

pentagram

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Renova symposium 'Called by the World Heart'

There is an ancient, Masonic legend, stemming from the memory of the mysteries that always returns in each period of humanity. This legend tells about a glorious moment that will come in a very distant future, and that there will be seven temples, seven hermetic working places. And there is a ritual belonging to a certain degree of one of the ancient Masonic ceremonies, during which one brother speaks to another brother: 'May the six other temples come soon, brother.' The person addressed replies to this: They will be there.

J. van Rijckenborgh

There was great joy on 23 May 2009, when speakers from different movements and visitors to the Renova symposium 'Called by the World Heart' recognised each other in benevolent harmony as seeking people on their way to the Light, in the spiritual atmosphere of the earth.

The editors of the Pentagram are glad to be able to offer the ideas of this day to a large, international readership.

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Impression of the symposium day

not ideas, but **results** help humanity along



Introductory words
LEX VAN DEN BRUL

On 23 May 2009, seven speakers, members of seven different spiritual organisations, made a clear appeal to society to approach the coming times of fundamental change involving all aspects of life, with inspiration, clear intuition, meaning and dialogue. In our divided, materialistic and rationalistic world, a great longing for true spirituality is growing: the restoration of the link with the one spirit, which vivifies the whole of creation and also shapes our innermost depth. This link brings enlightenment and harmony. To find this inner depth, we learn to ignore our I-centred thinking and feeling. Then we are able to achieve our original consciousness, the soul, because the soul is an emanation of the World Soul that links everyone with everyone.

We are very glad to welcome all of you on this very special day to the spiritual centre Renova, where seven representatives of spiritual movements in The Netherlands will meet each other today. They will express their message as an appeal, a call, to every human being, who is seeking higher spiritual values in being human. We would particularly like to extend a very cordial welcome to the seven speakers and representatives of the seven movements, who will speak here:

Mrs Wies Kuiper of the Theosophical Society Nederland

Mr Henk Masselink, member of the Order of Freemasons under the Capital Chapter of the High Degrees in The Netherlands

Mr Willem E Scherpenhuijsen Rom, member of the Anthroposophical Society Nederland
Professor Johannes Witteveen, on behalf of the Sufi Movement Nederland

Mr Klaas-Jan Bakker, on behalf of the Order of the Rosycross AMORC, The Netherlands

Mr Gerrit Westenberg, on behalf of the Rosicrucian Fellowship in The Netherlands

Mr Joost R. Ritman, on behalf of the Lectorium Rosicrucianum

Mr Peter Huijs, chairman of this day and author of the recently published book *Called by*

SYMPOSIUM HELD AT CONFERENCE
CENTRE RENOVA ON 23 MAY 2009



the World Heart, which is one of the reasons for this special day, during which we will let a call resound to achieve a new spiritual mode of life that will lead us to a total change, a renewal of the human being. Called by the World Soul, the Light of the higher soul world.

We are convinced that all seven movements feel very strongly about this idea and that each of them will speak of it and testify to it with his own insight and conviction. When you allow us to dwell for a moment on the symbolism of a number, we see that this day, 23 May, is twice standing in the sign of the number five. This number is the symbol of Mercury, the messenger of the gods. This messenger wants to be linked with the human thinking faculty and the mind of the human being to remind the latter of his divine descent. We sincerely hope that the message of the universal Gnosis, which is to enter the spiritual renewal consciously, will resound strongly in our hearts today and will make progress from there. Today, we have gathered in this spiritual centre to reflect seven times in a special way. On the basis of the same longing, the spiritual leaders of the Lectorium Rosicrucianum, J van Rijckenborgh and Catharose de Petri, linked the name 'Renova' with the temple that can be found on these grounds. 'Renewal', as the central goal of spiritual work.

At the consecration of this temple, Christmas 1951, J van Rijckenborgh said: 'We call this temple, this working place, the Renova Temple, and the conference and spiritual centre: Renova. We therefore practise renewal, just as many others are also doing. This is why we consider it desirable that you do not so much heed the words that we speak, the outward image of our convictions, the structure of our methods, but rather the results. We suggest that you carefully heed the results of the work of renewal to be accomplished here, just as, on our part, our eyes will remain focused on the possible results of the great work, developing here and elsewhere in the world. Not ideas, but results should affect humanity in a uniting, coherent, stimulating way. May it suffice to remark that our aim is to accomplish a

total moral and spiritual renewal of seeking and interested people, of a personal, fundamental and, therefore, also structural nature. To indicate the power, from which we want to work, we refer to the idea that can be found in all great world religions, namely: "In God's power, we are able to accomplish everything, to which the Spirit of the World Heart drives us." Or, as Paul formulated it: "I can do all things in Christ, who strengthens us." The actual experiencing and the intelligent and systematic assimilation of this power, which Paul calls the "power of Christ", was and is by many other spiritually great ones referred to by other names and by other descriptions. It points us to the primordial Power that links all spiritual being. We want to work with this Christ fluid, with this power that is of all times. On the basis of the omnipresent, primordial substance, sustained and guided by the universal spirit, we practise our attempts to renewal. You hear about it in the Upanishads, in the papyri of Hermes, with Plutarch; you read about it in the Vedas, in the wisdom of China, in the Cabbala, with the neo-Platonists, in the works of Rumi, in the Bible and with the Rosicrucians of all ages. And as in all times, the primordial substance of the Spirit is now also the sole and supreme working matter for the modern human being, which he urgently needs, as to body, soul and consciousness.'

With this quote, we would like to open this day, because we believe that the messenger of the gods, Mercury, brings the universal Gnosis to us in this way, so that we will assimilate true spiritual renewal into our thinking and acting. Thus we hope to contribute something to an urgently necessary renewal of humanity, for which many are yearning. With these words, we declare this special symposium opened ✪

leading creation to perfection



Wies Kuiper

Mrs Wies Kuiper is chairwoman of the Dutch Theosophical Society. In 1875, with theosophy, the great awakening from the nadir of matter began. This is why this day is, at the same time, a tribute to the woman, who founded this movement: Helena Petrovna Blavatsky. By doing so, she obeyed the instruction of her teacher – and we quote: 'M. assigns me the task to establish an Association – a secret society like the lodge of the Rosicrucians. He has promised to help me.'

THE THEOSOPHICAL SOCIETY

In 1875, the Theosophical Society was founded to 'gather and disseminate knowledge of the laws controlling the universe' and to form the nucleus of 'the general brotherhood of humanity'. The society was founded in the United States, though the headquarters soon moved to India, where Helena Petrovna Blavatsky-von Hahn (1831-1891), usually abbreviated as HPB, had already spent a number of years in Buddhist monasteries. There she acquired profound esoteric knowledge from ancient Indian writings like the Vedas, the Upanishads, the Bhagavad Gita and the different yoga traditions. She was also thoroughly acquainted with the Egyptian, Greek and Roman schools and paths of initiation. She frequently referred to works by Plato, Aristotle, Ammonius Saccas, Plotinus, Valentinus, Basilus, as well as to European authors from the 19th century. HPB expressed this knowledge in *Isis unveiled*, *The Secret Doctrine*, *The Key to Theosophy* and particularly in the gem *The Voice of the Silence*. Just as HPB took care of the philosophy of the Society, Henri Steel Olcott led the Society's organisational aspects from the very beginning. In the Theosophical Society, East and West meet and humanity is inspired to seek truth, within itself and outside itself. This seeking is also the quest for the voice of the silence, through which the call of the World Heart resounds.

The title of this symposium – Called by the World Heart – suggests that we will speak of something special today, perhaps even of something mystical. The poem, included in the invitation, was not quoted without a reason. In my view, it was meant to make the atmosphere of this symposium topical from the very beginning. Nevertheless, it may not be immediately clear to everybody what is meant by ‘the World Heart’, and... do I actually know it myself in my innermost depth? How do we know that we are called, if we do not know that it exists, and if we do not understand her language? Indeed, for the moment, I will consider the World Heart feminine and speak about ‘her’, while it actually is androgynous or should be so in my view.

It is a place where opposites are neutralised, where the duality becomes a unity. The gnostic Gospel of Philip, part of which clearly stems from the school of Valentinus and other parts rather seem to rest on ancient Hindu philosophy, beautifully describes this by the symbolism of the Bridal Room, the symbol of the wedding between lower and higher human nature, or between the lower and the higher Self. And what can theosophy contribute to a better understanding of what is meant by this title or rather, what can theosophy contribute to learning, hearing and understanding this call? For this is our task, as speakers at this symposium. What do we have to offer humanity?

The media continuously speak of an ecological crisis, and, from a human point of view, we would like to do everything possible about it. However, it is important to realise that we should work on the basis of the spiritual nucleus of the earth, of the world, perhaps even on the basis of the cosmic idea. But, and this is the tricky point: how do we know this idea? Should listening to what the patient, the earth, as a living entity, has to teach us about this from its deep, spiritual nucleus, not be the first condition?

Theosophists are diggers, seekers for Truth, which refers to the spiritual or divine nucleus of things. This is why we know that there actually is only one pattern for everything that exists, from what is smallest to whole stellar systems, and also we, human beings, have been formed according to this pattern. This is why it is best to start with the human being and to try and discover, to get to know, who or what a human being essentially is. Then we know the pattern and are able to draw the lines needed to forge this link. This seems quite technical, but here, too, the ancient hermetic law of ‘As above, so below, as within, so without’ applies. A surgeon should know how the nervous system works, and where he should make or sever connections, so that the whole is working properly again.

Well, who or what is a human being?

In most religions, people are used to the idea that a human being has a soul and a spirit. Theosophy says that the human being is spirit, and has a soul and also a body. In theosophy, the image of a human being is sevenfold. This seems complicated, but it makes it easier to understand who the human being is, and to get to know why the call of the World Heart does not resound loud and clear.

Let us take a closer look at the pattern of the human being, which is the same as the pattern of the whole of creation. The human being has a physical body. This physical body is sitting on a chair here in this hall; he has an etheric or vital body, an astral body or body of feelings and emotions, and a mental body that is able to think and that ensures that this ‘having’ is going to be all right in this world. It is focused on the desires of the physical body, but particularly on those of the body of feelings and emotions. The human being puts most of his energy in this part of his being human. Or rather, this part of the human being demands the

most energy, the most attention. Over ninety percent of all time a person has, is put into that part of his being human. However, there is also another aspect of this mental body. This aspect is focused on the inner nucleus, on being. There is a kind of dividing line, a kind of membrane between the two parts of the mental body. Neither side of this mental body seems to understand the other; there is, so the speak, a loose screw. Subsequently, a human being has a ‘buddhic’ body or the body of intuition, after which we finally reach the nucleus itself, the ‘atmic’ body.

Through the buddhic body, a human being is one with all living beings; through the atmic body, he is one with life itself. We might imagine that by the World Heart, we refer to the highest cosmic principle, and a human being is linked with it through his nucleus, through his atmic principle. In this way, he is obviously able to hear and understand this call, because there is a direct line from the world heart to the human heart, albeit to its highest aspects. This call is often disturbed or disrupted by the blockade, lying in the thinking faculty, as I mentioned before, so that the true message is not conveyed. Sometimes, people also refer to this as the difference between knowledge of the head and that of the heart. There is so much ‘noise’ on the line that we need a proper filter to bring out this voice. And... are we actually not so busy with all the things that fill our daily life that we, if something transpires, push it quickly away with ‘not now’? We are not quite prepared to spend much energy on it, lest we nevertheless perceive something of it. While we, for instance, when it concerns the results of premier league football, would almost put our heads into the loudspeakers! It is nevertheless our thinking that shows the direction, into which our interest is drawn. Is it focused on the earth, on matter, or is it focused on the spirit, on the mystery? It is our thinking faculty that has to shift the switch. It is the human being

himself, who has to shift the inner switch between the lower and the higher consciousness.

The call of the World Heart has a higher frequency that has to be transformed to a lower frequency, before the human ear is able to perceive it.

There is no problem on the higher planes, and an inner switch is also possible between both realms, called antahkarana in Sanskrit. At the level on which we are currently living, it is always good if something has a name, if it can be named, certainly on a day like this, because this is the core concept of this day. What now matters is how to open the line within ourselves, so that we may make contact with the World Heart.

The first line of ‘The Voice of the Silence’, the first fragment of the *Book of the Golden Precepts*, translated and annotated by Mrs. H.P. Blavatsky, one of the basic books of the Theosophical Society, reads:

‘He who would hear the voice of Nada, the soundless sound, and comprehend it, he has to learn the nature of *Dhârâna*.’

Dhârâna is the profound and absolute concentration of our thinking on inner understanding, and at the same time, a total turning away from the external world. Before our inner ear can hear and understand, we have to dissociate completely from the external world. All of this sounds beautiful, but how can this be done? When we try, the human being appears to be a kind of tumbler; when we remove the tension, it returns to its original position. Each group represented here offers its own method for it. The method offered by Theosophy is: study, meditation and work. This seems simple, as there is an abundance of opportunities for study in Theosophy, whole schemes of evolution, to mention but a few, or the profound works of scientists and thinkers from Plato, Plotinus and Valentinus to

The voice of the World Heart fills us with love, with an intense, inner joy, with a sense of unity with everything and everyone

Hermes or the authors of the ancient Vedas: the Bhagavad Gita and the Upanishads.

We can read in our objectives, for example: 'studying religions, philosophy and the sciences.' This might give us enormous knowledge, but gathering knowledge is not the aim. By going deeply into a religion or into a philosophy, we might achieve an idea of unity in all these things and of the knowledge that all of them fundamentally touch the same. In the Cabbala, it is said as follows: 'If you want to get a hold over the invisible, you have to penetrate as deeply as possible into what is visible.' And Phil Bosman, a Dutch poetess of mainly short poems and one-liners says: 'If you want to storm heaven, you have to take a run up on earth.'

Valentinus, a Gnostic from the beginning of the second century AD, said: Self-knowledge is knowledge of God. This does not refer to intellectual knowledge, but to knowledge of the heart. Therefore, this self-knowledge refers to knowledge of our own inner, highest principle, the atmic realm, in which the human being is one with, or touches life itself, or the World Heart. It is important to be aware that our physical brain is meant to work during our 'waking consciousness', when ordinary intellectual matters develop along the beaten track. However, when we begin to explore esotericism, we need other brain paths, which we will have to clear ourselves by practice. In this context, H.P. Blavatsky speaks of creating another order in the small lives in the brain cells and then we will indeed gradually achieve meditation.

Roughly, meditation is meant to create a void or silence in our thinking, a situation in which the noise of our daily brain activity calms down and achieves harmony, so that, if the external ear is no longer overburdened, the inner ear receives an opportunity to listen, to hear and to understand. Many yoga and meditation exercises are available to this end. In Theosophy, we have much literature about these things, which, among other things, deals with the different forms of yoga and meditation. But also in the earlier-mentioned book *The Voice of the Silence*, H.P. Blavatsky gives unequivocal hints about how to stand in life, before this voice can be heard: 'In order to become the knower of all self, thou hast first of self to be the knower. To reach the knowledge of that self, thou hast to give up self to non-self, being to non-being.' The Bhagavad Gita, part of the Indian epic *Mahabharata*, speaks about this. Yet, there are also dangers involved in these attempts to listen to the inner voice. For example, we read in verse 35 of chapter four of the Bhagavad Gita that it often happens that the pupil considers the call of impure emotions or desires the voice of intuition. When do we know whether it is the voice of the silence or the call of the World Heart? I think that we may be able to mention a few indications. This voice will fill us with love, with an intense, inner joy, with a sense of unity with everything and everyone. And it incites us to the great work. We did not yet speak about 'the work'.

This obviously concerns work for the benefit of all living creatures, knowing that we are a part of

this whole. But it also concerns work for and on ourselves. This work is necessary as a preparation for hearing the voice. This task contains many pitfalls. These have been beautifully expressed in the book *At the feet of the master*, the first work by Jiddu Krishnamurti. In it, he urges us to scrutinise our motives carefully before doing something for someone else. Do we do it to be put on a pedestal? Well, we can only fall from it. It sometimes happens that we make someone dependent on us by our good deeds, so that he in this way gives up his independence, which cannot be the intention either. First of all, we might examine where this drive to help or to do good stems from. Does it stem from our ego, our little I, or is it purely I-less compassion. This seems easy, but we are quite capable of greatly deceiving ourselves in this respect.

In this short lecture, I have tried to describe briefly how to develop a channel in ourselves that may

enable us to hear and understand this call of the World Heart, simultaneously giving us the power to distinguish it from what merely stems from our own subconscious, for the power of distinction is the first step on the way to it.

We will obviously make mistakes on our path; we easily allow ourselves to be led astray, and we are often born tired, because it is a matter of permanent alertness, of unceasingly trying to keep the path open, so that the contact may be realised. However, in the end, we will have practised sufficiently to dare entrust ourselves to our inner powers. Then we are able to distinguish and with joy, we perceive the call of the World Heart within us. Not until then, can we be used as instruments of this World Heart. It is not enough to hear the call, but we should also act accordingly in order to offer humanity, and therefore ourselves, a guideline for leading creation to perfection 🌟



being able to use the earthly tools



Henk Masselink

After the foundation of the first modern English Grand Lodge in 1717, freemasonry soon expanded to Europe and subsequently to other continents. In 1754, a lodge was founded on St. Eustatius under Dutch authority. Only after the Dutch Grand Lodge was recognised as an independent Masonic grand power by the English in 1770, did the number of lodges in overseas regions quickly increase.

From the declaration of principles of the Order of Freemasons under the Grand Orient of the Netherlands: 'The freemason seeks what connects people and tries to neutralise what divides them, so that the ideal of a brotherhood that links all is able to take shape. In this context, he accepts a personal responsibility for the world, which he sees as a work under construction, of which every human being is a building stone.'

The Order of the Freemasons under the Capital Chapter of the High Degrees in The Netherlands was founded in 1803 for those who are seeking the word of the Master and take the cross upon themselves. The only way that can lead us to it is the way of all-sacrificing love, because the word of the Master can only be found through this love. 'Via Crucis, via Lucis; the way of the Cross is the way to the Light. For him who attunes his life to the word of the master, the rose will blossom forth on the cross, in all its youth and freshness. To him in whom the holy fire of love cannot be extinguished, the cross with the rose will never be a burden, but always a glorious help.

Mr Masselink is a G.P. and member of the Order of the Freemasons under the Capital Chapter of the High Degrees in The Netherlands. Freemasonry works in a different way than most esoteric movements. It does not have a philosophical system, but works with metaphors, rituals and symbols. Central basic principles are 'Man, know thyself' and 'It depends on you', by which the Freemason is confronted with self-examination and the insight that self-knowledge implies a (social) responsibility. The Sovereign Princes of the Rose Cross (the one but largest lodge within Freemasonry) is, amongst other things, occupied with the symbolism of the rose and the cross. Since the seventeenth century, the members of Freemasonry have interpreted the office of builder inwardly, and have allowed the power of the creative Word to work through them. In addition, they have, throughout time, offered a safe haven and shelter to those, who were Rosicrucians. On the basis of his mode of life, also as a physician, he daily experiences the disastrous results of trying to hold on to sham certainties in life. He who assumes responsibility for his own life, also assumes responsibility for society.

THE ORDER OF FREEMASONS UNDER THE CAPITAL CHAPTER OF THE HIGH DEGREES

DO YOU STILL REMEMBER THE ELEPHANT ANNABEL? In the beginning of March 2009, we saw the heartrending images of the attempts to pull the 45-year old elephant, weighing 3000 kilograms, from a dry ditch in Emmen Zoo. She had fallen into it after a romp with other elephants. Unfortunately, an injection had to be given to release Annabel from her suffering and the zoo lost its oldest inhabitant. The following day, there was a picture in a newspaper which showed how the other elephants examined the scene of the calamity. They were standing in groups of three and four; they dug for awhile in the ground and urinated. A ritual in nature. Natural. In the same newspaper, there was a picture of the bronze elephant Jumbo of the game factory of the same name. Vandals had pulled it off its pedestal; it still balanced on one leg and one tusk in a tenuous equilibrium. Another ritual... of human beings... but human?

Strange actually, for do people stand differently in nature than animals?

Do other standards apply to people? In a national daily (NRC) of 1 May 2009, I read: 'He is not called a terrorist, but a lone wolf. But perhaps the new terrorist is the lone wolf. This desperado is almost always a man, a taciturn, solitary man, who nourishes his rancour in solitude, until he has become a violent monster, which takes revenge on the world that had forgotten him. Then his small, precious moment has arrived.' The next day, I read in the same newspaper:

'It is said as if this concerned a natural phenomenon – there are always madmen. No one asked the question: if there are always madmen, why did it happen during the past Queen's official birthday for the first time in Dutch history? Why does a Dutch madman today fall under the spell of the idea of seeking his liberation in an assault on the royal family, with a Suzuki Swift as his



We might draw a line from the generally praised individuality via anonymity to isolation, with on the other hand, a great need of exhibitionism and voyeurism

only weapon? In the past, lunatics believed that they were Napoleon... or God... How far can a person dissociate from his inner possibilities of respect and compassion? Where do culture and civilisation remain, or, to quote Youp van 't Hek's comic New Year's monologue: 'Where did things go so terribly wrong with us?' Yet, is it so strange that people in our society go astray? As a G.P. in a village between Amsterdam and Alkmaar, I witness the enormous changes happening to us. I will name only a few aspects that are nowhere near exhaustive.

The enormous stream of available information (just think of TV and the Internet) cannot be assimilated without knowledge. For a physician, it may be quite difficult to convince people that the diagnosis, found in a few minutes on the Internet, does not correspond to reality. After all, years of study were needed for a reason. Yet, the word of a neighbour may have a greater impact than my information, based on knowledge and experience. The chasm between information and knowledge causes great confusion and turns us into a plaything for sensation-seekers.

Another aspect: hypocrisy. An example: our medical expenses are paid for by health care insurance companies. The name health care insurance suggests that our health is 'cared for'. Just forget it. These companies are mere bookkeepers, which have to compete with each other. The human being is no longer the central issue, but figures, codes and money. And all of this is anonymous

and unapproachable behind options of voice-response systems.

A third element: in our society, we have invented new labels to give another dimension to our failures. In this way, we are no longer responsible ourselves. Children, who are too much distracted and are offered too little structure at school and in their upbringing, become annoyingly active and receive the label ADHD. We even have pills for it. Adults, who have become tired of the pressure and tension in our society, are suffering from ME and will never be able to fully recover.

When we let this sink in for awhile, we might draw a line from the generally praised individuality to anonymity and isolation. On the other hand, we see a remarkable, extreme need of exhibitionistic manifestations and matching voyeuristic interests. Long live big brother. This happens in a society in which respect for the leading authorities is strongly diminishing, and in which a golden handshake is in painful contrast to the achieved accomplishments. What use is this hard, gloomy, sombre consideration to you?

Why do I pull you from the intoxication of our common journey to the World Heart?

Why do I so cruelly disturb you in your sweet dream? I do so, because there is a discrepancy between the world around us, which I have just described, and the needs of the human being living in it. People certainly need something to hold

on to, human authorities that may be approached and behave responsibly, with whom we may share our worries and to whom we may turn for help. This is even more necessary as spiritual peace, overview and trust have disappeared in many people.

The lack of perspective and content leads to an utterly superficial and empty life, with a thin layer of veneer that easily crumbles. How is it possible that things degenerated so much, and do we have an answer to it? Let us listen to the text of the last of the Rückert Songs, splendidly put to music by Gustav Mahler:

*I have lost touch with the world
where I once wasted too much of my time.
Nothing has been heard of me for so long
that they may well think me dead.*

*Indeed, I hardly care
if the world thinks I am dead.
Neither can I deny it,
for I am truly dead to the world.*

*I am dead to the bustle of the world
and repose in tranquil realms.
I live alone in my heaven,
in my devotion, in my song.*

'I am dead to the bustle of the world and repose in tranquil realms.

I live alone in my heaven.'

Apparently, this is possible. Even in our society, in the year 2009, it is possible to withdraw into our own anonymity. It helps form the society around us, in which we live and work, and to which we will also return later, at the end of this day.

On this basis, we, freemasons, come to our lodges. We are thoroughly aware of this when passing through the entrance to our working place, leaving behind the west, our daily life, and direct ourselves towards the east, with the north to the left and the south to the right. The starry sky is above us, infinitely high. And in this working place, we find the black-white checked floor, two dimensions of our life as people on earth, inextricably linked. Before a freemason enters this space, he dons a white apron and white gloves. He assumes the position of loyalty, with his hand on his heart. He knocks on the gate and knows that 'he who seeks, will find, he who prays, will be given and to him who knocks, it will be opened.'

Upon entering our working place, the freemason gives the password to the Bowman, who guards the door to the working place. Symbolically, the password is given by the brother to show that he has the right to participate in the activities. However, interpreted more profoundly, it is to justify his entering this other space, the west, leaving behind society, and to open himself to the numinous. I have to tell you that this is a personal approach in terms of what freemasonry can do with us. In this context, it is good to men-

In the working place, the lodge, the pupil begins to work on himself, on the rough stone. This work will never be finished

tion that I am speaking here in a private capacity. Freemasonry is not a faith or religion, nor does it have teachings. Therefore, we do not have ministers either, though we do have symbolic figures, like the Bowman, whom I just mentioned. In this context, the freemason not only experiences a development from pupil to apprentice to master, but he may experience a similar process in the various functions.

It is important to realise that these functions may illustrate elements of our own personality. The brotherhood enables us to strengthen our weak aspects and to stimulate or lead the lodge with our strong aspects.

In the working place, the pupil begins to work on himself, on the rough stone. This work will never be finished. In addition, the pupil will also become an apprentice and receive a new task. He has worked his rough stone, so that he is able to fit the created cubic stone into the construction, the symbolic construction of Solomon's Temple. He does so together with his fellow brothers, in a common work, working shoulder to shoulder, working on the temple of humanity.

And as the apprentice becomes a master, he becomes aware of new responsibilities, with regard to himself, to his fellow human beings and to the All.

In the working place of the lodges in Amsterdam, there is a gate on the east side of the so-called

Temple. Above it, the text is inscribed: 'The End of Knowledge'. That is where our knowledge of life ends. We may philosophise about it, but we do not know. An unknowable dimension is lying behind it. Therefore, the gate is hermetically closed.

After the spiritual work has been accomplished, the freemason returns back to the West, our society, to work there, passing the Bowman, who guards the gate. On our way back, we see the text 'Know yourself'.

Is this at all possible? It is one of our tasks. In this context, I would like to take you to a meeting, to which the following text is applicable:

In the autumn of life, it becomes increasingly clear what our true, great and important experiences were, similar to the way in which the lines in a landscape stand out more clearly when we are further away from them. Our judgement becomes more reliable, more just, and in particular, milder. And the sadness, stemming from the realisation that we will cease being a human being at the very moment that we are on the brink of becoming one, is tempered.

I just told you that the great relationships, also with the All, become visible in the master degree, so that we may say 'that in the eyes of the highest initiate, not only humanity, but the whole of creation is standing in a fixed relationship between a descending and ascending chain of love, which merges and joins all parts of the universe,

and which, in a mighty turn around, pulls everything that exists back to its origin.' We might say that this becoming conscious should be sufficient for the freemason.

What more is there?

The freemason passes through a development as pupil, apprentice and, finally, as master. In this way, all ingredients for a complete experience have been offered. However, it also raises many new themes that may, in their turn, be elaborated upon in separate stages. One of them is the so-called degree of the Rose Cross, or the Order of the Freemasons under the Capital Chapter of the High Degrees in The Netherlands.

Members of the Rose Cross, called as such to better distinguish them, have been active in The Netherlands since the beginning of the eighteenth century. The national organisation was founded a century later. The themes that were studied were strongly determined by the literal meaning of the words cross and rose. During the celebration of the ritual, the experience leads us to the following process of becoming conscious:

*O cross, symbol of the deepest suffering that was ever borne on earth,
as answer to the last questions, you came to us since ancient times.*

You show a path from north to south, and you extend from west to east.

You want to comfort me, wandering sojourner, in my tentative seeking for the Word.

*O tell me, what is the power that has been ignited in your inner being,
what is the mystery that surrounds you.*

In you, I sense the strongest power that was ever kindled in hearts,

the wondrous love that originates from you.

Are we, human beings, able to sense this? Are we, human beings, able to do something with it? And if so, how? Amongst kindred people, we may succeed, but as for later, back in the world? It is not a simple matter. Therefore, another text from our ritual: When we are ensouled by love, the old human being in us will be destroyed by its holy fire that scorches and purifies, but also creates new life, and the new human being is vivified; the human being who becomes conscious of the ideal: becoming a human being, from whom a continuous stream of love and vital power emanates; the human being who, wherever he comes, will bring light, even in the deepest darkness.

As new, conscious people, bearers of the Light, we have a task in our society, with regard to our fellow human beings and with regard to ourselves. We are not able or allowed to withdraw into complacency within ourselves.

This is the task of the human being, and in my case of the freemason, for everyone in his own way and with his own possibilities, as a conscious person in society, living in the world to achieve. In my introduction, I asked you 'where did things go so terribly wrong with us?' Do we now know the answer? 'I am dead to the bustle of the world and repose in tranquil realms.'

This happens when we lose contact with the world, let alone no longer see the Great Coherence, and no longer hear or understand the call.

May the idea of the great coherence – or is it the covenant? – with the All never leave us, so that we:

*Faithful to ourselves
supporting our fellow human beings
and focused on the Master
will be able to use the earthly tools,*

ex deo nascimur in Iesu morimur per spiritum sanctum reviviscimus



Willem E. Scherpenhuijsen Rom

ANTHROPOSOPHICAL SOCIETY

In 1912, the Anthroposophical Society developed in Germany around the person of Rudolf Steiner. During the Christmas meeting of 1923, Rudolf Steiner gave the Anthroposophical Society a new form and became the chairman himself. The Anthroposophical Society in The Netherlands was founded in The Hague on 18 November 1923, in the presence of Rudolf Steiner. The physician and psychiatrist, Willem Zeylmans van Emmichoven, was its first chairman. In the same year, the first Waldorf school, the Rudolf Steiner Clinic, and the medicine producer Weleda also started in The Hague. In 1926, one of the first biodynamic farms began in The Netherlands, Loverendale in Walcheren. In 1931, the physician and psychiatrist Bernard Lievegoed founded the first heil pedagogical institute for intellectually disabled children in Zeist, the later Zonnehuizen, currently treating both children and adolescents as well as adults. In 1961, Bernard Lievegoed became the second chairman of the Anthroposophical Society in The Netherlands. Anthroposophy is very active socially: the NPI, Institute for organisation development; the Zonnehuizen, organisation for the development of the intellectually disabled; De Wervel, for art therapist training; the foundation year at the Waldorf University in Driebergen; Hogeschool Helicon for teacher training; the Louis Bolk Institute for scientific research and the Triodos Bank.

'He has entered the path, experiences the Light, and will gain the power to establish in his own soul, what until now should have given him happiness.'
Rudolf Steiner *The Gate of Initiation*

Thus speaks the world word that I was able to guide through the gate of the senses to the depth of my soul: 'Fill the depth of your mind with the grandeur of my world in order one day to find me within yourself.'
Rudolf Steiner 1918

This symposium is dedicated to all who are striving to acquire knowledge of the spiritual or supersensory world, a world that is very important for humanity and for the earth. This is what all the organisations which have spoken or will speak here today, including anthroposophy, are striving for. The common denominator is, therefore, their striving for knowledge of the supersensory world, which each will approach in his own way. Very briefly, anthroposophy is: consciousness of being a human being. In this context, the image of the human being that anthroposophy has is essential. A human being consists of four parts:

1. the physical body
2. the vital body. The vital body ensures that a person can live on earth, so that he can do with his physical body what he wants corresponding to what he thinks is necessary;
3. the emotional body, also called the soul. In it, the human being experiences his love, his emotions and his motives to do or not to do something;
4. the consciousness or 'ego', in other words, that which is our personality.

In order to turn all of this into a whole, it is first necessary to discuss the origin of the human being and his development. This development of humanity and of the earth originates from God. In this context, I would like to quote the first four sentences of the Gospel of John:
In the primordial beginning was the creative word

And the word was with God
And the word was divine;
This was in the beginning with God.

The creation of man occurred in different stages. These 'stages' were actually long periods, during which humanity gradually developed to its current stage. This development is not yet finished, because after the development of the bodies described above, the human being will develop three other bodies during future periods. They are:
The Spirit Self – this concerns the further development of the emotional body.
The Living Spirit – this concerns the further development of the vital body.
The Human Spirit – this concerns the further development of the physical body.

This image of the human being also implies the idea of reincarnation. Through this idea, anthroposophy explains that the human being is a spiritual being, which periodically returns to the earth to experience his earthly development there. During the periods that he is in the spiritual world, he experiences what the quality of his existence during the previous period on earth has been, and in this way, he forms an image of the good and the bad that he accomplished or caused. Wholly in accordance with his karma, he also forms an image of his life during the next period on earth. The perfect development of humanity will be achieved, when the human being has experienced the stages of the Spirit Self and the Living Spirit, and when he has developed the Human Spirit during the last stage.

The purpose of the human being is that he, as tenth hierarchy, becomes the creator of a new cosmos of love and freedom

The purpose of the human being is that, subsequent to his whole development as a spiritual being, he becomes, as tenth hierarchy, the creator of a new cosmos of love and freedom. In order to achieve this, the Christ is the helping leader, who occupies a central place in anthroposophy. The resurrection of Christ from death is a central event in the development of the earth. In this way, the Christ has shown what the human being will become one day, after his development on earth, in a resurrected even though physical body, that is nevertheless not material.

Anthroposophy is meant for practical use in life; it is not theory for the sake of theory. The knowledge of how things work is essential for their use, particularly how the forces from the spiritual world affect the physical world.

In this context, we would briefly like to pay attention to the different orders of spiritual beings in the supersensory world. In the first place, this concerns the divine Trinity, consisting of:

God the Father, who has created everything, Christ as the Son of God the Father, and the Holy Spirit, that is, the entity that gives the initiative to God the Father and to Christ.

Three times three hierarchies of angels stand under this trinity. The third hierarchy of angels, that is, the lowest group of three, consists of the archai, the archangels and the angels. These latter are closest to humanity; every human being has his own guardian angel. Within the earthly field, there are also the nature beings that are linked with plants, animals and natural phenomena. Generally speaking, these entities are involved in the development of humanity and the earth in a positive sense. However, there are also higher and lower beings in the spiritual world, which influence the development of humanity in a negative sense. In anthroposophy, we then speak of Lucifer, who tries to extract humanity from the development of the earth, so that it will sojourn exclusively in the astral world, unable to develop its freedom. On the other hand, there are spiritual beings (called ahrimanic beings by anthroposophy), who try to bind the human being to the earth or to matter. This is an influence that has a strong impact in these materialistic times. Because of their influence, the human being then loses his freedom to strike a balance between the demands of life on earth on the one hand, and his seeking to partake of the spiritual world on the other hand. In addition, it is also important to know what the animals are as well as what plants are and what physical matter is.

On earth, physical matter, such as stones or mountains, only have a physical body; their consciousness lies in other worlds. On earth, plants have a physical body and a vital body. Their consciousness lies less far away than the consciousness of physical matter. Animals have a physical body, a vital body and an emotional body or a group soul, but not an individual soul. It is also important to mention that animals descend from man and not man from the animals, as materialistic science assumes. Animals might be seen as separated, extreme properties of the human being, which have developed independently.

Anthroposophy is a movement with both an esoteric as well as an exoteric, practical nature. Anthroposophy must be used and accomplished in the different realms of human work and life. This practical application of anthroposophy can be found in many aspects of life. I will mention a few:

- Pedagogy or education, particularly the Waldorf pedagogy, of which not only the methods of learning are sometimes different, but in which the teachers also pay attention to the development of personal properties of the child.
- Medicine. There are specific anthroposophical remedies, like for instance Iscador for cancer, and anthroposophical therapies like heil eurhythmics and art therapies. In addition, heilpedagogy is an important branch of activity as well as the care and treatment of drug addicts.
- The arts: painting, the art of speech, eurhythmics (a new type of art movement).
- Music and drama, all of it with renewing impulses.

- Architecture: the organic style of building, like for example the Goetheanum in Dornach, Switzerland (the Central seat of the international Anthroposophical Society), the building of Gasunie in Groningen, and the former NMB -bank, currently ING bank, in Amsterdam Southeast.
- Biodynamic agriculture, which has been developed to heal the earth and to achieve harmony between earth, plant, animal and human being, using the forces of the cosmos, which supply vital power to our food, and in which the earth is not only exploited, but also nourished.

A very important point of anthroposophy is the notion that a human being is living here on earth on three levels:

The spiritual life, expressed in culture, religion and philosophy,
the life of the law, expressed in the administration of justice and democracy,
the economic life.

We speak of freedom in the spiritual life, equality in matters of the law, and there should be brotherhood in the economic life. The first two categories, freedom in the spiritual life and equality in matters of the law, have to a certain extent been achieved in Europe. The brotherhood in the economic life has only been realised to a limited extent. An example is the division of labour in current society and social security, resulting from solidar-

Since the emergence of Christianity, the old mystery schools ceased to exist, because the spiritual world initiated a further individualisation of the human being

ity with our fellow man. I have tried to show that humanity has passed through different stages of development and will in future pass through three other stages of development, before it will reach its final stage of development. During the preceding stages of development, important truths have been revealed to people in a way that was possible for the people of that period. You certainly know about the Egyptian period, during which the pharaohs, as leaders and initiates, received these truths for ruling their people from the divine world.

Generally speaking, the situation during the subsequent periods was also that those who had to rule tribes or nations, were initiates in the divine truths, which they needed to be able to implement their rulership.

To this end, there were mystery schools, in which initiated priests and other initiates granted these rulers access to the divine world through ceremonies, concentration exercises and other methods, so that they would become acquainted with the content of these truths. In this context, we may think of the mystery schools of Delphi, Eleusis, Ephesus and Samothrace.

After the emergence of Christianity, these mystery schools ceased to exist because the spiritual world initiated the further individual development of the human being. Christianity provided a new basis for it. Various special figures marked this continuing deepening. They were individuals who had already achieved a higher development during a previous life. With regard to Europe, we may think of Christian Rosycross, Dante, Jakob Boehme and others.

Because the individualisation of people on the one hand and the intellectual development of people on the other also continued after the Middle Ages, a way of acquainting oneself with the supersensory world, attuned to this development, was necessary. An important contribution to this was made by Rudolf Steiner, the founder of anthroposophy. He received his doctorate in physics and philosophy. He was clairvoyant and also further developed this clairvoyance. He also gave us hints, so that anyone would have the possibility to walk this path to the spiritual world and would be able to develop these powers independently.

Rudolf Steiner left us with many suggestions, exer-

cises and meditations, which help a person find his path, in the way and in the field that befits him, based on his karma.

It is essential that a human being is free to walk his path. There is no teacher, no guru, but rather everyone is able to gather the information he considers necessary by studying the works and lectures of Rudolf Steiner. However, even this is not imperative, because the human being himself should decide in freedom. The human being is a microcosm, linked with the macrocosm, which Rudolf Steiner expressed as follows in an aphorism:

*If in the mirror of the human soul
the whole community develops,
and if the power of each individual
lives in the community,
then this works healing.*

I have tried to give you a brief survey of a num-



ber of important elements, which play a role in anthroposophy. Obviously, many more topics have been described in the lectures and books by Rudolf Steiner and other anthroposophical authors, but I thought that, within the available time, I would only be able to convey the most important information to you.

To me personally, the worldview, the human development and that of the earth have in this way become an intelligible, logical whole. It is a worldview for which I had been seeking personally during the period between my twenty-eighth and my thirtieth year. My seeking was not only in the protestant church as well as the catholic church but I did not leave a few Indian occult movements untried either. However, I did not find a logical, coherent worldview in any of these movements. For a further introduction to anthroposophy, I would like to refer you to the book Anthroposophy, an introduction. ☸



what **more** does the **world** need?



Johannes Witteveen

Any thought, any word and any deed that is natural, healthy and loving, is virtue. If these properties are missing, there is sin.

Hazrat Inayat Khan, Indian musician and mystic (1882-1927) brought a new, modern version of ancient Sufism to the world.

THE INTERNATIONAL SUFI MOVEMENT

The International Sufi Movement was founded in 1923 and has its headquarters in The Netherlands. Its aims are: Realising and spreading the knowledge of unity, the religion of love and wisdom, so that the prejudices of denominations and convictions will disappear automatically, the human heart will be filled with love, and any hatred, caused by distinctions and differences, may be eliminated.

It is also discovering the Light and the power, buried in a human being, discovering the secret of each religion, the power of mysticism and the essence of philosophy, without interfering in existing customs and religious convictions. It is helping to bring the two opposite poles of the world, the East and the West, closer together through the exchange of thoughts and ideals, so that a universal fellowship of brothers and sisters will develop automatically and people can meet their fellow human beings, surpassing the narrow borders of nation and race.



Our true being is a spark, an undivided portion, of the one spirit that pervades the whole of creation and is in everything

*'Speak to me from within, my Lord.
The ears of thy servant are listening, listening from within, my Lord.'*

SYMPATHETIC AUDIENCE *

We have all come here as seekers for the truth, which is so often hidden to us. I wanted you to hear this Sufi song to become acquainted with Sufi music, because in the Sufi movement, music is an important instrument used to achieve inner experience. Inayat Khan, who founded the Sufi movement during the last century, was a great Indian musician, who was highly praised in India for his music. He came to the West in obedience to the task that his spiritual teacher had asked of him: to bring the widely separated worlds of East and West together by the harmony of his music and the wisdom of Sufism. Inayat Khan wholly pervaded the Sufi world with his musical culture. His brothers, too, were mystical singers, and within the Sufi world, this never-ending development of music as an instrument to open the heart has continued.

This song was composed by my wife and the words are by Inayat Khan. In particular, the simple composition inspires many people and the theme – 'Open our heart' – strikes, I think, the essential tone for this day, during which we concentrate on and link ourselves with the World Heart that calls each of us.

*The lecture by professor H J Witteveen began with a song on music from the Sufi world: 'Open our heart to hear Your voice...'

Sufism is a very ancient movement. The source of this mystical approach is to be found in the hermetic wisdom, and it is this wisdom that brings us all together here today. In different ways, at different moments in world history, the theosophists, the anthroposophists, the freemasons and the Rosicrucians began their work, inwardly and outwardly, going back to the ancient, basic wisdom of Hermes.

Sufism is also an exceptionally rich world, and I am obviously only able to convey a few of its essential ideas. In our experience, the heart is very important because, when we look at this world, a torn, materialistic, rationalistic world, we have only too often wholly forgotten the heart. A torn world, so many conflicts, so many differences of opinion, so much struggle, so much pain are caused by it. It is a materialistic world, increasingly focused on material wealth, increasingly focused on amassing money. And we in the western world may have reached a high level of affluence, but it seems that the higher this level, the less it makes people happy. Now we are caught in a financial crisis as a result of an excessive striving for profit. Consequently, our financial system and hence the whole market-oriented mechanism threatens to collapse, taking the economy along in its fall. In itself, this is not new; it is part of the business cycle that has been going on for ages, but this decline is a very serious one, and gives food for thought.

It has become indisputably clear that our motivation, also in economic life, should change. This

crisis is also an opportunity to look more closely at the great problems which rapid material growth evokes, and to learn to deal with it in a better way. We are living in a rationalistic society: we are strongly occupied with our reason. It has developed enormously, and science and technology seem to make it possible, in a way unimaginable only a short time ago, to understand creation. All kinds of technology, devices and machines promise to make life a bit easier. However, this reason, with which we have achieved so much, is unable to solve the problem of our division and the lack of peace, which continues to exist when focusing exclusively or too much on matter. We therefore see an ever-greater discomfort develop in our society, which nevertheless has so much to offer.

This is why people wonder: 'Shouldn't there be more than this?' This uneasiness is translated into a feeling, a longing for the development of something higher, an ideal. And this longing brings us together here, and keeps us together in our respective organisations. We would like to support this longing universally, in the world around us and in the different approaches that we have developed towards it. What is it all about? How can we reach up from this life in matter to a heavenly world? Do we have to examine ourselves? After all, the ancient Greek aphorism: 'Know yourself. *Gnothi seauton*', has always been the motto of freemasonry. When we look at ourselves, we obviously see what we are and know: we see this fantastic body, with which we can experience and do so much. We see the world of our thoughts and feelings, with

which we are always occupied. At the same time, we see and have a relationship with a world that is perpetually changing. Other thoughts continuously crop up in our consciousness, and we receive new impressions and experience new things. Other sorts of feelings are generated and grow within us, a world in our heart and in our thinking. But it is a world that continuously changes, while we are seeking for something permanent and eternal. Where can we find this?

It can be found when we learn to comprehend this consciousness, in which all those images are reflected as in a mirror. There is something, as long as our attention is focused on it; if something else moves before the mirror, there is something else. But this consciousness itself, what is it? This is the mystery.

Our consciousness, as seen by the Sufis and exceptionally profoundly described by Inayat Khan, is the reality. It is a particle – he called it an *undivided portion* – of the all-penetrating consciousness that pervades the whole of creation. It is a particle into which this one human being with all his qualities is reflected, so that this particle of consciousness feels itself an individual human being with all his thoughts and feelings, yet it is undivided, because it is not separated. It is one emanation of this one consciousness, one spark of the one spirit that pervades the whole of creation, that is in everything and is our true being. What matters in life is to become acquainted with this true being, to become conscious of it, so that we achieve Divine

The seventh flame is for all those, who have held the Light of the truth in the darkness of human ignorance

consciousness.

This concerns a wholly different world, and what matters is to come into contact with this other world. To this end, we should withdraw our attention from this whole outward world, with all its related thoughts and feelings, turn to our inner being and enter the silence. As was already discussed earlier today, we should enter the true silence, the openness, and become like an empty cup. If this cup of our consciousness is empty, it may be filled with the unspeakable divinity that is Light, life and love, and we become aware of who we are. Then this will radiate from us. And as it is our task to work in this creation, to create something, it is good to understand that this creation is not truly meaningful and valuable, until it stems from the inspiration of that inner light. This repentance is the path of the mystics, who have existed in all religions. They have tried to express something of what they experienced, but that is very difficult, because this divine experience surpasses our thinking and our words. We may reach for it, we may suggest it, we may evoke it, but the reality is that of another dimension. This is why these mystics, these initiates, have spoken about it in different ways, often also in poems. Sufi poets like Rumi, Afis and Sali are still read,

because they often symbolically evoke the divine love in their poems. This is a very important aspect. Once we are able to catch a glimpse of this divine world, it becomes very important for us to turn towards this mysterious, divine being with deep love. This is indeed very mysterious; do we have to accept it just like that?

All enlightened souls have spoken about this reality, and what is so special about this time is that the sciences also touch upon it. They have demonstrated that there is a quantum vacuum in each atom in the whole of creation. While it was first thought: 'That is nothing, that is empty, we are unable to observe anything of it,' now it has been discovered that this so-called void is filled with energy. This energy is creative, and causes these small particles of the atoms to disappear into non-being, to reappear time and again and to disappear again. It is an eternally returning energy, life.

Everyone is able to hear this inner silence, this voice, once the longing is awakened, but it is not easy, because our thoughts and feelings always continue. We increasingly learn to calm them down. In the mystical traditions, exercises have been devised for it, concentration and breathing exercises to calm down these permanently moving thoughts

and feelings, so that we may be able to reach the openness. We may have moments of inspiration. To make them deeper, we should also dissociate from the identification with our outer being, our properties, our problems, our goals, the personality in which we live, and the memory that we have formed, with which we usually identify, and think: 'That is us'. Then we learn to understand that this outer being is not our true being. It is (only) what we have experienced, what we have built up.

Our true being can be found in the inner silence. It is a process of self-development, of self-discovery, time and again to be able to overcome these identifications, this ego.

This is why the Sufi movement offers training in an inner school to those who are longing to walk this path. Then it is very important that the Sufi movement makes this unity, this one divine voice, which has played a role throughout human history and which speaks through all great religions, resound again in our time, too. To this end, we celebrate a universal worship.

Sufism originated from the world of Islam; Inayat Khan gave it a universal character. During this universal worship, we light a candle for each of the six great religions. These candles are kindled from the divine Light. The same Light shines through all those candles, through all those religions, through the Holy Books of each of those religions. A fragment is read from the Holy Books about a certain topic, so that all of them speak with their own

words, while we nevertheless hear this one divine voice resound through them. And then there is a seventh candle, for all those, known or unknown to the world, who have held the Light of the truth in the darkness of human ignorance. Thus, in all ways people who seek the truth, however it may be called, are brought together and a stream of inspiration flows through them. What more does the world need from all these religions, which have, partly with the help of our technology, been brought into such close contact, but which often hardly understand each other and even fight each other?

This is what I wanted to tell you at the end of this lecture.

O you, who are the perfection of love, harmony and beauty, lord of heaven and earth, open our hearts, so that we may hear your voice, which continually resounds from within. Open to us your divine Light that is buried in our soul, so that we may better know and understand life.

Most gracious and merciful God, grant us your great goodness, teach us your loving forgiveness, raise us above all distinctions and differences that divide people, send us the peace of your divine spirit and unite us with all in your perfect being. Amen

Hazrat Inayat Khan ❀

positio fraternitatis rosae crucis



Klaas-Jan Bakker

THE ORDER OF THE ROSYCROSS ANCIENT MYSTICAL ORDER ROSAE CRUCIS

In 1909, the American businessman and philosopher, Dr. H. Spencer Lewis, travelled to France, where he was properly initiated into the Order of the Rosycross. In 1915, charged with the task of making a new start with the Rosicrucian activities in America, he founded the Order of the Rosycross A.M.O.R.C. In 1927, he moved the Order's headquarters to San José, California, where the current Rosycross Park is still to be found. From the beginning, both men and women played an equal role in the order, regardless of religion, race or political preference. The ideas of the Rosicrucians have been formed in the course of many centuries. At the beginning of the twenty-first century, it seems likely that mystical teachings will increasingly play a role in the evolution of humanity. By the rapidly advancing technical development and its effect on the environment and the human spirit, humanity is seeking an inner and reliable source of power and balance. More than ever, we need insight, mystical enlightenment, spiritual guidance, harmony and peace. The Order of the Rosycross A.M.O.R.C. has a unique system of instruction and defends humanitarian ideals. Partly because of this, it is a beacon of light for all who follow an inner path to wisdom.

*'God of all beings, God of all life,
In the humanity we are dreaming of [...] spirituality
is an ideal and a way of life, which springs forth from
a Universal Religion, founded more upon the knowl-
edge of divine laws than upon the belief in God and
human relations are founded upon love, friendship, and
community, so that the whole world lives in peace and
harmony.'*

*Concerning humanity's relationship with the Universe,
we believe that it is based upon interdependence. As
children of the Earth, and as the Earth is a child of
the universe, we are therefore children of the universe.
The atoms composing the human body originate in
nature and remain within the confines of the Cosmos,
which causes astrophysicists to comment that 'We are
children of the stars.' Even though we are indebted to
the universe, it should also be noted that the universe
owes much to humanity also, not its existence, of course,
rather its reason for being. Indeed, what would the
universe be if human eyes could not contemplate it? If
our consciousness could not embrace it? If our soul could
not be reflected in it? The universe and humanity need
each other to know and even recognise each other, which
reminds us of the famous saying: 'Know thyself, and
thou shalt know the Universe and the Gods.'*

From Positio FRC, 2001

In 1623, the Rose-Croix plastered the walls of Paris with mysterious and intriguing posters, which read as follows:

'We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High, to Whom turn the hearts of the Just. We demonstrate and instruct, without books and distinctions, the ability to speak all manners of tongues of the countries where we choose to be, in order to draw our fellow creatures from error of death.

He who takes it upon himself to see us merely out of curiosity will never make contact with us. But if his inclination seriously impels him to register in our fellowship, we, who are judges of intentions, will cause him to see the truth of our promises; to the extent that we shall not make known the place of our meeting in this city, since the thoughts attached to the real desire of the seeker will lead us to him and him to us.'

A few years before, the Rose-Croix had already made themselves known by publishing three now famous Manifestoes: the *Fama Fraternitatis*, the *Confessio Fraternitatis*, and the *Chymical Wedding of Christian Rosenkreuz*, published respectively in 1614, 1615, and 1616. At the time, these three Manifestoes aroused many reactions in intellectual circles, and also among political and religious authorities. Their publication constituted a major historical event, especially in the esoteric world.

The *Fama Fraternitatis* addressed political and religious leaders, as well as the scientists of the time. While making a statement about the general situation in Europe, it revealed the existence of the Order of the Rose-Croix through the allegorical story of Christian Rosenkreuz (1378-1484), beginning with his journey throughout the world before giving birth to the Rosicrucian movement, and ending with the discovery of his tomb. This Manifesto called for a 'Universal Reform'.

The 'Confessio Fraternitatis' complemented the first Manifesto by insisting, on the one hand, upon the need for a regeneration of humanity and society; and, on the other hand, by pointing out that the Rosicrucians possess a philosophical knowledge enabling it to achieve this regeneration. It primarily addressed seekers who wished to participate in the work of the Order and to strive for the happiness of humanity.

In a style rather different from that of the first two Manifestoes, the *Chymical Wedding of Christian Rosenkreuz* recounted an initiatory journey, which portrayed the quest for Illumination. This seven-day journey took place for the most part in a mysterious castle where the wedding of a king and a queen was to be held. The *Chymical Wedding* symbolically related the spiritual development, which leads an Initiate to achieve union between the soul (the bride) and God (the bridegroom). As emphasised by contemporary historians, thinkers, and philosophers,



Human evolution is not limited to the material aspects of our existence, but extends to, a spiritual dimension

the publication of these three Manifestoes was neither insignificant nor inopportune. It occurred at a time when Europe, politically divided and torn asunder by conflicting economic interests, was experiencing a profound existential crisis. Religious wars were sowing unhappiness and desolation, causing division even within families; and science, developing rapidly, was already demonstrating a trend toward materialism. For the vast majority, living conditions were miserable. The changing society of the time was undergoing a complete mutation, and yet it lacked guidelines for evolution that held a general interest.

History repeats itself and regularly re-enacts the same events, though generally on a broader scale. Thus, almost four centuries after the publication of the first three Manifestoes, we notice that the entire world, and Europe in particular, is facing an unprecedented existential crisis. This crisis not only concerns the economy, and what we now call the credit crisis and the resulting recession, but concerns all spheres of human activity: politics, the sciences, technology, religion and morality. Moreover, our planet – the environment in which we live and evolve – is gravely threatened.

Certainly, present-day humanity is not faring well. This is why, faithful to our Tradition and our Ideal, we, the Rose-Croix of today, have deemed it advisable to address this crisis through this *Positio Fraternitatis Rosae Crucis*. This

manifesto, published in 2001, the Rosicrucian year 3354, begins with the following introduction.

Salutem Punctis Trianguli

In this first year of the third millennium, in the sight of the God of all beings and of all life, we, the Deputies of the Supreme Council of the Rosicrucians, have judged that the time has come to light the fourth R+C torch in order to reveal our position regarding the present state of humanity, and to bring to light the threats that lie heavy upon it, as well as the hopes that we place on it.

Ad Rosam per Crucem

Ad Crucem per Rosam

The purpose of this manifesto is to state our position concerning the state of the world today and to reveal what seems worrisome to us about its future. As our past brothers and sisters did in their time, we likewise wish to appeal for more humanism and spirituality, for we are convinced that the individualism and materialism now prevailing in modern societies cannot bring to humanity the happiness which it rightfully desires.

Today's humanity is both troubled and bewildered. The great progress we have achieved materially has not truly brought us happiness and does not enable us to foresee our future with serenity. Wars, famines, epidemics, ecological catastrophes, social crises, attacks on fundamental freedoms – these are just some of the many ca-

Human evolution is an end, spirituality is a means, and time is an enlightener

lamities which contradict the hope that humans have for their future. That is why we are addressing this message to all those who are willing to hear it. This message is in the same tradition as that expressed by the 17th-century Rosicrucians through the first three Manifestos.

Humanity evolves over time, as does everything else connected with our lives. Indeed, the whole universe evolves. This is characteristic of everything which exists in the manifested world. However, we feel that human evolution is not limited to the material aspects of our existence, convinced as we are that we possess a soul—in other words, a spiritual dimension. It is this soul that makes us conscious beings, capable of reflecting upon our origin and destiny. This is why we consider human evolution as an end, spirituality as a means, and time as an enlightener.

As mentioned in the Foreword, we see a similarity between the present world situation and that of 17th-century Europe. What some refer to as the ‘post-modern era’ has brought about comparable effects in many areas of modern life, and this has unfortunately resulted in a certain degeneracy of humanity. However, we feel that this degeneracy is only temporary and that it will

lead to an individual and collective regeneration, provided that men and women give a humanistic and spiritualistic direction to their future.

Due to their ontology, the Rosicrucians think that human beings are the most evolved of all creatures living on Earth, even though they often behave in a shameful manner not befitting this status. The reason that they hold this privileged position is because they are endowed with self-consciousness and free will. They are therefore capable of thinking and directing their lives as they so choose. We also believe that each human being is an elementary cell of a single body: that of all humanity. By virtue of this principle, the Rosicrucian conception of humanism is that all humans should have the same rights, be given the same respect, and enjoy the same freedoms, regardless of the country of their origin or the nation in which they live.

As for our conception of spirituality, it is based, on the one hand, upon the conviction that God exists as an Absolute Intelligence having created the universe and everything therein; and, on the other hand, on the assurance that each human being possesses a soul which emanates from God. Moreover, we think that God manifests in

all creation through laws that we must study, understand, and respect for our happiness. In fact, we believe that humanity is evolving toward the realisation of a Divine Plan and that humanity is destined to create an ideal society upon Earth. This spiritualistic humanism may seem utopian. However, we concur with Plato, when he stated in *The Republic*: ‘Utopia is the form of Ideal Society. Perhaps it is impossible to achieve it on Earth, and yet a wise man must place all his hopes in it.’

In this transitional period of history, the regeneration of humanity seems to us more possible than ever before because of the convergence of consciousness, the generalisation of international exchanges, the growth of cross-cultural fertilisation, the worldwide coverage of news, as well as the growing interdisciplinary movement among the different branches of learning.

This regeneration, which must take place both individually and collectively, can only come about by favouring eclecticism and its corollary, tolerance. Actually, no political institution, religion, philosophy, or science holds a monopoly on truth. However, we can approach truth by sharing the most noble aspects that each of these disciplines has to offer humanity, seeking unity through diversity.

Thus the dialogue with others should be encouraged and our Brotherhood should promote the right to form an opinion freely and to express it equally freely.

Sooner or later, life’s vicissitudes lead us to ponder the reason for our presence on Earth. This quest for justification is natural, for it is an integral part of the human soul and constitutes the foundation of our evolution. Furthermore, the events which have blazed the trail of history, cannot be justified simply through the fact that they exist; they demand a reason above and beyond their mere existence. This reason itself involves a spiritual process which incites human beings to question themselves about the mysteries of life – hence the interest in mysticism and the ‘Quest for Truth’ at some point in time. If this pursuit is natural, we additionally feel that humans are driven to hope and optimism by a command of their divine nature and by a biological instinct for survival. Thus, the aspiration to transcendency appears to be a vital requirement of the human species.

This is the time for humanity to break new ground. Individual political ideas, religious ideas and philosophical convictions are no longer that important. This is no longer the time for division, in whatever form, but for solidarity: overcoming all differences for the benefit of the greater good.

Human relationships is one of the topics, to which the ‘Positio Fraternitatis Rosae Crucis’ pays attention. Furthermore, the different sections deal with aspects like the sciences and the arts, technology, morality and religion. Unfortunately, the available time does not allow me to

Economics will fulfil its role only when it views money as an energy meant to supply the human being with what he needs to lift his soul with perfect peace of mind

discuss these subjects extensively. However, in view of the current topicality of the subject, I will briefly explain our ideas about economics.

Concerning the economy, we feel that it has to break wholly new ground. Today's economy operates more than ever before on the basis of quantifiable values, involving cost of production, earning power and evaluation of profit. These ends are fundamentally materialistic, because they are based on excessive profit and enrichment of a few. This is how human beings have entered into the service of the economy, while the economy should instead serve human beings.

In our view, economics will fulfil its role well only when it is serving all of humanity. This supposes that we shall come to view money for what it should be: a means of exchange and an energy meant to supply everyone with what he or she needs to live happily on the material plane. In this regard, we are convinced that human beings are not destined to be poor, and even less to be destitute; on the contrary, they are meant to have everything that may contribute to human welfare, so that we may lift our

souls with perfect peace of mind toward higher planes of consciousness. In absolute terms, economics should be used in such a way that there would no longer be people who experience poverty, and every person would enjoy good material conditions, for such is the foundation of human dignity. Poverty is not destined; nor is it the effect of a divine decree. Generally speaking, it is the consequence of human selfishness. Therefore, we hope that the day will come when the economic system will be based upon sharing and taking into account the common good.

The 'Positio' concludes with an invocation that expresses what we may call 'Rosicrucian Utopia' in the Platonist sense of the word. We are appealing to the good will of everyone so that one day this Utopia may become a reality, for the greater good of humanity. Perhaps this day will never come, however if all men and women endeavour to believe in it, and act accordingly, the world can only become better because of it ✪

ROSICRUCIAN UTOPIA

God of all beings, God of all life,
In the humanity we are dreaming of:
politicians are profoundly humanistic and strive to serve the common good;
economists manage state finances with discernment and in the interest of all;
scientists are spiritualistic and seek their inspiration in the Book of Nature;
artists are inspired and express the beauty and purity of the Divine Plan in their works;
physicians are motivated by love for their community and treat both the soul and the body;
misery and poverty have vanished, for everyone has what one needs to live happily;
work is not regarded as a chore; it is looked at

as a source of growth and well-being;
nature is considered to be the most beautiful temple of all, and animals are considered to be our brothers and sisters on the path of evolution;
a World Government composed of the leaders of all nations, working in the interest of all humanity, has come into existence;
spirituality is an ideal and a way of life, which springs forth from a Universal Religion, founded more upon the knowledge of divine laws than upon the belief in God;
human relations are founded upon love, friendship, and community, so that the whole world lives in peace and harmony. So Mote It Be!

Reference: <http://www.rosicrucian.org/publications/positio.pdf>



may the roses flower on your cross



Ger Westenberg

ROSICRUCIAN FELLOWSHIP

In 1911, the Danish Max Heindel founded a headquarters in Oceanside (California), from where he proclaimed the teachings of the Rosicrucians to the world again. Because the Elder Brothers wanted people to have the greatest freedom possible, this did not concern a rigid organisation with regulations and rules, although it was possible to become a member.

In various countries, members have joined centres, which make the teachings public through courses and books in their own language. The Rosicrucian Fellowship is an organisation that disseminates the teachings of the Rosycross freely and that may be approached for more information. The organisation considers itself the preparatory school for the Western Mystery School of the Rosycross. The teachings are therefore based on the religion of the West, Christianity. Its aim is to make the Christian religion more scientific and the sciences more religious. It is important to develop the 'soul body'. In this body, we will meet the Christ when he returns.

This is achieved by selfless service. Of those who want to develop themselves further, it is expected that they follow a vegetarian diet and do not use drugs, including alcohol and tobacco.

'Let us not forget that we should not try to acquire knowledge for the sake of knowledge, but as an instrument to lead better and purer lives, for only in this, we find our justification.'

Max Heindel, *Teachings of an Initiate*



The Elder Brothers hope that we, just like they, may accomplish this journey

Science believes that the earth is approximately 5 billion years old. A number that we can hardly imagine, certainly when we realise that in this distant past the human being as virgin spirit, as primordial spirit, became separated from his Creator. At the time, we had divine consciousness, but not self-consciousness. The idea was that we would acquire this self-consciousness. In order to do so, it was necessary that we descended ever more deeply into the matter of the densifying surface of the earth. The result was that we gradually lost our divine consciousness and our sense of unity, as well as the idea that we are essentially divine beings. Indeed, nowadays, we have strayed so far from our source that we think that our life on earth, in a physical body, is our true life.

When we began our journey in this distant past, we were not alone as a human life wave. Other life waves had already preceded us, like the angels and the archangels. After us, other life waves were created like the animals, plants and minerals. Once we, too, were like minerals, plants and animals, as we are now hominoid.

We are only halfway in our development, because one day we will be like angels and archangels, and ultimately we will be reunited with God and then possess self-consciousness. Then we will be divine, but for the time being this is still in the distant future.

Apart from our gross-material body, we also have a tenuous body, which we call a vital body, and

others an 'etheric body'. In 1 Cor. 15:44-50, Paul says that we have a natural body and a spiritual body. In Greek, it is called 'soma psychicon', meaning soul body. Thus we can read in the Bible that a human being has a physical body and a soul body. A bit further, Paul says that the first man is of the earth, a man of dust, and the second man is from heaven. And finally, in verse 50, that flesh and blood cannot inherit the 'Kingdom of God'. This means that we will, therefore, have to learn to function in this soul body.

To understand this, we should first take a brief look at the composition of a human being. The Rosicrucians teach that man is a composite being. He is a threefold spirit, namely divine spirit, life spirit and human spirit or ego, with a threefold body.

The first one is the physical body, composed of solid substances, fluids and gases of the material world. It is the visible instrument that the spirit uses to move and express itself in the material world.

The second one is the vital body, composed of ether. It pervades the visible physical body. This etheric body, extending approximately four centimetres outside our physical body, assimilates the life-giving solar energy via the spleen and takes care of the functions of assimilation, growth and procreation.

Thirdly, a human being has a desire body that

forms our emotional nature. It pervades both the physical body as well as the vital body. It has an oval form and extends about forty centimetres outside the physical body. The desire body contains centres of perception that form, after their proper development, the instruments with which a person can make observations in the desire world.

And he possesses a mind, a mirror that reflects the spiritual world and enables the spirit to transform its commands into thoughts and words. It is the link between the spirit and the three abovementioned bodies. Currently, it still is an unformed cloud, but ultimately, it will be similarly equipped as the other three human bodies. The ego or I is the threefold spirit, which is used by these vehicles or bodies to gather experience in the school of life and to convert it into soul power.

The earth is not a lifeless lump of matter that randomly moves through the atmosphere. It is the visible body of a lofty being that Plato called the world soul and the Rosicrucians the earth spirit or Christ. We descended into the vale of matter and for our well-being, it was necessary for the Christ to enter the earth to help us from within. As long as he remains bound to the earth, he suffers for us, awaiting the day of his liberation, when we no longer need the dense atmosphere we need now. It depends on us, whether we will accelerate or delay this day.

Each year at Christmas, Christ is born again in the earth to return to his abode, heaven, during

Easter, when the sun crosses the equator. To be able to meet Christ in the sky upon his return, we first have to develop our soul body. This soul body, with which we are able to work consciously in the spiritual worlds, consists of the two higher ethers of the vital body. They develop by what the Bible calls following Christ. Expressed simply and briefly, it is developing the feeling of neighbourly love and helping everyone we encounter on our path of life. This is symbolised by the sign of Aquarius and its opposite sign of Leo. A Leo type is focused on himself, an Aquarius type is focused on others. A Leo type likes to put himself in the limelight, an Aquarius type stays in the background. There are more, similar opposites. When Christ says that he must be born in our heart that, considered physically, falls under the sign of Leo, this means that the two opposite signs should form a unity.

During the past two thousand years, the sun, with its retrograde movement, passed through the sign of Pisces, with Virgo as its opposite sign. The sign of Aries, with its opposite sign of Libra, had almost ended at the coming of Christ. This is why Christ says that he is the lamb that is slain and that the law, symbolised by the balance, must be realised within us and not outside us. At the time, Christ introduced the Age of Pisces by his miracle of the two Fishes and the symbol of the Virgin, holding the seven ears of corn, the seven loaves, in her hand to feed the crowd with them. Jesus was born in Bethlehem, that is, the Bread house, from a virgin.

We also see these symbols during the emergence of the Christian church. The bishops bore, and still bear, a fish head, the mitre, on their heads and a shepherd's crook in their hands. This shows the transition from one sign, the Ram, to the next sign, the Fishes. On Friday, fish is eaten. The 12th house is that of Pisces, meaning dissociation from the world. Clergymen began to live in monasteries and should live chastely, like virgins. On Fridays, fish should be eaten. When going to church, there is the holy-water basin, preferably filled with magnetised water which the churchgoer applies to his forehead at the spot above the base of the nose, where the human spirit has its seat. In this way, he shows that he subjugates himself to the church.

The Lion is self-conscious, goes his own way and does not want others to think or say what to do or not to do. This is why the church in its current form can no longer function.

Subconsciously, people feel the approaching Age of Aquarius and want to experience the Christian faith in another way. During the next two thousand years, people will, in the way of Aquarius, want to profess Christianity fully consciously and apply it practically in the form of selfless service and love, without respect of persons.

The way leading to Christ may be considered an upward path. We have left our involution behind, and our evolution is lying ahead. We must learn to understand that material values are quite relative and the financial crisis, which the world currently experiences, makes this abundantly clear. The ordinary person follows this upward path that may symbolically be seen as a path leading to the top of the mountain, propelling us gradually upward.

But there is also a shortcut on this path. It is the path of initiation, a difficult path represented by the caduceus. The two serpents show the winding path of involution and evolution, while the

straight rod symbolises the path of initiation.

The Rosicrucian Fellowship is the preparatory school of the Order of the Rosycross that belongs to the Minor Mysteries. There are seven schools or Orders of the Minor Mysteries on earth, and there are five of the Major Mysteries. Only graduates of the Minor Mysteries can be admitted into the Order of the Major Mysteries. As said before, the Rosycross is one of the seven Orders of the Minor Mysteries. It is particularly meant for westerners. The other six are meant for the oriental and southern nations. In its writings, the Rosicrucian Fellowship deals with the question of how this renewed Christianity will look and shows those who are striving for it, how to enter the path of initiation.

The preparatory school of the Order of the Rosycross will lead the candidate further, after the first of the nine initiations, provided he has developed the soul body or soma psychicon, for only with this body is it possible to elevate oneself 'into the clouds', into the spiritual worlds. Therefore, this golden wedding garment is required if we 'want to meet Christ in the clouds', as Paul says. Through the path of initiation, we learn how to function consciously in the spiritual worlds. Then it will also be clear that the first initiation teaches the candidate how to convert his gathered energy into a dynamic power. This does not involve external ceremonies, because initiation develops on a spiritual level, as Heindel pointed out.

The path of our development is very long and many dangers are threatening us. This is why the Elder Brothers hope that we, just like they, may accomplish this journey. This is why they conclude their service in the spiritual Temple with the prayer: 'May the roses flower on your cross.' This prayer is also used in conclusion of the services in the centres of the Fellowship ☸

A PRAYER

*Not more of light I ask, O God,
But eyes to see what is:
Not sweeter songs, but ears to hear
The present melodies:*

*Not more of strength, but how to use
The power that I possess:
Not more of love, but skill to turn
A frown to a caress:*

*Not more of joy, but how to feel
Its kindling presence near,
To give to others all I have
Of courage and of cheer.*

*No other gifts, dear God, I ask,
But only sense to see
How best these precious gifts to use
Thou hast bestowed on me.*

*Give me all fears to dominate,
All holy joys to know;
To be the friend I wish to be,
To speak the truth I know.*

*To love the pure, to seek the good
To lift with all my might
All souls to dwell in harmony,
In freedom's perfect light.*

Florence May Holbrook

Reference: http://rosiecrosse.tripod.com/florence_may_holbrook.htm





called by the world heart



Joost R. Ritman

'The Gospel of John says: He who follows the Son follows the Father. He who follows the Son also calls up the Comforter. This means that the three fires do not begin to burn one after the other, but simultaneously. Therefore, the person who begins to walk the path instantly draws the Trigonum Igneum: the flaming triangle starts to burn immediately. You know that the mystery fire is the most important and most sublime symbol of God, of the Spirit, of the Gnosis, of the circle of eternity. The inner rose is the potential of the inner God. As soon as this holy fire begins to burn, a fiery process begins. God Himself enters into you. God Himself raises his voice. The ancient Manichaeans had the idea that in the children of the fire the light was mixed with darkness. We know that this is completely true. Due to his birth in nature, a human being has many dark elements. These are mixed with the elements of the light. However when you begin to walk the liberating path, the newly lit fire attacks the darkness in you. A fire process begins. God himself enters into your being.'

Catharose de Petri, *The Living Word*

Between the year 1924 and World War II, the brothers Jan (1896-1968) and Wim Leene (1892-1938) from Haarlem devoted themselves to spreading Christianity on a universal basis, initially through the teachings of Max Heindel, but since 1935 as an independent Rosicrucian Society. They did so, amongst other things, by unveiling the three seventeenth-century manifestoes of the Brotherhood RC as a spiritual path for ordinary people. After the war, the organisation adopted the name Lectorium Rosicrucianum – International Spiritual School of the Golden Rosycross. J van Rijckenborgh (the spiritual name of J Leene) and Catharose de Petri (1902-1990, spiritual name of H Stok-Huizer) based their work on the universal Gnosis, and linked themselves with the gnostic Christianity of the Cathars, as propagated by the Frenchman Antoine Gadal.

During their conferences of the 1950's, J van Rijckenborgh and Catharose de Petri developed a profound vision of hermetic thinking and the Egyptian gnosis, always relating it to the divine-spiritual principle (the spark of the spirit) in the modern human being. In the 1960's, this was followed by a mighty spiritual vision of man and the near future, explained during five Aquarius conferences. At the beginning of the twenty-first century, the Lectorium Rosicrucianum is a movement of likeminded people, consisting of approximately 13,000 pupils worldwide and active in over forty countries.

We have gathered here today in the central focal point of the Spiritual School of the Golden Rosycross, which bears the word 'renewal' as name and motto, 'Renova'. The heart of this spiritual focal point is the Renova temple, which the founders of our brotherhood dedicated to the spiritual solar heart of our planet, mother earth, to which they referred as the central spirit power that propels the infinite universe, the spiritual solar fire, Vulcan.

In the context of this gathering, we may, without any reservation, speak with each other about the common foundation, on which the predecessors and founders of our spiritual movements erected their spiritual building, generated by the ancient hermetic stream of wisdom, referring to its founder Hermes Trismegistus. In a period that is closer to our time, we encounter the legendary founder of the Brotherhood of the Rosycross, father-brother Christian Rosycross, who stated in the familiar *Alchemical Wedding*: 'Hermes is the primordial source.'

As Spiritual School of the Golden Rosycross, we would, at the end of this special day, during which six representatives of current western spiritual movements have spoken, like to dwell for a moment on the great spiritual impulse that broke through into the western world in the year 1875. In that historical year 1875, society experienced one of its greatest, historical initiatives, by which a spiritual revolution, simultaneously combining the old and the new world, was able to develop.

The foundation of the Theosophical Society by Mrs. Helena Petrovna Blavatsky and colonel Henry Steel Olcott caused a shock reaction that rocked the worldview concerning religion and spirituality to its foundations. In an established and well-organised society, built on the foundations of classical Christianity, proclaimed in Nicaea in the year 325, in which the dogmas and church hierarchy had been laid down, new insights concerning the human descent and destiny were transmitted to society.

Although separated by descent, upbringing and spiritual tradition, today we stand together on this common foundation that spans the ages. Today, we also stand at a crossroads in time, in which the fruits of many cultural movements are merging in the melting pot of a new development of humanity. This is why it is very important to dwell upon the testimonies of the teachers of wisdom preceding us concerning the crucial significance of the human being and his activity in this world.

In his incomparable Oration on the Dignity of Man, sometimes called the manifesto of the Renaissance, Pico della Mirandola explained this as follows:

Most esteemed Fathers, I have read in the ancient writings of the Arabians that Abdallah the Saracen on being asked what, on this stage, so to say, of the world, seemed to him most evocative of wonder, replied that there was 'nothing to be seen more marvellous than man'. And that

celebrated exclamation of Hermes Trismegistus, 'What a great miracle is man, Asclepius', confirms this opinion. [...]

And Pico continued:

God the Father, the Mightiest Architect, had already raised, according to the precepts of His hidden wisdom, this world we see, the cosmic dwelling of divinity, a temple most august. He had already adorned the supercelestial region with Intelligences, infused the heavenly globes with the life of immortal souls and set the fermenting dung-heap of the inferior world teeming with every form of animal life. But when this work was done, the Divine Artificer still longed for some creature which might comprehend the meaning of so vast an achievement, which might be moved with love at its beauty and smitten with awe at its grandeur. When, consequently, all else had been completed, as both Moses and Timaeus testify, in the very last place, He bethought Himself of bringing forth man. [...] Taking man, therefore, this creature of indeterminate image, He set him in the middle of the world and thus spoke to him:

'We have given you, O Adam, no visage proper to yourself, nor endowment properly your own, in order that whatever place, whatever form, whatever gifts you may, with premeditation, select, these same you may have and possess through your own judgement and decision. The nature of all other creatures is defined and restricted within laws which We have laid down; you, by contrast, impeded by no such restrictions, may, by your own free will, to whose custody We have assigned you, trace for yourself the linea-

ments of your own nature. I have placed you at the very centre of the world, so that from that vantage point you may with greater ease glance round about you on all that the world contains. We have made you a creature neither of heaven nor of earth, neither mortal nor immortal, in order that you may, as the free and proud shaper of your own being, fashion yourself in the form you may prefer. It will be in your power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the superior orders whose life is divine.'

Pico further wrote about the great cultural movements that began to develop approximately 5,000 years ago. In these, the ancient myths of creation and the emergence of the great world religions were attuned to the human being, who was seeking wisdom and was initiated in the ancient mystery schools. This human being lived on a relatively small planet with a circumference of about 40,000 kilometres, the earth, that 12,000 years ago only had a population of a few million people. At the time that Pico della Mirandola publicised his Oration, this had increased to approximately 400 million people. Soon after H P Blavatsky had founded the Theosophical Society, the world population had reached the respectable number of 1 billion people by the beginning of the twentieth century.

We are convinced that, simultaneous with this unimaginable landslide of human and cosmic development, work is carried out on the revelation of a spiritual reveille, intended to familiarise the

‘As the free and proud shaper of your own being, fashion yourself in the form you may prefer’

human mind with its innate, natural limitations. On the one hand, we see the mysterious, planetary development, the cosmic coherence of the planetary system, embedded in the much greater field of the zodiacal system, and ending in an infinite universe with its billions of stars and galactic systems.

In this context, we see, on the other hand, the mysterious arrival of the imperfect, but nevertheless created human being, formed from the building materials of the infinite universe, the stellar matter, from which creation and its creator can be explained. In this mysterious planetary system, primordial man, vulnerable and mortal, was confronted with nature that daily threatened and overwhelmed him, so that in the beginning his life was over in just a few decades. Due to the development of his senses and amidst these threatening natural forces, this human being created, during the past thousands of years, possibilities for controlling nature in order to survive much longer. Nowadays, this human being is on his way to crossing the no longer insurmountable age barrier of 100 years. Through this human being's uncontrollable drive to survive, a world population has been generated of a provisional, but still increasing number of over 6 billion people. It is expected that the world population will climb to 9 billion by the end of the 21st century.

It has been granted to the human being of this time to become acquainted with the genesis of the phenomenon that he is a mortal, changeable

being, and to know why he, as expressed by the Rosicrucians, is called a microcosm. It has also been granted to him to fathom that this earth, with its different cultures, is actually a house of transition for the life waves of every new generation.

Time passes by, our garment perishes, but life itself is imperishable. And man is standing in its centre, as a microcosm, a small world, just as the philosophers of the Renaissance and the Rosicrucians of the 17th-century Manifestoes said. Man has been placed there as an instrument of perception. He is a participant in the threefold unity of Creator – Creation – and Creature, God – cosmos – human being. He is part of the process of continuous change and renewal. The human consciousness is the key, because it is the instrument that is able to monitor this unceasing process of living, moving and changing. This makes man, next to the creator and in creation, the co-creator of his own future.

In this way, we become conscious of being participants, fellow travellers, in this staggering development of life on this planet. Therefore, let us also link the current human life wave with the spiritual pioneers who, thousands of years ago, incarnated on this earth and may be called the primordial founders of the seven great world religions. The creative source of their initiation fullness is explained by the concise definition: ‘In the Beginning was the Word’, the Logos that generated life.

This primordial wisdom explains how seven original, creative aspects were manifested on the basis of the Seven-Spirit, the divine Vulcan, and how the divine solar power was split into seven rays, generating life as to its spiritual, ensouling and form-giving power. It is the ‘prima materia’, the undivided holy Seven-Power, which formerly moved as the Spirit over the Primordial Waters to lead the process of creation, and recreation, to the state of omnipresent Spirit manifestation.

In this, we also recognise the axiom of the hermetic teachings of wisdom, inscribed on the Tabula Smaragdina, the Emerald Tablet:

‘It is true. It is certain. It is the whole Truth. That which is below is equal to that which is above, in order that the wonders of the One shall be accomplished.’

The human being, as microcosm, is the key bearer and instrument of achievement. After having created the form, and by the power of its ensouled, inner development, the spirit is linked with the immortal soul. This is why we might ask today: How can we still influence the past and how small is our influence on a period that is still to develop? We are all children of our time and are hardly ever able to step across the shadow caused by our presence...! Or does one central key nevertheless underlie all these creation stories, regardless whether they concern the Egyptian, the Chinese, the Indian, the Babylonian, the Hellenistic, the Jewish and finally the Christian and the Arabic Gnosis? Is it a key that is linked with the question why a human being is called a microcosm? Is it the key for having developed from the uncreated to the created one? Or is it the case that, having been created, does not mean that his creation has been finished? Is it certain that the human figure, as we now know him, is subjected to a process of major biological changes?

Did not the schools of initiation of all times teach long ago that we are space travellers in a dimension that cannot be measured by time? And that, apart from the visible reality that can be measured by time and space, there is a world of ideas that far surpasses our imagination, an ensouled world that is the basis, on which we gain inner consciousness? Do not the holy writings of all times all speak of this spiritual world, from which energy and matter originated, the world that Hermes Trismegistus explained as a spiritual sphere with an omnipresent centre, but without a circumference? In this sphere, the divine, creative fire can be found, from which the divine spark, which all of us carry in our heart, once originated. It is the primordial fire that, solidified, constitutes the diamond nucleus of our microcosmic figure. Billions of years ago, did not creation, as the womb of future life, open itself in love to the divine fire? After all, the formula of holy, imperishable life is buried within us as our genetic code. It is the reflection of creation and manifestation!

Therefore, may we for a moment dwell upon this great world heart, the diamond heart of this planet, where billions of years ago the creative code of future life was minutely recorded as in a clockwork. From this world heart, from this clockwork of creation, three primordial aspects can be explained:

The spiritual creation that makes itself known, the ensouled creation that is in motion, and the visible creation that is the manifestation.

Spirit – soul – matter, the three that are one; the cosmos, as the jewel in infinite space. Spirit – soul – person. The three that are one; the microcosm as the jewel of the world, within the process of everlasting movement and change. In the nucleus of this great, moving and beating world heart, the creator is linked with his creation and with man.

When we admit this inner other one, he will explain the origin of our human genesis to us

Everything that breathes, praise the Lord! During the past thousands of years and on the basis of this great, moving, primordial beginning, a brotherhood has been formed, an order that will be manifested ever more emphatically in our time as a sevenfold world brotherhood. From this seemingly unbridgeable chasm of cultures and spiritual movements, which have been separated by space and time for so long, a new consciousness will become visible within a world-encompassing soul community, in which all will be forged into one fullness, like diamonds into one crown.

A spiritual line of continuation and succession appears to be active, every second supplying new spiritual fuel from the world heart to the blood of the human consciousness. Today, gathered as a nucleus group that represents the sphere of action of this great spiritual unity, we have been taken up into a covenant that encompasses the world and humanity. By the enormous increase of information from all quarters, a speed curve develops, consisting of two components. One accelerates time, the other reduces space. This creates a new paradigm, called 'globalisation'. On the one hand, we penetrate to the smallest thing imaginable, the world of the origin of energy, and on the other hand, we see the results of this penetration to the frontiers of outermost space.

The sciences describe this as the implicit order, the combined information, returning to the starting point, the Genesis. As the explicit order, the spreading, developing information may be considered a continuous 'unlimiting', resulting in the

disappearance of the frame of reference that has been so familiar to all of us for the past thousands of years. In this way, the great spiritual movements are faced with an unbelievable problem, indeed, a bold venture, of replacing the closed systems of thinking, which we call the geocentric worldview, by the open systems of thinking, which we call the hermetic or heliocentric worldview.

Simultaneously, we will have to link our perception within the familiar frame of reference that we know with the unknown frame of reference of a new consciousness. We will have to discover the missing link in our inner, unconscious being. Just as a traveller crosses borders and enriches his perception in new landscapes, we will have to abandon our self-imposed limitation, which is determined by our presence in time and space. During the coming years, a new range of knowledge will develop. Nourished by the availability of new systems of information, it will profoundly change our consciousness and its related perception, together with the gradually collected essence of wisdom and knowledge, which the ancient Brahmans called 'the nectar of immortality' that will begin to work in people, with people and through people.

Just as grape juice is turned into wine by the process of fermentation; just as the yeast in dough makes the bread rise during baking, the harvest of thousands of years of experiences of wisdom should be demonstrated and activated as a fermentation factor in society by a relatively small

group of human souls. This is what matters to the invisible, spiritual hierarchy, which time and again has put the manifesto of human dignity of purpose and destiny into the light through its mandates.

Today, we are, as the direct successors and representatives of this ancient tradition, responsible for making public a necessary following step in the revolution of humanity: the development of a new human faculty, and bringing the inner companion, the inner Other One, the immortal soul, to life. When we admit this companion, he will explain the origin of our human genesis to us and in this way help achieve the development of a new perception through 'Man, know thyself'.

This will explain that any form of life imaginable has purpose and meaning on this miraculous planet with its billions of life forms. May each of them always prove to be the companion of another.

May the individual be called to be and remain of service to the collectivity, to society.

May, in this power, what is small always be of service to what is large.

May what is large always give itself away in order ultimately to pervade everything with its spiritual power.

In this way, the seven threads in the hands of the weaver controlling the shuttle will produce a new pattern. In this way, the seven primordial streams, which were, thousands of years ago, poured out over the whole human race, will be manifested as a new perspective in the rapidly changing, currently approaching period of humanity through a frame of reference that will be recognised by all. In this power, the seven rays, emanating from the

World Heart, the solar heart of this planet, will be combined into seven golden circles that will be linked in the divine cord of sevenfold salvation. The original catena aurea homeri, Homer's golden chain, will prove to consist of millions of soul human beings, who see their descent, their task and their future in the golden chain. Today, we are united in the reflecting radiation as to spirit – soul – life to express our unity and alliance with this imperishable chain of brothers and sisters, which has already surrounded our tormented planet for thousands of years with its mantle of Light in the power of the ancient motto: 'God is Love!' In the power of this Love, we would like to conclude this lecture with a poem by the founder of the Spiritual School of the Golden Rosycross, J van Rijckenborgh: ☼

*A call serene glides through the world,
a call for every man.
Its sound finds all the listening ears,
its power has no end.
And those who understand this call,
go onward as they're strengthened all.
On Path, so steep, from darkness to the Light
this Voice Divine brings us a gift of might.
With steadfast hand,
to the beck'ning Fatherland.*

*With doom and darkness' weak'ning ties,
the Light approaches me.
The Fountain hidden from my eyes,
now flows abundantly.
The Spirit's Fire now burns so bright,
its radiance reaching far and wide.
Called by Christ from out of the world's heart,
rises above all enmity and smart
the deed-Force bright,
unto glory and to might.*

Reference: <http://cscs.umich.edu/~crshalizi/Mirandola/>

called by the world heart

BILTHOVEN, 23 MAY 2009
CLOSING STATEMENT



There are countless initiatives for saving our planet, and for steering the climate, the economy, the water balance, our health, the sciences, the living religion and free thinking towards a harmonious society. Now that in many places in the world, the first steps towards change have been taken and the hopeful outlines of a new society are becoming clear, seven modern spiritual organisations focus on the inner consciousness of man. They do so, because they realise that the world heart, the world soul of which Plato speaks, the divine spirit, is the essence, from which a spiritual impulse emanates that connects people and opens eyes and hearts to a meaningful development of being human.

This new human development is dawning. In other times, there were pioneers who, by an active mind, a loving ensoulment and unceasing efforts, cleared the way for many. Now an appeal resounds to all conscious souls to exert themselves with all their inner power. The burden no longer rests upon the shoulders of a few; in these days of spiritual revolution, everyone is responsible. The notion is growing that 'we are doing less than we should do, if we do not do everything that we are able to do'. Many are seeking a meaningful life, and are committed to it; all are needed. A meaningful life is more than a life that reconciles itself with nature, with its environment. A meaningful life is a life that develops humaneness and spirituality, and keeps its eyes on the true human essence. It is light like a

butterfly, pure like a spiritual fire, but it is often burdened by the weight of material interests and ideas. To this end, we need purification through neighbourly love and service. Then the radiation of the original, inner human being is unveiled, initially as a silent figure, the matrix, the form, then as a benevolent inclination of the soul that becomes conscious of the one World Heart.

THUS WE CONCLUDE:

- ★ All religions are seeking the one truth
- ★ The wellspring of wisdom, love and power is unassailable
- ★ God is within himself, the world is in God, and man is in the world
- ★ The task of the human being is: manifestation of matter, manifestation of the soul, all-manifestation
- ★ Access to our spiritual being is to be found in the heart
- ★ On the basis of the inner light, the human being is able to see everything
- ★ Self-forgotten service is the shortest and most joyful way to God
- ★ There is one spirit in the whole of creation, which is living within us, and which makes life meaningful
- ★ Liberate the unlimited spirit through the notion of 'the inner other one'
- ★ Think with your mind about yourself, know yourself. He who knows himself, knows the All: the All is within the human being
- ★ On the basis of our loving heart, we are able to overcome any separation between people.

Our appeal is:

*Man, descend into your innermost depth!
Find the path from matter to mystery
Return to the primordial, spiritual wellspring,
in the living present.*

