power is hidden within the words themselves.

This fragment is known as 'The Brother' from Larsen's novel 'Hansen'.⁶

This story is set in the Supernature. This 'event' penetrates into Hansen and touches something latent in his inner being and is of a similar nature. This 'something' grows into a force that wants to lead him on a path to a goal that had

been within him from the very beginning.

What Anker Larsen calls 'something', is what we recognise as the spirit-spark atom, lying in the centre of the microcosm. 'What we commonly call "life"', the Grail brother in Larsen's novel says, 'is nothing but a process of gradual birth through experiences of sorrow and joy.'

And also in this respect, J van Rijckenborgh and Jacob Böhme agree with him. J van Rijckenborgh says in his comment on *The Alchemical Wedding of Christian Rosycross*: 'God's work on behalf of our humanity has not yet come to an end; humanity is still developing. The day of fulfilment, the Great Day of God, only begins when the human being makes a start on his soul construction.'⁷

In the book *On the Supersensory Life*, a pupil asks Jacob Böhme why God allows such a struggle in these times. Jacob Böhme replies that 'life is a struggle, so that it will become manifest, will lead to experience and finally the wisdom will be acknowledged, in order in this way to serve unto the eternal joy of victory.'⁸

NOTES

¹ Dag Hammarskjöld, *Merkstenen*. (Markings). Desclée de Brouwer, Brugge, Belgium, 1965. Original edition: Vägmarken. 1963.

² Anker Larsen, J. *De steen der wijzen* (The philosophers stone). Original edition: *De vises sten*. 1923.

³ Anker Larsen J., *Met open deur: geestelijke ervaringen* (With open door: spiritual experiences). East West Publications Fonds, Den Haag, The Netherlands, 1981. Original edition: *For åben dør*. 1926 (part 1-3) and 1954 (part 4).

⁴ J. Anker Larsen, Hansen. Original edition: Hansen. 1949.

⁵ Jacob Böhme, *Aurora; of, Morgenrood in Opgang*, (Aurora; or, The Rising Dawn); Amsterdam, Schors, 1979. Original edition: *Aurora*. 1620.

⁶ J van Rijckenborgh, *The Coming New Man*, ch.XI. Rozekruis Pers, Haarlem, The Netherlands, to be published in 2005.

⁷ J. Anker Larsen, Hansen: Original edition Hansen. 1949.

⁸ J van Rijckenborgh, *The Alchemical Wedding of Christian Rosycross*, part 2, pp.217-218. Rozekruis Pers, Haarlem, The Netherlands, 1992.

⁹ Jacob Böhme, *Over het bovenzinnelijke leven; een samenspraak van een leraar met zijn leerling* (On the Supersensory Life; a dialogue between a disciple and his master). Rozekruis Pers, Haarlem, The Netherlands, 1998.

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¹ Translation by Dirk Gillabel, 2001. www.soulguidance.com/houseofthesun/gnosticism.htm

² From: userpages.burgoyne.com/bdespain/thomas/thom24.htm

³ J van Rijckenborgh, *The Call of the Brotherhood of the Rosycross*, pp. 185-186. Rozekruis Pers, Haarlem, The Netherlands, 1988.