

# pentagram

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The construction of the inner temple and the world work in society are two points of departure, two directions, which reflect one coherent work. It is a dual theme, for which some attention is certainly in order. We approach these themes, aware that it is impossible to do anything for humanity and society in the true sense of the word, if there is not simultaneously a sustained activity in our own being, which is the result of a great inner change, namely knowing that, if we can serve others, we also best help ourselves.

In this context, service to others is a keyword, reflecting generosity and maintenance of self-respect. It begins by finding the source and unlocking the hidden rose garden – the eternal, exalted principle in the human heart. On this basis, service becomes natural, rather like the earth serves us by giving everything. And rather like the sun serves by emanating consciousness, glorious, life-giving warmth and enormous beauty, to which every autumn leaf testifies, but also every smile that a fellow human being grants you and every roguish look of a child.

You will find numerous aspects of this dual activity in this issue of the **pentagram**. There is a lecture about peace, held in the Peace Palace in The Hague, combined with a photo impression about Convivencia in Tarascon and Toulouse. You will also find a dual idea of a young person as well as one from Shakespeare, who recognised duality as an effect of a generous heart and wrote: 'The essence of grace does not tolerate compulsion; it drips as a mild rain from above on what is below. It involves a double blessing: it blesses him who gives it as well as him who receives it; it is the mightiest of the mighty.'



Many hands lift up the clock that sounded for the first time during the Ussat conference 2012 in Ussat-les-Bains

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# the first three temples of

Last year marked 75 years since the first temple, representing the calling, enveloping and comforting ray of the Seven-Spirit, was consecrated by order of the Order of the Rosycross. On Saturday afternoon, 4 September 1937 at 4 o'clock, J. van Rijckenborgh, at the time still called Jan Leene, held a memorable consecration service, at the address, Bakenessergracht 11, which has become the consecrated place, where the first fire temple of the Brotherhood on the European continent was established. Since then, the temple has been expanded once, and was consecrated to an even more comprehensive work in 1957, this time in the service of the Universal Brotherhood. During this renovation, the whole interior was stored away. A year later, when the Noverosa temple was built, we see its symbols and the whole interior back in this temple for the youth.

The construction, the realisation of a temple, is both the result of a life and at the same time, also the sacrifice of a life. On 31 August 1929, a small temple had already been equipped at the same place in Haarlem, accommodating 25 people. In 1935, when the Rosicrucian Society, led by Z.W. Leene, Jan Leene and Cor Damme, adopted a new course, a great and splendid renovation followed, still wholly on the basis of the astrological teachings, and this is why the pupils were seated in pews that corresponded to their respective signs of the zodiac.

However, the 1937 temple follows a completely different pattern: It is a fire temple and it is a faithful representation of the *minutus mundus*, the small world of the human being as a spiritual manifestation. The golden rose in the heart of the golden cross, the same that still adorns the golden cross in the Noverosa temple, is the centre, the mirror of the mysteries, from which the whole spiritual creation unfolds, macrocosmically as well as microcosmically. Brother Z.W. Leene is one of the special, great examples and therefore, in a spiritual sense, we may consider this temple the fruit of his life. He could not attend the consecration as his illness forced him to stay in bed, but in the week after the consecration, together with his brother, he wrote about the meaning of this temple for a circle of students:

'In order to understand this issue properly, you should dissociate from any conscious or unconscious, exoteric points of view. This does

not concern a new, beautiful, expedient building nor does it concern a symbol of the Dutch work or a central focal point that all friends in our country and abroad might consider 'their' temple. Although these aspects of our new temple are completely correct, they do not touch the essence in any way. As we have said before: as pupils of the Rosycross, we should not look *at* things, but *into* them. You may know, or at least surmise, how important it is that Christ and his servants possess focal points, with the help of which they can affect the world and humanity. Well, since a few years, the Haarlem temple has formed such a focal point and the new accommodation will better be able to develop the possibilities contained in this fact.

Some pupils have been led on the wrong track by wrong information; they assume that these focal points are predestined, holy places and that, when their stock is depleted, people can only work in a second-hand way – but this is not true: they have to conquer them meter-by-meter on the world.'

'Possessing power centres is of incalculable importance for the great work. If a centre has reached this stage, the Brotherhood possesses a solid, strong and ever-mightier fortress to be able to work from within. And you will understand the great importance of being able to do so. It is a Beacon in the darkness, through which thousands of people can be guided to purify themselves or to burn their wings.

Those visiting such a temple not only hear the

# the school of the rosycross

MAIN TEMPLE, HAARLEM 4 SEPTEMBER 1937–4 SEPTEMBER 2012

RENOVA TEMPLE, BILTHOVEN 21 DECEMBER 1951–21 DECEMBER 2011

NOVEROSA TEMPLE, DOORNSPIJK 28 JUNE 1958–28 JUNE 2012



**In the past, the terebinth (*pistacia palestina*) often grew in front of temples and also in front of the cave of Bethlehem. For instance in the book Judges, this tree marks the place where an angel of the Most High had an encounter with a human being (Gideon)**

spoken word, but they are bathed in the gold of the soul and become agitated by the spiritual forces that are unceasingly present there. Such a temple is a continuous power, and even if no services are held there; it is a fortress in permanent action.

Perhaps you will now understand our joy that

we were enabled to create in Haarlem, not at another place in the city, but at the grounds of the spiritual temple, a sober, worthy place for a work that encompasses all worlds.'

It is a great joy to ascertain that none of these words has diminished in strength. The Haarlem



Main Temple as well as the Noverosa temple are in this respect still radiant beacons of the Gnosis, both temples devoted to Christ and his great work of liberation of seriously misguided humanity.

#### ADDRESS HELD DURING THE RENOVA CHRISTMAS CONFERENCE 2011

With this Christmas conference, we commemorate a very important moment in the development of the Spiritual School of the Golden Rosycross: the consecration of the Renova Temple on 21 December 1951, now sixty years ago. We do so, not only because at that moment, the Spiritual School entered a wholly new period in its existence, but also because of what that moment teaches us.

With a visionary view, the two Grandmasters, J. van Rijckenborgh and Mrs. Catharose de Petri, clearly envisaged that the Spiritual School should enter a new development, linked with the Spirit Field of the Universal Brotherhood. To this end, a Temple Focal Point should be established that would work

as an intermediary for this new, strong spiritual impulse. Mr. Van Rijckenborgh also saw in the ether field how this Temple should be constructed and gave the architect, Nol Bijker, the broad outlines for the design. The idea underlying the special design of the new Temple reflected the powerful impulse that had emanated from the World Brotherhood, so that this work as a whole could be taken up into this sevenfold radiation field.

This is why philosophy and theoretical knowledge were no longer important, but rather what mattered was spiritual renewal, in fact, that a revolution was necessary and that the temple focal point should function as a new point of irradiation. This is why the temple received the name Renova, a place, a focal point and a working place, in which spiritual renewal would be achieved.

With the establishment and consecration of the Renova Temple, a tremendous stream of forces flowed into the work from the Spirit Field of the Brotherhood, resulting in the construction of the sevenfold, transfiguristic world work as we currently know it on a global



scale. At the time, Mr. Van Rijckenborgh said to the pupils:

‘It is this clear knowledge that has been engraved on our consciousness: It has begun. The sevenfold grip of the World Brotherhood has been set in motion.’

This is what the two Grandmasters were wholly focused on inwardly. The consecration of the Renova Temple forged the link with the seven rays of the Seven-Spirit. The whole symbolism of the Temple expresses this. The circular construction of the temple, symbolising the circle of eternity, rests on 49 pillars that also form the foundation of the temple. However, the most striking feature is the great water basin at the heart of the temple, with the rose in its centre, from which three rays emanate. In a wholly new way, the pupils were confronted with this most important symbol that was also the centre of their pupilship and their attention was focused on the eternal principle that they bear as a wondrous treasure in their microcosm. And the unchanging message that the Spiritual School transmits to its pupils is:

‘Brother, sister, in and above everything, take care of the primordial atom, the wondrous Rose of the heart, because it is the key to your true existence. It is the mystery of all mysteries, the beginning and the end of any new genesis.’

This wondrous atom of the heart had already been discussed during many services. It had been explained that it contained seven possibilities, that seven works of rebirth should be accomplished, and that seven rays emanate from the Seven-Spirit to enable this new life. This is why the two Grandmasters clearly envisaged that the Renova temple should also reflect, symbolically, the seven times seven rays of the Seven-Spirit,

During the laying of the foundation stone, this had already been explained gnostic-magically by placing seven workers as living pillars on the seven intersecting lines of the forty-nine foundation pillars, on which the temple was being erected. In addition, we find a similar reference to the 49 rays of the Seven-Light in the centre of the Temple above the source. Together with the violet light, the symbol of the

Seventh Ray of the Seven-Spirit, the work in the temple has from then on been carried out.

In the language of the mysteries of the holy Cabala, the number seven means 'the completed temple'. In Pythagorean wisdom, the number seven refers to 'the way to life'. And in another treatise about the mysteries, the number seven represents 'the victory over matter'. This was demonstrated by the Renewal Conferences as J. van Rijckenborgh called them from then on. During these conferences, the participants were taken up into a stream of universal teachings, in which the transfigurism of the Gnostic wisdom occupied the central place. With great, dynamic power, driven by the Light, he linked it with the pupils. We can find the result of this change in the Spiritual School and its teachings in the book *The Coming New Man*, by which Mr. Van Rijckenborgh set the tone and the direction, of the Young Gnostic Brotherhood as the modern Gnosis.

It was called modern, because from then on, the universal teachings of the Gnosis were transmitted in a completely new way. Through their key to the universal wisdom, which can be read in the Spirit Field of the Universal Brotherhood, the Grandmasters unlocked again much of the ancient wisdom of preceding transfiguristic schools for the pupils and seekers.

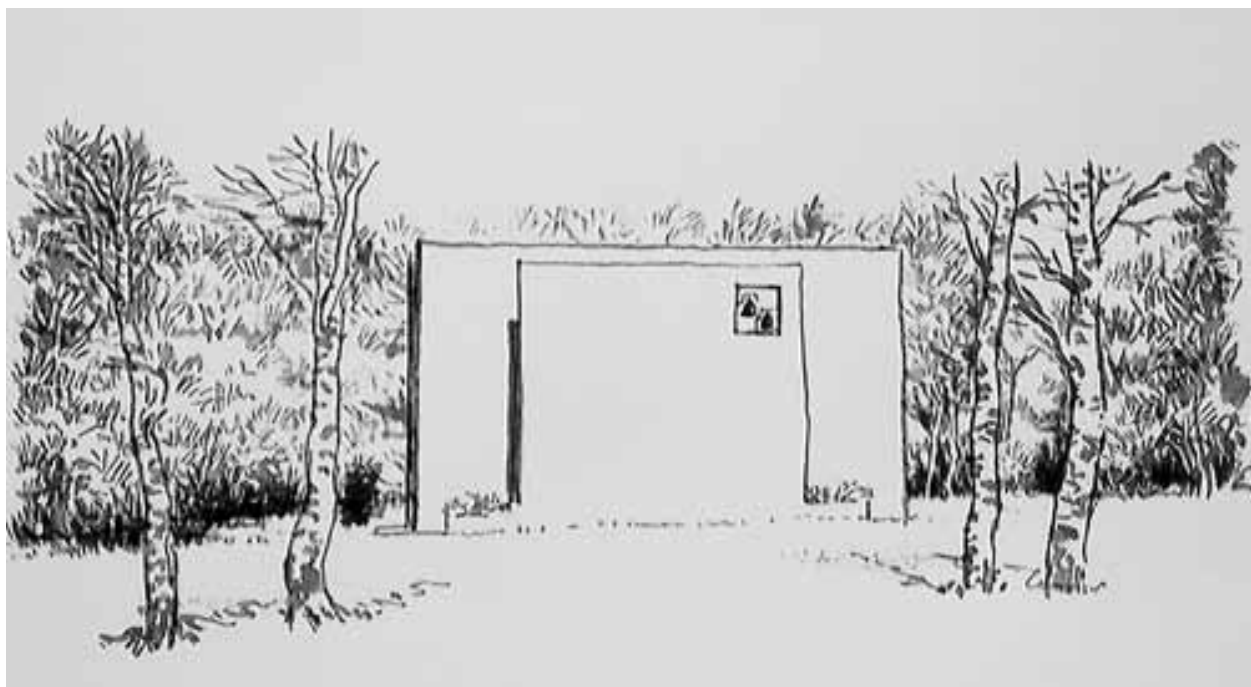
This is why they called the publications in book form of the texts of these conferences

the Renova library, to which *The Gnosis in Present-day Manifestation* also belongs, a clear reference to the new appearance of the modern Young-Gnostic Brotherhood. This was followed by the four volumes of *The Egyptian Arch-Gnosis and Its Call in the Eternal Present*, in which the same ancient, transfiguristic wisdom was elaborated in a modern way on the basis of the *Corpus Hermeticum*. However, we may actually consider the whole work of the two Grandmasters the so-called Renova library, in which every seeker, every spirit-spark bearer in the present can find again what purportedly once was contained in the many gnostic libraries of the past.

The Renova temple was the focal point, from which a completely new development of the spiritual work was set in motion on a global scale. Soon after, groups of pupils in the other working fields, also founded focal points of renewal and the stream of Wisdom and Light Power that was, conference after conference, born in the Renova temple, was also proclaimed there.

Mr. Van Rijckenborgh's statement on the occasion of the consecration of the Renova temple: 'It has begun! The sevenfold grip of the World Brotherhood has been set in motion', constitutes the fundamental formula, on which the Spiritual School, with all its focal points and temples that have been founded during the past sixty years, is still based.





In this way, the Living Body forms a mighty, breathing system, into which pure Light forces continuously descend as an inhalation and an exhalation and from which they ascend again. It is a flow of breath, in which all pupils are involved by their directedness and their link with it.

All the focal points of the Spiritual School work in a concentrated way with the interplanetary fire of the spiritual sun. And the whole, the Living Body, is like one great temple, encompassing everything and everyone. It is one great temple, in which all pupils in the world field are linked, working and living from it. Just as planet earth revolves around the sun in the solar system, likewise the spiritual temple of the Spiritual School revolves around the spiritual sun of the radiation field of the Brotherhood, continuously receiving new Light power.

The sevenfold structure of the Spiritual School contains the symbolism as a promise for a new reality. In a spiritual sense, the symbolism of the School is a living reality, a touch

of the Light that can be experienced, and of the Spirit that approaches us from the world of original, man. The Spirit has no end, but always grants new breath to the Soul in a harmonious interaction that keeps pace with the development of the group that protects and ensouls the focal points, and that elevates itself time and again in the Light field. In this sense, every visit to the temple is a confirmation of our pupilship, of continuously being conscious of entering a working place of the Brotherhood.

During the past sixty years, a network of temples and focal points has been accomplished, spread over many countries and over almost all continents, so that, symbolically speaking, a mighty net has been cast out over the sea of life. All the nodes of this net are points of irradiation for the seven rays that approach us from the field of life of the Universal Brotherhood. They form a flashing nerve strand that links us over the whole world with each other in the Living Body.

What now matters is that what was opened as spiritual possibilities in the past, should now

energetically be further developed, so that we will, as a worldwide group of pupils, be masters of our future. All the divine, spiritual energies are present in the basic principle of our temples and focal points, and to everyone who wants it, the way of the stars may open in him or her.

#### A FEW THOUGHTS ON THE OCCASION OF THE 55<sup>TH</sup> ANNIVERSARY OF THE NOVEROSA TEMPLE

The Noverosa temple was the first temple of the Spiritual School, rebuilt in 1958. It forms a faithful copy of the *minutus mundus*, the microcosm of the original human being. The golden rose in the centre of the golden cross is the centre and represents the mirror of the mysteries, from which the whole spiritual creation develops as a wondrous secret of divine manifestation, in which creation and creature are expressed in each other.

The rose symbolises the deepest mystery, in which the human being is one with the deity himself. The cross as the symbol of the personality is also the image of the earth on which he lives and experiences his development.

The cross has 'four' as its number: the four elements, earth, water, air and fire, from which everything has been generated, the four points of the compass that span the whole earth, and are simultaneously present at each point of it. Moreover, the cross expresses the four bodies that are currently manifested in the human

being: the physical vehicle, the vital body, the astral body that may form our link with the solar body of the Christ, and the beginning mental vehicle.

And finally, the cross is 'the sign of his [Christ's] victory, in which we will prevail'. With our feet firmly planted in the soil of reality, the top reaches the spheres of abstract thinking, the pure field of genesis. The human being, striving as he is, will ever better learn to express the abstract ideas of Light and Love. The vase represents the open heart and the pure receptivity, the altar table, on which we find the Bible as the (re)creating Word – the actual energies of the Christ – symbolising the pure aspiration of heart and head.

The seven candles of the seven-branched candelabrum link us with the Seven-Spirit, the sevenfold Logos that sustains the whole of creation and the Chain of the Universal Brotherhood in Christ.

The seven seals in the ceiling that, as seven gates, show the ways that the new soul walks, are born and supported by the walls, in which twelve windows, as twelve loyal watchmen, represent the twelve Older Brothers who are the original, formative forces of creation, and who symbolise the twelve gates in their firmament in the microcosm. ✪



# T E M P L E C O N S T R U C T I O N



**Ancient Rome knew the Aedes Menti, the temple of man or of the Spirit; in Athens, the Parthenon still towers high above everything (see illustration). The pillars of this temple fit so well that it sometimes seems as if they consist of one piece. The architect, Pericles, and the sculptor and work foreman, Phidias, based their knowledge on numerology, geometry and architecture. In 477 BC, they started on what would turn out to be one of the most harmonious and beautiful buildings in the world, which is certainly also due to the consistently applied proportion of 9:4.**

# vertical inflow: intuition, intelligence, signs

On 7 October 2012, a large number of pupils and members all over the world assembled in the centres and consecrated working places of the Lectorium Rosicrucianum to reflect on their link with the sevenfold World Brotherhood. We are glad that we are able to include the text, spoken at that occasion, in this issue of the **Pentagram**.

The time has come that structural renewal is necessary, if the Spiritual School is to be able to continue to fulfil its task in the near future. If this development is to lead to a breakthrough, both the governing bodies as well as all who are linked with our group should cooperate in a new way, because from now on, a vertically-directed cooperation is required at the various governing levels. In order to understand our current task properly, we should clearly distinguish between horizontal and vertical renewal. Without this differentiation, we run the risk of confusing the important, existing, horizontal renewal in the School with the vertical renewal that is still to be realised, thus obstructing the development of the School. In the unchanging structure of the Divine plan, we can recognise the essence of both these processes of change: every new creation is the result of the cooperation between a vertical, spiritual impulse and a horizontal, material state.

A new development does not begin with a primordial situation in the distant past, but ties in with an existing result. The basis for any further development is always found in the essence of the experiences in matter in the past. The spiritual impulse descends into this essence as a vertical stream; and as a reaction to this, it develops and spreads horizontally. Combined, these two streams have the structure of a cross at the point of intersection of which we find the enabling principle.

Thus, we may distinguish three principles in any process of creation:

- the vertical stream, the Spirit,
- the central, enabling nucleus, the soul,
- the horizontal development, the form, the body.

Each of these dimensions has its specific task. The vertical stream drives what is not yet manifested, the unknown, to manifestation, while the horizontal stream enables the manifestation and tries to preserve what is newly created by consolidation and reproduction. The central nucleus, the rose of roses, which transforms the vertical stream into the horizontal one, acts as mediator in this context and always preserves the balance between both.

THAT WHICH HAS NOT YET EXISTED BEFORE In addition, each of these dimensions has its own laws. There is also renewal in the horizontal stream, because it is only through renewal, that an existing situation can be ensured in the long run. And we see this everywhere around us, although this is not what we are referring to. This horizontal renewal is not structural. It is ultimately merely adaptation, reproduction, a copy of what already exists or a variation on an existing theme.

This does not apply to the vertical stream, the vertical renewal. Fundamentally, this cannot be planned; it is inspiration. It cannot be accomplished according to a certain method nor can it lean on statistical research or on comparison with existing developments in the world. This is because the vertical stream manifests what

BROTHERHOOD DAY - 7 OCTOBER 2012



## The Logos drives to continuous expansion of manifestations and consciousness, meaning that every form is sooner or later subject to a leap in evolution

did not exist before, the unexpected, and can, therefore, not be ascertained or controlled by research. Research orientates itself on something that already exists and demonstrates scientifically verifiable changes and deviations from familiar situations. It is important to recognise this difference in order to distinguish vertical renewal from the horizontal one.

Horizontal renewal is, seen over a longer period of time, absolutely necessary, just as nature is renewed every spring, because during the first stage of life of any new organism, of whatever nature, it is important that it puts itself at the service of the process of preservation and reproduction. Applied to our Spiritual School, this means the following. We should ensure that what the Grandmasters created on the basis of the vertical impulse they had received, namely the Living Body, and therefore, the related forms of manifestation in matter, is preserved, protected and renewed to the proper extent as long as possible. In other words, that it is adapted to the times. This is what the governing bodies continuously think about. We know that our efforts will only be crowned with success, if the necessary impuls-

es and energies stem from the nucleus power of the monad, which releases the new soul power in the heart. Only if the work is permeated by the Spirit, can the stream of Living Water continue to flow.

This becomes visible through the joy, the enthusiasm and the self-forgetting service, with which we as pupils, as friends, deal with our work of horizontal expansion and renewal. In this way, each of us accomplishes his task on the basis of his own pupilship that is lived in practice. However, we now reach the decisive point. The plan of the Logos does not imply that a form of life, once manifested, should be preserved infinitely. The Logos drives to continuous expansion of manifestations and consciousness, meaning that every form is sooner or later subject to a leap in evolution. However, this structural renewal by the Logos may be accomplished in two, completely different ways, depending on by which powerfield the existing state is maintained. We may distinguish the fundamental difference as follows: in the stream of higher, holy dialectics, this renewal is accomplished by a harmonious process of dissolution and new construction; in lower, familiar dialectics, this occurs by a disharmonious termination of everything that ex-

ists, by a complete break-up and an absolutely new beginning.

The decisive question is now, whether we, in our Spiritual School, vivify the stream of higher dialectics or only the processes of crystallisation and transformation of lower dialectics. Every form, once created, will be kept alive during a certain period through the processes of regeneration and reproduction, but after a certain time, degeneration begins and then it must be renewed fundamentally, that is, by a creative process and, therefore, must be raised to a higher level of evolution. We have *now* reached this point in our Spiritual School.

All attempts at renewal, which we have accomplished until now with great effort, with love and very competently, concerned the horizontal stage, the stage of reproduction, of repetition, and of the preservation of things. These attempts at renewal were, and still are, absolutely necessary and we will in no way question their value.

This stage may be compared to the renovation of a house, in which both the inside and the façade are modernised; the walls, floors, lighting, bathroom, kitchen etc. are brought into an optimal condition, but the structure of the house remains the same.

However, what now matters is a structural renovation: rooms must be enlarged by removing dividing walls, in walls that were initially blind; windows and new doors are fitted and what is most important, the staircase must be moved to a central place in the house and

enlarged, so that an intensive interaction between above and below can occur.

During all these activities of working on the structure, the builders should know what the supporting walls and pillars are, because these basic elements should not be changed, for otherwise, the whole house would collapse.

The basic structure of the *House Sancti Spiritus* is the divine plan, the plan of the Logos, as it has been described in, amongst other things, the *Corpus Hermeticum*. This is why we should nowadays, more than ever before, proceed, on the basis of the *Manichaeian* stage – which causes a necessary separation and through which the original *image* will be seen clearly by everybody – to the *Hermetic* stage that connects and builds. We should become Hermeticists, brothers and sisters!

What does this mean for our School?

We should renew, structurally renew, many of our concepts from within. Because the effect of the Holy Spirit has fully developed in the Living Body, so that the sword of distinction between light and darkness has been integrated in us as the nucleus group of a new time. Separation and limitation can no longer be propagated outwardly in the same way as this was done during the construction stage of the School. This was important during the stage of construction, because it was only in that way that the School and the pupils could be purified and protected against the lower as-

tral forces and aeons of nature. In the current era, we should do justice to the high level of vibration of the Living Body by linking everything in its power. In this way, we should clearly recognise certain separative, dualistic concepts, which absolutely no longer stand in the stream of Aquarius, and replace them with corresponding *Hermetic* concepts. However, this is a very subtle and precarious matter, because many new social concepts of the development of the personality, modern esotericism and science also strive for unity and the connection of everything. This can only be a reaction to Aquarius.

However, he who joins, without first having made separation *in the Spirit*, reinforces illusion. Only he who executes the alchemical 'solve', is able to proceed to the 'coagula'. If the separating sword of the Spirit does not stand at the beginning, what was joined is not liberating, because old and new are mixed in it. We should never forget this fact.

This is why we should not develop new concepts for joining in the School, because there are many of them already, but rather we should demonstrate convincingly and in a new way the reality of fundamental reversal and purification of the aeonic powers and illusions, both by our words as well as by our behaviour.

In this context, it is therefore inevitable that we give the structure of the Outer School

and the method of guiding interested people, members and pupils of the First and the Second Aspect a fundamentally new form. A new way of communication will develop. We will further elaborate the details of what this will look like and the spirit of the work will also show us.

We are aware that the leadership of our Spiritual School is in the hands of the Spiritual Leaders, namely our Grandmasters, Jan van Rijckenborgh and Catharose de Petri and the Brotherhood of Living Souls. Only from the Heavenly Lodge, in which the brothers and sisters inspire our work from the field of the resurrection, does the impulse for the current form of manifestation of the divine plan originate. And only from there, does the intuition stem about how the Spiritual School should develop, on the basis of the innermost being, in order to meet the requirements of the new era. However, the Brotherhood does not give us a concrete manual for the construction. The message of the Exalted Ones is of a spiritual nature and, therefore, abstract to us, and can only be received as a vision, an image that is projected into our Spirit-Soul.

Visions and images are never exact; they are vague or unclear. They are a Light, a lamp to our feet, but not a workbook, not a manual and they are subject to different interpretations, because only in this way, can they develop the power unto realisation. If we were to have a concrete plan that explains all the

## Visions are a Light, a lamp to our feet, but not a workbook, not a manual

details of what we should do, we would nevertheless lack the power to realise it.

The power of realisation is only released, when we try to transform the abstract idea, received from the Brotherhood, by a common process of concretisation for all pupils in matter. All levels of activity in the Living Body now have the task of receiving the abstract impulse of the Brotherhood and gradually transforming it in order that it can be applied concretely in matter. And once again, this concerns processes of transformation from abstract to concrete, which are made possible by vertical cooperation, a vertical interaction between the different hierarchical levels in the School.

Through this vertical cooperation, we will develop the practical steps to renewal. This vertical cooperation is a circulation process, described in the *Tabula Smaragdina*. The impulse of the Brotherhood can descend into this Hermetic circulation, into this alchemical distillation, which links the 'above' with the 'below', and guides us to new horizons.

The International Spiritual Leadership, as the highest governing college in the School, manifested in matter, has the task of being unceasingly directed towards the impulses of renewal emanating from the Brotherhood. It conveys

the spiritual orientation and goals, although without going into concrete details. And now, through the above-mentioned new vertical cooperation between us, brothers and sisters in all 'aspects' of the School, the orientation and goals should become applicable and practically feasible.

In this context, the experiences of 'below' should flow in as essence, as distillate, not in the sense of concrete experiences from the past, but in the sense of intelligence, the essence that has been acquired from the past. However, this also means that the concrete experiences from the past should no longer form the basis, but that we should, to a certain extent, be prepared to solve them alchemically in order to be able to distil the essence from them.

Pupilship in the new sense means: encompassing and integrating the different aspects of the whole. In this context, we see the governing bodies encompassing and protecting a cell like a membrane, making room for the formation of an organ. And friends who give guidance do so in a new way: they stimulate, support and give guidance lovingly, fully open to an, as yet unknown and unclear result.

The leadership, which represents the spiritual



aspect of the whole, combines the opposite elements of the hierarchically subordinate steps, and transforms them into mutually complementary elements. In this way, it creates room, without entering it themselves, because only by integrating opposing points of view into complementary elements, can a true leap in evolution be made. However, if we only seek likeminded people in a horizontal sense, we prevent the further development. True, 'holy' intelligence can be developed by combining *all* elements. It is the true intelligence that acknowledges and interprets the signs of the spiritual leaders in the right way. And this is what we need in our current situation. Vertical renewal always comes unexpectedly; it leads to something that we are unable to anticipate. The element of surprise contains the potential for the manifestation of the plan of the Logos.

In this way, we will in the future increasingly work with the three magical tools of the architects, namely intuition, intelligence and signs.

*Intuition* constitutes the spiritual aspect. It shows us the direction.

*Intelligence* is the soul aspect that shows us the coherence.

The *signs* form the material aspect. They show us the right moment and place of our actions. These three constitute the direct encounter between ideality and reality. They form the direct, decisive link in the vertical chain between Spirit and matter.

The intuition arises from the unknown; it is unverifiable and depends on the inner link with the Spirit.

The intuition directs our sight and thoughts in the right direction. Intuition is orientating and guiding.

Intelligence sees and recognises the signs, which are found in the right direction.

And the signs can be found in concrete life, in the events, in what is perceptible with the senses.

May the mentioned three attributes be active as a unity in our work for the world and humanity. ☸

# T E M P L E C O N S T R U C T I O N



Generated from the unknowable, invisible and unformed primordial ground (Amon), the Egyptian temple with its fixed pattern of architectural design (the pylons, the courtyards, the pillars with their lotus and palm motives and holy sections in the interior of the temple), its ornamentation (images of gods, royal figures, rituals and sacred texts) and its location at a holy, healing place expresses a re-recreation of the universe on earth. And what was in the cosmos and was observed by the human being was also in the human being: the invisible, the building materials and the manifestation: the trinity God – cosmos – man.

Temple of Luxor with the lane of sphinxes, Egypt

# convivencia - peace



On 22 September 2012, a congress took place in the Peace Palace in The Hague under the auspices of AMORC, where representatives of six different organisations presented reflections and meditations about peace. Apart from speakers of the Sufi movement, the Anthroposophical Society, the Theosophical Society and a presentation about the esoteric meaning of the Peace Palace, Theo van Rooij, member of the International Spiritual Leadership of the Lectorium Rosicrucianum, spoke about inner peace. The day was concluded by a meditation about peace by a speaker of AMORC with music by Erik Satie.



For all who do not know us well: we are a gnostic-Christian, Rosicrucian community with as core issues Hermetism, Rosycross and gnosis.

Last weekend, we experienced a large, international, four-day conference in the South of France with more than 2,500 participants. I am still a bit full of it. It was a tremendous experience.

Later more about this...

All of us would like to contribute to peace, this special and exalted human state that can and should rightly be called human. All of you, my esteemed fellow listeners, are, just like I am, seeking and longing for this peace, a lasting peace, not only as a counterpart of struggle and, what is worse, war, but lasting peace, in other words, as a permanent spiritual attitude and state of the soul that helps to enable social peace. This peace is an exalted state, a spiritual attainment, a state of being taken up into a state of life, an astral and etheric atmosphere, we might say, by which the soul is lifted into a pure, new state of being, in pure genesis, in harmony with everything and everyone. It is a state of being able to link ourselves with the high, pure, truly human reality that essentially constitutes the matrix for any human being and which is, therefore, also potentially present in every human being. It is the essence of which we might say that it is divine: God is Love, God is peace.

In order to attain this state of peace, a human being should work on himself, to examine



**Lombrives, the mountain of the cathedral**

**CONVIVENCIA** in Tarascon and Toulouse. During the days of the Ussat conference of the Lectorium Rosicrucianum, meetings were also held in Tarascon and Toulouse in the context of Convivencia, with speakers from different spiritual and social movements. The photos give an impression of this.

himself thoroughly and to try and realise a high, spiritual mode of life.

For the soul, peace and love do not constitute morality or a standard for which it may strive, but they form a state of being. And on this basis, peace, and also love, are properties of a state of being of no longer being able to be or do otherwise.

What matters to us is attaining the state of being where the spiritual, the divine, the source and the atmosphere of life reside – after all, God is Love – and was Jesus Christ not often called prince of peace, in the sense of balm for the soul, quiet dignity, benevolent humaneness? Deep down, we are all longing for it, because we were once generated from this exalted human state. This is the reason why we cannot do otherwise than to continue longing to truly find the link with this special atmosphere of life again one day and to form a society in which peace is the basis and love the leaven.

This refers to a society:

- in which we will no longer primarily look at ourselves, but at the whole and consider the interests of others
- in which we respect each other, and hold all other religions and philosophies in high esteem
- in which we consider the earth a part of divine creation
- in which we know that all are, in whatever way and in whatever stage, ascending the mountain of the Spirit

- in which we know that there are different ways to reach the one top
- *and* that there are many levels of development.

On this way to the top, to the Spirit, we will always recognise each other and welcome people in friendship, because we recognise the divine soul aspect in the other one. However, the actuality for the human being and humanity is that reality usually overtakes ideality, that peace is never maintained and that struggle is only ended by more struggle. In this way, peace is very fragile. This is why we would like to ask each other the question:

Why does struggle time and again crop up?

Essentially, we may state that struggle is the result of our current reality of separation, and of the fact that we are determined by duality. The deep essence of any separation is that our soul is separated from the divine Spirit and, therefore, is no longer actively linked with it. What we are used to calling the spirit is the intellect. We use the concept of spirit for intellectual activity; our way of thinking and speaking is often to a large extent determined by differences of opinion and, therefore, by struggle. We use our thinking faculty mainly to point out differences.

This is why struggle in thoughts and words is our daily bread. Due to the separation from the divine and from the unity, we are standing



Alain Sutra, mayor of Tarascon



Daniel Benlolo, Cercle Raymond Lulle, Toulouse

Now it is the task of spiritual communities to step to the fore. As formerly Hermes did, we want to help our fellow human beings and to pass on a clear message to them

in the duality, for instance, of haves and have-nots. This is why we worry about tomorrow, and why separation and fear are the motives underlying the struggle.

Our consciousness, our certainty can be found in matter, at least this is what we think, but the only certainty in matter and in our field of life is that it is permanently subject to change. Change is the school of and for the soul. The living link with the divine – the Spirit of the One Creator – has been lost and our cosmos is now a dialectical, dualistic manifestation. However, the soul within us is and remains seeking the exalted trinity of God – Cosmos – Man. Thus we are longing and seeking for truth and peace.

What can we do then?

What we can do is to ascend the mountain and stand in the life of the Sermon on the Mount. In raising our soul to the level and the spheres where the soul meets the Spirit, the soul is nourished with the substance of love and peace. And when we experience on our spiritual path the link with the Spirit ever more deeply, as in a never-ending process, we work on the basis of a new and impersonal perspective of service to man and humanity.

Just as after a certain time of preparation, learning and initiation, Jesus and all the other great initiates left the school of initiation of their time and subsequently proclaimed the gospel to all, as spiritual communities in the Age of Aquarius that have left the Age of Pisces behind us, we have a special task: namely to step to the fore, as Hermes did, to help our fellow human beings and to pass on a clear message.

The Hermetic principle of life, a pure soul principle, states:

*Receiving everything, relinquishing everything and in this way, renewing everything.*

We see this as a continuous development that depends on the extent to which we change by relinquishing. It is important that we open ourselves to the spiritual forces, allowing ourselves to be changed by them and that we are also prepared to work with these forces on behalf of others. Too often, we still think of our own development or that of our own group. One of the best-known sayings in our Spiritual School is: 'Service is the shortest and safest way to God.'

The symbol of the spirit is the dove of peace, which links itself as Light and power with the yearning heart. It is this heart, in which the



View of the Convivencia hall in Toulouse

Nevertheless, the spirit of Catharism did not die. It continues to flourish particularly in our time, because many feel attracted to this region and this spirit

Light spark of the One Creator is hidden as our soul nucleus that waits to be awakened, thus recognising the Spirit, the dove of peace. Subsequently, the dove of peace makes itself known in the head as new insight and wisdom. And if we want to make these powers flow through us with our will and we want to follow this love and wisdom, action may result from it. This is the way in which we are able to realise peace within ourselves turning it into reality.

However, we also would like to tell you about last weekend.

We held an international conference, attended by over 2,500 Rosicrucians from more than 40 countries. Over the years, starting in the mid 1950s, periodically we organise conferences in the South of France. We do this because we feel very strongly linked with the Cathars, which were a large, purely gnostic-Christian movement from the twelfth and thirteenth century. This movement was partially eliminated from matter by the Inquisition, nevertheless it still attracts many people, including us.

We see such a conference as the vivification of the Triple Alliance of the Light: Grail – Cathar – Rosycross. This alliance is a spiritual cooperation which originated in 1957. In the

valley of the Ariège, in the promontory of the Pyrenees between Foix and Andorra, the caves were, at the time of the fall of Montségur in 1244, the safe haven. It was there that the Cathars received their instruction and initiation in what is now called the Montagne Sacrée. In 1244, when the last beacon of Catharism, the castle of Montségur, fell, this was the final act of an unrelenting rampage, looting and killing spree that signified the end of Occitania as a high-minded society, in which love and peace were highly valued. The more than 200 Cathars present lost their lives there, burned at the stake.

Nevertheless, the spirit of Catharism did not die. It continues to flourish, particularly in our time, because not only do people from our community feel strongly attracted to this region and this spirit, but fortunately many others do also. This current attraction of the Cathar idea is particularly gratifying because the Cathars tried to found a kingdom of love and peace in their time.

It was partly through the presence of the Cathars, that a pre-Renaissance originated in Occitania, the South of France of that time. It was with great respect and a free possibility of development, that people lived together





**Pilar Garrido, Islamist**



**Michel Cire, fellow worker of A. Gadal**

in the beginning of this period: Christians, both Catholics as well as Cathars, Jews and Muslims. At the time, this was called *convivencia*: the art of living together in harmony. Nonetheless, this harmony was disturbed by the intervention of the Church of Rome that, together with the rulers of France, was wont to seize not only power, but also the wealth of Occitania. This generated war and the advent of the Inquisition. Development not only socially, but in all fields of endeavour, was seriously delayed by it, as always happens, and this was demonstrated in other countries as well where intolerant governments or pressure groups forbid other schools of thought and belief.

The mentioned *convivencia* might also very well be the basis of our current multiracial society because in such a society, every person and every group has the freedom to go his own way--believers as well as non-believers--with mutual respect. It is a melting pot in which development of and through the Spirit of the One Creator is possible.

Upon every encounter, the Cathars wished others: *the beautiful and deep consolations of Bethlehem*. With the Cathars, Bethlehem was an initiation cave, in which, after a number of years of contemplation and purification, they ultimately received their initiation. It was the birth of the self-conscious Spirit-Soul. This was the peace of Bethlehem, the consolation of Bethlehem. Following initiation, the Cathar

went out into the world where the true work began in his or her life.

And it is the same with us. If we truly walk our inner path, we are also able to work with and for others. The soul cannot keep what has been received for itself. Each of us should overcome the desire to give our own self and our own development the central place in our lives.

This concerns a victory over our own self and means giving the central place in our life to the pure soul life! A soul human being lives in peace. This peace is a very special state of being that may be reached by ascending the mountain of the Spirit, on which we will be changed. Processes of formation, reformation and transformation will occur. It is the Sermon on the Mount, the life of the Sermon on the Mount, the life of the soul that is able to show the way to this end and will be of help. We wish all who are seeking this peace, this ascent of the mountain to the pure heights where the dove of peace, the Spirit, can be perceived, to be linked with the soul. ☸

# an impulse as a gong-stroke

## SOME THOUGHTS ON THE OCCASION OF THE USSAT CONFERENCE 2012

Two thousand five hundred pupils of more than 40 nationalities and countries have returned home after an inspiring conference in Ussat-les-Bains. They bear a treasure of experiences with them of a conference with a special call, a conference where the experience was, more than ever, different and surpassed words.

It was the miracle of a soul community that, by the directedness of many and by its enormous concentration, forged a link with the world of the Spirit. The soul fire flared up from the world field and how could it be otherwise in that it was approached by the world of the Spirit. This is gnostic magic. In this way, a link was created from 'below to above' and from 'above to below'. Being allowed to witness this, gave intense joy, a happiness that was tangible for weeks, before, during and after the conference. It felt like a warm blanket. Everyone who has experienced this feast has been charged much like a battery and is able to continue building in his place on earth, in society.

In addition, such a conference makes it possible that all workers in the many working fields can continue working again. It was a tremendous impulse to breathe new life into the work that must time and again be accomplished. And it demands a follow-up.

We, too, are once again busy and wish to provide a follow-up to this international conference.

In this issue of the **pentagram**, a magazine that is published in 16 languages, we testify to this with impressions of a conference that in this way reaches a very large group of pupils all over the world. This enables people to relive the conference worldwide, not only for those who were there physically, but also for all the others who were not. Moreover, a

publication is being prepared, containing the themes of the last three Ussat conferences of 2001, 2006 and 2012 that will in due course be published by Rozekruis Pers.

In the long run, a follow-up will hopefully come in the form of a conference, because time and again we experience how special and important these international conferences are for us all.

The international element is something that gives an enormous stimulus to both our youthwork as well as to our work with adults. Perhaps it is the diversity reflected by the international aspect that approaches what is universal. It is through the multitude of languages and cultures that a unity in the soul is achieved. It is also really experiencing that there is a living soul community, *here and now!* During this international conference, the attention of the group of pupils was drawn to the three active aspects of the School:

1. The field of the Brotherhood that has been manifested in the Living Body of the Spiritual School – the descending spiritual pyramid;
2. the soul field that has developed on the basis of the group of pupils – the ascending soul pyramid,
3. which together experience their fullness of manifestation in the link with the world field.

Although the Spirit is pure, divine energy, its power cannot be manifested without a material instrument. The Brotherhood of Life



## The 7th international Ussat conference was a call to be daily aware of our vertical link

exists in the immaterial realms of our field of life, however, its liberating power can only be manifested in the world, if it has a material instrument at its disposal. The Spiritual School of the Golden Rosycross is one of the focal points through which it can link itself with the world and we believe that, partly thanks to this Living Body, it can set the world in motion.

The Living Body has seven aspects and the seventh aspect is the standard. It is the signpost, the lighthouse, for all aspects of the School. It is the field of the resurrection. For the Brotherhood of Life, the seventh aspect of our School is the first aspect. It is the field where the two natures merge into each other. It is the field, where the descending, spiritual pyramid and the ascending soul pyramid touch and merge into each other. This is why we find here the point of departure of the activities of the founders of our School. And to us, it is the goal of our efforts. It is the source from which the vertical power flows tirelessly. In this power, we baptise our children and we take our last step in order to enter perfect freedom.

The 7th international Ussat conference was a call to be daily aware of our vertical link. We should link the above with the within and accomplish our work from within to without: from above – to within – to without. We daily experience how unmanageable matter is. If we want to liberate something in



**Above:** A peak was the putting into use of a clock that was cast particularly for this event. **Right:** Conference guests from 40 countries had assembled in Ussat, amongst whom were many young people and members of the D-group. The climb to and the visit to the cave of Lombrives, the Cathedral, formed a special moment.

this world, this means praying, building and working. Because we are attuned to the living Spirit (praying), we build on our inner being and are enabled to accomplish the work. However, this does not occur automatically; time and again, an effort is asked of us, an effort that we try to accomplish on the basis and with the help of a large potential of soul power. We work because we feel from within the need to help people wherever possible. It is a work in which a multitude of aspects demands our attention daily, such as:

1. The spiritual development and guidance of all aspects of our School,







**In the valley of Vicdessos, we can find the Stone of Sem, near the place where the Grail castle purportedly was**

2. the guidance and the kindling of enthusiasm in the various working fields, governing bodies and working groups,
3. the maintenance of all aspects of our consecrated working places.

In all respects, this concerns a spiritual-material building.

We try to maintain, reinforce and widen the path, paved by the Grandmasters because, if all our attention is not focused on this, the path may very quickly be overgrown in and through time. We know that, regardless of how hard we work and how magical our work may be, we may at best speak of small progress in the All-manifestation.

However, this does not matter. We work so that our building may grow up to heaven, so that those who are ready for it, are able to climb the ladder. We are people of time and do not know when our time will have passed. Time gnaws at our existence, yet we do not know that we are able to wrest ourselves away from time in this life.

Therefore, let us always pray, build and work as if our last hour has come. May likewise God's Love descend into your Soul, and make you a New Man, who prays and works and builds, and does not falter, in God's Power. ✨

# the unity of the work

Times are changing – and we change with them. This ancient saying remains topical. Yet, the times change through people! It is the human being who causes the change, and the human being is the world. He is able to cause catastrophes, and he is able to activate the highest Light by his aspiration. It is said that nowadays, in our time, the confusion is very large. Although spirituality becomes so common that we can buy it in the supermarket, the understanding of what Light is, of what the miracle is, and of what true joy is, is nevertheless dwindling and true humaneness in the sense of Hermes, in the sense of the Brotherhood of the Rosycross, is fading into the background.

It is good to allow the richness of the teachings and values of the School and the people in the School of the Golden Rosycross to become active in society. This is the reason for this article about the Rosycross Foundation, which might play a new role, not by proclaiming the teachings, but by offering platforms on which the beautiful, the true and the good in the human being can develop. After all, on this basis, we learn to understand that it is only from the soul that these three concepts, these three fundamentally Hermetic values can develop. The first property of the awakening soul can best be compared with joy. Through it, the human being can become acquainted with it: with the joy of recognition, of having found, of gradually learning to understand and grasp what the secret of life is.

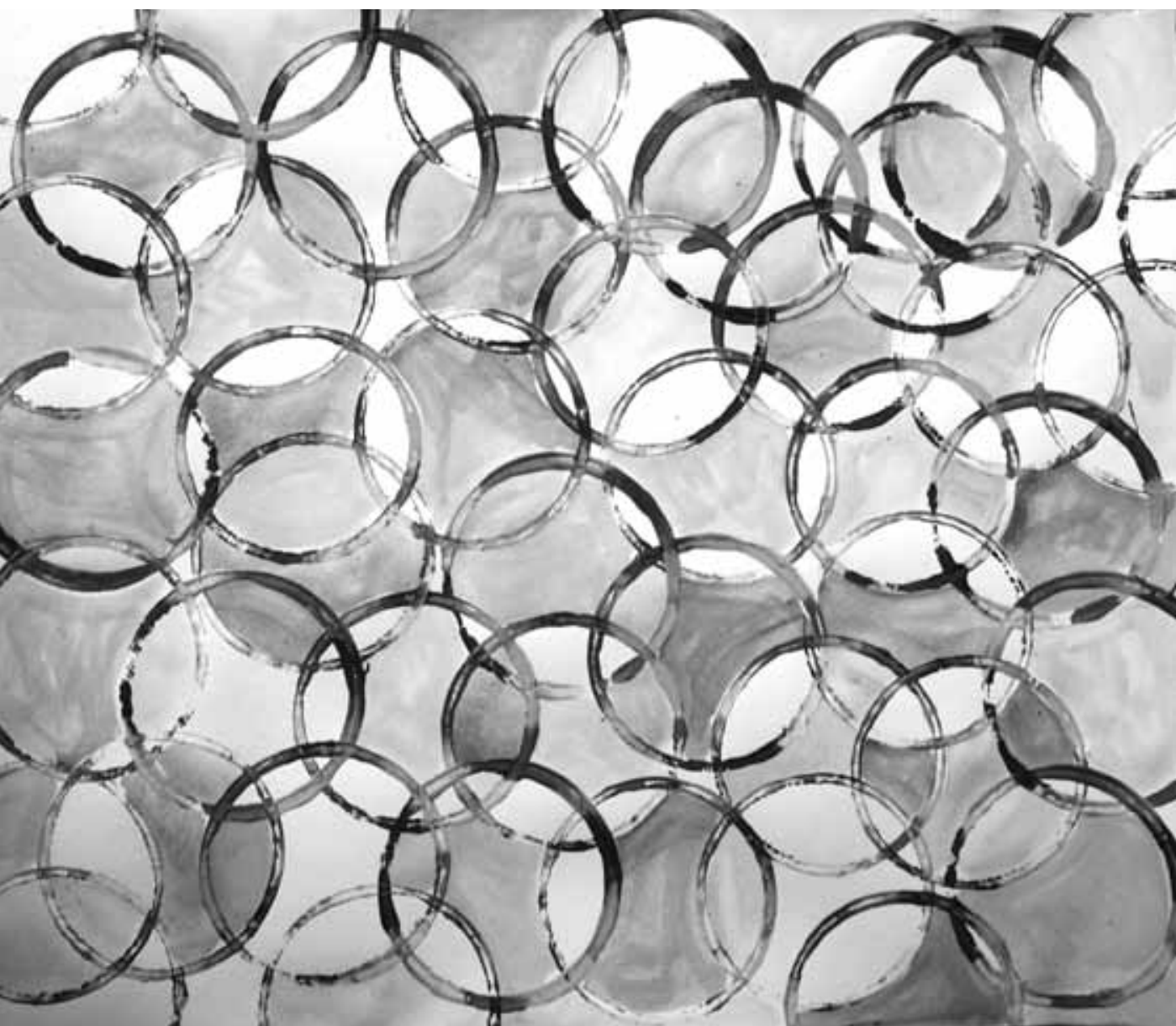
The beginning is joy, but this does not yet mean knowing! Initially, the human being thinks in terms of beauty or music or poetry. We often see this in people who open themselves to the inner path. They only want to link themselves with beautiful or the most beautiful things. Certainly in the beginning, it is hard to distinguish between the new soul and the human ensoulment of the personality. However, as soon as the joy differentiates, in other words, distinguishes and the human being gets a notion that the soul is a separate being, belonging to a wholly different field of consciousness, we may speak of the dawn of something new, the aurora of the soul consciousness.

Then glorious moments begin. Through the new ensoulment, the whole being begins to breathe in the atmosphere of life of Hermes' World Soul. An immense understanding breaks through and it will never have to disappear from the microcosm again; full of energy, it will time and again stand before the spirit. There will be joy in the field of the resurrection in a human being who knows once again and joy in the human being who experiences that he is known. There is joy regarding our existence and the great miracle that the human being is.

The new foundation would like to contribute to this by consciously cooperating with the impulses from the World Soul. It fervently hopes to support the reversal, in a positive sense, in the human consciousness that has already been going on in many places for quite some time. Simultaneously, we would like to stimulate seeking and, by being present, to give direction and offer vivification. In this context, a meeting with students and friends of our work has been planned at Utrecht University, where we will, apart from giving information about the School, also tell the students about the worldwide work with young people, demonstrate the website Link and, above all, speak about what we as Rosycross Foundation intend to undertake. Through them, we may perhaps come into contact with all universities, where similar groups, clubs, and interested students may exist.



By the new ensoulment, the whole being begins to breathe in the atmosphere of life of Hermes' World Soul. An immense understanding breaks through



Before the mind's eye, the magnetic body of the Spiritual School rises up into the ether sphere as if on wings, and we see how a large part of the pupils partakes of this ascent. In the Heavenly Lodge, the link with the field of the resurrection is a great and gratifying certainty

In this way, a new working field is opened. We know that our activity in the School is urgently needed, but also that the School may be – and should be – active in society. We are able to actually use what we have received; this is ultimately the purpose of everything we have learned, experienced and received. The Foundation may see its task differently from what is expected. It does not matter whether people step to the fore who do something or are something, but rather whether the Foundation makes things possible, just as Dao is useful because it reaches every point, and just as water always seeks the lowest point, thus being able to be used by all. Water is useful when it flows, thus being used by all. In this way, we hope to create possibilities for the Spirit, which already works in and through people, to manifest itself. The Foundation is seeking the soul that we, according to the word of the classical Rosycross, know to be in everyone and everything, no longer on the basis of a seeking personality, in despair, but on the basis of ‘the Spirit that searches everything, even the depths of God.’

At the same time, the Spiritual School represents the gate of liberation in the world, firmly secured in the hierarchy of the seven-fold Gnosis. The seven working fields offer a safe, familiar structure, and from the third working field, the School helps the professing pupils to turn themselves into conscious soul human beings, who are autonomously able to

maintain a link with the Light, the Christ. The orientation activities constitute the bridge, by which the seeker approaches the School. Together with the preparatory, probational and professing pupils [and the work with the members and the Youthwork], they form the first two working fields. In them, the seeking human being achieves the proper understanding of the relationship between the two voices within him. He learns to assimilate the powerfield and to cooperate consciously within the first two working fields of our Spiritual School with their specific vibrations. The Rosycross Foundation forms the standard, from which the Light of the Spiritual School radiates outwardly as active spirit and power. Much gratifying work already occurs under the flag and umbrella of the Foundation, which has a logo in many places in Europe, but does not even have a ‘flag’ yet in other parts. Some activities were prepared earlier, but are now presented under a new umbrella. During a workweek in the conference centre ‘The Pelican’ in Uny in Hungary, the young people wanted to make an international, professional film to be distributed worldwide, in which young people of many nationalities would participate. It is not our organisation that will occupy the central place in it, but particularly the thinking, the call and the recognition of seeking on the basis of the ideas of the Rosycross.

Friends are busy with international Shakespeare projects, cooperating with Peter Lief-

hebber, including, amongst other things, a Dutch-English book about the spiritual background of the unique work of the English bard that will be published by Rozekruis Pers. There are symposia, and there will be an afternoon with lectures about the Mayas in Enschede. The preparations for a day about Dao at Renova in June are in full swing. During this day, also a book about the congruence of Dao, pupilship and the teachings of J. van Rijckenborgh will be presented.

Internationally, The Netherlands and Switzerland are collaborating in a project that will result in a book about renewal: *Die Freude der Erneuerung* (The Joy of Renewal). In Bern and in Utrecht, also symposia will be held about the changing geomagnetic field. In Germany, so much is going on that it is impossible to mention all of it. One special activity is: *Stufen der Wandlung* (Stages of Transformation) – the Alchemical Wedding of Christian Rosycross (commonly planned with the Rudolf Steiner House in Hamburg, with locations in Hamburg and Calw).

In France, an afternoon was organised with three authors, who had a discussion with the audience. Also, an international day is being prepared for 2014, with the cooperation of the mayor and the Council of Strasbourg and to be attended by various associations, about the *Fama Fraternitatis*, which was published 400 years ago in 2014. In Belgium, a day about 'Le corps, cet inconnu' (The anatomy

of the consciousness) will be held in Brussels (in March), while the Belgian friends are busy with days and meetings about Jung, Gezelle and Ruusbroec.

In The Netherlands, two very interesting days are being prepared with themes that intend to touch the heart in particular. The working title of first one is: How the mystery disappears, with themes like 'Google Earth or inner knowledge?' and 'Why can we not do without the mystery, the unverifiable, the invisible?'

The theme of a second day is: The inner kingdom. In it, a statement by Spinoza is the central theme: 'He who understands God and himself, knows that we should keep everyone's well-being in mind, and that they, who are poor in mind, may be healed by a spirit of meekness and tolerance, after the example of Christ.' (Baruch de Spinoza) Topics discussed in it are: 'the simplicity of your heart', 'meekness', possibly combined with 'What is true life?', 'What is a good society?', 'What is nature – and where does nature stop?'

In this way, the School works in all countries on a platform, where people may become acquainted with and exchange ideas about Gnostic-Hermetic points of view in the context of topical issues in the field of society, science, the arts and religion. It is the way in which we would like to express the mission command of the Christ: 'Go amongst all the people and preach the Gospel'. ☸

# T E M P L E C O N S T R U C T I O N



Many people are seeking places where they can link themselves with the other dimension, places of exaltation, where their longing for the good, the beautiful and the true can reach the superhuman, and places from where inspiration can reach the consciousness. A temple can offer a foothold, in which the individual human being can remain standing in the violence of the overwhelming greatness of the cosmos. They are places where they may find clarity for their heads, comfort for their hearts and rest for their bodies.

The photo shows the Baha'i temple near Santiago (Chile)

# the language of silence

Writing about the language of silence seems impossible. The silence and its language can never be contained in words, spoken or written, or be transmitted by words.

We only hope that the language of this article may refer to something of this other language and that, if it is good, it may make us feel something of it in the heart.

*Silently, the evening captures the day,  
silently, the evening takes over the day  
and the owl flies out, it is said.  
The longing is not satisfied  
and prepares for a similar day.*

*Where silence must, can and should last for a moment,  
the human being applauds,  
clapping his two hands against each other.*

*How would silent applause sound?  
As a silent word of praise?  
How do we praise or thank silently?*

*A look may be silent, like a silent witness.*

A book, published in the Crystal Series of Rozeekruis Pers, begins with the words: *Throughout human history, millions of writings have appeared, in which attempts were made to give the Truth a form. Impossible! The unspeakable cannot be said. At best, one ray of the Universal Light can to a certain extent be received and considered.*

Therefore, let us begin somewhere. Let us begin in Le Grand-Hornu.

Le Grand-Hornu, near Mons in the Borinage (Belgium), was founded around 1820 according to the utopian principle of the 'ideal workers' district'. It was a project, consisting of an industrial mining complex, a workers' district and a section for the administrators. It was described as one of the most impressive proofs of the organisation of labour through architecture. With a bit of imagination, we can visualise this large, heavy mining industry. Right through the coal dust, we hear the drilling, cutting and grinding of iron on iron and steel on steel, the steam whistle and the transport in wooden crates on iron wheels on steel rails. There are cages going up and down, commands and much movement deep under the ground.

Now, almost two centuries later, it is quiet there. The noise has been silenced. The movement has stopped. The administration buildings as well as the workers' dwellings are still there, standing next to a black hill that nature regains in its own way. What remains is archaeology, a topic of study and a place worth seeing.



## The empty creation by the human being does not result in emptiness

The buildings received a new purpose. On the former mining site of Le Grand-Hornu, we now find the MAC or Musée des Arts Contemporains, a museum of contemporary art. Until 6 March of last year, there was an exhibition of the English-Indian artist, Anish Kapoor in this MAC. At the entrance to this exhibition, a sentence of the artist had been written: *My whole work depends on one discovery: empty creation does not result in emptiness. It is this process that interests me* – Anish Kapoor writes – *the resonance that results from this emptiness.*

In this place that had its development, its success and its ruin, and now another development again, an artist, a striving, seeking human being, wrote and his words were: *The more I do one thing, the more I arrive at the other. I cannot reach this one real thing, the emptiness, nevertheless I feel it, I know about it and I hear the sound, the resonance that results from this emptiness.*

When we look down from the top of this black hill in Le Grand-Hornu, a wonderful striving crops up in a human being that is accompanied by much noise and movement, which was not different in the past from what it is now and that we may deduce from museums, monuments and ruins, under the ground, above the ground and in the air, in the polluted atmosphere and in the tenuous realms, full of tough thought and desire images. This striving always lasts for some time and then lapses into its opposite. And despite this

unceasing dialectical movement, the human being continues seeking and striving, driven by something else, by a longing for something else that even the best artist cannot achieve by this striving, Anish Kapoor testifies. *The creation by the human being of what is empty does not result in emptiness.* If we, as human being, try to make the silence, we do not succeed. This is why it seems that we, as long as we move, do not arrive at the silence. Therefore, is it not evident that we should dwell for a moment on silence?

The language of silence cannot be spoken to us by an authority nor by thundering commandments or by loving or well-intended sweet words. Only we ourselves can learn to uncover the language of silence, within ourselves and not through someone else, not from hearsay nor from having read it somewhere. We uncover by removing all noise from it, all noise within and around us, by getting to know ourselves and to see where our noise stems from. It is, for instance, our fears and worries that ensure that we make noise, thus maintaining these fears and worries, and keeping our deepest essence from the silence, until we can see through the mechanism and recognise that our deepest longing does not emanate to it, but is focused on ‘this other element’ from the world of the silence. It is the longing to surrender to this silence. In reality, our longing for silence and the language through which this other element



speaks, stems from an *eternal principle*, buried deeply within us.

In order to be able to hear the language of silence, we should surrender to this other element with a silent heart and should in silence admit this other element in our heart into us and allow it to inspire us. Even in the greatest noise, we are sometimes for a moment able to place ourselves outside all this noise. This attitude that can develop into a new mode of life, may drive our original ensoulment that can hear, recognise and understand the language in the silence, to be born in a completely new soul. This completely new soul can forge the link with the Spirit and, indeed, will actually be wholly filled with it. Then the human being can in freedom leave his old physical body behind and continue the way back as a new man. This is a short description of the fivefold path that a human being may walk and on which the School accompanies him with all means, put at its disposal by the Universal Brotherhood.

If we, on our own initiative, now try to stand still, it seems as if we first have to shake off an initial unfamiliarity. A body in motion wants to continue moving, a law from physics teaches us. If we try to stand still, something touches us in our feeling, in our soul. Something touches us and we easily associate this with melancholy or with suffering, death and transience, with romanticism.

It seems as if we can only achieve silence through suffering, through passing away, and

when we are violently moved, overstressed, or by falling in love, too, perhaps. And it seems as if we, particularly during such moments, when our soul is struck and feels the need for nourishment or comfort, find them in the silence that, for instance, artists have translated for us into the sound of a poem or a composition. These works of art then seem to be able to bridge the busy turmoil of the world in which we live and the silence of this other world.

Witnesses who have closely experienced that they belong to two worlds, hearing two languages being spoken, that of the noisy world and that of the silence, and who have tried to express something of this language, can also be found amongst musicians.

Some great musicians have testified to this inspiration. Inspiration refers to inhalation or ensoulment, intuition. Inspiration refers to what is spiritual; in the inspiration, the voice of the silence speaks its language.

During the transformation of spiritual impulses, an artist, a musician, uses the treasures, stored in his auric being. The nature and quality of this treasury determines to which fields of colour, form or sound the artist has access. It is the impulse that agitates him and compels him to creative activity stems from his heart. What matters is which possibilities his auric being gives him for expressing the forces of his soul.

We will discuss two components.

Something strange is the matter with sound. We only hear what is loudest. Therefore, we never hear the silence as long as it is not silent

‘Is an artist not always a stranger amongst people?’ Franz Liszt wondered. ‘Whatever drives him, wherever he goes, he always feels an exile. It seems as if he might have known a purer heaven, a warmer sun and better people.’

While composing his ninth symphony, Ludwig van Beethoven wrote: ‘In the evening, when I admiringly gaze at heaven and see the host of lights, called suns or planets, eternally revolving within their orbits, my spirit moves through the stars, so many miles away, to the primordial source, from which everything created flows and from which always new creatures are generated. If I then try to transform my agitated feeling into sound – ah, then I am terribly disappointed. I feel firmly convinced that no one born on earth will ever be able to express these heavenly images with the help of sounds, words, colours or chisel and that, indeed, what must move the heart, should come from above, otherwise they are mere sound bodies without spirit. What is a body without spirit? The spirit should be elevated from the earth and strive upward to the source, from which it has come forth.’

This brings us quite closely to all forms of illusion due to the wilfulness, typical of this world. Jakob Boehme issues a clear warning. He writes: *The living stream of God is sometimes killed by the word.* Let us listen properly to his words. The living stream is not killed by the word that belongs to the language of silence,

but by our word, by the word of the language of people, by the word of the language of noise. This warning also reminds us of the words from the Paul’s First Letter to the Corinthians, chapter 13, the ode to love:

*If I speak in the tongues of men and of angels, but have not love,  
I am a noisy gong or a clanging cymbal.*

After all, the language of silence speaks to the poor in spirit, to the meek, to those who mourn and yearn for righteousness, to the merciful, the pure in heart, the peacemakers and to those who are persecuted.

For the human being of this world, acting and speaking is the great safety valve. We may best experience this, when we are together with people. Sitting in silence with people requires surrender and trust. Speaking means protection. If you want peace, prepare for war. Words are weapons. We are sometimes amazed by what issues from our mouth – and which world opens when we are silent for each other, not as stubborn statues with a stiff mandible, but as people with an open heart.

**SILENCE COMMUNICATES VIA THE SOUL** Not until we leave the existing silence alone, withdraw, and not until we *allow* it to become silent, it will be silent. It – becomes – silent. It is as if it is the silence that is created and that is the active element. We should surrender to this silence, but we are not spontaneously



silent. Our heart beats, our senses keep us greedy and thousands of flashes shoot through our brain.

Something strange is the matter with sound. We only hear what is loudest. Therefore, we never hear the silence as long as it is not silent. Therefore, we never observe the pure silence, nor the pure light or pure Love as long as something obstructs it. The largest obstacle is we ourselves. And if we, at scarce moments, become silent, and if we then take a step back, because we are struck by something, even by the silence itself as far as I am concerned, we feel overwhelmed, for if suddenly the silence is there, this complete emptiness, this is quite overwhelming.

Confronted with a deep silence, the human being feels small. We are not confronted with silence as a human being is confronted with a blade of grass or an insect, but rather as a baby who still listens to its mother and completely assimilates her presence. This complete

silence surrounds us as far as we can see and hear, and then some. No sound reaches that far. This sudden awareness of this infinity is an aesthetic experience of beauty, a touch.

In this sense, the silence seems to obey certain laws, a grammar as with a language. Silence implies the harmony of the spheres, an undisturbed and imperturbable order of macrocosm, cosmos and microcosm. These laws, this order, this harmony is its language, the language of silence.

Therefore, being silent does not mean being motionless. Silence is not death. There is no death in the sense of being empty, motionless, inanimate. However, there is something that we experience as 'silence', living silence, with a voice of the silence that speaks a living word that gives power, permanently, here and now.

In the beginning of this language of silence was the Word, a silent word. This is how the Gospel of John begins.

Past all darkness, there is still 'the beginning'. Here, in this world, it passes from morning through the night to the next morning. Past this world, there is still 'the beginning'



Past all dark roaring, there is silence, a silent light, a silent word. Past all roaring, there is still this word of the beginning. Past all darkness, there is still the beginning. Here, in this world, it passes from morning through the night to the next morning. Past this world, there is still 'the beginning'.

Thus the Gnosis, another word for the language of silence and its voice, breaks into

the human system and endows it with a new power, initially perhaps only as a thought flash, from which an impulse of the will, a desire impulse, emanates to the human being to be allowed and able to seize the salvation, buried in the Gnosis. If the Gnosis breaks in in this way, if the thinking is awakened that is not born from karma, the lipika, and not from the astral sphere nor from the blood of nature, but from God, we can directly listen to the

voice of the soul, or expressed mystically: to the voice of God.

This language is universal. In completely the same harmony, we can read in *The Chinese Gnosis*:

‘And then, if the time has come for it, all this speculation ends, because then the light of the other kingdom has broken into these processes. The Word has cut through the darkness and the philosophy of the speculative thinking is replaced, can be replaced on the basis of grace and truth, by the great reality itself, by the one absolute power and wisdom that is of Dao.’

The Brihadaranyaka Upanishad relates: ‘And thus the sun has set, the sun has set and the moon has set, the fire has been extinguished and speech has ceased and the human being’ (in the language of silence) ‘can go round, do his work and return.’

There is something in a human being that has died and that must be resurrected: it is a figure that has been dead in us for aeons, namely the heavenly vehicle of the true man. And this dead vehicle can only be resurrected if the living earthly personality has become silent. This ‘living dead one’ speaks from the primordial atom, from the original soul nucleus, to the human being who is prepared to listen. Everything depends on whether a person accepts the process of neutralisation and

achieves inner silence. In this silence, he then is like the figure of John on Patmos. The old power centres of his auric firmament are extinguished. A new heaven and a new earth appear in the microcosm. The auric self and the original heavenly personality are reborn. And I saw a new heaven and a new earth...

Perhaps we can now surmise something of the great reality behind the promise of the holy language, the language of silence, We do not know day and hour, because we should fulfil the ‘hour of the Lord’ in our own microcosm. By resurrecting the ‘living dead’, the unholy microcosm and its unholy creation are defeated. In this way, the reborn microcosm simultaneously also surpasses the macrocosm. The child of the word of silence is free again! ☆

# hear the music!

William Shakespeare, the last great bard as he is sometimes called, was in the most diverse ways confrontational. At one time, he opens our eyes, at another, he comforts us and a third time, he opens a sore spot with the nail of his forefinger.

Nevertheless, he is also known as someone, who unfailingly defended integral virtue. In a book of quotes from the 19<sup>th</sup> century, *A collection of familiar Quotations*, Shakespeare's fragments fill 122 pages, while only 37 quotes from the Bible have been included in that book. No wonder that Shakespeare's work is sometimes described as 'the lay bible' and sometimes, by the way, also as 'the mask of the Rosicrucian'.

Jan van Rijckenborgh, the founder of the School of the modern Rosycross, deals in the following way with the active power of such authors of a great calibre. He says:

'True art can only be created and experienced, if people are touched by the powers of the supernal kingdom. When a true author begins to write, a magical power manifests itself. Often, we cannot ascertain the reason for it, but his whole work then emanates this power. Only those who understand this and have access to the work, agree about it. They recognise this work as transitional art.'

The basis of Shakespeare's work for artistic vitality is still topical, because the basis of human relationships in a social, psychological and spiritual respect did not fundamentally change, and because his creative form and content did not limit life, but tried to make it flow like a golden stream of unity, coupling wisdom with transformation, love with renewal and beauty with power.

Amongst current American students of literature, Shakespeare's language seems to be more

appealing than the language of the so-called enlightenment philosophers or the language of management gurus. This is something to think about, because a hidden golden stream can only be alive and its unity can only develop – or redevelop – during the play or the recitation of Shakespeare's work itself. We should experience Shakespeare, preferably from the position of an actor in one of his plays.

The author, William Shakespeare, drew from the very rich mixing vessel of the English Renaissance, the period in England in the sixteenth century that preceded the radical Enlightenment of the seventeenth century. On the basis of this wealth, Shakespeare was able to pick elements of culture, science, Hermetism, alchemy, Jewish, mystical and Greek wisdom from the air as it were. In a masterful way, in his comedies as well as in his tragedies, he coupled these elements with human properties like ambition, envy and jealousy.

Shakespeare wanted to show that the responsibility for these negative emotions resided with people themselves. In addition, Shakespeare always offered hope, in other words, he provided a certain insight concerning the outcome, even in *Macbeth*. This was a high insight on the basis of humaneness and consciousness.

However, he also elaborated the positive emotions, in his comedies in particular.

They deal with love in all its shades. The main figure, usually a woman, is the personification of selfless love that has no opposite and that

THE HIDDEN GOLDEN STREAM  
IN WILLIAM SHAKESPEARE'S WORK





## The enlightening ideas of Ficino and Giordano Bruno with their Hermetic and neo-Platonic wisdom found fertile soil in seventeenth century Albion

is actually not of this world. For instance, Rosalind in *As You Like It*. He, who wants to marry Rosalind, should pass through a development that has the character of an initiation. This element of initiation is even more prominent present in *The Merchant of Venice*, in which we may interpret the three weddings at the end as a new merging on three levels of spirit and soul unto perfection.

We can also find this in *The Alchemical Wedding of Christian Rosycross* and probably also in the *Geestelice Bruelocht* (Spiritual Wedding) by Jan van Ruusbroec. This concerns an alchemical wedding as initiation in wisdom and love, as does Mozart's *Magic Flute* similarly represent this with music.

And always, Shakespeare keeps it light and lively in his comedies with playful and often ambiguous comments, like Rosalind's epilogue. It always remains a comedy, just as *The Alchemical Wedding of CRC* is also full of play, with theatre and drama in the service of insight, wisdom and transformation. And just as Jakob Boehme, a contemporary of Shakespeare's, lets the seven spirits of the Holy Spirit dance and 'surge up joyfully'.

This is the context, the stage, for experiencing the English Renaissance. The English bard probably ultimately intended not only to entertain people, but also to enable them to surmise something of the hidden spiritual gold of the universal wisdom, indeed as *The Magic Flute* also intends.

Additionally, the cultural field in England was



**Of this painting from the Cobbe collection, some scholars assume that it is the most reliable portrait of Shakespeare**

rich. The Italian and Flemish Renaissance clearly influenced the Albion. The enlightening ideas of Ficino and Giordano Bruno with their Hermetic and neo-Platonic wisdom had already found fertile soil there. Bruno himself had tried to teach the schoolteachers of Oxford a lesson and a key figure like John Dee, just as Francis Bacon, were familiar with the court of Elizabeth I.

John Dee published his *Monas Hieroglyphica* in Antwerp in 1564 and this book was very important in England as well as in the rest of Europe until far into the seventeenth century. It included the Greek wisdom of Pythagoras and the wisdom of the stars of Egypt as well as the wisdom of the transformation of alchemy, all universal information combined in the Mercury sign, the sign of Hermes Trismegistus. Simultaneously, it contained the magical interpreta-

tion of the Pythagorean *tetraktys*, and the special decade that is, in its turn, related to the Sephirot from the Jewish wisdom.

To Pythagoras, the *tetraktys* symbolised perfection, corresponding with the harmony of the spheres, the hidden, yet always present cosmic music.

What does this have to do with William Shakespeare? For an answer, we follow Jessica from *The Merchant of Venice*. Jessica symbolises the soul that accomplishes the mystical transformation to the world of the Light. During a holy night, her bridegroom, Lorenzo, reveals with beautiful words to his bride the harmony of the spheres, about which Pythagoras spoke:

*'How sweet the moonlight sleeps upon this bank!  
Here will we sit and let the sounds of music creep  
in our ears soft stillness and the night become the  
touches of sweet harmony.*

*Sit, Jessica. Look how the floor of heaven is thick  
inlaid with patines of bright gold:*

*There's not the smallest orb which thou behold'st  
but in his motion like an angel sings, still quiring to  
the young-eyed cherubins,*

*Such harmony is in immortal souls.*

*But whilst this muddy vesture of decay doth grossly  
close it in, we cannot hear it.*

*The man that hath no music in himself,  
nor is not moved with concord of sweet sounds,  
is fit for treasons, stratagems and spoils;  
Let no such man be trusted. Mark the music.'*

[*The Merchant of Venice*, Act V, Scene 1]

The Germans say: *'Böse Menschen haben keine Lieder'* (Evil people have no songs), which means the same, but Shakespeare explains that the perishable vesture of suffocation and decay surrounds us and ensures that we cannot hear the perfect harmony of the music of the spheres.

However, Jessica and Lorenzo, the bride and groom, have taken a path and have, just as Pamina and Tamino from *The Magic Flute*, succeeded in making their vesture transparent, so that it no longer suffocates them and is able to open their consciousness to the cosmic harmony. This indeed concerns a celestial vault, inlaid with layers of bright gold. It concerns the golden wedding garment, a vesture that does not surround and suffocate us, but that, nourished and generated by love, sparkles as a radiant mantle, a soma psychicon.

In addition, Portia and her maid, Nerissa, appear in the play *The Merchant of Venice*, in a last, seemingly playful, though meaningful play. Nerissa is the name of a sea nymph.

In the mystery novel, *'The Alchemical Wedding of Christian Rosycross anno 1459'*, sea nymphs also appear on the fifth day, mentioned in countless legends. There they sing their sevenfold love song of the new state of life: *'Through what power do we conquer? Through Love. How can we Love discover? Through Love. On what are good works founded? On Love. How are the two united? Through Love.'*

Let us return for a moment to John Dee, who served at the court of Elizabeth I in Shakespeare's time, and to whom the author, Gustav Meyrink, devoted his novel *The Angel of the West Window*. He is sometimes referred to as the 'magus' (sage) of the Elizabethan era; he was a mathematician and magician as well as the esoteric and mystical personality, who profoundly influenced the poetic movement that Elizabeth had called into existence. He was very decisive for the spiritual climate in England and Germany (and Bohemia) in the 16<sup>th</sup> century and the Rosicrucians in Germany (at the time, the Tübinger Kreis) were very inspired by the sign from the *Monas Hieroglyphica*, the mercury

# The quality of mercy is not strain'd; it droppeth as the gentle rain from heaven upon the place beneath

sign that they considered and still consider the crowning coherence of all signs (of the zodiac). Quicksilver, the metal that is linked with mercury is purportedly the mother of all metals, because it keeps the insight sober, purifies the mind and the consciousness and refreshes the soul. Mercury symbolises the number 5 and the activity of the (immortal) soul.

We say that mercury takes care of Enlightenment through Reason, of the renewal of macrocosm and microcosm. In the picture presented here, John Dee had given more striking elements. On the title page, dewdrops were depicted along with complicated allusions to the cross in 'monas symbolism'. An older tradition, which explains 'Rosicrucian' as a word, derived from the Latin words *ros* (dew) and *crux* (cross), finds solid backing in Dee's *Monas Hieroglyphica*. In a larger, cultural context, mercury or the sober, pure mind of the Immortal soul renews the sciences and the arts, as Francis Bacon has also explained in his key work *The great Instauration*. This work bears the subtitle 'The universal and general reformation of the whole world through the renewal of all arts and sciences'. Anyway, this drive to complete renewal does justice to the 'shaker of the spear' according to Jaap Ruseler during a lecture about the background of the famous author. The surname 'Shakespear' refers to the goddess who is the personification of the divine wisdom and intelligence: Pallas Athena, whose name means: 'shaker of the spear'. She sways the lance against the dragon of ignorance concerning the divine origin of man.

Francis Bacon's *The great Instauration* can, after Reformation and Counter-Reformation, no longer be dismissed as a third attempt to engage in a religious struggle, but it intends a renewal of the arts and the sciences. To what end? In order to follow a scientific method for reaching a state of illumination, after which the last (seventh) chapter is completed by people themselves.

Truth is love as the context of acting, almost like a weapon but for the fact that the love that Shakespeare had in mind is rather disarming. Only this love is able to temper justice with mercy; after all, in the world, we always find arguments for our right, even if another message resounds in reason and in human rationality.

*'The quality of mercy is not strain'd;  
it droppeth as the gentle rain from heaven  
upon the place beneath: it is twice blest;  
It blesseth him that gives and him that takes:  
'Tis mightiest in the mightiest: it becomes  
the throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings,  
It is an attribute to God himself.'*

[The Merchant of Venice, Act IV, Scene 1]

This beautiful fragment from 'The Merchant of Venice' illustrates, briefly formulated, the nature of the renewal that is linked with love:

Receiving everything, relinquishing everything and in this way, renewing everything. This new attitude of a Hermetic human being is even more than a double blessing; it is the art of living from the source of the heart of a sovereign, from the king or the queen as symbols of the deity himself.

The hidden golden stream in Shakespeare's work is ineffable, but is always present when people play with passion and both the audience as well as the actors can experience the depth of the underlying reality, as Jakob Boehme's 'Ungrund'. It is the energy that transforms the consciousness and the recognition of one's fellow human being as human being and as a potential deity.

Mark the Music!

It demands the art of living from us, because the gold that sparkles is not for acquiring, but for being. This art is a Royal art, in which Love is radiating like a never-setting sun: there is neither earth nor moon behind which the sun will dive away and the sun dissolves the clouds and lets the soft rain fall as a grace.

If there is anyone who has forever renewed the arts and the language with his works, it was Shakespeare through his influence on English, as has, in the meantime, been proven. It is "durable" as this is called nowadays.

And it can also be demonstrated that he stood at the basis of the tracks of alchemy and Freemasonry like a proto-Mozart in *The Magic Flute*. Yet, the secret is to be found in consciously experiencing the nature of the opposites, the coinciding of those opposites that can only be experienced by the soul. And Jessica and Lorenzo experience this tremendous conjunction in a transparent heaven and hear its music! We have heard the demands Shakespeare imposes on these souls, and which quality he attributes to those souls.

They are not souls that allow themselves to be

totally closed off by their 'muddy vesture of decay,' by their suffocating and transient vesture, but they are immortal souls that, 'touched by sweet harmony' which can hear and see. Shakespeare warns strongly against people with inferior soul vestures. Such people are fit for 'treasons, stratagems and spoils,' and should, therefore, always be distrusted.

We would say: 'inclined to all evil'. This also fits in Shakespeare's time, the time of the conception of the Dutch Authorized Version, in which Genesis speaks of the nature of 'evil' of such a person: his 'figments of the thoughts of the heart', and therefore evil and wholly spoilt. In opposition to treason and distrust, are loyalty and love and in view of this, it is no wonder that so many plays, particularly his comedies, end with weddings. These do not concern ordinary weddings that Shakespeare had in mind, but qualitatively high-minded weddings, as the result of a process.

This forms a link to the alchemy between man and woman with the resulting golden wedding garment, as the Nordic Viking mythology represents it. On the Lofoten, we can see this in a miniature golden wedding of a divine couple; you have to look at it through a lens, so small it is, but fine, pure gold.

However, 'mark the music' – do hear the music! After all these centuries, the ability to hear and experience still remains, in such a way that even the spoilet, present-day American student prefers the language of Shakespeare over fashionable phrases and popular images.

Let us listen to the music, to the music of the spheres, as long as it is still able to break through the mist of satellite signals and space debris, but also inwardly, through our inner noise, if we are able to listen. ☸

# my life



## meditation of a young person

I am underway.  
I am sitting in a car that I know very well,  
I am still working on something  
and I have heard a new song.  
Fortunately, I have coverage everywhere,

I log my laptop in on the Internet.  
I am linked with everyone, always, at any moment.  
Recently, the link has become much faster,  
the possibilities become ever larger.  
I need an update,  
I know that this contains a kernel of truth.

Now I am seeking a link.  
The net offers all kinds of options;  
I also want to seek this song.

The link falters.  
I log in again, continue seeking this music  
and I am ready to continue working.  
A message appears, interrupts my surfing and  
guides me to the solution I was working on,  
suddenly and unexpectedly.  
Is this the song I have heard?  
Yes, I recognise it again.

My heart is underway on a journey,  
it is sitting in a car that I know very well.

My heart is still working on something  
and it has heard a new song.  
Fortunately, this heart can link itself with  
everything,  
everywhere.

Through me, my heart is linked with the web  
and it is linked with everything, everywhere,  
at any moment.  
Recently, the link has become faster,  
the possibilities become ever larger.  
My heart needs an update.  
It feels that this contains a kernel of truth.

Now my heart is seeking the link.  
The web symbolises 'knowledge'.  
My heart also would like to seek the song.

The link is broken.  
My heart logs in again,  
continues seeking the music  
and is ready to continue working.  
A message pops up, interrupts my search  
and guides me to the solution of my work,  
suddenly and unexpectedly.  
Is this the song that my heart has heard?

Yes, I recognise it again. ♣

# T E M P L E C O N S T R U C T I O N



**‘The White Temple has been built with the mortar of love; its stones are of living material, formed by self-sacrifice and self-denial, by human hands, human heads and human hearts that have discovered that they can do everything through Christ who gives them power. The Brotherhood testifies to this temple power that, to the extent of its volume and its possibilities, the days of oppression for the sake of the chosen ones will be shortened, because where the Light appears, the darkness must flee. This is the core intention of the magic of the Rosycross, for which you are, by these words, cordially invited.’**

Place of Service in the Temple Tent during the International Ussat Conference in Ussat-les-Bains,  
September 2012



MAHMUD SHABISTARI

# the secret rose garden

Why was this – beautifully made edition, by the way – with the text of a Persian poet from 700 years ago recently published by Rozekruis Pers? There must have been a special reason to do so.

Special prose, ritual texts or poems that were created on the basis of the exaltation of inspiration, may generate the same exaltation in a reader or listener, just as music may time and again move us. Then the sound, the colour of the language is so pure and powerful that an intimate, personal link with the poet is accomplished. The English translator writes: 'It is now over seven hundred years ago that Mahmud planted his roses of the mysteries in his secret garden,

his bouquet of roses of love, aspiration, of reason and enlightenment. And since then, many have admired this garden, walked the secret paths and smelled the fragrances that raise and enlighten the heart. They picked the fragrant roses and took them back to the world of shadows and delusion.

Where do these unfading colours of these roses stem from? How do they acquire their forever-graceful form, and how can their fragrant essence bridge centuries?

## Who was Mahmud Shabistari?

He was a philosopher and an author, pupil of Rumi, who lived from 1288-1340. He was one of the Great Ones, who, through his poems, taught the Universal Teachings of the liberation of the Spirit. We hardly know anything about him. Just like Laozi or the poet of the Song of Songs or the authors of the Nag Hammadi texts, he has faded into the past, because it is always the same with the souls of great poets, who sing what is universal: their lives have born

fruit and their souls have been taken up into their deepest wish: 'Would I, as a nonentity, not wholly lapse into you?' For the Sufi pupil of that time, this cry from the heart is equally intense as for the pupil-Rosicrucian of today. It is the yearning of the soul, a favourite oriental genre, as old as Solomon's Song of Songs. The famous Ibn Arabi was Shabistari's teacher. The historian Henny Corbin has demonstrated that the former's Sufism was based on Mani's gnosis. Thus we can imagine

that a gnostic hymn like The Wedding Garment of Wisdom (in: Hermes' Songs of Victory part II, Rozekruis Pers 2013) inspired Shabistari's Secret Rose Garden, which also sings of Love. In the region in which this text originated, traces of a spiritual origin can still be found in the wedding rituals from the ancient traditions of Zoroaster. In the Introduction, this will be dealt with in more detail, and also the journey that the text has made during these seven hundred years constitutes a fascinating story.



The house is left empty,  
 save for the Truth,  
 for in a moment the world has  
 passed away;  
 then you, rid of self, fly upwards  
 and are united to the Beloved.  
 Union is yours,  
 when this dream world  
 fades and dies away.

From part 5: Time and this dream world

The publication of the Dutch translation also invites modern Dutch readers to seek the answer in the rich, stilled, poetic texts, full of symbolism, while the introduction offers clarifying hints. Every page breathes the care given to this edition, every illustration contributes to the exalted atmosphere that the text evokes. ❀

**Mahmud Shabistari, The Secret Rose Garden**  
**Original title: Gulshan I-raz (1318)**  
**Dutch translation Jan Brinkert**  
**ISBN 9789067324090**



### The end of the Introduction

gives us a taste of how a reader may be inspired by Shabistari's text: 'Everywhere in his garden, Mahmud planted his roses of reason, beauty, faith, knowledge and Gnosis; they bloom all around, with radiant beauty in their living colours of truth and purity. However, it is in the middle of the garden that we find the rose tree of incomparable beauty, swaying and scintillating with the early

flowers of devotion and love. This is the tree that Mahmud honoured with all the aspiration of his heart – the description of the countenance of the Beloved. There, in that place, we are standing as if in ecstasy, and in the mystical silence, we hear the voice of him who once, long ago, planted this tree of roses. 'See only the One, speak only the One, know only the One.'