A large and unbridgeable difference exists between the concepts of 'knowledge' and 'wisdom'. It is important for seekers on the spiritual path to perceive that divine wisdom is never the same as knowledge that we can acquire by learning and accumulating information.

(Knowledge... or true wisdom? P. 2)

Knowledge... or true wisdom?
Powers of the old and the new human being
Liberation from fear
‘Everyone has to decide what to do with the time that is given to him...’
Footprints in the sand
Playbackshow, the great imitation
On the plains of hesitation...
‘What makes the desert beautiful,’ the little prince said,...
The secret of the true garden of life
Pentagram aims to draw the attention of its readers to a new era which has broken in the development of humanity.

Throughout all ages the pentagram has been the symbol of the reborn human being, the new Man. It is also the symbol of the universe and its eternal genesis through which the Divine plan manifests itself. However a symbol has value only if it leads to actualization. The human being who actualizes the pentagram in his microcosm, his own miniature world, is on his way on the Path of Transfiguration.

Pentagram calls on the reader to cause this spiritual revolution in himself.

In this article we confront the essence of popular, generally used or studied occultism with the science and magic of the Golden Rosycross.
Knowledge... or true wisdom?

A large and unbridgeable difference exists between the concepts of 'knowledge' and 'wisdom'. It is important for seekers on the spiritual path to perceive that divine wisdom is never the same as knowledge that we can acquire by learning and accumulating information.

Whoever seriously investigates, will discover that the universal philosophy clearly distinguishes between the concepts of 'wisdom' and 'intellect'. It is not so that wisdom is everything while intellect is nothing, yet they represent two different values, qualities or characteristics. The Creator endowed humanity with both wisdom and intellect. The Creator of the All Linked original humanity with the All-wisdom. Humanity received its intellectual faculty to be able to react to the All-wisdom. That intellectual faculty transformed wisdom and was capable of retaining this transformed wisdom. Hence the human memory was an accumulator for storing the transformed All-wisdom.

This primordial faculty also contained the centres of the purely functioning senses as well as those of reason and action. In this way a human being could reflect on and test with his senses the wisdom received, and then make his choice and act accordingly. That was living in a wholly responsible way. In this sense we should understand that 'original man was linked to God in voluntary obedience'. He walked in the hand of God and reacted rationally-morally, spontaneously and with intelligence to the Universal Wisdom that is of God. Thus the human being was God-from-God, Son of the Father, perfect as his Father in heaven is perfect. And there was only growth and manifestation, just as a cloud develops into a zodiac.

Intellect the cause of suffering

When we speak of 'common sense', it is clear what we mean by it. The Creator granted primordial humanity wisdom and common sense. Here we touch on one of the most profound causes of human suffering, because since time immemorial humanity has lost its common sense. The human mind is seriously ill and disorganised. The whole human head sanctuary is desecrated and the human power of reason of this nature is an appalling caricature of its past glory.

These facts are confirmed by our daily life. They have caused a very confused and oppressive situation. Hence we can very well imagine what the apostle James meant by the question: 'Who is wise and understanding among you? The disconcerting conclusion is that nobody is wise, nobody has understanding! In the dialectical world, nobody possesses a healthy intellectual faculty. That is why nobody has a link with the All-wisdom, and completely 'walking in the hand of the Lord' is a sweet but dangerous illusion. In this context also the words of Jesus the Christ are relevant when he says: Nobody is good, not even one!'

In order to penetrate deeper into this problem, we conclude that there are different human types. Firstly, there is the cultural type that, since ages, has been cultivating his intellectual faculty. In the fallen state in which humanity lives on earth, this intellectual faculty always depends on external stimuli. Deprived of the influences of the Logos and the faculty of the so-called Kundalini, the norms, hypotheses and requirements of dialectical civilisation and religious or other emotional speculations, replace absolute knowledge. Accordingly, the intellect is pushed and forced in a certain direction and to a certain development.

For generations, all of this has been transferred into the human blood. The monotonous repetitive external stimuli, combined with the inner urge of the blood that corresponds to them, have turned the human being into the intellectual being he is today, or are in the process of turning him into it. A child's mind is trained for life according to a curriculum prescribed by law. Experience shows that an intellectual is a profoundly unhappy person, or is becoming one. He lives in a never-ending pursuit of happiness that becomes ever more distant. In the meantime he causes irreparable damage to himself and his children, which makes itself felt especially in the structure of his organs.

Effects demonstrable in the physical human being

Every organ in the human body is either blessed or judged according to the way in which it is used. Extreme intellectual training prevents the assimilation of higher wisdom. The organs in the head that should enable this assimilation turn into a sorry state.

Such intellectual training can only be maintained to a certain point. Then strange, regrettable and horrible events occur, about which we do not need to go into detail. It is certain that once someone passes a certain point on this path of intellectual suicide, which will provoke an incident in the third brain cavity, he is irretrievably lost.

Another type is composed of those who have less intellectual training. Their cerebral capacity has, for different reasons, remained below a certain level. Esoteric science of all times describes this state of intellectual power as the 'cerebral moon consciousness'. People of this type are more susceptible to abstract universal touches but cannot grasp or assimilate them. They are very much attracted by the mysterious and the occult and lose
themselves willingly in sensual mysticism. On the other hand they are often jealous of intellectuals, who because of their superior development occupy the best-paid social positions. This jealousy appears particularly in a mentality focused on quickly wanting to repair the damage for themselves and their off-spring. Class struggle is closely associated with this state.

Three Centres Control Life

In addition to the two types described above, there are many other sub-types, all of which without exception demonstrate lack of common sense. When we study these problems more closely, it becomes clear that there are three important centres in a human being. In our philosophy we call them the head sanctuary, the heart sanctuary and the pelvic sanctuary. The last one is also called the umbilical centre.

In a dialectical human being these three centres are no longer in harmony with each other. Thus intellect and feeling can function simultaneously, while action is missing. Or the sick brain is focused on action and feelings are left out. Or action and feeling go hand in hand, while the mind plays no part. Modern psychology subscribes fully to these ancient teachings.

If you still have insight in this situation— not as it affects others, but as your own ‘state of emergency’— and you discover that you are on this slippery slope of absolute decline, it is understandable that you will wonder how you can still escape from this fate. That is possible by accepting the process of transfiguration, by engaging in a total change of your being, not as the cultivation of the personality, but as the recreation of your microcosm. To avoid any misunderstanding: we do not speak here of ‘rebirth’, because this concept can lead to mystical shallowness and fatal misunderstandings. Many see ‘rebirth’ as a biological, nature-religious conversion, followed by being overshadowed by the forces of the reflection sphere.

The Ancients called the science of transfiguration ‘theophany’, which meant the renewed appearance of the divine human being. This science is so magnificent, so great, so complicated, that it cannot be understood in its totality. However, it is a fact that each process of transfiguration must begin with a fundamental attack on the physical human intellect.

Appearance of the Divine Man

Our present physical brain is the main factor preventing the re-appearance of the divine man. The Universal Teachings clearly point out to every candidate that his physical brain, the organ of his sensual nature, is the greatest enemy of universal wisdom. It does not matter if it is trained intellectually or not, or whether we choose one or another educational system for our children. Every mental method or development of the natural thinking faculty, without exception, creates dangers and has negative results. Common sense as meant by theophany is impossible from a dialectical point of view. Hence the question becomes urgent how to escape from the effects of this state of affairs. The answer is once again: your salvation lies in the re-appearance of the divine man.

Due to your biological, moral and spiritual state of being you prevent this re-appearance; you render this rebirth impossible. As a human being of this nature you lack everything needed to have any success. That is why you need a ‘new hammer and a new word’ to become a true freemason. You need help, an intermediary, a divine helping hand, for without it you can do nothing. Fallen humanity receives this help in the form of the power called the ‘Christ’. This is not the theological, historical Christ, but the power that plunges with ineffable love into the human world in order to save it.

The New Hammer and the New Word

When the builder wants to build and sees that his efforts fail, he needs new hammer and that new word, in other words, the new power that the Logos offers him. When Christian Rosycross lies fully attired in his tomb—notice this reference to the pyramid—the following indelible words are etched into the bronze slab that covers his tomb: ‘Jesus is everything to me’. This has nothing to do with a certain Jesus who was born about 2000 years ago. This refers to the divine helping hand, which reaches out into the shallowness of our dialectical world to stimulate us to transfiguration. And behold the result!

Yet, if you want to understand and grasp something of this process of salvation with your mind, the Holy Science comes to your assistance. There are seven brain cavities that are totally empty. When a serious candidate sets out on his liberating path in Jesus the Christ, these seven cavities are consecutively touched by this intermediary divine power. This touch is sometimes described as ‘the touch of the Holy Seven-Spirit’ or as ‘the seven divine harmonies’ and also as ‘the seven ropes that are lowered into the pit of mortification’. As soon as the seven brain cavities are touched in this way and the process of transfiguration is supported by the blood state of the candidate, these brain cavities are filled with that liberating power. This is accompanied by the development of a new faculty in the lesser brain and the wondrous medulla, so that a spiritual-mental exchange between the candidate and the Creator begins to flow. In the ancient book of the Chaldæans, the Book of Numbers, this phase corresponds to Samail, the hierophant of the hidden mysteries, who is linked to Michael, the superior earthly wisdom. Only by this sevenfold illumination by the Holy Spirit can the candidate be called a Mahat (Maharja), Manas, thinker. From and by this illumination the process of transfiguration can commence.

Without the intellect that possesses wisdom, nobody can advance even one centimetre on the path of enlightenment. May all of you receive the new hammer and the new word.

Jan van Rijckenborgh
POWERS OF THE OLD AND THE NEW HUMAN BEING

In this article we confront the essence of popular, generally used or studied occultism with the science and magic of the Golden Rosycross. We want to explain these two irreconcilable or incomparable principles and aims as clearly as possible, so that everyone can see the difference and choose accordingly. We would like to add that by doing this we only intend to be of service to you.

You know that the material sphere in which we live has various characteristics and behaves according to various laws. The reflection sphere of our planet also has various characteristics regarding its substance. There is a total of seven characteristics, seven material manifestations and seven dimensions. Corresponding to the seven aspects of our planet a human being has seven sensory organs by which he can react to the sevenfold nature of matter. With the seven sensory organs, a human being can express himself in this world and work with matter.

It should be remarked that this sevenfold sensory state is a theoretical possibility. In ordinary life in matter, humanity uses and knows only five sensory organs; the other two have not developed yet. This applies to a human being on this side of the veil. However, when he exists in the reflection sphere, he has the power to use the other two sensory organs. But because he then lacks the physical and the ethereal body, he can no longer express himself completely in matter in a sensory way due to this damaged state of the personality. As a result of this, a broken reality continually occurs in the dialectical world, which is paid for in the material and in the reflection sphere.

A BRIDGE BETWEEN TWO HALVES

The dialectical human being is always inclined to neutralise this broken reality. He tries to build a bridge between the two mutually foreign worlds, which yet are the two halves of one world. The tendency to build this bridge is called occult. The effort to build this bridge with our sensory organs and concretely in order to obtain various benefits is called occultism. And the differences between the benefits we believe we could obtain, differences that correspond to the various human types, are called occult movements.

In this context, there is a religiously oriented occult movement that believes to be able to forge a conscious link with the light land on yonder side by occultism. There is also an occult movement that is scientifically oriented and is striving for knowledge. In addition, there is a movement that is focused on materialism, which only uses the occult faculties for obtaining financial benefits. Finally, a fourth group of occultists should be mentioned that concentrates on self-maintenance and self-cultivation.

This description of the various occult movements will show that the modern Rosycross is not interested in occultism. For many years we have emphatically stated that we are not focused on the reflection sphere or any of its realms in whatever way, because such an aim does not offer any liberating aspect. Hence, we do not want to build such a bridge whatsoever. Our motives are to neutralise in the pupils any interest in this respect. The reason for this will be explained.

Seven sublime faculties

The true human being has seven faculties that correspond to a sevenfold world. However, this only applies when he is free from the limitations and the broken state of dialectics. Ideally, these seven faculties can be described as follows.
The human being and his relationship with the forces of nature. Woodcut by Hans Weiditz from Trostspiegel (Mirror of consolation), a German translation of poems by Petrarch, 1572.

- The first or highest faculty can be referred to as the power of love. We only point to that love power which truly turns everything into light. In all Holy Scriptures we can read that light is the most sublime. God is love and hence God is light. And the attention of the pupil on the path is focused on the goal that one day he will walk in the light, as God himself is in the light.
- The second faculty of the human being is the power of wisdom that can be received and assimilated intellectually.
- The third faculty of the human being is the will. Here we only mean the will that is standing as the High Priest in the human temple and that carries out God's Will, borne by love and wisdom.
- The fourth faculty is the power of thinking with the help of which the pupil, borne by love, wisdom and intellect and propelled by the will, builds his mental conceptions into all details.
- The ancients called the fifth faculty the kundalini shakti. It is the general principle of life. In our philosophy we speak of dynamic energy that is concentrated to provide the mental conceptions with vital power.
- The sixth faculty is the form manifestation, the divine power of speech or the mantra. By speaking the creative word that evokes a strong vibration and is highly magical, the mental conception, provided with vital energy, is realised in matter.
- Finally, the seventh faculty is the sum of the six preceding ones. Only in this sum the seventh faculty can be expressed, which is then able to make proper use of everything that has been realised in the service of what is universally divine. The powers extracted from the first six faculties form the universal light emanating into the seventh faculty.

Each of these seven powers has its focus in a consciousness nucleus, the power or energy of which is being radiated, as discussed above.

Caricature of the new man

When we take this ideal sevenfold human being, who is active with his whole microcosm, as a starting point, every right-minded person will understand that the dialectical human being is completely unable to satisfy such a requirement. Everyone will comprehend that this universal power far surpasses his own possibilities. That is why the result, even under the best of circumstances, is that this ideal is replaced by a caricature. We would like to explain this by a few examples that may appeal to all of us.

For example, clairvoyance and psychometrics are the results of the underdeveloped and caricatural second faculty of the human being. We stated that the second faculty is that of the wisdom that can be received, transformed and assimilated intellectually. And well, even if the link with this wisdom would not exist and the intellect would be strongly denatured, people could still achieve clairvoyance and psychometric powers. But you will understand that these powers will then have nothing in common with the divine intentions, but only be biological reactions.

Clairvoyance is inner perception, is seeing from a distance: perceiving what happens at an undetermined distance from the observer. Hence clairvoyance is not something like etheric vision, which is a refinement, an extension of our physical power of vision. Psychometrics is the power to see the matters of nature in their context. The psychometrist will for example be able to see the state of life of the owner of a watch by holding it. However, these faculties are purely biological. When we study the behaviour of some animals, this becomes obvious.

Often animals are highly clairvoyant, clairaudient and psychometric. It is said that for example a police dog can do its work by refined hearing or smell. But this is only partly true, because in animals as well as in human beings the endocrine glands play an important role. That human beings act differently from dogs in equal circumstances is caused by the fact that a dog does not have a mind like a human being.

Cooperation between pituitary and pineal glands

Let us now examine how clairvoyance comes about in purely biologically inclined people. We focus our thoughts on the pineal gland or epiphysis and on the pituitary gland or hypophysis. Both organs can be found in the head. The pineal gland is a rounded oblong body with a length of ten to twelve millimetres that is connected with the dorsal part of the third brain ventricle. The hypophysis is small, hard organ, approximately two centimetres wide, one centimetre long and one centimetre high. Its components are almost the same as those of the pineal gland. Although physiologically both organs are considered unrelated, gnostics know that they cooperate anatomically and physiologically. The hypophysis has the power that can awaken the dormant pineal gland by an ever-increasing speed of vibration. Thus the sixth sensory organ awakens the seventh sensory organ, so that the aural field and its environment are illuminated by the light radiation emanating from the pineal gland, the seventh sensory organ. These organs assimilate impressions from the aural sphere, the respiration field.

We know that some thoughts and sounds can bridge large distances. This
Cross section of the brain with the pineal gland. The physician S. A. Sommerring, a friend of Goethe, believed that the pineal gland was the organ of the soul.

causes the following to happen. Someone thinks I will visit him or her this week. That thought reaches your aural sphere. The finely tuned hypophysis senses the impression and begins to vibrate. As a result, you see the inner image of the thinking friend, you receive his impression and know that he will come one of these days. Because almost everyone has such experiences, it is clear that all of us are clairvoyant or clairaudient to some extent.

A negative or a positive clairvoyance may develop. A person becomes negatively clairvoyant, if he lets external influences enter into his aural field. He keeps them there. Yes, they ultimately occupy his thoughts completely. The concentrated thoughts he is bombarded with and the images he scuriously holds on to ensure that the flows emanating from the hypophysis stimulate the pineal gland to clairvoyant perception. Positive clairvoyance develops, if a person strongly focuses his thinking on something. By that purposefully directed thinking power he penetrates into the aural sphere of his object and the subject of his interest becomes an open book to him. It is unnecessary to add that various training methods and exercises can expand this natural faculty with amazing results.

Cultivation of the Endocrine System

If we observe these developments with the sobering of a higher point of view, we will discover that all those natural, so-called higher faculties do not mean anything but the cultivation of the endocrine system. For such cultivation, we do not even have to be good or decent or to change our life. Anyone interested in it can practice occultism, provided his biological structure does not pose too many obstructions. The activity of the endocrine system can be developed in various ways and it is unnecessary to add that in this way the greatest dangers may be unleashed.

In this context the expansion of the dialectical consciousness means greater dangers. And certainly not only for the person involved in it, but especially for others. In this way ample opportunity is created for material, moral and spiritual exploitation. And it is tragic that the truly seeking human being is kept from the true path by it.

For a better understanding it should be remarked that, once someone has surrendered to negative or positive training of the endocrine system, or possesses such a sensitive body by birth and is not protected by a healthy and morally high-minded mode of life, he opens his aural sphere for all kinds of dominating forces.

Cultivation of the Personality Reinforces the Link with Nature

Such a culture means cultivation of the personality as to this nature and binds the personality more tightly to it. In this way we would achieve exactly the opposite of the goal envisaged. That is why it is good to reflect on what the higher faculties of the new man are. If we want to understand anything of it, we must first of all determine and outline the principle of these faculties. The basis of these new faculties is a total breaking-up of the I. I-demolition does not mean that we should become less egoistic and a bit more humanistic. Or that we should become more attuned to religious or other higher standards. No, by I-demolition the Spiritual School of the Golden Rosicrucian means completely breaking up the whole complicated personality of this nature.

On this basis the pupil of the Spiritual School begins his preparatory work. First of all this preparatory work is meant to change the life streams of the dialectical appearance completely. This change of the dialectical basis of life is the first condition, because the whole dialectical being is centripetal, egocentric.

The forces and substances in the dialectical being are binding and hence maintaining. That is why the pupil, as soon as he has set his foot on the liberating path, should focus his attention on giving up everything that binds and maintains the I. This is a radical, but inevitable process. For the aural sphere, this extremely important respiration field of the pupil on the path, must be liberated, must become free from any lower and ordinary material influence. Only when the respiration field has become free, the work can be commenced in the right light.

Now it is possible that someone wonders - in view of the situation he finds himself in as a human being living in dialectics - whether this total purification of the aural field can be achieved, thus making it immune for any harmful influences.

Discovering that Nature is Finite

This purification is absolutely ensured because the aural field has three powers at its disposal. Each of these three powers can be controlled by the human consciousness nucleus. The first power is attracting, the second one is rejecting and the third one can neutralise everything that wants to stay in the aural field. What matters is to apply these powers not in a negative way, but positively and with rational insight.

Brain cavities, drawn by Leonardo da Vinci.
In normal circumstances someone is totally free to control these three powers from within. First of all he must realise that the dialectical consciousness nucleus permanently rotates in a vicious circle and after an ascent always experiences a decline, so that he remains imprisoned in the limitations of this world. Secondly he must discover that the human being of this nature will have to decrease, so that the new life will receive an opportunity to be manifested and the heavenly other one will be able to grow in his microcosm.

However, this self-recognition can only be controlled by the 'self' to a certain extent. For it is not possible that a pupil can completely carry through this process of renewal under his own power, because the dialectical consciousness can only act according to its own nature.

When someone decides to walk this path that can lead him to the right insight, soon a power-not-of-this-nature will fill his being. This supernatural power makes him aware of a higher world, with the result that he can decide to walk the liberating path on the basis of this consciousness. This power enables him to perceive in a fraction of a second how his essence is embedded in his blood state. This insight is needed to be able to become conscious of the process of reversal that must be accomplished in his own being.

Consciously using the three powers

Thus we can state that a pupil takes his decision on the basis of a certain link with a power-not-of-this-nature that has in the meantime been formed between him and the Original Fatherland. We call this power, this link, superconscious memory that is stimulated to a certain activity by the divine love.

In and through this superconscious memory, the candidate begins to use the three powers of his respiration field consciously. Then he consciously keeps away all influences that could harm the goal envisaged. This whole process can be carried out by the power of neutralisation. Whoever is involved in this fight a great inner struggle. After all, the two different life forces cannot be associated! Thus a wonderful process develops, by which the superconscious memory — situated in one of the brain centres between the great and the little brain — is brought into a state of intense vibration. This vibration opens up the seven brain cavities for the universal prana, for the breath of the divine life. The rose opens up to the heavenly sunlight and its seven powers feed on the power of the Holy Spirit, so that through this spiritual power the victory over the old life will be gained.

In the philosophy of the Rosicrucians this struggle is called the process of John the Baptist, and the related sevenfold power the rose of St John. The feast of St John is the feast of the pupil who prepares his auric sphere for the process, in which he is required completely to dissolve the course of his I-consciousness through nature, so that the heavenly consciousness can be awakened in him and can be taken up in the work of the Kingdom of God.

That is why the climax of the feast of St John is the transfer of the White Rose. By this we mean that the rose in the head sanctuary is opened up by the intense vibration of the superconscious memory.

The Sun enters into the sign of Cancer

It will now have become clear why a pupil, in whom such a transfer has taken place, shuns with joy that the inner heavenly one, must increase and the I, the human being of this nature, must decrease. It is no coincidence that this process of decreasing is associated with the Sun entering into the sign of Cancer. As you probably know, this is the zodiacal sign of the nadir. We may add that the cross must be planted in the black, dark earth, the nadir of life, because without this firm ground the pupil would be unable to plant his cross. In this way the process of preparation has begun and the struggle in and through the Holy Spirit against the self and its urges is launched. Hence the pupil must first of all become a knight of St John.

The Rose of St John is sevenfold and we speak of a sevenfold higher power. It is a sevenfold fire that corresponds to the seven brain cavities. When that fire has been kindled, we also speak of the seven harmonies:

The Sun enters into the sign of Cancer.
the first of the harmonies is the song of love: the love that is God himself. God is light and God is love;  
the second harmony is the song of wisdom;  
the third is the willpower of the high priest singing his hymn before the inner altar;  
in the fourth harmony lies the power of thinking;  
in the fifth harmony the forces of a dynamic energy are expressed;  
in the sixth harmony lies that of the new form manifestation;  
and the seventh harmony is the cohesive power of all six preceding ones into a perfect "being."

From this we conclude that the Rose of St John is the key by which the Seven Eternal Doors can be opened. In the sevenfold higher power we can find the entrance to the original Community of God, from which all elements for a truly new development of the heavenly human being can be obtained.

Taking away the sevenfold veil.

The Brothers of the Rosycross with their pure Christian conviction have always professed the way of the cross in the magic of the crucified rose, which is coloured red by the blood sacrifice of Jesus the Lord. This is the power that removes the veil of the sevenfold microcosm.

Obviously this does not mean that the removal of this veil would enable us to use the divine powers to the full. However, in this way a sevenfold link is forged with the sevenfold absolute Being. And due to this link the pupil continues the great work of construction. In the first place we state a work of breaking up; in the second place a work of a completely new genesis according to the principle: where the light appears, darkness must flee.

The breaking-up that must be carried through is not dramatic like that of the mediaeval mystery who hanged himself with ropes and sticks. Or that of the human being who stretches himself out on a plank with nails in order to kill the desires of the flesh. That is not the way we would like to represent it.

Another metabolic process will develop in the universal light that has touched humanity. The breaking-up as to this nature simultaneously means total renewal, or in other words: transfiguration. The death of what is old simultaneously means the birth of what is new. Hence the sevenfold higher power of the new man develops to the extent that the transfiguration progresses. Under the guidance of the Holy Spirit the candidate is led back to his LoR: Fatherland.

Finally, we would like to make a comparison with the power of the old human being. This concerns a natural cultivation of the pituitary and the pineal gland, entirely in the context of dialectics. In the new power the pituitary and the pineal gland are two factors, or two petals, of the sevenfold rose. These two organs are very closely linked with two of the seven brain cavities. In the new power they do not function according to the old nature or as organs for feeling and observation.

What do the Rosicrucians mean when they speak of...

Auric being - around the personality there is a manifestation or respiration field closed off by the sevenfold auric being with its particular structure and content. It is a sphere of magnetic foci, comparable to the firmament. These foci (stars) are the result of many lives in the microcosm. They attract forces from outside and pass them on to the personality, especially to the head sanctuary. The auric being is also called the "higher self": a radiant, luminous being maintaining itself in interaction with the personality. For the transfigurist it is the great adversary in the process of fundamental renewal.

Microcosm - small world or minutus mundus. It is a complicated spherical life system with (from inside to outside): the physical body, the etheric body, the astral body, the mental body (these four form the personality), the manifestation or respiration field, the auric being and the sevenfold magnetic spirit field limited by the lipika. The microcosm of the present-day human being is mutilated and degenerated.

Nature, original - the realm from which humanity descended due to the so-called "fall." Humanity became subsequently lost in matter. The human being carries the memory of the Kingdom of Immortal Ones in the nucleus of his being. That nucleus stimulates him to seek the way back.

Personality - the human being is a system of four bodies: the physical body, the etheric or vital body, the astral body and the mental body. These four bodies form the human personality. In the present situation they are almost exclusively ruled by the "I".

Physical plane - the plane in which elements fire, earth, air and water are expressed.

Pineal gland - the pineal gland is situated centrally under the crown of the skull. It consists of mineral granules. It is the seat of inner enlightenment, the open gate through which the Divine Wisdom can enter directly.

Pituitary gland or hypophysis - endocrine gland in the head.

Reflection sphere - etheric counterpart of visible matter. In it the so-called hell, purgatory and heaven can be found - hence these three spheres also belong to the nature of death. In the ethers of the reflection sphere all thoughts, feelings and actions of human beings and of humanity are recorded and bounced or reflected. Hence this name. After the death of the physical body the other bodies dissolve in the reflection sphere as a preparation for the next life.

Respiration field - the power field surrounding the personality and representing the link between the auric being and the personality. In the respiration field the powers and substances, which are in complete harmony with the personality and maintain it, are concentrated.
of everything that is manifested to and in the auric sphere. But they are linked with the Holy Seven-Spirit. They have opened up for what no ear has heard and no eye has seen. They are linked with the five other petals of the rose and together they are the seven flames of the fire of the Holy Spirit. The indicated path manifests the sevenfold rose in its perfect cohesion.

Imitating Holy Powers

Natural training of the two endocrine organs means playing with supersensory powers. It means calling forth a phenomenon, as a nerve tremor of a divine faculty buried within a human being. Think in this context of Moses' serpent and of its imitation by the Egyptian priests. Moses who appeared before Pharaoh and proved to the world with the staff of his own holy fire, the symbol of his being superhuman, that his way should be a way of freedom, while the priests of Pharaoh tried to prevent this freedom by their sham phenomena of the unholy serpent fire.

Many holy matters and powers can be imitated and we can become so familiar with this caricatural imitation that we are going to consider it as true, as the essence.

Isn't this what happens in ordinary human lives? We call it 'life', but as a matter of fact it is only pain and grief. That is why someone who wants to grasp these things must rise above ordinary understanding in order to be allowed to receive the White Rose of St John. It is certain, once this White Rose, this higher sevenfold power, is manifested as the opening of the Seven Eternal Doors, that whoever is touched will begin to understand something of Christ's words: 'The Kingdom of God is within you.' For on the basis of the White Rose of St John, through the sacrifice of John, the Jesus man is realised. In other words, by the higher powers of the New Man the candidate is enabled to become perfect again as his Father in Heaven is perfect.

Catharose de Petri

Liberation from Fear

'The story of my life is the tale of my fear.' This statement is a very personal confession. One might wonder how a person, who at first sight is successful and respected, has yet reached such an utterly depressing balance in life.

What actually is fear? And where does it stem from? These questions arise more or less consciously in everyone. The concept of 'fear' is related to restricted or narrow. This anxiety seizes and controls the whole being. It originates in the heart, is passed on to the consciousness and in a split second is present in every cell of our being.

In principle, two kinds of fear exist: the acute type develops under threatening circumstances. The second type is the latent or sleeping fear that stirs in the subconscious and urges us to protect ourselves. Acute fear is always caused by external stimuli. The latent one is harder to distinguish. This fear is so deeply rooted in human beings that they can hardly detect it. Indeed, most of the time they hardly notice that this fear is the driving force behind their thoughts, feelings and actions. It is a permanent compa-
tion and part of human nature. It doesn’t allow human beings peace and urges them time and again to seek solutions for their daily problems.

As the concept of fear is connected to concepts as narrow and tight, the obvious question arises as to what is narrow, tight and cramped in our inner being. ‘Tightness’ concerns space and time. Earthly life is bound to these two dimensions. The human consciousness adapts itself completely to them. Although it can reach great heights, it is bound to the limitations of space and time and thus, in a sense, is narrowed down. Hence we can speak of a fundamentally restricted awareness. In this way our consciousness itself causes a restriction of our world of thinking, feeling and acting, and thus always imposes new restrictions and feeds the latent fear that limits its range of action. Once our consciousness perceives the tightness of its own reality, its latent fear emerges. It becomes acute and controls our actions. This fear is existential and so overwhelming that one might conclude: ‘The story of my life is the tale of my fear.’

But is that all? Is that the solution? Is that the highest wisdom? Is this the way out? No, not yet! But the way out is then very near indeed. Because the insight that daily life is controlled by fear, that it is finite, may stimulate a troubled soul to find solutions, not outside himself, but inwardly. Then another principle, free from any fear, may arise from this age-long sleep and offer new possibilities. This principle, this power has its origin in the unlimited open and free reality of life that was once shared by humanity, but got lost during its long wanderings. However, it lies still hidden in man, although it does not belong to him and he is unaware of its presence. Although it has always been present, it could not become active because humanity felt safe and at home within its limitations. Now, however, we are offered another home and our old sense of security is shattered, as we become aware of the narrowness of that old ‘sense of security.’ When we become aware of this latent fear and understand its cause, we are standing before the gate of a new sense of life with new possibilities. We only have to open it in order to be able to enter through this door, behind which fear has no longer any basis.

Here rule the knowledge of and the boundless faith in the reality of soul humanity. The fear that constantly obstructed us on our path of spiritual development can only be overcome by surrendering to the original spiritual principle and by acting from this relationship based on trust! Whoever is able to do so, will once be able to say: ‘The story of my life is the tale of my trust.’

When in the movie the hobbit Frodo has travelled deep into the mines of Moria, he is overcome with doubt. ‘I wish the ring had never come to me. I wish none of this had happened.’ Then the wizard Gandalf answers: ‘So do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given to us.’

With the slogan ‘The literary sensation of the 20th century will soon become the motion picture event of the 21st century’ the first part of the movie trilogy The Lord of the Rings was announced. In 2002, it could be seen in cinemas all over the world for months. But the three volumes of Tolkien’s book had already captivated fifty million readers. The Lord of the Rings is second on the list of best selling books in the western world. The first place is still held by the Bible. Countless enthusiasts eagerly await the second part of the movie, due in the cinemas by the end of 2002.

Why does this mysterious story captivate so many people? Is it the masterful movie adaptation that has cost 190 million dollar? Or is it the mysterious and fairy-tale like content of the story that appeals to so many? The Lord of the Rings concerns the battle between light and darkness at the end of an era. In Middle Earth different groups of beings dwell, good as well as evil. The power of each of these groups is expressed by a ring forged long ago to direct their development and history.

Three Rings for the Elven-kings under the sky,
Seven for the Dwarf-lords in their halls of stone,
Nine for Mortal Men doomed to die.

The elves are higher, immortal beings whose task it is to protect the mortals of Middle Earth. Much of the ancient knowledge about it has been lost, but the powerful wizards guiding them still possess sufficient wisdom. Among the mortals of Middle Earth are counted the humans and the hobbits. The latter are small, humanoid creatures, no more than a metre tall.

Apart from the nineteen rings mentioned above, a twentieth ring was forged not from light but from darkness.

One for the Dark Lord on his dark throne
In the Land of Mordor where the Shadows lie.
One Ring to rule them all, One Ring to find them,
One Ring to bring them all and in the darkness bind them
In the Land of Mordor where the Shadows lie.

Numerous philosophical, religious and esoteric groups speak about a spiritual principle that does or does not stem from ancient religions and philosophical systems. At second thought, however, this principle sometimes appears to be seen as an essential part of mortal man, as the human spirit. But whoever has studied the teachings of the two nature orders, will have discovered that this principle originates from that other higher nature and as such is wholly free from our earthly human affairs. That is the very reason that it is able to liberate us from our mortal existence, to raise us up and to place us before a fundamental life renewal.
The fate of the inhabitants of Middle Earth would long since have been sealed, if Sauron, the Dark Lord, had not been defeated by the light thousands of years ago. Through this defeat he lost his power as well as the ring. The ring has long remained hidden and powerless and eventually ended up with the hobbits. But now that life on Middle Earth reaches the end of a period of development, Sauron again draws power to himself. His strength increases daily and this also re-awakens the power of the ring. Sauron has already managed to capture the nine rings of men. The bearers of these rings were once powerful kings, but are now but humble, almost subhuman servants of Sauron. They are spirits in his realm of shadows. Sauron has also broken the power of the seven dwarf lords and possesses their rings. Only the three rings of the elves are still beyond his reach.

However, the Dark Lord also ensnared a number of elves, and they have degenerated into monstrous Orcs, soldiers in Sauron's army. To regain his full strength and power Sauron needs only to regain the final ring, and on that end all his attention is focused.

Through a twist of fate Frodo, a hobbit, has become the owner of this highly coveted ring. He is pursued by dark powers while undertaking a dangerous expedition to the Cracks of Doom in the Fire-mountain in the land of Mordor, together with his eight companions. There he has to cast the ring into the fire where it was once forged, for only in that way can the power of Darkness be broken forever.

Compilation of age-old events

The author J R R Tolkien with his encyclopaedic knowledge of myths and sagas has created a story with a powerful symbolism, and director Peter Jackson has shaped this underlying layer with the help of a series of wondrous events, quests, battles and monsters. Perhaps this is why so many have become captivated and why this compilation of age-old events touches a chord with so many readers and people in the audience. Reader and audience feel as if they are looking back upon an era they too have experienced in some way, even if only unconsciously. As if something is shown and told that appeals to a period in their microcosmic past that is still present in them as a lingering image.

The viewer enters the cinema. After the commercials and trailers he is submerged for three hours in the history of Middle Earth. Just like the actors he identifies with the role that he experiences as a part of his own past. He suffers and struggles along when Frodo and his friends set off for the Cracks of Doom in the Fire-mountain in the dark land of Mordor, as if wanting to help them destroy the ring of evil.

The nine companions called for this heavy task are an elf, a wizard, a dwarf, two humans and four hobbits. Each has an important role in this small community, but three of them have a special task. They are the wizard Gandalf, the human Aragorn, and the hobbit Frodo who carries the ring with him. Although Gandalf is not immortal, he is, like the elves, raised above the humans. In his current manifestation he is closely linked to the fate of the mortals in Middle Earth, but his wisdom and magic aren't bound by the limitations of life in Middle Earth. This enables him to battle the evil that manifests itself in visible and invisible ways. In the book Tolkien describes the wizard Gandalf at first as 'Gandalf the grey', who must pass a series of trials to transform into 'Gandalf the white'. In this new state of being he will be able to leave Middle Earth along with the elves, when the end of this period of development has come. Gandalf will then have fulfilled his mission.

Did these creatures really exist?

In the viewer a suspicion awakens that this concerns an as yet invisible reality. As a mortal human of this century he is immersed in matter and the age-old wisdom concerning higher and lower forms of life accompanying humanity is almost completely unknown to him. At best some splintered fragments have been passed down, but he does not know the finer details. Did these creatures really

As the One was in the beginning, thus everything now comes into the One also and returns to that unity! The Greek Alchemic Synesi- sion, 4th century A.D. From: Princio Fabrice della Allison, 17th century.
He does not know the way, but he trusts his companions.

Frodo and his companions are the most recognisable. They are the true people of this nature who love to eat and drink, roasted and cook. They live in their holes in the beautiful Shire. They really rather not know of the outside world. There are but a few who have a sense of adventure. Four of them, Frodo and the other three hobbits of the group, set out. They are so small that they are as yet of little importance to life in Middle Earth. But perhaps just because they are not bound to anything, they are suited to fulfill the mystery of the ring.

Frodo has had the ring in his possession for some time when Gandalf tells him of the power and meaning of this heirloom. Although he feels too weak and small to undertake such a heavy task, he readies himself for the dangerous journey to the Crack of Doom. He does not know the way, but places his trust in his companions and sets off. Even in his most desperate moments he is aware from within that it is right and that he has to continue in order to destroy the ring. It is not a way anyone would choose for being romantic or exciting or honourable. This road, on which the cyclic power of the ring of evil can be broken, is following an inner beacon.

The role of Frodo indicates the link between all creatures of the universe. Big and small, mighty and weak, all are linked into a unity. They have originated from the divine unity and are manifested as myriads of entities in endless diversity. Each part of it, no matter how small it is or where it is located, is a cog in the mechanism of the universe. Hence all his activities are important to the greater whole; they influence that whole.

In the group of nine, with Gandalf, Aragorn and the others, Frodo is the only one who can carry the ring. He does not possess a great deal of power nor does he strive for power, wisdom or wealth. But he is brave and wise enough to understand his task and undertake it. However, when Frodo has penetrated deep into the mountains of Mordor he cries out in doubt: ‘I wish none of this had happened!’ And then the words of Gandalf resound in his mind: ‘All we have to decide is what to do with the time that is given to us!’

The theatre lights come back on. The movie has ended. The viewer leaves the battlefield of Middle Earth and returns to his own daily reality. But the inner strings that were touched within him still vibrate for a while. Did he really experience something of the connection between all manifestations of life? Of his own place in it? Does he remember anything of it? Perhaps he too experiences what Frodo experienced in his despair. All we have to decide is what to do with the time that is given to us...

The Lord of the Rings – the Fellowship of the ring.
The Lord of the Rings – the Fellowship of the ring.


The author J.R.R. Tolkien was born in 1892 in Bloemfontein, South Africa. In England he studied literature and English at Oxford University. During World War I he spent time in a military hospital due to injuries sustained at the front in France. While in hospital he wrote the first fragments of Silmarillion. In 1925 he became Professor of English Language and Literature, and a year later he became Professor of Anglo-Saxon.

In J.R.R. Tolkien, A Biography, Humphrey Carpenter writes: ‘But on Saturday 29 September 1937 they met in the evening. After dinner at Magdalen, Lewis, Tolkien and Dyson went on for air. Dyson was now Lecturer in English Literature at Reading University. They strolled along Addison’s Walk discussing the purpose of myth.

“But,” said Lewis, “myths are lies, even though lies breathed through silver.” “No,” said Tolkien, “they are not.” And, indicating the great trees of Magdalen Grove as their branches bent in the wind, he struck out a different line of arguments. “You call a tree a tree,” he said, “and you think nothing more of the word. But it was not a tree until someone gave it that name. You call a star a star, and say it is just a ball of matter moving on a mathematical course. But that is merely how you see it. By naming things and describing them you are only inventing your own terms about them. And just as speech is invention about objects and ideas, so myth is invention about truth.”

“We have come from God,” continued Tolkien, “and inevitably the myths woven by us, though they contain error, will also reflect a splintered fragment of the true light, the eternal truth that is with God. Indeed, only by myth-making, only by becoming a ‘sub-creator’ and inventing stories, can Man aquire to the state of perfection that he knew before the Fall. Our myths may be misguided, but they steer however shakily towards the true harbor, while materialistic progress leads only to a yawning abyss and the Iron Crown of the power of evil.”
The tide is out. The beach is wider now, after the water has withdrawn. There is much space to take a walk. In the wet sand you can see tracks, footprints of adults as well as of enthusiastically playing children and dogs. They all went to the beach in order to enjoy the sea wind and to breathe the delicious prickly atmosphere of the salt water. It is a paradise for children and dogs, where they can have a good romp unhindered. Quick runners and unburied strollers seize the opportunity to get new energy.

Nobody seems to have a predetermined goal. Evidently they merely seek some space and rest, as if the sea, mother Mare, would absorb all the sorrows of her children. They all came here to let their silly ideas be taken away from their heads and the sorrows from their hearts. Soon, when the tide is in again, all the tracks will be wiped out. Then the strollers return to their houses, a little tired of the fresh air, the sea and the wind. But the feeling of freedom still remains for a while. During their stroll or play they have perhaps found new solutions for pending problems or questions. For a while they felt free from the pressure of daily life.

After that short bout of freedom, daily routine starts all over again with its larger or smaller questions, its often insoluble, irritating and stressful problems, which time and again lead to new problems and troubles. Despite all kinds of modern tools for making life easier — according to the advertisements — many feel overburdened. Their heads are completely filled with trivial worries, so that they finally become top-heavy and seek relaxation. To be top-heavy means that the head is overloaded, so that the balance is disturbed and an unstable situation develops. You feel as if you stagger back and forth and your feet find no safe hold on the ground. It is like trudging through loose sand or dragging on across an endless desert.

Of course, the prospect of a delightful weekend at the beach is giving some relief. Who would not like to get a breath of fresh air from the sea wind? But this rhythm of relaxation and excessive effort to earn our daily bread — and usually more than that — this run from a short rest to the everyday battlefield... can it really be the true purpose of life? Suddenly the question arises, if all of this must go on forever. Yet the answer usually is: I have to earn money, take care of my family, make a career, pay off the new car, the house, the boat. Aren't all everyday large and small worries like footprints in the sand, being wiped out again by time? Where did our course of life really bring us? Where did our feet lead us?

'SON OF MAN, STAND UPON YOUR FEET...'

Feet are frequently used as a symbol for stepping on or walking a paved or still unpaved road, a path that we go consciously or still unaware of the difficulties ahead. Although feet are playing an important role, they rarely get the attention they deserve. As humble servants they carry us literally and symbolically through our whole life. Our consciousness decides which steps should be taken,
and what direction should be chosen. Those steps influence future ones and determine their size and direction.

In Ezekiel 21 we read: ‘Son of man, stand upon your feet, and I will speak with you.’ It is the Divine Spirit speaking to us here. The Spirit, the inner nucleus principle, calls us at a decisive moment of our life and admonishes us to listen. When it is said: ‘Son of man, stand upon your feet,’ we are urged to seek a solid basis in life. On the one hand this is a suggestion and on the other an inevitable necessity. Get up, have faith in your innermost being and direct your steps consciously to the goal ahead, for otherwise I cannot speak with you, cannot reach you. Ezekiel continues: ‘And when he spoke to me, the Spirit entered into me and set me upon my feet’.

If someone entrusts himself to his inner spiritual nucleus principle, the path he has to walk consciously will be opened up to him. ‘Son of man, arise and go forth into the plain, and there I will speak with you. So I arose and went forth into the plain. And, lo, the glory of the Lord stood there, […] and I fell on my face. But the Spirit entered into me and set me upon my feet.’ (Ezek. 3:22-24). ‘Going forth into the plain’ points to internalisation, to entering into oneself. It also points to humility which is the result of the inner recognition of the unchanging Divine primordial origin of everything. Our feet find the path that has been laid down in humanity from the very beginning and which has been compressed in the Divine nucleus principle. This principle, the primordial atom, contains the nucleus of the renewing thinking faculty of the eternal life and of the energy that recreates everything and which is offered to us from the original Divine field of life. On this basis we stand firm ground.

**Sinking into the Sand of the Self-Made Desert**

‘Going’ and ‘standing’ symbolise the stages of progress and steadfastness. Then our feet walk over the earth leaving their mark on it that will not be erased again by time. It is the story of the person who rediscovers his true essence in the universal Christ power. On that path he offers the renewing life power that liberates him to others. It is the joint responsibility of humanity for everything that is on, in and above the earth.

The paths walked by us from habit or ignorance are not always stimulating the proper development of the planet we are allowed to inhabit. Often our feet sink into the sand of our self-made desert. Yet, when we succeed in pulling our feet out of the fatally tiresome sand and putting them on firm ground, we can learn to listen to what is really true. Then we learn to go ‘dancing’ over the earth and to lift it up to its true purpose. With bare head, open heart and unshod feet, we may then meet the Sun, and may return to the Divine world that has been opened up to us.

It is really impressive how well some people can imitate. This is not meant in a negative sense, for children learn by imitation, by following the example of adults. Following a good example produces good results, a bad example produces bad results. If you have ever watched a mini-playbackshow on TV, you may have been amazed by the high level of imitation. It is almost unbelievable what some children achieve on the stage. Their performance often contradicts any concept of ‘being childish’, when these children are turned into seeming adults for commercial purposes. Clothing and make-up turn them into an empty, inflated shape that is supposed to amuse the audience. But children love it. Their ability to imitate seems almost unlimited and borders on reality. It is sometimes difficult to tell real from unreal.

**Clinging to a False Equilibrium**

He will also point out the danger of imitation, because mere imitation is not enough and can easily arouse the illusion of having achieved as much as the idol has. This illusion makes the imitator feel comfortable. If he has not yet found his true inner basis, he is deceived by externalities and clings to them.

This is not necessarily bad. It is often well intended, but it shows that the person concerned is not yet awake and that deep inside he does not yet completely correspond to his True Self. This spiritual nucleus withdraws as soon as imitating the Spirit prevails. There is no way of
getting through in the sham world of half truths, tenets and dogmas.

Is there still inner room in humans through which higher inspiration can reach and fill them? Where is the swirl of energy – for there must be circulation and not crystallisation – which stops the imitation of the past and creates a new man with an open, receptive consciousness and new faculties and properties, a human being who dares to live and does not hold on to the oppressing 'don't do this, leave that?'

Can imitation lead to happiness?

Whoever has great respect for preceding 'Spiritual Great Ones' and wants to follow their example, can best honour them by becoming truly 'empty' in order to be filled with true Living Wisdom. For this is the path they have shown humanity: a path completely free of personal worship, a path without dogmas, so that eternal Life can flow into time. Only an empty vase is useful.

It requires courage, very great courage, to let go of what is old, familiar and loved so much! And it takes as much courage to stop all imitation and completely entrust ourselves to the True Self, to learn to listen to the gentle, clear voice which shows us its own, completely new way. Then external characteristics are no longer empty forms. Instead they will arise from inner inspiration.

Hence reality and imitation are quite similar, yet they are worlds apart. Whoever follows his inner reality, walks on a razor's edge. But 'playbacking' runs in the human blood and can take shape without us being aware of it. Someone might think that he is on the right track, although everything is still pure imitation. Sometimes it is a mixture of sticking to the past, to old and precious encounters and memories, or of remaining faithful to a past that has lost its power, or of being unable or unwilling to understand that each new era offers new possibilities and hence requires a new approach.

The great difference between the aims of spiritual and material impulses is fundamental. It is not easy to overcome the age-long identification with the outer forms of life. Yet, breaking with the past requires the full attention of those who are not willing to drown in illusions and imitation. Whoever is on his way searching for the 'right path' must be permanently aware of his motives, the reason why he wants to return to the Source of Life and how much he has already achieved. His personality is often a fully developed instrument which can be used efficiently. Nevertheless, this excellent tool has to be sacrificed to a certain extent, so that the seeker will be able to pass on to a life that is guided by the Living Soul. This is sometimes called the 'halfway point', the critical point at which the lower life surrenders to the higher principle, and at which the increasing Light of the Soul will outshine the light of the personality. When someone takes the necessary steps and makes progress, he will experience that the echo of the Soul is ensured and all-encompassing. This is only possible if the self of the personality is completely ignored. This is what John the Baptist means when he says 'He must increase and I must decrease' (John 3:30).

What happens with a human being after he has sacrificed his personality to the new immortal Soul? This Soul will then guide him. He will be allowed to experience its attributes – Love and Service – as a simple, yet all-embracing task in life. Then he will no longer want to imitate Life because how would the Soul be able to do this? The Soul is what Life is. It drives away all illusion and imitation and sows understanding and hope in the hearts of the seekers.
It is certainly no exaggeration to state that the time in which we live on the one hand by fits and starts shows an increasing chaos, while on the other a clear, bright and usually blinding light breaks through.

The greater and smaller battlefields all over the world are symptoms of this chaos, while the universal light is manifested in the heads and hearts of those who learn to detach themselves from the compulsion of living in opposites. The chaos shows the collapse of the rotten structures of delusion and deception. The all-penetrating light leads the seeker of truth to an ever clearer understanding of which course to follow in order to be enabled and permitted to occupy his place in a new phase of development of the plan of God.

We live in grotesque times. People are overcome with fear when they realise that despite all disarmament negotiations and plans still sufficient weapons remain to wipe out humanity. However, if we want to, we can overcome this fear and can learn to see the relativity of our fragile life and to detach ourselves from death. For death is nothing but leaving a house that has been declared unfit for habitation.

In this sense the increasing violence and horror of annihilation cannot harm someone who has learnt to detach himself. And ultimately detachment is necessary. There is no longer time for philosophising about interesting cultures, as they collapse before our eyes. There is no longer time to bask in mysticism, for energy that is not used in the proper way will burn us. There is no time left for discussions about more or less intelligent solutions, for most words are hollow and countless actions bear the seeds of destruction and death. Especially our thoughts are potent pollutants, if not the worst of all.

Everyone is confronted with chaos that is not only restricted to countries from beautiful travel brochures, but already waits at our doorstep. In many cases it has sneaked into our houses and attacks all our well-preserved values. When dealing with children in everyday life it becomes noticeable that present-day children very much differ from those of the 'good old days'. Modern young people are being tossed to and fro like ping-pong balls, and they experience this very concretely! They are standing in the very chaos of our time. They are directly manipulated by the forces that are released when old values dissolve and old magnetic fields collapse. For they are unprotected against this violence, and experience this. They also express it with often strikingly clear words. They shudder when experiencing the emotional waves trying to grasp them.

Dialectics doesn't begin at the doorstep

Our time is breathtaking. An avalanche of catastrophes is poured out over humanity, and everything that is not firmly rooted in the standards of the new era will be swept away. Chaos makes itself felt, but at the same time the penetrating light grants inspiration and consolation to our suffering hearts. It is an enormous struggle between darkness and light, a desperate fleeing of the darkness before the revealing light.

Some pupils of the Spiritual School of the Golden Rosicrucian speak about dialectical nature as of a pernicious world that begins beyond their doorstep. A greater mistake is hardly possible. Every human being is down to his cells a part of dialectical nature, which means of the world that is bound to the wheel of rising, shining and fading. This also refers to our own house, to our daily efforts and even to those things about which some pupils say: 'I don't do this anymore!' Also pupils, both beginning and advanced ones, still have plenty of old dialectical debris that should stimulate them to serious reflection. Once someone said: 'Thinking is reshuffling prejudices.' Thinking, human mental activity, does not provide new points of view. The growing chaos and studying its background don't give rise to optimism.

But there is a different thinking that deserves our attention. Let us assume that there is a plan of God for our world and its life waves. Let us further assume that this plan has reached a stage of development where a great number of souls could be saved from decline. Then, wouldn't it be naive to believe that the six and a half billion people inhabiting this globe with all their wealth, power and technology could resist this plan even for a short while? This resistance would at best make breaking through all the obstacles humanity, individually or collectively.
tively, has created a bit more difficult, and also cause catastrophes due to this obstruction. But this breakthrough will certainly happen. Anything obstructing the plan of God will be broken up by gentler or harsher means.

"We'd rather first look around a bit further..."

Chaos is the consequence of our refusal to collaborate with the development of God’s plan; it is the reluctant reaction to the light that wants to save humanity and to raise its life to a higher level. The light confronts human beings with the fulfilment of their task in life: either ascending into and with the light, or to decline into and with the darkness. We have once heard young people who were confronted with this path say: ‘We have searched for this path, but we did not expect that we would find it already now. We’d rather first look around a bit further.’ Whomever speaks in this way shuts a door... and who knows when a new chance will be offered.

Well then, chaos is increasing. Uncertainty prevails because human beings are not yet fully awake and the limitation of their consciousness keeps them from pure perception. Do not misunderstand this, we don’t want to generalise. Whoever has not slammed this door and has entered the path of liberation, does not have to be stimulated. However, whoever believes to walk the path but is dreaming about his own achievements and qualities, is like the man waiting for the gate of heaven to open, and who woke up after the gate slammed shut again with a thunderous bang.

And whoever still hesitates... isn’t he our fellow human in the oppression? This stimulus to stay awake and to reflect is meant for him, for conventional wisdom says: ‘On the plains of hesitation lie the bones of countless millions, who on the way to victory sat down to rest, and while they were sitting there, they died.’

**Inwardly strong enough to continue**

In everyone’s life there is a crucial moment when the true path of liberation is recognised, but when counterforces also clearly show up. Then we have to prove whether our faith is strong enough, whether the process of the inner Christ has been fruitful, whether the candidate has already overcome fear and has learnt to push aside hesitation. Then it will be clear whether the call of the Gnosis has found response and whether people are on the path of liberation and possess enough inner strength to persevere, because the path of inner liberation requires unwavering faithfulness in spite of chaos and misery. Whoever sits down to rest, will be overpowered by a sleep that narrows the consciousness and extinguishes the dawning inner light.

But whoever crosses the plains of hesitation, in perseverance and on the basis of a truly deep faith, will not bask in false rest for the umpteenth time and experience the death of the inner light. This seeker for the one truth, this idealist, this awakened human being on his way to liberation, will receive the power and the insight and the love that will guide him through the chaos to the eternal light that penetrates his consciousness and completely transforms it.

Do we belong to these idealists? If you have worked late and tumble into bed totally exhausted, you may possibly feel little inclination to start working the next morning. Your eyelids are like lead, your body doesn’t react to the weak impulses of your will, the alarm rings in vain, and you are filled with a pleasant weariness so that all sense of responsibility fades away. And with a shock you wake up! Too late! The opportunities that could have been utilised have been lost.

**The gate of heaven closed with thunderous violence**

This happened to the man at the gate of heaven. After an active life, in which he accomplished work that was appreciated by everyone, he appeared before the gate of heaven. But there was one weak point he hadn’t succeeded overcoming: his attention, his devotion often waned because he became overpowered by sleep. Thus sitting before the gate of heaven he heard a voice saying: ‘Once every hundred years I will open.’ And he waited and waited and waited... And his attention waned for a moment, it seemed to him. He briefly closed his eyes to take a rest... and woke up by the thunderous sound of the gate of heaven being closed.

Are we sufficiently awake? Have we already been able to escape from the sleep of oblivion? Have we gathered enough courage and power to continue on the basis of the insight granted to us, straight through disappointment, opposition, chaos and hesitation? Do we experience being wrenched from our everyday habits, from that soporific inhabitation of our daily life, as a blessing? Or do we turn around and close our eyes for the struggle between light and darkness? Are we already familiar with this struggle in our own life? Not the struggle against others who challenge our ideals, but the one against the adversary in our own microcosm? And has our faith been tested so much that we dare to cross the threshold without hesitation?

Whoever crosses the plains of hesitation possesses an unshakable faith. He must be able and have the courage to break through all impediments. Whoever travels to eternity must be a soul in Christ. This he will be, if he does not fall asleep again, but wakes with Him who has overcome death in us.
Even someone who does not know the exertions of a journey through the desert can surely imagine that the burning sun, solitude, very cold nights, sand storms, mirages and monotony mean challenge as well as privation. Many already shudder at the thought of a desert journey and would not easily be persuaded to embark on one. The concept ‘desert’ is for them identical with ‘horror’.

Yet, the words of the pilot and author Antoine de Saint-Exupéry that were chosen as the title of this article can give rise to hope. They come from the booklet The Little Prince. It was the last one he wrote before being reported as missing in 1944 during the war.

What does this poetic remark mean? Does the desert also have another aspect? It is certainly also admired by people who are fascinated by the enormous wandering dunes, the fantastic colours and the immense silence. Adventurers are attracted by the secret of the desert. By what secret?

Is it the secret of the water in subterranean wells? Are there not oases that have formed around those subterranean wells and rivers, microworlds with an unknown wealth of colour in which numerous forms of life are sustained by the precious water that bubbles up from the sand? Or are there still other wells, hidden, as the little prince says? Fear and horror are dissolved by the beauty and power of attraction of these invisible wells.

Or is this meant symbolically? A symbol is generally used to describe the spiritual aspect of a process or a phenomenon in order to convey the content behind the picture. For example, the concept ‘desert’ can be a symbol for barrenness or emptiness, for lack or isolation. On the other hand, the concept ‘well’ is the symbol for life, love, abundance or completeness.

Seen from the spiritual point of view, the world of appearances is a world of lack, of emptiness and of barrenness, because the divine Spirit is missing. It maintains no conscious contact with the divine Spirit. Yet, the Spirit irradiates the world. With regard to this world, it is transcendental as well as immanent. This means that it can be sought, found and recognised. At the moment that the link with the Spirit is restored, the withered and lonely world can regenerate as well as show its original beauty.

Everyone has such a secret well. However, usually it is covered by the refuse and rubble of daily life. This well must be excavated and discovered anew so that it can flow abundantly. In the desert of life, those who have revivified this well again can share it with others so that they will also start seeking. Then they reach a new phase of life in which they may raise themselves above the daily drudgery in the desert. Then a new consciousness develops. And just as the original inhabitant of the desert knows exactly where he can find water, so these people can also trace and tap their spiritual source of life.

In this process, the searching human being experiences how closely he is involved in all processes of life on earth and in the universe. He then lives simultaneously in two worlds: On the one hand there is the familiar earthly existence, but on the other a life develops that is nourished from the secret well, a spiritual life that overcomes the earthly limitations.

The personality is like a desert that is empty, barren and inadequate without the link with the divine nucleus. Only when his inner spiritual principle awakens, when the inner well produces living water again, is our own small world cleansed so that true life in a higher sense becomes possible. Then the mysterious words of the little prince become crystal clear, and their great depth is revealed. What makes the desert beautiful is that it hides a well somewhere.
THE SECRET OF THE TRUE GARDEN OF LIFE

Did the Babylonian king Nebuchadnezzar II and his beloved Amyitis really walk the shady lanes, with their impressive trees and splashing fountains, in the legendary hanging gardens of Babylon? Were those terraced garden landscapes indeed laid out in a flat and dry landscape by the king-in-love, because Amyitis from the mountains of Media, was homesick and he wanted to comfort her with a memory of her birthplace?

Most of the time, technical perfection becomes mixed up with romantic dreams when we speak of the hanging gardens of Babylon. Contrary to the other world wonders from classical antiquity, these gardens are not laid out to honour a ruler for example, but rather to please a beloved. Similarly, the Taj Mahal, one of the wonders of a later age, was built to keep alive the memory of a beloved. Both constitute a magnificent gift from a king to a beloved wife.

In the years between 258 and 253 BC a Babylonian, named Berossus, fulfilled an important function in the temple of Marduk, the highest of the gods of Babylon. He had access to the Esagila archives of this temple and he wrote three books in cuneiform script about the history of his country. We only have a few fragments of his books, from the references by Roman authors from later periods. Berossus is the first person to mention that Nebuchadnezzar II (605-562 BC) had a new palace constructed in two weeks (!) with stone foundations or elevations, that reminded one of mountains. Trees were planted. According to Berossus these elevations were the hanging gardens, laid out to delight the queen.

Opinions vary greatly regarding the place where this world wonder was situated. There are so many descriptions of the locations and the lay-out, that some researchers seriously doubt its existence.

The hanging gardens were not only famous because of their special architecture. Every terrace was designed as a kind of special garden with plants that, in some way, connected the various levels with each other. In summer, when the temperature could run up to 50 degrees Celsius, slaves had to draw water from the wells and lead it to the small irrigation channels on the highest terrace to enable it to spread from there through the whole garden. The contrast between the city shimmering in the heat and the lush gardens must have been stunning. Most likely it is because of this, that the hanging gardens are considered one of the Seven Wonders of the World of classical antiquity, second only to the Pyramid of Giza.

Concerning the power of Fohat we read in chapter The Six Royal Figures in The Alchemical Wedding of Christian Rosycross: "Those two young people are the central figures in the great new work now becoming possible: they must be led to absolute kingdom. That is why Cupid now appears. He is the love-radiation of the spirit, also referred to in the ancient wisdom as Fohat. He is the new, electromagnetic life force which completely surrounds the candidate who has entered this new state of being, a force which is omnipresent and affects all aspects, renewing everything and making everything possible."

The Garden of Fohat?

Like love, every garden has a secret, and also its own atmosphere and its own realm. The secret can be so large and so tangible as to become fascinating. Although limited and controlled, such a garden nevertheless is suggestive of freedom. Its beauty and enchantment continue to engage us.
the first love that humanity has lost during its journey through life: the life force of the universe that according to all Gnostics is active in all seven realms of the universe and also in the small universe of the human system, the minutus mundus, the microcosm.

The German archaeologist Robert Koldewey, who excavated a part of Babylon at the beginning of the twentieth century, reconstructed the hanging gardens as a vaulted building with seven levels. Hence they can be regarded as a metaphor.

The highest ‘dimension’ is the ‘well’ that feeds all other levels. The same happens in the macrocosm, where all realms are affected by the Original Breath and all levels are served by the internal irrigation system.

Hence the Garden of Fohat can only exist, if there is an exchange between the well and the ‘rose gatherers’, between the Garden and the consciousness of its inhabitants, who have to achieve a living and conscious exchange between their origin and their field of life.

Wedding and pruning in the garden of our own being

Whoever loves his garden, shall not hesitate to weed and prune to allow that, which is really meant to develop, the space and the opportunity to do so. Hoeing the undergrowth — in other words the undesirable weeds — is to put the hoe into the lower, negative emotions and passions, based on the knowledge of true harmony. Whoever has experienced pure and unsullied divine love, possesses a pure Spirit-Soul and knows what still needs to be weeded out or to be pruned in the garden of his own being.

The hanging gardens of Babylon owe

The law of preservation of energy and the law of entropy refer to two natures that can be sharpened distinguished. When a few centuries ago in Europe science took off in a grand way, it was assumed that no energy was ever lost. Until recently this was still taught in physics books. Of course, in divine nature, original nature, not an ounce of energy is wasted. In that respect the law of preservation of energy is certainly valid. But in this nature, created by the erroneous way of life of humanity, we can truly speak of loss of energy. There we can apply the law of entropy. That means that this nature ultimately loses and dissolves its energy, although it also has a strongly regenerating ability, which encompasses much longer periods of time than we possibly suspect. Hence we recalculate all the time how long the earth will continue to exist, how long the sun will still be shining, etcetera.

Those calculations concern the visible, exhaled creation, which will be inhaled again eventually. That whole process of breathing out and breathing in, and again of breathing out and breathing in requires immeasurably long periods of time and is beyond what human beings can imagine. That is why we cannot simply claim that nature does not recuperate and that it is chaotic. As long as the human consciousness bases its living and thinking on its own chaos, nature will appear chaotic to him as well. But as soon as the biological consciousness is dissolved and replaced by a higher, new consciousness, which surpasses our human limitations, this consciousness will be capable of experiencing the divine harmony.
their status of world wonder to their marvellous irrigation system. This was
designed so carefully that even the roots of the thickest trees could receive suffi-
cient water. Similarly, if the human being designs and maintains his inner
garden in the right way, his complete sevenfold system is nourished by the
living waters from the River of God. Then a pure soul is able to blossom forth.

HOPING FOR A SELF-REGULATING SYSTEM

It is said that nature does not maintain itself. It supposedly does not prune, it
allows the wrong plants to grow rampant and is unable to create harmony between
chaos and order. But is it not this very nature that time and again - albeit over a
longer period - repairs the unimaginable damage caused by humanity? Even if this

Testimony of Philo of Byzantium

Apart from this tradition of ancient kings, showing the existence of a culture
with regard to gardens, it is likely that these gardens really existed, because of
the many descriptions, which fortunately have not been lost, such as those
by Berossus, by Josephus, by Diodorus Sikosios in the first century BC and by
Philo of Byzantium, around 250 BC. The last description has received much
acclaim and says: 'The Hanging Garden has plants cultivated above ground
level, and the roots of the trees are embedded in an upper terrace rather
than in the earth. The whole mass is sup-
ported on stone columns, so that the
whole surface below the terraces is occu-
pied by column feet with relief decora-
tions. The columns carry beams of palm
wood, placed tightly together, which,
contrary to other types of wood, do not
rot by exposure to moisture or by car-
rying weight, but instead become pliable.
In addition, palm wood can nourish
roots and fibres, because it absorbs in its
grains and folds matter from outside.
This construction is necessary to carry
the enormous quantity of earth in which
the leafy trees, so often seen in gardens,
are planted and the large variety of
flowers; in short, everything that pleases
the eye and gives joy. All the grounds are
ploughed like ordinary fields and are
equally suitable for planting and cul-
tivation. Hence, when someone walks
along the columns down below, the
ploughed fields are lying above his head.
While walking over the upper layer of
soil, the lower layer that is closer to the
stone supporting construction remains
untouched. Streams of water emerging
from sources flow down sloping chan-
nels or are pushed upward with the help
of a screw or a paddle wheel. These
waters are collected in many basins and
irrigate the whole garden saturating
the roots of plants and keeping the whole
area moist. Hence the grass is perma-
nently green and the branches and
leaves of trees grow firmly attached to
supple branches. This is because the root
system is being supplied with sufficient
water through underground channels in
order to maintain the water level in such
a way that the extraordinary quality of
the trees is preserved. This is a work of
art of royal luxury and its most striking
feature is that the labour of cultivation is
suspended above the head of the spec-
tators.'

is not brought about in a way the materia-
listically and economically inclined
human being can fathom. By research he
had hoped to find a self-regulating system
that would result in dynamic order, but
ever since he has discovered the law of
entropy, little reason for hope is left. This
law states that part of the energy of our
dynamic order ends up in a condition,
which can no longer be transformed. This
would prove that in the universe ever
fewer possibilities remain to achieve new
forms. The so-called positive changeabil-
ity would thus decrease. Yet, couldn't that
also point to a new development, which
appears to be necessary?

WORKING AT OUR OWN RENEWAL

'Vee world (as it is organised by
humanity - ed.) is a wilderness and there
is no end to it', the Chinese philosopher
Lao Tzu said 2500 years ago. Every
human being feels that it is up to them to
make something of this world. It is not
realistic to wait for evolution to progress
to the point in time that a new Garden of
the Gods appears for humanity to enter.
The degree of evolution - that is the
degree of the development of life -
depends on all those who partake of it,
on all those who consciously cooperate
in and actively build on it. The great
miracle is that this insight, the love for everything that lives and the tools received for that purpose, enable such a development. A human being can bring about his own renewal: inwardly as the gardener in his own heart, with the outward appearance as the projection of that process.

The secret of the true garden of life lies in the exchange between the inside and the outside, not the outside of ‘the endless desert’ referred to by Lao Tzu, but an outside that corresponds to the law of Fohat. In that way an equal and perfectly harmonious distribution of all elements develops: the blueprint which forms the foundation, the love that enables it to be carried out, and the power that supplies the form in which love can abide.

**Divine harmony can be regained**

Such a garden is realised according to our own inner freedom and perfectly corresponds with the plan. The divine harmony can be restored. Hence, we are not only speaking of a creative ability and a plan to be executed, but above all of personal freedom as the basis of inner freedom for all. The master of that garden is the Self, free from the limitations of space and time. This garden is the workshop of a free builder, a true free mason. The inner architecture of the organised soul garden rests upon the cornerstone, which is the Christ, the guide in a principled and conscientious life.

Yet, the garden around or next to our home gives us an indication. In it, nature parts the plants that belong to our personal environment. Whether we like it or not. Many of those plants are regarded as weeds, to be uprooted, depending on the current cultural pattern. But during our holidays we encounter some of them under different conditions and then we enjoy them...

The inner garden of the heart did not start off as a wilderness. It has become so due to the activities of human life. If the Rose in its centre is allowed to unfold, a maturation process, a change occurs, which is revolutionary. Then nature is renewed according to the original plan and gladly sacrifices everything that interferes with that plan. Persevering in deep longing, the renewing soul will, as a jubilantly singing bird, express its song of praise in a consistent mode of life, devoted to true love.

In that development it loses its mortality and it can encounter its bridegroom, the Spirit, in the Rose Garden that is prepared for that purpose. Thus a world wonder occurs again. Not a world wonder of antiquity, but a modern alchemical revolution in that secret garden, that imperishable inner world of the recreated cosmos that is hidden to the profane fortune hunter, but can be entered directly by the pure Spirit-Soul. In that condition the human being can find the deep secret; in that condition he can be a Rose Gatherer in the Garden of Fohat and join in pouring out the water that nourishes all Life.

**Bibliography**

J. van Rijckenborgh

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