this concerns a world-encompassing ascension,
not an evolutionary agony
the city, a mirror of longing
martha and mary
the clay, the water, the fire, the mensa
a consideration for young people, by Catharose de Petri
fama 400-conference in calw – a retrospective
the rediscovery of the gnostic
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The periodical pentagram intends to draw the readers’ attention to a new era in the development of humanity.

In all times, the pentagram symbolises the reborn human being, the new man. The pentagram also symbolises the universe and its eternal genesis, through which the divine plan is manifested.

A symbol receives its current value when it drives to realisation. The human being who realises the pentagram in his microcosm, his small world, has entered the path of transfiguration. The periodical pentagram invites the reader to enter this new era by accomplishing an inner, spiritual revolution.
Event location: the area around Tübingen and Calw, in the German state of Baden-Württemberg.
Time of event: September 2014.
Activity: Fama400-celebration.
The enormous impulse from the Fama400-celebration still reverberates in the working-field of the modern rosycross in Southern Germany. Exhibitions, lectures, workshops, an appealing documentary and a resounding conference received a great deal of interest. The sum of these activities powerfully reinforces the connection of the modern rosycross with the ether- and energy-field of Christian Rosycross. Reflections from one of the 1700 participants allows us to see the scintillating certainty that the Light is an actual and specific reality in the here and now.
And it is not only South-Germany that offers space to a concentrated new impulse toward consciousness and soul-liberation. In São Paulo, Brazil, a large biennial book fair held last August attracted around two million visitors. Thousands of people, including children, were enthusiastic about the Pentagrama Publicacões booth, where more than 4,000 books changed hands and 12,000 bookmarks were given away. A photographic report in the series World Images shows us more.
We would also like to draw your attention to the metaphors of the island, the town, the Plan, and the matrix in this edition. There is also a universal message for our youth from Catharose de Petri, one written from deep insight, straight to the heart. And then one more image, an ancient one: the potter creates a vase out of clay, water and fire, however he is a master of the inner being.
We can observe increasing tension among differing political parties in the world and ever-escalating emotions based on religious convictions. These emotions have nothing in common with anything divine or sublime. Flaring up in anger and rage, they stir up the blood and deprive people of the inner peace of mind and clarity that are needed to observe and find sensible solutions.

The adventure that the world offers us is a longstanding attempt to climb out of the bottom of a pit. The human being climbs and climbs and continually reaches a new level within the pit. Each time the level that he just left is directly under his feet. Everyone who possesses an inner perception will recognise the past times below his feet, perceiving them as becoming ever more dense, dark and obscure while, as time passes, the original will expresses itself ever more subtly and more clearly. Imagine a being that descends from heaven. It reaches the inner spaces of the elementary etheric spheres and sinks further into the field of the least atmospheric density. From there it descends deeper and deeper into the realm of clouds and the water of the oceans and then further to the inner earth. Then the call resounds: ‘Turn around now!’ Now the being rises from the darkness of earth, reaches the sphere of water once more, breaks through all dense matter and penetrates further up into the highest sphere where there are only light fluffy clouds. When it breaks through even this field, it reaches the realm of pure pristine air. His eyes look at the world around him and with deep breaths he inhales the crystal-clear air. Gone are all the limitations that threatened to suffocate him. He surrenders to the magnificent silence. Now he can breathe freely. This is precisely the spiritual history of our world. Our perception, our consciousness, was in the deepest depths of the earth until Adam

The well-known Nasir al-Mulk Mosque in Shira, Iran was built during the ninth Century by Prince Mirza Hasan Ali Nasir al Molk. The pentagram-shaped vaults, the sun shining through colourful stained-glass windows and their reflections on the floor are of breathtaking beauty.
It is of utmost importance that the thinking human being remain free of these emotional upheavals. This freedom is possible by means of knowledge and by maintaining inner peace. The knowledge of a real connection with the Higher is a characteristic that can be found in all pure religions. The following text from Henry Corbin reveals the true, universal character of Sufi teachings within Islam.
was told: ‘Turn around now!’ This return is well on its way, but we are far from being free of difficulties and worries. Darkness and fog are still everywhere. We have not yet reached the realm of pure air. Where we are, deepest darkness still rules.

It is good to find ‘a lord’ in this darkness, to find a religion, a school. It is good to practise a certain attitude of life; it is good to profess a certain faith. However, once the human being has penetrated through the thick fog and has reached the realm of crystal-clear air, he sees the sun and ‘the countenance of the friend’. This friend is the true spiritual guide, the Imam. He stands before the unveiling light where nothing remains hidden. There are no laws anymore, religion is not a religion anymore, and all institutions are left far behind. First of all we should raise ourselves to the spiritual level where this ‘friend,’ the guide, becomes visible. The Imam cannot do this for us. If he would appear before we are able to recognise and understand him, it would bring us no advantage. It is said: ‘The friend is closer to me than I am to myself. But how strange – me, I am miles away from him’. So if the Imam, the guide would reveal himself to us before we have developed in our own being, before our consciousness is prepared for him, we would not even notice him. It would be of no benefit to us and would even be contrary to what is wise.

However, as soon we become open in our spiritual perception and our consciousness changes, we ‘gain in height’. As we said earlier, we have to climb out of the pit in order to be able to reach the place where the Imam, the friend, becomes perceptible. In the language of them ‘who love the wisdom of God’ (ahl-e hikmat ), the name of this place is Hurqalya, also called the Green Island. From the moment that we reach the level of Hurqalyas, we are able to perceive the magnificence of our Imam. The truth will be revealed. All darkness dissolves. All conditions change. One should not assume that this spiritual reality is far away! A breeze from the world of Hurqalyas is touching us already. And the fragrance from this world already reaches the souls of the truly faithful. Yes, we can even smell the fragrance from the words written here in this text. But beware! Those who are weak or untrue will become dizzy from this precious perfume. But those who deserve the name ‘true human being’ already enjoy the precious scents that are nourishment for their souls. There is proof of it. God wishes it. Hurqalya is near.
THE GREEN ISLAND  On the peak or in the heart of the mountain that forms the centre of the Green Island is a small dome-shaped temple. It is a place where it is possible to come in contact with the inner friend, the companion, because he sometimes leaves behind a personal message. But no one except the beloved is allowed to climb up to the temple. This small temple stands in the shadow of the tree Tuba. We know that this is the name of the tree that provides shade in paradise. It is the tree of true being. The temple is close to a spring that wells up at the foot of this tree of paradise. It is the Spring of Life. There the pilgrim encounters the servant of this temple. We recognise in him the mysterious prophet Khidr. There in the heart of true being, in the shadow of the tree of paradise and close to the Spring of Life, one also finds the sanctuary where one can come closest to the Imam, the hidden friend. This text shows us a number of images, symbols and archetypes that are easily recognised.

THE GREEN ANGEL  ‘If you are Khidr (the Green Angel), you too can ascend Mount Qãf without difficulty’. (Suhrawardi) Does Khidr (or one could also say a school) lead all its pupils at the same time to the same achievement, to the same experience of God? Would it, like a theologian, convey one or another dogma? No. Khidr (or a school) leads all pupils on a path to their own individual experience of God, an experience to which the pupil can testify because it coincides with his own ‘inner heaven’, with his own entity, his own eternal individuality (Âyn thabita). Abu Yazid Bastami indicates this as ‘the share in the true Spiritual that is allocated to everyone’. In the terminology of Ibn ‘Arabi it means that every individual receives a sublime name in which they know their God and God knows them. The text speaks of the merger of Rabb and Marbub, the lord of love and his faithful creature. (This can be understood as the unity between the spiritual archetype of man – the personal God or Lord (Rabb) – and him whose lord he is, the human being who listens, who is receptive, the companion or Marbub. Every creature can be a ‘Marbub’ in this sense.) So Rabb and Marbub, the lord of love and his faithful creature, go together.

‘HE WHO KNOWS HIMSELF KNOWS HIS LORD’  This indestructible unity between Rabb and Marbub is very precious. The verse in the Koran that speaks particularly about individual salvation describes it as follows: ‘O soul, having penetrated to peace, return to your Lord, rejoice and spread joy.’ (89/27) It is a mutual joy. The soul is told to return to the Lord, who is none other than her own inner being. The soul recognises her inner being in the image that she carries within herself, just as the soul is known by her Lord. The call to return is not addressed to the divine of the universe or the divine in the...
general sense. No, it is a call directed to one’s own inner God that is manifested in the soul. And the soul can answer ‘Labbayka, here I am!’ ‘Come and enter my paradise’ (89/29) ‘the paradise that is nothing other than you yourself’. It means that the divine being deeply hidden within you is the hidden image of the beginning. In this image the divine being reveals itself through you and within you. Behold this image continuously and you will understand that ‘He who knows himself also knows his Lord’.

This is the highest joy of gnostic union between creator and creature. This truth is denied by theologians and philosophers while the simple but pure believers understand it much more easily. The science of the theologian and the philosopher sees God as insignificant and creation as an unforeseen incident, not as an emergency-order. This view diminishes the soul to being merely a creature that experiences life passively, without any higher purpose or inner knowledge. The heart can find no healing in this.

The authentic mystic wisdom (ma’rifa) teaches that the soul can learn to know itself as a sublime revelation of God, as a pure form filled with divine attributes which are able to manifest in the soul only when the soul herself discovers and realises these divine attributes. ‘Now when you enter into my paradise, you enter into yourself (into the ‘soul-attributes’ – nafs) and know yourself with knowledge other than hitherto. For the knowledge of the Lord (the light) that you had in your previous self-knowledge was different. Now you truly know the Lord, for it is through him that you learned to know yourself.’ Thus there cannot be any contradiction (or at the most only on the level of superficial or mental conceptions) between your loyalty to your initial ‘Lord’ (the group, the school) and the mystic call to merge with the prototype of the perfect human being. The divine commandment says ‘return to your Lord’ (and not the One in general). Only in and through your Lord can you reach the Lord of Lords, who reveals himself in every person.

Only in and through your Light can you penetrate to the Light of Lights. Your absolute devotion to your inner Lord makes this possible. It is his name, his power and essence that you are serving and so all names will be revealed. It is a spiritual unity that cannot be reached merely by adding together the necessary pieces or combining philosophical concepts.

4. ‘ALI IS THE FRIEND (WALI) OF GOD’

Point one: the true Imam (the light) lives in a mysterious place. Unknown by common geography, our maps cannot show the place where he lives. This place ‘outside of all places’ nevertheless has its very own topography. Point two: life is not limited to the conditions of our visible, material world or to
familiar biological laws. Events take place in
the life of the hidden Imam. It is even said that
he has five sons and that they rule over mysteri-
ous cities.
Point three: In his last letter to his last visible
deputy, the Imam warned of deception. He
stated that people will pretend to rely on him,
pretend to see him or pretend to play a part in
his established order. But he will always mani-
fest himself to people in need, whether the
need be physical or emotional. He will never
exclude a lost traveler or a desperate believer
from his light. But the first initiative in all
these situations always comes from the friend.
Most of the time he appears as a young man of
heavenly beauty. Whoever had the privilege of
perceiving him like that will only much later
realise what he or she has encountered.
A strict incognito, an extreme ‘not-knowing’
surrounds these events. Therefore this extraor-
dinary inner event cannot become common
knowledge. The same concealment surrounds
the companions of the Imam. They are a group
of young men in his service and together form
a kind of elite. Generation after generation,
they form a clearly defined esoteric hierarchy.
This mystic knighthood of the hidden Imam is
as much concealed as the ‘knighthood of the
holy Grail’. Only if one takes the initiative can
one be lead into their world. Whoever came
into contact with them was for a moment
taken up into the ‘eighth sphere’, the fullness
of ‘the heaven of his soul’.

5. THREE THOUGHTS TO CONTEMPLATE
First: We no longer have traditional
culture in our life. We live in a tech-
nical and scientific environment that greatly
influences our imagination. We could speak of
a culture of images (i.e. magazines, movies, TV).
Do not these images, like most clichés, cover up
a serious misunderstanding?
Visual images should elevate our view to some-
thing higher and fulfil the symbolic function
of leading us to an inner perception. But the
multitude of visual impressions in our daily
lives very often provoke experiences only on a
sensual level, which basically means a degrada-
tion of the purpose images could serve. So we
could ask ourselves whether or not the growing
culture of images and pictures brings about a
loss of imagination, and even more so the more
we restrict imagination to mere illusion.
Second: All the inner images that are called up
by a story like the journey to the Green Island
or the unexpected encounter with the Imam in
an oasis – would they be possible without the
original non-divisible archetype, one that origi-
nates from an inexplicable, irrational world that
unpredictably breaks into our world yet shows
undeniable results?
Third: Symbolic figures or hermetic or cabba-
listic emblems or mandalas can, through their
magical qualities, incite within us the acceptance
of such an objective world of imagination. So
could these powerful imaginary pictures there-
fore even become an objective reality for us?
the city, a mirror of desire

Destination reached? Today, as we are driving in the city to our destination, a GPS indicates the next change in direction. Older devices did not permit a global view of the visited areas, a hindrance that is worth mentioning. Let’s imagine someone who lives in a town he or she chose because its attractions are considered greater than its drawbacks. Attraction means here: I want to remain close by.

CONNECTIONS DETERMINE OUR ACTUAL LOCATION  These forces can be made visible when projected onto a map, where they show lines crossing in all directions. Each line links any personal wish to another that represents revulsion, a dislike. A person chooses their current position on earth from this network. We can also say that this position is also determined by the sum of those lines. Such a balanced viewpoint applies to any inhabitant in the town.

All those lines on the map create a black zone that represents the town as a concentration of people. All those black zones result from important factors such as economic and political choices, the network of roads, language, job possibilities, and the geological structure of the region with its plains and rivers, its soil and climate. Those factors in turn determine the energy balance of human habitat concentrated in towns and villages. If we allow our thoughts to go deeper, we can see how every inhabitant on the earth belongs to a network that encompasses the whole planet.

LINKED WITH THE SOLAR SYSTEM  Just as the earth moves in subtle balance with the other planets, the sun, the moon and the stars, so also human beings are moved by the subtle but often urgent influence of the stars and the planets. We can suppose that in former times too this astrological cosmic clock worked in the same way in order to have people concentrate in certain places and erect a town.
Drawback means: I do not want to be or live here. The attraction may consist of some family, friends, or acquaintances living close by, shopping facilities, the office where you work, the creative energy of the city, or conviviality. On the contrary, repelling factors can be dilapidated areas, noise and constant turmoil, lack of space, a dense urban network that limits both the light and the living space.
Certain towns are shaped adopting a specific pattern: a pentagram in Brussels, a hexagram in Paris, a circle in Berlin and Moscow, a triangle in Madrid.

Archeologists quite often discover towns dating from different periods, one piled upon the other, all on the same site. Some are placed directly on an earlier one, like the storeys of a building, while others are separated and lay forgotten, protected by a thick layer of sand. The selection of a town site could also offer the opportunity to remove and recycle some former building material.

**URBAN BUILDING** The construction of a new city could be planned by following an earlier pattern. Such construction may also be organic, especially if individual choices determine its shape. If you study the structure of a town from an atlas or using Google maps, you will see that certain towns are shaped adopting a specific pattern: a pentagram in Brussels, a hexagram in Paris, a circle in Berlin and Moscow, a triangle in Madrid.

**UTOPIA: INTERACTION OF FORM AND CONSCIOUSNESS, OF EARTH AND COSMOS** In her utopian fiction entitled *Shikasta*, Doris Lessing explains how the oldest cities were erected following specific shapes. Guided by a superior consciousness, they were aligned precisely according to the cosmic lines of a power network so as to embody the wisdom of the universe. The wisdom thus attracted could supply energy via those specific geometrical shapes and influence the consciousness of the inhabitants — provided they proved fit enough to respond to it. The emergence of negative thinking and acting led to a spontaneous abandonment of the city, to which none could return due to sickening influences. So much concerns *Shikasta*, a significant utopia.

**THE NETWORK OF LIFE ON EARTH** We can consider the earth as a conscious and living being, and humans as endowed with a superior consciousness that maintains a specific relationship with the living earth. Both the human system and the earth follow an energetic pattern called ‘chakras’. Between an inhaling North Pole and an exhaling South Pole, there exists a network of lines and places through which those energies travel and are concentrated. These networks are shaped by the landscape, water currents, the possible presence of metals polarised by the planet, some crystals, the trees and vegetation. And of course, we must acknowledge the influence of the sun and the moon. Living waves of human beings and animals move along according to this energetic earth network. They follow either a harmonious pattern — that is, with a ‘yes’ to intuitive knowledge — or a troubled pattern with a ‘no’ due to wilfulness. This ‘no’ often leads to death — for some individual person, but also for something, no matter how small, in the earth.

**THE DIALECTIC OF ENLIGHTENMENT: ABANDONING THE LANGUAGE OF THE SOUL** A fairly recent and very emphatic form of ‘no’
is the strong rejection of the legacy of the Age of Enlightenment, a rejection that led to the negation of intuition as the language of the soul, to the dominance of the rationality of the human intellect and ultimately to the hegemony of materialism. It led to forgetting that the earth is a living organism, which includes being in balance with us, connected with us, her inhabitants. It led to the standard of acquisition of power and raw materials as the actuality of economic operations.

EXPLOITATION OF THE PHYSICAL EARTH This wish to rationalise matter and the world in general, deriving from the fact that much former knowledge has been discarded, has led to the current exploitation of the physical earth. The exploitation of subterranean resources has altered the way minerals are so delicately distributed under the earth’s surface, together with precious gems, crystals, oil and other energy sources. Another consequence is the spilling of human waste, even into outer space, ejected from orbiting spaceships. Both mining and its derived products, as well as urban development, alter the harmonious energetic interactions between the inhabitants and their environment, in this way affecting people’s consciousness. So the way modern towns are planned and set up enables us to read the collective map of the souls of its inhabitants, its urban dwellers, the people in the neighbourhood.

AMBITIOUS TOWERS WITHIN THE TOWN Within the most modern cities, a fierce global competition seems to take place in order to erect the tallest and most prestigious tower – a San Gimignano on a huge scale, following this small town in Tuscany where in the Renaissance citizens competed to adorn their dwelling place with the highest tower. What does this will to build higher and higher teach us? At a first glance, it could be explained by a typical male expression of power and money. Going deeper, however, we find the desire in a city to reach the sky, even to get hold of it. The town can then be seen as the mirror of desires. You have perhaps heard about Kitesh, the celestial town from the Russian equivalent of the Grail Quest.

THE DESIRED CITY Utopias belong to a very specific type of town planning. Wherever a higher desire appears, whenever an ideal image springs forth from the heart, this is an utopia. Depending on the state of the heart and the purity of our aspiration, the utopian city can be located somewhere between heaven and earth. Utopias can represent an ideal society and consequently an ideal urban organisation. Some of them have even been constructed, but most of them have remained in the state of a mere description from a visionary author’s blueprint. Sometimes, utopias can even express a powerful idea, when they represent a soul community where the map is mostly a symbol. This is precisely what rings a bell in us in Doris
Lessing’s *Shikasta*, in Campenella’s *City of the Sun*, in Thomas More’s *Utopia* and particularly in *Christianopolis* by Valentin Andreae.

**A WALK THROUGH THE CITY OF THE SELF?** Do we go for a walk in a *mandala*? Could a *mandala* be a map, a guide for the consciousness, for the soul? Could what is true for an individual residing in a town also prove true about the town as regards the collective Self of all its inhabitants?

**THE CITY OF THE SPIRIT: A CITY WITH A MAGICAL CENTRE** If we make the step to the spiritual field, the images and language used are symbolic and mythical. Following hereafter are three fragments: one from the New Testament, one from the book *Christianopolis*, and one with a description of the Kaaba, the wondrous stone in the centre of Mecca, the sacred city of Islam.

“And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like jasper, clear as crystal. It had a great high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb. And he who talked to me had a measuring rod of gold to measure the city and its gates and walls. The city lies foursquare, its length the same as its breadth; and he measured the city with his rod, twelve thousand stadia; its length and breadth and height are equal. He also measured its wall, a
Christianopolis: Its shape is that of a square, the sides of which measure seven hundred feet, well fortified by four towers and a wall.

The row of houses, the gardens, the university and the square are respectively twenty-five, thirty, thirty-five, forty and forty-five feet wide, therefore each time an incrementation of five feet, until the circular temple set in the middle, which diameter is a hundred feet. (...) All the buildings are three-storeys high. Communal stairs lead to the top.' (Christianopolis, J.V. Andreae)

THE KAABA Once in her/his life, when she/he has reached a certain maturity thanks to experience, the pilgrim goes to Mecca. The destination of the journey is a square-shaped building, thirty feet high, a cube, called the Kaaba, situated in the middle of the immense inner square of a mosque. There, in the Kaaba, is a white stone turned black from being touched by the many pilgrims in a tradition that goes back to paradise. The stone is the symbol of Venus, the spirit of the fourth day of Creation, the spirit of love that is God, this love that humanity must achieve even today. At a distance from this cube stand low marble walls around which the pilgrim walks seven times, circling the Kaaba.

THE TEMPLE IN THE MIDDLE The first two extracts present images of an ideal and utopian
The quest is different for each individual, since we have been away from home for a long time and begin somewhere else altogether. In all three examples, the plan is that of a square. Twice a cube is mentioned, because the third dimension equals the length of the sides. There is once a reference to three-storey houses, and the four cardinal points appear twice. In those three descriptions, the centre very clearly is the centre-point. The tree of life is in the new Jerusalem, so we are told. The Kaaba stands in the middle of an immense inside court, and inside it is the white stone, symbolising Venus. A circular temple is in the middle of Christianopolis.

THE CENTRE The town we live in represents, among other representations, the consciousness of its inhabitants. The three aforementioned examples refer to religious traditions and describe symmetrical plans built around a centre. Those plans very closely resemble mandalas, which represent the developing stages of the soul, its centre being the self. As human beings, our centre is situated in the heart, it is the human-god awakening point, and the process begins with the development of the soul.

SPECIFIC PLANETARY FORCES IN OUR SOLAR SYSTEM We are living in special times, as they mark the transition to the Aquarius era. Some powerful currents, carrying very specific influences, are speeding toward the earth from the cosmos, from those so-called mystery planets belonging to our solar system. As a result, an increasing number of people are heading on a quest. At first, they ask themselves many questions, and sometimes they try to dispense with them, for those questions trouble them. However, they gradually shake off this negativity in order to start searching for new prospects that could answer those essential questions: Who am I? Where do I come from? Where am I going? The quest is different for each individual, since we have been away from home for a long time and begin somewhere else altogether. Therefore we must understand that we reached this town as prisoners of a network made up from our desires and connections.

THE CENTRE AS SOURCE FOR OURSELVES Letting go of our attachments will change our internal structure. From then on, we are no longer just a dark spot in a tight tangle of attachments. A space opens ever wider, allowing the penetration of Light surging from the centre. Our internal structure becomes clearer, it adjusts itself to the forces of the spirit of the Universe. A new city is being built, inside.
THE TEMPLE AS CENTRAL MAGICAL WORKSHOP  What is a temple but a meeting place which is so pure that the people gathered in it can harmonise, with their thoughts and feelings, on the basis of a very special aspiration. A powerful energy is freed there. Using the image of the city again, we can say that the people assembled in the city are touched and surrounded by a flood of energy of the highest vibration. Those people will naturally radiate this flood of energy throughout the city, throughout the country. To sum it all up, just as the human concentration of people in the city just described, there exists a process that influences the consciousness of all the assembled people.

MOVED BY DESIRES  Special to this group is the fact that every individual can place the colour, the quality of this light at the service of their inmost wishes – the deepest ones, the ones that lie within the core of the soul – in order to see whether this flood of energy enables them to continue the quest toward the central core of the self. In response to the question ‘Where am I going?’ it proves essential that the answer be given in the realm of reality. Such a question means a path, a movement, a goal to achieve, a map, a plan that lists directions, access points, basic lines and the centre. When the desire is aimed at the inner centre, the map of the city becomes a projected image of the internal being. The temple will be erected in the middle, and there the tree will grow, the tree with its leaves capable of curing every single human being …

THE SHAFT OF THE SPIRIT  The mandala is an image of the soul, of a path toward the centre. On the collective level, the new city, the new Jerusalem, is the image of the collective soul organised as a unified field. A mandala has one centre only. There is one centre, one tree of life only. A person’s tree coincides with the collective tree. It is the shaft of the spirit, the passage to all dimensions. It is the influx of the energy of the Light, the flood of information that provides light, the energy of the spirit. It is the energy of light which, with time, will take the shape of a permanent structure of light-lines in our soul: the individual new Jerusalem, a stable structure, a soul body. A reborn soul, equipped with a new system, is a free soul that vibrates with the spirit. It is like an eagle, with its wings flung wide-open, flying high over its discarded desires, down below, in the old town.
The Brazilian publisher of the Lectorium Rosicrucianum, Pentagrama Publicações, opened a booth at the most important book fair in Brazil, the 23rd São Paulo International Book Biennial (28 August - 7 September 2014), in celebration of the 400th anniversary of the Fama Fraternitatis. Spread over an area of 60,000 square meters, the São Paulo International Book Biennial is a ten-day event that brings together all major Brazilian publishers, booksellers and distribution houses under one roof every other year. The latest titles are presented to more than 700,000 visitors. The fair attracts a diverse and unparalleled audience, including children, students, young people, adults as well as journalists, businessmen and writers from all over the world.
In this Lectorium Rosicrucianum booth were found classical and contemporary works about Gnosis, the Hermetic philosophy and the tradition of the Rosicrucians. Last year the 400th anniversary of the first edition of the Fama Fraternitatis played a central role in Pentagrama Publications. This first manifesto of the classical Rosicrucians caused a big stir in the religious, academic and political structures of society of the time. In addition to the Secrets of the Brotherhood of the Rosycross (with all manifestos, namely the Fama Fraternitatis, the Confessio Fraternitatis and The Alchemic Wedding of Christian Rosycross), the The Book of Mirdad, written by the prizewinning author Mikhail Naimy, was featured. Also included in the exhibition were apocryphal Gospels such as The Gospel of the Holy Twelve, The Gospel of Maria and The Gospel of John, as well as gospel literature for children.
the plan is reflected in silence

Fascinating, these fractals, beautifully colored digital patterns on the screen, seemingly coming out of nowhere, in breathtaking variations that still remain harmonious. They captivate your gaze because when you study them you see that they follow the logic of the mathematical and scientific order.

Fascinating documentaries are being published these days about nature: the oceans, the tropical rain forests, the polar regions, the high mountain regions as well as the microscopic world within the human body. Such wonders leave us in awe. All of this is life on our planet.

Since the publishing of the theory of evolution, for many it is no longer self-evident that everything is based on a great plan. It is said that everything is only ‘coincidence and selection’, yes, even ‘blind coincidence’. Would it not be more true and even more human to acknowledge our amazement that every cell, every atom, follows their own individual plan?

When we observe how atoms form cells in a very organized way and how cells form different organs, it becomes very clear how everything follows a blueprint, and how enormously complex is the blueprint for the human being. We can whole-heartedly agree with the words of Hermes Trismegistos, ‘Man is a great miracle, o Asclepios.’

Perceive the wonder of everything humanity has brought forth over the course of time through culture, art, and music, as well as words of wisdom that try to propel the development of our consciousness ‘according to the plan’. An example is the Bhagavad Gita, the sacred book from the early days of humanity.

‘I am the spirit, that lives in the depth of the soul of every being. I am the beginning, the middle and the end of all things, their origin, their life, and their decline. I am the active element in the kingdom of powers, the wisdom and the light in the eyes of the sages, the Creator and Nourisher of the universe, the origin of the universe and also its death, the end of all things. I am the silence in which the Divine secret dwells. I am the seed in every creature. In every power I am the primordial power of all powers. I am the origin of existence in everything that exists, for I am everything, without me nothing exists. I am the self in all creatures, yet from me, the entire universe emanates as a manifestation of myself.’

Immersion in the plan leaves us in admiration and wonder. The classical Rosicrucians said it like this: ‘O lord, all blessings and grace radiate from your being. You have written the character of nature with your finger and nobody can read it without having learned in your school.’

There is a sublime plan, and we humans are part of it. Within us is the urge to create and to realize our potential. We can also recognize this urge in the plant kingdom and in the animal kingdom. Even a river reveals the same urge to manifestation. It begins in the mountains, finds its sometimes winding path to its destination, becoming part of the sea only to eventually evaporate in the warmth of the sun and to fall down as blessed rain on everything that grows. This urge to create is truly a great miracle. It is part of every atom in our world and in our being. It is the basis of every birth, every germinating seed and every growth. We see this plan as rising-shining-fading when we observe our world of matter.
The atoms from which we human beings are made have served since time immemorial to form living beings! Everything exists within each other and through each other. Everything is built up and broken down again to create something new. This is the cycle of matter. We see this as the most normal thing in the world. The human being is born, grows up and lives life and dies at a given moment. This is the plan. It is the law of this world. Imagine if the human being would continue to keep growing!

Yet we humans do not truly want to recognize the cycle of life. Take as an example the assumption that economic growth could continue without end. An economist would admit that we have a temporary negative growth rate, but that it will be followed by further upward development. He would never consider that growth could come to an end, even with the law of rising-shining-fading being so obvious in our world.

The reason for this idea of continuing growth is our drive as human beings to hold on to what we possess and know. It is difficult for us to let go. The world of matter is what we cling to for support.

When a tall tower collapses we immediately rebuild it, always higher, always more extravagant. Just look at Shanghai and Dubai.

Since ancient times humans have always been striving to build tall, majestic and monumental buildings to withstand the changes of time. But everywhere in the world gigantic, ancient ruins prove that everything will crumble with the passing of time.

Often it is not matter, but the spiritual, cultural heritage that will outlast the changes of time, the Bhagavad Gita and the writings of Hermes Trismegistos being evidence for that.

So what is the plan then? What is the intention behind everything? What do we have to accomplish? Is there only the cycle of matter, the rising-shining-fading? Or is there also a spiritual growth without an end?

Even if we all feel the intense longing for fulfillment, healing, permanent happiness and inner peace and harmony, we still have to experience a continuing breaking-up, fading and decay in our lives.

Everything has two sides! Hermes wrote: ‘Of all creatures on earth only the human being is
twofold, mortal as to his physical body and immortal as to his soul.’

The Bible, the western wisdom book, states in this regard: ‘No development of this nature has any meaning whatsoever, but only whether you have become a new creature.’

Is this the secret of the plan? Is it about spiritual renewal, transformation? In our world of matter?! How can this be? It seems to be impossible. Isn’t our attention unceasingly determined by the world of matter?

Yes, indeed, if we are not careful! But there is also our consciousness. And it can ‘dawn’ on us that our world of matter is intended as a learning field, not as the goal of life itself!

We can become aware that there is a high call resounding, like the silent voice of the spirit.’ Plato described it as a pre-remembrance of everything, in the soul. It has always been there and still is (subconsciously), but it is often all too easily drowned out by daily life. Nevertheless, the silent inner centre slowly gains more influence. It receives different inspiration that nourishes the longing of the soul. There is an connection between the quality of this inner knowledge and how it influences the longing of the soul.

There is first the longing for silence. We often seek for it in our surroundings as well as inwardly. Only in silence, in a serene atmosphere, can the images of the plan in our soul express themselves. It requires our diligence and focus! Spiritual growth is therefore a matter of new consciousness based on a new longing. Is it a longing to escape this world? In the past Gnostics, Manicheans and other pure seekers were often accused of trying to escape the world.

A spiritual call reaches far beyond the world of matter. Just as the longing of the soul for healing and becoming ‘whole’ has an influence on the world and on all of humanity, so can the ‘new creature’, the new soul in the seeking human being, also have meaning for ones fellow human beings.

Hermes says: ‘What is below is similar to that which is above. What is above is similar to that which is below, in order that the mysteries of the One will be fulfilled.’

It begins with the search for silence. Only in silence, in a serene atmosphere, can the images of the plan in our soul express themselves.
Our idea was to present every book in our booth as an ornament, as a jewel, and the booth itself as a welcome haven. Talented pupils including architects and designers from many working fields, came together to design the booth and to prepare the event, and both were achieved in a harmonious cooperation. It was indeed just as expressed by a member of the spiritual leadership: ‘Here we are, in this special corner of the earth, sharing with humanity openly and with great joy the treasure that we recognize inwardly.’
‘Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. And she had a sister called Mary, who sat at the Lord’s feet and listened to his teaching. But Martha was distracted with much serving. And she went up to him and said, ‘Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.’ But the Lord answered her, ‘Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.’

Luke 10:41-42
Persons portrayed in myths and biblical stories often represent various aspects and forces within the human being. For example the story of the firebird is an allegory for the birth of the new being within us. In the Bible there is the story of Thomas who symbolises us being of two minds, or our dichotomy. Again there is Philip who remains stuck in ideals. And John, the force within us that makes straight our inner path in preparation for a consciousness that will come after him. In this same vein, there is in the Gospel according to Luke the story of Jesus visiting the two sisters, Mary and Martha. Mary sits at the feet of Jesus and listens to him with rapt attention. Martha on the contrary applies herself to the household cares: she cooks the food and serves her special guest. And it needles her that she has to do all the work while Mary stays seated. Jesus is aware of this and addresses her. When we look at these two aspects they seem very different at first: the one actively busy and the other completely focussed on what the teacher imparts. Mary and Martha symbolise however different aspects of pupilship, both of them revolving around the nucleus, the special guest, the other-one-within-us, Jesus. Mary, Martha and the Christ, they are all three within us, but how do they relate? Mary represents the aspect within us that perceives, that is pointed toward the Spirit Spark atom, the Christ element from which all wisdom comes to us. But if this would be all, nothing much would happen from a transformational point of view. That is why Martha, the acting aspect, supplements this. She is the working, the serving and realising principle within us. This acting principle can be divided into firstly, an inner impetus and secondly, the outwardly directed activities. In other words: what we practise in our daily life as well as in our activities within our School to facilitate the spiritual liberation of others.

After Mary, after the introspection, we subsequently must proceed to action, and it is by this that the other, the Christ, becomes an active Force within us – that we perceive where the Light wants to lead us, how the Light suffuses our thinking, our feeling and our willing and so facilitates life on a higher plane. For what we see with our inner eye must then be followed up with an inner resolve which will show in our daily active life. That is the sum total of the aspect of Martha. In the ideal situation Martha works with this inner connection and so Jesus addresses Martha accordingly.

Mary, our inward perception, will have to express herself in our outward life. This will radiate from us and so a new mode of life comes into being that we may use to take up our part of the great work. At intervals however we will be confronted with the dilemma: Can I actually do something for liberation or must I let events run their course? This dilemma can not be solved by
choosing for the one or the other. Both aspects, Mary as well as Martha – they are sisters – are focussed on Christ and must work side by side in harmony.

And while we are learning the alchemical art of distinguishing and harmonising, we will have many an instructive moment in our daily lives: in our family, at work and in the great Work that we undertake together.

Daily life is an irreplaceable experience-packed factor on the inner path. The path commences in the heart – it begins with an inwardly focussed introspective life. The spirit-spark atom, the Christ within us, then grants us an outlook, that is to say, the opportunity to learn to know and to recognise the purpose of living and of our life. It is Mary who aligns herself with Christ and listens to Him. This alignment brings forth space and a new consciousness.

There are many people seeking inner renewal and this is a reason to rejoice, for an earnest effort toward a true renewal will always lead to a renewed union with God’s Spirit. Jan van Rijckenborgh explains this in *The brotherhood of Shamballah* as follows: ‘Without the touch of the Holy Spirit we are nothing and will accomplish nothing. Without contact with the universal brotherhood no individual liberation is possible and no liberating work for humanity can be undertaken.’ In order to let this spiritual power work within us it is necessary that there is space within us. In order to realise this, after the inner vision an inner action becomes necessary, and this is where Martha comes to the aid of Mary. A synergy is realised between Mary and Martha – a cooperation between the introspective and the action-oriented forces. The division between the two is by no means set in a fixed ratio but flows in an ever-changing efficacy in which the two complement each other. This work can be very joyous but on the other hand will give us some instructive moments that we hadn’t quite bargained for. But look at it positively: confrontations and collisions on our path may be turned into stimulating experiences. It is an absolute necessity to have our feet firmly planted in the reality of life, of the world. For the ideality is of course pristine and pure but the reality is this even more, for it is in that realm that we are tested for what is really true within us.

On the other hand, when we connect with the reality and commence with the work we will directly be confronted by impurity: around us – within us – in the world – in our fellow men. And how could this be otherwise, for this world and its inhabitants are far from perfect and will never be so.

The Light and its messengers have always full-knowingly connected with the impurity of this world and have positioned themselves four-square in the middle. And by this it became purified and thus our pupilship can become true. Only when ideality and reality work in unison will vitality and force be liberated within us.
Mary, the contemplation, and Martha, the inner and outer action, enter into a valuable collaboration

We mostly have a tendency to place irritations and resistances outside of us, but in actual fact they are forces within us that have plausibly held us in their power our entire life, or even lives, by means of thought patterns and emotional fixtures.

It is now of the essence to not project these forces outwardly anymore but to observe them within ourselves. This observation is one aspect of Mary.

We then place these forces in the light of the spirit-spark and the Christ force that flows into our being via this nucleus.

From this observation new insights will be gleaned. Insights which we’ll firstly utilise within ourselves, and then we will, with literally renewed strength, apply them in the great work, in the world. That is Martha.

We see by this how Mary, the contemplation, and Martha, the inner and outer action, enter into a valuable collaboration.

It is important that we do not condemn ourselves because of these new insights for new insights point us toward change and renewal.

Throw off your sense of guilt – allow others their own experience and you will provide relief and a steadying influence to your fellow men. Do whatever is necessary but learn to accept that you are not a necessary force everywhere and every time. And if it goes against your expectations, it just might be better that way. Add your individual brick to the whole edifice with the one goal being to liberate the Christ Force. We shall then also accept that reality will always have flaws but will preserve our own inner spirit nucleus – the ideality.

In this way you will help to spread the purity of the spirit as ‘vitality’, as a soul force in our reality, in our world.

You will then apply yourself to the great work with a pure heart and soul, deploying the twin aspects of Mary and of Martha, directed by and working in and with the Christ Force.

In the books The Brotherhood of Shamballah and The Universal Path, Jan van Rijckenborgh writes: “The holy Spirit is the mighty One who carries out God’s Will with regard to world and humanity. What we term a calling and a mandate is a touch of the Holy Spirit. But when the personal will stills burns in a person, then every work becomes a dialectical ambition and severe difficulties will arise.

The will of a striving person will have to be ignited in God. And then, for your consciousness, a miracle and an incomprehensible act of love occurs. For the Light will not just respond
Seek and find the balance, the true equilibrium

with radiation to illuminate your consciousness but the Light actually descends, breaks in in your state of impurity. A personal contact is established in your being so that in this power you will be able to nullify your weakness.’ Through the collaboration of Mary and Martha, with both attuned to the Christ, it will become clear in our own being what we have to do and what to leave behind.

All sorts of personal obstacles may then disappear. For there is only one person whose motives you can read, only one person whom you can set in motion or not, and that is yourself. Only we ourselves may know in all honesty when it is time for Mary or for Martha.

A group, a school, is invaluable in this respect. It has often been explained to us that a gnostic group is like an oasis where a concentrated Gnostic force is available to all. It is a large potentiality of the Light, united with and fed by the Spirit of God.

But the group also mirrors aspects of us that we would rather like to hide in a dark corner. But these aspects also may, yes must, literally be brought to light before we can let go of them. This is another aspect for which we need each other. It may well be that the person with whom we have the most trouble will be the one whom we most need for our evolvement, and that there will come a moment that we will be thankful for this.

After an active life there may come a period in which we want to slow down. We may retire and our body will begin to function in lower gear with even some hindrances from time to time. It is a phase of life in which we will pull back more and more from public life. Old age or illness direct us to a life, a pupilship, in which the gnostic work turns progressively inward and by this inner subservience we can also liberate Power.

Exactly when this phase begins we can only discover when we attune ourselves, like Mary, to the inner Christ and from there, like Martha, draw the right conclusion in whatever situations we find ourselves in our lifecycle. Seek and find the balance, the true equilibrium. Always try, like Mary, ‘to become still’ before the Christ Light, for without this orientation all the work is senseless. And in this silence we will hear what we can do and what we must leave behind for the great work that must be undertaken within ourselves as well as within the world and for which there are never enough workers. Let us in this way prepare a space for the force that extends far above our earthly powers: the Spirit of God that can thus be poured out in this world as the ultimate action, the ultimate aid for the many.
How grateful were the reactions among those who bought or took a book. And how heartwarming were the countless children who felt completely at home as they made a drawing as a gift for the king (referring to the book: *A Heart for the King*, that appeared in Portuguese for this occasion).

‘It was an incredible experience – some reactions were so special! A little boy, maybe just two years old, literally dragged his mother and three people who were with her into the booth. And a couple that stood in front of the booth kept repeating: ‘There is here so much Light, so much Light ...’. And the pleasure with which the children and the adults received the book, *A Heart for the King*, as well as a touching message in an origami necklace made by young pupils during the working week in Brazil.’
In his book *The Labyrinth of the World and the Paradise of the Heart*, Johann Amos Comenius compared the world with a big city. The seeker for truth is accompanied by three guides: ‘Know-it-all’ (nicknamed ‘Being-everywhere’), ‘Prejudice’ and ‘Delusion’.

Everywhere on his journey he encounters lies, deception and a self-satisfied, corrupt society. He sees in the city the emptiness with which people are occupied. The inadequacy of social systems, the superficiality of religious life, and the untruthfulness in politics and in human relationships become very obvious to him. He is confronted with cruelty,
violence and chaos. It is a labyrinth that threatens to choke the seeker who longs for light. He also realises that this labyrinth cannot be avoided by the seeker for truth. Only by means of this labyrinth will he one day be able to turn around in his inner being. ‘Return to where you came from, into the home of your heart, and lock the door behind you.’ In a decisive moment of his life, the seeker hears these words from a voice ‘behind’ him, even though the voice is within him, and so he enters the paradise of the heart.
As soon as our intellect can understand the different gradations in classes, professions and aims in society, and has fallen victim to these systems a few times, the desire may arise within us (whether we are young or old) to be part of one or another group, hopefully to gain some benefit in our own life: a less arduous life, fewer worries, more inner peace and lasting joy. At first we carefully test the waters. We are still a bit timid, unsure, insecure and cautious. We are afraid to embarrass ourselves in one way or another. We do not want to make a bad impression, especially when we are still young. When we have struggled in this way long enough, we come to the realisation that we first have to take care of our own affairs. Once we are fully satisfied with our own matters, we can raise our head and say: ‘I am not so easily shaken up and disturbed anymore. Now I will explore the world.’ Many young people have spoken like this! With their personality-ego firmly in place, convinced of having a good grip on life’s reality, they leave their sheltered home to gather experience. The guides ‘Know-it-all’ and ‘Prejudice’ go with them. And so the human being is swept along by the different currents of life, until he perhaps comes into contact with the Lectorium Rosicrucianum and its philosophy. But if the ego is very strong and dominant, he will be able to accept only the parts of the philosophy with which he agrees. He will not contemplate what his analytical consciousness is unable to grasp; he might even deny it. The one thing necessary, the one omnipresent reality, passes him by. What a bitter tragedy for every liberating work! ‘Man know thyself’ – May these wise words one day become reality. But all the prejudice and dreadful self-confidence of the personality insure that the soul will take no part in the liberating work of the Universal Brotherhood-chain. The brain is pressured to grasp ‘it’, because the human being wants to experience and know everything down to the last detail. Therefore the heart remains closed for any liberating forces. None of the liberating power-streams can flow into the heart. Just as Moses in the desert of life made living water spring forth from the rock by means of the power of his magic staff, so can the human being break open his hard shell of prejudices and let the new radiating life-force flow out. It is the power that radiates from the liberating philosophy of the Golden Rosycross that enables the human being to do so, even if one only begins to understand it. In this context, a few words about the fall of the human being.
When we as microcosms were driven out of paradise, our immortal cord of life that connected us to the divine realm was torn. At first the microcosms concerned did not notice this because the new situation was too exciting. The microcosms sank deeper and deeper. But now when the foundations of our world are crumbling, we look for support to grasp. If you feel that way—and we hope that this concerns many young people—then we would like to give you some advice. If you are truly aware that your fall is unfathomably deep, then do not reach out, as you would when falling down a flight of stairs and reaching for the handrail. Instead, reach deep within your chest and open your heart for the light of the Gnosis. The Gnosis will help you to find the lost immortal cord of life, so that the reunion of spirit and soul can come about.

Through the inflow of these new astral powers, your heart will again assimilate the sublime divine wisdom, whereby a knowledge emerges that cannot be compared with the ‘experiences’ of this world. If you truly want to be a light in this dark world, then let go of your prejudices and limiting self-confidence. As soon as the new mode of life becomes part of you, then a higher wisdom within you will awaken and guide you where there is no more decline.

The School of the Golden Rosycross serves all who truly search for a connection, introducing to them the divine plan for world and humanity, the action plan that brings liberation.

It is intended that the threefold revelation of God (spirit, soul, personality) comes to a harmonious development in the human being. This is possible only through the purest openness of heart and head and by a true yearning for the invisible power of the father’s fire which, purified in the light and love of Christ, reveals itself in the manifesting force of the Holy Spirit.

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a contemplation for young people by catharose de petri
On November sixth, 2013, the Jung-specialist Hugo van Hooreweghe gave a lecture on the occasion of the appearance of *Echoes from the Gnosis*, with the title: *Why George R.S. Mead may be called the first modern gnostic*. It is the precipitation from a personal development of consciousness as well as the history of how the Gnosis survived the centuries, always returning to the human consciousness. The lecture, of which we give here the first in the series, was held at the Pentagram Bookstore in Haarlem, The Netherlands.

Rather than being a member of a circle of specialists, the writer of this article considers himself an amateur, that means a fancier of the work of G.R.S. Mead. That is why he feels himself obliged to delve into his own past. Formerly he enjoyed a theological education, although the word ‘enjoy’ is probably not precisely correct. He studied in a time that the ‘God is dead’ theology was foremost. At that time every statement about ‘another’ world was considered utter nonsense by logical positivists and language analysts. In any case it was not the ideal environment to find out something about ‘the other world’ of the Gnosis, let alone about the world of G.R.S. Mead, who was after all ‘only a theosophist’.

Moreover in church history the Gnostics were treated quite hurriedly. It looked like they were suffering from a contagious disease against which the church fathers, with their tight beliefs, had found the appropriate vaccine. The only merit of these heretics or heterodoxies was that as a result of their deviation from the true faith, the orthodox creed – the rock-hard faith of the conquerors – was formed and developed. But my personal sympathy went immediately to the patient ‘losers’ of the debate, from a phrase that was used by Gilles Quispel in a documentary with the same name. That is why the explanation that he got in the school desks did not satisfy him at all and he had to find his way to the Gnosis by a detour.

For the young student, that detour consisted in the fact that on a November evening he landed, with a small company, in the room of a girl. More than the girl, a book attracted his attention, the book *Demian*. He knew of the author, Hermann Hesse, from the immensely popular book *Siddhartha*.

But this new title intrigued him even more and he asked immediately whether he could borrow the book. Hesse had written it as a coming-of-age story just after the First World War, under a pseudonym. The story is of a young man growing up under the shadow of an impending world war, searching for his own way in life. In school during his ancient history lessons the young man hears about Abraxas, a demiurgic god who was also known among the Gnostics and was depicted on amulets with the head of a rooster and the lower torso of a dragon. This name strikes the main character like a bombshell and he makes all possible efforts to learn more about the ‘gnosis’. His hunger will be satisfied by the reclusive organist Pistorius and later on by his schoolmate Demian, who is a year older than he is.

From where did Hesse get those ideas? Before that he was more a romantic writer. He was someone who excelled in describing idyllic landscapes and sketching the inner life of artists and dreamers. But at a certain moment the man landed in a midlife crisis and went for treatment to a pupil of Carl Jung, Josef Bernard Lang. Lang shared with Jung his great interest in gnostics and the ancient mystery wisdom. As a matter of fact, Hesse went several times to Kuesnacht to visit Jung himself. It was through
Lang that he gained more insight into the Gnostics. Later his interest shifted more to Eastern religions, in particular to Buddhism and Taoism. He did not delve much deeper into Hesse, although it was now clear to him that the later novels were all constructed according to the structure lines of the process of individuation, a process that is central in the teaching of Jung. He found an elegant way out by finishing his studies within this topic in spite of his growing aversion to education. At the same time he obliged himself to plunge into the work of Jung. He got a book of Jung with the strange title: Seven Sermons to the Dead (Septem Sermones ad Mortuos).

This text circulated a long time only in a group of acquaintances, and had found its place just recently in the famous Red Book. In its form you could call it a gnostic treatise in which his thoughts are put into the mouth of the precursor of Valentinus: Basilides. Presumably the choice of that name is connected via sound association with the city Basel, near Jung’s birthplace. He wrote this strange manuscript as a kind of incantation of the ghost sounds that were heard in his house and that drove the wits out of his children. The text starts with the statement of the ‘dead’ that they returned from Jerusalem where they had searched in vain for the truth. They therefore asked to be initiated in the wisdom of Alexandria. When the manuscript was ready, oddly enough the knocking sounds at Jung’s house ceased, at least that is what he himself claimed, but a certain mystification was not strange to him. What I did not know at that time was that Jung went for his study of the Gnostics to our G.R.S. Mead. When Jung claimed that between 1912 and 1916 – during what he called his descent into hell, his own confrontation with the unconsciousness – the Gnostics were his only friends, then it is through Mead that he became acquainted with them. Meticulous reading of the Red Book – only recently published but originating in that period – shows by its distinctive style similarities with the work of Mead. Moreover in Jung’s library there remain eighteen titles of Mead. Jung must have thanked him personally in London for his contribution to the study of the Gnosis, and for his part Mead visited him at home. Jung congratulated him ‘for his outstanding use of the English language’ – Jung spoke English reasonably well, but it was clearly not his mother tongue, so he must have been very much impressed by it.

And now then, what about the writer of this article? He must admit that judging the magnificent title (Fragments of a Faith Forgotten), he has once purchased a reprint of the book, but also that until recently it stayed untouched on his bookshelf. He did not just leaf through it, a fat book of more than six hundred pages containing almost everything that could be said about the ‘forgotten faith’ of that time. In the meantime he became acquainted, as many of us did during the seventies, with the extensive Nag Hammadi collection, first through the transla-
tion of James M. Robinson. It contained among other things authentic Gnostic testimonials and even whole gospel texts. Mead had had largely to deal with the scarce fragments that were in circulation, among others the Codex Askewianus that was found by Dr. Askew, the Pistis Sophia and the Codex Brucianis, that of Bruce (with the Books of Jeu and The two creations that are part of it) and furthermore the Codex of Berlin Papyrus Berolinensis (with The Gospel of Maria and The Secret Book of John).

Additionally there were excerpts from the church fathers, so from the mouth of the enemies. For this reason he divides his book into one part called ‘The Gnosis according to its foes’ and another part called ‘The Gnosis according to its friends’. And he thereby makes the almost prophetic lament: ‘What a pity that these writings themselves have been lost or destroyed, they could undoubtedly have shed much more light, not only on the Christian theology but also on the dark beginning of its origin’.

But at the same time it is by the mentioned Nag Hammadi find, at the end of 1945, that Mead’s work itself is slightly forgotten and has not received the attention it deserves. That is completely unjustified, because it is anything but dated, a claim that has to be substantiated here and today. The limited source material that was available to him did not prevent him even at that time from forming a comprehensive and accurate picture of the Gnostics, and what is more, with ‘a gripping pen’. He used a language that is a pleasure to read, so accurate, so rich and pure, with views that after a whole century of Gnostic research are still not outdated, with some of them only recently being accepted by scientists. He was the first who managed to lift this research from the stale atmosphere of the academic world and who viewed it from a completely different perspective than that of the traditional church and hostile science. It is something that many have not seen for a long time. And therefore it is very special that this series, Echoes form the Gnosis, is such a fine tribute to the work performed by Mead, making this extraordinary work more accessible. ✨

To be continued
clay, water, fire, man

‘No one could deny that the heart sanctuary is kneaded from ‘clay’, from the substance of nature. It can only be of use to the pupil if he fills the empty space in the vase from the empty, invisible space of the Gnosis, if he fills the vase with the living water from the fiery wheel of salvation. And this in turn can only happen if the heart has been purified.’

From: J. van Rijckenborgh, The Chinese Gnosis

Everything in the universe is subjected to a rotating movement: the Milky Way, galaxies, suns and planets. The small life system of the temporal human being is connected with this large life system. We move within the circle of existence, in the rhythm of the days, seasons, and years that have been given to us. Every human being must first bring his or her life up to speed, gathering experiences, becoming ‘full’ of life – just as the potter pushes his kick wheel to start the wheel rotating. Only then is he able to give shape to a lump of clay, only then is he able to form inspiration from out of the clay.

CLAY
It begins with focussing on the unchangeable centre in his heart. Adjusting his entire life to this centre. Learning to devote oneself to the timeless centre takes the human being many, many lives, and demands continuous attention.

WATER
And imagine the amount of water needed to be able to shape the clay! Inner work is only possible thanks to the continuous flow of the living water, in exactly the right quantity. The base of this piece of work must be solid, grounded in reality, while the potter, is at the same time conscious of being a part of a ‘higher’ process. He pulls the vase up, but may not let himself be tempted to work too hard toward the goal by wanting to rise up too quickly, by wanting to be liberated. If he does this, he falls prey to pride and an inflated ego. The vase collapses.

Finally the vase stands, thanks to the enduring dedication of the potter to the timeless centre. We see only the outside, thinking unconsciously that that shape has come into being from the outside, but the vase can only be formed from – within. The centre of the human heart has been awakened to life and provides all the power that is needed.

FIRE
Then there is the fire, wherein the vase becomes hardened. Either too much or too little fire is damaging to the alchemical process. The potter is able to make the correct contribution to this when he is conscious of which grand development he is supporting. This is possible only when he understands his role: on the one side he does what he must do; and on the other side he must withdraw at the right moment, surrendering to the force of the fire.

MAN
When the oven is finally opened, the result of an immense process shows itself: the water and clay, the fire and air of temporal nature have been formed into a new earth by means of the spiritual water, air and fire. The soft clay has turned into a solid vase. The potter can release his work and pour timeless life inside the vase. It is protected, enveloped and carried further – and timeless eternity fills the
large free space of the heart of the human being. So the potter goes to work.

THE ACTIONS OF THE POTTER
The potter takes a seat behind his potter’s wheel. With his foot he kicks the large wheel below so that it starts to rotate. This wheel is connected to a small round disc that spins together with the large wheel. The potter places a ball of clay on the wheel, using a little more clay than he thinks he needs to be able to make a large vase.

Keeping his hands off the clay, the potter’s feet kick the lower wheel until it has reached the proper speed. Then the potter takes his feet off the lowest wheel, taking care that he sits properly in the centre and focuses himself on the work that he has to do. He lays his hand around the lump of clay while keeping the rest of his body still. Now begins the most important part of the entire process: he must manoeuvre the clay into the exact centre of the rotating plate; this is called centring. Centring is the most difficult job. The potter must devote himself completely to this one act: centring. It needs many hours, days, yes, years before he has mastered this act. If in his enthusiasm he uses too much water, the clay becomes a mushy mass that
deforms and collapses. However when using too little water, the clay remains stiff and he cannot do anything with it. The potter surrenders himself to the process that happens in front of him on the potter’s wheel. He needs his whole body for this, using his feet and his hands alternately. Concentrating on what the vase demands of him during each phase, he thereby fulfils both an active as well a serving role. The hand on the inside pushes the form outward. The hand on the outside offers just the right amount of resistance so that the correct shape is maintained. The inside shapes the outside! Not the other way around.

The potter puts his entire body in the service of the process: his feet take care of maintaining the correct speed of the wheel, and his hands form the wall of the vase both from inside and outside. Because it sits right in the centre, the clay remains centred. The water maintains the clay in a pliable state.

Tending the fire in the kiln also demands care, requiring careful control of the heating process. If the potter stokes the fire too quickly, the pot will burst. If he stokes the fire too slowly, then he uses more energy than is necessary. If he keeps the fire too low, the vase becomes brittle and unusable. Were the fire heated too high, then the vase deforms into a glasslike, shapeless substance.

Once the vase has reached the correct temperature, it then can quietly cool down. During the cooling process, the area around the oven with the vase inside are heated by a very mild and all-pervading warmth. This warmth is most similar to the warmth from the sun itself.
der Weltbaumeister

Nur wenn der Mensch sich selbst vergisst,
offnen die Augen sich der Welt
und er sieht was da wirklich ist,
und wer das Leben trägt und hält.

Und wer die Welten all durchmisst,
mit seinen Atem's stiller Kraft,
auf dem du gehst, in dem du bist,
der dich, o Mensch, zum Bild sich schafft.

Er ist der Welt Beginn und Ende,
er ist der König froher Geister,
er reicht dir, Mensch, die sel'gen Hände,
er ist der ew'ge Weltbaumeister!

Ihm widme ich nun dieses Lied,
nach seines Atem's Vers und Maß,
weil er mir nur und sonst nichts blieb,
as ich mich selber einst vergaß.

O Mensch, in ihm nur wirst du frei,
wen er im Andern voller Wonne
dir zeigt, dass er dein Bruder sei
in Christi morgenroter Sonne.

Und tausendfaches Farbenspiel
entströmt der Erde, still besonnt,
die einst so tief in Trauer fiel,
erkennt des Geistes Horizont.

Und Wolkenrot wird Rosengold
im Erdenherzen, still bewacht -
ein neuer Mensch erhebt sich hold
und spricht wie er: "Es ist vollbracht!"
the architect of the world

Only when man forgets himself
his true eyes themselves unfold
does he behold what really is
and know Who all of life upholds.

And Who all the worlds imbues
with mighty breath, silent force,
to Whom you go, in Whom you are,
Who you, oh man, forms from His source.

He is beginning, He is end,
the joyful Spirits' King elect,
He reaches out to you, oh man,
the worlds most holy Architect!

To Him I dedicate this song,
to his breath and rhythm engender
naught else but He remains in me,
the moment I myself surrender.

Only in Him will you be free,
when full of wonder, in the Other;
He shows you Himself to be,
in Christ's rose-dawn, your brother.

A play of colors thousandfold
Flows from the earth in silent stream,
those who once fell into anguish so deep,
now recognize the Spirit's gleam.

And red clouds give way to Rosy Gold
in world's heart, free, undiminished.
a new man, filled with love, steps forth,
and ever speaks: "It is accomplished!"

July 2014, poem by John Wolfgang Busch, Nuremberg, Germany
There was a call from our Brotherhood! This call became concrete for me during an appeal at a Renova conference. The pupils were particularly asked to come to Calw, because the upcoming conference was something the Grandmasters Jan van Rijkenborgh and Catharose de Petri had always had in mind as a renewal in the footsteps of ‘the Brotherhood of the highly esteemed order of the Rosycross’. This renewal is like a magical and powerful formula that once called and is still calling.

Lovely Tübingen in southern Germany, where the Fama Fraternitatis appeared in the first decade of the 17th century
After emailing with the contact person, my reservations quickly disappeared. Once my application form was sent, the words “I am going to Calw” resounded in me regularly. Supported by the booklet we received – *Ad Fontes - Back to the Source* – I became more aware of the importance of this brotherhood surrounding the Fama and Christian Rosycross – a symbol, called by the Spirit of God, a follower of Christ, the Spirit-Soul human being. Now it seems to me that prior to that this call to me was only a small one, but one that sowed a seed on the prepared ground of experience and insight. But if someone asks me: ‘What did the conference bring you?’, my reply is ‘Everything’! There is a saying: ‘You can only build well on a good foundation’. It seems that now a new foundation is laid on top of the old one in me, a foundation that is longing for the insight to make the right choices, to organize, to build buildings, to expand and make a beautiful rose-garden in the courtyard.

Looking back, I notice that I often went about with a question mark, a longing. Now more than ever I know a longing for the spirit and a love for the spirit. The call that sounded at this special conference was to spread your wings and continue building, with confidence and awareness, the home Sancti Spiritus, a spiritual home for everyone. This home first took shape among the friends of the Tübingen Circle that formed around Tobias Hess, Johann Valentine Andreae and others. Standing in the courtyard of the house, looking at the windows behind which our young brothers had resided and inspired each other, I realized what wonderful geniuses they were. They shared many crafts and insights with each other – astronomy, mathematics, medicine, theology, physics and magic, building on previously laid foundations. This moved me very much and I felt like a sponge wanting to absorb everything. Wonderful! The *Fama Fraternitatis* of the Rosycross has come to live among us. Regeneration, the restoration of the original, the cleansing of the heart, experience and insight are joining together with the reformation, the building of the square of construction in the spirit, because ‘not only with the heart shall you serve the Lord (The Light) but also with reason’.

Now we can proceed with the point in the circle, the fiery triangle and the square that together form the number nine, the fullness of the living body. The two triangles that touch and fit into each other, matter and spirit. It is clear to me more than ever before that we have this magic of acknowledgement in our own hands. I am the one that has to learn these things and not anyone else. Each human being has to shape his own inner life. He or she has to learn to understand the environment and the society in which he lives. We are indeed the Young Gnostic Brotherhood of the present!
Besides sales and gifts of 4,000 books, among which were nearly all the titles from the grandmasters, 12,000 bookmarks were taken away. This all happened as a result of the great effort of the pioneers in Brazil who began with the translation of these books as well as the group doing this work today. And just as 400 years ago the Brotherhood of the Rosycross distributed the manifestos among the major European intellectuals and scholars of their time, we have tried to do the same: to propagate the message of transformation and liberation in an open and positive way to modern humanity.
PENTAGRAMA PUBLICAÇÕES
São Paulo International Book Biennial 2014
this concerns a world-encompassing ascension, 
not an evolutionary agony 
the city, a mirror of longing  
martha and mary  
the clay, the water, the fire, the mensa  
a consideration for young people, by catharose de petri  
fama 400-conference in calw – a retrospective  
the rediscovery of the gnosis