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Lectorium Rosicrucianum

There are no ready-made and cut-and-dried answers to the questions of children that are living, growing and developing. He who wants to mean something for a child in the sense of the Light, will therefore certainly make seeking the central aspect of his life. By being a 'seeker' himself, he will build a bridge to the child, who is after all always seeking and learning. And by combining knowledge with an alert, caring and expectant attention, we find answers with which we can make progress together, in order... to be able to seek again.

If there is one thing that a child and a young person needs in this world, it is men and women who can be examples in this sense. They are people who lead a life, in which the spirit is active and in which it is the inner life that provides the inspiration for doing, acting and setting to work.

The world, nature, as well as the inner world, the divine nature, are never-ending training schools, but we only cross the border through the inner human being. Keeping this notion accessible and open for young people is the educator's true task, in which the modern Rosycross recognises itself.



The special world of the child



'I have to do something now'
Create room, open your view
The school of nature and
the school of god
Keeping the 'dream' alive

pentagram

volume 29 nummer 5 2007

'a great miracle, o aesclepius, is man'

'A great miracle, o Aesclepius, is man', is the well-known quotation from Hermes. What can we do, so that young people find and unveil this miracle themselves? Pico della Mirandola wonders why the human being is a miracle, and then draws the conclusion:

'But upon man, at the moment of his creation, God bestowed seeds pregnant with all possibilities, the germs of every form of life. Whichever of these a man shall cultivate, the same will mature and bear fruit in him.

If vegetative, he will become a plant; if sensual, he will become brutish; if rational, he will reveal himself a heavenly being; if intellectual, he will be an angel and the son of God. And if, dissatisfied with the lot of all creatures, he should recollect himself into the centre of his own unity, he will there become one spirit with God, in the solitary darkness of the Father, Who is set above all things, himself transcend all creatures. Who then will not look with awe upon this our chameleon, or who, at least, will look with greater admiration on any other being?'

Giovanni Pico della Mirandola
from his 'Oration on the dignity of Man'.

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Cover: the beginning of a star. Children of the Jan van Rijckenborgh Schools make hats of thoughts with various rooms. Rooms with secret thoughts, free thoughts, complicated, joyful, serious, profound, infinite thoughts and many more.

called to greatness

Man! It is the name of our species of beings that populate the earth. Man, the species consisting of many billions of beings. Yet, there is nothing as unique as this human being. To each human being, the words apply: there is only one like him. We may rightly consider man a great miracle, of whom it is also said: 'Capable of great things'. Or not yet.

Once in a while, he does indeed great things, superhuman things. But 'capable of' suggests: he is able to, but does not do so. We, too, know this expectation. How often do we not wonder when looking at a child or a young person: how will it go, what kind of human being will he become? Or we seek within ourselves for something, for which we are still waiting. Whatever the case may be, there is always this idea that human beings would be able to do much more than they demonstrate..

Pymander explains this to Hermes: 'Of all creatures in nature, only man is dual, namely mortal as to the body and immortal as to the essential Man.'

Born in the mortal body, we recognise ourselves in the world of the senses, where death rules. In order to be the immortal, the essential human being within us, we must recognise him. This is recognising the Light and the life that is the 'Father of all things'. Hermes says: 'If you know that you have come forth out of Light and life and that you are composed of these elements, you will return to life.' And this is what causes a problem.

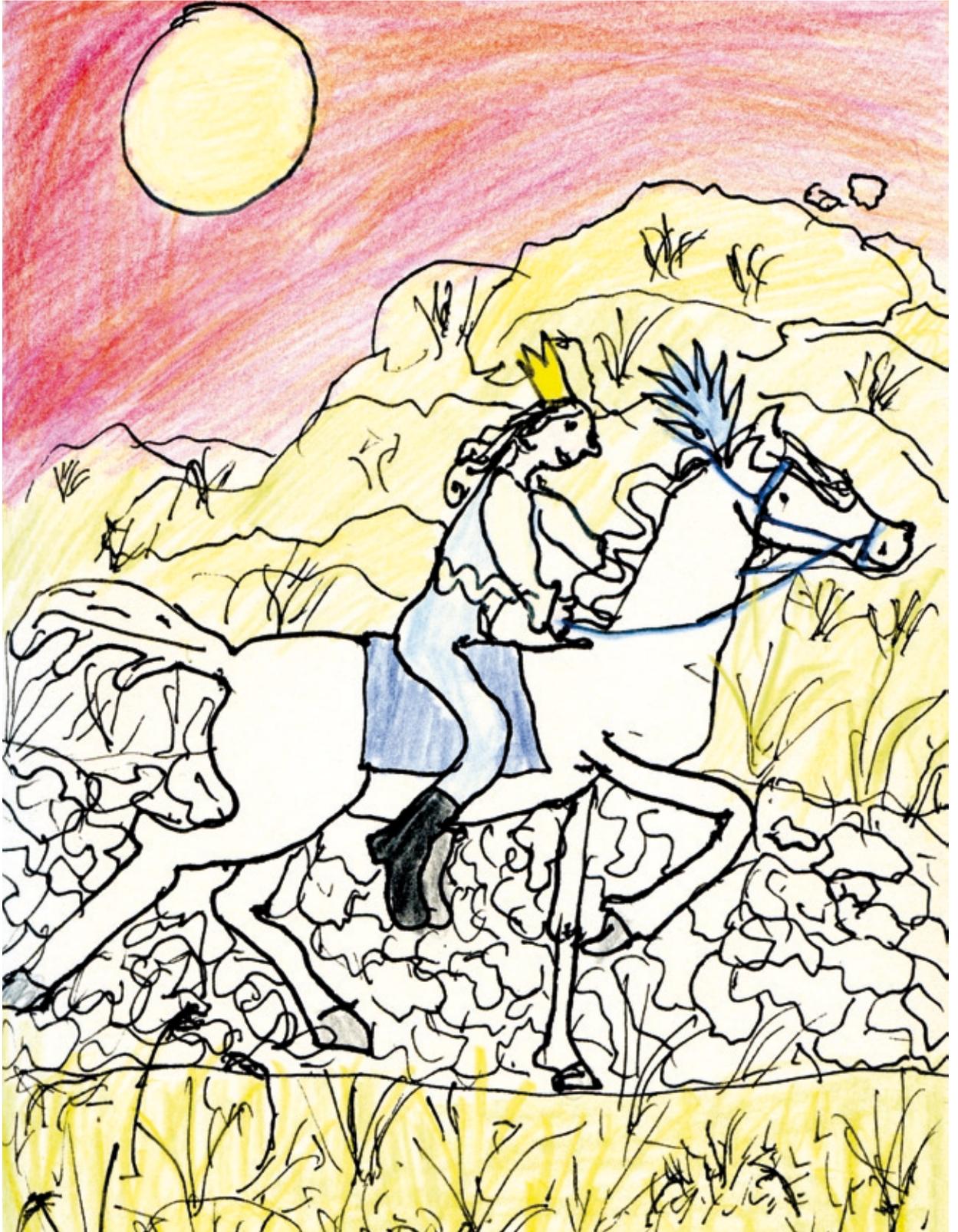
A human being suspects, but he does not know, not yet. However, this knowledge lies within him, how else would he ever find it? He knew when he was a child. We can read in the Bible: 'Become like children', and Hermes, too, refers to being the child. Hermes: 'Just think of the soul of a child, my son. If it has not yet completely separated from the self, and the body is still small and not yet fully-grown, how beautiful it is to behold. It is not yet blemished by bodily passions and still largely connected to the world soul. But when the body

is full-grown and the soul drawn into the burdens of the body, the separation from the self becomes absolute and the soul falls into oblivion.'

THE WORLD SOUL Before the soul fell into oblivion and became latent, dormant, within us, it was linked with the world soul. The world soul is the high vibration that envelops the whole universe and irradiates everything with light and life. It is a vibration that corresponds to the radiation conditions emanating from the kingdom of God. The human being, born in a new, earthly body, linked with the focal point of the pure, original soul, this human being, this child is listening to the song of the world soul.

He is able to hear this song because his personality has not yet developed. The I, the own consciousness has not yet been formed. Approximately during the first three years of his life, a child is able to be with and to tolerate this lofty soul in this way. In cooperation with the formative forces of the world soul, it develops the physical human being as to thinking, walking and speaking, and brings the course of life one step further in the process of evolution, and possibly also perfects its own soul. But a human being is not a human being, if he does not achieve consciousness of himself.

He must express that, which he himself is, in his surroundings. This is why the knowledge of the wisdom of the radiation of the world soul in him must yield to the perception of the sensory world around him, to the perception of himself in it. We can say much about this self: constellations, matters like karma, fate, and the blood heritage



that influences the family, the nation or the race -- all play a part. Depending on the atmosphere of life surrounding it, the self has, in spite of everything, the power to shape the human being, because he is born with the property that he can be what he wants to be.



Time for children?

he knows what he wants, though he only wants what he is expected to want. It is the bewildering establishment of the sham freedom. What he believes that he needs, how he should live, is imposed on him from all sides. With children in particular, this plays an important part. Children have more money at their

disposal than ever before, but they have to spend it on the latest gadget or on what fashion dictates.

WHAT INSPIRES US?

In this way, Giovanni Pico della Mirandola incites human beings and says: 'Allow a holy ambition to penetrate into our heart, so that we, not satisfied with mediocrity, will long for that which is most sublime, and will strive with all our forces to achieve it, for we are capable of it, if we want to. We should shape our humanity like an artist.'

Just as Della Mirandola is an artist with words, an artist is someone, who must express that which burns within him, and who is blind and deaf to what the established order prescribes.

His eye beholds his inner life; he follows his own voice. For what are we actually striving? What inspires us?

Did we, western people, lose the idea of life as an art? Western society, with its free, comfortably off people, has these people firmly in its grasp. It is the type of society, of which philosophers like Erich Fromm say that it produces servile personalities. In his important work 'Escape from Freedom', he says that the modern person is living in the illusion that

INDIFFERENT And then the problems begin. A consequence of a servile personality is indifference. The countless problems that crop up in society are also the result of the fact that in our time, people's indifference with regard to themselves has originated. Indifference with regard to ourselves means that we pass by ourselves and are no longer aware of our own value.

Practising the art of being human demands of a human being love for the wonderful being that he is. It demands his time, his attention, perseverance, patience, devotion. Are they properties that we are perhaps losing? Indifference with regard to ourselves also means the loss of the idea: the human being is not alone. Within him, something is living that can continuously show him that he is able to raise himself above himself; the idea that a divine human being is living in him, with whom he can

become acquainted, so that he can say: he is my leader, within me. Did it not start like this, long ago, when he lived so intimately linked with the world soul during his first years of life?

BEACONS IN LIFE This is why the words from the Gospel of Matthew resound: 'become like children', return to the susceptibility of the state of consciousness of the child, to the level on which the human being sees and listens to what is in him and consciously experiences the radiation of the world soul.

Nothing is more important in the world than the child. We may certainly say so. When a child is guided well on his path to adulthood, beacons of

order to penetrate to this very subtle radiation of the world soul, which grants him gnosis, but he also preserves and learns those characteristics and properties as concentration or attention, perseverance, patience and devotion.

After all, he needs them more than ever when practising the art of being human. Our time is the right time for us. The moment in which we are living is now. We can now find the possibilities to be what we want to be.

If the power of the deception of the senses is greatest now, would the power that liberates us from it not even be greater? Now is the time that Christ, the Christ energy, must be found in the human being himself as a strong vibration power. The

Practising the art of being human demands of the human being love for the wonderful being that he is

special moments develop in his being, beacons that will be able to radiate for all his life. He also experiences those special moments in the youth conference centres of the Lectorium Rosicrucianum, like the Foyer Catharose de Petri in Switzerland or the international meeting and conference centre Noverosa in The Netherlands.

We believe that the existence of the youthwork is of an unimaginably great importance. Already at the age of six, when this other element is still so close to him, a child may go to his own youth conferences. Hearing about this other element is possibly his first spiritual experience. When growing up, he then not only practises his thinking in

new youth temple in the Foyer Catharose de Petri in Switzerland, and Noverosa, the temple of the New Rose, are devoted to this.

There, he who listens can have the same consciousness as he who speaks to him, and he will be able to follow him in his thoughts. Hermes teaches: 'His hearing must even be sharper and faster than the voice of him who speaks.'

Nothing is more important than a child.

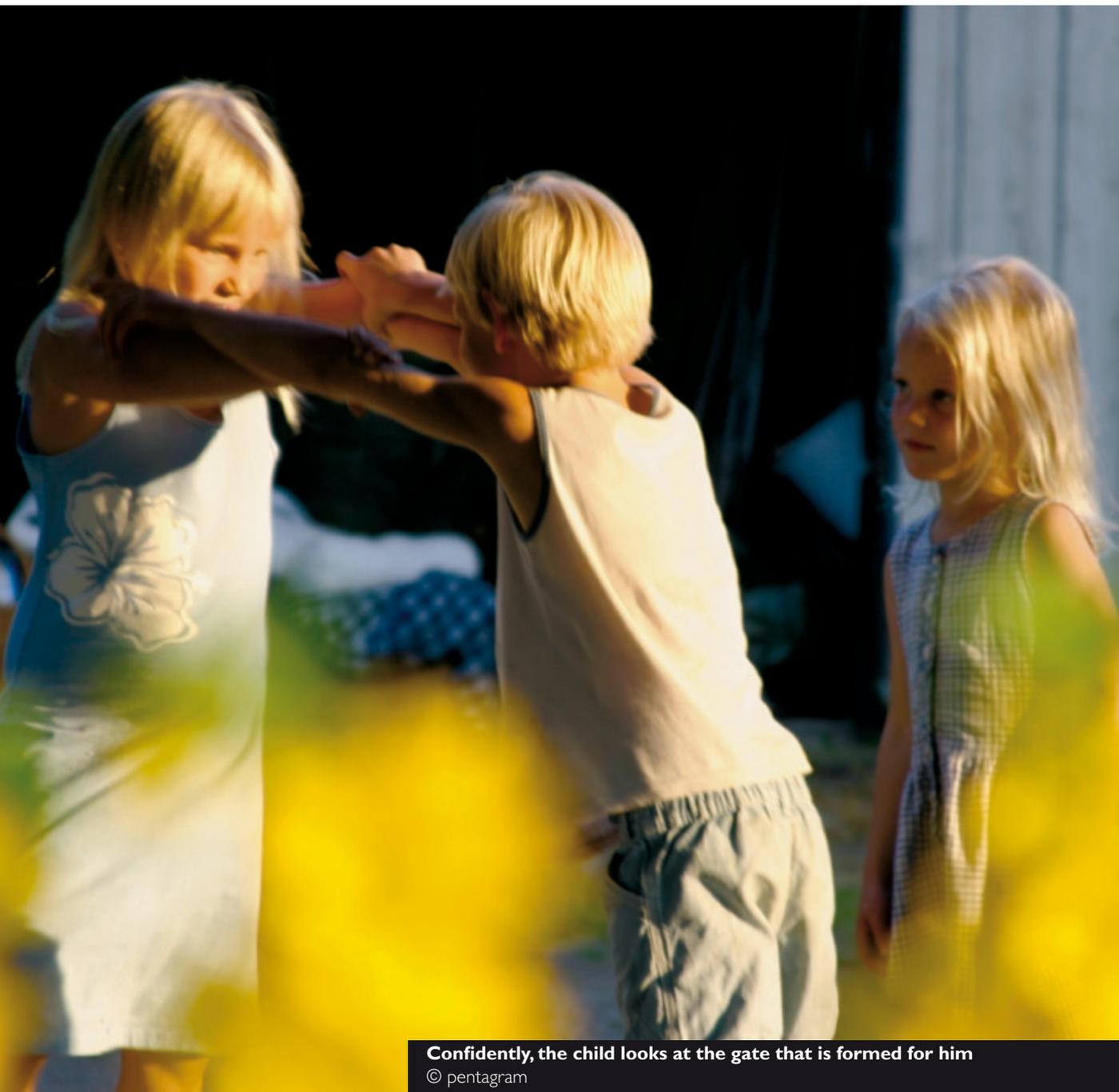
Being a child is something that deserves our total attention, because beginning and goal of the development of the human soul approach each other very closely there. This issue of the Pentagram draws your attention to this once again ☸

let the vines bud

It is amazing how much wisdom a child can demonstrate, while we think that he is far too young for it, making remarks or asking questions about life that directly touch the heart. The youth workers of the school have learned to attach great value to this. The fiery nucleus can often still express itself unimpeded in a child, because in a child, this original soul is not yet encapsulated by self-maintenance and all those other aspects of life.

The gnostic teachings depart from the idea that the human being is part of a microcosm, of which the centre is a purely spiritual, divine fiery principle. In this vision, he is a temporary inhabitant of the eternal being, which the microcosm is. A child is, therefore, linked with a 'small world', as the microcosm is also called. A young child still stands in life with an open mind and is in this way susceptible to the influences of the world around him. A young child is often also very religious. He is still able to think and speak freely, and express what is living in his inner being. Many children come into this world with a certain maturity, gained during different previous lives in the microcosm. These children are born with the possibility to dissociate from this world during this life and to become conscious of the original world, which is, after all, divine. It is sometimes said: they are born 'to let the vines bud'. They are born with parents who are able to help and understand the child in this respect, on the basis of the law that, due to his karmic past, each new inhabitant of a microcosm begins at the point where he is best able to make a step forward in this life. This development, which is the result of the experiences that accompany the child in this way, causes a temporary dream consciousness, often with one clear notion: 'I do not belong here. Perhaps I have been born in the wrong world. I have come from another, distant country, and I have to return there.' This is why children can listen to fairytales for hours; they can imagine them very well. These fairytales concern good and evil, the

prince who liberates the princess and takes her along to a country, far away across the mountains, where they 'will live happily ever after'. From this, children often derive the certainty that this kingdom or this other country, in which there is no evil and for which he is fervently longing, really exists. The modern philosophy of the Lectorium Rosicrucianum sometimes calls this longing 'the pre-remembrance of the heart'. As the child grows older and learns the things of this world, the notion of this possibility to return moves into the background. To the extent that he allows himself to be constantly dragged along by 'the world' and, like many adults, becomes ever more entangled in it, he forgets his task! It is important that children also develop in school, so that they can find their place in society later. After all, a child must build an existence in this world, but room should also be made for this other aspect in him, for this fiery nucleus, of which the vibration should even increase! Many people with ordinary common sense know quite well what is limiting and stultifying, and blunts a child. We are living in a time that offers a wide range of electronics. Again and again, new possibilities are advertised, which totally occupy the thoughts of a child and in which he can easily lose himself. Parents and guardians will have to be aware of and prepared for their effects on the child, also in the long run. However, every child is also a child of this time, and certainly an older child should be able to deal with these media. It applies to everything: try to preserve the openness of



Confidently, the child looks at the gate that is formed for him

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the developing consciousness. It is important that a child that is entrusted to you and us will later have the possibility and is sufficiently receptive to receive the suggestions emanating from the soul nucleus and work with them. The ultimate goal is to become a soul human being.

In Solomon's Song of Songs, it is said: 'Let us go out early, and see whether the vines have budded.' <note> We must go out early, or expressed differently: begin while we are still young. Link already at the beginning of life the attention and the consciousness with that which is most



The three circles of life, death and rebirth. Celtic rock etching of the tree of life (triskele) at Newgrange, Ireland © pentagram

important, namely: 'whether the vines have budded'. Symbolically, the vines refer to the powers of the consciousness that circulate around the spinal cord and the medulla oblongata, of which the consciousness is the manifestation and the flame. The esoteric teachings also call it: 'the serpent fire system'. When the spirit nucleus has truly been ignited, the new soul is present in it as a fluid. We do not see the new soul as a material element, but as a life fluid of a totally different dimension with a sevenfold structure. Our world has only two aspects. There is a visible, material part that we know as our planet earth, and an immaterial part that has the same properties and therefore absolutely belongs to this world. When a human life has passed, this is the realm where the microcosm prepares for a new earthly life. It dwells there, with the divine nucleus and all experiences of previous inhabitants, until it can link itself again with a new child on our earth. Together, these two realms form

our familiar world, in which everything is dual. We also know that everything consists of continuously alternating opposites like: good and evil, black and white, beautiful and ugly, illness and health, life and death, visible and invisible. An important property is also its transience. This world is often referred to with the term 'dialectics'. The microcosm travels between both halves of this world; it experiences an endless cycle of birth, ascent, bloom, decline and ultimately death again. As human beings, we have already experienced this cycle many times. Or rather, not as human beings, we should actually say: as microcosms, because we as human beings live only once.

We accept this situation just like that, because we do not know otherwise, because we have been brought up in this way. But precisely this ordinary life, which we devotedly maintain, often proves to be the great adversary for the liberation of the soul nucleus. And what now matters is that we do not

It applies to everything: try to preserve the openness of the developing consciousness

only see this at the end of our life. We should do anything to 'go out early', as we said before. Then the experience, already stored in the microcosm, can be expressed as early as possible. That which was once speaking to us unconsciously, when we were children, is now experienced consciously by us. Then we recognise the endless cycle, and begin to look for a solution. It is always the fire principle that drives the human being to seeking the truth behind this life. The mystery of life in the nucleus of the human being is waiting for the possibility to unfold. When this consciousness breaks through in the life of a human being, he can liberate himself from this age-long cycle of birth, ascent and death, because a new soul is born in him.

When the longing for another life is growing in a human being, there immediately is light. This light will undoubtedly find and help the seeking human being. When a human being has the pure light forces from a pure ether field at his disposal, he will indeed be able to build a new soul during one human life. The Spiritual School of the Rosycross has a very active, joyful youthwork, in which everything is done to preserve the openness of the child's heart.

The aim of the youthwork is to prevent that a child becomes totally encapsulated -- and crystallises. The youthwork of the Rosycross appeals to the intelligence of the heart, in which the inner mystery of life is waiting for room and nourishment. In addition, also the need for the development of the natural I-awareness of the child is understood. This I-awareness is not inflated nor suppressed. The children and young people assemble in the different centres in the country, and they also meet each other during youth conferences at Noverosa, their own international conference centre of the youthwork. For young children, an appeal is made to the pre-remembrance by fairytales and scintillating, exciting stories, while older children are familiarised with the universal teachings, which underlie the basic philosophy of the Rosycross, by speaking about it. Like every school, the two primary schools of the Rosycross in The

Netherlands, in Heiloo and in Hilversum, use ordinary teaching materials. However, it is important that the directedness on and the knowledge of the microcosm and its link with the human being is kept in mind.

The youth conference centre Noverosa has a temple, on the first stone of which has been written: 'Those who seek Him diligently, find Him.'

This reference to the universal Christ power is a joyful promise for every human child. In order to fulfil this promise, the Lectorium Rosicrucianum maintains this conference centre. It intends to be an oasis of Light and peace, where children can meet each other in an atmosphere of friendship. Children from many countries in Europe, and sometimes from beyond, can play and listen and exchange ideas about life here. Noverosa is a unique place in the world.

The Lectorium Rosicrucianum does not intend to provide guidelines about raising children. However, it does offer a framework, within which the child will be able to develop, protected and autonomously. The starting point is always the total cooperation with the parents, who lovingly deal with their children, and are at the same time standing in life very consciously and filled with joy.

We offer our children protection and try to create a space, a bedding, in which the child and his soul nucleus will be able to develop unimpeded. In this atmosphere of cooperation, friendship and appreciation, we are able to guide the children in their becoming conscious of: I am in this world, and I am on my way to discover the intention behind it. Jan van Rijckenborgh expresses it as follows: 'We must, therefore, ensure that the vines will bud. Do not allow your children to be robbed of their true humanity by all kinds of opposing forces. Make sure that their soul basis is kept open and is not harmed, so that it does not perish for again another life. If you yourself do not go out early to water the vines and protect them, how will you then be able to protect the tender branches of your children? Your children need you -- you cannot serve them better than by leading your life in this way' 🌱

create room, open your view

He who wants to mean anything for his child in the sense of the Light, will certainly make seeking the central aspect of his life, as there are no ready-made and cut-and-dried answers to the questions of something that is living, growing and developing. But parents and guardians always find answers on the path they go together with the child, when an alert, caring and expectant attitude is the dominant factor..

Just imagine the possibilities that develop in someone, who is truly seeking freedom. When such a person takes a step in that direction -- as the first one of a number of stages -- a change will occur. Gradually, a new element will be expressed

in his blood. This inner transformation opens his view and creates room for his original ensoulment. The external pressure to be successful as such is not less, but the stress will diminish, because he or she will be able to deflect this pressure in a natural way. The fear of failure in this world, in our career or family will certainly yield.

From this new ensoulment, the need for a next step will develop. We may see it as the stage of coherence: gradually, the behaviour of a human being is made to correspond with what resounds in our innermost depth.

VISIONS When this development really occurs, the spoken language also acquires power of expression. Then it is the living word, as meant by Catharose de Petri. To many young people, a few simple words mean more than great theories, because that which we, adults, can really offer, namely bringing the values of the inner life nearer, cannot be given until it is alive within ourselves. Let us always take good notice of this; long discussions about something that is not shown within us, do not do any good, and young people will certainly distance themselves from them.

An inwardly oriented vision is categorical and curtails any possibility. We should always be focused on the possibilities of a child, and not on his limitations. A too external vision pigeonholes the individual. An open and alert attitude, however, will prevent that parents force their children on a certain path, as if they would have to follow the same social or philosophical path as they do.

Spacious house. The universe





RESULT IN A FEW DAYS Allow everything to develop freely, enjoy an open and lively interaction with the thought life -- and with the pure feelings -- of your children. Do not fill them with theories, but allow them to discover the beauty, the possibilities and also the difficulties of life themselves. Stand next to them, offer support and advice, if this is necessary and asked for.

Then the child himself develops power, and the openness to admit help. Only in this way, the path is opened and the child himself discovers the great possibilities of life, and why Hermes says: 'A great miracle, o Aesclepius, is man.'

The task of parents and guardians cannot be underestimated! Particularly nowadays, we see how their inner orientation and their involvement, their mode of life, directly influence the level and the quality of the family. The contrast between the influences, to which children are exposed outside the family, and the power of truly devoted and involved parents is huge.

We might say that 'the world' forcibly gains access to the life of young people. All senses are used and abused, and as if this is not enough, the electromagnetic radiation of those small, seductive gadgets that 'make our life easier' certainly contribute to this. This is why the choice is so important.

A clear choice by one of the guardians or parents, or by both, to focus on life reform in the sense of the higher soul powers, in the sense of the profound values of the gnosis -- apart from any material or psychological condition -- may change the whole situation for their children. Already within a few days, its beneficial influences may be demonstrated. The very mode of life of parents and guardians offers a counterweight. Because of the direct link with the gnosis, this attitude may keep a path open for young people.

And through this very link, its powers, which are universal, may bring clarity and peace and may be a constructive factor in life ✪

I have to do something now

Children who grow up with parents, who are pupils of the Lectorium Rosicrucianum, usually attend youth meetings and have their own youth conferences. At the beginning of this year, young people between twelve and seventeen answered the question what the youthwork means to them. 'As a child, you listened to the stories in the temple, sometimes exciting, sometimes funny, and always beautiful. And you were so sure that it was true, you recognised yourself so well in those children who set out on their quest. You did not yet wonder how this rosebud in your heart exactly looked like and how all of it did come about. But it did not last that long before you began to ask questions about the exact how and why. You began to discover what life on this earth involved. Then it lasted only a short time until you knew what you know now: that there is still so much to be discovered, but that you have perhaps ever less time for your explorations. For ever more is expected of you, because the world demands attention.'

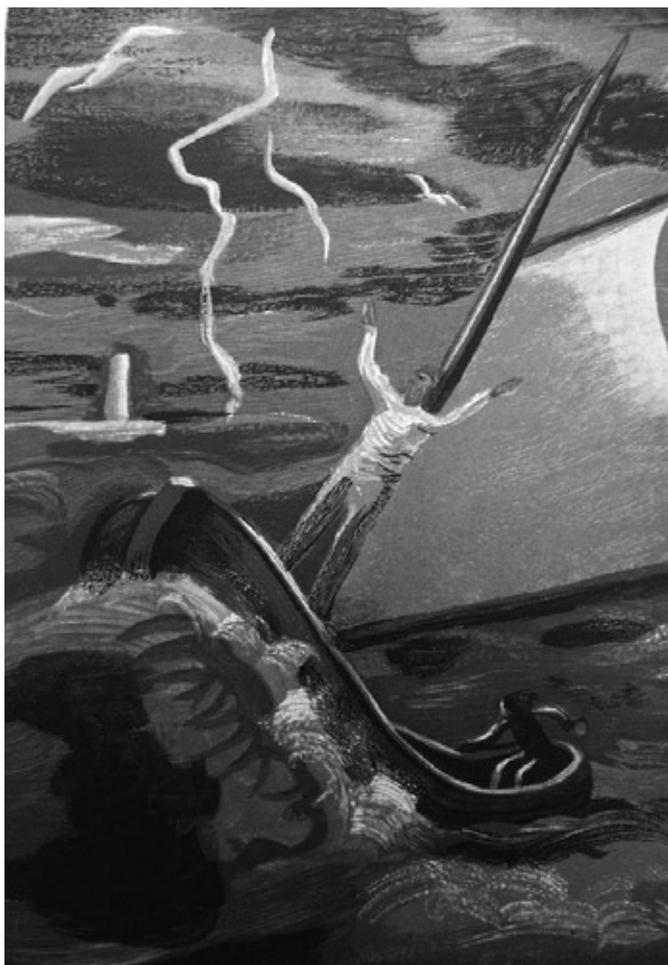
'What matters is that you do not forget it, that you know what is really important in life, because before you know, you are swallowed up by daily life. I am aware that I am actually pruning all day; all my thoughts, my prejudices concerning others and concerning myself are actually branches and leaves on the path that obstruct my view, so that I am unable to continue. The spiritual school makes me conscious of all those superfluous branches and leaves, so that I begin to prune them.'

'At Noverosa, the youth conference centre in The Netherlands, there is something special in the atmosphere. Just something you might call silence. Literally and figuratively, you could be revived here every weekend and it is therefore very annoying that it ends so quickly and that you then have to switch to ordinary life again. 'When I am at Noverosa, there is only Noverosa. Nothing seems important anymore. School no longer exists and I myself also seem to have disappeared from the earth.

Worries have no meaning there. The past and the future are unimportant, I am living now, and now I have to do something in my life!

'Of course, we come to meet our friends, for the relaxed atmosphere and also for the fun. And that we can discuss everything with each other:

Here we do not have to explain anything, about what is real and what is fake.' We choose for it ourselves! We have the same ideas and the same goal. You feel: we are one.' 🌀



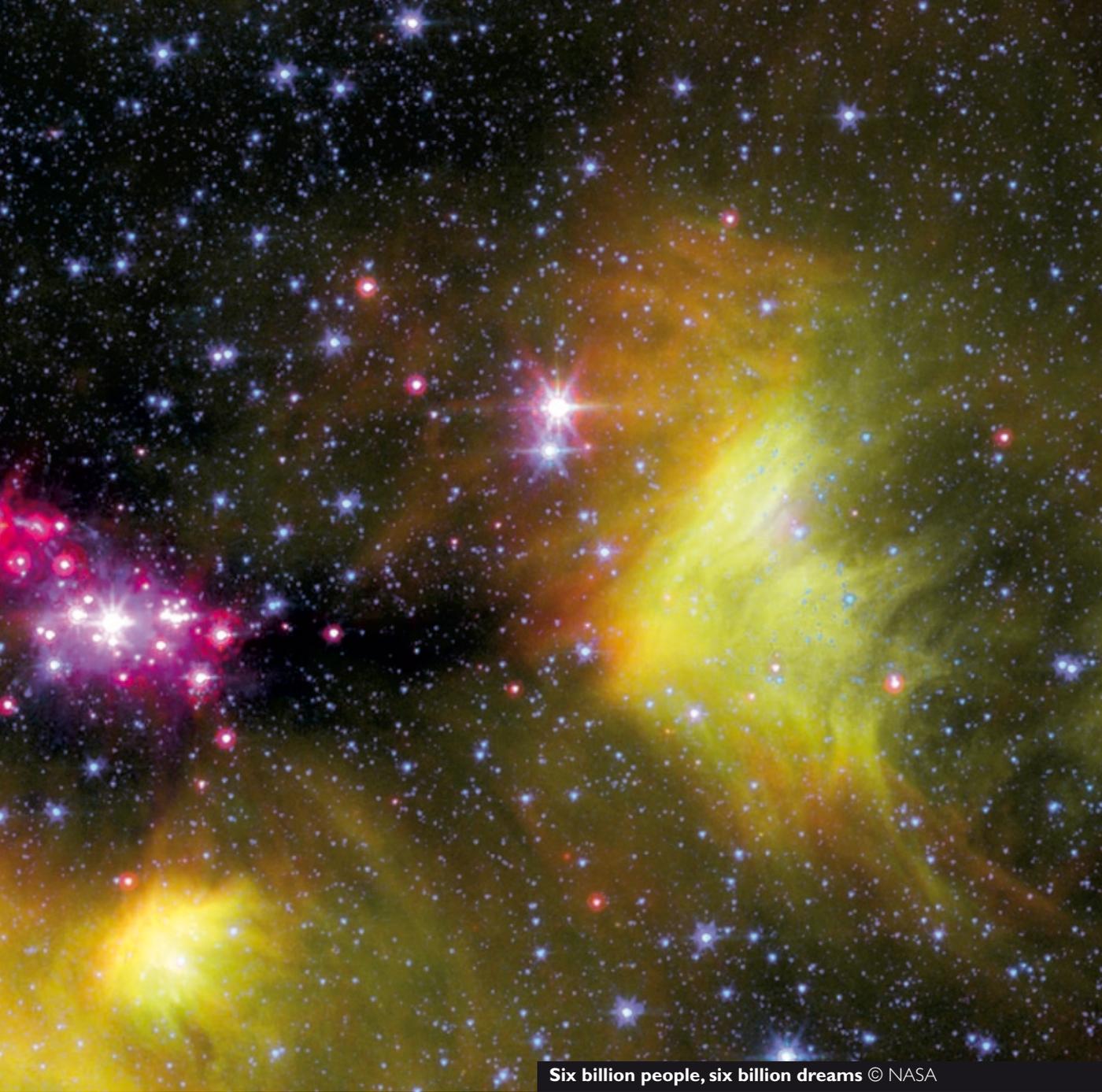
keeping the dream alive

Every human being has a dream. Popular speech says: 'Dreams are a delusion', and this may well be true for the majority of our nightly dreams. But there are dreams -- often in the background -- which are actually no delusion. A dream often gives life a colour that you cannot express. It is as if it has a soothing effect and contains music, an almost inaudible sound, its own rhythm.

Such dreams still emanate the innocence of childhood, memories, happy moments that you let pass and that do not return -- you might say: overtaken by the flow of time. Time is like a river that sweeps everything along. You have to go along, you are pulled through affairs and events, every day again, and it does not leave you any time! It does not give you time to stop for a moment, to step outside of it for a moment, to turn inwardly for a moment. And then there is your dream, like a cloud, subtle and in the background. We do not speak of dreams about the future, like 'I am dreaming of this or that car, that

house, this or that partner.' That would disturb your original dream, because it is deeper, warmer, more intimate. It concerns something innocent, something that is not yet burdened with this kind of things; you are actually unable to name it. This dream or that deep, hidden longing is actually detached from time. However, in some way, this dream gives colour, meaning, life to everything that happens to you, to what you experience, to whom or what you encounter. When you can no longer feel it, there is only time, the unrelenting pull of the stream by which everything is taken along and which is indifferent to what is special.





Six billion people, six billion dreams © NASA

Time levels out everything, it turns everything into 'past time'. And throughout the ages, this has been the way time was represented, as a man with a scythe, not as death, but as the reaper of what has matured over time. It is also represented as an hourglass that is continuously turned upside down, again and again. Eternal repetition, eternal coming and going.

We might say: time continues to flow, always further. How can we stand it, this seeking for some living space and happiness, and then disappearing into this indifferent and cruel flow of time? Does this have something to do with that peculiar,

almost unearthly dream, with this vague longing that lives in every human being? Is it related to the feeling that we actually do not belong in time? Or that our origin and our true ego are lying outside of time, and that we are more than only an almost mechanical product that grows up, develops and finally, while growing older, disappears again?

DISSOCIATING FROM WHAT IS RELATIVE Who is this other one, this true human being, whom we know, perhaps unconsciously, almost as if in a dream? Every second, every hour; the total flow of time is, however, irradiated by what is without



time, eternity, which is light, spirit and power! This eternity strikes us at the place of the great encounter, in the heart. There is the junction, where eternity pours its gifts into the flow of time. And when a human being becomes conscious of it -- he himself is, after all, the place of this special encounter -- he becomes 'enlightened', his consciousness becomes clear and he sees a wide perspective with the inner eye. He then sees far beyond and above the limitations of the material world. Then he realises that the majesty of eternity strikes everything in the heart. This encounter with eternity can occur in everything and in every human being. He is involved in all of this, and does not stand outside it. Everything alive has a direct relationship with eternity. With regard to each other, everything is relative, but inwardly everything is the opposite of eternity, as the one great question and the eternal answer!

The truly involved human being attempts to become free from the aspect of relativity. His relationship will be of another nature, not following the same pattern. The central aspect of his involve-

ment will be Christ, God's radiant loving heart. A human being is going to recognise this centre within himself, not outside himself where relativity rules. And this very recognition is not bound to time and may occur at any time and during any stage of life. We conclude that all of this does not present itself in the turmoil of relativity, but in the quiet, the silence and the peace of the enlightened heart of a human being, who is in harmony with and is open to this energy. At the same time, we learn to understand that each stage of life opens new possibilities and perspectives, and releases spiritual powers, with which we can work on our own inner development and that of our fellow creatures. Seen in this light, everyone is at the moment that he opens himself to the stream of eternity: student or pupil. Every stage of life is suitable for it. The young student -- who is then, after all, a beginning pupil -- learns how eternity draws its lines in time, and spontaneously, he will continue to adapt to it. How does this young pupil do that? J van Rijckenborgh says about this: 'By acquiring knowledge of the laws controlling God's great



But who is this other one, this true human being, whom we know, perhaps unconsciously, as if in a dream?

creation! This concerns knowledge of the growth of everything that the concept child contains; knowledge of his relationship with higher worlds, but also a great knowledge of the whole of humanity and of... himself. Therefore, education and self-education go together.' The starting point will be that children are raised by parents and by teachers in educational institutions within the outlined conditions, not by enforcing obedience, but by guiding the child from within, by one's own example -- inwardly and outwardly.

When we do not have any knowledge of the laws behind our lives or when this plan is even denied, it will be obvious that the dormant, hidden spiritual powers in the child will be disturbed and hindered, and the development of his inner being will be seriously harmed. Anyone who wants to be a true educator, will first have to understand the need of a change of life. Next he may educate and help a child to develop inner power in his life, with which he can keep himself going in the confusing world within and around him.

THE INNER DEVELOPMENT OF THE HUMAN BEING

During the first period, from birth until he is approximately seven, we may say that the child is least conscious of the material world around him. During this period, it is important not to force a child into the model in which 'one' would like to mould him.

The parents' insight into the great possibilities of the combination of the microcosm -- the eternal aspect of the human being -- and the young personality is very important. His protection is equally important. After all, this is one of the most important tasks of educators. In this context, protection means: keeping the atmosphere, in which the child grows up, pure. In this context, we should also notice that the current social conditions are not very favourable.

Because the development of the child during this stage of life, characterised by the formative moon forces, largely rests upon 'imitation', it is obvious that the mode of life of the educators is extremely important. Mutual friendship is important, as they form the example, both inwardly and outwardly.

Their mentality, their directedness, and the centre of their life are decisive for the development of the child. Is the link with what is 'hidden' alive in them; are they focused on eternity, on the original field of life and its realisation within them? Did they keep the dream alive? If the inner organ -- the soul -- which sees this plan, has been awakened within them, and if this determines the course of their life, the first stage of the development of the child is largely guaranteed. Soul quality in itself does not work in a liberating way, but when it is linked with the higher consciousness, with higher reason -- that which we called the dream --, the first principles of creative power will certainly break through. The young child bears everything in him, the promise, the infinite wealth, the happiness and the glory of God's creation, which lie still hidden within him.

'Almost everything,' Wolf



THE SECOND STAGE, PERIOD OF GROWTH Birth is rightly called a miracle. At birth, also eternity comes along. During the first years of life, that to which we might refer with the concept Father makes itself known, the Father, the creator, the source from which everything originates and that sustains and nourishes everything. During this first period of a new life, of a newborn life, it is very important that this is also acknowledged and realised by the educators, because then the development that is to be manifested in the child can be strongly supported and promoted. There exists a deep and great confusion concerning all of this! Between approximately the ages of 7 and 14, the development of the child's etheric body is emphasised. The first years were largely concerned with the physical development, while the blueprint, the idea, the growth path of the developing human being were genetically anchored. The child is still largely unconscious of himself. During the second stage, the blood, which realises the link between matter and ether, becomes more active. The lungs and the heart, the organs through which the blood is active, and the sympathetic nervous system -- the system that is not controlled by the will -- develop. Now the blood in particular should be kept pure. The blood is the carrier of all soul aspects. It is the soul, in which the Father aspect that is present in a dormant state, is stimulated and is going to take shape.

A remark about the term 'Father aspect' and also about 'the stage of the Son' is perhaps required here. In this context, they should not be seen as individual powers. They concern formative forces that characterise a human being as someone that actually does not belong to the earth. Through these forces he is, in this life and at this place, an exile whose lofty, heavenly descent is, however, undeniable. The development of the child needs these forces. It should be noticed that a child is, particularly at this age, susceptible to soulful stories about knights and princesses, in which the hero performs good deeds. It is the development of the soul -- though only in principle -- which is begun during this stage.

It is also the stage of the Son: the first elements of truth and self-sacrifice are generated, as form

Protection means: keeping the atmosphere, in which the child grows up, pure – and in the current social conditions

aspects, as ‘conditions’ for the new human soul that has started to grow. As we said before: The child works still unconsciously on himself, but assimilates everything that is given to him from outside. We emphasise once again the particular importance of the example, in other words, of the directedness and the mode of life of the educators, who are more than ever very important during this stage.

THE SPHERE OF ACTION EXPANDS Around their 14th birthday -- and this may strongly differ between children -- an ever-stronger drive to do things themselves presents itself. The peripheral nervous system, which can be controlled by the will, develops in him. The child will demonstrate a strong drive to act, and in this period, he will also begin to dissociate from the influence of his parents, although they could play a powerful and important role, as friends and as the people who watch the context! In a healthy adolescent, we often see that amazement leads to a need to know, to learn. If everything is all right, this longing is the vital drive that wants to learn to know things in their great coherence. But how often is everything all right? We see around us how things go wrong at that moment. The adolescent wants to start working with powers that he still has to develop, and he develops them by experimenting with them; there is no other way. His own mental power, the mental body, has not yet sufficiently developed. There is a lot of turmoil raging within him. He or she imagines the most beautiful dreams, and sees the purest visions before him. The control as well as the will and the intuition are potentially present, but in most cases, they are not (yet) in control and regulating, but explosive, impulsive. Particularly then, he needs parents, guardians or friends around him. For just then, at that moment, the violence of modern commerce, music, the unimpeded -- often adverse -- life forces (and everything that is standing behind them) attack him or her. And because there is usually not yet quiet and bal-

ance, but only the vital drive, he or she is hurtled to and fro like a roulette ball. This is why the School of the Rosycross also offers a protective field for its young members, an active youthwork that has a number of aspects. In scintillating and balanced surroundings, a young person can experience important moments of development. Here he or she finds people who try to live according to what they recognise as their path of inner development. At the same time, they know and understand everything that a young person experiences and passes through, because they have experienced it themselves.

J van Rijckenborgh suggests that also the arts and expression, like dancing and acting, can play an important part. In this respect, educators should certainly channel the diverse forces that fight for precedence in the young person’s inner being and often create confusion. This is why the genesis of many complexes can perhaps be prevented, so that they do not cause problems at a later age. And there is, of course, the interest for the other sex! This is one of the most important matters, with which you are occupied during this stage. We do not want to limit its importance to the hormonal activity. In the teachings of the hidden knowledge, this attraction to the other sex is seen much more universally and another meaning is attached to it! The child feels, in most cases quite unconsciously, that true knowledge is a two-sided affair. Only through cooperation, by combining the opposite effects of both sexes, a dynamic power is born -- and only by realising it in their life, they reach the realm of true knowledge, of life in its total coherence.

The further development of the young person is characterised by the interaction between knowledge and the drive to make something of his life. In a positive sense, we often see that this is expressed in self-examination, in a quest for a broader perception of one’s surroundings, society and the impulses of life; the young person becomes independent and begins to think autonomously.

But also here applies: what is the foundation, what is the basis of life? The young person may become stuck in pursuing the interests of his own ego. He may also break away from this self-maintenance and give precedence to the soul that asks for attention and nourishment.

This grants him or her room to experience the vital feeling again that was perhaps present, when the pure forces were still intact and active within him.

THE PERIOD OF THE SUN The next period takes place between the ages of 21 and 28. This time is perhaps the most important stage of life because of the formation of the mental body. It is self-evident that the individual is independent now, and that the educators played their part.

But in view of what was said before, we might say that the human being is not yet fully grown.

The question is whether a development can begin that will lead to soul consciousness, or whether thinking faculty and intelligence follow a development along the ordinary lines of society.

The universal wisdom teaches that this stage is strongly determined by the planetary aspect of the Sun. During this period, the solar powers, the power of the spiritual sun, very strongly affect the young adult.

Now that the individual has his own vehicles at his disposal, the moment has arrived that the young person has to make the decision to let himself, for the rest of his life, be inspired by and cooperate with the higher soul powers -- which would like to link him with his spiritual origin, the solar sphere -- or that he wholly turns to the earthly, social forces, which will then also largely determine his consciousness.

This might actually be seen as a repetition, on a small, individual scale, of the symbolic fall from paradise. Anyway, the human being has to choose again! Only after this choice has been made, and the fourth vehicle has become active, as far as this is possible in the current stage, we may say that the fourfold personality has been completely formed and that the conscious earthly life can begin.

If the scale tips to a life focused on inner growth, all subsequent stages of life are just as many steps of realisation. After the already discussed steps, the



development of the consciousness soul follows as the fifth stage. When the young person has made his positive choice, this soul will consciously seek the link with the vibrations of the universal spirit field, the original realm of the life of the soul.

Despite all social worries, the outlines of a living spirit-soul will then develop in the silence of the inner being.

From there, it can further develop to the stage of the pure spirit, the seventh stage.

Thus we see the stages of human life before us as they might be, when they are supported by the pure Christ impulse. The spiritual school can be an important help in this process for all who are associated with it. During the first period, it will be protecting, enveloping and nourishing.

During the crucial stage between twenty and thirty, it can enlighten the consciousness, when the moment of choice has arrived, through explanation and the power of its inspired conferences.

And during the later periods, until we are 49, it can be an inner, formative factor in the development of the original soul.



Concentration and joy. Playing children at youth conference centre Noverosa © pentagram

THE SECOND HALF OF LIFE When a human being is granted a long life, the next stages of seven years are a repetition of the first seven periods, though in reverse order. The first seven stages of life clearly demonstrate an outward-directed development and growth. The latter development occurs inwardly. The ancient Egyptians thought that the heart which, in addition to being the vital motor, also formed the centre of thinking (!), increased in power and size until one's fiftieth year, and then shrunk again. And indeed, we see how an older person between fifty and sixty, ideally, sets the seal on his social life, and gradually withdraws from that life. When he has developed an inner life, then the moment arrives to acquire a tremendous wisdom through contemplation and service, helped by the light powers that he is consciously able to bring closer by his longing for inner life and unity. During these various stages, certainty, affection and insight form a quiet basis for benevolence and relative happiness, stemming from realisation of life. Bitterness about missed opportunities and experienced injustice, worry and fear of death often

accompany the last part of the life of a human being who did not get around to it. We offer our children a fair chance of the right development of life, when we can link them with the light impulses of the original life field that surrounds and pervades us. Then the outlined development of the child can truly unfold as splendid alchemy. Not everything depends on us. Each child carries his own path, his own dream, and his own light mystery with him. What we can do is keep the right, positive vision of life, which is enveloped by the Light, alive within ourselves, and offer the framework, within which the child can acquaint himself with it, as to power, experience and knowledge. His or her life does not have to be the umpteenth repetition on the wheel of birth and death. It may mean a new arising in new mental and spiritual surroundings. Then really 'something new originates from what is old', and a child with such an attitude will develop into a human being who is a blessing to his environment. Then this human being is standing in the living tradition of the universal Rosycross, for that is its sole aim ☸

the flag of noverosa

The flag of the youthwork of the school of the Rosycross with its symbol has already been blowing for a long time across the world, at conference centres of the Lectorium Rosicrucianum where youthwork is carried out.

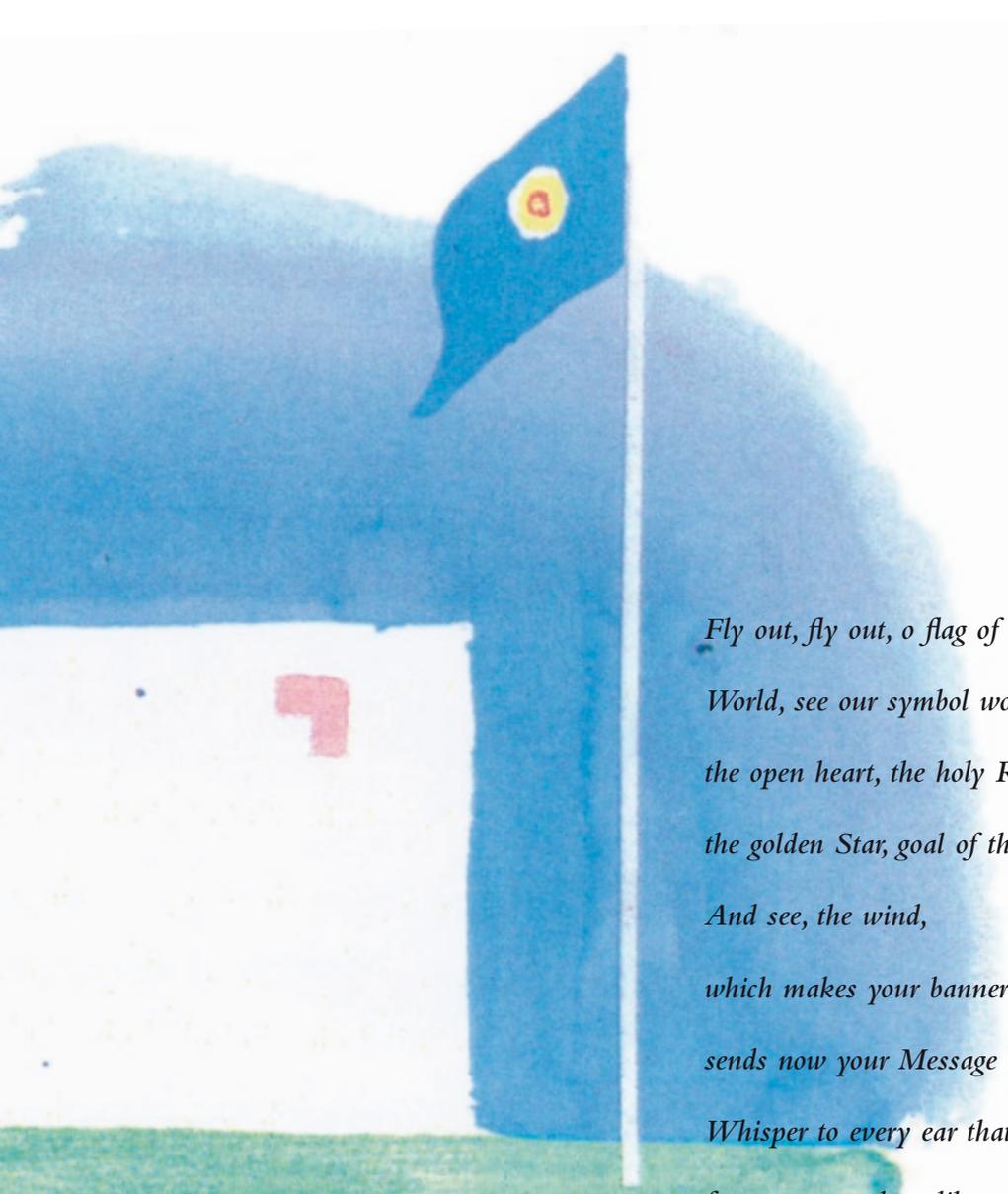


What does this symbol mean to us? We see a white heart with a red rose, surrounded by a golden star, and all of this in an azure field. It is a symbol that shows a young person the great possibility of life in this time: namely to walk the path to true human genesis. The white heart refers to purity. If the heart is dominated by many emotions and feelings of a personal nature, it is filled with them. Then the light of the spirit nucleus cannot be expressed; then the human being does not hear its soft whispering. The human heart is a wonderful organ. It is not only important as the vital motor, but everything related to our daily life has repercussions in the heart. This is why it is also the place where countless feelings, desires and emotions are stirring. But the heart is also the place where the microcosm is linked with the human being by means of the spirit-spark. It is the place where the soul -- as the sleeping princess from the stories -- is waiting to be awakened, to be born.

And this soul is and only recognises love. When a human being, touched in his heart by the radiation of the Love-light, turns to it, he will understand what this love intends, what it would like to teach him. Gradually, the human heart is 'cleansed'; then it becomes 'white'! In the spiritual school, the rose is considered the symbol of the growing new ensoulment in the microcosm. In the flag, it is coloured red, although we often see it also coloured golden. Here it assumes the colour red to show us the next step in the process of develop-

ment into the true man. The colour reflects: there is already room for the new soul. And as the power of the new soul grows, the personality will increasingly be able to devote itself to its service to the world and humanity. In this development, the entire ego withdraws into the background. The red colour of the rose also symbolises the change of the blood.

THE GOLDEN WEDDING GARMENT To the extent that this development makes progress, the microcosm will increasingly be surrounded by a golden, radiant glow and ultimately shows the immortal spirit man. This is symbolised by the golden star. When we, in our mind, spread our legs and arms, we form a five-pointed star. The star is golden, when it concerns a human being who has woven the golden wedding garment, a human being with a



totally opened soul. Such a human being emanates its light like a star, and touches the opened hearts of still seeking people. Then he is able to show the path to others. The pure, white heart, the red rose and the golden star, depicted on the azure field that symbolises the new life, are closely interwoven.

This blue field is the symbol of the future, in which this development can be realised. This is why Noverosa's flag is always blowing where young human children are resolved to walk this path. Then the wind carries the message, symbolised by the flag, to all corners of our world.

The symbol of the international youthwork has recently been registered and is worldwide protected by the International Foundation for the Promotion of the Religious Community Lectorium Rosicrucianum as the symbol of the youthwork. ☸

Fly out, fly out, o flag of Noverosa!

World, see our symbol wonderful:

the open heart, the holy Rose and

the golden Star, goal of the School.

And see, the wind,

which makes your banner waving,

sends now your Message all over the world.

Whisper to every ear that listens and is craving

for your unspoken, liberating Word.

So wave then, wave then, flag of Noverosa!

Bring now to mankind our salute.

Proclaim our gladness to all people,

who greet you with their gratitude.

We wish to share then, youth of Noverosa,

with all who want to follow your call too,

the greatest Treasure which to us all has been given

and do with them the work we have to do.

the soul and the forces of nature

If there is anything the world needs in the coming period, it is men and women who are witnesses to a true spiritual life, that is, a life in which the spirit is active. Sometimes, in a subtle way, this can already be noticed by the way people solve their problems or the things they say or do.



Isis. Coptic sculpture, fourth century AD

Whoever asks people what their expectations are for the future of humanity and our planet, often hears in reply that we are rapidly heading for self-destruction. Particularly in industrialised countries, this is a clear sentiment; many rebel against that which seems inevitable; many, however, accept it and are resigned to it.

Yet, there are also people who are searching in every possible way to bring about a change. You read about 'harmonising the energy paths of the earth', about prayer chains, about expansion of the consciousness, and about the importance of esoteric knowledge. If thinking changes, if the mental field of the planet alters, -- it is thought -- humanity can open itself to a new mode of life.

It is becoming more and more clear; we have reached a turning point in the human development, a point at which we have to make very conscious choices. It is the point in the cycle of the world when the profile of true man can show itself inwardly, and in the light of which we can go a new path of development on a coil of the spiral with a higher vibration. At the same time a road opens, by which everything slides back to a level



that is no longer kept together by any culture, a path of 'decultivation', a return to a situation in which everything will start from the beginning again.

THE TWO PATHS At this crossroads, this turning point, we are partaking of a centuries-old battle, which the ancients called 'the battle of the Light against the darkness' and which we might call: 'the choice between the path of the soul and the path of the aeons'.

The first path, the path of the soul, constitutes a great supporting power. It is the spiritual driving force that links us to the world of the spirit, and many people are open to it. It offers enormous possibilities and immeasurable perspectives: the recreation of a human being who can rightly speak of freedom, justice and brotherhood.

The second path combines all forces, views and ideas within the realm of time and space. By continuously focusing people's attention, longing and vital power on it, this path keeps the majority of humanity within the natural development.

The young are the first victims. There is a saying: 'the future belongs to the youth'. Well then, when it is ensured that, from an early age, the child's

attention is continuously directed to this natural path, it is quite well possible that the child will no longer be able to react to the gentle impulses of the Light, because they do not mean anything to him or her. Then this means: having a hold on future generations.

THE STRUGGLE FOR THE TERRITORY OF THE CONSCIOUSNESS What is not done to force entry into the consciousness in order to control all of life from there! For example, we see the development of:

- cheap technology, generally available, used to absurdity, which divides the consciousness and places everything outside ourselves;
 - finding things 'normal', an attitude of 'this should be okay', among other things regarding so-called 'soft drugs' that affect our capacity for a strong and free will;
 - the devaluation of the concept of 'personal effort', which makes people inactive and dependent, particularly in industrialised countries.
- With regard to the past, we might say that conflicts always concerned the expansion of one's own territory at the expense of others; now it is the struggle for the territory of the consciousness. Who



mysterious

or whatever manages to capture a place in the consciousness of children, guarantees an opening, an access for years. This has obvious consequences. To begin with, the power of concentration and the power to act will be undermined, two powers that are of great importance when reacting to the spiritual impulses from within.

Therefore, we always consider: what are we prepared to allow into ourselves, our house, our soul and that of our children. And that is not all. We play a conscious role in social life, we bear responsibility. Then it is also relevant: with which thoughts, energies, objects, nutrition and information do we associate or not as consciously living people? Everything results from this one question: on what is our life focused; where does it lead us? What place do we give to that deeply felt yearning for the only-good in our life?

It is certainly not surprising that many find living in the service of the soul, in the service of the universal human being, the complete opposite of a development within the current cultural and social environment. But this can never be the case, because, no matter what, everything a person says or does has an effect. When a person has the courage

What can we do for future generations?

to stand by his inner decision, the circumstances will change. It cannot be otherwise. He who, as an adult, can determine a clear position based on high standards, also offers his children a favourable environment and basis for the development, in freedom, of both the personality and the very receptive soul aspect.

DESOCIALISATION The western world is characterised by overconsumption of goods and services, and nowadays also by an overly developed sexual activity. Unemployment and a hedonistic idolisation of the individual, of the conscience and the own family and religious orientation confine the horizon. One of the pillars of the wide road to those forces that prevent a higher human life (the aeonic forces), is mass culture, cut back to the lowest level. In this situation, quantity opposes quality. And nobody has to be denied anything; everything is possible in the virtual world and every person can experience anything of any other person. On the other side of this balance, people are striving for new ethical values, or for the re-establishment of old and familiar ones.

Many are shocked by our behaviour. Many people are frightened by the threatening global warming, humanitarian disasters and the figures of the World Health Organisation. They react to the urge of 'let's do something for the earth'. After the century of Enlightenment and the century of technocracy in the service of the economy, the new credo is humanitarian ecology.

Can the destabilisation of nature (a result of the destabilisation of human goals and the related interests) and the human development in its environment be reversed, or at least slowed down?

Is this where the path of the soul lies?

Or can we offer a meaningful alternative, with our striving for eternity in the microcosm, our power to connect with God? What do we do, what can we do, from this point of view, for future generations? A child will primarily develop on the basis of the expectations of their parents, on the basis of

their inner motives. Their polarisation, their insight into the essence and their deeds form the basis on which a child will develop (even before it is born). In a direct way, the daily guidance with respect to the child's growth, both biological and psychological, is of great importance for its upbringing.

THE POWER OF SELF-EDUCATION Which doors do we close, which doors do we open and what are the consequences? On a daily basis, an ongoing inner testing of ourselves and an inspired mode of life have to take shape.

Our own living environment will then breathe a sphere that becomes an oasis for our children, a place where they can naturally breathe in the joy and intelligent focus of a life directed on the soul; where they find peace, free from the enervating tensions and the hectic rhythm of the world; where they can find a place for clear understanding and an open-minded view on events; a loving support in difficult times which they will undoubtedly experience, and above all an atmosphere in which a consistent way of life is upheld.

The home can then be the place, where the child learns how the aeonic energy -- that is clearly present in the world -- and the life of the striving human being within the pure field of the Spiritual School can go together.

Because the child grows up in this context, he quickly learns what 'self-education' is, which is nowadays of primary importance.

From a very young age, children are confronted

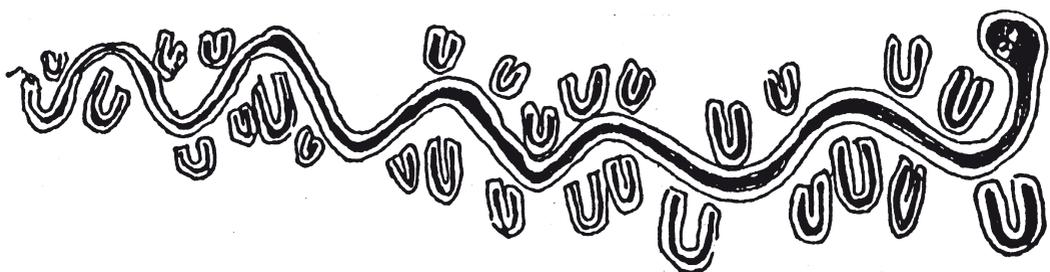
with complex situations, and the need to make independent decisions is something that they encounter at an ever-younger age. When such a moment arrives, it is important that the child understands the situation. It is good when he realises that patterns of parental and social upbringing, however essential, are nonetheless limited.

In our modern society, these limitations will appear very soon. This is why self-education must become a property of the child. When the inner being has a strong longing for what is good, for the path of the soul, this will prove to be a very valuable possession, and a powerful stronghold against the influences of the nature forces.

FRIENDSHIP IS THE BEST HELP External authority is becoming less and less important and in the long run it is even counterproductive. The individual is sacred in these days.

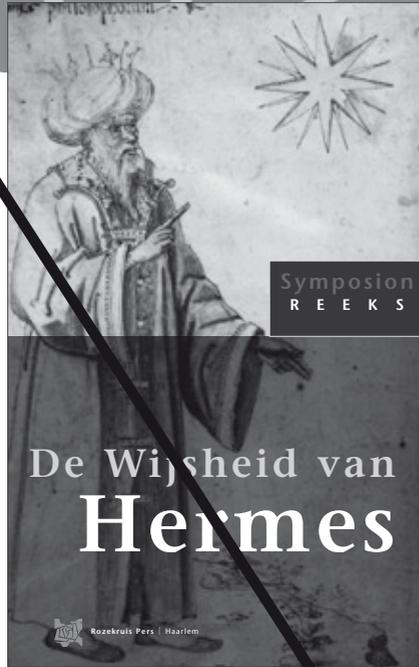
This is why imposing rules or regulations is not always sensible, but it is much more important that a child develops his own power of judgement, with which he himself can determine what he does and does not accept, and with what he does and does not want to associate himself.

This is what he will particularly be taught, when he has seen his parents and guardians strive to achieve this, with all their ups and downs, and when he openly and filled with friendship was a part of this. This could be the basis of a new upbringing, which in a broader sense can also greatly influence the social life of humanity ✪



Mythical serpent. Central Australia

NIEUW
bij de
ROZEKRUIS
PERS



Symposionreeks 18
voordrachten van het symposion
van 12 mei 2007:

De Wijsheid van Hermes

*'Als je (het beeld van God)
nauwgezet beschouwt en het met
de ogen van je hart doorgrondt,
dan zul je de weg naar
wat boven is vinden.'*

De Wijsheid van Hermes biedt een inzicht in een spirituele en praktische weg, waarin de mens deel krijgt aan innerlijke groei, die erop is gericht dat het goddelijke beginsel eenmaal los van het materiële leven kan bestaan.

In nieuw gevonden hermetische teksten, zoals het schitterende *Inwijding in de achtste en de negende sfeer*, blijkt de 'Weg van Hermes' de mens aan onze zichtbare wereld voorbij te voeren, voorbij de wereld van de zeven planeten, voorbij de achtste en de negende sfeer tot in het zuivere, eindeloze licht, tot in 'het hart van God', die in de mens de *nous*, de vonk van de geest is. Want het diepste in de mens is verwant aan, ja, één met het diepste in de kosmos. Een andere tekst is *De Armeens-hermetische Definitie van Hermes Trismegistus voor Asclepius*, zoals ze officieel worden genoemd. Deze geven een compact overzicht van de gehele hermetische filosofie. Ze zijn als spreuken weergegeven en indrukwekkend in hun poëtische schoonheid. Als alles wat aan Hermes wordt toegeschreven, laten ook deze definities voor de lezer geen enkele verwarring toe over de ware aard van God, de wereld en de mens. De spreuken vervullen de lezer met hoop en geven het vertrouwen, dat de zoektocht naar de ware onsterfelijke aard be kroond kan worden met succes.

Paperback met flappen. 80 pag. € 11,00. ISBN: 978 90 6732 338 3.

Rozekruis Pers

Bakenessergracht 5, 2011 JS, Haarlem

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ROZEKRUIS PERS





Dust we are – dust of stars

© Matisse

the creator moves the all

When contemplating about the world, which is so unvaryingly kept together, the rational human being will have to draw the conclusion that there exists an eternal, unbreakable link with the deity, by which everything is kept together. At the same time, we see in the material world that which is fragile and perishable, and in what is perishable, that which is imperishable. A human being can recognise this. To this end, he needs something that makes this matter recognisable to him. This 'something' is the inner light or the spirit-soul, just as the external light is the 'something' that makes everything visible. The human being is not familiar with the spirit-soul as the light that illuminates as long as he is not born of God, in other words, as long as he looks at things with his own spirit and with the spirit of nature and not with the divine spirit. When he begins to behold God in his spirit, he will understand that God is outside any space, time, place and movement, and that there must nevertheless be something in God that moves and orders space, time, place and all things. This 'something' is the word, the wisdom and the glory of God, and this word is not an ideal being, but something physical, while the divine, together with the human aspect in its purest form, the supersensory with what is sensorial, the spiritual with what is physical, exerts influence:

- on the susceptibility of what is divine in the human being,
- on the power of the external human being to elevate himself to what is supersensory, and
- on the power of what is material to glorify itself to what is spiritual ✪

Karl von Eckartshausen,

The magic powers of nature

the house of my father

An evening meditation for the older youth, held in the Temple of Noverosa



Conference Centre Renova, view of the herb garden © pentagram

See what has become of me. Look at me, now that darkness surrounds me on all sides. In the land of my father, where he was the king, I wandered every day around and through our house, alone or together with my twin brother. It is a large house, with four sides and a tower on every corner. From these towers, you see the rose gardens and the wall that surround our house. There are twelve gates in this wall, with a pearl in a glass bowl in each of them.

Twelve pearls are sparkling in the sun. Beyond it, beyond the wall with the twelve gates and the twelve pearls, you can see the sea on all sides. The house of my father is built on a huge island.

Yes, there is the house of my father, who is the king.

I almost forgot to tell you that there is a lion in front of the house. As a child, I was sure that he knew everything, every secret in the world. At night, he wakes up and discovers the world outside the gardens and the parks belonging to the house of my father, who is the king.

This world is on the other side of the sea. During the day, the lion is of bronze, guards our house and does not say anything. He never told me about the secrets in the world; he never said how infinite the desert is, how high the mountains, how wild the rivers, how ominous the violence of thunder and lightning in the open field, the storms across the steppes with the beach grass, the seas, immeasurably deep, without anchorage. I read about it in the books in the library of our house. It is a labyrinth of high cupboards with small, wooden ladders against them, which led me to the books on the top shelves.

Books filled with stories, wonderful stories; books with illustrations, strange illustrations. Books that told about a world, so diverse, so varied, so unfamiliar that they awakened an inner yearning. I was longing for this unknown distances, I wanted to know what is what in the land outside the wall, on the other side of the sea. I wanted to set out on a journey. But because I believed that no one would think this a good idea, I left one night, without saying anything. I did not look if the lion was there, because he was, after all, a fantasy from my childhood days. I fled like a thief in the night. I crept out of bed without waking my twin brother, sneaked outside and left the garden on the eastside.

At the gate, I cautiously took a pearl from the glass bowl, tied it in a silk cloth and hid it in my coat pocket. The pearl would always remind me of my home, I thought. For how could I know how long my journey would last? I left without a clear purpose in mind. I sailed across the sea, I arrived on a beach and continued, toward unknown distances.

This has been long ago. Initially, I kept track of the days and nights that I was away. Countless were the days that I missed my father and mother, and so were the days that I forgot my twin brother, and the nights when I was lonely and longed for the house of my father, who is still the king. I travelled through places, so sweet, so beautiful, indeed, more beautiful than I can describe. I travelled through regions, too



inhospitable, too cold to remember any longer. Evermore, I longed for the house of my father. You will certainly think: ultimately, you will return to that house, because it is your home. You will come home; you will be treated as a prodigal son. This is the way it usually goes in stories. A royal son sets out, he forgets his



fatherland, experiences many adventures, falls in distress, then remembers his house and returns home. At home, his father, the king, is waiting for him, and receives him with open arms. Fair chance that his brother will be furious, as a great feast is celebrated for the prodigal son, because he returned. For him, the brother, who obediently stayed home, there is no celebration.

He is taught that you have to gain experience, have to set out to be able to truly return home. Indeed, I certainly read that story. But this is not how my twin brother is. It is not the reason that I left, no, not the reason to leave my brother behind. I admit, I did it for the adventure. But what did I know about adventures? I thought: you set out, but you will always return home.

You experience a few adventures; things may sometimes go differently from what you expected, sometimes something goes wrong. But he who is sincere, has nothing to fear. After all, the pearl will show him the way. I am sure that you now also think: 'Quiet, calm down. You will come home in the land of the light that you once left.' I hope so. For I feel lost. At night,

I ramble and I think that I hear the roar of the lion, our lion, in the distance. During the day, I hope that it will come to save me, to take me with him. When I feel with my hand the silk cloth in my coat pocket, with the pearl wrapped in it, I trust all those stories that tell about the land of the light, my island of light, the land that I left. I no longer dare to take the pearl from my coat pocket.

Once I almost lost it, and that would be the worst thing that could happen. But what is almost just equally bad: the pearl is no longer crystal clear, shining white. The last time I saw the pearl, it was dull and I do not know what that means -- did I not already tell you that I know all those stories -- I begin to forget my fatherland. As far as I can remember, the golden glow has become dull; the glass bowls have burst; I am afraid that I will no longer recognise my twin brother. So much has happened; the events push each other away:

I cannot bear to watch it any longer; I cannot see anything anyway, as darkness surrounds me on all sides. They imprisoned me; threw me into the darkest dungeon and crying out does not help. I am like someone calling in the desert. The cell in which I am imprisoned, is two metres long and one metre and thirty centimetres high, and not a centimetre more. It is not that I can measure it; it is not that I can see it, as I cannot see anything. It is black and dark here; it is

At night, I ramble and I think that I hear the roar of the lion, our lion, in the distance

humid. Two metres long. I can crawl, I jump a bit up and down to keep moving. One metre and thirty centimetres high. I am seventeen, so you will understand: I am unable to stand up. I assure you, it is all a misunderstanding. But how did I get here? I did not steal anything, I did not lie. Suddenly a revolt broke out in the market. I was looking for something to eat. I had no money, as I had been robbed before. I always watched my belongings, but my clothes began to show wear and tear. The golden thread of my trousers had disappeared, my shoes were down-at-heel, my coat threadbare. And then you are a person to be reckoned with, to watch. Then you are a tramp, a thief. Dangerous, never to be trusted. People are suspicious. That is what I learned during all my travels. They are suspicious because they cannot be trusted themselves. They do not keep their promises, they speak with a forked tongue. They are lying and deceiving. Stop. See what has become of me. That I have sunk so deeply. I do not want this, this thinking about 'them'. I am just like 'them'. Therefore, do not trust my story, do not believe what I say. But remember that I am sitting in a cell of two metres long and one metre and thirty centimetres high. Would this not drive you crazy? I am sitting here because I was at the wrong place at the wrong time. The oranges rolled off the cart, someone tripped over them, and this someone proved to be the sultan himself. I was an onlooker: Hahaha, as the song goes. I did not laugh very long. I ended up in this cell. It is often that simple in life. You are standing there and watch it, and before you know, you are part of it. They called me naïve. Do you call me naïve? You might be right. I didn't know anything either. I only knew the stories about the world; I knew the world from the illustrations in the books I read. I knew the world from my tower, from what I heard, saw and read, but I had not experienced life myself. Now I know life, I know better what is in store for you outside the tower. I have experienced many good and pleasant things. But when I think of them, I start crying, here in my cell. I should rather save this energy, because every hour, I scratch a bit of this wall away with the clasp of the belt of my trousers. I feel a hole, in which I can just fit my little finger. When I continue, who knows where I might end up? Who can tell me that I will then be able to escape from this tomb, where I feel buried alive? Did I already tell you? That they keep me alive with stale bread and foul water? Each day the barred door opens and a tray is pushed inside. I do not know by whom. Perhaps odd, but I hardly miss the tasty food. I do not miss the people, I even do not miss my own voice. I miss the light. The light is so absent that I feel blind. That is why I try to make a hole, so that some light may shine in my cell. That is my most fervent desire.

And now, now I think that I cannot sink any deeper, and I feel hope beginning to glow within me and to illuminate my heavy heart. Yes, there is a sparkle of hope; hope because I did not yet give up hope. After all, I have made a plan, a plan to let the light enter. I did not yet lose my faith. My faith, my trust. I shout with joy. By my voice, the clay walls of my cell seem to shake on their foundations, the earth trembles. It is not my voice. I know that I am not delirious; it is not a fantasy from my childhood. It is absolutely a lion 🦁

time to live

The urge to know, to look further, the drive for fundamental research and true knowledge may be called some of the most significant human properties. All discoveries and any progress can be ascribed to this element in a human being. Whatever it may be called: curiosity, inquisitiveness, the drive to accomplish something new, something that is unknown, it turns a human being into whom he is. Until he discovers that his quest should be shifted, and that his own inner being is the most unfamiliar domain..

Nowadays, people have no longer time to seek. They want knowledge in a concise form, answers that are immediately applicable, while time and space are needed to learn to know themselves. During the last hundred years, more discoveries were made than in the previous two thousand years. We act faster and more quickly, and we even seem to think and to talk faster. The developments have never gone so fast. In a short period, humanity has created a totally new society, which encompasses the whole world. Ninety-nine percent of the world is known. However, because we cannot process unlimited amounts of information, much of what we know, hear and see is directly deleted from our memory. Hence, we do not automatically remember or attach much value to that which we know. We keep our emotions under control by protecting ourselves against the misery occurring around us. Out of self-preservation, the human being often chooses the denial, so that he does not have to be faced with unfinished business.

MAY I PLEASE BE A BIT COMFORTABLE? Western humanity has predominantly chosen for comfort. Who could deny that luxury, comfort and access to them nowadays form the motivation for daily life? An easy life seems to be the purpose of an existence, which superficially seems to become more profound by personal growth and improvement, and a touch of meaning and wellness, provided they gratify our own mind. Technology makes the world transparent, few secrets remain. We have voluntarily given up our freedom for it. We let ourselves be guided by



navigation systems without worrying that our comings and goings can be wholly checked. Electronic payments, all email traffic, all mobile phone calls are recorded. While seeking for the ultimate freedom, we catch each other in a worldwide web. In order to win time, we allow time to win. Humanity is, inwardly or outwardly, driven by a tremendous haste, and he is unable really to take time for anything. We have gone adrift. Media personalities tell us which books we should read. Reviews determine which

movies we should see, brochures decide the places which we should visit, what we eat, the standards and values in which we have to believe.

We have turned into a society, in which lists of the top ten are all-powerful. It is a society of egocentric people, who do not want to be second to anyone and are continuously looking for a group to join. The individual clings to icons to distinguish himself and not to feel lost.

FEAR IS A CHOICE We dig ourselves in. Like moles looking for air and light, we are moving in exactly the opposite direction. We are digging towards the centre of the earth, towards the fireball that does not bring light, but burns and sears us.

Like a modern Icarus, we fly too close to the sun, so that the glue of our self-made wings melts and we fall back to the earth with a hard bang. In our disillusionment and despair, many of us grasp for certainties, for ancient religions. Or we are inclined to fundamentalism, to transcendent meditation or prayer groups as an exotic flirtation: a Buddha next to a weeping Mary on the mantelpiece without knowing the meaning of Christmas or Easter; or a red string around our wrist without a clue of what the cabala really is. Al Gore's movie *An Inconvenient Truth* unleashed a real hype. Not only do all political parties eagerly include the idea in their party manifestoes, also the manufacturers of electrical appliances, lamps, cars, computers and even jeans are profiting from it. The western world is apparently pressed for an unwelcome message that is more universal than any struggle against terrorism.

But Al Gore overlooked one fundamental fact: people like bad news. They cling to things that seize them by their throat and that are bigger than they can handle. Fear is also a psychological state that people first admitted. Fear is a choice that almost no one can resist. Fear assumes forms that are disproportional, and it might be a good idea to keep our children away from it.

UNLIMITED EXPERIENCING OF EVERYTHING At a young age, a child experiences that nothing is



self-evident. Around his twelfth birthday, he begins to understand how the world works. Then he will begin to have doubts: about very small, insignificant things up to and including the very large vital questions. Unexpected questions crop up. He is doing things of which he had never thought before. He doubts everything that first seemed to be true. He begins to understand that all people will have to explore their path. And it makes no difference whether one is young or old, rich or poor. A fifteen-year-old adolescent begins to gain some experience with seeking. He is reasonably successful in maintaining himself, he knows what is expected of him and is quite clever in avoiding obstacles. Unfortunately, this does absolutely not mean that things become easier. Ever earlier, young people become convinced that nothing in this world is certain and that nothing can ever remain the same. A generation has grown up, to whom the form has become more important than the content, and to whom only the form can even be known. Read again what Zygmunt Baumann says about this in *Pentagram* 2007, no. 1. Parents know what the world is like. They themselves have -- in an unlimited way -- experienced all kinds of things and are convinced that these experiences were needed to learn to know themselves and the world around them. It is a generation that never had to fight against limitations. Their children actually do not know them; they grow up with an unlimited number of choices. These children can be free. How commendable this is -- but why do the problems nevertheless increase?

MAY I PLEASE BE CHILD? Children are brought up with the idea that the world and life are makable. And just because these young people can grow up self-confident and free, they are also immediately confronted with their failures. In a makable society, each disappointment is a failure. Adolescents struggle with the choices that they have to make, they feel caught in the stream of unlimited possibilities. With their parents, they see that no choice is definitive. Their parents change partners, house, philosophy of life as if they are consumables. Characteristic of the beginning of the twenty-first century is that choices are postponed. How paradoxical it is that children are being tested at an ever-younger age. From when they are two, it is recorded how intelligence and social-emotional development progress. On this basis, a child is given a rigid profile, which becomes more refined every year. Just try to break away from this stamp. At school, the child receives an advice which determines the direction of his career. He gets the idea that secondary education or study are decisive for his future. The idea of a boundless existence, of true freedom in which to breathe, and the notion of the unlimited possibilities of life, which are so much part of being a child, are already curtailed from the moment he goes to the crèche. Is it a surprise that a pattern of postponing develops, in the hope that tomorrow never comes, so that we can later escape from the label that was stuck on us already during childhood? More children than ever suffer from disturbances that in the past did not have a name.

Pioneer in the 21st century

In the 21st century, a pioneer can only be someone who begins a quest for something that is truly new, in an era in which no experience seems to be able to be new. Someone who is seeking for what is truly new, has the courage to be open-minded in his life. He who is living on the basis of powers like courage, friendship, pureness, knowledge and truth, and truly uses his talents, may be called a pioneer. Try to approach

every human being, everything you encounter, as an element of the divine plan. See the totality of everything, without judging. Act in friendship. See the miracle that is life with its countless possibilities and opportunities. See the beauty that underlies it, and with which it once began. Preserve your pureness. Fathom the intention of all of this. If you know yourself, you will know life. Know what true knowledge is.

Distinguish between fake and real, between delusion and reality. Make truth the basis of your life. By feeling, thinking and acting on the basis of these powers, you perform a deed. Let yourself be guided by courage in this. From a conference for the youth between 12 and 17 years, held in March 2007 at Noverosa, the youth conference centre of the Lectorium Rosicrucianum

The child is no longer allowed to be a child, while he has parents who would rather remain adolescents. The paradox reaches a climax during puberty. Reacting against one's parents is not necessary, because there is no authority. Young people are sexually active at a younger age, their bodies are mature at a younger age, they use drugs, alcohol, narcotics at a younger age.

They know better than their parents what is going on in the world; the internet offers unlimited access to everything there is. But is it not strange that however young they are worldly-wise, people in their twenties stay home longer? Choices belonging to adult life are postponed as long as possible.

EVERYONE HAPPY Recent Unicef research shows that the current youth is reasonably happy. Their happiness is determined by security within the family, security at school and in their environment. The Euro barometer shows that Great Britain, Germany and France score low, amongst other things because of the highly competitive spirit. Danish, Dutch, Irish and Swedish children are happy (97%). This does not mean that at the same alcohol consumption by Dutch pupils is not alarming. Once again we see this contrast, this discrepancy, between both outcomes. Our youngsters are happy, but at the same time scared to death not to be part of the group.

Or do they perhaps think too much that they have to be happy? That being happy is a must? They begin to understand that the idea of crossing the stream where it is shallowest is no longer true, but that it keeps people in its grasp. Due to the invention of cell phones, appointments can be changed at any time; during holidays, work and social control do not stop. Everyone can be reached continuously, in the grip of social competition and expectations. Your days are filled with switch moments, and your daily life in all its forms shoots to all sides.

And then there is also your virtual life. As a kind of echo, the activities run after each other, like a world within a world that is a temporary world anyway. In this way, people thwart their own freedom.

There is hardly time for contemplation, for an inner quest for what true freedom implies and for

the impossibilities imposed by limitations. We are seeking ourselves silly -- within the limitations. We threaten to limit ourselves in an unprecedented way. In this context, it speaks volumes that companies visit zoos in order to recognise their own open-plan offices in the monkey rock and to be able to point out the chief baboon.

IF WE STILL ONLY KNEW THAT WE WERE DIVINE HUMAN BEINGS There is also another side. In his recent book *Health!*, the Dutch homeopath Moolenburgh remarks that we should remind children of their divine descent. Because we have, for more than a hundred and fifty years, been growing up with the idea that we descend from the monkeys and that there is nothing else, it is logical that we no longer do our best to rise above an animal state. If we cannot be more than an animal, then everything we do is for the better. If we still only knew that we were divine human beings, we sigh.

When we realise what a miracle life is, we will deal with it more carefully. Then we would no longer burden the life of our children by our chasing after our own comfort. By the end of the last century, everyone had to invent his own truth.

The basic premise of postmodernism was that truth does not exist. In this way, hope was thwarted.

The literary scholar George Steiner says that after faith, now also hope is being lost. He remarks that, in the gospels, Jesus almost always speaks in the future tense. He who believes in the future, has and gives hope. After God was declared dead at the end of the nineteenth century -- and therefore also faith --, hope, too, died at the end of the twentieth century, and now love is threatened to become an eroded concept. A young person did not yet forget that, by nature, every human being is a seeking being. Something of a pre-remembrance vibrates in every human being, sometimes rather deeply hidden, sometimes virtually crushed, but ultimately every human being is born to bring his microcosm further and to help it ultimately to be taken up into the new field of life. Faith, hope and love demand courage. Life needs courageous people

Grammars of Creation,
Yale University Press
Op je gezondheid!
H.C. Moolenburgh,
Ankh-Hermes, 2005

the school of

Eternity has all the time; people, however, can no longer afford the luxury of postponing. A certain pressure is exerted on people: 'be happy now', 'global peace now', 'strive for self-development', 'live in the present', as it is often expressed. The question is whether they are able to do so.

It seems that the human being lacks the necessary instruments to achieve his own happiness or 'to be able to improve the world', while it is still the question whether this is really necessary. This world does not have to be improved; it is eternal, as Hermes says. But the human being, how much time does he still have? When we can ask this question, a first layer, a first level of insight is active. Insight is not knowing how your mind works, or that of others. Nor is insight knowing how many points you score in a psychology quiz that measures how assertive you are. Nor is it relevant whether we know all our weak points, or the strong ones for that matter. We do not have to know all conspiracy theories either. Not that all of this is unimportant, but they are distractions. They are not the same as the insight into the essence of things, while this very insight is the only instrument that makes it clear to us what we can really do, in our current life.

GIVE THE HEART A FOUNDATION The world is as it is: everlasting, always changing, never static; always reacting to the sun that gives its life and to the cosmic vibrations, which offer us an even greater idea of the harmony and coherence of the universe. Human beings, too, continuously change, always in self-realisation, seeking possibilities for self-maintenance. When this concerns self-maintenance on the basis of the great plan of the inner sun, stimulated by the great reality of the solar life, nothing is wrong with it. But how often do we not maintain ourselves in smallness at the expense of others? How often do we partake of the race, do we participate

in a struggle against others for our own benefit, and hardly ever to support others? When we, with insight, move along with the demands of the new era and keep our heart founded in the spirit, we are able to overcome any waves and turmoil, like a cork that always floats up, and can even help others by its power to float. For that is the most important thing: helping others to find happiness. This is easier said than done. How should it be done? And do others really want this? It requires devotion. It demands our efforts at the place where we are now. There is a solidarity in the school that creates a 'field of understanding', a solidarity that the school spreads worldwide. Help above all, if possible, your fellow men to learn to know themselves. We do not have to go far away, not like a hero who is saving the world, but we must be there when distress presents itself. And that is usually close by. That is the second level, on which insight is active.

THE JOY OF LEARNING Those instruments do not imply a technology that is more beautiful or more just financial systems. We have to look for them in the human being. The instruments that we need are a loving heart, a clear mind, a healthy spiritual body. Through them and in them, the new soul is born. Our work is: to unlock it. We can use our life to make it conscious. Then the question crops up whether this is a laborious activity or a toilsome path, which deprive us of any joy and humour, and turn the human being prematurely old. He who thinks or practises this, should once again look at a child that joyfully takes his first steps, or learns to

nature and the school of god



write his first words. How satisfying this is! No, as soon as we learn essential things; as soon as the soul takes one step forward, a human being will radiate from within. He who learns essential things and can assimilate them, is developing, is growing. And what

grows is usually healthy. This notion, the experience and feeling that this is really true, constitutes a third level of insight. Where do we learn this? The human being learns these things in the school of life. There is an old Rosicrucian prayer that expresses this in

De natuur is een nimmer eindigende leerschool. Ook de goddelijke!

a few beautiful lines: 'Lord, all blessing and grace radiates from your being. With your finger, you have written the character of nature, and no one can read it without having learned in your school.'

THE SCHOOL OF NATURE AND THE SCHOOL OF GOD

Nature is always in motion. From nature we learn what health is. In 'the school of God' we learn that the soul, this mighty and shining aspect of us, is filled with joy -- as tender cherry blossoms in spring -- when it vibrates in harmony with the original development as intended by God. We learn that the soul is more than only nature. It can only reflect nature. Certainly, it can reflect the most inferior that a human being can imagine, but it can also lead nature to a brilliant fulfilment, if it learns 'in God's school'.

Leading nature to fulfilment -- being an inhabitant of the border, crossing the border with the inner human being. This is possible; this is the aim that lifts our life onto the fourth level of insight: comprehending that the world, nature, is a never-ending training school, also the divine nature.

This plan of development is contained in every human being, just as it is implied in every blossom of the cherry tree that it will one day be a ripe cherry. It fills the seeking human being with courage, and with longing for salvation, and leads him to cooperate with and to surrender to this plan of life.

For the sole reason that we are living, it is waiting for us as an eternal promise, as great rest and certainty. As a plan, J van Rijckenborgh says, that will absolutely and certainly be accomplished, with us when we say yes, and otherwise without us, but even then it will be accomplished for us.

Is this not too great a simplification? Should a human being not experience a painful death, should I not annul my astral self or higher self? Should I not decline, and is life not suffering, as the Buddha says? Everything will be accomplished along the lines

and the instructions, which are preserved in the inner blueprint of universal life, and which are again and again offered by the brotherhood in any era. It is wrongly expressed, when this is called a path of suffering. Once a human being realises that this does not concern him, but the inner other one, all difficulties will disappear.

Or rather: the world may rest heavily on his shoulders, yet he remains in the Light.

He who can embrace this fifth insight, takes any small step for granted, does not take notice of the (relatively) small discomfort for him- or herself, as he is filled with the knowledge that he alleviates the suffering of humanity in this way. Thus we overcome the limitations of the blood, because the blood, the carrier of the consciousness, circulates in us and provides all organs with life.

When the blood changes, and is going to contain a new element, the whole human being becomes receptive to a higher vibration. How is this genesis of the consciousness of the inner other one brought about? Hermes says: 'This becoming conscious occurs in inner silence, in the peace of the heart, far from everyday turmoil. The pupil becomes conscious in a serene place, in the pure ethers.

Only in a pure ether field, you are able to experience the inner Other One consciously. Then you breathe in its powers, which flow through your Soul being. The inner Other One will envelope you in its golden light, which surrounds you like a whirling current. You will assimilate its presence with your consciousness. When you approach him, you approach the fire. Leave the senses of your physical body behind and enter the House of your Lord! Then the 'inner Other One' in your new home will teach you how the powers of the New Soul work. Because you approach the Other One without all the knowledge of the field of delusion, without that which is perishable.'

J. van Rijckenborgh and

C. de Petri, Reveille.

Rozekruis Pers, Haarlem