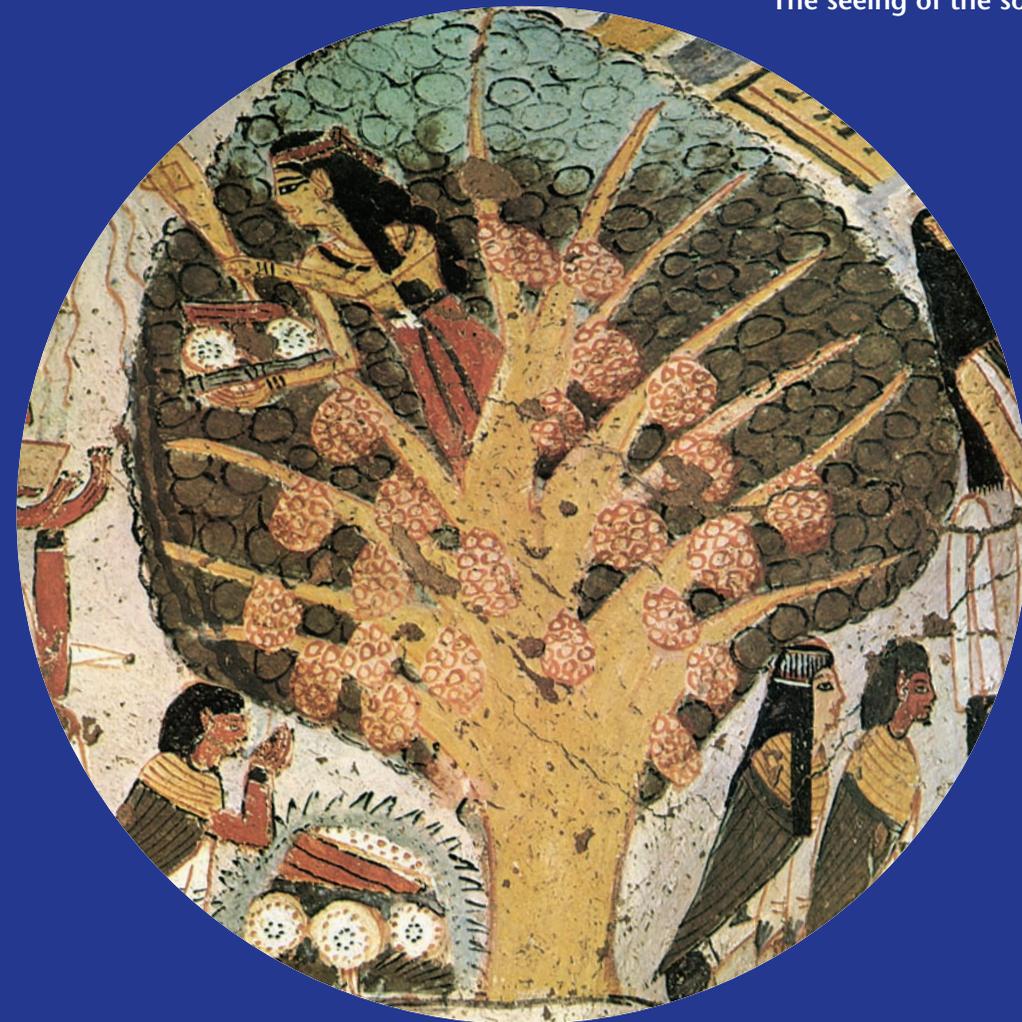
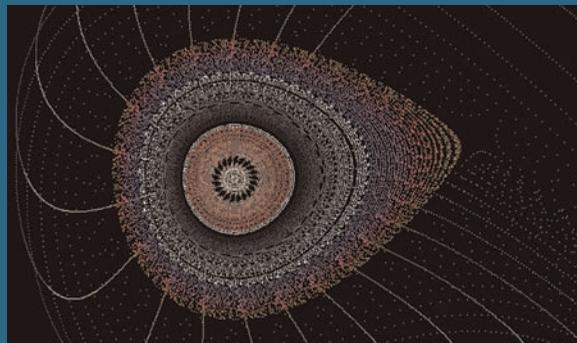


# pentagram

Lectorium Rosicrucianum

Hence we leave the final word to Hermes:  
'If you do not make yourself equal to God,  
you cannot understand him:  
for only those who are alike understand each other.  
Grow up to unlimited greatness, rise above all bodies,  
transcend all time; become eternity.  
Then you will understand God.  
Penetrate yourself with the thought  
that nothing is impossible for you,  
consider yourself as immortal and in a position  
to understand everything,  
all art,  
all science,  
the nature of all that lives.'

(With the judgement you pronounce...)



The freedom of the Divine plan  
Held captive by the senses  
The Spirit which is pure love  
The seeing of the soul

# PENTAGRAM

## THE FREEDOM OF THE DIVINE PLAN

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There was only one tree in paradise,  
the tree of life, and God,  
the god of the earthly field of life,  
did not allow man to eat of this tree.



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## THE FREEDOM OF THE DIVINE PLAN

*Quite regularly, gospels which were known to exist, are rediscovered or published. Just think of the Gospel of Thomas or the recently rediscovered Gospel of Judas. From this it becomes clear that quite a different perspective of a number of biblical stories is possible. In this context, the figure of Judas is seen from a very different point of view in this last gospel: instead of being a traitor, he is a very loving human being.*

J van Rijckenborgh and C de Petri have often explained that the familiar Bible texts are ‘part’ of a much larger collection of writings, into which many changes were inserted during the first four hundred years AD. The book *Genesis*, J van Rijckenborgh writes<sup>1</sup>, originally speaks of one tree only, the tree of life. There is, therefore, not a tree of the knowledge of good and evil; the latter was added to the legend at a later stage. In the original text, according to Van Rijckenborgh, the god of the earthly field of life, referring to the tree of life, says to the human being: ‘Of this tree you shall not eat.’ Hence, there was only one tree in paradise, the tree of life, and God did not allow man to eat of this tree.

The legend acquires another meaning in this way, and in addition, it is much simpler and clearer. J van Rijckenborgh explains that it is the god of the earthly field of life, who wants to prevent humanity from leaving his field of life. Fortunately, however, Eve appears, who symbolises the human imagination and understands the words spoken by the serpent. The serpent is the symbol of the serpent fire, the original divine ether power. Eve persuades man to eat of the tree!

If we leave the words referring to the tree of the knowledge of good and evil out of the book *Genesis*, the text reads as follows:

*And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden. [...]*

*Now the serpent was more subtle than any other wild creature that the Lord God had made. He said to the woman: ‘Did God*

*say: You shall not eat of any tree of the garden?’ And the woman said to the serpent: ‘We may eat of the fruit of the trees of the garden; but God said: You shall not eat of the fruit of the tree which is in the midst of the garden.’ [...]*

*But the serpent said to the woman: ‘You will not die. For [...] when you eat of it your eyes will be opened, and you will be like God.’*

*So when the woman saw that the tree was good for food, [...] she took of its fruit and ate; and she also gave some to her husband, and he ate. Then the eyes of both were opened. [...]*

*[Genesis 2:8-9 and 3:1-7]*

The meaning of this ancient legend now becomes quite different. Here we see a consciously sabotaging power that wants to keep the human being in the earthly field of life and wants to prevent the human being from eating of the tree of life. If we interpret this in this way, we understand that the human being, who wants to walk the path of renewal, will always experience a moment of crisis.

For every seeker the moment arrives in which he wants to reach for the tree of life, but is thrown back by the god of this world, who states: ‘You shall not eat of this tree.’ Obviously, this is not spoken literally; it is a concentration of power corresponding to the personality of the human being who has developed from this earthly field. In other words, for every seeking human being the moment will come in which he becomes his own adversary. At the moment that we are striving for life renewal, we are confronted with the formative powers we have assimilated, from which we have developed, and which keep us alive. It is understandable that we often do not notice

The roots of the wild fig tree – Egyptian symbol of the tree of life – soak up the life source from the mysterious depths of the earth. Via the stem, it ascends to the crown, where the goddess of this cosmic tree of life welcomes the deceased with the heavenly elixir of immortality. Mural in Paneshy’s tomb, Thebes, 16<sup>th</sup>-14<sup>th</sup> century BC.

in what manner this confrontation occurs. Doesn't it always happen in an unexpected way?

#### THE FUNDAMENTAL ANCHORING

In chapter three of his book *The Nuctemeron of Apollonius of Tyana*, J van Rijckenborgh writes about Cerberus, the dog from Greek mythology, which guards the entrance to the underworld. Generally, Cerberus is represented as a monster. However, only a part of this Cerberus is 'monstrous', namely the part that is the reflection of fear. Fear can adopt monstrous configurations, and then becomes an important adversary. The other part, the second aspect of Cerberus, is invisible and hence harder to imagine. We do not see it because it totally corresponds with our self, with our personality. It is being anchored in our field of life, which is so natural that we don't even experience it as being anchored. It forms the foundation of our personality. J van Rijckenborgh calls this fundamental anchoring: *dogmatism*.

Let us imagine that we enter the School of the Rosycross. We then form an image of the how and why of this school; and in this context, the how and why of ourselves. We constantly adjust this image of our own *possibilities* and *impediments* on the path. Experience teaches, however, that we perhaps periodically adjust our thought images, but that there is a nucleus which we never adjust. It is a core concept concerning ourselves and about being human in general; a core concept, a fixed, unassailable point, around which our other thought images revolve. A short examination within ourselves will demon-

strate that this is indeed the case.

J van Rijckenborgh calls this central thought image dogma. The idea of who we are and how we should be, prevents our passage. This image, this dogma, is profoundly symbolised by Cerberus.

#### AFTER PASSING THE CERBERUS

We call passing the Cerberus: entering into freedom. In other words, opening ourselves to the divine inspiration. Eve, whom we can consider the symbol of the soul speaking in us, stimulates us to turn to the powers of the tree of life, the powers not of this dialectical world. It is the call to liberate ourselves from them. It will be self-evident that this does not refer to personal freedom, the freedom to do as we like. Spiritual freedom can only be achieved when the inner, original human aspect, the latent microcosmic human being, is vivified.

We can imagine that a person who begins and continues this process, and ignores any image imposed on him by the old nature, and thus passes Cerberus, is faced with a mystery at a certain moment. We can imagine that a person, when the purification of the serpent fire has reached a certain stage, receives an impression of the universal unity in which the primordial image of the original, microcosmic human being is submerged. This does not happen as a personal encounter or as a personal possession, but as a very simple and certain knowledge that in every human being the original temple is hidden in a totally undamaged state. It is a symbolic temple which is part of a universal plan of construction, in which we too, can cooperate.



#### A NEW ETHER BODY

The Spiritual School teaches that the astral flame burning in the spinal column is surrounded by a concentration of ethers. The nature of these ethers is determined by the nature of the astral flame. To the extent that these ether forces are purified, the ether garment will also become ever purer. This will result in a truly new ether body, a soul body.

*The Call of the Brotherhood of the Rosycross* relates how a few brothers discovered a large nail in the wall. When they wanted to remove it, a large piece of plasterwork detached from the wall. Next, they discovered the entrance to the burial vault of Christian Rosycross. We may see this 'chance' nail as a point at which the soul body is linked with the old nature. The story actually relates how at a certain moment the new soul, the new soul body, is released from the old nature. The story continues: when the brothers of the Rosy-

cross entered this burial vault of Christian Rosycross, they saw a round altar, inscribed with four aphorisms:

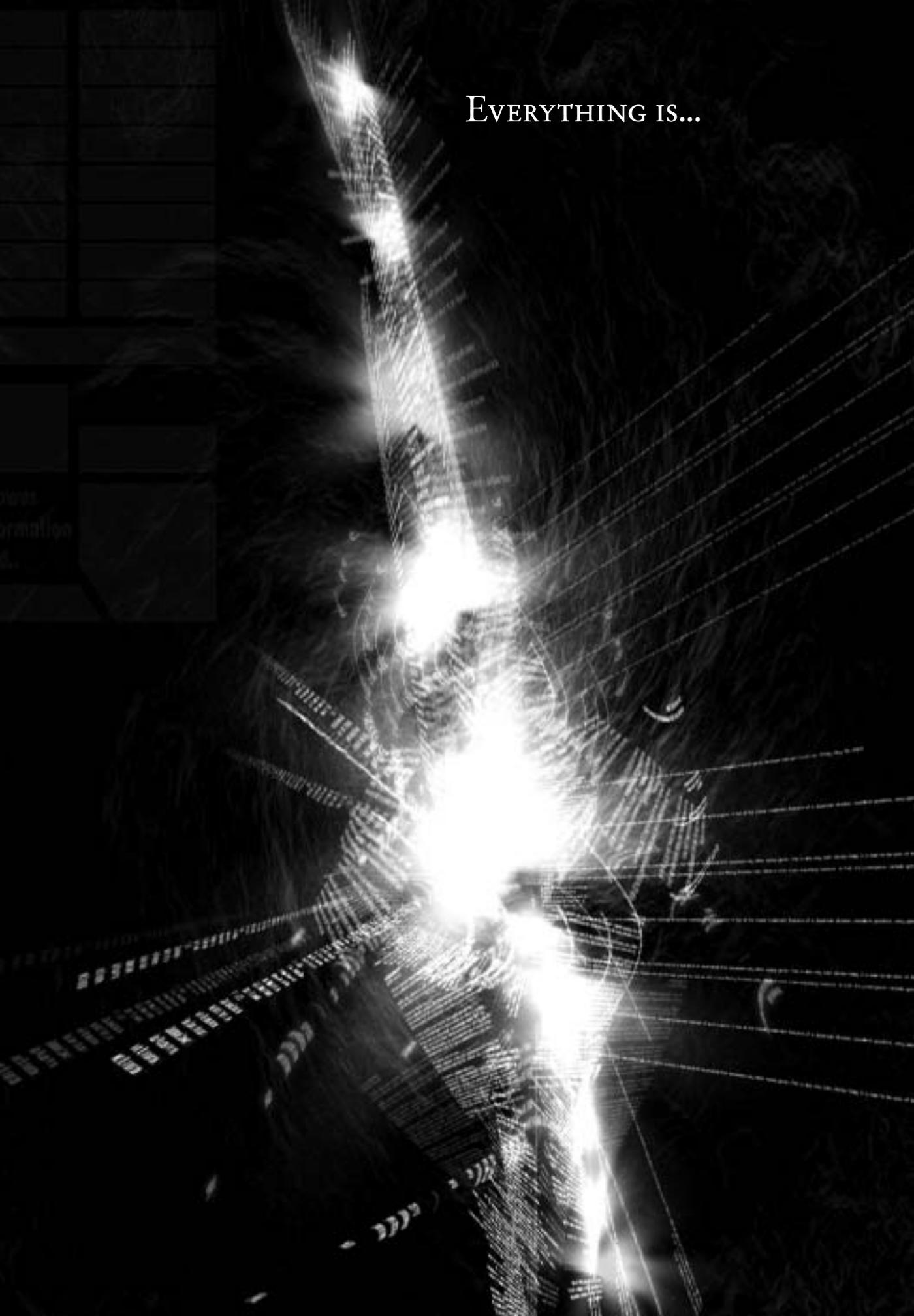
*There is no empty space  
The yoke of the law  
The freedom of the gospel  
God's glory is unassailable*

There is a great, mighty, eternal plan. The Rosicrucians call it: *The freedom of the gospel*. It vibrates through the world ether; it sends its rays to us. We are called to become fellow builders of this plan, and to put ourselves at its service and then do what is necessary. He who grows from *dogma* to freedom, will demonstrate this in all his comings and goings, and thus perfectly prove the glory of the divine.

Cerberus, the dog of hell from Greek mythology, was kind to anyone newly arrived in the underworld, but ferocious and aggressive if one wanted to leave Hades. Only the divine Orpheus and Heracles, the son of a God, succeeded in passing him, one by way of his enchanting music, the other one by taking him along to the earth, as the last of his twelve works.

<sup>1</sup> *The idea behind creation*. Publication J van Rijckenborgh, Haarlem, The Netherlands, undated.

EVERYTHING IS...



*It is amazing to see how theories with an apparently completely different basis or point of departure can somehow confirm each other. Take, for example, the different more or less scientific approaches to our world. Some say: 'Everything is matter', while others say: 'Everything is vibration' or 'Everything is energy'.*

You can think of more of these 'everything is...' theories, but the ones mentioned here have a physical approach in common. Recently, a new one has come into being, namely: 'everything is information', and it makes the other ones interesting, not only because we live in the information age, but rather because it is an analogy of a deeply religious and also primordial Christian image. It is only a small step to see that 'everything is vibration' is an analogy of 'the Word of the beginning' and thus the Father; to see that 'everything is energy' is an analogy of the power of the Son, and to see that 'everything is information', the knowledge of the Spirit. Primordial matter, from which everything was formed, easily combines with 'everything is matter'.

#### THE THEORY

If only because of these analogies, 'everything is information' deserves a closer look. Briefly, the theory states that the basis for everything that exists is purely *abstract information*, information that wants to be known. In such a state, there is an unlimited number of ways in which the information can be expressed. To be known, information transforms itself. It solidifies and so-called 'probabilities' arise. The unlimited number of ways of expression now becomes limited, but is still large.

The transformation process of solidification continues and from the many probabilities, a small number of 'virtualities'

arises, which in turn further solidify into what we know as reality. This transformation process from pure information to reality is called 'life'. And because in this reality no further transformation of *pure* information takes place, this reality ends with life and is – still according to this theory – death.

#### THE TWO MOVEMENTS

This theory passes over the fact that, if information wants to be known, there has to be something that can assimilate it; that there has to be a consciousness that can grow and learn. This development of the consciousness through getting acquainted with information is a second movement. It is a movement that goes in the opposite direction to the transformation process of solidification of information! The first movement could be called from the top down, or from the future towards us. It could also be said that the first movement approaches us from the unfulfilled space – if we imagine space before there was anything, before creation. The movement of the growing consciousness is just the opposite: it is a movement from below upward, from the past and matter-filled space, nature, hopefully on its way to ever more original information.

We as human beings are inclined to call this second movement 'life'. This alone is why we do not experience reality as death. Additionally, we barely, or not at all, know the first movement, as will be explained below.

Abstract  
Information.  
Experiment by  
© Egil Paulsen  
Art, 2004.

What we usually consider information is the opposite of what was described in the theory above. To us, information describes a perceived reality or event that is as accurate as possible. In that case, information usually consists of a set of data, possibly stored in a computer. These data reach us in different ways, such as through books, reports, newspapers and magazines or through media like radio, television and the Internet. They describe a part, usually no more than a fraction, of observed reality. If there is any vision of the future, it is usually an extrapolation of the past. Our frame of reference is, therefore, in the past, in what we can call filled space. We are oriented toward information that speaks about what was, and how it used to be. This is the opposite of the theory in which the frame of reference is in the unfulfilled and in which information indicates something that might come about, and that determines the creation of reality.

Our consciousness is a consciousness based on experience. It is based on how we have perceived and experienced reality in the past and on how we still experience it. In this experiencing, the senses, feeling and intellectual thinking are intensely intertwined. They highly influence each other and are completely attuned to each other. With these 'instruments' as a basis, the process of processing information begins in the reality, in the material space rather than in the unfulfilled one, the space in which the spirit can be expressed. The movement of this information stream is from the past to the present, from below upward and is therefore contrary to the 'original' movement. The movement of information has in this way become identi-

cal to that of the growing experiential consciousness, a development therefore, as we can now easily imagine, limited and finite.

The information that we have in its pure abstract form, in order to prevent confusion, already referred to as 'spirit', cannot be known by this experiential consciousness because the instrument, the human being in his limited personality, is unsuitable for it, because this instrument is attuned to the past. This is why we are such inconsistent creatures. We want to live, develop, realise inner growth; those are our prime motives. We want to retain what is and what was, if possible expand it, and we do not want to change fundamentally. But only a dramatic change in the orientation of our consciousness can open the path *to life!*

Fortunately, the original movement does not completely pass us by. Sometimes, though very rarely, we can, and do, detach from the experiential 'information stream' and 'want to step back for a while'. If at such a moment we refuse to accept that these feelings that we 'experience' are all there is, it is possible that for a short moment we come into contact with the spirit, the original information! One ray of the universal knowledge touches us, which we then translate into our own words and images.

This skill, this being able to translate original, living knowledge or information into our own idiom, is an important function of the consciousness. This gives sense and meaning to information that approaches us, regardless of its origin. However, even these images and words are historically determined, both by the culture in which we grew up and by the personal experiences we have gone through and

have seen. And while we gather new information, impulses of the spirit, all our senses, feeling and thinking are enslaved by our past, because they were created by it. Recognise this vicious circle: you interpret the present in a predetermined manner and thus add the 'present' to history. And your senses then confirm the 'correctness' of this process.

It is therefore no surprise that mottos like 'Live in the PRESENT' or 'Let go of the past' or 'Act and don't look back' reach us from seekers. These mottos are in essence absolutely correct, but they do not penetrate until we are aware of the two completely different streams of information that want to be known by us. Then the question arises: 'How can we *truly* choose between them?'

The 'everything is information' theory speaks of solidification. There is a transformation of purely abstract aspects into probabilities, from probabilities into potential possibilities and eventually into reality. This last transformation is of interest to us, and although the theory does not say anything about how it comes about and which role our senses play in it, something can be said about it.

It is known that in moments of grave danger our consciousness functions differently. We are more alert, much more alert, and we can even 'sense' the approach of things before we can perceive them. In these moments, we live in the present, so that we can react as quickly as possible. At such a moment, we are almost free from the past.

In the transformation process from possibility to reality, it even goes a step further, as we are not only free from the past, but our senses are aimed at the 'future', at that which is to come. We no longer perceive what has been, but what

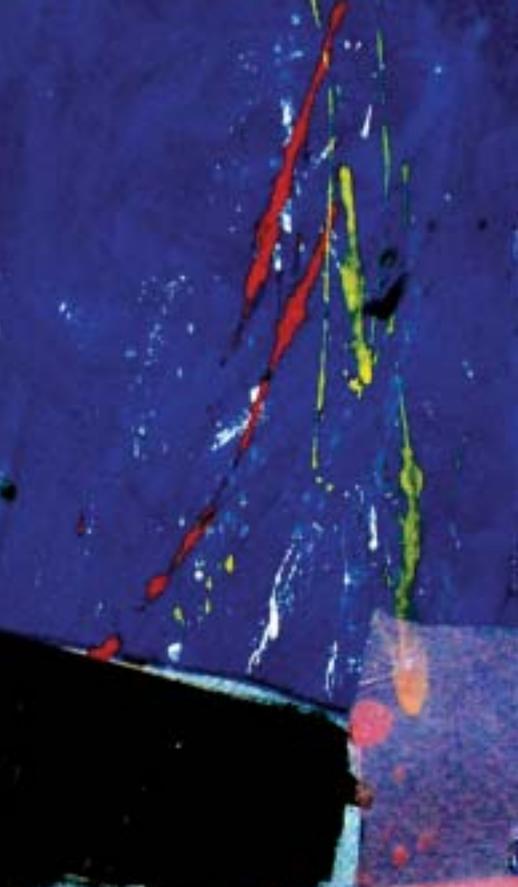
is about to unfold. We give meaning and sense to what is almost there, and in this way turn *virtuality* into reality. Thus we create our own reality. We have reversed the direction of our senses: instead of perceiving the reality (of the past), we now realise the possibility. Instead of adding the present to the past, we now link it to the future.

It is difficult to imagine and impossible to realise this with a consciousness that is fully anchored in the past. But with a consciousness which is on the way to opening itself to the spirit; which is aimed at the stream of living information that contains inner freedom, the *living present* increasingly offers the possibility of return to the balance of the original field of life.

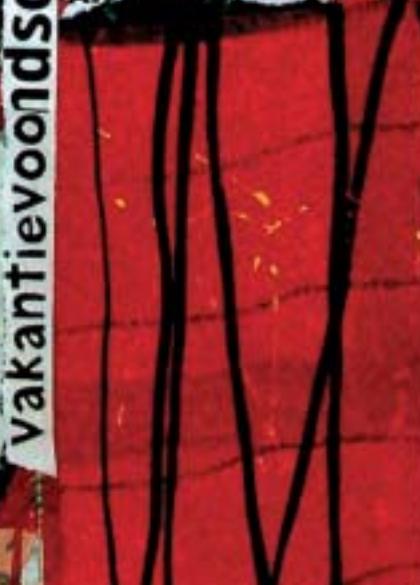
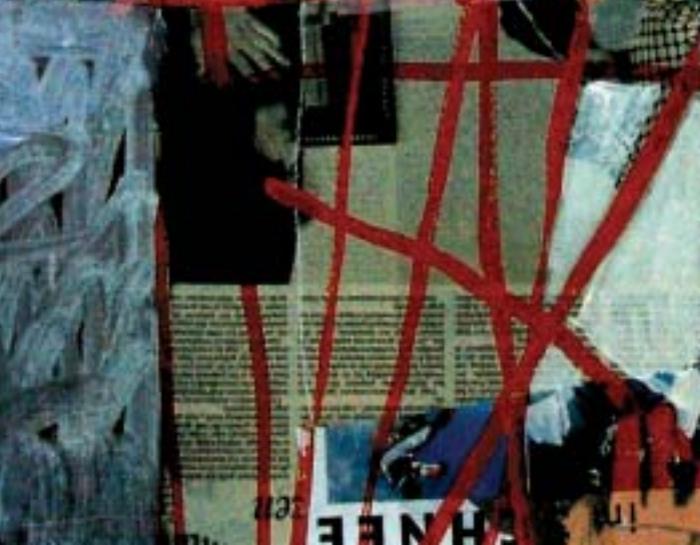


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# HELD CAPTIVE BY THE SENSES

*In this world, we use our sensory organs as a means of getting to know, of understanding and of interpreting the reality surrounding us. That which matches our state of being, what we need, what we wish to see and hear, we admit amongst other things via the eyes and ears. These impressions constantly draw our attention outward. Our senses, however, are not merely receptive. Via the eyes in particular, our state of being also radiates out into the world. And our voice expresses that which lives in our deepest self, even if we are not aware of it.*

Through the sensory organs, a human being develops his personality at a very early age. Via the impressions received in this way, he creates an image of his surroundings as a basis for the development of his individuality.

The germinal seed of the sense of hearing – as the first sensory organ – was sown in the first four rounds of the Saturn period.<sup>1</sup> Hearing is therefore the least susceptible to deception and illusion. It is the purest of all the sensory organs, or rather the least defiled. Moreover, not only is it the first organ created, it also remains intact the longest. We all know reports of people who in coma react to what is said

and can even relate what was said; or of those who can repeat what they heard during an operation.

By the time we are approximately thirty years of age, and nowadays considerably earlier, the various human vehicles have developed. A person has, as we say, reached adulthood. He or she has then gathered enough impressions to be able to distinguish and to make decisions as to the direction of the rest of his life. How wonderful it would be if the sum total of all these sensory impressions and experiences resulted in the young adult consciously choosing to no longer allow himself to be fobbed off with impressions coming from outside! Then he would realise that what he really seeks, that to which his deepest, unconscious yearning goes out, is not to be found in this reality. He would inwardly know that the tumult of the world constantly threatens to drown out his inner perception.

Unfortunately, things do not generally develop like this. The impressions from outside are so massive and overwhelming, the distractions so great, that years, even lifetimes can elapse before a person is full of impressions and experiences, and finally becomes aware that the world of sensory impressions is a pseudo-reality.

An ideal situation does not immediately result after attaining such an awareness, as sensory impressions continue to flow in, especially via the eye and ear. Our whole being is overwhelmed by a

constant stream of impressions. The organs of perception link us to the astral field of this nature. And this astral field is more and more polluted by the desires of an increasingly degenerating humanity. This pollution has far more serious consequences than the physical pollution of the material world. It is therefore essential to protect ourselves against it, but the personality is unable to guard itself against it effectively and permanently.

#### LONGING FOR TRUE HEARING

Hearing is not restricted to listening to spoken words. Our entire dialectical world consists of vibrations which do, or do not, produce audible sounds. The vibrations of this world are definitely not, however, in harmony with those of the original, divine harmony of the spheres. On the contrary, the coarse noise of dialectics disturbs the original harmony; it is one immense tumult of dissonance.

The dialectical human being is standing in the midst of this disturbed order, and tries to open his being to the inner voice, the emissary from the original, divine order! On the basis of the inner knowledge that things should not remain like this, on the basis of impotence and powerlessness, the human being then yearns for true hearing and understanding.

*'This, my God, belongs to the dark face of my life on earth, which so oft prevents me from seeing You. Then I call You and do not find You, You call me and I do not hear You.'*<sup>2</sup>

It is clear that the human being as a creature of this nature is unable to neutralise the captivity of the senses. He needs help to do so, which of course cannot come from *this* world. He cannot liberate himself. However, when he enters the stage of

maturity of experience and thus becomes inwardly calmer, the noise around him ceases. In this way, room is literally created for the inner, agonizing question: 'What now?' This question is like a sigh from the heart. A totally new vibration then emanates from the heart. And to this question, to this vibration, a reaction will certainly follow! Room is made for the other one.

The new hearing on the basis of the developing new soul is of a totally different dimension. It is listening to the 'voice' of our own, innermost self. Through listening – and acting accordingly – this voice is perceived ever more clearly.

#### LONGING AND DIRECTEDNESS

It is very important that a human being learns to notice this inner sound. Because of his free will, however, he continues to have the possibility of ignoring this soft voice. Then it grows softer again, withdraws and falls silent. Admittedly, it does so without reproach or impatience, but how regrettable it would be if this human being were no longer able to perceive the voice in his own heart!

Listening to the inner voice, however, reinforces the longing to increasingly lend his ear to it. It is truly listening with the heart, for when the head begins to think up arguments, everything goes awry! Only through our directedness on the pure, original astral field, through longing from the heart for truly renewing life, protection against the bombardment of impressions gradually develops.

Only in this way can a human being escape from being held captive by the senses. The sensory organs then become the necessary 'tools', to be able to live and work and maintain ourselves in this world. The eye still perceives but without judgment and emotions. The ear, too, continues to hear but it no longer connects

Our right eye is directly connected with the pineal gland and the related brain section. Our left eye on the other hand arises totally from and is connected with the ordinary mental thinking of the brain, with the natural intellect. Additionally, we have to bear in mind that our intellectual apparatus can be totally explained from and is dominated and controlled by the desire life, the desire body of man. Therefore, it can be said that the left eye is governed by the liver.

We write about this here to make it clear to you that anyone who is not yet 'ignited by the Spirit of God', who has as yet not opened his soul to the light of the Gnosis, is in fact one-eyed. The right eye cannot as yet be used for inner perception, because the entry to the pineal part of the brain leads along a way going from the pituitary gland, situated in the soul's centre, to the pineal gland. In the human embryo, the eyes grow from the depth of the brain substance outwards. When the pineal gland has not been opened for the gnostic light, the right eye cannot perceive this light.

It is the same with our hearing. The right ear cooperates with the right eye, as the left ear does with the left eye. The light has a higher, more intense vibration than sound. This is why light determines sound. In ordinary nature, we first see the flash of lightning and only then do we hear the sound of thunder.

(Quotes from 'There is no empty space' by J van Rijckenborgh, chapter VIII, pp. 60, 61, 64.)

with what it hears. The agitation of the astral body gradually subsides, it reaches a balance: the emotions calm down! This perceiving without judging, this hearing without agitation, has nothing to do with inner coldness or crystallisation. On the contrary! There is a sincere urge to help one's fellow human beings.

The only basis for new hearing and correct understanding is the longing from the human heart. It is the longing, to truly understand the word of Love and to learn to act accordingly. The fruit of this mode of life is a balance in all vehicles. In this balance, in this silence, a human being can truly hear. Unassailably standing in this silence, he contributes to diminishing the tumult for his fellow

human beings, and for the world.

His being has attained a completely different vibration and produces a new sound: he listens to the new name, known to nobody else. This new name can be recorded in the Book of Life.

#### LITERATURE:

<sup>1</sup> Max Heindel, *The Rosicrucian Cosmo-conception*, Chapter 4.

<sup>2</sup> Mikhail Naimy, *Gesprek met de Andere* (Conversations with the Other One), p.72. Rozekruis Pers, Haarlem, The Netherlands, 2003.

# RECOGNISING GOD IN THE INNER ASPECT OF THINGS

*'The eyes are the windows of the soul'*



*When, during the prenatal stage of the human being, some brain tips 'become curious with regard to the outside world', two small beakers bulge outward, which grow toward the skin, as if called by the light outside. Then the skin is going to bulge and help the 'developing eye' by forming two lenses. The eye grows – contrary to the other sense organs – from the inside to the outside!*

It is against all the rules of the sensory organs that the brain itself gives impulses from which a sensory organ is formed. Near the eyes, the brain lies open (the retina) at the surface – without cover, without the protective skull! Hence, the special photosensitive nerve fibres overlaying the back of the eye.

The retina receives light and transforms it into impulses that are sent to the brain via the optic nerve. By means of the fovea (macula lutea), a small spot on the retina with a high concentration of colour-sensitive retinal cells (cones), we can clearly perceive the smallest details. The iris determines the colour of the eyes: brown, blue or green.

Goethe's colour theory<sup>1</sup> demonstrates the remarkable phenomenon that colours originate through the power of their polar opposites. Painters such as J M W Turner,

the English Pre-Raphaelites around 1850, and the artists of 'de Ploeg' ('the Plough') in The Netherlands between 1920-1940, worked intensively with this theory. Goethe who, around 1810, developed his colour theory especially for painters, takes his own perception as his starting point. You can replicate many of his 'experiments' with your own eyes. The basis is the contrast between black and white or dark and light. When you look at the line of demarcation between black and white through a haze, through something that refracts the light such as smoke, frosted glass or a prism, you see blue hues against a black background and yellow hues against a white background. By intensifying these two basic colours, they become redder. Yellow turns into orange to red, blue becomes dark blue to purple. When you superimpose these two colours at the



light and the 'strong' end, green and magenta appear respectively.

The basic colours are complementary. Goethe demonstrates with experiments that when you close your eyes, after looking at an orange surface, you see blue; after a green surface, you see red; after a yellow surface, you see purple, and vice versa. With the colour circle, you can make various combinations. Characteristic combinations are colours that are not complementary and do not touch each other in the colour circle. Harmonious combinations are all colours in their pure form.

There is still much to be said about this, and we can observe much ourselves. For example, the sun high in the sky has a different colour than the setting sun. And also the sky above a rainbow is always darker than that below it.

In addition to visible radiations, there

are also the invisible (solar) radiations: ultraviolet light, X-rays, gamma rays. As a wavelength of light becomes shorter, its radiation becomes more dangerous for people. It is then invisible to the human eye, but it is still there. The same holds true for magnetism and electricity. Concerning this, Goethe said that 'actions and suffering are from the light'.

It has become a famous quotation, and it refers implicitly to the battle between darkness and light. Is it the light that tries to struggle out of the darkness? But the light knows only one action: to radiate, to give, to make things lighter. Or is it rather the darkness that does anything to resist the light: to cover it, to supplant it, to make it heavier?

Let us return to the biology of the eye. Colour is irrelevant for seeing better or worse. It is at best an expression of some-

The pineal gland, the wonderful organ in which the purified soul restores the link with the spirit field. Artwork of the location of this organ, which also plays a crucial role in the endocrine system, in the brain. Photo © Science Photo Library.



René Descartes' *De Homine*. The picture shows how people thought that an image was passed from the eye to the pineal gland (H). Descartes (1596 - 1650) decided that 'the relationship between b (reception of signal) and c (action) is an insoluble mystery, lying in the nature of the soul.'  
© Science Photo Library.

thing that has developed from the struggle from darkness to light, just as a plant grows toward the light and thus receives colour.<sup>2</sup> The face also receives 'colour' through the colour of the eyes. And this is again a beautiful extension of the concept. We not only refer to seeing with the eye as in the power of vision, but also include the human face in it. For example, we do not say that someone has an interesting hearing, but rather that someone has an interesting face. Would this be caused because the eyes are so very prominent in the face? People speak of 'expressive eyes'. But we also say that 'the eyes are the mirrors of the soul'. The human soul is expressed through the face, or more precisely, through the eyes.

#### FROM HEARING TO SEEING

And yet, there is also something odd associated with this. In the *Groene Am-*

*sterdammer* (a Dutch weekly) of January 10<sup>th</sup>, 1996, M Cobussen wrote about 'the terror of the eye'. Hearing must increasingly give way to seeing. The supremacy of the eye rules in many aspects of music: opera, musicals, pop music, video clips. A century ago, music was much more listened to with the sense of hearing, while nowadays we 'look at' music rather than only listening to it.

Contrary to what you might think, this is not a phenomenon of recent years. The power of the eye began its advance in the seventeenth century, with the rational sciences. 'Perception' always leads to knowledge, and knowledge is power. Ever since, to make things easier, hearing, tasting and smelling have been excluded because the uncertainty and variability of the sensory organs linked with them do not allow reliable and generally accepted analyses.

But what about optical illusions? By means of a few simple examples, we quickly see how we look at first glance; and also that, on second thought, there is more, if we can open ourselves to it or are willing to make an effort.

In short, the sensory organ or instrument of 'the eye' *makes us believe what we want to see!* The human psyche wants to see something; the brain wants to observe something. Both take 'possession' of that marvellous organ and determine what the eye observes, what is offered via television and film, for example, or what is suggested in advertisements. We do not see truth, but fantasy. We therefore do not see more than we are able to see, or admit to seeing. In this context, we are in fact in a sad position with our 'sensing' organ of the eye.

But there is still something completely different about our eyes. We said earlier

that the eyes are the ‘mirrors of the soul’, that they demonstrate our ensoulment. Who does not remember the ‘radiant eyes’ that he or she once saw in someone else? These are largely moments when something really touches and moves us. Moments of love, of understanding, or of respect originating from an encounter are often unforgettable. With hindsight, we see that something has occurred in us, of which we were not immediately aware at the time. Something ‘greater’ touched us.

In chapter 12 of the Tao Te Ching, the 2600-year old book of the Chinese philosopher Lao Tzu, we read:

*The five colours blind the eye,  
the five tones deafen the ear,  
the five flavours dull the taste.  
Frenzied rides and hunts lead the human  
heart astray. Goods hard to come by  
induce man to pernicious deeds.  
Hence, the sage is guided by his inner being  
and not by his eyes.  
He rejects everything coming from outside  
and longs for what is within.*

Jan van Rijckenborgh and Catharose de Petri<sup>3</sup>, in their commentary on the Tao Te Ching show that the personality faculties are seriously hindered by the conditions described above. The assumption of the human being that he really sees what he sees remains questionable. The emphasis on what is visual in our outer world means that we can no longer see what truly matters; namely, that which is within.

A soul can be recognised through the life light it emanates. Whether the eye is directed outwardly or inwardly, our soul state is perceptible, and hence the level at which we live. This is reflected by the eye. Any state of mind, any state of the soul,

even any emotional state can be read in the eye.

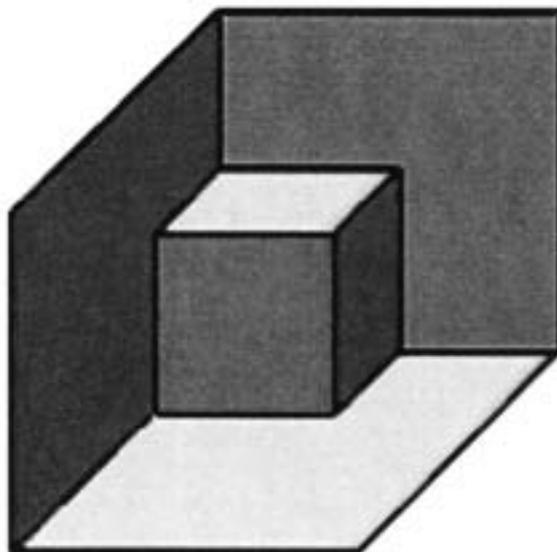
The current idea that light is caused by ether vibrations that subsequently fall on the retina and are transmitted via the optical nerve (nervus opticus) to the brain, where the impression of ‘light’ is born, is at best only able to take the biological aspect of sight into account.

#### THE PINEAL GLAND AS AN INSTRUMENT OF PERCEPTION

When the directedness of the seeker deepens and, as a result, the inner guidelines become more certain and powerful, less and less the events of the external world will determine the way of life. A clear and neutral state is created, which is nevertheless lively and alert. The pineal gland plays a key role in this. Long ago in human development, man was one-eyed; only the pineal gland worked as an instrument of perception. The eyes as we now know them came later, and due to human involution, the pineal gland gradually lost its prominence and atrophied.

Yet, the pineal gland is still very impor-

Has a piece been taken out of a cube or is there a cube in the corner of the room?



tant in the sleep-wake rhythm. This organ is specifically a 'light-sensitive' organ. The light that falls on the retina finds its way to, amongst other things, this so-called 'internal clock'. Through the incoming light, the production of the hormone melatonin in the pineal gland is checked and other hormones are stimulated, which keep us alert during the day. In the absence of light, only melatonin is produced and we become sleepy.

The senses and the thinking faculty are pathways for energies that work through the different centres or chakras, the most important chakra being the one which is connected with the pineal gland. In esoteric literature, the pineal gland is also called the *third eye*, and because the pineal gland has a direct link with our external eyes, it always shows the effect of the path that the seeking human is walking.<sup>4</sup>

God is light. God is love. Seeking teaches us to recognise God in the inner aspect of things, and within ourselves. And the senses and the outer world can no longer play a decisive role because the human being 'fills the space around him with light power'.

Jan van Rijckenborgh writes in the book *There Is No Empty Space*:

*As regards its true function, the eye is blind, inactive. In this state we look at the world and mankind exclusively with our desire nature and the thought activity subject to it. Consequently, our eye functions are totally I-central, I-maintaining. Whatever we look at, it is always with the desire: what is satisfying to me? What can serve to feed the I? With what would you like to be nourished by your eyes? [...] With our eyes, and according to our state of being, corresponding to our natural*

*magnetic state of being, we attract what is external and I-maintaining. Only if we are able, by focusing more on ourselves and our inner being, to effectuate the great transformation of our soul state, then love will radiate from our eyes.*<sup>5</sup>

How appropriate is the conclusion of the third verse of the twelfth chapter of the Tao Te Ching: *Hence, the sage is guided by his inner being and not by his eyes.*

#### SOURCES:

<sup>1</sup> Johann Wolfgang von Goethe, *Farbenlehre* (Theory of Colours), 1808.

<sup>2</sup> Albert Soesman, *De twaalf zintuigen* (The twelve senses), Quotes from the fourth lecture.

<sup>3</sup> J van Rijckenborgh and Catharose de Petri, *The Chinese Gnosis*. Rozekruis Pers, Haarlem, The Netherlands, 1996.

<sup>4</sup> John van Mater jr, *The Third Eye and Human Evolution*. Sunrise, vol. 52, February/March 2003, Theosophical University Press.

<sup>5</sup> J van Rijckenborgh, *There Is No Empty Space*. Rozekruis Pers, Haarlem, The Netherlands, 1979.



## WITH THE JUDGEMENT YOU PRONOUNCE

*The brain consciousness which has developed through the course of long periods of time, has not only provided the human being with intelligence but also with the faculty to form his own image of the world and to judge it subjectively. This aroused a feeling of superiority and the illusion that the world would exclusively revolve around him. Is this world not the object of a perception emanating from himself only? It has been a matter of course that the human being has begun to feel as a separate ego with regard to the world, as a personality who achieved ever more self-consciousness.*

In the past, the human being felt connected with every living being, particularly with his own tribe or family, but he increasingly experiences only his physical body as his 'own' or 'self'. This is why the personal consciousness can no longer dissociate from the reflexes of desires and fear, all of which refer to self-maintenance. The intervention of the sensory organs is indispensable for it. The activity of the intellect remains closely linked in its relationship to sensory perception. Hermes says: 'Sensory perception and mental activity thus enter human beings together, intertwined as it were. For there is no mental activity without sensory perception and no sensory perception without mental activity.' (11<sup>th</sup> Book, verse 5; see shaded box).

#### THE WORLD OF PHENOMENA

Meanwhile it is common knowledge that empirical science can also not manage without sensory perception. *Facts first, theories later*, that is the motto. Observations and experiments are the basis of research. With regard to analysis and evaluation, science always strictly abides by the facts established by it. Its hypotheses are later drafted on the basis of the same facts. But these facts constantly refer to the conditions of a *phenomenal* world, the world of external phenomena. In philosophy, this is called phenomenal reality. For it is assumed that the scientist cannot better approach the truth than through appearing phenomena and the



way they are perceived by our sensory organs. Despite their exact measurements, the sciences are not as objective as they seem to be. Even if a scientist wants to be objective, this means to see, hear, taste and touch and hence measure things as they are, he must ultimately admit that nothing in this world is independent of his sensory perception. He has to draw the bewildering conclusion that perceived reality is actually disturbed by perception! In the same way as pure sensory perception without distortion by intellect and feeling is impossible, scientific observation is only a beautiful dream.

The latest scientific insights testify to this. In the meantime, science uses the so-called uncertainty principle. It discovers that a point has been reached at which spirit and matter touch and influence each other. For example, in microphysics, it is impossible to predict whether, under certain conditions, either a wave or a particle will be observed. Science, however, then concentrates on the world of phenomena and leaves the last word on the one true reality to others. Seemingly humbly, it confesses that *reality* is unknowable, because there are no suitable sensory organs to perceive it. In the meantime, *reality* is relegated to the realm of illusions. Taking this one step further, scientists



Roman floor mosaic of a tomb at Soussa (Tunisia), mid 3<sup>rd</sup> century, now in the Museum du Bardo, Tunis. The picture shows the unloading and weighing of trading commodities.

are fellow inhabitants of this realm of myths, as they have fallen prey to the illusion of regarding phenomena as scientific facts. And with the judgement they pronounce, they shall be judged!

These facts are not new, and because these limitations became evident to empirical scientists at an early stage, they began to look for detours. Hence they advanced a theory in order to abstract the facts and replace them with concepts. Generalisations were sought for the countless concrete observations, new, imaginary things, concepts that vainly tried to explain reality. But, ultimately, science had to admit that the totality of phenomena can also not possibly be understood abstractly. Even this 'speculative' perception consists of particles or fragments. It is a way, in which the absolute, hoped for, truth can never be reached. Even in its most refined form, empirical knowledge refers only to what is finite and sensorially perceptible.

We will never approach infinity in this way, if only because the observing scientist himself always proves to be his own worst enemy. He himself is the ultimate obstacle, the disturbing factor in scientific research. Whatever he observes is rather his own creation than an image of reality; it is a product of his own imagination, ...

set in motion by images making their appearance in dreams,' as Hermes says (verse 7; see shaded box).

MEANS – MEDIA – DO NOT BROADEN THE HUMAN HORIZON

But what about technology? The development of technical instruments, from the microscope to the satellite, has been important for the further refinement of observation. Countless new things have appeared. Thus science has actually produced something useful to accommodate our basic needs. From this, it quickly proceeded to constantly inventing new things. This is a development which initially, seemingly simplifies our daily life enormously, yet soon turns against us. These means increasingly subject us to the finiteness of our field of research and confront us, more than ever, with the limitations of our starting point. Even the most refined means of visual communication do not offer us a *right* window on the world, but distort and cloud our vision in a new way! As 'media', they even isolate us from reality and make us susceptible to all kinds of manipulation. Think for example of digital photos: A 'flaw' can easily be removed, but the same applies to vital information.

‘The cognitive faculty is to the mental activity as God is to divine nature. For the divine nature is brought forth by God and mental activity by the cognitive faculty, which is related to the Word.

Or better still: mental activity and the Word are each other’s instruments, for the Word does not find utterance without mental activity, and mental activity is not manifested without the Word.

Sensory perception and mental activity thus enter human beings together, intertwined as it were. For there is no mental activity without sensory perception and no sensory perception without mental activity.’ (verses 3, 4 and 5)

Chinese door furniture in the form of a curled up serpent from the time of the warring empires (1050-256 BC). Paris, Musée Guimet.



‘I now return to my discussion of perception. It is characteristic of man to combine perception with mental activity. As I have mentioned before, however, not every human being has an intellect at his disposal, for there are two kinds of men: physical man and spiritual man. The physical man, connected with evil, receives, as I have said, the seed of his thoughts from the demons; the spiritual man is connected with The Good and is kept by God in His grace.

God, the Demi-Urge of the All, forms all His creatures in His own image. But they, though good in origin, deviated in the application of their active power. That is why the grinding, rotating movement of the earth brings forth generations with different qualities, befouling some with evil, purifying others with The Good. For, Aesclepius, the world too has its perceptive faculty and its mental activity; not like those of men, nor so manifold, but more excellent, simpler, more truthful. (verses 13 and 14)

From: J van Rijckenborgh, *The Egyptian Arch-Gnosis and its Call in the eternal Present*. Part 3. Eleventh book: *About the Mentality and the Senses*.

Thus the chasm between the human being and reality appears to only have become deeper. Moreover, this whole reality falls apart in bits and pieces. More than ever before, the human being is thrown upon his own resources. Has he become better off? He has become a great mystery to himself, just as fragmentary as he

experiences the world around him to be. Note the irony: The intellect has not lifted us above the limitations of the world, but rather tied us more strongly to it. In this way, the human being has become bogged down in this world and this ever more complex world keeps him imprisoned. For ‘... not every human being has an intel-

lect at his disposal,' Hermes says (11<sup>th</sup> Book, verse 13).

Should we rather return to nature? This is as pointless as it is impossible. It is useless to glorify the body over the confusion of the intellect. The division between fact and observation, theory and reality, so often attributed to the activity of the intellect, actually occurs in the sensory experience itself. The world we encounter through it is also the world from which we are irrevocably separated. Our perception is never perfect, because we are only able to perceive fragmentarily. Space and time are the conditions of our sensory perception. We are unable to perceive everything at the same time. Our sensory organs connect us with space and time! We coincide with our own limited position in this space and time and conclude that we are unable to catch more than a glimmer of the truth. We are confronted with the same limits that science has now inevitably reached. The evolution within our sensory reality and scientific development always lead us to a border.

Or would *shifting* the limits be the solution, like clairvoyance or clairaudience? Generously, science makes room for the paranormal and provides a scientific foundation for observations of mediumistic and spiritualistic phenomena. The popularity of the para-sciences meanwhile surpasses that of classical empirical science. But regardless of the extent to which the modern scientist denies and circumvents the outer or inner limits through his research, he cannot overcome them. The field of research is certainly large, but at the same time, the real crux of the problem is denied. Shifting the level of observation makes unmasking the deception even more difficult, because what was said about the deficiencies of sensory perception applies to the paranormal even more strongly. The subtle faculties of perception may lead us beyond the boundaries

of the gross-material world, but tie us ever more strongly to the illusions behind it. It only creates a world of new illusions on top of the illusions of the visible world, a world from which it is even harder to escape, or from which we perhaps no longer want to escape, because we are no longer aware of our bondage. Its walls are invisible, and thus we might assume that we have already escaped. Whatever can be said of ordinary sensory perception, through its limitations we are more quickly able to perceive the truth about ourselves and our errors. Anyway, it is still better to look fully consciously for a way out of the impasse of our own reality than to keep dreaming away in an intermediate world.

What applies to sensory perception is also valid with regard to empirical science. Precisely when we reach the boundary, there is the prospect of a way out, as limits ultimately serve to arouse the yearning for liberation from the bondage of space and time, the desire for non-sensory knowledge. For 'It is not the mentality that reaches up to truth, but the soul that is connected to the spirit, having the power to forge ahead to the truth after it has first been guided to this path by the mentality.' (11<sup>th</sup> Book, verse 25)

We have strung our sensory impressions and experiences into an endless chain, until our intellect has begun to stagger. We have searched the surface of the sphere by constantly turning it in our hands, but we have not succeeded in penetrating to its core. 'Stop the world, I want off!' our cry for help resounds. But then we also have to get rid of ourselves – of this whole accumulated string of impressions, reactions, experiences, insights, ideas and aspirations. How can we escape from all of this?

The solution presents itself when a totally new insight breaks through like a flash of lightning; insight which may

open up this dark and confusing world, the hardened world of objects in us; the clear insight that our senses show us the shadow of the light which we neither want to discover nor accept as *the truth* within ourselves. It is the insight that in the tangible world we have been seeking only our own separated selves. Moreover, we become aware that this world is only the reflection or the mirror of ourselves.

The real world cannot be perceived from the outside by external sensory organs. This other light world, the true reality, not the world of phenomena, but that of true being which is only unity, can only be perceived by means of a spiritual 'eye'. It is shown only to a human being with a completely transformed consciousness. 'And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit – the eye which never closes, the eye for which there is no veil in all her kingdoms,' H P Blavatsky writes in her book *The voice of Silence*, p. 14.

Knowledge gathered in this way is no longer empirical, but revealed and generated from within. It is not the result of external impressions, but wells up as direct *Gnosis* from the primordial source. It is born in the heart, where eternity touches us directly from within.

True inner science stems from divine revelation. Derived from the original idea and reflected in the original primordial matter, it does not require proof, because

it is the truth. It does not consist of specialised knowledge, but it is specialised, universal knowledge. Perhaps this knowledge can be recognised in signs or images or be translated into concepts and theories, but it, nevertheless, ultimately surpasses any formal thinking, the sensory organs and the intellect. Hence we leave the final word to Hermes: 'If you do not make yourself equal to God, you cannot understand him: for only those who are alike understand each other. Grow up to unlimited greatness, rise above all bodies, transcend all time; become eternity. Then you will understand God. Penetrate yourself with the thought that nothing is impossible for you, consider yourself as immortal and in a position to understand everything, all art, all science, the nature of all that lives.' (2<sup>nd</sup> Book, verses 78-80)

# INSTANT INTUITION

*It is clear that he, who trusts in suggestions of an egoistic nature, however camouflaged at times, only draws closer to this nature. He becomes ever more cunningly egoistic. We can read in *The Voice of the Silence*: 'Do not believe that lust can ever be killed out if gratified or satiated. Believing this impedes a higher development!'<sup>1</sup>*

If someone who is striving for intuition opens himself to 'inner guides', which is strongly recommended everywhere, he can also be led astray. The naïve person who wants to be good and does not succeed in doing so by himself, will seek help 'from above'. It is, however, rather busy 'above', and you can find quite a lot of 'ensouled' life there that seems to be superior to the human being who is look-

ing for guidance. But how can you yourself, as a seeker, determine the quality of these guides? For only he who is better at math can see whether someone else can do it. Someone who is able to evaluate the wisdom of such a guide, does in fact not need this guide. He trusts his own inner knowledge.

Anyone who really wants to know the truth, even if it is not up his alley, will learn it. After all, everyone carries it within himself as a blueprint of the higher human being. And anyone who follows its standards will indeed receive guidance from within. He who wants to know his guide's true face, can know it. To this end, he receives 'intuition' because he has a sincere desire that is in line with the plan, with the blueprint, on which God's intentions for him have been recorded.

The grave of the diver. The moment that the diver throws himself into the sea from a high stand represents a resurrection symbol that was cherished by Pythagoras. Paestum (Italy), 480 BC.



ΣΕΙΟΠΕΙΩΝ  
ΡΑΑΒΣ  
ΔΑΡΙΜΑΛΟ



Η ΑΙΚΩΝ



Ε. Μ. Μ.

But if he is not yet ready for this truth, and cannot tolerate it, he lets himself be dragged along and led astray, and listens to the flattering voice that suggests that he himself is this higher human being or whatever he would like to hear. Or he goes to one of those many institutions and teachers who offer courses for the development of the intuition. It is said: 'Intuition is a higher form of knowledge, an all-encompassing knowledge. Intuition always shows a human being the right way.' This sounds very tempting and there are all kinds of possibilities: intuitive painting, intuitive management, intuitive parenthood, and intuition can also help you, according to the course instructors, to find lost property again. Intuition is clearly 'in'.

It is a confusing situation. Intuition is guidance from within and belongs, together with high reason, to the powers of higher man. This is not the earthly human being who raises himself to a higher octave, but a different human being, the *new man*. However, the truth is always the primary factor. A person who wants to know, should listen to the first thing rising up in him, which is also recommended in intuition courses. Then he only asks a different question: *he asks for the truth*.

'NOT MY WILL...'

The blueprint – the Divine plan – doesn't recognise the desires of the I, but carries out *God's will*. This will is also called 'counsel' or 'God's power'. It is not as the human being thinks God should will; that is another pitfall. It is as the nucleus power of the universe, which works in us, *wills* it. He who listens to that

voice will indeed 'develop intuition', this means step aside, so that the higher human being can breathe freely and is able to see and hear, know and act *through* him.

He can act on the basis of this higher knowledge, this intuition, this inner guidance. In this willingness to serve, everything that is not in harmony with it will ultimately disappear, and that which corresponds to it, will be taken up into the new man.

Full of joy, he follows the path he is supposed to walk, his true path of life. On this path, everything he experiences will stand in the sign of this realisation, and everyone around him will, consciously or unconsciously, be considered from the *perspective* of the new man.

This path of life will lead him to places he would not have chosen himself, and bring him into contact with people he would perhaps not have chosen himself. And yet, these places and these people will become very dear to him. He who listens to the voice of his innermost knowledge, will, amazed, curious and inquisitive, bow his head as a happy person, who acknowledges that the *nucleus power* is better at controlling than he is, while he himself nevertheless develops, initiates and controls everything – for what he wants, corresponds to the concentrated power that is also called God's will. What he has perhaps given up with effort and pain, is in this way returned to him, just as the whole human liberation is taken up in this great paradox: 'For whoever loses his life for My sake will find it.' (Matth.16:25)

<sup>1</sup> H P Blavatsky, *The Voice of the Silence*. The Theosophical Publishing House, Wheaton, Ill, USA, 1992.

The Muse Euterpe plays sweetly on her lyre, while a small bird listens. The Greek vases with a white background, like this one from approximately 440 BC, produced by the Achilles painter, often emanate a serene, meditative atmosphere and were only manufactured to be given as burial gifts.



## THE SPIRIT WHICH IS PURE LOVE

*Spiritually interested people regard the sensory organs on two levels. In addition to the 'usual five' senses, there are the eyes of the soul with which we can perceive the higher soul life, the inner ears, which can understand the voice of the heart, and the higher senses of smell, taste and touch. In world literature, there are numerous references to them; and we classify these two levels as concrete and abstract.*

Of the 'usual five' senses, hearing and seeing are, to a certain extent, objective: with some effort we are able to ignore their observations for a short time. Expressions like 'to shut your eyes to something', 'to be deaf to that sort of thing' or 'to have no eyes or ears for something' refer to this. It is different with regard to our feelings. In addition to 'physical' feelings like a headache or a sprained ankle, we are able to sense an atmosphere, a mood or what has to be done at a certain moment. These feelings can also be more or less ignored. But grief, fear and restlessness are purely subjective and can hardly, or not at all, remain unnoticed.

On the other hand, 'taste' is so common that we easily forget that it is also a sensory organ. It can even be regarded as a criterion, a yardstick of our development. Good taste is a generally appreciated attribute which, however, is often strongly influenced by our environment.

## THE HIGHER ASPECT TASTE

Our body is a wonderful instrument, if only because it is able 'to serve two masters'. Apart from their natural functions, the organs also form points of contact and points of access to impulses from the Supernature, from which our earthly existence can be explained. To a great extent, this applies to the senses of feeling, smell and taste, with emphasis on taste. The sense of taste is an indicator of our state of being – however, not in the sense of gourmets or of what we describe as 'sensitivity', which belong to the field of body and soul.

Generally speaking we may say about the body and the soul: Whatever enters into our system, what we are open for, *causes* what we are. What we do with it, how we assimilate it, *shows* what we are. Also, what we show can be partially controlled, as we are, to a certain extent, able to present ourselves as different than we are. This may hold true for the outside world, but certainly not for ourselves! The ultimate test of this state of being takes place in the deeper layers of human existence: in the realm of the spirit, which is love.

'God is love' was the credo of the brotherhood of the Cathars. Even nowadays, the assimilation of this core concept of spiritual life belongs to the highest attainable consciousness, before we can ultimately be taken up into a higher consciousness. God is love. Where can we be

found on the path to that pure field of life of all-encompassing unity? The higher aspect of taste will let us know: 'Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man.'<sup>1</sup>

It is not surprising that the tongue, which enables us to speak, also contains the taste buds? We have to account for every word we speak and we have to settle the bill: the sweetness of loving acceptance, the bitterness of a hurt ego or the acid aftertaste of impertinence.

The more we approach the love of God and entrust ourselves to it, the subtler and more concrete the sensitivity of the taste will become. The taste organ no longer remains limited to mouth and tongue; the transformed inner being tests and controls our every word, thought and deed.

Whatever enters into our system, either good or bad, is turned into pure love by the spirit within us – and radiated, because the spirit is pure love, the love in which there are no opposites; in which any prejudice is neutralised, so that only the reality of the only-good remains. In this sense, the spirit testifies through everything that comes out of 'the mouth'. Or as the Psalmist writes: 'O taste and see that the Lord is good.'<sup>2</sup>

The Buddha as teacher, contemplating. Japan, Chugu-ji, around 550-650.

<sup>1</sup> *Matth. 15:11*

<sup>2</sup> *Psalms 34:8*

# FIRST BELIEVING, THEN SEEING

*'It is God's assignment for the human being to concentrate in his temporal life on his eternal life and to discover in his temporal figure his eternal life.'*

Jacob Boehme<sup>1</sup>

Anyone entering foreign territory, whether by coincidence or not, would want a clear overview of the surroundings and the circumstances; of what it looks like, how it sounds, how it feels. Eagerly, though cautiously, all impressions from the surroundings are taken in. It is a matter of exploration and of searching for a fixed point where one feels safe and secure.

Observation by means of the senses gives us a reasonably defined idea of our surroundings and circumstances, and our place in them. This determines the direction of our life in the short and long term. It usually also supplies the motivation for our human actions, which could be called: our 'zest for life'. In short, the senses supply, at least initially, the component parts of a meaningful life, namely our direction and desire.

The human being exists in interaction with the universe, he is part and parcel of it. We cannot see ourselves separate from it. Nothing that exists or happens in the universe leaves us unaffected and, although we sometimes experience this consciously, most of the time it remains

at an unconscious level. It slowly works on us and causes changes in the long run. From this point of view, we can rightly regard the whole nature-born form as an extremely sensitive sensory organ. Naturally, this also applies in reverse: every thought or deed of the human being, individually or collectively, is echoed in the universe.

The transmission of impressions from our environment occurs through vibrations; all perceptions are vibrations in the form of waves of light and sound. Seen three-dimensionally, a vibration moves alternately above and below a zero line; from plus to minus and back; up and down, in and out, yes and no... in a faster or slower alternation of opposites. These changes may vary from trillions of vibrations per second to one cycle consisting of many thousands of years. A complete cycle from zero to apex – and via the minus pole back to zero – is called a period. The number of periods in one second is called the frequency. The frequency determines, among other things, the pitch, colour, but also our reaction to our surroundings. We can feel more, or less, at ease in one place or environment than in another similar place.

All these frequencies of sound and colour make up the song of the earth, sometimes harmonious and melodious like a sunrise or the evening song of a blackbird, at other times threatening like a thunderstorm or the hatred and fear evoked by



Picture of the  
fibres of the eye  
lens © Science  
Photo Library.

war. But the unaware human being bows his head and sighs: such is life. And he tries to make the best of it. Until the moment when – all of a sudden – the song of the earth, vibrating within us for so long, sometimes as a song of joy, sometimes as a song of sorrow, is crossed by chords of another order. It is a touch that distorts and disrupts our worldview to such an extent that the blackbird and the war no longer set the tone. It is a new experience: anxiety undermines our certainty. It is not a frightening experience, but rather an unsuspected melody that introduces itself at the limits of the audible.

In the beginning was the Word – and it is still resounding. At a certain moment

however, humanity took a left or right turn and developed independently, detached from the primordial vibration, the initial vibration. In the terminology of Genesis: because humanity chose for the tree of good and evil and thus ignored the tree of life, the Word was split into word and counterword. It is a state of differentiation; every yes contains a no, every pro a con. The concept of good and evil implies choice; the unity of the human being and his original life field is necessarily broken.

These are simple truths, but their implications can hardly be overestimated. Here we are confronted with the building block of the universe in the form it ap-

pears to us: antithesis. A vibration is by definition a twofold movement, a state that continuously generates itself – and neutralises itself. This means that in reality we perceive energies that are compressed, through vibrations, into (what we perceive as) matter. The mighty mountain landscape, the radiant sunrise, oneself and someone else... it is one fascinating dance of energies, radiations and waves, creating the illusion of an absolute reality.

These ideas are widely accepted in our time, as we know. Nevertheless, the result is that in this world yes is never really yes, and 'here' may be here, but at the same time it is a step on our way to 'over there'. Can we think of even one thought, statement or action that is undisputed? Even concepts like health, wealth and happiness are the subject of heated discussions. We experience it daily: this world is full of contradictions and we continue to be amazed and irritated by them. This is remarkable, because popular wisdom already tends to label the human being as 'a bundle of contradictions'.

We differ in nothing from the world, except for the Word that vibrates as a promise in the primordial basis of our inner being. Because this Word is life itself, a stream that is eternally generated, which flows eternally from the source and yet remains one with it.

#### THE MEANING CAN BE FOUND IN THE ORIGIN

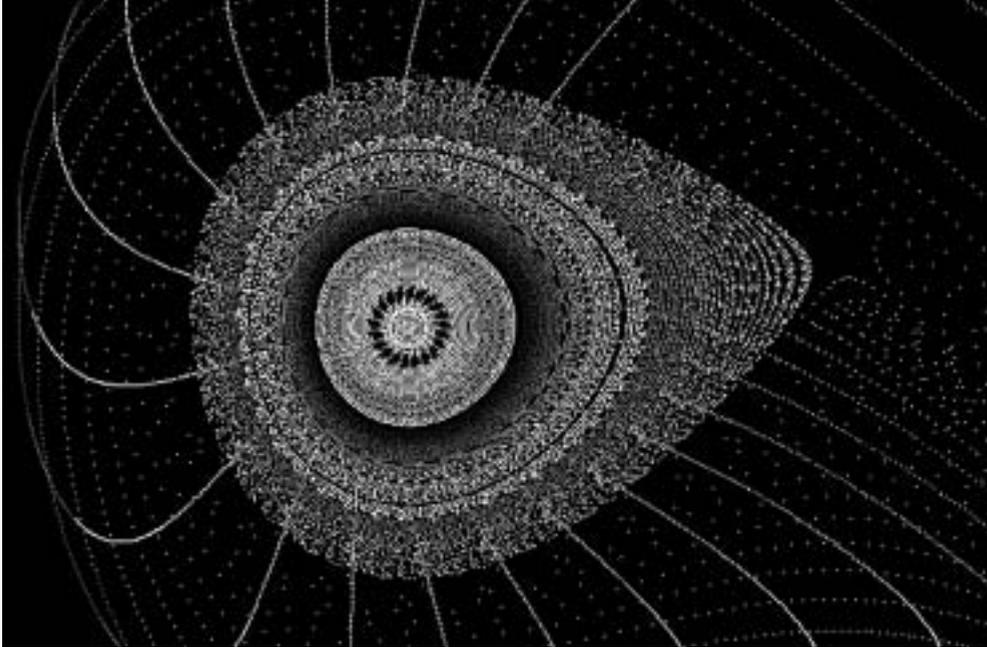
Yet, the sound of the Word is not easily understood. The One *knows* no opposite, while all creation, all manifestation is only possible in the form of opposites. Even the Light is announced as 'a sign that is spoken against' as we can read in the Gospel of Luke.<sup>2</sup> This is why creation begins with light and darkness, land and sea, man and woman. Comprehension in the human being can only be reached by

means of opposites, because it is the basic structure of his earthly existence. Everything that does not come to him in this way causes confusion. He can see it, hear it or feel it, for the Word is within him, but he cannot give it a place and put it into words, which causes him to doubt it. Has he imagined it? And from where did this imagination come?

Therefore, the human being can only be reached by a multiplicity of things. He does not possess an organ or sensory organ with which to respond to 'simple' concepts like unity, love or justice, in their true meaning. At best, something of the absolute can be sensed by means of an art form like, for example, poetry, painting or in symbolism.

Although it cannot be understood, this absolute being has nevertheless been experienced as a reality throughout all the ages and civilisations. We talk for instance about the Father, Tao, Light, Brahma, Allah, or one refers to 'the great ocean of divine reality'. Our little world floats as a small isle on this ocean, but we see it as an infinite and unlimited universe. This is because every thought and every idea is, time and again, reverted back to us following a kind of law, a derivative of the fundamental choice for the twin forces of good and evil. Modern science also confirms: 'Our universe is a closed system.'<sup>3</sup>

It is a world in which any meaning, direction or motivation can only be found in its *origin*, to which it returns in infinite repetition. The simplicity of the Word has deteriorated into a diversity of images, sounds and sensations that expand continuously, demanding all our attention and forcing us to create more and more image-sound structures to comprehend the meaning of a world, which is continuously eluding us. A world in which, moreover, the standard of our needs is progressively raised whether we like it or not, so



that sometimes the noise is enough to waken the dead. 'Alas, the world has become a wilderness without end', Lao Tzu wrote five centuries before Christ.<sup>4</sup>

All inner meaning, direction and ambition is imprisoned in worrying about how to maintain ourselves in this world, in an almost desperate search for '... a clear overview of place and circumstances; what it looks like, how it sounds, how it feels [...], for a fixed point where we can feel safe and secure, where we can "live".'<sup>5</sup> From this need, 'education' has developed, a standard package of subject material and structures, determined by, and adapted to, a select group: what you ought to know, what you must 'keep your eye on', to whom or to what you should or shouldn't 'lend your ear'. This curriculum is of course a great help – we regard everything as a help – at least initially. It offers a foothold and anchorage in society: the voice of the individual occupies its place in the great choir. But this coin also has its reverse: the great choir only knows the song of the earth. Whatever its merit, the curriculum largely determines the objectives of our senses, with hardly any attention to the unmistakable signals of the 'jamming station', the voice of the silence. It offers an immense 'wealth of information', but the 'one thing necessary' has no priority in this.

#### ACCESS TO THE IMMATERIAL

Although the human being has, in the course of his development, become blind, deaf and insensitive to the world he left behind, he nevertheless remains – unconsciously – supported and nourished by the Word of that world, which surrounds and pervades him and accompanies him on his way through life as a possibility of return. Where would he otherwise find access to the abstract, the immaterial, that which we call 'thinking', his creative faculty?

This does not alter the fact that his thinking cannot do anything without a certain form of imagery, causing him to cast any given abstract into a material form, however subtle, to enable him to comprehend it and, possibly, pass it on to others. It is a restriction because of which even his most lofty ideas threaten to degenerate into 'graven images'. Nevertheless, at a certain moment a spark may catch hold when the tension between his world and the impulse from the other reality – continuously calling him – has, through experience, become large enough. This does not follow the path of the rational mind, but rather forms an undefined kind of short circuit, a bridge across the unbridgeable!

*Artist's impression of the magnetic field around the eye: the eye radiates!*

That short circuit, or rather its effect, has a name: faith; a somewhat loaded, not well understood and misused word, developed from the need of the human being who knows himself to be exiled from the original sea of life, to return to it by means of one or another heavenly vessel. The primordial fear not to miss that chance has been, and still is, successfully exploited by all kinds of religious institutions and groups, and has already cost much blood and tears.

True faith directs our gaze inward and opens up unsuspected, new dimensions of our sensory faculties. At the horizon of our consciousness, the sober reality of our existence dawns, the tree of good and evil, the deceptive sign of a life in which the song of the black bird and the magnificence of a sunrise evoke a longing, yet remain of this nature and do not supply an answer to the homesickness of the soul. But from the realm that surpasses life and death, the soul receives the vibration of a message right through the veils of delusion. It is a song that sings of a radiant dawn of a new day, eternally in the light. Not somewhere in a vague afterlife, but in the here and now.

If we increasingly view our existence as a training school and as a path of experiencing extremes and contradictions, both within us and around us, then the Word will be heard ever more clearly and all the personality's sensory antennas and probes flow together into the faculties of a new consciousness and become one mighty ear, the perceiving soul.

This melting together, this merging of the senses, also has a name: enlightenment. Meaning, direction, and zest for living, are expressed in a new, single dimension that cannot be explained from time and space. However, our nature-born human life does not really share in this: that part, after all, belongs to the earth. But the Word relinks our nucleus, the

true human being, to the original current, to the world of the Light.

#### FAITH CREATES ANOTHER FORM OF SEEING

We first look around with curiosity, amazed and full of expectation. Our mind cannot see clearly who 'we' actually are. Faith is a dynamic force that transcends the form side of our being. It does not suppress what we usually call the 'I' or the 'personality', but it places it neither more, nor less than where it belongs.

The way in which we then experience ourselves is no longer important – whoever or whatever that is; at times as a prison, at other times as a liberation, depending on whether we are living at that moment out of the old or the new personality, the old or the new thinking. Initially this liberating light will only present itself to our consciousness for a very short moment, as in a flash, because faith is a vibration of a higher order, an unearthly impulse that forms an abutment in the realm of the rational mind. It does not rest on facts, events or thinking. It cannot be proved, it is only experienced as a wordless, imageless 'being' that completely bypasses our senses. But this one moment, however short and vague, forms a new impulse for our inner development.

Is it not said: 'Now faith is the assurance of things hoped for, the conviction of things not seen.'<sup>6</sup> Faith creates a totally other form of seeing, a sensory organ of, and for, a truly different order. A 'believer' is, therefore, someone who has knowledge of another reality, because he has seen it and is seeking the way to it, resulting in all his faculties being focused on it.

'Seeing' in this way may be interpreted as the totality of a new sensory perception. 'Perception' is after all something other than ordinary seeing, hearing or observing. True perception is alert and

it guards the impressions that enter our system. It is conscious observation, with critical control, continuously testing this input against, and attuning it to, the vibration of the Word, the shining trail that links us physically with the other shore. This attuning also has a name: longing.

HAVE NO ILLUSIONS, BUT CREATE REALITY

This longing creates a susceptibility, popularly described as ‘hear, see and be silent’, but in reverse order. We become again aware of ‘the way, the truth and the life’, when the noise within ourselves decreases, right through this endless whirl of forms and ideas.

Our analytical mind regards this as the sum total of everything that can function as an information channel; the soul sees it as the re-establishment of contact with the original kingdom. In this way both worlds can merge, so that perception – in whatever shape or form – becomes increasingly less and the original ‘being’ increasingly more. This way is not a way out, an escape or an avoidance, because that would be the way of the earth; a way that ever again reverts back to us in a complex curve and bolts our prison ever more firmly around us. The way of heaven is the way of the great reconciliation, the unification of the heavenly and earthly vibrations.

For the personality, as a sensory organ in interaction with the created world, it is certainly a heavy task to no longer regard this world as its first purpose in life. But to the extent that ‘faith’, the voice of the new ensoulment, resounds and the longing grows, the choice will become ever more obvious, until ultimately choice is no longer an option.

Let us have no illusions: this choice does not fall into one’s lap. As long as we wander about on this earth, the earth will claim its rights, for it has much to offer. It

is really as if two voices speak in us. At one moment, our attention is drawn to the tough language of the earth, the next moment to the quiet whispering of heaven. And this is good, because then illusion and disillusion can clear the way for a new sensory faculty in us, beginning with the ability to distinguish between the two, between dream and reality. Because this life is a dream to be lived through and – seen through. For the time being, as a prisoner of opposites, we continue to swing between hope and fear, between good and evil.

When we reach a certain measure of ‘equanimity’, the vibration of our soul approaches the ‘zero line’ through faith and surrender to the light. The stream unfolds before the inner eye, the place where we can live: our original life field. The result of being taken up into the original life is unimaginable, but clearly described. It is ‘a path from power to power and from glory to glory’.

<sup>1</sup> Edith Mikeleitits, *Das verborgene Bildnis*. (The hidden image), (Novel on Jacob Boehme), 1942.

<sup>2</sup> Luke 2:34

<sup>3</sup> James Coleman, *Relativity for the layman*, Penguin Books, 1959.

<sup>4</sup> J van Rijckenborgh and Catharose de Petri, *The Chinese Gnosis*, p.196. Rozekruis Pers, Haarlem, The Netherlands, 1996.

<sup>5</sup> James Coleman, *ibid*.

<sup>6</sup> Hebrews 11:1

# THE SEEING OF THE SOUL

*Countless people have stated 'that they have heard God speak'. Does God really speak? Why does God speak to this person and do others not hear this voice? Was it really God, who spoke? In 'The Voice of the Silence' we read: 'Before the Soul can hear, man has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden firefly.'*<sup>1</sup> *This text does not speak of hearing the voice of God, but subtly begins with 'Before the Soul can hear'. Hence, it is not self-evident that the soul can hear.*

*The Voice of the Silence* speaks in similar words about the seeing of the soul: 'Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.'<sup>2</sup>

When in the Old Testament, Moses wants to see God, he is answered: 'You cannot see my face; for man shall not see me and live.'<sup>3</sup> And John, too, let us know in the first chapter of his Gospel that 'No one has ever seen God.'<sup>4</sup> We know that the Buddha circumvented this problem, for, when asked if God existed, he remained silent. To conclude this enumeration, we repeat the way in which Lao Tzu approached this: 'Could Tao be spoken, it would not be the eternal Tao.'<sup>5</sup> These quotes demonstrate that hearing the

voice of God is preceded by a necessary inner growth.

## BEFORE THE SOUL CAN HEAR

Initially, the soul only 'hears' its inner confusion. It can only 'perceive', what it has attracted through its longing. This can be recognised by the thoughts presenting themselves in the head. Whoever is able to observe a human being on the etheric level, sees how these clouds of thoughts are generated on the right side of the body, near the waist, ascend to above the head, and then descend on the left side of the body, where they disappear near the waist again. When we look at someone else, this circulation is similar to the movement of the hands of the clock, while with regard to ourselves, the movement is counter-clockwise. These thoughts, which we ourselves create, are to a certain extent alive: they need to be fed with the light matter of the brain from which they originated.

Because we are natural beings, these thoughts we produce are inevitably and totally linked with our field of life: undivine and only too often of a questionable quality. This is contrary to the Supernature, in which purity, divinity and love are the determining factors.

It is understandable that we think that the divine is unlocked by linking thoughts with the Supernature. But regardless of how sharp our thoughts are, they are of

Large vase (from the *famille-noire* group), stemming from the K'ang-ghi period (1622-1722). Paris, Musée Guimet.



'The most distinctive basic characteristic of the new consciousness is omnipresence, that is, experiencing and possessing all dimensions within the cosmos; being one with the all-manifestation; being everywhere at the same time, and so "not-being". This is the testimony of those who experience the first sensation of the new consciousness. Experiencing the omnipresence, possessing and forming part of all dimensions in the cosmos, being one with the all-manifestation, gives and creates such a totally different reality than that with which we are familiar in the earthly field of life, that there is an inclination, in that overpowering All-ness, in that total absorption into the All, to deny any focus of the consciousness. The pupil sees no space anymore, no Logos, no reason and no plan, no creature or appearance. He sees only light in which he is blissfully dissolved; only power with which he is one, a glorious omnipresent nothingness with which he is identified without ties.

But this is the first sensation, the first wonder of the new consciousness. It is the prelude, the triumphal entrance of the heavenly man into the New Jerusalem. It is the emotion of love, into which the candidate is immersed as in a blissful non-being. And then... then the eye of Shiva is opened, the eye of Dangma, the third eye of mythology; then the door of heaven, of which the Apocalypse speaks, is opened. This eye of Shiva definitely is not related to the link of the pineal gland with the activated pituitary body of the dialectical bodily figure, as the union of fire and light, but it is the link of the heavenly thinking faculty with the dialectical thinking faculty newly become virginal. And this eye of Shiva, this door to heaven, to the statics of the Divine Order, the Immovable Kingdom of which Paul speaks, becomes ever brighter, opens ever wider, as the pupil succeeds in tearing down his old temple and rebuilding it in three days. He who can understand, let him understand!

Now, as soon as this eye of Shiva gazes clearly and brightly into the new world, after the resurrection on the third day – which is like ascending a mountain – the omnipresent pupil is no longer a gloriously intoxicated visionary of light in mystic non-being, but he is then, he becomes then, together with Him who bears the heavens and the worlds, an executor, a co-heir, a co-builder of the Divine Plan for the world and humanity; he is then a living, conscious member of the Body of Christ, of the Divine Hierarchy, of the Temple built without the sound of hammers.

The new consciousness renders the pupil prepared to take part in the mighty plan of creation and purification which has been initiated and is being carried forth in the name of God.'

this nature and for that reason cannot reach the Supernature. This is why it is necessary to walk another path.

No one would be interested in these matters if a memory of the Supernature were not active somewhere in the human being. Usually, this is at the edge of the consciousness. It is remarkable that this memory stems from an immaterial principle in the human heart. This is why this memory is not specifically registered by the mental thinking, but why we speak of the memory of the heart: we only notice something of it through a certain restlessness, which causes an undefined seeking for something else, for the other one, for The Other.

But this need not stop at a vague memory; more is possible. This immaterial principle *is* also able to link itself ever more intimately, ever more comprehensively, with the divine in the Supernature. However, this is not a matter of switching a button. It is not without reason that in many universal teachings, this is called 'the way' or 'walking the path': it is a development.

In order to be able to perceive in the Supernature, a *structural* change of our thinking is necessary. When one principle from the Supernature becomes active in the human heart, a new ensoulment is gradually generated. This will cause human thinking to operate according to totally new points of departure for the first time since time immemorial. By the generated thoughts, we can recognise with which field of life we are linked. For freedom of thinking proves to be virtually non-existent. Like the clouds, one thought after the other passes by, because the thinking process cannot be stopped.

Lao Tzu says: have little egoism and few desires. He speaks of *not-doing*, and this also means: do not nourish your thoughts. For desire evokes thought, which in turn incites the will, after which

action follows. By not nourishing the thoughts, stemming from our desires, and stimulated by our senses, room is created for a transformed thinking that is vigorous and spirited. This new thinking creates thoughts that cannot be generated by the old thinking. This is mentioned in the New Testament in a veiled way: 'And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins.'<sup>6</sup>

Pre-remembrance, the primordial memory of the original immaterial state, which plays such a remarkable role in the activity of the human heart, provides the incentive for the new thinking. New and pure powers then flow in from the Supernature, which enable the human being to ignore the established patterns and to think in an unexpectedly new way! Initially, this is hardly noticeable. It may be a sudden thought that stimulates the will to walk the path of liberation. Initially, we notice so little of this new thinking, because the consciousness is not yet sufficiently alert to perceive it.

'Then the eye of Shiva is opened... the link with the heavenly thinking faculty...' (see shaded box) Hence, the new thinking can be classified as an organ of perception. The question of God speaking to man can now be answered. A call may resound from the invisible reality which penetrates this transient nature. The immaterial principle in the heart experiences this call. It is the call to walk the path of liberation.

The idea that God would speak to a human being to teach him, stems from the personality, from the old thinking. When, in the beginning of *The Alchemical Wedding*, Christian Rosycross is 'addressed' from the Supernature, this has hardly anything to do with speaking. 'All of a sudden such a terrific wind sprang



'You cannot see my face; for man shall not see me and live.' Photo © Pentagram.

up... someone tapped me on the back... as someone repeatedly tugged at my coat, I turned around and saw a magnificent female figure... as soon as I had turned around she looked among her letters and at last took out a small one which she put on the table reverently, after which she left without saying a word.<sup>7</sup>

At the outset of his path, Christian Rosycross was not spoken to, for he would have been unable to understand it; yet, the signs from the Supernature spoke clearly to him. And the beginning seeker, in whom the new thinking faculty has not

yet been awakened, and who is often referred to as 'the candidate', is initially led 'by the hand'.

SOURCES:

- <sup>1</sup> H P Blavatsky, *The Voice of the Silence*, p. 2
- <sup>2</sup> H P Blavatsky, *The Voice of the Silence*, p. 2
- <sup>3</sup> Exodus 33:20
- <sup>4</sup> John 1:18
- <sup>5</sup> J van Rijckenborgh, *Catharose de Petri, The Chinese Gnosis*, p. 22
- <sup>6</sup> Luke 5:37-38
- <sup>7</sup> J van Rijckenborgh, *The Alchemical Wedding of Christian Rosycross*, part I, pp. xv, xvi



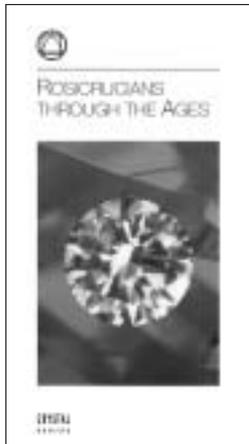
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