The quarterly Pentagram aims to draw the attention of its readers to the new Era which has begun for mankind. The Spiritual School of the Golden Rosycross renews to the liberating impulses, which are being sent out to mankind and places itself entirely in the service of the liberating work which the Universal Brotherhood is at the present undertaking vigorously. The literature of the Lectorium Rosicrucianum explains in a variety of ways what this liberating work entails and how one can participate in it. This quarterly Pentagram will also endeavour to bear witness to it. The requirement is portrayed powerfully and clearly in the Christian revelation of salvation, it being man's task in the Earth period to build the new soul vehicle, the Soma Psychikon; to weave the Golden Wedding Garment. It is with this vehicle that the newly-born Spirit-soul can enter the new era for world and mankind, according to the divine plan. With this vehicle man can enter the Supernature; with this vehicle he can overcome death; with this vehicle he can celebrate the victory over his lower life. That is the imitation of Christ: the resurrection from the nature of death.
The Spiritual School goes a way with its pupils, a path containing this purpose and at which all its striving is aimed. The key used for this is the process of Transfiguration, the process of rebirth. This path of Transfiguration guides the pupil to rebirth if he walks the path in truth. At the same time he weaves the Soma Psychikon in the power of Christ. Throughout all times the Pentagram has been the sublime symbol of this "soul-vesture". It is also the symbol of the universe and of its eternal genesis in God. It is the mighty sign of victory in Christ, of the immortality of the God-man. It is the symbol of the Star of Bethlehem, the Christ-birth in the heart of man, the flowering of the Rose.

Heaven and Hell (II)

In this article we would like to continue with our considerations about the future on yonder side, in the hope many may begin to perceive some light in the darkness of their problems. Heaven and hell seem to exercise such a dynamic and magnetic power of attraction that it would be a good thing if all your ideas and speculations about them were torpedoed.

The heaven and hell of religious speculations are not the end-phase of human manifestation; they are only the indispensable links in the chain of dialectics, an absolutely natural reaction to our state of being on this side of the veil. Just as this broken nature-order, this course of fallen mankind, had a beginning and will come to its lawful end, so heaven and hell also had their beginning and will eventually sing their swansong.

You ought to see heaven and hell, together with our world of appearances, as one. In the one half good and evil are linked, and therefore mingled, through the blood. In the other half good and evil are separated as the bondage to the blood does not exist any longer. In the dense half of our nature order man is crystallised in the charnel house. In the more refined half of our nature order man is liberated from the charnel house and finds himself in a world of
extremely pliable, vibrating substances which one cannot dominate and the atomic rotation of which one cannot slow down. To be able to live and work in this substance, one needs to be of the same vibration. Therefore, our inner state, the amount of good or evil in us, determines our destination on yonder side.

We are not free to choose our dwelling place on the other side of the veil. Peter is not standing at the gate of heaven waiting to direct us to the left or to the right. A purely natural law determines our future abode in a quite impersonal way. There is no question of a divine binding, of being lifted out of the sorrows of the world while He, the glorious One, washes away the tears from our eyes. Your inner vibration-key, your state of being here, in this dense reality, is your guide to the land beyond. We are sorry if we are taking a golden illusion away from you. You are bound to nature and the wheel of nature drags you upwards or downwards until it comes to a standstill at the centre of gravity. The only bright spot or relief in these things is that in the land on yonder side you will at least be together with the like-minded and be strengthened by their example, and will not have to undergo the friction of opposition. This makes the spiritual work on yonder side much easier.

Many are the tools which, in unity, are able to build and maintain the temple and it is certain that, if we have an inner community with each other and possess the same vibration-key, we will see each other again on yonder side, to continue our endeavours in new circumstances.

All those who possess true bindings of love here will also find them on yonder side and if a particular binding here is a burden and a terrible torture for you, because of a difference in spiritual state and quality, well then, you can breathe a sigh of relief because there you will not be able to embarrass each other any longer. There, the countless troubles and sighs of many will find their lawful end. Separation may cause suffering, as many of us may have experienced, but separation can also be a liberation.

Many of those who wish to obtain certainty with regard to their future abode are suffering from a lack of self-knowledge. Their vibration-key, their inner state, is in fact unknown to them and they are inclined to flatter their own state of being. The calf likes to dream of being a cow, and if this dream does not seem very flattering, it is also certain that a dwarf would like to be a giant.

All these mystifications are caused by the blood, by your threefold soul-state. Your blood-state, in which so many influences from the distant past play a part, brings with it a loss of the sense of proportion. Perhaps you have once stood in front of the famous mirrors at Madame Tussaud’s in London. In fact, everyone who is seeking for self-knowledge ought to spend some time parading in front of these mirrors. It is bewildering what they reveal. There are only a few which are flattering, but the rest....? You will leave there disillusioned and very humble.

Do you, too, suffer from lack of self-knowledge? Then do not worry, for the impersonal law of vibration will correct this deficiency. When the grip of the blood falls away and you say farewell to life here, you enter a situation that can last from a few months to several years. During this period the consciousness has to be brought into harmony with the inner vibration-key, with the true self. As soon as this equilibrium has been reached and all further experiences can be verified by the consciousness, man proceeds to his heavenly or hellish domain. During this transition period the delusion of the blood is broken, for you will understand that even if the bondage to the blood has fallen away, the delusion of the blood could still cloud your senses and the rest of your being. You arrive in the new land rather weak as to the senses and strongly prejudiced. Therefore, the fog must clear away before you can carry on with your path of life out of the valley of twilight. We are not telling you anything new. These things have been known in all religions. All the regions of transition were known and are amply described by the Egyptians, the original Aryans, the Chinese, the Persians, the Greek and the first Christians. In the Roman Catholic, Greek Orthodox, Russian and Anglican churches, the doctrines relating to purgatory are sufficiently well known. In Dante’s *Divina Comedia* the mountain of purification is amply described. Many other medieaval poets and thinkers have also mentioned this region in their works, and finally, we would like to mention Comenius who, in his own way, also describes the abode on yonder side.

The various speculations and poetical expressions of a limited vision may veil a clear understanding or make it impossible, so if all this does not satisfy you, we direct your attention to the ancient wisdom of the spiritual schools, which explained, in total agreement with us, a period on yonder side in which the consciousness is brought into harmony with the vibration-key.
Mystifications

Assuming that heaven and hell have now appeared before you in a totally different light, the moment has come to ask whether there are regions in the spheres unknown to us until now, that are in principal and in reality totally free from this fallen nature order, and whether these regions will ever be accessible to man. In other words, we can now ask: does an absolute heaven exist?

Such a region does exist and in Christian terminology it is indicated as the Kingdom of Heaven. However, this domain is not open to the dead but only to the living. Only those who understand the meaning of this have the right to call themselves Christians, if they are fully prepared to follow in the footsteps of Him we call Jesus of Nazareth, the man who conquered death. Only the victory over death opens the gate to the Kingdom of God.

The fact that the human consciousness is able, under certain conditions, to maintain itself on yonder side, and that death is not the total end of our spiritual individuality, has kept alive the mystification that to die in Jesus the Lord means the entrance into the distant Kingdom. This is totally wrong! The “passing away in Jesus” brings us into a heavenly domain that is in harmony with our vibration-key. This domain may excel in loveliness and, in comparison with our earthly pilgrimage it may be of amazing splendour; it may make us indescribably happy, but nevertheless, such a region is part of dialectics, of the fallen nature order; it is a reaction to it.

What is death? Death means the falling away of our material body. Death is a breaking up of our manifestation, a mutilation of our bodily figure. Death is the negation of the divine plan. The person who has passed away, in whatever glory he may be in the land on yonder side, is a caricature; he is a lion with three legs. Death is the liberation from a sick, filthy or corrupt body. Thank God that we will ultimately be liberated from this prison. But this is no solution, no fulfilment of the divine plan, no revelation of mankind.

The revelation of mankind is a revelation in perfect glory of the whole man, according to spirit, soul and body. Liberation of mankind is finding the way to restore the bodily figure to its former glory; it is the victory over death.

In the Kingdom of Heaven live those who are not dead, but who are in full, undamaged possession of spirit, soul and body. He who said: “Be thou perfect, even as your Father in Heaven is perfect”, was no exalted fool, but one who showed by his life how man can overcome death from below upwards and can appear actually, bodily, in a glorified, original material body. Therefore, detach yourself from the mystification of the theosophists that Christ appeared in his astral body, in a soul body. Break away from your consciousness the damaging and God-offending mystification of the spiritualists who state that the appearances of Jesus the Lord after his crucifixion were similar to the materialisations that take place during seances. This is a blatant denial of the descent of Christ. Please tear away from your consciousness the idea that we, having arrived in the land on yonder side, will be able to climb upwards through some heaven in the distant Kingdom.

There is no evolution without revolution! There is no Christ-in-you without an inner revolution! There is no such thing as evolution without revolution, without re-doing thoroughly and properly what you once did wrong. Here, on this side of the veil, you must learn to live according to God’s will and law; without a new earth there can be no new heaven. You need to learn how to make your body immortal. If you refuse to do this you will in time be plucked out of your heaven and back you will have to go! You should carry the revolution of your own calcified state right through to the victory. Otherwise you will have to go back. Do you hear, all you who think not only that you can evolve but also that you can do it with the speed of an express train? You will remain tied to the wheel of birth and death until God’s plan for you stands alight and sparkling in the All-revelation. And you, Christians, who treat Jesus Christ as if he were someone to whom you could write an i.o.u., thinking that he has paid for and delivered you from all your sins; you with your all-sufficing saviour, will have to follow him right through this nature in order to conquer death.

Is that possible? Is it possible to restore the glory of man, his body, our earthly abode, to the light of God? It is possible! All spiritual schools from grey antiquity until this day have placed their pupils before this task and in all religions this way was pointed out. The day on which the pupil celebrates his victory is at the same time his entrance into the Kingdom of Heaven. He enters into the restored state of the human race, of which Jesus Christ is the High Priest.

The Kingdom of Heaven is the original earth or, rather, the
heaven-earth. The absoluteness of this new reality can easily be demonstrated by the doctrines of Einstein, de Sitter and other prominent persons, but you will understand that we cannot go into this now.

The Kingdom of Heaven is a heaven-earth. This means that in it, there is no longer any separation between spirit and matter, between yonder side and this side, and once again a blood-binding and a bipolarity exist. However, this is not the bipolarity of the tree of knowledge, the bipolarity of good and evil, which makes everything rise, shine and fade, but the bipolarity of the tree of life, the abstract and the concrete, the subjective and the objective: two poles with the same intensive light- and love-power. There will be no day and no night any longer, but a life in the light, as He is in the light.

Therefore, the message we have to proclaim is: this world of bondage to the blood, of lies, deceit and murder, of prostitution and exploitation is the fallen and sunken reflection of the Kingdom of Heaven. Here is the mask, there is the reality. Here is hatred, there is love. Here is Lucifer, there is Jesus Christ.

J. van Rijckenborgh

The reality-of-being of the divine messengers

In the rotation of the fallen nature order the impressions of the divine facts of salvation are being etched upon mankind with a certain regularity, in order to help it find again the only way that leads back to liberation. So western mankind is again, from within, reflecting upon Him, who is called the Christ, or Jesus the Lord, within whom the Christ existed, and on the sacrifice He made for the world and its mortals.

We, too, will not withdraw from the regularity of the spiritual impulses, which are so abundantly poured over us, the less so since falsehood, treason and habit always try to interpose themselves in this cycle of divine intervention to blur its results or to use it in a contrary way. We have to take into consideration that the mouths of many are full of Christ and His mission, even though they do not possess anything of Him or know anything essential about Him. Seeking mankind is veiled with an excess of speculations, produced by people who are thought to be authorities, and yet are certainly not.

Therefore, the pupil of the Spiritual School should not let himself float on the ocean of traditional knowledge, which is most speculative, but should ask himself: "Do I understand from within
something of Jesus the Christ? Do I act accordingly? Do I experience, do I possess, the result of this? Do I carry this result with me in every fibre of my being?" Before all else, the pupil who reflects on the liberating life should ask himself: "Am I free from emotion and sensation?" Because, for psychologists, it is very easy to make you laugh and cheer, to make you cry and sob in such a way that you might think you are experiencing the deepest essence of things.

Human emotions and feelings are moved very readily. The crowd cheers quickly and weeps quickly; it is able to overflow with pity, and a little later roar like hell. Classical examples of this can be found in the Holy Language. You may know that at Jesus’ entry into Jerusalem the crowd cried “Hosanna”; a little later, though, after the propaganda of the Jewish theologians, it roared: “Crucify him”, and afterwards gave an excessive demonstration of sorrow at his way of the cross. In this world, pro- and anti-emotions change rapidly; it is only a matter of propaganda by accepted authorities and dominant institutions. Therefore, pro- and anti-feelings mean little or nothing in this world, no more than does the so-called inner knowledge that is based on them. They come and go like rumours, like the tide.

True inner knowledge, true inner possession, remain constant, as an eternal, vibrating reality; even when we have the tide against us and the pupil is enwrapped by the faded veils of pernicious rumour. In order to know the Son of God, to understand His reality-of-being, the pupil will have to untie himself from outside authority and penetrate to the Universal Doctrine. To penetrate to the Universal Doctrine does not mean to become acquainted with it, but to become part of it.

Impulses of power

Thus, during this age, and stronger than ever before, many rays of truth, like a bundle of light, come forth from the Spiritual School to awaken the searching pupils. Sometimes these rays veil themselves in the spoken word: others are more direct impulses of power. When they come veiled in the spoken word, this is for protection and in accordance with the holy law, which says: “Do not give what is holy to the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

He who understands the word, penetrates to what lies behind it. He who does not understand it, does not damage and soil what is concealed and thus brings the least possible harm to himself. In this way you should understand the message that is repeatedly delivered by the Rosycross. If you do understand from within, then you will receive, and you will see. If not, then, according to the requirements of the holy law, the mystery will not be revealed to you. He who approaches the essence of the divine messengers, has to change and renew all his spiritual horizons. He who approaches the only-begotten Son, approaches the reality-of-being of the divine messengers. The indication “only-begotten Son” is the signature answered to by all these great Hierophants. The pupil who meets the only-begotten Son, experiences the manifold one, the One-in-many, or as the ancient ones said: “the many-headed God”. In our philosophy we speak of “the Hierarchy” although this has become a dangerous word as it has so often been abused.

He who approaches Christ, sees many others behind Him: in the Immovable Kingdom there is an unquestionable multitude, and this multitude is, in fact, a unity of being. In our world we know, at best, the unity of separation, but in the Immovable Kingdom, separateness does not exist, and it is best to speak of manifold unity. This is the unity referred to in the Bible as the Order of Melchizedek, of which Christ is one of the high priests, one of the Hierophants.

The participants in this community of Hierophants of God are called the Sons of God, the only begotten sons of God. First of all, therefore, we would like to examine the reality-of-being of the divine messengers, in terms of this “only-begotten-sonship”. In the Universal Doctrine the meaning of “only-begotten son” has nothing in common with the theological conception. All savours of the world are called “only-begotten sons”, and quite rightly. “Only-begotten son of God” is the title for an entity, who has been differentiated from the divine original being, and who has risen to perfection from that divine birth.

We, too, as regards the fundamental principle hidden in our microcosms, are “only-begotten sons of God”. This is why, in the Bible, we are called children of God; children of God who have stumbled on the path of genesis. But, if we walk the path of the only-begotten Son and return to the fundamental process of genesis, we become perfect again, just as each son of God is perfect. For in
the realm of the divine great ones, the unity with the Father has been achieved, and each of the great ones can testify that “The Father and I are One”.

Therefore, we will now understand that, when the divine messengers come among us to show us the path from childhood to sonship in order to change the fallen and broken reality into resurrection and ascension, they do not come to remain among us. They come to us, so that we will depart from here!

That is why their revelation is like a divine breath, which comes and goes; and why all attempts to cultivate the divine assistance on the horizontal plane, attempts that are always have been undertaken continually, must come to nothing.

Therefore, at a certain moment, all saviours of the world leave their pupils behind and vanish without leaving a trace. They melt away and nothing is to be found of them any more. When departing they say: “It is expedient for you that I go away, I go to my Father and your Father. I go away to prepare a place for you. Where I go you cannot yet follow me, but I will send you the Comforter.”

The pupils of the modern Rosycross know this Comforter. It is the holy power with and through which they are enabled to accomplish transfiguration. Many possess this unavailing certainty, and speak like Arjuna in the Bhagavadgita: “Delusion has given way; I have received the message through your grace, oh Immovable One. I now stand firm and free from doubt; I will act according to your word.”

In this way, too, the pupil’s enchantment of ignorance gives way. He has obtained treasures and lets his Lord go to the Immovable Kingdom in order, God willing, to follow Him later. When the earthly idealists try to hold back the divine messengers, the Hierophants show, through their attitudes, that their kingdom is not of this world. The pupil understands this attitude and shrugs his shoulders at the doings of speculators.

The kingdom of death

When you are able to understand this and, in consequence, can neutralize some of the essential dangers on the path and do no longer consider the divine intervention to be an earthly process, you should prepare yourself, not to be captured in the most dangerous net of the adversaries. Just as you may not search for and establish the Kingdom of the sons of God on this side of the veil, so you may not look for or establish it in the kingdom of death, in the reflection sphere, in the land on the other side of death.

The kingdom of death is an inseparable part of this world. The kingdom of death is evidence of the imperfection of our nature order. The dead and their kingdom are evidence of human degeneration.

That is why no pupil of the Spiritual School may remain directed towards the kingdom of the dead. Leave the dead and their business alone. Let the dead bury their dead. When you have made this decision, it is time for you to become so conscious and vigilant that the dead can no more meddle in your business and will leave you completely in peace.

They will, by virtue of their imperfect being, make countless attempts to approach you. They want to inspire you, to guide and terrorize you. They approach you in the way in which you want to be approached, in accordance with your state of being.

They are humane with the humane, religious with the religious, and occult with the occult. You will know them by this signature: they will tell you that you are extremely important and very advanced and they will feed your I-delusion. Why they do this has been explained many a time in our literature and we do not have to dwell on it again now.

How contrary to this attitude is the reality-of-being of the divine messengers. They do not whisper to you from the kingdom-of-the dead. They do not show themselves as angels of light, in a tumble of colours and garments. They come to you in the greatest simplicity and very humbly, and they say to you, “Brother, sister, you are insignificant, less than insignificant. All you imagine yourself to possess, let it go. Go, sell all that you have and follow me.”

When the pupil has thus parted with the fundamental dangers on the path, the dangers of this side and the other side; when he is ready to meet the divine messengers and grasp the foundation of the Universal Doctrine, he sees that the divine Brotherhood manifests itself in three worlds of the sevenfold earthly cosmos.

These three worlds together form the Immovable Kingdom. In accordance with this, the messengers reveal themselves in three degrees of glory to that part of mankind that remains on the degenerative side of the sevenfold earthly cosmos.
These three groups of divine messengers can be called the Liberated Ones, the Brothers, and the Sons. The Liberated Ones are those who are elevated from this earthly vale of tears; those who have broken away from the wheel of birth and death. The Brothers and the Sons have never been participants in our fallen status.

The Liberated ones are those who appear among us by means of mystical or miraculous birth, through an earthly mother, in unlimited love of mankind to show us the path of liberation, making this path possible through perpetual blood sacrifice and blood tie. Their birth in the flesh is for the purpose of becoming one of us. Their death is different from ours, because their death is impossible, a delusion. They rise from the grave bodily and completely and by this they prove to their pupils that they, too, can conquer death.

The Brothers and the Sons help the Liberated ones in the execution of their task. At the psychological moment, when the Liberated ones begin their impressive task, the Brothers and the Sons manifest themselves to them. In this way the earthly nature and the divine nature are connected for a while and the pupils can escape the grip of mortification across this living bridge.

There are many groups of Liberated ones who make possible the way to the holy Mount Salvat through voluntary sacrifice. They are the ones who activate and protect the path from hour to hour in collaboration with higher Hierophants. The world is never without the activity of the Liberated ones who, to quote the Bible, form the Order of Melchizedek. This Order, yesterday and today, was and is the same, just as is their radiating High Priest, Jesus the Lord, praised be his name unto all eternity.

If the pupil walks the path of liberation, which begins in the lowest and most dense nature and which leads along the most refined gradations of the dialectical world order, he should understand that the path will have to be covered in solitude and self-freemasonry. However, to the extent of transfiguration and his state of being, the Liberated Ones will be with him.

The cup of bitterness will have to be emptied right to the bottom, but your keeper will neither slumber nor sleep. He is your shadow at your right hand. He will guard your going out from the house-of-bondage and your coming into the Canaan of liberation from now unto eternity.

J. van Rijckenborgh

The sublime wisdom of Lao Tsu XXIV

We would like to place before you chapter 19 of the Tao Teh King by Lao Tsu:

"Put wisdom away from you and away with knowledge; then people will be a hundred times happier.
Put philanthropy away from you and away with justice, and the people will return to being loving parents and children.
Put cleverness away from you and away with covetousness, and there will be no more thieves and robbers.
Relinquish those things and do not be content with any sham. For this reason I will show you to what you must adhere: See yourself in your original simplicity and keep your original purity. Have little selfishness and few desires”.

We know the way mankind is wandering in the dark dungeon of the nature of death with the fragments of its original life. It is attempting to achieve something with humaneness, justice and love for parents and children, so, with the cultivation of family and nation.
Although all this may be useless as to its final results and therefore offers no solution, we must nevertheless regard it as the only way mankind can express its potential of goodness.

Tao was neglected. We have considered the consequences of all this from various angles; we all have our experiences in this respect. That is why we state that the only possible solution for us is to utilize the ropes that are lowered into the pool of death to rescue us so that, by using them, we may walk the path that goes back to original life. This is a path which begins with the rebirth of the soul and, by that, gives the soul immediate peace.

This path that returns to original life naturally has many aspects and we must take all of them into account. We know of the programme of the fivefold Universal Gnosis and we know that this fivefold Gnosis corresponds with our life fluids, that is:

- insight corresponds with the blood;
- longing for salvation with the hormone fluids;
- self-surrender corresponds with the serpent fire,
- the new attitude of life with the nerve fluids
- and the rebirth of the soul with the astral fluid.

For years everything has been done to guide the pupils of the Spiritual School towards adequate insight into their state of being. The same may be said with regard to longing for salvation.

Anyone who has some insight will come to long for the new life-field. The self-surrender of the I, the I-less state, is the key to the new life-field and this has been said to us practically every day for years. We know that these three paths, insight, longing for salvation and self-surrender, are linked with electromagnetic radiations which demonstrate their presence in the force-field of the School.

In the past few years a new electromagnetic power has manifested itself in the force-field. It makes us speak about group unity and new attitude of life; it is a power that stimulates us towards a life of action, towards clearly demonstrating a pure state of pupilship. This power has generated great changes and developments in the School; changes that make us grateful and glad, but also sad, because the knife of purification had to be used with relentless courage.

The words of one of the Temple songs are:

“New attitude of life requires a pure and wise reflection, whoever travels to new Life must make a new beginning.” We have prepared ourselves for the new beginning. Those who considered their I and its delusions of prime importance and in this way impeded our journey, have placed themselves outside of the group. Let us assume that, in a new attitude of life, you have all started on this journey; that you are wholly ready to accept the consequences. Then various problems will arise which have to be solved, for if we cannot solve our problems, we lose our cheerfulness, and melancholy and fanaticism are sure to take its place. We think that, apart from the great directives of the path, as they are known to us and accepted by us; and apart from a fundamental attitude of life in harmony with this path, a practical, matter-of-fact attitude of life is necessary in our daily life.

When we direct ourselves to the purpose of the School we all know what is required of us. However, we also have to do with ordinary life and its turbulence and we are often at our wit’s end. Because of this we make mistakes which in many cases lead to an unpleasant destiny. Therefore, with regard to ordinary life we, as pupils, need to choose a well-considered attitude of life. We cannot take the view, “dialectical life is unimportant to me, dialectical life has nothing to do with me, I have settled accounts with it”. It is unintelligent to talk like that, because your being here on earth is evidence that life has not as yet settled accounts with you. That is why we should also take on practical habits for the horizontal plane of living.

Let Lao Tsu inform you of them. First of all, with regard to your ordinary life, put away wisdom and drive away knowledge. You should only radiate the light of your soul. If you place yourself before your dialectical fellow human beings, charged with the knowledge and the wisdom of the Gnosis, they will think you insufferable and in this way you will generate great hatred, opposition and war. On the other hand, you will work wonders with some knowledge of people, some knowledge of life and the new light of the soul will support you. You will make people around you happy in this way. In such an atmosphere of harmony and happiness people will be open for your spiritual attitude of life. That is why Lao Tsu said: “Put wisdom away from you and away with knowledge”. Behave as naturally as possible, then people will be a hundred times happier; you will go the way of least resistance so that ultimately you can break away all resistance.
Another aspect of this subject is: that this world is in great turbulence because of humaneness and justice. That is, there are movements which want to help mankind with humaneness and justice on the level of dialectics. Just think of all the natural religious, humanitarian and political movements. Their arguments and publications are spread over the world in organizations and newspapers. From every point of the compass they call and beckon you, aiming to put the chaos of our dungeon into some order; if possible, into a divine order. These people should not be ridiculed or attacked; do not place your opinion against theirs. Be very serious about all this as the persons concerned are incapable of doing anything else. Only, do not join in personally; do not let yourself be dragged into any of it. Free yourself of it, if possible. Do not expect any solution and behave intelligently. If there is any group which can have a beneficial effect, it is a gnostic group, by virtue of its radiation-field. If the group of the Spiritual School frees itself from the tremendous turbulence in the world, it will contribute a great deal to the ultimate restoration of the unity of the great family of man. Then the humane endeavours of the horizontal plane will be replaced by the reality of the horizontal plane. Then we will work towards the period known as the millennium. This process has to be accomplished by the Spiritual Schools of the sevenfold World Brotherhood.

Therefore it was said: “Put philanthropy away from you and away with knowledge, and people will return to love”. These developments are only just beginning, but if you join in, you will discover how important they will become.

We have now discussed the pupil’s attitude towards his fellow man, his social behaviour, his relation to society. But there are more aspects:

“Put cleverness away from you and away with covetousness and there will be no more thieves and robbers”. What are we to do with these words? Let us consider them, firstly from the point of view of the School and secondly with regard to your personal state.

Let us assume that your motives with regard to the School are impure in a certain way. Such impurity is related to the fundamental impurity of your heart; you are dragged along by the flame of your desires. With a natural, acquired cleverness you attempt to accomplish your aims. You accordingly try to gain something that is, in
fact, not rightfully yours. You try to force something that will come anyway, at the appropriate time. Accordingly, you have behaved exactly like a thief or a robber. It will be clear that by behaving in this way you will summon all kinds of forces and vibrations in keeping with your actions. In this way the work of the School is hampered and its working-field disturbed. In this situation an unholy radiation would emanate from the School which would not save mankind but rather destroy it. Particularly in a Spiritual School you should refrain from utilizing your desires, your cleverness and your covetousness.

Try to practise this point of view in your ordinary life, consciously and fundamentally. Dare to do so. Your development on the path to the peace of your soul will be affected beneficially by it. There are a lot of thieves and robbers in your respiration field, because you yourself summoned them! What a lot of difficulties you have caused by it in the lives of others! It did not help you and it destroyed others.

May all of you put the new attitude of life into practise.

J. van Rijckenborgh

Self-knowledge and insight

The path to insight, which the pupil of the School of the Golden Rosycross has to go, must begin with self-knowledge. "Insight" should be understood as the first pillar on the gnostic path of liberation as it is presented and taught to the pupils of the present-day Spiritual School. Self-knowledge and insight are the necessary basic requirements for making one's first steps on the path; on this basis we can understand others and our attitude of life changes. Liberation from our natural and karmic ties is just an illusion if no real spiritual renewal is brought about. On the basis of self-knowledge and insight we can begin to see the meaning of the different aspects of life. When we enter the process of transmutation and have met its elementary demands we will, at the same time, be full of compassion for the nature born man who is entangled in his delusions. We will begin to understand why he has been seized by the forces of the counter nature and something of the universal love which underlies the great plan of salvation will be born within us.

It is written that God is love. If we ever want to be truly religious, we will have to fathom the truth and the essence of these words. The gross violation of this commandment, which is the foundation of human existence, is a tragedy and a treason against the holy language
and the fundamental religion. With fire and the sword people fight each other, with the Bible, the Koran or the Tora in hand, or with other ideological codes and doctrines; all this because each group thinks it possesses the best method of giving mankind a paradise on earth. But what blindness, self-conceit and I-centrality!

It is for this reason that every pupil in the gnostic mysteries is repeatedly referred back to the primary necessity of gaining self-knowledge as long as he has not yet gained victory over his egoism and self-centred attitude of life. On the basis of self-knowledge the pupil has to arrive at self-surrender, which is also the basis for the manifestation of the new soul state. The new soul state alone is the first step to becoming a true man. Self-surrender can never remain confined within the limits of the human being, but has to be marked by a track of unlimited acts of love, as is stated in *The Voice of Silence*.

An eye for an eye...

In view of all this, it is with bewilderment, but also with discernment, that we learn how fanatical spiritual leaders, filled with hate and revenge, incite holy wars and place themselves under the Old Testamentary doctrine of “an eye for an eye and a tooth for a tooth”, their “blessing hands” urging people to the shedding of blood. A holy war? There is no such thing as a holy war! A war can never be holy, it can only cause deep sorrow and, therefore, can only be a weapon in the hands of the adversary of the light, the truth and the love of God. Man needs to put away his Old-Testamentary state of life, because as long as he does not he will continue to be victimized by egoism and self-preservation that keep this world ablaze.

A candidate who wants to begin and dedicate himself to the task of liberation, has to begin by gaining self-knowledge. He has to be prepared to give up his I-state through an inner need and to sacrifice his ego in the fire of surrender. There are very few who are able to do this and even less are those who actually do it. The only ones who know and accept the joy of this sacrificial way are those in whose hearts the spirit-nucleus speaks, in whom the Spirit-spark, the Rose of the heart, has been awakened. It urges them towards the beginning of the Path and he who follows his heart has the power to meet the light, the light of truth that will touch him. This light is the atmospheric Christ-power and it will only find entrance in those who focus their profound reflection and their attitude of life on it. Those who are able to do this will receive in their blood the necessary strength to fight against the adversary within themselves, to resist the influence of the counter nature. It is a new force that is liberated in our blood and we have to possess it if we want to be able to overcome our I-being.

If we have not sufficiently assimilated the light-force elements of the Gnosis and have not been able to hold them in our blood as the imperishable *aurum*, we will be victimized again and again by our karmic I and we will remain standing in the Old-Testamentary phase, characterized by the egoistic, conservative life that is maintained by it. If we remain standing in this life of self-preservation of the personality not only will the law of Karma continue to hold good, but we will also continually make new karma. We will also be adding our share to the hell of this world, contributing to the increase of sorrow that so acutely afflicts humanity. As long as this goes on, the new development, on the basis of fundamental reversal, cannot take place within us. Therefore, if we persist in our old testamentary way of life, we will never be able to answer to the highest form of human genesis for which humanity will continually long, in spite of everything. The highest form of human genesis lies enclosed in the activity of living on the basis of the soul which is born out of the light of Christ. That is why we need to stand in the great process of change, of rebirth of the soul. Even if we apply ourselves to the finest forms of culture, or the most pioneering science; even if we are socially moved or filled with the most wonderful forms of mystical or occult religion, if we do not change, we will remain slaves of the adversary who has infiltrated into all aspects of life.

What should we understand by the term “adversary”? It means the basic force, the basis element of dialectical nature and of the anti-man who is to be explained from dialectical nature. Since the moment when an opposing spirit-flash came into existence in the microcosm of the original man-in-genesis, opposing the divine plan and its forces, the anti-man and counter nature have had the opportunity to develop. The adversary is the blind force that rules and maintains dialectical nature. The result of the series of lives that
the microcosm in this state of being has known lies deep within it as a karmic essence. Not only is it deep within us, but it is also active, as long as we do not break away from it, that is, as long as man does not go the path of return.

That is why the enemy of the light and truth of God is always primarily in man himself. Satan, who throughout the ages has been thought to be outside man, is in principle within him. The root of our adversary and of our fall in the pre-adamite period lies in the karmic I. The dreadful hell in which mankind finds itself and in which even the best among the human race appear to be capable of the most flagrant trespasses against humanity and continually contrive to reverse the positions of good and evil, is to be explained from the i-delusion and egoism of the anti-man.

For example, when we hear how a professor, searching for a cure for cancer, experiments with living foetuses obtained from abortion clinics, salving his conscience by thinking of the service he is performing in the interest of humanity; when we learn how people perform the most dangerous experiments with the carriers of heredity, the DNA-molecules of men and animals, we know this is nothing but the result of the urge of self-preservation of the counter-nature by which man is ruled.

The karmic consequences that all this will bring down on mankind can hardly be guessed. In this way “the wheel” keeps on turning and humanity remains imprisoned in its self-created kingdom of hell.

Fundamental change

The alarm has been given for all those who want to walk the path of liberation, the path that leads to deliverance from the counter-nature back to the original plan of true human genesis. If we, pupils, or those who are interested in the gnostic Spiritual School, are sincere in our longing to go the liberating path, we do not have any more time to lose ourselves in all kinds of philosophies without proceeding to action.

The process taught by the Spiritual School sometimes seems to involve a preoccupation with time. “All in good time”, we say, “I’m not that far, yet”, and “I cannot do without that, yet”. But all these considerations are a mistake. They are typical examples of our way of thinking, conditioned as it is by time. The fundamental change, the reversal and transformation have to take place every moment. We cannot spread “going the path” over a certain period of time. “Going the path” is an actual living reality, that comes about at every breath we take, and to stop breathing means to die.

The new attitude of life we have to assume as a basis for the path is at the same time a gnostic breathing. It is the inhalation of a spiritual force, described as the cleansing and purifying atmospheric Christ-force. That is why ancient gospels spoke of the “pneuma hagion”, that is, the breath of the spirit. If we breathe in these pure, spiritual forces by means of a cleansed soul-body and a cleansed light-garment, they will become “holy spirit”, healing spirit for our microcosms.

The four holy foods, of which we often speak in the Spiritual School, are the building-stones for enabling the rebirth of the soul to take place in us. That is why the foci of the School are so important to the pupil, because here the most favourable conditions are created for breathing in and directing ourselves at these light-force elements, to raise ourselves to the high vibrations of the temple-field. The results should then show themselves in our daily attitude of life. The initial interest in the true man should grow into a great longing to serve this true man with the soul. We have to possess and protect this longing, right through all resistances within and outside ourselves. The force of the counter-nature will seek to nullify this yearning for salvation as soon as it is born. This urge to destroy is inherent in the counter-nature, but it will not succeed as long as the spirit-nucleus remains active in our hearts and disturbs us continually; as long as it makes this world unacceptable to us and keeps us searching for the aim of existence, for the divine reason behind the plan, for the solution of the terrible riddle that will go on devouring humanity as long as it has not been unveiled.

The Spiritual School addresses all those who listen to it in the heart. It speaks to one’s inner voice, one’s original knowledge, one’s conscience. It tries to awaken the original spiritual nucleus in all people. It can find a point of contact in those in whom doubt is gnawing, causing them to question the value of dialectical attainments, of so-called goodness, truth and justice and in whom homesickness slumbers for what has been lost, to which they no longer have access.
If this state of alienation is present within us then, at the psychological moment, we will come up against ourselves, our destiny. We will have to decide whether to take destiny into our own hands, or to let fate decide for us. We will have to face the task of conquering ourselves or abandon ourselves to our lower nature. If we want to transfigure to the state of being of the true man, we will have to acquire true insight through self-knowledge. Then, from our innermost being, from our heart sanctuary, the yearning for salvation will open like a flower. All of us need to obtain this inner maturity.

The Spiritual Directorate

The path to soul consciousness

Through our link with the Spiritual School of the Rosycross we become increasingly aware that we inhabit two worlds, two orders of nature. This situation can be very confusing: on the one hand, we do not feel entirely at home in the ordinary nature order, on the other hand, our entry into the new abode of the soul is still by no means an accomplished fact. It is important, therefore, to arm ourselves against the potential hindrances to our progress on the path of soul development, which stem from such confusion.

Let us consider clearly the following situation: the old consciousness is the reality, it is the maze, the labyrinth with which we are daily confronted, whether we like it or not. So long as the new life has not fully revealed itself to us, we experience each passing day as a tightening embrace in the stifling atmosphere of dialectics.

Each day we move between two states of consciousness, the hours of sleep and the hours of the waking consciousness. There is an enormous difference between these two states, all that was plunged in deep slumber during the hours of night is brought, on awakening, to a state of readiness. Currents of thoughts and feelings circulate through our microcosm, feelings of obligation, of worry and sometimes of anxiety and malaise. This is how the day often begins.
It is true that much mental activity is required; in the course of the day numerous matters must be dealt with and our senses register a host of familiar impressions. Most of these impressions are the same as those of the day before or merely variations.

All these feelings, thoughts and impressions drive us to daily activity. Little will-power, however, is needed; it is the continual recurrence of things that determines our actions. Consequently, there is little originality in our behaviour. In fact, we seldom take a truly important decision. Each new day is merely an extension of the previous one.

**Education**

We are forced to conclude that while man, as vital manifestation, has a thousand and one potentialities not available to plant or animal, nevertheless all his thinking and feeling, all his decisions and actions are strongly tied to the law of repetition. It is to be feared that millions of human lives lived out on this planet are no more than repetitions or extensions of past incarnations, accompanied by the necessary adjustments and variations on the theme of rising, shining and fading. The foregoing is certainly not a rosy and optimistic view of human existence. Parents and educators who presented so black a picture to their children would fill their hearts with wretchedness, for in our children life is a game, a joyful, laughing youth played out in our homes and schools. You would consider it monstrous to spoil the atmosphere of gaiety with sombre talk of disillusion. It would be the act of a barbarian, totally without justification. For is it not an old tradition that we raise our children on gentle nursery rhymes — in the last few decades, in particular, devoid of all unpleasantness — on fairies, Father Christmases and guardian angels. The children lap it all up, for their innocent souls are still wide open to the good and holy things of life, Life with a capital L. When these illusions gradually fade — all too quickly to our way of thinking — there are still the adventure stories of Red Indians and explorers, of spacemen and science-fiction heroes. But at the outset of puberty the struggle begins, the material body, together with its ethereal double, must join the developing astral vehicle. This is a sensation that the growing child experiences with mixed feelings. Natural forces force their way through so that the child can no longer remain a child;

these are the forces of life and death. The reproductive capacities are then assured, with all their tensions and sensations and as a consequence of which individual, physical death occurs. In this way birth is linked with death.

The sex industry grossly abuses the ignorance of the masses. Books, magazines, films, television programmes and ready-to-wear clothing are hurled like a horde of vampires at the younger generation. Greatly alarmed, their parents watch the resulting violence invade their homes but are unable to stop it, half forgetting how they themselves, not so many years before, were swept along by the same turbulent currents. Lemurian music and dance coerce the child into intense concentration on the material body, stifling any spiritual impulse. Furthermore, the adolescent is linked up in these years with the entire karmic inheritance of the microcosm, he puts on again his age-old attire. The child is no longer recognisable, it has become another person. Storm clouds and lightning flashes traverse the microcosmic sky...

In the midst of this turmoil the teachers arrange examinations, for they have promised their charges that with academic qualifications a good position can be obtained in society. The boys go on to attend, in addition, a special course, offered free of charge by the state, instructing in the quickest and most sophisticated methods for dispatching supposed enemies to the reflection sphere! But in this cruel reality hundreds of thousands of young people on this planet are robbed of the possibilities that are available to them at each new incarnation. While all this is taking place, the young girls dream of promised happiness and romantic marriage...

It now looks as if the budding adult is about to take genuine decisions. Yes, he does indeed, though he cannot always give them form and many of them hog down in the quicksands of astral archetypes. For how often does he not conform to the astral models that marriage and society have prepared for him, albeit with slight variations? Within the limits of his biological limitations he moves towards a consumer society in which he is absorbed as a link in the production process.

And here he now stands, the young adult, still a little ill at ease in the old karmic mantle of his microcosmic past. There are things that exhilarate him and others that profoundly depress him. One day he is
on top of the world, the next he is in the depths of misery. At times he pines nostalgically for the truth and wisdom of his childhood tales, but he has to go on and truth does not reveal itself.

An old saying has it that truth is more elusive than falsehood. Are we, then, brought up on lies? Not, perhaps, on intentional lies, but certainly on a good many half-truths. The adult often cherishes them as beautiful dreams with which he covers up reality for himself and his children. Yes, it can be said for certain that many adults are like children and allow into their thoughts and feelings all kinds of dream images. Yes, they admit the astral forces of which we are the helpless victims during our dream experiences.

However, even in our waking consciousness, do we truly stand at the helm? We know the answer all too well, it is not only in sleep that the astral forces have free play in our microcosm; our waking consciousness, too, is subject to cosmic and, hence, to microcosmic laws.

This is the condition of non-freedom, our dependence on the forces of this nature. Or, in other words, for those who are pupils of the Spiritual School, this is one half of our daily reality.

For we have taken the decision: we must break out of this prison! And we have sought for a way — and we have found that Way. We were compelled to seek, for the stifling astral over-clouding of our microcosmic atmosphere was no longer bearable.

So radical a decision can only be taken, by and large, by the young. Why is this? Because young people still feel the painful wounds inflicted on their being from the time they entered adolescence, their flaming indignation at the injustice men impose on one another, the dissensions that condemn adult society, the tendency towards radicalism, anarchy and revolution, the banners raised in accusation...

But then, if all goes well, insight breaks through at a certain moment: accusation and incrimination of others offers no solution. In some the voice of memory, the voice of the soul, is yet heard in time; the yearning for knowledge, for the original condition of the perfect man who does not blindly grope in ignorance and incomprehension, and in that incomprehension protests against that of which he himself is a part.

Concrete change

The discovery of these new perspectives and of the path of liberation brings with it a wholly new sense of joy that irradiates the entire microcosm. But whoever takes his first, hesitant steps on this path soon sees that talk and discussion about all these new things makes no sense if there is no follow-up, if the new insight is not followed by concrete change. And then the individual places himself before his inward judge: "What have I actually accomplished since that initial decision to leave the dialectical prison? Has there been any concrete change in my being?" And if all goes well he can note with jubilation that the inner polarization of his magnetic field has changed, that is, that his aspiration is increasingly directed towards the inward treasure, towards the source to which he has bored down in his heart. He assumes with joy the responsibility for protecting this treasure, which is like a young and tender plant.

He to whom is given the grace to learn to obey an inner law will emerge from the lower state of consciousness. And just as a man, on waking up, suddenly regains the use of his senses, his muscles, thinking, feeling and desiring, so does a man with soul consciousness awaken from his sleep of dialectical consciousness. There are, however, two distinct phases: the birth of the soul and the birth of the spirit. The birth of the soul takes place when the first phase, the dawning of insight with respect to the two nature orders, is no longer an external theory; as soon as the new light-forces break into the microcosmic system through the open door of the thirsting heart. There is then no opposition to the outer law, nor a resigned obedience to that law, but the rise and development of an ever more harmonious movement in tune with the new soul rhythm. The young pupil no longer feels himself engaged in his intellectual brain consciousness, but understands the language of the Spiritual School with the growing consciousness of the soul.
Spiritual deception

There is, however, in this phase an immense danger; indeed, one may even speak of a deadly danger to the new-born soul: the deceptive feeling of having “arrived” in the safe harbour of the Spiritual School. The pupil breathes a sigh of relief and drops anchor: “Now the great harbour-master can take care of the rest”.

But it is not at all so! The sweet fairy-tale years cannot be exchanged for the spiritual deception of a Christo-mystic wonderland. The fact that tens of thousands are turning their back on the Church is, in this regard, an important sign: the children are growing up and letting go the hand of the mother-church. In the age of Aquarius the glamorous fairy-tale is seen for what it is.

Therefore, never fall into the old pitfall of spiritual complacency with its attendant loss of the precious flame of the soul. We are the guardians of our soul-flame and the food that nourishes this flame is the astral matter, which is not of this world. It is the great task of life for the awakening soul-man; a rose garden for the rose-buds of the new-born souls; an instrument for the Brotherhood of original life whereby man can co-operate anew in God’s plan for humanity.

Now the awakening soul places the individual before the consequences, the requirements and conditions of the soul life.

Vigilance is the first requirement. And here we come back to the beginning of this article: the pupil of the Spiritual School is an inhabitant of two worlds. It is a situation in which he must become keenly aware of his relations and ties with the ordinary field of life, to be able to distinguish between relative values and those relations and ties that have absolute value for the development of the new soul body.

The first requirement, then, is vigilance: admit no disharmonious influences. Do not enter situations in which your soul-flame may be disturbed. Use no force, but choose resolutely your way. If your daily consciousness develops on this basis, your nightly experience will also change: “The sleep of the body is the lucidity of the soul”.

This nocturnal development is the result of the new polarization; if the accents of your behaviour change, your entire microcosm will be re-polarized. Your inner compass will point out a new course. This is not mere flowery language but a literal reality. The structures of the mental, astral and etheric vehicles and those of the material organism are no longer primarily oriented towards the maintenance of dialectical existence.

If all goes well, you will steadily see for yourself that, step by step, you are freeing yourself of dialectical restrictions. An end will come to confusion and uncertainty, which sometimes so needlessly can hold back the great step forward. Furthermore, you will realize that you can do nothing of yourself to push forward this process. The food for the developing soul is not to be explained in terms of this nature, that is, your personal dialectical nature. It is exclusively through your insight into, and self-surrender to, the process of soul development that your inner being opens to the healing forces — in other words, not by regarding the School of the Rosycross as an authority or father-figure that will safely lead you to the soul’s abode, but by presenting yourself in total self-surrender at the entrance to the new life-field, which beneficial forces are revealed in and through the Spiritual School.

Nothing of these forces is received by the pupil for the dialectical I. Consciously or unconsciously he will assimilate them as a member of the collective Living Body in the service of all who wish for them. Participation in the conferences and temple services of the School is increasingly experienced as a healing process, and therefore as a necessity of life. In this way, through steadfast and unshakable
devotion to the one goal, the realm of dream and illusion can one day be abandoned, and the pupil can go forward into the new sphere of life.

The Lectorium Rosicrucianum’s Headquarters has been situated for some decades at Bakenessgracht, Haarlem, the capital of the province Noord-Holland, the Netherlands. The throbbing heart of the International Spiritual School of the Golden Rosycross has come into being in this particular place in the old town, and from it, hundreds of contacts are maintained throughout the whole world. The international work of the Young Gnostic Brotherhood proceeds from this place in many directions all over the world.

The buildings at the Bakenessgracht contain the head Temple, the consecrated working place, as well as the offices of the Lectorium Rosicrucianum, the main centre of the Roze-Kruis-Pers, the herbal care centre Alvec and the restaurant “De Roselaar”. All this is situated behind ancient façades, which have seen many generations pass by, withstanding the rapid changes of social life. Of course, these buildings are subjected to the decay of matter. Therefore, a radical restoration became necessary. Many things have happened in the past years, inside as well as outside the buildings which are popularly known as “De Gracht”.

Recently another phase of activities was finished when the restoration of the outer façade was done. So now, these very ancient buildings, owned by the Lectorium Rosicrucianum, have been rehabilitated. The atmosphere and view of the Bakenessgracht have been maintained by restoring the façade in the original style of building, while at the same time the buildings have kept their representative character. In this way the Spiritual School has at its disposal a headquarters for the work it has to carry out in matter. Headquarters, with its age-old exterior, is worthy to welcome seekers from the whole world.
Above: the Bakenessergracht in the year 1768.

Lectorium Rosicrucianum, at the Bakenessergracht in the year 1981.