

PENTAGRAM

ACTIVITIES IN TWENTY WORKING FIELDS

2002 has been a year of important developments: new Conference centres and Centres, Conferences, symposia and lectures for the spiritual seeker.

We would like to sketch briefly what has happened.



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‘WHO DOESN’T WORK ON BEING BORN, WORKS ON HIS OWN’ *Bob Dylan*

In his play ‘Rhinoceros’ Eugène Ionesco lets completely ordinary human beings with their colourful differences appear as we meet them in everyday life. All have their own character and their own opinions, which they defend passionately when necessary. On a beautiful summer Sunday, they – unexpectedly – get the opportunity to do so.

There are two people: Hans and Behringer. Ionesco clearly shows their opposite characters in their dialogues. They sit at a table on the terrace of a small inn. Hans is very fastidiously dressed; Behringer’s appearance, however, indicates casualness.

Hans: *‘I’ve no time to waste. I know my duties and I want to accomplish something.’*

Behringer: *‘But everybody hasn’t got as much will power as you have. I just can’t*

get used to life.’

Hans: *‘Everyone can get used to it. Or do you consider yourself some higher being? A higher being is someone who does fulfil his duty!’*

And then something very unusual happens in the middle of this conversation. A rhinoceros stamps by, snorting. The bystanders begin intense discussions with each other, and also Hans and Behringer participate until they return to their conversation.

‘LIFE IS ABNORMAL’

Behringer: *‘I have fears that are hard to explain. I feel uncomfortable in this world. My body feels like a leaden burden, as if someone is sitting on my back. I can’t get used to that. I don’t even know if it isn’t me myself.’*

Hans: *‘I feel light, light, light and free! I’m strong because I have moral strength.’*

Behringer: *‘I’ve barely got the strength to go on living. Maybe I neither want to. Life is abnormal.’*

Hans: *‘Life is a struggle, and you are a coward if you don’t fight! You have to stay on top of things, and be informed of what is going on in this time. I just don’t let myself be pushed around. I always follow the right path!’*

AGAIN THE STAMPING AND SNORTING OF A RHINOCEROS CAN BE HEARD

In the office where Behringer works one can hear the sounds of the excited disputes of those who have seen the animal. *‘A fat beast.’* *‘And so ugly!’* One of the employees is missing. No, he is just arriving. That is, he wants to come, but cannot get up the stairs, because it collapses under his weight. The man has become a rhinoceros. But not only he; his wife follows him in marital fidelity.

Hans is not at work. He is ill. He does

not feel comfortable. His voice sounds strange and hoarse. His clothes are too tight, and his skin has a light tinge of green. He has a headache and is agitated. Behringer drops by to see him, and they talk of the rhinoceros.

Hans: *‘After all, rhinoceroses are just like us. They expect just as much of life as we do!’*

Behringer: *‘But you do know the difference between a human being and an animal, don’t you? We have moral standards which I consider incompatible with those of animals.’*

Hans: *‘By no means! A human being, what is that? We should overcome our moral standards. Nature has its own laws. We should return to the original unity.’*

Behringer, appalled: *‘You wouldn’t like to be a rhinoceros yourself, would you?’*

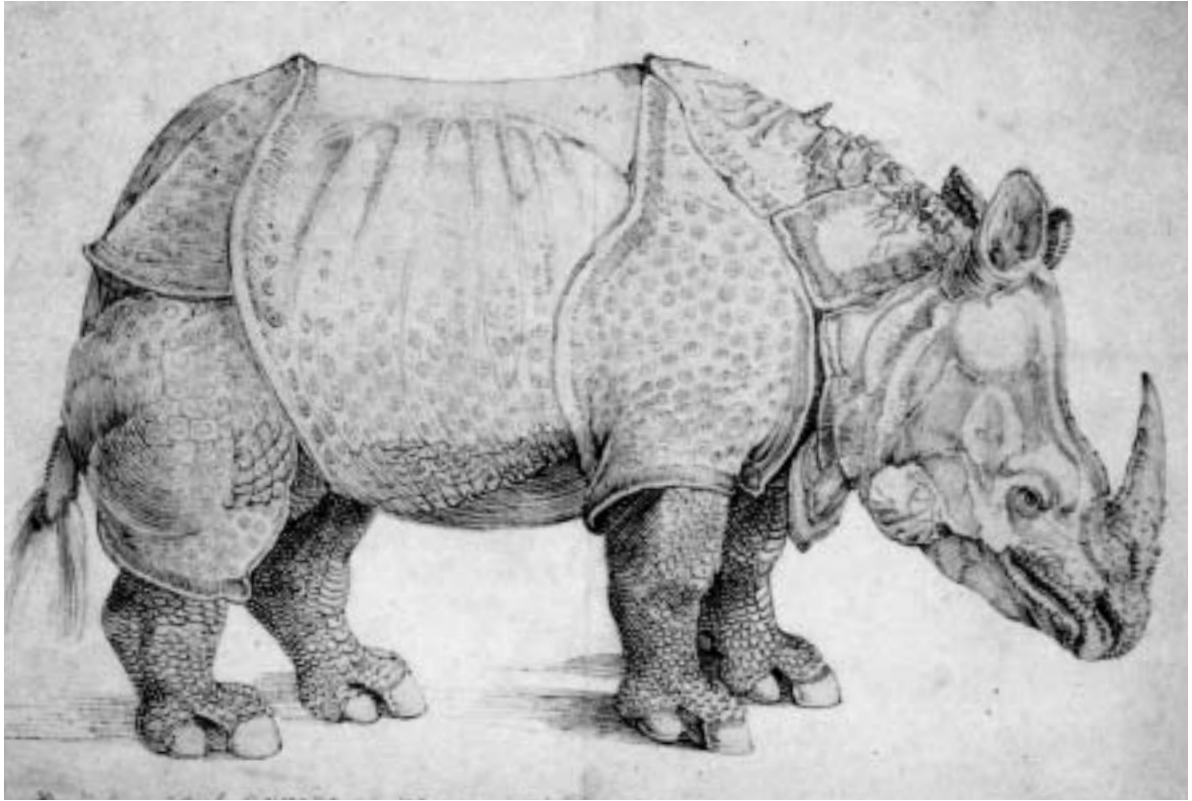
Hans: *‘Why not? They have advantages I don’t have. I’m all for change – for what is soggy! Soggy!’*

He becomes more agitated as he changes: his skin, his voice, his wild reactions, the horn that grows on his forehead. Hans has become a rhinoceros.

In the distance, a herd of rhinoceroses

Eugène Ionesco, de schepper van het ‘absurde theater’, werd in Slatina, Roemenië, geboren op 26 november 1909. In zijn Heremiet, 1973, schreef hij: «Ik vond het altijd vreemd dat iemand als abnormaal werd beschouwd als hij bleef zoeken naar de zin van het universum en van de mens. De zin van mijn eigen leven. Wat doe ik hier (als er tenminste iets te doen valt). Ik vond het abnormaal niet over die dingen te denken. Dat mensen het goed vinden dat zij – als het ware onbewust – leven. Misschien doen ze dat, omdat iedereen – al die anderen – zonder dat te kunnen formuleren, irrationeel, ervan overtuigd zijn dat het op een dag allemaal duidelijk zal worden. Misschien is er genade voor de mensheid, misschien is er genade voor mij.» Ionesco was ervan overtuigd dat de mens, de mensheid wordt gemanipuleerd en vooral in De Neushoorns waarschuwt hij tegen massapsychose die als een astrale deken over groepen mensen wordt gelegd.

Van onderen op en van bovenaf versluisen dreigende wolken het licht. Storm in Europa, oktober 2002. Foto Pentagram.



stamps by destroying everything that stands in the way.

‘A WHIM OF NATURE’

Behringer does not feel at ease: *‘The rhinoceroses – perhaps this is all just a whim of nature, an epidemic? I find it scary. Do I have too little sense of humour to consider it in a more detached way? No, it doesn’t leave me indifferent.’*

Colleague: *‘I see it differently. If you start worrying about everything, you’d never be able to go on living. I am just getting used to it. No, that’s not fatalism, but wisdom. We are thinking beings, open, tolerant, broad-minded – that’s the basis for scientific thinking.’*

Behringer: *‘But for a man to turn into a rhinoceros that is abnormal beyond question!’*

Colleague: *‘Who can say where ‘normal’ stops and ‘abnormal’ begins? Everybody*

has the right to further development. You have to move with the times, think socially. You become used to a minority becoming a majority. It’s our duty to stick with our fellows for better and worse.’

Behringer: *‘It’s your duty to resist this! To stay awake! To hold your ground! Aren’t you a HUMAN BEING!’*

More and more rhinoceroses are thundering by. Killing and destroying everything in their path, they conquer the city.

Daisy, another colleague: *‘Oh, just forget about the rhinoceroses. There are other things in life. Seek what’s best for you. Feelings of guilt are dangerous. We must try and no longer feel guilty. We have the right to be happy.’*

Behringer: *‘I can’t, for the world is sick.’*

Daisy: *‘The rhinoceroses are the new people. They look attractive and are comfortable with themselves. How very presumptuous that only we should have*

Toegespitst
egoïsme kan een
mens veranderen
in een ongenaak-
bare neushoorn.
Albrecht Dürer
(1471-1528).
British Museum,
London, UK.

rights! There is no such thing as absolute rights. The world of the rhinoceroses also has a right to exist.'

Behringer: 'And what about our love? Where is it? Weren't you just still speaking of the love that would protect us from the rhinoceroses?'

Daisy: 'Love, this morbid feeling? This weakness? You just cannot compare it with the tremendous energy emanating from those creatures. When we hardly knew them, we thought that they were only snorting. But this is not true. They're singing. And they're not stamping, but they're dancing. They're not coarse, but beautiful. The rhinoceroses are the new gods. You and I have nothing to do with each other anymore.'

Again snorting and stamping of feet. Thick clouds of dust pass by the window. Sceptics, intellectuals, freedom seekers, those nice neighbours next door, yes, even Daisy, they all have turned into rhinoceroses.

Behringer, shattered: 'What if it's true that they're beautiful and I'm ugly? No, I'll not go with them. I'll defend myself against the world! I'm the last human being left, and I'm staying until the end. I won't capitulate!'

Ionesco has Daisy say: 'There are other things in life. Choose what you like.' And Daisy is right, because the human being as a child of dialectical nature and successor to countless inhabitants in his micro-kosm, is subjected to many motives and many forms of aggression. They force him into a constant conflict because of the opposites in his own being. This is the price he has to pay to be able to say: 'I AM!' It is a high price that constantly attacks the human being with fear and worry. He has to take care that he does not lose his EGO, which is temporary after all. Hence he is prepared to accept a world of lies, self-deception and compromises. But he should see through all this

misery before it is too late, before he is totally swallowed up and is caught by his own deception and becomes an accessory to the powers that manipulate him. With the urgent appeal not to feel guilty, because he has a right to happiness, Daisy tries to persuade her colleague Behringer.

And Behringer? He is regarded as a naïve fool by his surroundings. Will he persevere? He can no longer live in a world in which rhinoceroses are pushing forward, nor does he want to. Intuitively, he sees the approaching catastrophe and rejects the person who identifies with animals. Even though he does not know the forces and powers that manipulate and drive the animal in the human being, he still feels their presence. 'I have fears that are hard to explain. I do not feel at home in this world,' he says to Hans. And he decides that life of earthly humanity is abnormal, not a reality, a 'dream'. What is the meaning of such an existence?

For Behringer, there is only one alternative: to confront the true human being with a world that is becoming soulless. But then the question arises: Who is this true human being and what does he look like? In any case, he is completely different from the rhinoceros man. He is the original soul human being who in his heart is waiting for salvation. He must be awakened, he must be resurrected, live. The American pop and ballad singer Bob Dylan wrote in one of his songs: 'Who doesn't work on being born, works on his own death.' Every birth involves pain, also the birth of the still embryonic soul, but it also brings unending gratitude and joy. The new soul arises from the original atom and can be born in the human heart! Now! In this time! Whoever is allowed to discover this mystery, sets his foot on the path that leads to the 'good end'.

Eugène Ionesco. *Rhinoceros*, play in three acts and four scenes.

WHAT IS ATTENTION?

A large and important part of life consists of giving and receiving attention. Attention is frequently described as a form of concentration, of focusing our thoughts on something, of reflection, of careful listening, of showing interest in something, of deliberately thinking of or about something.

It is the definition of conscious activity. Frequently, when we are less conscious, there is an obvious lack of attention, of a conscious exchange of energy, especially of vital energy. However, sometimes this also concerns emotional energy or purely mental energy. We know that human beings are unable to keep a firm hold on their vital energy. They use it and then pass it on, coloured with their personal vibration. We need energy to live. But who is able to attract and directly assimilate energy in its pure state? This is the reason that people look for associations in the family, group, nation or race to which they belong, at least in a group, in which the circulating energy has the vibration they need and this vibration corresponds to their personal colour.

Hence these streams of energy have a unique vibration or colour, which arises from the character of the group. The energy that circulates within the group is held captive in the tension field of the collective. It is like a relay stick that passes from member to member. No one can keep it for very long. Each person takes it, works with it and passes it on. The power is thus activated and kept within

the group, making its rounds without any renewal or growth. A certain uniformity takes shape within the group, which communicates itself to all its members, if the circuit is not interrupted. Membership to the group is recognisable in the specific customs, actions, rituals and codes of behaviour in which the vibration of the circulating energy hardly changes, let alone becomes higher.

Within the group, a certain degree of security is experienced. But for those who outgrow the group, it can also become a prison. A family offers – if everything is right – a haven of security for a growing child. But as soon as the growing child's individuality begins to surface, when he reaches puberty, that same family may feel like a prison. These are difficult years for the parents because the child uses all its juvenile energy to show them their faults and break their rules. It is, however, necessary. If this fase is not successful, the child falls back into familial routines and habits. The same thing happens in political parties, support groups, associations, clubs, religious communities and closed communities. They all have their own atmosphere and vibration, which are cultivated by their members. And the group rejects those who see the flaws in the structure and oppose it! For growing children this rejection is so hard, it is like being deprived of life-giving food for them.

Exchange of energy is a continuous process. Consciously or unconsciously it takes place in every thought, every emotion, every action, every conversation, in relationships, in reading books,



newspapers or magazines, while listening to the radio or while watching television. The least contact, direct or indirect, leads to an exchange and assimilation of energy. The degree to which it happens depends on the involvement and concentration of the parties concerned. The more concentrated they are, the greater the attention. An entertainer, for example, likes to have a full house to create this interaction of energy. He receives energy from the audience and gives back that energy along with his personal inspiration. This is how he captivates their attention.

These processes take place in all living beings. Plants, for example, attract the attention of insects by means of fragrance and colour. Therefore, external signals play an important role in reproduction because plants need an independent form of life to preserve their species.

Animals do more or less the same, but they also use outward, physical behaviour, especially the more evolved

species. And human beings follow suit. We attract the attention of others with the external signals we give, with specific gestures, sounds, clothing, colours and odours. We do this not only to ensure the preservation of the species, but above all to ensure the preservation of ourselves. To this end, there are all sorts of characteristic psychological patterns that are analogous to those of certain animals. Plants need another form of life. Animals attract each other's attention and human beings follow the same biological pattern. They turn to their fellow human beings and their surroundings. But they do this mainly to become stronger and better themselves in whatever way.

'Seekers' long for a greater, higher, or even different consciousness, hence for a growth of consciousness. But in most cases, developing the consciousness is limited to extending and broadening the consciousness and not to deepening the consciousness. Growth can also mean a

Geconcentreerd op de eigen beleveniswereld. Markt in Marsaxlokk, Malta. Foto Pentagram.

change in vibration. As soon as our attention is directed inward rather than outward, an inner consciousness can begin to grow. Thus the consciousness will deepen and mature. First an expansion of the consciousness is needed, before this new development can be understood. Then the process of deepening and maturing can develop fully.

This process parallels the develop-

Het jonge kind is voor zijn etherademhaling nog geheel afhankelijk van het etherlichaam van zijn ouders, meer speciaal van dat van zijn moeder. Die afhankelijkheid neemt af, naarmate het kind opgroeit en zo rond het zevende levensjaar wordt de eigen etherassimilatie onafhankelijk. De "etherische navelstreng" die het kind met zijn omgeving verbond, wordt dan geleidelijk aan doorgesneden. Dat proces moet goed worden begeleid. Hebben de ouders bijvoorbeeld net een fijn gesprek met een gast, dan kan het kind de wonderlijkste fratsen uithalen om aandacht te trekken (om aan zijn etherische voeding te komen).

Na het zevende jaar blijft de behoefte aan energie-uitwisselen via derden nog vaak het gedrag bepalen. Vooral als het kind zich niet begrepen voelt. Of uitgeput van een vervelende dag op school thuiskomt. Dan heeft het directe en gerichte aandacht nodig en het zal die aandacht naar zich toe trekken. Ieder doet dit op zijn of haar eigen manier. Volwassenen doen het weer anders, maar het principe blijft hetzelfde: er is een honger die moet worden gestild. Wie zich miskend voelt, achtergesteld of vergeten en verlaten, zal trachten de aandacht te krijgen die hij/zij nodig heeft om weer in evenwicht te komen.

ment of a child's consciousness. During the first years of life, he absorbs impulses like a sponge. Then he becomes able to feel, to sense. This is also the age at which he has idols. Then he reaches the age of reflection – and criticism! At each step the consciousness grows, outwardly as well as inwardly. When that growing consciousness, exclusively attuned to that one individual, reaches a certain vibration, another, inner consciousness, as yet completely unknown, can be manifested. That is the next necessary step. If this fase is not reached, everything remains as it was, and the consciousness locks itself in an ever-shrinking spiral.

But how can that other consciousness be recognised and experienced? It seems too simple an answer that constant attention and oriëntation to this new consciousness is all that is necessary. And yet, this is the case! Alas, there are only a few in our hectic modern life, who can actually do it. There are all sorts of courses for developing the personal consciousness, but these are not what we are referring to. To acquire this new consciousness – and not just a variation of the old consciousness – it is necessary to clear a space around a particular, sensitive point in our being – the last remaining point of contact between the inner human being and his Creator – by unceasing and intense attention to this 'sensitive point'. But, this oriëntation may be preceded by a period of intense inner struggle!

This focusing of our attention supposes a goal. The oriëntation and the goal are inseparable. Imagine an archer who, in total concentration, aims his arrow at the target. He does everything to reach his target. To that end, he must find a stable point, standing firmly on the ground.



To reach this inner point of spiritual contact a human being must stand firm. But how is this done? In moments of uncertainty and doubt, we look for a solid basis. We are like sailors navigating the turbulent sea. And all of our attention and all of our energy are concentrated on

looking for, determining and maintaining a way to get through it, in the hope of reaching a safe haven.

Hence, focusing our attention requires a stable starting point. But this point seems difficult to find in the turbulence of daily life. But do not seek it there,

Open en eerlijk
afwachten wat
komen gaat.

Newsky Pros-
pekt, St. Peters-
burg, Rusland.

Foto Pentagram.

because it is not there! This point is the nucleus of our microcosmic field of life. He who seeks to discover this immovable point in his own universe may wonder: *At heart, what do I really believe? What inspires me? What is essential in life for me?*

These are questions that cannot be avoided. They come, and then the consciousness is examined to its very depths. The brain cannot give a fitting answer, entangled as it is in its own doubts. But simply asking these questions means that our attention is already focused on a vibration other than that of our daily life. An answer would distract our attention. An answer would produce a projection of our own mind. But our mind cannot fathom the answer. We cannot pick up the vibration of that answer.

The answer corresponds to the nature of the person who is asking, in accordance with his life, his relationship with others. He himself is the answer, with his own personal colour and form. The answer is what links human beings to one another, what makes them alike. Alike in their supreme desire! Alike in the conscious attention paid to these three foundations of the problem of 'being human': Alike in their concentration to be the right answer. The answer makes that every human being is unique and autonomous. In it we reach a unity that has been in us from the beginning.

This simple answer also lies in astonishment. In the same hushed astonishment we sometimes can see in small children. Astonishment at our existence. The amazement that, however bizarre the world is and how strange its phenomena, yet all human beings walk the same path and have the confidence that all will ultimately reach the good end. Then there is the true astonishment, the life-giving attention, which raises the world into beauty. The astonishment that originates

from true faith and absolute trust. Death is no longer the only certainty, but the faith, without idols, fed by Life itself. That faith is so strong that it needs no empty words.

NEUTRALITY AND POLARITY

The concept of neutrality has not always a favourable sound in every day usage. It means neither meat nor fish, not belonging to either pole or party. Frequently it is associated with indifference, impartiality and aloofness. A neutron is an uncharged particle of an atom. According to science it has no charge. In Latin, neuter means 'neither of the two', neutral.

Polarity evidently determines our whole life. Life on earth moves between the magnetic North and South poles. Between a positive and a negative electric charge there is an energy field that is 'coloured' by the nature of both poles. Something is called 'good', when it is closer to the good pole and 'bad', if it is closer to the bad one. Thus good and bad alternate between the two poles, and the meaning of both concepts is determined by the culture from which they originate. The same applies to tasty and nasty, acceptable or unacceptable, hot and cold, pleasant or unpleasant. Both poles could not exist or function as extremes without a force holding them together. An atom would fall apart, if the strongly charged particles in the nucleus were not kept together by the neutrons which obviously possess a greater power than the components of the nucleus.

'ONLY BECAUSE OF ITS EMPTY SPACE IT IS OF USE'

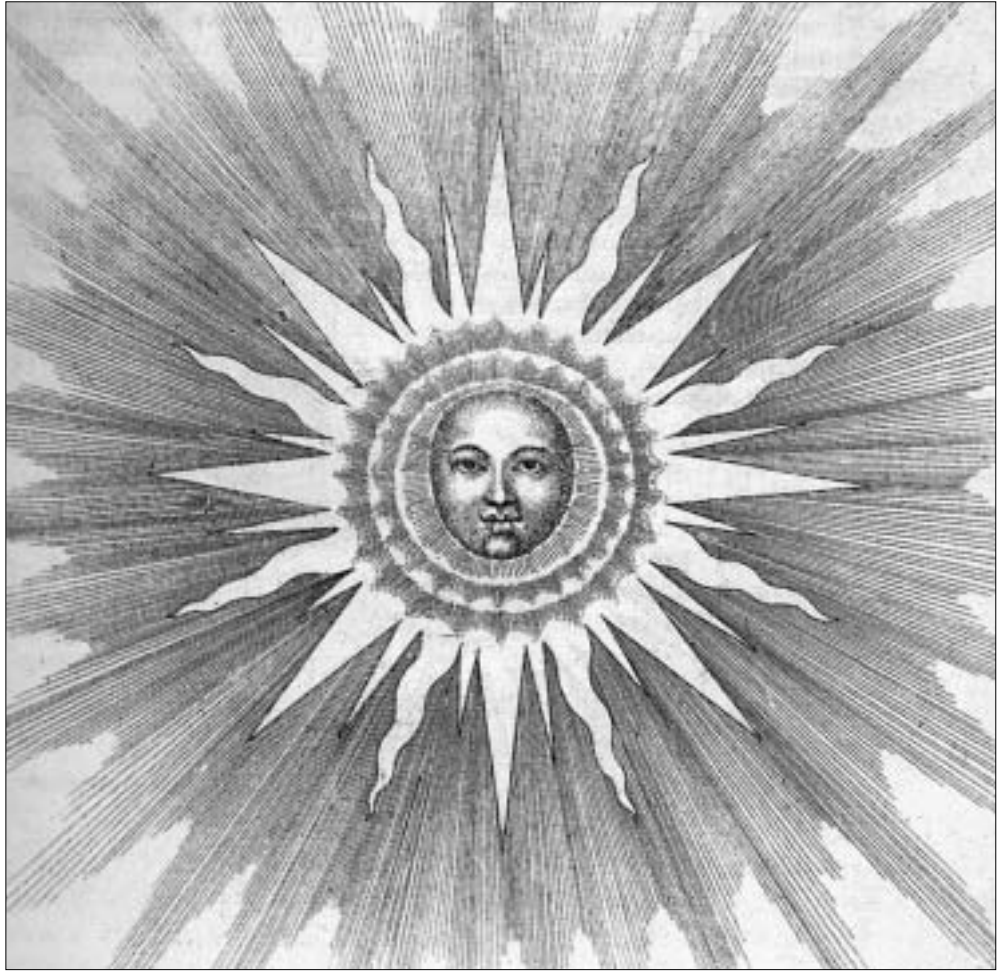
In the non-polarised, the neutral, a greater power is hidden than in the

polarised. Heres Trismegistus says: *All that is moved, is it not moved in something and by something? [] Also, is not that which causes movement stronger than what is moved?* And Lao Tzu speaks about not-being. He compares it to the empty space. *'The thirty spokes of the wheel unite around the hub, but only because of its empty space it is of use. [] Therefore: being – that which is material – has its merits, but true usefulness depends on not-being, on that which is immaterial.'* A string will not generate a sound, when it is merely drawn to one side. The sound only originates after the string has swung back to its neutral position. The golden mean is a state of rest with a stronger charge than that of the two poles between which it is located.

Daily life always confronts us with opposites. That is why we have to choose constantly. But there is also a neutral faculty, a neutral power in us that is much stronger than the two poles trying to win us over. That power rests as an invisible sun in the centre of the mikrokosm. When that neutral and neutralising power is used in the right way, the divine power will become active, surpassing all powers of polarised nature. That power can lead us back to the original immortal state of life that preceded life in the world of opposites.

'MASTER, MASTER, WE ARE PERISHING!'

In the Bible we can read a parable illustrating this as follows (Luke 8:22-24): The disciples got into a boat 'to go across to the other side', (in the teachings of the modern



Rosycross 'the other side' refers to the New Field of Life). Jesus, the symbol of that other field of life, was in their midst. During the crossing, Luke continues, Jesus fell asleep. We could say that the symbol of that other field of life became inactive. The waves raged higher and higher, the polarisation became constantly stronger, and the disciples began to fear for their lives. Only then they remembered that Jesus, the divine messenger, was in their midst. They woke Him up, invoking His help: *'Master, Master, we are perishing!'* He woke up, 'rebuked' the waves and the water completely subsided. The opposites which caused the unrest were robbed of their powers. In the same way, stillness enters our respira-

tion field as soon as we open ourselves up for the neutral principle in the nucleus of our microkosm.

According to human nature, we are permanently dragged into and involved in 'the movement of opposites', similar to the swing of the pendulum of a clock. It only needs a slight impulse to start this movement, while the force of gravity continually weakens it again. In the same way, the universal Christ power always confronts us with the golden mean, but as long as we continue to live out of the unrest between the different poles, we do not see the golden mean. Then we are still too familiar with the deviation from the state of rest, which we call 'our life', the struggle for life. With all our energy we

De koninklijke
Zon beheerst het
gehele leven. R.
Fludd, *Utriusque
Cosmi*, dl.1,
Oppenheim, 1617.

plunge into this struggle and do not recognise that we shut off the golden mean in that way. This path is recorded in our microkosm from the beginning, and this is not interrupted by death. It is a life of inner harmony, divine wisdom and impartial love. By no means it is a way which sometimes runs through the vale of hatred and sometimes soars along the lovely hills of happiness. It is not ruled by relative properties, but by the absolute. Traces of this way are still present in our hearts as preremembrance, as a vague homeickness. And in great need, something of this golden way can flare up and rescue us.

THE POWER IN THE CENTRE CAN SPEAK
AGAIN

Logically we can achieve *that* life, if we *leave* the arena, if we no longer cling to one of the two poles, and are able to behave freely without judging and criticising our fellow beings. Then the power in the centre can speak again, and original life can blossom forth. Original Man in the human being can be reborn. Then Jesus can develop to Christ, to the pure Soul that is conscious of the divine Spirit leading it. Lao Tzu calls that Tao.

*'Look at Tao and you do not see it;
men call it colourless.
Listen to Tao and you do not hear it;
men call it soundless.
Reach for Tao and you do not touch it;
men call it immaterial.
There are no words to express this threefold
enigma.
That is why they blend into one.*

*Tao's above is not in the light;
its below is not in the dark.
Tao is eternal and cannot be defined by any
name;*

it always returns to not-being.

Approach Tao and you do not see its beginning.

Follow it and you do not see its end.

To be able to govern the present

you must fathom the Tao of antiquity.

*To know the beginning of the Original
means to hold the thread of Tao in both
hands.'*

The return to the origin begins in the divine nucleus in the heart. The power hidden in it surpasses, just as Tao, all polarity. Whoever is allowed to use that neutral power in his daily life will experience that the storms calm down, because they are rebuked by that much stronger power. Completely conscious he will then stand between the poles of his world, which are no longer able to draw him away from the golden mean. In that way he does not escape from the world, but because he has found the Path of the Centre, he is able to serve his fellow creatures.

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ACTIVITIES IN TWENTY WORKING FIELDS

2002 has been a year of important developments in twenty working fields: new Conference centres and Centres, Conferences, symposia and lectures for the spiritual seeker. The well-filled auditoria during symposia in Sweden, Norway, Finland, Germany and The Netherlands prove that interest exists. Many people are also prepared to accept the consequences of what they have heard, as is demonstrated by the intensive Conference attendance in all countries that offer the opportunity to do so. Great Britain now has its own Conference centre, Uny in Hungary a beautiful new Temple complex to complete the Conference centre Pelikan, Mexico has its first Centre, Poland a Centre in Poznan, Haarlem a new Headquarters called the J. van Rijckenborgh Centre. In addition, existing accommodation has been expanded and renovated in order to create more space for the seeker, who wants to be informed about the philosophy of the Golden Rosycross. We would like to sketch briefly what has happened.

Het Tempelcomplex van het Conferentie-oord Pelikan in Uny, Hongarije, is opgebouwd uit pentagramvormige modules.



PELIKAN TEMPLE IN UNY, HUNGARY,
READY FOR ITS TASK

*'Light's dawning in the East,
Showing now its radiant face,
So that a gold-rimmed cloud
now closes off the past.'*



Uny, Hungary, Saturday 2 November 2002. A weak morning sun dissolves the mist in which the new Temple complex of Conference centre *Pelikan* is hidden. An ingenious mix of large and small regular pentagons rises up from the sloping green and is reflected in a still pond. In the beginning of 2002 the foundation stone of this great project has been laid, with the promise that the main Temple for 550 people would be consecrated on 2 November 2002. On that day, nine months later, 140 guests from Austria, Belgium, Canada, Croatia, the Czech Republic, France, Germany, Italy, The Netherlands, Poland, Romania, Serbia, Slovakia, Slovenia, Spain, and Switzerland had assembled, together with their more than 500 Hungarian friends. In his

opening address, the intendant Zoltán Aczél said: *'In the dialectical desert a fountain has been created. We are grateful to all for their sacrifices, their attention, their faith and their will power purified by the fire of doubt, by which the spiritual plan of the Temple could be realised from below upward. The plan of the Pelikan Temple rests, just as that of all gnostic working places, on the structure of the original divine microkosm. By its force lines, that plan shows the process of transfiguration for the whole microkosm. The symbol of that rebirth is the Pentagon. So, when the first plan for the Temple was presented, the regular pentagon has, after consultation with the International Spiritual Directorate, been*



Hungary has nine Centres and a Conference accommodation for 600 people. It is a miracle that this has been brought about in the 13 years after the fall of the Iron Curtain! In 1984 the first public lecture was held in Budapest and two years later the first Conference with 52 participants from Hungary, Switzerland, Germany and The Netherlands. On 9 February 2002 the first stone was laid for the Pelikan Temple in Uny. *'The Pelikan Temple has been built at a special moment in time. The world enters into a new era and the Spiritual School along with it. We should not consider all these changes as outsiders, but should stand right in the middle of them. We must approach the future in absolute honesty.'*

In the entrance hall of the Pelikan Temple an alabaster pelican will be placed, as a symbol of the task of all who assemble there to carry out their spiritual work. *'The pelican is a white bird that, just as the Hansa, hovers over the primordial waters and touches them with one leg – as a sign of creation and rebirth. May we stop our wanderings and follow the original*

chosen as its basis. In September 2001 the plan was ready and in that very month the ground was broken and now, thirteen months later, we may witness an extraordinary event.' And he continued: *'This Temple is not a monument, but a focal point of the living present; a place where a gateway to eternity is created in the realms of space and time. It is like a young, strong branch on the tree from which all Temples and Centres originate and are nourished, so that they may bear fruit. That tree calls the seeker, teaches and nourishes him and brings him home.'*

De eerste steen van het Tempelcomplex te Uny. Onder: het Gemeentewapen van Uny toont een pelikaan met drie jongen. Een zeer oud gnostiek symbool.

Overigens lagen de plannen voor het Tempelcomplex in juni 1999 al klaar. Toen de eerste steen werd gelegd, was tweederde van de bouwsom beschikbaar. Als bouwsteen werd o.a. door enkele Hongaarse leerlingen een zeer bijzondere uitgave van Parcival gemaakt. De tekst is gekaligrafeerd op geschept papier en voorzien van prachtige tekeningen. De band is van hout met koperbeslag. Wie belangstelling heeft voor dit schitterende boek, kan contact opnemen met de Rozekruis Pers in Haarlem. Of een e-mail zenden naar lrny@mail.holop.hu.

process of creation in our own being. Let us ascend the mystical rainbow of the seven-fold blood of the pelican.' This was the message of the artist who made the sculpture.

Two weeks after the opening of the Temple the annual 'open day' was held from Friday evening until Sunday morning. There were 180 guests who had come partly via the Internet and partly invited by pupils. The programme consisted of looking around together, eating together and exchanging ideas together. An address was given in the new Temple, in which the fundamental ideas of the Golden Rosycross were explained. This was followed by an intense discussion with many questions. For example: *'How do Rosicrucians experience their teachings? What is the fall? What does that process of transfiguration involve? Does experiencing the teachings of the Rosycross influence the events in the world?'*

GIORDANO BRUNO, BURNING IN THE DIVINE LIGHT

'Hence it is useless to investigate what might be found outside space: emptiness or time. For there is one single space, one single immense space, which we could easily call emptiness; countless planets like the one we are living on can be found in it. This space is infinite, because neither reason nor sensory perception nor nature determines its limit. A countless number of worlds exists in it, of the same kind as ours.' These words of the mediaeval philosopher Giordano Bruno (1548-1600) formed the guiding principle of the Bruno symposium held at Renova, Lage Vuursche, in May 2002. In the morning and in the afternoon two addresses were given, alternated with music.

THE ROSYXCROSS AND THE MYSTERY OF THE GRAIL

A very interested audience of more than 450 people had come to *Renova* on Saturday 30 November to follow the trail of the Grail. The addresses had partly been taken from the texts of the Grail symposium of 24 May 2001 in Conference centre *Christianopolis* in Birnbach,

Symposium te
Renova.

Advertentie en
affiche met
aankondiging van
openbare lezing in
Moskou.

Germany (One of these addresses is the article on pp. 30-38). After the reception with coffee, tea and pastries, the first of four lectures was held: *The Grail in the Western world*. This was followed by a short musical interlude and a second lecture about the *Origins of the Grail*. After a lunch break another two lectures were given about *The Grail as an inner reality* and *The mystery of the Grail in the present*. At the end of the day all visitors were given the ninth volume of the Crystal Series: *The Grail and the Rosycrossi*

PHILOSOPHICAL SOCIETY OF THE FOLLOWERS OF THE ROSYXCROSS

The title mentioned above is the name with which the Lectorium Rosicrucianum has been registered as a legal entity in Russia in 1997. The first activities have started in 1993 on the occasion of a symposium and the exhibition *500 years of Gnosis in Europe*. During this impressive manifestation the Lectorium Rosicrucianum had the opportunity to organise a few public lectures in the internationally

renowned Rudomino Library in Moscow. A few weeks later the same exhibition was held in the Pushkin Museum in Saint Petersburg and there also a lecture was given. This was immediately followed by a correspondence course. Now there are 260 pupils spread over an area 411 times as large as The Netherlands. Since 2001, six Conferences are held annually. In the meantime, a few books by Jan van Rijckenborgh and Catharose de Petri have been published in Russian. Pentagram in the Russian language is published four times a year since 2001.

NEW CENTRE BUILDING IN GÖTEBORG, SWEDEN

On Saturday 6 April the new Centre in Göteborg has been opened after four months of intensive preparations. In February a symposium was held in Järna, south of Stockholm, in co-operation with Kulturhuset and Antroposofiska Sällskapet. This symposium attracted over a hundred visitors. The Swedish historian Susanna Åkerman explained the historic influences of the Rosicrucian ideas in Scandinavia. This symposium has been repeated in Stockholm, Malmö, Göteborg, Helsinki and Moss (near Oslo).

A SHORT HISTORY OF THE CONFERENCE CENTRE EDSHULT IN SWEDEN

Stone foundations show that a small group of houses, perhaps even a small town, has been present in the area that is bordered by the castle, the estate (in its original position) and the old church. The

name Edshult was well-known due to the 'remarkable wooden church' from the Middle Ages, which was unequalled in architecture, paintings and sculptures according to various documents in Sweden. This church has probably been built in 1337. At the time, Catharism was widespread in Europe. Some sources indicate that the whole catholic world in Northern Europe was influenced by Catharism. Two-thirds of the population is supposed to have had sympathy for the Cathars. At the time, lively contacts existed with the Languedoc in South France.

because a lady living on the estate was late for the Christmas service in the church. So she decided to build her own church, but this is not mentioned in the church records of the time. However, it is hard to believe that this most decorated and most remarkable church of Sweden would have been unknown. As the decorations were clearly influenced by Catharism, we may assume that the principal showed interest in Catharism. Because parts of the inventory from later periods still carried Cathar motives, we may assume that this tradition has been kept alive in Edshult for a long time.

The walls and the roof of the church were covered with 'multiform biblical stories, partly intelligible, partly not.' The roof was decorated with 4 x 3 medallions, linked by roses in a circular pattern of an unusual size in red, yellow, white and black. Ten of these twelve paintings still exist, four from the story of creation and six from the legend of Noah, produced by a 'French master' after an apocryphal variation that refers to gnostic traditions. The reputation of the peculiar wooden church was also based on the unusual architecture with nine cross vaults. Vaults of this shape cannot be found in other stone or wooden Swedish churches of that time. The construction rather reminds of that of cathedrals.

Legends tell that the church was built

In August 1642 Comenius arrived in Sweden, invited by a Dutch banker. Comenius hoped to meet the then inhabitant of Edshult and that happened in September of that year. The lord of Edshult promised to help Comenius, but he did not believe that Comenius' pansophia would stand a chance. 'For,' he wrote, '*you know that we are on the brink of entering into even darker times.*'

The estate of Edshult was initially closer to the lake. It formed an equilateral triangle with the castle and the church. Around 1700, the estate was moved to its present location. The wooden church, the 'precious wooden shrine', was pulled down and the inventory was sold.

De Eksjö
Kommun van 25
maart 2002 gaf
een uitgebreid
verslag van een
bezoek aan het
Conferentie-oord
Edshults Säteri.

played by an ensemble of eight pupils. The music alternated with texts by Mani, the Buddha, Hermes Trismegistus, Mikhael Naimy, Antonin Gadal, Dante Alighieri, Johann Valentin Andreae, Jan van Rijckenborgh and Catharose de Petri. Music and text have been recorded on CD, which will be available as a building stone.

NEW CENTRES IN ABIDJAN AND BOUAKÉ, IVORY COAST

On Wednesday 23 January, the last preparations are carried out for the opening and consecration of a Temple in Bouaké, 550 kilometres from the coast. On Saturday morning 27 January, the Temple in Abidjan on the west coast has been put into use. For the 150 pupils of Ivory Coast this has been a fantastic event, giving them hope in a country that is torn apart by civil war. Ivory Coast is about 8 times as large as The Netherlands and has approximately 15 million inhabitants.

Het monument
van de Adelaar en
de Condor,
Conferentie-oord
Pedra Angular,
Jarinu, Brazilië.

THE EAGLE AND THE CONDOR

In February 2002, a magnificent monument with two bronze birds, an eagle and a condor, was unveiled at the Conference centre *Pedra Angular* in Jarinu, Brazil. These birds symbolise the encounter between the north and the south that, according to the Incas, has been prophesied with the words: *'When the eagle from the north and the condor from the south meet each other, the spirit of the earth will be awakened.'*

OPEN DAY WITH A CONCERT IN DOVADOLA, ITALY

Under the auspices of the Centre of Dovadola, everyone interested in Hermetic philosophy and the quest for the Grail was invited to come to Conference centre *La Nuova Arca* in Dovadola. After the open-air buffet in the early evening of 7 September, an exhibition about both topics was opened. Later that evening more than 250 visitors could listen to compositions by Maria Galantino, César Franck, Stefano Esposito, Janzannorov, Erik Satie, Eva Casciello, F Savero Geminiani, Wolfgang Amadeus Mozart, George Frederic Handel, Ludwig van Beethoven and Johann Sebastian Bach,

Uitnodiging voor
het concert in
Dovadola, Italië.

FIRST CONFERENCE IN MALTA

In Hal Fehr, a beautiful quiet spot on the west coast of the isle of Malta, a few holiday cottages were rented and prepared for the first Renewal Conference mid October 2002. There were 21 participants from Malta and The Netherlands. Afterwards a public lecture was held in Valetta. For the fifteen interested people present a series of discussion evenings and a course will be organised.

ROSYCROSS CENTRE IN MEXICO

In September 2002, about thirty pupils in Mexico have moved into their first Centre accommodation in Guadalajara. The beautiful old building is located in the town centre and is easily accessible. The total area is about a hundred square metres. Around a patio there are four rooms with a height of 4.50 metres. Renovation and reconstruction work – as far as this is necessary – will be carried out by their own people.

POZNAN – THE FOURTH CENTRE IN POLAND

The rental contract for the fourth Polish Centre was signed in December 2002. Poznan lies in the north-west and is the gateway to the north. It can easily be reached from the west. Together with Warsaw, Katowice and Wroclaw (where the other Centres are located), this beautiful city forms a square with Conference centre Aurora in Wielun in its heart. When the doors of the new accommodation will be opened in May 2003, the Polish working field – Poland has 38 million inhabitants – will possess a new Temple for 100 people with ample additional space for Centre activities. There is also a spacious reception hall with cloakroom and toilets. Two rooms are equipped for administrative purposes, and next to the Temple is a consistory where speakers can prepare themselves.

Hier werd de eerste Conferentie op Malta gehouden.





Activiteiten in twintig werkvelden...

1 Conferentie-oord La Nuova Arca, Dovadola, Italië; 2 Jeugd in Chatham (VS) bijeen; 3 Monument in Conferentie-oord Pedra Angular, Jarinu, Brazilië; 4 Centrumgebouw in Mexico; 5 Ingang van het nieuwe J.van Rijckenborgh-Centrum te Haarlem, Nederland; 6 Onthulling van de drie rozen in de nieuwe accommodatie in Haarlem; 7 Conferentie in Finland; 8 The Granary, Groot-Britannië; 9 Tempelcomplex in Úny, Hongarije; 10 Conferentie-oord Renova, Bilthoven, Nederland.

CENTRE KATOWICE IN POLAND HAS MORE
SPACE NOW

Due to the economic growth in Poland, also the rental rates in Katowice increased and the Centre committee had to start looking for a new building. The municipal council offered beautiful premises with much more room and possibilities. In January it has been put into use. This building is located very centrally, has an area of 400 square metres, half of which is already used as a temple for 140 – 170 people, a large Centre room with a

kitchen, an office and guestrooms for pupils who come from far away. The Centre Katowice covers an area with a radius of about 150 kilometres.

THE GRANARY – A DESIRE OF MANY
YEARS FULFILLED

‘The activities of the Lectorium Rosicrucianum in England date back to the year 1977,’ Mr Marc Chippindale said in his address preceding the consecration of the Temple in The Granary, Little Dunham, Norfolk. *‘The first public lecture on 21st October of that year in London was organised and held by a group from The Netherlands. In 1987 in Redhill, Surrey, the first Temple could be put into use, from where the work could be expanded in London, and to Bristol and Norwich. However, the Centre in Redhill had to be given up in 1993 and new accommodation was being looked for. In the meantime, lectures were given in public libraries, and Youth conferences took place in private homes. The desire for new, own accommodation was growing. The issue was no longer to have our own place to assemble, but to have a place that would meet the high requirements of*

Toegang tot de
Tempel in het
Centrum Kato-
wice, Polen.
Onder: perscon-
ferentie ter gele-
genheid van de
officiële opening
van het Centrum
Katowice.

gnostic work. Thus we began to search. In this search there were many false starts and blind alleys too. On more than one occasion we were convinced we had found the right place, only to see it disappear before our eyes. But we kept persevering until in November 2000 the Granary, in Norfolk, was found. Or rather: The Granary found us!

The Granary dates from the 18th century. The harvested grain was threshed and stored here. Later the complex became a hotel and many from close by and far away have good memories of it. *And now we are sitting here together and our hearts are filled with joy as we see and experience that all those difficulties and impossibilities have been overcome. The Temple of The Granary has become reality! We will not forget the great help given to us by so many friends from The Netherlands, France, Germany and the United States. We would like to express to you our most sincere and heartfelt thanks. Our thanks also go to all the brothers and sisters from Switzerland, Spain, New Zealand, Poland, Sweden, The Czech Republic, Austria, Italy, Malta, Germany, Belgium, and at Noverosa and Renova, who have so lovingly expressed their joy and gratitude by sending us cards, presents and financial help. We hope that this Temple may be a beacon for seeking humanity.*

Approximately a hundred pupils from the United Kingdom, from Germany, France, the United States and The Netherlands had assembled for this great celebration. Many had already arrived a few days earlier to finish the work that they had carried out together with the English pupils over the past 18 months: painting and working on floors, walls, lighting, sound equipment etc. The Granary will ultimately have room for 70 Conference guests.

The consecration on Saturday 27

April 2002, 11 am, was a mighty event. Mr Jan van Galen, member of the International Spiritual Directorate, said: *'What are workers without workshops? Too often it is forgotten that workers need workshops! There are numerous workers in the world who neglect any form, for what is a form but an empty shell, they reason. But the Grandmasters of the Young-Gnostic Brotherhood taught us to pay due attention to the form and to take care of this minutely. And when looking around us here before the Service, we were able to establish that this Temple Hall, here in The Granary, complies with that high standard. That is why today we have been granted to offer a worthy form, a worthy garment, as an instrument for the international work. [] In every Temple a secret, an elektromagnetic formula, is hidden. Discover this and unlock the workings of the force lines that come together in this Temple, in the framework of the British work, the European work and the work world-wide. [] Seekers will enter the gate of The Granary and they will be struck by the atmosphere, the Light power present here, as if they have come home in a miraculous way.'*

The Granary,
Little Dunham,
UK.

Uitnodiging voor de themamiddag in het Conferentie-oord Christianopolis te Birnbach, Duitsland.

These were the first words on the invitation for a special afternoon in Conference centre *Christianopolis* in Birnbach, Germany. The topic *Die Heimkehr der Seele* (The homeward journey of the soul) was elaborated by quotes from holy books of the past thirty centuries. It was amazing to discover that all these religions have given the same answer to the question of the meaning of life. That all of them refer to the divine nucleus in a human being and to the method to make it blossom forth.

FIRST YOUTH CONFERENCE ON THE US EAST COAST

Twenty-five youth members of all groups from Massachusetts, New York, Vermont (USA) and Ontario (Canada) travelled to Chatham, NY, for the first Youth Conference on the East Coast of the United States of America on 16 and 17 August. Because all age groups were represented, the programme showed a wealth of variation of indoor and outdoor activities: picnics on the lake, sports, stories, games and handicraft. This historic Youth Conference is a new impulse for the Youthwork in the eastern part of North America.

THE HOMEWARD JOURNEY OF THE SOUL

'Human history is determined by religions. From their teachings cultures have developed. Their teachings and dogmas have united people, but also involved them in vehement discussions and wars.'

Conferentie-oord Chatham, NY.

CONFERENCE IN VÄHÄKYLÄ, FINLAND

July 2002. On the borders of a magnificent lake near the Finnish capital of Helsinki, two large buildings and a few cabins had been rented for the first national Finnish Conference. The photo shows a former wooden railway station with comfortable bedrooms and a spacious high hall that could be used as a temporary Temple. Half of the 30 participants came from Finland; the others had come from Denmark, Germany, France and The Netherlands.

RAPID DEVELOPMENT IN ROMANIA

In May 2001 the Foundation Lectorium Rosicrucianum has officially been registered in Romania and in the beginning of November the first public lectures were held in four cities. More than a hundred interested people registered for the correspondence course. From then on the number of members and pupils increased rapidly. Last year September the first Conference was held in a hotel in Sovata with 86 people from seven countries and speaking five languages. The next Conference was immediately planned for November and the search for own accommodation has been started. For 2003, already four Conferences have been programmed in this young working field that has recently celebrated its first anniversary.

CENTRE IN MONTEVIDEO, URUGUAY

On 15 February at 8 pm, the Centre accommodation on the Calle Ana Montrose de Lavalleja has been put into use.

J. VAN RIJCKENBORGH CENTRE IN HAARLEM OPENED

Seventy-eight years ago, the brothers Leene started organising meetings at

Bakenessergracht 13 in Haarlem. The foundation was laid for the Golden Rosycross that now possesses a worldwide organisation called Lectorium Rosicrucianum. There are almost 16,000 pupils in 78 countries. There are Conference centres and Temples in 35 countries. One of the seven Main Temples can be found in Haarlem. It can accommodate 650 people. In addition to this Temple, the new complex of the international headquarters has been built, named after J van Rijckenborgh, penname of Jan Leene, founder of the modern Rosycross.

On Saturday 14 December 2002 at 10 am, a small group of invited people assembled near the front door of the new Centre. Mr H Leene said: *'The prepara-*

Het nieuwe Centrum Sovata ligt ongeveer in het midden van Roemenië. Uitnodiging voor de opening van het Centrum in Montevideo, Uruguay.



Openings-toespraak bij het in gebruik nemen van het J.van Rijckenborgh-Centrum te Haarlem.

Uitnodiging voor de feestelijke opening van het J. van Rijckenborgh-Centrum op 14 december 2002. Onder: entree van het J. van Rijckenborgh-Centrum.

tions for this festive day have taken twelve years. The first pole was sunk on 20 June 2001, the foundation stone was laid in September 2001 and the completion took place in October 2002. And now, 15 months after the laying of the first stone, we can celebrate this opening. Instead of a few ramshackle buildings, strongly deteriorated due to the occupation by squatters, we now see a jewel of a building that makes

the whole of the Zakstraat look differently. In 1924, a start has been made in this building complex by the brothers Leene, in rooms on Bakenessergracht 13 with an area of 60 m². Now, after the realisation of these new buildings, the total area is 6000 m². The International Spiritual Directorate of the Lectorium Rosicrucianum has decided to call this building complex the J. van Rijckenborgh Centre.'

After these words Mrs E T Hamelink-Leene unveiled the name of the new Centre. *'Friends, we are well aware that this name, inscribed above the entrance of the headquarters of the Lectorium Rosicrucianum, will have a profound meaning for all who will enter this complex, this Centre. May it become a "rijcke burcht" (a rich castle) for many.'* Next she put the key in the lock of the front door.

Inside, hundreds of pupils from The Netherlands, Belgium, France, Spain, Switzerland, Germany, Bulgaria, Poland, Russia and Sweden had assembled. Those

who had assembled in the new Centre Room and in restaurant *De Roselaer* could follow all events on a screen. When the invited guests had entered the new building, a marble triptych, donated by a group of pupils, was unveiled in the large entrance hall. Mr J van Galen of the International Spiritual Directorate said: *'Each panel shows a stylised rose, respectively in white, red and gold with underneath the well-known Rosicrucian motto: "Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus." That means: "Of God we are born, in Jesus we die, we will be resurrected by the Holy Spirit." This is the confession of faith, the credo, of the classical Rosicrucians. And it still is unabated that of the modern Rosycross. May these symbols appeal to the hearts of all who enter here. May many of them understand the message contained in it. And may they who can live accordingly!'*

Next a sculpture by a Russian pupil was unveiled. *'The sculpture represents the human being consisting of two natures, while the divine principles lying hidden within him have become alive. The personality has been stylised in the form of a gothic window. Or of two devoutly folded hands that carry and lift up a sphere. In this way both the upward striving and the devotion have been expressed, two extremely important features of the pupil on the path, who lifts his inner soul treasure up into the Light and spreads his fully-grown wings to fly away from the realm of mortality and suffering, while at the same time encompassing this realm and all living in it with love and wisdom.'*

The old entrance on the Bakenessergracht is replaced by the wide entrance of the new building on the Zakstraat. Around the Temple a silence area has been created with a beautiful in-house

garden. It is surrounded by the central administration and the Centre for the pupils of Haarlem. On the 2nd floor restaurant *De Roselaer* is located. The 1st and 2nd floors on the Zakstraat are occupied by offices, meeting rooms and store-rooms. On the 3rd floor are the living quarters of the intendants.

The international publishing house *De Rozenkruis Pers* is downstairs. In the printing shop the periodical *Pentagram* is printed in four of the sixteen languages. In addition, this printing shop takes care of most of the books of the Lectorium Rosicrucianum in the different languages.

Haarlems
Dagblad

THE MYSTERY OF THE GRAIL IN THE PRESENT

Since the beginning of time the world has known an untold number of magisterial tales of varying nature. They form a rich store, containing tales about gods coming to Earth, about mighty kings, messengers and sages. But mostly they are about human adventures.

Eternity has pervaded time in numerous ways. From time immemorial this has been revealed ceaselessly in the form of epics, sagas, gospels, songs, legends, stories, fairy tales and traditions. Tales about the high descent of humanity, about its becoming ensnared in time and about its heroic search for the way out.

They not only tell us something about the so-called human fall, but also about people who 'having ears do not hear' and still do not listen to the call for return to eternity. They speak about humanity's imprisonment in the material body, although this is no longer understood. They speak about a near fatal disease eating into the human soul. But they also testify of all the encouragement, possibilities and help offered to humanity, presented time and again in a different form, adjusted to the times.

One such form is called the Grail. Legends and tales about the Grail are profound and captivating. Often they have a strongly romantic tendency and their meaning is veiled in symbols. They convey to young and old something

special that touches and appeals to the human being and in particular to the human soul.

STORIES LOSE THEMSELVES IN THE MISTS OF TIME

Stories about the Grail are often about adventures and quests for perfection in periods and locations that can be identified. Science can trace their origin into the distant past, but beyond that they lose themselves in the mists of time. The Grail does not seem to be time-bound. The Grail is always relevant. Poetically, it can be seen as the ocean of eternal fullness. At low tide it is seemingly withdrawn, at high tide it is strongly in the forefront. It is like the respiration of an opportunity for becoming conscious.

In the Grail stories the seeker is symbolically focused on a reality of an exalted nature, which he needs to realise within himself. Hence, the heroes and personalities are not external, but represent properties which he needs to recognise and become aware of.

Where does the Grail come from? And what does it consist of? The Grail is not a material object. It represents a spiritual reality that spreads its light force in the human heart and speaks directly to the soul. The seeking human being recognises from within that there is, or must be, a spiritual reality. At the same time he realises that this reality is no longer his. Hence the manifold and undetermined search, particularly in this time.

HIDDEN WITHIN OURSELVES

The human being needs to *discover* that the Grail is not a material object; that it cannot be found deep in a forest or inside a secret castle, but rather within his own being. Then the conscious search begins; the quest for that which from the very beginning is closer than hands and feet. During this quest the human being is confronted with his ignorance, his restlessness, his imperfections. That is, with those aspects which he wants to resolve, with which he engages in battle and which he often fights to exhaustion. But there are also experiences of his hunger for truth, his longing for integrity and purity, his yearning for healing: his desire for salvation.

In the past this was portrayed in knighthood imagery. Today it is found just as much in human thought and emotions, in his frame of mind.

Science estimates the scale of the universe to include hundreds of billions of galaxies. The solar system, to which humanity belongs, is a minuscule part of one of those galaxies. In the *Gospel of the Pistis Sophia*, external creation is called the realm of the twelve aeons, traversed by the soul with its Songs of Repentance. This realm is compared to the deepest darkness; due to its abnormal nature it resembles a speck of dust.

ESSENCE CLOTHED IN FLESH

In the *Aquarius Gospel* the Christ states that the realm of the soul consists of the less rapidly vibrating ethers of the realm of the Spirit. In the slower rhythm of this realm the essence of Life and All-Love is revealed. At the periphery of this soul realm the ether begins to vibrate even slower, the essence turns into a garment, and the human being is clothed in flesh.

Humanity, manas, the microkosm, the Divine Man, the Spirit-Man, the monad, the ADM, the Adam-Kadmon, the spirit-soul human being, the soul human being, the Jesus man, the Johanne human being, the garment, the fallen human being, the nature-born human being, the animal human being, the flesh, the human being. The essence became a garment and the human being took on flesh.

When we speak of a human being, what human being are we referring to? Who are we, who call ourselves human beings? It is clear that we are born in and from this nature and possess a physical body and go the way of all flesh. We are flesh, in other words, ensouled matter. Consciousness resides in every cell of our body, the sum total of which constitutes the human consciousness.

All living creatures on earth consist of composite matter. And, in due course, everything returns to its origin. The ensoulment, life, withdraws into the ether body and subsequently dissolves in the large ether field of the world. Eventually, this process also applies to the earth, the solar body, the stellar constellations. Jacob Boehme calls the visible universe the house of death, the well-known *dust to dust and ashes to ashes*.

But is there not more, perhaps, more between spirit and flesh? Could THE human being be hidden within us? And if so, what is his nature? Life, as we know it, is a reality for the human being. He experiences matter in all its gradations as the only reality, including his own body. He is attached to it, for he experiences it as 'himself'. But at the same time he suffers the pain of instability, the ephemeral, the way of all flesh. Surely, that cannot be the true human being, the manas!

In the seventh book of the *Corpus Hermeticum*, verses 5 to 8, Hermes Tris-

and which enables its rebirth. To put it clearly: not as a kind of supernatural biological manifestation, but into the pure, original ether body.

OVERCOMING DIMENSIONS WITHIN US

In addition, the *Corpus Hermeticum* points out that all souls have the power to be reunited with the spirit. At the same time it states that only the purified, reborn soul can do so, the soul that does not stop at the borders of the mind. Hence, the soul that overcomes the three dimensions within itself. The Grail is outside the three known dimensions, yet it is a reality: the only reality for the reborn soul and hence not for the physical earthly human being, who is focused on matter in all its degrees of density. For him the Grail is a lovely story, almost a dream or a fata morgana, an illusion.

The spiritual is expressed in the etheric-physical via the soul. This cannot be proved, however, with the help of traditional science. Nevertheless, this does not make it less true. On the contrary. From time immemorial, many images exist that represent the reflection of higher life in lower life, also in music. In Wagner's opera *Rienzi*, Parcival knocks on the gates of the Grail Castle and says: *Allmächtiger Vater, blick herab, hör mich im Staube zu Dir flehen. Die Macht die mir dein Wunder gab, lass jetzt noch nicht zur Grunde gehen.* ('Almighty Father, look down to where in the dust I pray to Thee. Let the power that gave me your miracle, not yet be wasted.')

To a great many people of our time, reality appears to consist of matter, based on so-called irrefutable and rock-hard proofs. But how real is this reality that never, not for a split-second, remains the

megistos answers Tat's question: 'Why, O Father, did God not impart the Spirit to all men?' as follows: *It was His will, my son, that the link with the Spirit should be obtained by all souls, however, as a prize for the race. [] He sent down a great Mixing Vessel, filled with the powers of the Spirit, and He appointed a herald and bade him proclaim to the hearts of men: "Immerse yourselves in this Mixing Vessel, you souls who can; you who believe and trust that you will ascend to Him who sent down this Vessel; you who know for what purpose you were created."*

Hence, the Grail, the chalice, the cup, the mixing vessel, the stone and similar names, are symbolic indications of another reality. It is the lower vibration of an exalted activity, of another nature in time. It is an activity that calls the soul and encourages it to – as Hermes puts it – immerse itself in the forces of the spirit, to let itself be purified by these forces and to partake of the Gnosis, the living knowledge of God, which lifts it above all human limitations

same? That is always kept in motion. And by what?

SEARCHING IN THE UNIVERSE AND IN THE ATOM

These questions have kept humanity occupied for centuries. It has always searched for the causes, the reasons and the structure of creation, for the roots of existence. Not only religion, but also science and the arts have in turn taken the lead in this throughout the various cultural periods. Presently science is in charge again. It is searching in the large and in the small, in the universe and in the atom. Matter at all its levels of density is still its point of departure.

In 1869, the Russian chemist and freemason Dmitri J. Mendeleev (1834-1907) compiled a periodic system, in which the then known chemical elements were classified in a sevenfold table on the basis of their atomic weight. It was an analytical overview of the material manifestation, with hydrogen as its first element. It virtually ended with the radioactive elements uranium, neptunium and plutonium, with perhaps americium as number 95. By the way, the three above mentioned radioactive elements carry the names of the planets Uranus, Neptune and Pluto, discovered at a later stage. According to some esotericists there are supposedly three more planets: Isis, Hermes and Horus. The orbit of one of these three has already been calculated. Thus material mysteries are gradually being revealed in the human consciousness.

Modern chemists could claim that by now 118 elements have been discovered. That is true. But the elements following number 95, do not exist as such in nature. They can only be generated artificially, have a very short life span and behave in

an unpredictable manner.

SCIENTIFICALLY NOT DEMONSTRABLE

Science, based on the teachings of Newton, requires that statements can be proven and demonstrated physically and are concrete and that experiments can be repeated. In the meantime, this requirement has become obsolete by new discoveries, calculations and insights. For example, in the new sciences morphogenetic energy fields are a *fait accompli*. Esotericists would describe such fields as infinitely differentiated astral worlds.

Since about 1900, nuclear science in particular, has extensively researched the relationship between space and time. We could imagine that – strictly speaking – God would be space. Numerous mathematical models and formulas have been designed and tested to prove that point of view. No solution was ever arrived at. However, what has been discovered but not explained until now, is that in all calculations a similar factor played a role. This was called PSI. This is not a chemical standard, but is, coincidentally, ancient

De Russische
scheikundige
Dmitri Mendele-
jew in zijn werk-
kamer.



Greek for 'soul'.

In the days of Plato and Pythagoras, the Greeks already had extensive knowledge of the smallest particle. They called it atomos, which means: not to be cut, not to be divided. Later the word came to be used in the meaning of 'indivisible'. But it especially means 'not to be divided' in the meaning of 'not to be touched'.

UNIVERSES WITHIN THE UNIVERSE

Nowadays, the knowledge of the atom has deepened enormously. The atom is possibly the smallest known universe, a universe within the universe, universes

within universes. This is no longer science fiction, but reality. Hermes says in the sixth book of the *Corpus Hermeticum* to Asclepius: 'When we now consider universal Space, we perceive it not as space, but as God; and if, for our thinking, space appears as God, it is no longer space in the customary sense of the word, but the effective power of God which embraces everything.'

Apparently inspired by the *Secret Doctrine* by H P Blavatsky, Einstein introduced the theory of the fourth dimension of space: the relationship between mass and energy and the relativity of both. At present, science is occupied with theories concerning the wave movements of string models. And the next step, already openly considered, is that ultimately there is only electricity, energy, vibration. Will they, perhaps, now also discover that matter is solidified energy? That ever decreasing vibrations of eternity ultimately have been clothed in flesh?

The alchemists knew four elements: fire, air, water and earth, representing the four bodies of the human being: the mental, the astral, the vital and the physical body. In their symbolic retorts they endeavoured to transmute the fourfold human being from the lower vibration level – the lead – into the infinitely higher vibration of the divine human being, the gold of the spirit.

The four elements are also the four manifestations of the atom. Ether is sometimes called the fifth manifestation of the atom. Ether is the building material of the All-Creation. At a much lower vibration, hydrogen is the building material of the visible universal firmament.

Hydrogen and oxygen form the liquid water and also snow, hail, ice or steam. These are the generally known forms. Fairly recent Japanese research showed that water is extremely sensitive to influ-

De Graal bevat alle elementen om de mens naar ziel en lichaam te genezen. *Vas mirabile*, uit een Duits handschrift, 16e eeuw.

ences: to thoughts, words, music and also purely to presence, to vibration. Considering that the human being consists for 80% of water, he can be easily influenced or manipulated purely through this water. Where then is his highly praised independence, his autonomy?

At the end of the 1980's, it was shown that human body cells, as well as animal or plant cells, have consciousness. They react to thoughts and emotions. This also occurs when they are separated from the mother body, even over large distances, without time playing a role in this. The human being is more than water, cells and organs, more than flesh. Human beings, animals and plants have ensoulment, consciousness.

All matter possesses consciousness. Nevertheless, in the House of Death this consciousness, this ensoulment, is of a temporary nature. It is linked to matter. Where there is life, death in the absolute sense cannot exist. The dissolution of composite matter is called 'death'. Dust to dust and ashes to ashes. Hence, death is not the destruction of combined elements, but the breaking up of the cohesive power.

On the other hand we should have the courage to state that no real life can be possible, where this cohesive power is dissolved time and again, where earthly death rules. Then, at most, life can be called a form of existence, an earthly vibration, imprisoned in *tangible* flesh. There is something to be said for this, but a human being apparently possesses additional value.

The Christian creation story mentions the Spirit, which '*was moving over the face of the waters*'. The highest emanation of the Unknowable expresses itself in primordial substance. Creation manifests itself in the form of ether. Hermes says that the universe is manifested in seven

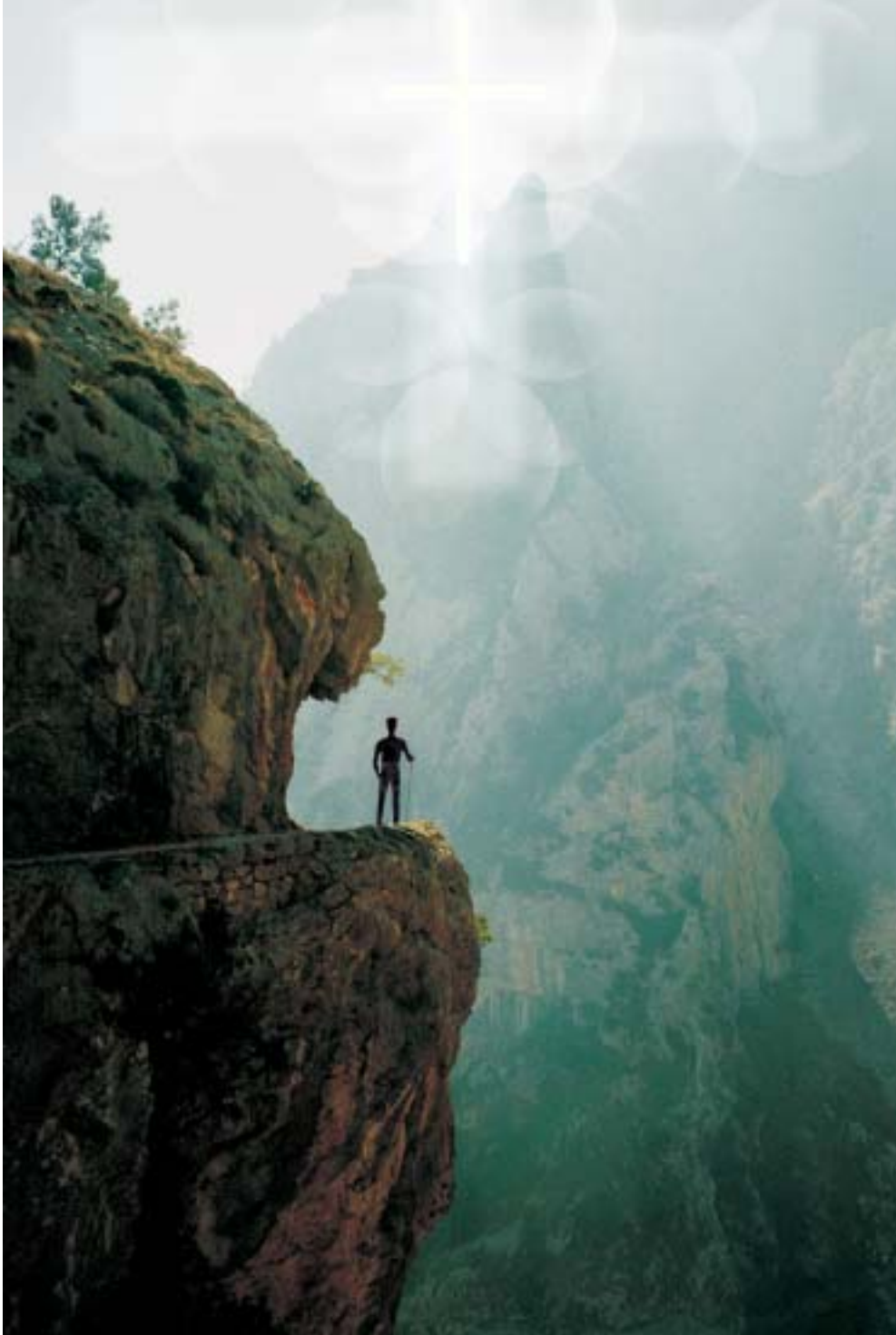
circles. Cosmologies tell about seven stages of ether manifestations of original human life, originating from spirit, soul and body.

Jan van Rijckenborgh writes in his *Elementary Philosophy* that, as soon as the Central Spirit or Monad breaks free from the proto-atom, it manifests itself in a threefold spiritual form, which passes from the primordial substance to the realisation of the original threefold human being. The soul and the spirit speak in the body, the spirit as well as the body manifest themselves in the soul, the soul and the body demonstrate themselves in the spirit. Such was and is the eternal Original. However, in the vibration field of present-day humanity other forces are at work. Here everything constantly changes into its opposite and most people have lost even the slightest understanding of the original manifestation.

'THOU, OH SOUL, MUST LEARN TO KNOW THYSELF'

Hence the variety of helping hands, hence the descent of the Grail. Also in our time. The earthly human being, who bears and envelops THE human being, is placed before the Grail. Will he understand that mystery? Will he search for the Grail within himself and not somewhere outside? Hermes wrote about these questions in *De Castigatione Animae* (Admonition of the soul): '*You ought, O Soul, to get sure knowledge of your own being, and of its forms and aspects. Do not think that any one of the things of which you must seek to get knowledge is outside of you; no, all things that you ought to get knowledge of are within you.*'

In the presently prevailing stellar year, the world enters another Age of Aquarius, in which its material density



De mens op zoek naar de waarheid in en om hem heen. Illustratie Pentagram.

decreases. In a way it is becoming transparent. Everything is becoming public, visible and above all, knowable. Nothing and nobody remains hidden. Crystallisation is broken up. The old house starts to creak in all its nooks and crannies. The suffering of humanity and the imperfection of every human being also become clearly visible. Indeed, humanity suffers; its soul is sick. Many

recognise this and try to get us on the right track. But where and how is this track to be found?

Parcival, the seeking human being, your author and you, the reader, see the Grail pass by. Will the right question be asked at last? The question what the inner king suffers from and why? The question concerning the suffering of the original spirit-soul human being, clothed

in flesh?

THE GRAIL AND ITS SPIRITUAL SIGNIFICANCE

Whoever has no idea, cannot ask this question, cannot yet do so. He himself must reach the stage at which he starts searching for the Grail. Through many births, the school of life matures him: mature to ask why he is called a human being. Mature to begin his quest, a quest for his why. Thus also nowadays, many are searching for the modern Grail and its spiritual significance.

Presently there is much talk of spirituality. In today's hectic life this may be expressed in meditation, repentance and reflection.

Humanity is seeking balance and peace. In their highest form they may bring a kind of mystical ecstasy or enlightenment, a temporary model of temporary harmony.

But is that in fact the purpose, now that the two-edged sword of the Spirit of God has again taken shape in the Grail? The sword of which Jesus says in the Gospel of Matthew: *'I have not come to bring peace but a sword.'* The fiery sword that like the symbolic chalice with the essence of life, has the power and the ability to separate pure from impure.

Spirituality does not make sense to the human being focused on matter. He considers it impossible. And for many it means no more than a sop. Only when someone immerses himself in the divine mixing vessel, can the spirit be united with the reborn soul. That unity surpasses all understanding. It is the inner manifestation of the omnipresence, the fourth dimension, also called 'passability'. It is the passage to the fifth, sixth and seventh dimension, which are wholly spiritual.

THE GRAIL NEEDS TO BE LIBERATED

The field of encounter is the Grail. It is the vibration field resounding with a higher, totally immaterial octave, true anti-matter, the vacuum in the world of polarities. However, the Grail does not simply fall into one's lap. It must be liberated, be vivified. Although the liberating force is omnipresent – thus also penetrating the three-dimensional universe – it must take shape as a tangible field of unearthly energy in order to be able to help humanity. The Grail must become a focal point.

On the one hand there is unearthly help, seeking what has gone astray. On the other hand there is the human being, who experiences from within that he is that prodigal son. Step by step, the help of the love power and the human being seeking for liberation approach each other. Like attracts like. At a certain moment there is a point where they meet, a focal point. There the living Gnosis, the firsthand knowledge of God, begins the process of revealing itself in the human being. But long before, a kind of induction exists, a still unconscious interaction originating from a susceptibility to the Gnosis. This is not a mystification, not experimental. This is pure, higher scientific reality. It is a matter of vibration, of atoms which become carriers of the spiritual essences again. It is the manifestation of the fifth ether. Of course, this does not happen overnight, but through a process of transmutation, followed by a process of transfiguration.

KING OF THE MICROKOSM

Hence the Grail is the original dynamic energy, manifested in our time.

Also now, all souls able to do so, are invited to immerse themselves in this energy, to purify themselves, to quench

their thirst. In short, to live out of it entirely. The pupils of the Golden Rosycross are – like so many others – searching for the Grail, for the meaning, the significance and the purpose of life. They are investigating their innermost being and are accepting the consequences. Outwardly they are part of the world, inwardly they are the ailing King Amfortas in an almost inaccessible fortress: the microcosmic king, the original human being, clothed in flesh. He is the one that will increase, to the extent that the I decreases. In that sense these ‘truly human’ beings are modern Knights of the Grail and also Knights of the Round Table. That is, if all is well with them.

Hence the Grail has many aspects, faces and shapes. It manifests itself always in the present moment, but cannot be explained from this world. It is an intermediary of the Christ, a modern Ark. It is not time-bound, but omnipresent. It is etheric power, cosmic energy, the helping hand of the Gnosis, the gateway to life. The Grail has no limiting dimensions; it is a vibration from the realm of living soul humanity. It is unveiled for all who realise that they are living in a broken reality and are longing to face reality in its fullness, and to enter into it.

The Grail is the heavenly ark, also in our time! It wants to refresh all human beings and show them the purpose of their existence. It *wants* to be known and makes itself known in the human consciousness.

THE HEAVENLY ARK IN OUR TIME

That is why the Grail goes from East to West, from the realm of the Light to the lands of darkness. It is a beacon in the night of the times. Whoever seeks it, will experience that his soul is intimately linked with many other seekers on the

path. Whoever is not yet seeking the Grail, he, she is waited for, also in deep soul unity. The Grail has its roots outside time. It is calling humanity since time immemorial, it is waiting for all people with infinite patience. Truth, reality, is not what people *think* it is; it *is*. Stars, planets, worlds, elements, atoms, nuclei, discovered or not, always have existed within the temporary world. Humanity only ‘discovered’ them, when its consciousness became susceptible to them.

Messengers, sages, gospels, spiritual schools, Grail legends, are manifestations of eternity in time. The human being, who opens his heart for it, becomes aware of the purpose for which he has been created. Hence, becoming aware is what matters, being Conscious. Possibly because of that, Gustav Meyrink said in his book *Das Haus zur letzten Latern* (The House of the Last Lantern): ‘*Today, after a long and painful night, all of a sudden the shells fell from my eyes and now I know what the purpose of life really is.*’

De pelgrim gaat
binnen door de
poort. *Death Door,*
Gates of Paradise,
William Blake,
1793.





De Griekse godin Demeter met korenschoof en sikkkel. Aquarel van Thomas Stothard, begin 19e eeuw.

