The quarterly Pentagram aims to draw the attention of its readers to the new Era which has begun for mankind. The Spiritual School of the Golden Rosycross reacts to the liberating impulses, which are being sent out to mankind and places itself entirely in the service of the liberating work which the Universal Brotherhood is at the present undertaking vigorously. The literature of the Lectorium Rosicrucianum explains in a variety of ways what this liberating work entails and how one can participate in it.

This Pentagram will also endeavour to bear witness to it. The requirement is portrayed powerfully and clearly in the Christian revelation of salvation, it being man’s task in the earth period to build the new soul vehicle, the Soma Psychikon; to weave the Golden Wedding Garment. It is with this vehicle that the newly-born Spirit-soul can enter the new era for world and mankind, according to the divine plan. With this vehicle man can enter the Supernature; with this vehicle he can overcome death; with this vehicle he can celebrate the victory over his lower life. That is the imitation of Christ: the resurrection from the nature of death.

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I. The miraculous secrets of the Great Pyramid

Whether we look at the cultural history of the human life-wave from an exoteric or an esoteric point of view, we will find that art, science and religion are strongly connected with the culture of ancient Egypt.

By the little we know we are able to determine irrefutably that the ancient Egyptian civilization was an exceptionally important milestone on the path of mankind, so important that we can hardly comprehend its significance.

Scientists as well as art-historians have repeatedly pointed out the art connection and science has often had to accept the fact that its discoveries were only re-discoveries of wisdom already applied in ancient Egypt; the same holds good with religion.

The origin, progress and meaning of Christianity cannot be fathomed without knowledge of the ancient Egyptian civilization and it culture. As proof of this we would like to remind you that in the Bible mention is made of Egypt repeatedly and with emphasis. Just think of the presence of Joseph in that country and the high office he held there, and of the days and years the Israelites spent there under sore trial. Also think of the struggle of Moses with the Egyptian priesthood, and the sojourn of Jesus there, responding to the mighty, prophetic saying: "Out of Egypt have I called my Son".

Be that as it may, turning to Egypt in order to trace something of great significance for christian reflection cannot be called far-fetched. It may even be deemed very urgent since, as we know, the attention of humanity has recently been directed to that southern country on account of the miraculous pyramid of Gizeh, that apparently indestructible sign, set in the land of Egypt. We can divide the majority of those, interested in this testimony of stone into four groups.

The first group is only scientifically interested, for it appears that the measurements, proportions and purposes of the pyramid are to be seen as an astronomical and natural-scientific miracle. This miracle proves that the ancient Egyptian wise men were fully conversant with things of which we in our time hardly know anything. It appears that for the construction of the pyramid the inch was applied as a standard measure, that the duration expressed in days of the tropical solar year was quite well known, as well as the distance between the earth and the sun, and that the precession of the equinoxes was understood down to the minutest details. It has been found that the north-south orientation was completely applied, and so on. Indeed, the scientific miracle contained in the pyramid is so refined that in its construction the weight of the earth, the density of the earth and numerous other important details are expressed.

The second group of interested people has only ears and eyes for the prophetic aspect of the miracle of Gizeh. For in the pyramid, all salient events of the past, present and future are predicted by indicating data that have appeared to be and will appear to be of outstanding importance. You will understand that the great majority of this group only want to know about these predictions, which have given rise to so many mystifications. For instance, countless people were looking forward longingly to the 11th or 16th of September 1936 when, according to the indications, the world crisis of that time would give way to a new period, and from then on the great press organs spoke with considerable fuss about revival. However, we all know that this very partial revival was caused by the war-industry which was then working at full capacity and by other trades parasitizing on this boom like carrion eaters.

There is a third group of people interested in the pyramid, a group in which theologians are still very sparsely represented. In literal
We would like to introduce the point of view of a fourth group which, alas, is still very small. This is the point of view of esoteric science, which is closely linked to the wisdom of the original builders of the miraculous pyramid of Gizeh.

We are writing about these things because this stone witness in which everybody is interested for whatever reason, may perhaps offer a possibility for us to meet and understand each other. It is our well-considered intention to transmit to you the doctrines of the Rosicrucians and that is why our consideration will show a certain tendency. As we write on behalf of the Rosycross, we hope you will not blame us for this.

Exoterically and esoterically, the attention of mankind is directed to that miraculous construction of which Isaiah 19, verse 19, says: “In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a token at its border to the Lord. And it shall be for a sign and for a witness in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a master, and He shall deliver them”.

We will try to create an image for you, just as the initiates would perceive it in the reflecting ether. We will travel then backwards, free from our present-day senses, thousands of years back to Egypt, the birthplace of modern civilization. We intend to visit the beautiful Temple of Ra, the Sun God of the Egyptians; the pyramid which is not yet weathered and gray and is radiating in all the splendour of its smooth, white, glistening, polished surface.

From far afield our eyes are struck by this dazzling, white glistening. Because of its fierce brightness we are unable to make out any shape. It is as if the sun itself has come down to earth, as if the Sun God has descended into this dark world, which is unable and unwilling to understand him who, merely by this descent, fulfils the profound saying of the evangelist: “The light shines in darkness, but the darkness comprehended it not”.

We approach this sun manifestation in silent reverence. The brightness is becoming increasingly glaring and the light that radiates to us is constantly gaining in strength. Just as birds are attracted to the light of a lighthouse in total will-lessness, completely detached from the protecting suggestions of the group-spirit, so we are drawn as if a magic force is attracting us to the fire of the holy Gizeh. All our desires, all our wishes, are lost in that one aim: to hurry on to that fire, to be absorbed by it, to become one with it.

However, on approaching we are forcefully thrown back. We are brought back to reality. The state of exaltation leaves us and we are standing in front of a mighty and sublime statue that is staring at us in a very impersonal way, gazing right through us and into the infinite.

We are standing in front of the Sphinx! We stand before the
statue with the face of a human being but with a lion's mane and lion's paws. This is not the weather-worn and mutilated statue we know from photographs. It is mighty in its sublimity; it is so dynamic, so impressive and gripping in its majesty that it is impossible to express the impressions of the neophyte when he stands in his soul body, before the Sphinx for the first time. The artists who wrought this wonder must indeed have been enabled to do so by the grace of God.

On all sides, the Sphinx is wreathed in light; it is the light of the descended Sun God which beckons behind it. This makes us want to move past it to the inviting light. But again we are thrown back. We cannot, we may not pass the Sphinx! We realize that we have encountered a magic circle. We cannot pass before speaking the password, before speaking the mantra that can give us entrance. But we do not know the password and we stare into the silent face of the Sphinx. How can we understand its demand?

And our thoughts travel to and fro around this fabulous creature which refuses us to let us pass. Who is the Sphinx, resembling a woman as to the head and breast and looking for the rest like a lion? Is this figure the emblem of fertility, of wisdom, or of all the puzzling things that surround us? Was 'Sphinx' not the second name so often borne by the Egyptian kings as images of the Sun God? Didn't one say to the king: "Living image of the Sphinx of the Lord of the Universe?" Don't Egyptologists agree that the Sphinx should be seen as a glorious conqueror who crushes its enemies beneath its claws? What does the Sphinx want of us and why does it refuse entrance to us?

And then we remember the story that can be found in the book "The Victory of the Light" by Dr. De Buck. The story tells of a prince who used to ride in the desert in his chariot with horses faster than the wind. There in the desert he amused himself, with only very few attendants accompanying him and without anybody knowing about it. One of those days, the story tells us, prince Thothmes was riding about at noon. He sat down in the shadow of the Sphinx God and sleep overpowered him at the hour the sun was at its zenith. Then he heard this majestic and venerable God speak as a father would to his son.

"Look at me and behold me, my son Thothmes, I am your father. My kingship on earth, among the living, will be given to you. You will wear the white and the red crown on the throne of Keb. You will be given the earth in its length and breadth, all that the eye of the Lord of the Universe illuminates. The nourishment found in the two lands and the tribute of the two lands will belong to you for many years to come. My countenance and my heart are turned towards you for you belong to me.

However, behold now my state, it is as one who is imprisoned and the sand of this desert on which I have lain threatens to bury me. I have waited until you would do what is in my heart, for I know that you are my son, my protector."

Gradually the story fades away into a few incoherent fragments and we come to with a start. Once again we stare at the Sphinx God, and we begin to understand. What does this petrified vision of God signify? What does this weather-worn oblivion, half buried in the desert-sand of this world, signify? Is it not a striking picture of a drab reality?

Who among the Western pioneers has never heard of the Lion of Judah? Of that divine conqueror who has set his lion's foot in the nadir of matter? Who among us has not heard of that God out of God, of Christ the Lord out of whom, through whom and to whom all things have their being? Who of us has never thought of the mighty guardian of the sanctuary of God, of the plan of God for world and mankind? Who does not know Him out of whom all true life must emerge in all its splendour, the alpha and the omega, the beginning and the end of all things?

But the testimony of God in this world, revealed in Christ, lies in the desert-sand, weather-worn and damaged. It has become a tourist attraction just as we could say of modern Christianity — without substance, without action, without life. It has become a sham, an illusion! Death haunts the place and blows its sinister breath into our face. "In that day there shall be an altar for the Lord in the midst of the land of Egypt, and a token at its border to the Lord. And it shall be a sign and a witness for they shall cry unto the Lord because of their oppressors, and He shall send them a Saviour, and a master, and He shall deliver them."

And so the neophytes pronounce the magic mantra before "The Lion of Judah", the Sphinx, the guardian of the sanctuary who refused entry to them. Immediately the spell vanishes, the fiery circle is broken and between the Sphinx's lion-feet a door opens, leading to the shining pyramid.

What is the pyramid? What does this shining triangular fire signify? It is the mystery of our deepest self, which is revealed to us in Christ.

As we mentioned before, the ancient Egyptian cultus is closely related to the Christian mysteries,
clear away from it the desert-sand and pronounce the mantram: "The Lion of Juda". Live that saying! Follow that conqueror on the path that He will show you. Then you will understand the mystery of Gizeh.

One day, what happened to the young prince Tothmes will also happen to you. You will be riding in your chariot in the desert with horses faster than the wind. Then, when the sun is in its fullness, in medium coelis, you will fall asleep in the shadow of the Sphinx God among the fragments, the weather-worn image of your calling as a child of God. And you will hear the voice: "Behold my state, it is as one who is imprisoned. The sand of this desert on which I have lain, threatens to bury me. I have waited until this moment when you will do what is in my heart".

Do it! Fulfil the call of that which lies enclosed in the eternal sun-heart of the Father!

Jan van Rijckenborgh
Violence and non-conflict

The nature of death is a nature with a basic violence; we find it in all the kingdoms of nature. It is a matter of eat or be eaten. The signature of the natural state of life, from the depth of the earth to high up in the atmosphere, is murder. Nevertheless, for every nature-born creature the motion of opposites is the experience in the school of eternity, the place of transit to a higher and different life.

In the dis-order of nature ‘order’ must be created and it is maintained by means of the law and its enforce-ment, that is, by the threat of punishment and, if necessary, by violence. The idea of the State is to give man the possibility of maintaining himself in the nature of death as long as this is necessary. Therefore, everyone is protected against everyone else and whatever may threaten him. We leave all extremism or degeneration in this respect out of our consideration.

We see here, once again, how man is confronted with the two nature-orders – the nature of opposites and that of the Kingdom of Peace; the nature of death and the Nature of Life. If one wishes to maintain oneself in the nature of death one has to accept conflict; then one cannot escape it. But if there is a wish to enter the Nature of Life, one has to accept an attitude of absolute non-conflict. Non-conflict is absolutely impossible in the nature of death without a total directedness towards the Nature of Life.

If you wish to maintain the nature of death and provide it with an element of peace, you will experience it to be impossible. This would be humanism, which is an attempt to establish the reality of the Nature of Life in the nature of death. Jesus the Lord said, with regard to this attempt: "My Kingdom is not of this world", and Paul said: "flesh and blood cannot inherit the Kingdom of God".

We will now realize why the Gnostic Brotherhood comes to mankind: not to establish a Kingdom of Peace on earth but to liberate the seeker from his ignorance and enable him to find and enter the Nature of Life.

Therefore, we must choose between the struggle to maintain our I-personality and that of others, and that other attitude of life, which must begin with absolute non-conflict, through soul power. Many of you, pupils of the young gnostic Brotherhood, have decided to profess your pupilship, that is, to make it a reality in your life. By the new attitude of life your system will begin to breathe the astral substance of the New Covenant, which is Silence. Consequently, you will be obliged to live by means of this substance and to respond to its requirements; you will be obliged to realize its fundamental aspect: non-conflict.

Whoever harbours fear is not perfect in love, for in love there is no fear. He who is totally directed towards dialectical life cannot surmount fear; this is out of the question because the astral causes of fear are wholly identifiable with the ordinary astral life-field. Whoever lives out of the nature of death experiences that fear, sorrow and anguish are natural reactions. It is evident that everyone will spontaneously resist, yes, must resist everything that threatens and attacks him. Fear, sorrow and anguish cause resistance and so... conflict. Non-conflict is impossible in our life-field. The countless uncertainties, the threats coming from the kingdoms of nature, they make life one perpetual struggle. That is dialectics, it is a law of nature.

One could ask why we should not be able to love in the midst of this immense struggle. Man is able to love, but he makes it into a caricature, a Gordian knot of humanism, sex and a general confusion, for in the nature of death there can be no perfect love, because the expression of feeling which, in dialectics, is called love, generates hate.

Probably you do not like the word ‘hate’. You will say: “But I do not hate anybody!” Just as love is an expression of feeling, so hate is a feeling of deep aversion. Just as one can yield to love, so one can also yield to hatred. As soon aversion springs up in a person, self-control will be lost. He who loses his self-control is irrevocably bound to the consequences. When one feels the emotion of love, one experiences a state of peace; when one feels the emotion of hatred, one is thrown into a frenzy and seized by conflict. Man is continually cast to and fro between love and hate and without exaggeration we
can say that all psychic defects are caused and maintained in this way. If you observe yourself and your fellow-men in this movement of opposites, you will realize how mad we are, how ill and imprisoned in an astral prison. How then is it possible that in the Bible is spoken of love to a mankind that is immersed in fear, sorrow and anguish; that it mentions a Love in which there is no fear, sorrow or anguish at all? The Sermon on the Mount states: “Do not worry about tomorrow”. Surely these words do not fit in the framework of our lives? One has to worry in order to arm oneself against things that threaten, to be able to bring the next day to a good end.

Are those who wrote the Sermon on the Mount strangers to the world? No, they are no strangers, but they are the entities who are called the twice-born ones. They were born as personality beings in the nature of death, but they were also born as soul-men in the Nature of Life.

The possibility of liberation from dialectical nature lives in the serious pupil who perseveres in the new attitude of life. This possibility refers to the new astral influences which impel the Soul to birth. When this happens, it is important that the pupil allows the Soul to grow by bringing into practice a new attitude of life.

We would like to ask you: please, read once again the Sermon on the Mount. You will come to the joyful discovery that you can already apply it in many respects: that you are able not to worry about tomorrow, that you can love your enemies, that you can do good to those who hate you, that you are able to enter the life practice of non-conflict.

We are, as pupils, touched by the Light-Force of eternity; we ask of you to prove it; to prove to yourself and to each other that you can enter the new Life sphere.

Then we proclaim to you that, if you are willing to enter the path of the twice-born in full trust and faith, a great wave of Light-Power will be poured out over you and the whole group, with wonderful results. What was thought to be impossible will then happen, for: “Where two or three are gathered in My Name, I will be in the midst”.

Catharose de Petri

Peace

We hear a lot of talk about peace. Many, on hearing this word, think with nostalgia of their uncomplicated youth, when they could still feel really at peace. The phrase “peace on earth” is a typical Christian message, but even if our world calls itself “Christian”, it is nevertheless far from being “peaceful”. Everything is in a state of fermentation; different opinions clash with each other among individuals and groups. Although people have been saying for years that the arms race has to stop, the risk of war grows ever greater.

Efforts are made to improve social conditions, yet discontent spreads more and more. People no longer trust each other, neither in big nor in small things, and everyone is afraid of everyone else.

The outward state always reflects the inner state. What is within an individual is revealed outwardly through his words and deeds. The state of our world proves how things are within man. And within man, there is anything but peace.

True peace must proceed man’s inner state; it cannot be realised from without. At best it can be stimulated for a while, whether by force or by sanctions. But today we are experiencing just how long this can last when there is no change in man’s inner state.

As pupils of the Rosycross we know these things and even go beyond them, saying that inner peace is not to be found in this nature, because in dialectics it is impossible for outer or inner security to exist. The manifestation of life in this nature is outwardly and inwardly subject to continual change. That is why it is a threat to all that is founded in this nature.

Goodwill

Peace on earth for men of goodwill? Is goodwill sufficient to attain peace when one’s very existence is being attacked? Only one who has found an unassailable foundation in
can say that all psychic defects are caused and maintained in this way.

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life can experience peace. Only then does one become inwardly at peace.

Because such a foundation cannot be found in our nature, the great, divine messengers come periodically to humanity to found Spiritual Schools with the help of the Brotherhood. They bring a message to this world and speak of it, and prove it to all who are willing to see and hear. That is why Christ says: “My Kingdom is not of this world”. That is why the modern Spiritual School speaks of the divine life-principle, the spirit-spark atom, that waits for revelation in man. That is why today, everything is being done to make it possible for the message of liberation and the activity of the divine Spirit to enter into this fallen nature.

But the activity of the Spirit does not cause a state of peace in our nature just like that. It does not adjust itself to nature, for it does not wish to stimulate things of this nature, but to vivify the eternal, seeking aspect, which lies hidden in nature. That is why it is not just said: “Peace on earth for mankind”, but specifically: “Peace on earth for men of goodwill”, for those who have the goodwill to admit the message of the Spiritual School into their beings and allow it to do its work.

As pupils, we know something of the activity of the helping spiritual radiations. The pupils of the School of the Golden Rosycross are linked with the powers of the Living Body. The Living Body of the Spiritual School is the returning Christ-intervention, which is in the world but not of the world. The Living Body possesses a power-field and a light-field which have their origin in the supernature. Are you always conscious of the fact that you have been taken up into such a field that is just waiting to reveal itself in you?

You can connect yourself with this field through your continuous singleness of purpose, through reading the literature, by talking with your fellow pupils, and so on. During services and conferences you are placed intensively in this field again and again, and you are connected with it very strongly, striving to enlarge your insight, neutralize impediments and open your being more and more. As pupils, you often experience this, and we hope it is usually as a comforting, liberating touch, enabling you to breathe again and see new perspectives before you, and in which you can see your next steps on the path and can reflect and take your decisions.

The adversary

When you do actually take these steps, everything is as it should be and you go your path from strength to strength and from glory to glory.

For surely you know the words: “He who goes one mile towards Christ, He takes for two miles”. Often, however, you experience this power- and light-field as a consuming fire. This happens at times when, whether consciously or unconsciously, you allow the old nature in your being to dominate.

You became a pupil in order to give the genesis of the new human state a central place in your life. To make this possible, the Light descends again and again into the nature of death and also into the whole of your personal nature of death. It descends to awaken the sleeping ones, to console those who languish and grieve because of their state of captivity, and to open the way of liberation for all those who are worthy and yearn for it.

When you are in the Living Body, connected with its power- and light-field, you need to take care that you are not burned or harmed. How often it happens that you would like to go to a service or conference, and all the powers of the adversary seem to do their utmost to keep you from it. Yet if you remain one-pointed, you put your pupilship before anything else and in this way you overcome the obstacles. Afterwards more freedom will develop in your being than before. But if you do not remain wakeful and one-pointed, you will let yourself be held up by the impediments and thus stand in the way of your new possibilities for soul-growth. The influences of the adversary are very subtle and you may be sure that everything is done to keep you from going the path.

This is also clearly described in the gospel. Even at the very birth of the light the adversary is already there in the figure of Herod, to nip the new development in the bud. And this continues through all the various phases of the path, right up to the crucifixion. Then it will have to be proved whether a new foundation has come into existence in man’s life, so that nature no longer has any significance.

The Christ-Force looks for that which is lost in this world. But what is lost in this world? Not the nature-born man! It is the eternity-man, who is no longer able or not yet able to manifest himself. The last radiating remnant of this eternity-man is the spirit-spark. It was left as a principle at the Fall, which took place a long, long time ago.

Nature-born man was created to free the eternity-man from his sleep of death, to give him a new opportunity to manifest himself through the natural being which has undergone the process of reversal. But nature-born man has deviated from his task and either he no longer knows anything about the purpose of his existence, or he does not
wish to hear about it. And when something of the pre-remembrance of the original Spirit speaks in him, he often wants to be the eternity-man himself; he wants to be the divine man who waits for his liberation in the microcosm.

Do you understand something of the myth of the Fall, in which the serpent says to Adam: “If you eat from this tree, you will be like God”? The Light comes to you to seek that which is fallen and to show the nature-born man his true mission in life; it comes to enable him to become an image-bearer of the heavenly man. Only through the realisation of this task will nature-born man find peace, because then he is fulfilling the purpose of his existence. Peace on earth for men of goodwill therefore means: peace for those who fulfil their mission, who take the Light into their beings and are willing, in the new power, to do everything necessary to enable the inner Christ, waiting in the microcosm to be born, to do His work, to conquer and to come to resurrection.

In this world all values are reversed. The nature-born man, who has deviated from his calling, clings to this world. He thinks that the basis of his life is here in matter, and nothing else exists for him. Even so, he does not find peace here. The person who has reached his dialectical limit and begins to question his true purpose in life, the person in whom the spiritual urge of pre-remembrance makes itself felt, comes to an inner crisis that changes his whole life.

The pupil of the Spiritual School, who, touched by the powerfield, links its activity with his personality, and places his personality at the central point of his pupilship of the Spiritual School, calls a flaming fire upon himself because of his wrong reactions and attitude. And blessed is he who discovers this in time and comes to his senses.

However, the pupil who really understands and gives himself in devotion, self-surrender and joy to his true purpose in life, experiences something of the true life, of the higher nature, the new soul-nature that is coming to life again and in which he, as a nature-born being, gladly allows himself to be submerged. That is the true rejoicing of the endura, which comes from truely seeing the new development in the microcosm. One who has seen this can say, with Simeon: “Now I can die in peace, for my eyes have beheld your glory”. We hope and pray that you may be found ever more consciously on this path.

The Spiritual Directorate
into the total concept of the human state of being there can be no question of "accompanying" the child. For where can we accompany them, and how can we do it if we do not know ourselves? If we lack this understanding we are vague, incomplete and ignorant. One who is uncertain himself can only transmit uncertainty. One who is in the dark can only speak of the darkness.

If one lives solely from the personality one can pass on to the children that which belongs to the personality. The personal is incomplete and consequently whatever proceeds from it as insight will always remain incomplete. Just because of this incompleteness there will always be mistakes that add to the conflicts and the suffering. That is why it is useless to fight against the mistakes caused by our incompleteness. It is useless to ask ourselves: "Am I doing the right thing? Am I raising my children in the right way? Will any harm be done?" Whatever comes from the imperfect can never be good, or... it will always be good for we cannot act otherwise.

To find this through experience, as a self-discovered fact, with a realistic "we cannot or could not act otherwise" is in itself the unmasking of imperfectness. This unmasking dissolves vagueness, and it creates clarity. Clarity can solve questions so, if one does not evade the hard facts, clarity and understanding will come and from that, certainty is born.

Don't all our questions about education speak of uncertainty? And are we postponing in this way a realistic examination of the facts? Are we not using these questions in order to prevent an unmasking to save ourselves the pain of true self-knowledge?

The entire world of good and evil, a world we have built ourselves and that we hold on to, will fall apart once we come to true knowledge. And so we often too often postpone coming to a clear insight, not only for ourselves, but also for our children. We are all too willing to occupy ourselves just with explaining our good intentions.

But if, as parents and educators, education occupies us to such an extent that we feel called on to do something for our children, and even to do "everything" for those who have temporarily been put in our care, then we should do anything but remain ignorant, otherwise we would certainly not be helping each other.

From the clarity of the Universal life it is explained to us how we are constructed, what laws rule in our system, how we are being lived and manipulated by the twisted astral forces in our own being, and by the deceiving astral forces of this earth, which we unconsciously feed and strengthen: yes, how we even function as an intermediary in their service.

Even if we realise this and see through it, not simply because we are told about it but because we ourselves experience every day how we run into this invisible astral wall, it is still a good thing to state here that, as regards the personality, we are only a part of the whole and consequently incapable of doing good or evil.

Good can only come from what is whole, because what is whole is all-encompassing and does not exclude anything or anyone. The all-encompassing is the universal; the universal is life and only Life is able to govern.

The personality always lacks certainty. Everything it does is experimental. These experiments are very instructive and necessary, for they belong to the field of experience. Going from experience to experience is the typical signature of not knowing and of groping in uncertainty. It is characteristic of the fragmentary, of all the temporal, of all form. As long as the form has not understood that it is a part of the whole it will have to follow the path of experiment — which is the path of not knowing. This path is absolutely necessary for all those who are uncertain, ignorant and broken. It can neither be thought
away nor be disapproved of, for it is the only possibility of coming to insight regarding one's fundamental ignorance.

All methods, all advantages and disadvantages, all possible mistakes arise from partial, imperfect knowledge and in due course everything resulting from it is either approved or disapproved. All educational problems result from our being temporal, experimental, partial and imperfect. They show clearly that we ourselves have not yet achieved a state of clarity, which cannot be forced. So there is nothing for it but to learn through experiences.

That is a sober, undeniable fact. It creates the foundation in our being for reaching the so essential clarity of self-knowledge. And does this stating of hard facts drive us to surrender? And the result of surrender is recognition.

"Recognition", the faculty of discerning, is born of the close contact between form and Life. It is the moment when the pupil "sees", briefly and transitorily, but sufficiently to have been gripped. From this radical moment his position is completely changed. Instead of a personality that rules he becomes one who is going to take up his true place as a "subordinate". All actions are then seen from a completely different point of view. What was at first considered to be valuable and essential is now recognized as a fragment that belongs to the whole. All proportions are changed and everything is revised and brought back to its proper place in the whole.

When the pupil surrenders lastingly to his "master", to the universal, all-encompassing Life, he will be inspired and taught in a sublime and incomparable way. From this universal source of wisdom radiaisons are continually emanating, which will fundamentally change all who surrender themselves to its light and its power.

Education is to be focussed on the totality of Life and that is why it can never be partial. It does not exclude the personality but guides it in the recognition of its task. Education demands nothing, but gives everything; it "is". It does not reject anything, for everything has its own meaning. From the recognition of the Life in himself, everybody who participates in the mighty activity of the Supreme Master-Builder is given the task of being subservient and of educating wisdom and strength.

To educate, to be subservient to Life, rouses many unknown faculties within us, like the searching for and finding encouraging words and above all, to be realistic, to have the courage to face facts as they are and to accept them. Attaining clarity within oneself is very essential.

Clarity opens. He who is open sees. He who sees can distinguish. Out of discrimination between what is partial and what is the total, certainty and confidence will grow. These will break open the encapsulated source of life in the microcosm. Fear becomes superfluous, stiffness vanishes and the glory of full Life begins to glimmer.

Let the fountain of Life flow into you. No matter where it takes you, go on following it and submerge yourself in it. It is your only guide. In it, the full Life is opened to all.
Expansion of consciousness or renewal of consciousness?

(A public lecture)

World and mankind are at the beginning of a new era. This is because, due to the circular movement of the North Pole, the vernal equinox of the sun gradually moves through the twelve signs of the zodiac over a period of about 26,000 years, taking about 2160 years to go through one sign.

About 2000 years ago the Pisces era began. It was marked by the birth of Jesus the Lord and brought to mankind an enormous upheaval on every level of life. The vernal equinox of the sun is now entering earthly consciousness and with it they can only investigate what belongs to the fallen visible seventh cosmic domain, however far they travel.

In art the term “abstract” is used. But what is really abstract in fact belongs to the fourth dimension and for nature-born man it is impossible to penetrate into the fourth dimension, either with thoughts, feelings, senses, or with the will. An entirely new soul-basis is necessary, and to attain it neither training nor exercises of whatever kind will suffice.

Exoteric religion gives its followers a measure of certainty with regard to life after death; it gives them faith in a god who is supposed to sit enthroned somewhere outside themselves and who will lead them back to paradise. However, “faith” as it is understood generally is a state of “feeling”, or a mystical adoption of a religious doctrine and has very little to do with genuine awareness.

By means of occult methods one may be able to expand one’s consciousness in a forced manner and as a result delve into the spheres on the other side of the veil – the regions where the deceased remain. However, this will be of no use whatsoever and will badly injure one’s system.

By such a forced, negative expansion of the consciousness, one does not experience the freedom one longs for, but rather a strong binding to the subtler material spheres on yonder side which form the invisible part of our fallen nature-order and not the original divine nature, the Kingdom of Heaven referred to in the Bible. The original, divine world is, according to vibration, completely outside both the crude and the more subtle spheres of the earthly nature order.

Finally, we would like to mention the chemicals such as narcotics and alcohol that exert an influence on the consciousness, altering it to such an extent that people, having entered a sort of trance-state, receive impressions from the lowest spheres of the beyond. It is well-known that through drugs in particular the consciousness can sustain great damage. Narcotics bring about the same dangerous binding expansion of the consciousness as we mentioned before in connection with occult training and exercises. However, they will never make it possible to break through the confines of the earthly nature order whether sensorially, mentally or mystically and therefore one will never find inner peace in this way.

Perhaps you are now wondering where the consciousness is located. Man’s consciousness is located in the cerebro-spinal cord or serpent fire system. The brain, together with the medulla oblongata and the
nerve tracts that gradually narrow downwards, do indeed have the shape of an erect serpent. In this system, the fire of the consciousness circulates.

So we can state that man has a natural I-consciousness located in the body, and it is this consciousness he tries to expand in a forced way by occult training, with many negative results.

The title of this article “expansion of consciousness or renewal of consciousness?” implies that there must be a method, a possibility of gaining a new consciousness. In the School of the Golden Rosycross we do not speak of a method but of a path, a process, a process of structural renewal, and it is about this that we want to speak to you.

In the Egyptian wisdom, in the sublime philosophy of Hermes Trismegistus, we find a very striking statement which plays a central role in the philosophy of the Rosycross. It reads: “Of all the creatures in nature only man is twofold, mortal as to the body and immortal as to the true man”.

Even before a child sees the light of day, it is already connected with a microcosm, a miniature world, a divine life-system, in the centre of which is a nucleus of light. If man genuinely possessed higher consciousness he would be conscious of this developing, invisible divine temple with the inner seed. This divine seed lies enclosed in the human heart and cannot be traced anatomically since it is a spiritual principle, a spiritual fire-nucleus. In most people this divine principle is latent, inactive, because the walls of the fallen state of the I-man impede every action of this divine soul.

However, there are those who, from childhood, are what might be called “seekers”, people to whom our perishable world, with all its tinsel, with all its transient happiness, with all its Sunday-morning piousness, has nothing to say and nothing to offer. An inner restlessness urges them onwards, they do not feel really at home anywhere and they hold aloof from all the struggle for these so unreal things. They are the lonely ones of this world. Often they wander through the world, always in search of something, or they read countless books in their search for “it”, not knowing that in fact “it” is nearer than hands and feet.

When such a person has sufficiently matured through experience, he will be led to the doorway of which the Bible says: “Knock and it shall be opened unto you”. This is not a mystical wish but a holy, cosmic law, the law that: “When the pupil is ready the Master is there” — the law of fundamental salvation.

Then the process we have mentioned will begin. As has been going on for thousands of years, such individuals are led to the Spiritual School, for such Schools have been in existence throughout history. And in answer to their innermost yearning, their soul-nucleus will be linked with the divine light that is omnipresent throughout the entire universe. In the Christian doctrine of salvation this is called “the birth of Christ in the stable of the heart”.

There then follows a phase of deepening one’s insight into one’s own being and into the underlying causes of things. The gaining of this insight through experience gives rise to a stage of deep yearning for salvation. This is followed by the stage of willingness to sacrifice that part of the human system which is not divine. This is the total self-surrender of the personality to the new soul, the sacrifice of the natural man to the developing inner Christ. John’s words: “He, the Other One within me must grow and I must perish” become the signature of one’s being.

Then, through a completely new action, a new attitude of life — the fourth stage on the path — the light-process takes shape in the pupil. On its way upwards from the heart, the light breaks through all the obstructions of the old nature and reaches the head-sanctuary, where, after a process which will not be described in detail here, the crucifixion of the “I” of nature and the miracle of the resurrection of the soul-man can become reality. Then the fivefold path will have been crowned; the light will have transformed the head sanctuary into a new consciousness-centre.

The one who has reached this supreme goal of his life after many years of endeavour, after many victories and trials and after the greatest sacrifice a human being can make — the sacrifice of himself — has fulfilled that which is stated in Ephesians Chapter 4, verses 22-24: “Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature (the new man), created after the likeness of God in true righteousness and holiness”.

For him who has fulfilled all this, the words of 2 Corinthians Chapter 5, verse 17: “Therefore, if any man be in Christ, he is a new creation; the old has passed away; behold, the new has come”, will have become truth.

In these times of cosmic revolution, may there be many who walk the fivefold path of sanctification, briefly described here. After having realized the inner path of soul-transmutation, they will possess the new higher consciousness, the all-consciousness.
germinates from wheat grain, but barley never does. From an acorn an oak tree will grow, not a chestnut tree.

It is the same in the animal kingdom. In a family of rabbits, a kangaroo will certainly not be born; a dog can never give birth to a bird. A human being remains a human being in whatever form he may be.

You might laugh about these simple examples, and with good reason, for there is no need to cite hermetic wisdom to prove them. Yet the book of nature is a wise guide on our path, provided that we are willing to recognize and follow it. The funny side of the examples we gave disappears as soon as we examine how the law of sowing and reaping expresses itself in the process of growth of the human race. Then it will become clear whether we can understand the language of the *librum naturae*, the book of nature, and whether we can learn from it. If we can, then it is alright to smile, not with the smile of the know-all who has a low opinion of these simple examples because of his sense of intellectual superiority, but with the smile of him who has insight and lives according to it.

If we look with understanding and love at the stage of development at which western civilization in particular now is, we will be brought to the conclusion that it has reached an extremely dangerous phase, for there is no certainty any longer. The grinning face of uncertainty leers at us.

Uncertainty reigns in economics and politics; it is the motive for science, and prevails in education, family life and marriage, religion and art. And there is uncertainty about the survival of life itself, owing to the systematic destruction of our environment by industry and technology.

A minister of education once remarked: "Only by experiment can we find the right way". What does this statement imply? That in the educational system one tries to find the right way by means of experimentation, which means that finding it is dependant on chance. The future of education, of youth and consequently of the world and mankind is dependant on chance! Is it possible to put the statement of bankruptcy of our civilization in a more striking way?

Fear arises from uncertainty, not fear of death, but fear of life. In former times older people used to say: "Ah! If only I could be young again with a whole life ahead of me!" Nowadays you often hear: "I am glad that I have my life behind me; I should not like to be young now. This is no life for me; you don't know where it's all leading to".

Fear is a terrible disease, worse than the plague and cholera of former centuries. According to recent estimates, a quarter of humanity is psychologically disturbed. And the principal cause is fear!

How do we combat this illness? Bij extending and intensifying the pharmaceutical industry, with even more psychiatrists, pills, potions and injections. That is the answer of a society that has gone completely off the rails. All these examples are sufficient to explain the situation of modern man. Uncertainty, fear, illness, ignorance, experiments and chance are the pillars on which the future of the human race is founded.

In the Spiritual School of the Golden Rosycross it is often said that we are living in a time of harvest, and that that is why a spiritual school has come into existence. What do we mean by "harvest time"? We mean that we are standing before the results of our course of development, results which are going to determine our future. To which harvest shall we belong? Which barn shall we enter? Will it be the barn in which the endless circular course continues to rotate, the barn of the coming and going of the races? Or will it be the barn in which those who have liberated themselves from the circular course are gathered?

To which harvest shall I belong?
Does this question surge in our blood; is it the most important question in our lives? It is to this that the hermetic law applies: as you sow so you will reap. We cannot escape it.

What seed did the human race sow in order to reap a harvest of fear, uncertainty, illness and psychological confusion? Was it the seed of this nature, the nature of antithese, of animal man?

The hermetic doctrine says: “Of all creatures on earth, only man is twofold: divine as to his microcosmic origin, animal as to the form of his material personality.” The man of this nature is nothing more than a species of animal and his natural consciousness is the result of a biological process. If, two and a half thousand years ago, one had asked a Greek philosopher such as Plato: “Where does man come from, what is his origin?” the answer would have been: “Do you not know? Man is of divine origin”. Nowadays, the scientific answer to the same question is: “Man is descended from the animals. He is an animal gifted with reason”. Do you see the difference between these two answers? Do you see how man has developed during the centuries lying behind us? Man states that he belongs to the animal kingdom. That is perfectly true as far as the natural personality is concerned, but what a tragic mistake for man as microcosm, as bearer of the divine seed, which this statement completely sidesteps?

What is the result of ignoring the divine, microcosmic seed? The human mind becomes totally directed towards matter and animal behaviour patterns. Just have a look at how your consciousness, your mind operates. Ever since you were born it has been fed with certain thought images which are attuned to being able to fit in with society. Our brains—the biological computer system—are stuffed with data, first by parents and other members of the family, then by teachers, the community, religious leaders, politicians and so on. It is like being fed with countless punched cards, and the results, in various self-created combinations, are called consciousness.

“As you sow so you will reap.” When man is directed only to his animal origin, when only his animal capacities are activated, when he is connected only with the matter from which he was created, the result can only be brutalisation.

“As you sow so you will reap.” If you look around you, you will see that today we are experiencing the triumphal march of the animal consciousness. Through the development of the intellect, science and technology are brought to amazing heights, and by the use of so-called “consciousness-expanding” methods
and drugs, people try to break through into the kingdom of visions, into the etheric regions. Both are purely biological activities, for falsely expanding the natural consciousness does not change its essential nature in any way.

There is a time for sowing and a time for reaping. The reaping time has come now. Biological man, simply a species of animal, is connected — despite his great fear and confusion — with a microcosm with a divine nucleus. Man as microcosm is twofold: he consists of the personality emanating from this earthly nature, from the animal seed; and of the microcosm, the monad which has a divine origin and has arisen from the divine seed. When he denies his task in life and does not give himself to it, allowing himself to be connected with the divine seed within him, his life becomes purposeless and empty, for he has by-passed his vocation. Then the animal, natural consciousness plunges into fear and confusion and the harvest is only a seed for a new circular course in this nature of contrasts.

When you are absorbed in your daily pursuits, in your schoolwork, books, music and relationships with others, is there any time left in which you can become conscious of bearing a divine seed — the only link with eternity — within you? Aren't you seized with fright sometimes, and don't you ever come to a halt when you discover how, day in and day out, you direct your attention to everything that activates the animal consciousness?

Remember, even if it is only for a few minutes a day: "As you sow so you will reap". This is no warning in a threatening sense, but simply the statement of a law, a law which gives you the key that unlocks the way to the divine nature. Your future is in your own hands. Every thought, every desire, every activity is a seed which will germinate. The important thing is which seed will you use: the seed of man as animal species, or the seed which lies hidden in the divine nucleus of your microcosm?

The choice is yours!

(Story from a booklet for the youth of the Lectorium Rosicrucianum: "Stories of the Rose-Garden")

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