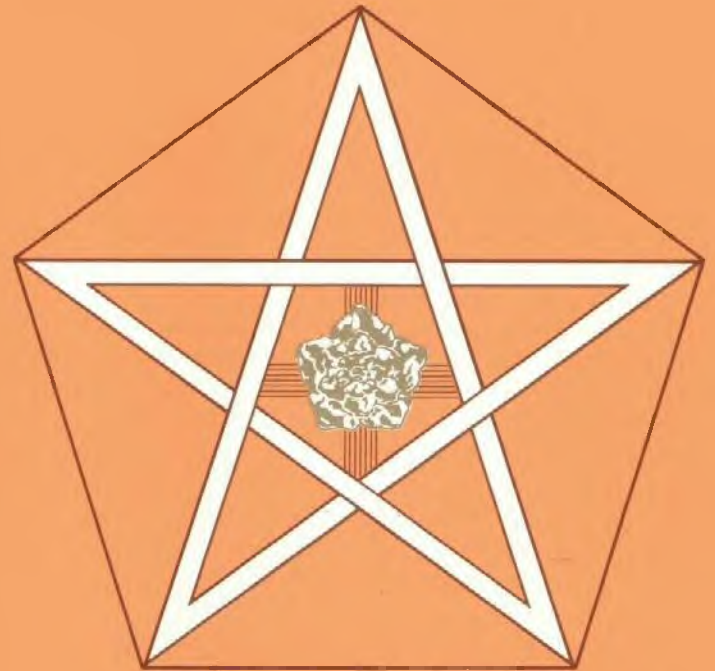


# PENTAGRAM

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5th Volume number 3



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LECTORIUM ROSICRUCIANUM

# PENTAGRAM

Quarterly  
of the International School  
of the Golden Rosycross  
Lectorium Rosicrucianum

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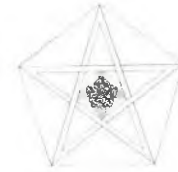
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## PENTAGRAM

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

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

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June 1985

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## The worker in the vineyard

“To serve others and be forgetful of oneself, is the shortest and gladdest way to God”. Maybe you have already come across this quotation in our literature, or maybe you have heard it said in a temple-service. Many know this saying, not verbally of course, but they realize its contents and meaning very well, and they also live by it. In the Spiritual School there are many ways of serving others, of serving the work or the Gnosis. But what with all the possibilities of a personal dedication, and all the liberating perspectives such an attitude of life offers, we should not forget that “servitude, forgetful of oneself”, is only the beginning, and that, very soon already, it has to be replaced by a completely different attitude-of-life. This self-denying service will have to be experienced and lived through very consciously on the

basis of the new, growing soul-state, which much lead to transfiguration. If that does not happen, then, by the standards just mentioned, one may be a very noble person, but that does not mean that one has obtained anything new, or rather, that one has performed or called into existence something humanly new.

People, who do not at all wish to walk the gnostic paths of salvation, can be of service in a selfless manner, just as well. If only there is insight concerning the gnostic path one will automatically come to the conclusion that the “self” had best forgotten completely. But that is merely a method, an experiment, and in no way anything absolute. In an absolute sense “self-denial” means, that, by this words, one no longer exists. But that is only

possible when something else has taken the place of the old natural consciousness.

In practice, what it comes down to is that, in all selfless serving, and living in self-denial, the self is very powerfully present. Maybe one has forgotten about the “self”, but that doesn’t mean it has vanished! It cannot help having an urge to self-preservation, it is the engine of the nature-born, biological existence, and, at the best, it can be forced down for a certain space of time. But it can and will reassert itself at the most inconvenient moments. That is why the initial attitude-of-life does not only have very liberating aspects, but also very dangerous ones – as is the case with everything that is undertaken on the basis of this nature.

Many people lead an exemplary, self-denying life. We meet them every day, and it is always nice to meet such a person. They are much more pleasant to associate with than those people, who put their self in the forefront very clearly, very concretely, very proudly, and consequently, very ruthlessly, and who, at all costs, and to have it all their own way. They are always stronger, they always take the lead, and one has to be on one’s guard against them. And you will take account of that, even though you yourself are busy serving “selflessly”. Your experience brings you to the utmost caution, and you begin to shape your conduct accordingly.

You proceed, as it is called, tactically. Thus the selfless life often becomes a tactical attitude towards life, an attitude imposed upon you by your fellow-men. An attitude towards life that has to exist in this nature of death, if you want to get along with your fellow-men at all. And who wouldn’t want that?

One has to meet the world and one’s fellow-men very diplomatically, very carefully and very discreetly, if in life one doesn’t want to collide all the time, and cause trouble and problems. That is why he, who lives selflessly, and who, from tactical motives, tries to adjust himself, is the least conspicuous in our so complicated society, and consequently, often the most successful. Such an attitude of life, however, is not absolute, and, as everything in this world, merely an easy compromise. And it also constitutes such an easy compromise on the way towards true pupilship. An assert on we would like to illustrate by an exemple.

Let us assume that somebody plunges into the work for the School and the Gnosis. And that he does so for the most noble reasons one can think of. In doing so such a person cannot but forget himself completely. On the basis of the noblest humanity, and because he so ardently longs for the Gnosis, he handles an enormous amount of work, and self-sacrifice cannot fail to be the result. Here we automatically arrive at the outcome of



self-denial. One starts off forgetting oneself, and proceeds by sacrificing oneself. In such moments the life-situation becomes dramatic, it comes to a head.

We all know that by far most people, possessing any capacities, are capable of forgetting themselves for some time, and especially in periods when they are innerly very deeply moved and affected, or when their heart forces them to forget themselves. But as soon as that self-denial passes into the phase of self-sacrifice, the limits are beginning to show distinctly. Then it ever again appears, and it cannot be otherwise, that the self have been forgotten, but that it is nevertheless still there. One has to deal with the fatigue, that makes itself known at a certain moment, and as a result one is confronted with elements of resistance. Also one undergoes disappointments. All of a sudden there is a bitterness, one experiences thanklessness and gets the idea that one's goodness is being trespassed upon.

Do you see that we still find ourselves within the boundaries of the dialectically human? We started from our dialectical being, and via dialectical standards we are brought to our limits. Humanly that is quite understandable: we may live in self-denial, but then fully by our own standards. We have a certain idea of this self-denial, or we create ourselves an image of how

exactly we have to deal with things in a self-denying way. To that we have also attached certain expectations, and the image becomes ever more real to us, ever more concrete. But suddenly we are startled because others do not reckon with our views, and may even have an opinion completely different from ours. And if on top of that these people are fellow-workers or representatives of the Spirituel School, then from that a struggle with ourselves will arise, or, far more probably, a conflict with others. And this conflict can be fanned into a blazing fire! One feels one is being misunderstood. One doesn't doubt oneself, but only others, and if these others are representatives of the School, one doubts the School as well.

Do you see, that at that moment the own self appears back on the stage? It relentlessly asserts its own opinion, its own ideas, for it's not prepared to give in one single inch of its own position. Humanly speaking this is perfectly understandable. But at the same time it goes to show that somebody who's forgetting and sacrificing himself has nevertheless not yet become selfless, and has certainly not become the "Other". The self remains present. All it had done was withdraw itself for a while.

The cause of all this may easily be understood when we ask ourselves who or what the "self" is. The self is the I-consciousness. The self is

contained within a nucleus of consciousness, in a flame of consciousness. This flame has two focal-points: one in the head-sanctuary and one in the pelvic sanctuary. That is why we say that the throne of the ego is found in the open space behind the frontal bone, but also in the solar plexus. Often the solar plexus is also called the abdominal ego.

In our example we saw how the pupil, plunging into the work, went completely astray. We are certain that a thing like that has often happened to many of you. Could it be that the method of selfless servitude is not suited for the pupil's path?

Of course it is! But the issue is in which way one starts off. It is quite conceivable that, by a spontaneous turning towards the Spiritual School, one comes to a self-denying servitude. Apart from the fact that one is serving a spiritual goal, there is no difference to a dedication, a servitude regarding any other ambition in this world, no matter if it's in the field of sport, humanity, charity, religion, science or any other whatsoever.

There's no objection against you starting off in such a fashion in the Spiritual School, but you will then have to see to it that your attitude with regard to your servitude, your motive for serving, will as soon as possible draw on a completely different source. In the beginning you serve from your nature-born

essence, possibly mixed with some influences coming from the primeval atom, which assert themselves by way of the thymus-hormone. In that case you are still working by the ordinary, civil standards. But the important thing is that, in the course of your pupilship in the Spiritual School, the urge to self-denying servitude, and your tireless dedication and full impetus will draw on the growing, new soul-being. The important thing is to surrender yourself to the new soul. That is the self-surrender that has been spoken about so often before. Only then will your self-denying servitude have a new shape, a new dimension.

Then all dialectical and, humanly quite understandable, standards will disappear. You will then no longer expect anything of your self-denying servitude, but you are unconditionally prepared to serve, because you have come to see its necessity, the great help that the Universal Brotherhood is bringing for the execution of the divine plan on this earth, as something that urgently has to be fulfilled.

And when the new soul then urges you to serve, this will be a force which is not of this world – and which consequently no longer expects anything of this world. It is a force that knows other norms, and that can, consequently, never be disappointed by this world. The new soul will then carry supernatural forces into your system and

will cause you never to get innerly tired, or rather, the new being within you. Only then will you enter the state of the initiate, who merely prays to be allowed to serve to his last breath, and also after that.

If once the new soul has become the driving force in your system, then you will also in the Spiritual School discriminate between the new field of life, the magnetic force-field, the organizing construction of the Spiritual School, and the people who dwell in this modern ark. You will then learn to see the difference between the Spiritual School, as the instrument of the Brotherhood, and its human representatives here in this world, with all their imperfections and faults. Then you will serve the work, that is the Spiritual School, and at the same time you serve the Brotherhood, and not the persons who are responsible for the outer course of affairs and the weal and woe of the School, here, in dense matter.

When you are driven to serve from the new soul, you also serve yourself, in a perfectly impersonal way, because your personality, with its own consciousness – the self-consciousness – has fully placed itself under the guidance of the new soul, because the process of transmutation, as a condition to the transfiguration, has begun. The new soul-being within you no

longer cherishes any personal expectations, and therefore it can not be disappointed. It gives itself away in the service of the Great Work of God, because it forms an unity with all other soul-beings, and this causes all self-centred activity, all abstinacy, to disappear. It only propagates God's will, and in doing so receives an immeasurable wealth, a wealth that does not confine itself to one person, as in the world of dialectics, but which is placed at the disposal of all who dwell in the realm of the soul, in the sixth cosmic domain. And as it is a wealth for all, our limited nature has no part in it, but only by way of the growing new man. At the same time this wealth is therefore also limitless, a force that never tires, a well that never runs dry.

He, who is able, by self-denying service, starting from the right mental attitude, to admit this flowing force into the microcosm, can truly, without any self-aggrandisement, claim to serve the world and mankind. In our world he may be an undistinguished individual among many, but he has the disposal of a force, which he can place at the service of all people, who are trying to free themselves from this world, from their separated, ungodly state. May we all soon acquire the consciousness of the true servant of God.

The Spiritual Directorate

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## The concealed thirteenth

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At the time of creation all created things were made by God. Creation sprang from God but was not God himself, in the same way that a painting is a product of the painter. Although the artist is recognized by his painting, there is no further resemblance. The painting is only one possibility, as all possibilities, though hidden, are present within the Maker. Concealed and yet perfectly complete, He dwells within His creations, so that anything that is created can find Him within themselves.

Because He is concealed, He is sought after. Because He is concealed, He is abused. Because He is concealed, His presence is everywhere at once and He is the Power behind every movement. A wise man is a man who has found God. God is not a mystery to him anymore. He has found God within himself. He has discovered His secrecy. That is why he finds God all over the place and because he has found Him, he disseminates and declares Him. By finding God, man becomes re-born. His life becomes knowledge and his knowledge becomes a path for those who are in search of this secrecy. A wise man views matters. He sees that which reveals itself, and, behind these manifestations, he sees the secret.

This collaboration of facts enables him to understand the interrelation of things and to view them in their true perspectives. He sees that which surrounds him and that which is within himself. He is also able to see; that what is on the outside, is equal to what is within.

He does not calculate. Neither does he add or subtract. He just lets the revelations and their concealed parts influence him and he lives by this "in-fluence". His life becomes regulated by this influence. He admits life. Life forms him and expresses itself through him. Life itself becomes a character, a word within him. This mystery of life comes about without calculation and all for nothing. It happens every moment. It can happen in any person. All for nothing, as God does not count. God is, everywhere, in everything. If a person "is everything, then he is not in need of anything, does not have to receive or charge anything. A person just "is", just exists – for nothing.

But, because we have not yet discovered the mystery of the hidden God within ourselves, we calculate and measure. We are not "for nothing". We calculate our lives within a calculated time. We are calculated beings. We count on others and others count on us. And



exactly because we are beings carrying a secrecy, a mystery that does not meet with any of our calculations whatsoever and that cannot be calculated, we are completely unreliable in our calculations because the mystery is missing therein. This unreliability irritates us, spurs us on and that is why we try to perfect our calculations. It is Gods working that makes us fail, in order to learn how to act "for nothing", in order to become devine. Neither in a calculated nor in a hypocritical way, neither in a very good sense nor in a restricted manner, but in a grand and majestic way, constantly breaking through all barriers.

In this way measurable time is conducted by the mystery. The mystery is always present. It is the incentive of all motion. When the heavens appeared in the sky above and the twelve signs encircled the space in which man was to dwell, man found his world, his universe in these mighty signs. He surveyed, saw and determined the facts. He even determined motion. The Word of God came about through the vibrations of motion and through this Word came the numbers. Man ciphered, calculated and fascinatedly peered at all the names, numbers and groups. He located everything. The calculations all tallied on paper. The more man viewed his paperwork and the magic of the numbers, the less he

looked at the universe surrounding him and within him.

He lost contact with the living breath of God that stirs the universe and keeps it in motion in an uncalculating and concealed manner. Whilst man was gazing fascinatedly at his ingeniously contrived systems, the figures did not tally anymore. For the Creator is, and vibrates through his creation. This Breath stands for order, rhythm, harmony and these facts cannot be calculated.

Only the person who lifted his head and saw the living breath of the universe's perpetual motions, could see that the figures were incorrect. He grasped the fact that man could not fix or determine motions. Behind the twelve he saw the hidden Power, the unmentionable, itself motionless yet bringing everything into motion. He also felt how this very same force of power smashed all his calculations to pieces and placed him outside the space of time. He called this existing force the "Thirteenth". The sign that bears the whole universe. He himself linked up the twelve signs within himself with the hidden thirteenth and saw the mystery of Life himself. The people who lived by and viewed everything by this mystery of Life were able to break through time and space and found (through that very same time and space) the concealed side of Being.

### The world of "Eternal Being"

In this context we see a world in all its appearances and manifestations, with its own rules and regulations, words, numbers and interpretations according to periods, colours and races. On the other hand, we can see that every immeasurable object withdraws itself from all measurements and really wants to declare something completely different: The world of Eternal Being.

Are we not all able to establish this fact whenever we listen to things. Even though we know each individual word extremely well, it could well be that we do not fully hear or comprehend their full meanings. It could possibly be that a piece of writing might very much appeal to one person yet leave another cold. Words can convey something, a something that we may or may not understand and which stands apart from the words alone. Words form a means of transmission, a communication. Transmission itself cannot be traced within the word but serves as a medium for insight therein. A word can be seen as a cloak round a body or as a mould round the cast, the contents. We are able to establish the quantity of a word but never the quality. So, there is the secrecy of the Works throughout the ages. The mystery materializes without being the manifestation itself.

A world of many great traditions. The Bible and some of the many

myths, folk-lore, fairy tales and legends all refer to the world of "Being", the great mystery. They do not tell us anything at all about the goings on in this time and age. We would like to call this world a reference to all that is concealed, the immeasurable, the Quality. Whilst we could call the world of time and space the quantitative world.

Time and time again we are confronted with the immeasurable, the unmentionable, even within the space of Time. It means that if we were able to completely calculate and establish a being, i.e. mankind, from a - z, then he would prove to be nothing more than an extremely well programmed computer, cold, cool, distant, conditioned, stuffed with information and calculated. Only the concealed mystery makes man the magnificent being he is. This mystery only, makes sense of everything that materializes. Manifestation itself only makes sense if one can connect it with that which has not been materialized. This mystery brings forth Love. A virgin love, pure, uncalculated, free... for nothing. This love is so direct, so straightforward.

The "concealed God" works in such a distinct way that we all, without exception, keep encountering the immeasurable beside all that we are able to establish. Statement and evidence made and given by scientists philosophers

artists and research-workers attest this immeasurable phenomenon and the attracting force that it radiates, time and time again. Of course, there are certain rules, but there is always a thing or fact that withdraw from these rules. It is a thing we do not arithmetically understand. It does not follow any law. We cannot think of it in our minds. It breaks right through the measurable. It opens the graves. It disintegrates all that is collected together, the fixation. From this disintegration order arises, order freely coming from God.

We even encounter the immeasurable whenever we calculate the calendar year. This firm method is so tight, so small, so incomplete, that the motions of the moon's orbit round Earth and those of Earth's orbit round the Sun cannot be brought into harmony with each other. Whilst the Sun as well as all the other planets, stars and galaxies are perturbed by the concealed, yet living rhythmic stream of God's breath. And yet we do not see it, even though everything carries the sign of the mystery. God's brand, signet, that points towards the mystery in all creatures and creations.

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### The thirteenth month

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Only the wise man views, sees and draws our attention to these manifestations. So, the Moon revol-

ves round Earth in approx. 29½ days. If we were to multiply this figure by 12 we get 355 days. This means that the Moon's year is 10 days shorter than that of the Sun. But in our calculations we pretend that both orbits coincide. Of course, this is not true, but we are satisfied with our classifications and see nothing of the attracting forces and their importance in the Universe. These drawing powers and transforming forces carry us back along their own channels to the very source of existence, the mystery, the Thirteenth, the immeasurable.

However, in the Jewish tradition, the Jews took full account of the difference in a year's orbit and so added a thirteenth month every three years (i.e. 10 days each year times 3 = 30 days). And so we see that the immeasurable is very close at hand, making itself known but not being able to be captured within our standards. But we prefer to make-believe that all things correspond with each other, that the Moonrays are the same as those of the Sun and that the Sun's light would be the same as the light coming from the beginning of Life. This is not so. We are not perfect beings as we are calculated and not truly free. As long as we, as moulded beings enclosed by a universe of twelve, are not impregnated with the spirit of the hidden mystery, the Thirteenth, then our calculations will never correspond

as they should and we shall remain shackled in an age of time. Conception can only take place when we let something enter into us.

As long as we only think in terms of causality, as seed cannot be sown. In that case, we can only encounter ourselves. As we know, masculinity needs femininity and visa versa. The masculine part is in this case the Spirit, the Mystery, the vertical, the only One. The feminine part is the apparition, the horizontal. We are drawn to the impregnation by the Thirteenth by the power behind the Sun and the Moon, the Universe, so that we may become one with Him and hence become delivered from the age of time. The Thirteenth, the immeasurable, is the direct drawing force of the hidden God. Merely existing and, for nothing. The Thirteenth abolishes the conflict between Sun and Moon. The power behind the Sun, the Sun Logos, the Christ, penetrates the form, the quantity, materialism the coldness and strongly attracts the form, thus enabling man to accept the power of deliverance.

Isn't the Thirteenth the sign of Deliverance? Doesn't the Thirteenth stand for Christian Rosycross? Isn't He the prime-being in the breaking of the bread and the drinking of the wine at the Last Supper, when the twelve are assembled round the Thirteenth? Doesn't the thirteenth aeon of the Pisis Sophia stand apart

from all the rules and regulations of time? And is it not so that, according to the legend, the twelve brothers are saved by the thirteenth? Isn't the Thirteenth, being an immeasurable force, the principal element in the school of the living Rosycross and is it not ever present? Mankind's conditioned brains invent a system and then try to adapt it to the immeasurable by adding one or more days to the end of each month, especially in a leap year. However, isn't the Thirteenth, that manifests itself eventhough it is immeasurable, ever present, in every heartbeat, hear and now, acting as an immeasurable salvation? Existing as a presence in Time without belonging to Time. The thirteenth appeals to God's mystery within us, in order for us to find God and become equal to Him in exchange for nothing.

Wherever we exist freely He is present and carries out His creative works within us. Whenever we act freely, we disappear and He appears "for free". His signet, is the Thirteenth, the concealed One. The twelve are the manifestation, the form. The twelve reach complete perfection and harmony within the Thirteenth. The twelve appear and disappear within the Thirteenth. Just by existing, in exchange for nothing, every calculation, classification and rule is omitted. Each cool calculation disintegrates within the sphere of Love and, amongst the ashes the mythical rose appears



with its thirteen petals, twelve petals alternatively red and white and the thirteenth petal in which red and white have intermingled.

By this signet mankind begins his journey from the unity, travelling through duality, to reach true Unity. This sign stands for Now! Anywhere and any time we witness this experience, we recognize it. Experiencing means manifestation of the other World. The World of Eternal Being, in which the manifestations and the hidden mysteries become as one. Our whole existence in the manifested form is sealed by this pattern from the very Beginning. Are we, in this present age, standing at the end, and at the same time standing with our feet on the brink of that very Beginning? There, at the Beginning, dwells the creation and the hidden God, so that mankind will learn how to act "freely" throughout the whole creation.

The mythical rose with its thirteen petals embodies this pattern. Through the total amount of these twelve, the whole universe can be disclosed from either an upwards or downwards point of view. The alternating red and white petals stand for the Dualism,

continually making things turn about the change. Red is the colour that identifies itself with gravity, materialism. The colour that nourishes the body and weighs it down. White is the opposite colour which indicates the direction of lightness, elevation, abandoning Earth's spheres. The even number implies duality. The uneven number answers the question of red and white. This is the number belonging to another order, the Wholeness, the invisible, weaving itself through the other numbers and giving a meaning to Life as well as to the other numbers. In this way, the mythical rose has a thirteenth petal. This petal stands out from the red and white ones as an answer, as a consolidation. It is neither red nor white. It serves as an answer to the meaning of Time and Happening. In this sense, everybody knows that Life does not terminate within Time, that there has to be an answer outside and above the measures of Time. Man knows this because he carries the sign of the hidden God within himself. Only he who knows the answers, declares the glory of God. Never again will God be a hidden fact for such a person, not in the Nothingness nor in the Universe.

## Relaxation and flow

In a previous article we have been able to discover how desirable a good relaxation and flow is for our body to function reasonably. We also discussed the fact that the process of pupilship can lead to a relaxation from within, which will manifest itself as a new attitude of life. Now, in fact, it is most certainly not easy to arrive at a good relaxation of our body. If you do the proof in a lesson that fits the purpose, it appears that many people find it extremely difficult to relax. That means that one is continuously keeping the muscles of one's body in a tense condition. One is oneself, in the way as it were, it becomes hard to surrender. Often, unconsciously, one has become rigid in a certain pose or habit. When one comes to see this in oneself it is not immediately easy to solve this. Often fear and lack of self-assurance are the deeper causes of this tension. We may well say that it requires the full dedication to bring about any improvement in this.

But it may be worth it, for it is not only the body that does well out of it, but it can also mark the start of an exploration into the wondrous inner world. Thus physical relaxation does not only work out in a regenerating and harmonizing way for our

body, but also for our entire attitude towards life. At first it stimulates the peace and quiet around us, for relaxation is averse from all commotion. Physical relaxation asks of you to let everything go, and to commit yourself to the ground you're lying on. Doesn't self-surrender ask the same thing? To let everything go, and to commit yourself to the inner ground, which is the Christ? If, in this way, from the basis, we try to cooperate, we can arrive at a relaxed attitude of life towards everything and everyone. The flowing life is then able to make its way, and we will also come to recognize this more and more in our neighbours. This will deepen our insight, and that will make us more gentle with regard to our fellow-men.

As far as that's concerned we may assume that continuous reactions of our personality towards our surroundings, and then especially towards our fellow-men, cause a certain sourness and tension in our body. So is it that a relaxed attitude-of-life, without causing damage, is the outstanding method to cleanse our system and to purify the centres. By putting that into practice the channels are washed clean and the entrance to higher energies is cleared. This will un-



doubtedly result in a better health. You will very probably agree with us that a relaxed attitude-of-life can be essential on all levels. A relaxed attitude-of-life directed on its aim seems the most effective way to serve the Great Work. But we know only too well that being completely free from tension at most times remains a beautiful dream. It is just as pupils of the Spiritual School that we are often confronted with it. We are continuously being addressed from two sides, and that in itself causes tension. On the one hand there is the dialectical world, which asserts its rights, and to which we have to react, because of presence here in matter. On the other hand there is the Spiritual School, that asks of us a certain obedience with regard to the progress of the Work.

The Spiritual School for example makes suggestions to us, and as people who are aspiring to the light we try to meet these suggestions. But the slowness of our insight and of our understanding concerning the motives leading to certain suggestions, often brings us to wrong reactions. This causes tension, misunderstanding, sometimes resentment, and in deepest essence disobedience to the Work. Let us state foremost that obedience is a pillar on which the Great Work rests. The obedience that is asked of us is based on our growing recognition of God's plan. This recognition will grow accordingly,

as the pupil renders himself more subservient, and loves his fellow-men ever more.

In deepest essence the obedience that is asked and meant here is the obedience of the personality to the soul. The possible problem of obedience would therefore not occur if the integration of personality and soul were complete and solid. If the life of the soul were to be able to flow on more easily there would be no fundamental differences of opinion. The aims of the School and those of the pupil would in that case be identical and relaxed, and such in the basis of true soul-life.

Obedience can only be practised when there is a developed understanding and a broad and flexible insight. A gnostic Spiritual School does not train people to become obedient pupils, who fulfill the wishes of the School. No, the School brings the pupil, who has been entrusted to it, to obedience to the soul, in perfection, and in a manner that prevents all tension. This brings about a broader insight and understanding, and a vibrating along with, and on the same level as the Living Body of the School.

Thus there will also be a group-unity on the basis of the soul-life. On that level there is no separation and consequently no personality-interest. It is only the group-interest that counts. Maybe we will now understand somewhat better that

suggestions from the working-field of the School are only given so that the proposed object may be served more objectively. The object is service to mankind. And is not service the functioning as a channel through which spiritual energy, light and love may flow into a distressed and suffering world? If we will only become more and more aware of this we will try to remove all obstacles, so that the flowing life may find its way.

Every day, yes, every hour, asks of us a careful attention, so that habituation and crystallization, and consequently a blockade, can get no hold over us. In a relaxed openness every moment may present itself to us as new. If we're tense, then we lock ourselves out of all renewing experience. Self-realization in self-freemasonry is a task, and very much so in a group. To be jointly responsible also means that we should remain attentive, not only with respect to all externals, but just with regard to the life behind the form. That silent attention that sees and hears and observes without comment, without identification, but which, in doing so, works out solvingly.

This entire process of relaxation, which leads to fundamental change, has to be started within ourselves. We ourselves are primarily closely involved in this. Now and again we are inclined to aim our longing, sometimes very intensely, at an

object outside ourselves. This is not so peculiar, for as far as that's concerned we really do realize our own unworthiness. If we say "we" are involved, this means that the entire process is brought about by means of the microcosm, of which we, at this moment, are a part. Let us not forget that all possibilities of becoming a true man lie enclosed in our microcosm. For that matter this knowledge is part of that "know yourself". Were we to aim our attention at an object far outside of us, then too much energy would flow away. It is an old well-known law that energy follows thought. An enormous physical weariness can be the result of this, and in fact it is a form of wasting of energy.

In all our course on the path, with its ups and downs, there is something very simple, that will often save us from perilous situations, namely our sense of humour. That mild humour, that doesn't hurt, but that can help to solve a tense, precarious situation, so that all may breathe freely once more. Especially in reference to ourselves this can be very relaxing and relativating. If at times we can laugh at ourselves, then this will again render us level-headed, if by chance we should aim too high. In that case over-exertion as a result of taking oneself too seriously will not get a hold over us so soon.

How easy is it for us to get entangled in the traps of delusion. For example

of our importance with respect to certain matters. Really important to the Work is that we can arrive at relaxation, and that our thoughts remain directed one-pointedly at the inner ground which is in Christ. Then the renewing energy will be

able to flow continuously. Thus the three bodies, astral, mental and etheric body, will together become as a vessel, as a chalice, in which the light of the Gnosis is received in order to flow once more in the service of world and mankind.

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## The power of the Brotherhood

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There is something miraculous in the word "Brotherhood". When we look around us in many more or less normal and, as we say, dialectic family relations, being a brother or a sister does not always imply a connection full of love and harmony.

Generally it means that one's origin derived from the same parents, one shares the same memories from childhood and had been educated under the same rules and conditions. Even if there ever was a harmonious relationship between the various members of the family, it does not mean to say that this will still continue after the years of childhood and youth, so, during the periods of adolescence and maturity.

Very often the place a child took in the family order has a great influence on his or her physic and spiritual development. If, for instance the eldest child is a girl, then it may happen that too great a burden of responsibility has been put on her, often still weak and youthful shoulders, in comparison to the children succeeding. She may become frustrated by this heavy load, even after years, and it is possible that she can only accept her responsibilities in her own family later on with a certain

spasmodic attitude and assertiveness. Which again could create frustrations in her own family life and so the circle closes.

If we consider various circumstances and conditions in a Karmic and microcosmic point of view there always is a special reason for the fact that we were born in a certain family. Living in togetherness could have a special meaning with regards to our growth to physical and psychical adulthood, even for our spiritual development. But our family can also be a source of tensions, problems and silent vexations. More often than not the ways of life of the brothers and sisters will differ to a great extent in later years, in geographical, social, political or religious respect.

In short, growing up together in one family, in blood-relationship, will not guarantee mutual love, understanding and tolerance. Sometimes there is more song and dance than harmony!

If we were to take the Bible in a literal way, then the behaviour of the first couple of brothers, Cain and Abel, did not set a very good example. We should know that Cain is the symbol of the fire-man, the deed-type, the free-builder (free-mason) and that Abel symbolizes the mystic, the devote believer, the water-type. And you can imagine



that it was incomprehensible to Cain that his offer was not accepted and that Abel's offer was received with thanks. When one has a fiery, jealous character, owing to Luciferic influences, then one cannot accept a situation like this. Hence the first manslaughter took place!!

When the Divine Righteousness investigated thereafter what took place, the excuse was: "Am I my brother's keeper?" It might well be the first time that these words were spoken, but also not the last time in the history of dialectical Mankind! Looking from the outside, such an attitude to life does not speak well for a Brother, a free builder! And from there on, many children from one and the same family, or from more spiritual circles of brothers and sisters, have shown a lack of ideas about spiritual or material brotherhood. Jealousy, suspicion, lack of understanding and tolerance, indifference, aggression and pettiness have dominated such relations up to this day.

But, friends, why is it that the sound alone, the image of the word "Brotherhood" or "Young Gnostic Brotherhood" induces a vibration, an emotion in our deepest being, neutralising all the negative experiences with brothers or sisters? Does this neutralization arise from that what we call the "Spiritual Force of Remembrance"? Is it a flash from our sub- or super-con-

sciousness? An impuls from the Arch-type?

Are there really communities fully directed towards spiritual liberation, which are not victimized by hate, anger, deception, lovelessness or egoism, so often connected with earth-bound companies, organizations and families? If you were to sum up all the movements competing for the attention and cooperation of seeking man, then you will meet with several groups, calling themselves "brotherhoods", promising you sympathy understanding, a sense of security, all in exchange for a small or larger consideration!! They too are reacting on the arch-hankering to true Brotherhood!

Present society offers less and less perspectives to our youngsters, not yet being able to see the inner perspectives, or still keeping their inner eyes closed. Sometimes it is said that one can select ones friends but not ones family, therefore there could be more disharmony in family circle than in a group of friends. But, we do not incarnate in vain into a certain family. A lesson, a task, even a calling could be included in a perhaps painful friction with brothers and sisters in the flesh. It could be quite necessary that, during our voyage to adulthood, a desire for true Brotherhood, for higher friendship will present itself, which was hitherto latent.

We are polished by each other and

we are sometimes the cutter or polisher as well as the polishing-stone and that which has to be cut or polished! If we are to cooperate with one another in any organisation with a spiritual purpose, it very often seems that we do not select our fellow-workers by ourselves, but, that a hidden power brought us together with a special intention. And if we really did have an opportunity to select our own partners, it may well be that we made the wrong choice by our humanistic feelings, through our lack of insight or our displaced trust in a so-called friend. On the other hand, this too does not prove to be useless. We gain experience, hoping not to make the same mistakes in future.

And yet here again we meet this hankering to perfection, to true Brotherhood!

Here again it could well be that we polish and are polished. In this case we often perceive a real fundamental change of feelings and mentality of the friends having to cooperate with us, and, in ourselves as well! Other people often act as a mirror to us and we can get a true impression of ourselves by its virtual image, an impression of our state of being of our possibilities and limitations.

During this confrontation we are, ever so now and then, able to learn about our relation with the so-called "Higher-Self", the aural-being and everything connected with it, re-

garding the contents of consciousness and dominating Karmic influences. This Aural-being contains the essence of all the experience of the preceding personalities in the "small world" or "Micro-Cosm" in which we are now dwelling.

But, through this growing consciousness, an inspiration can sometimes flash, an impuls of the true original Divine Self, the jewel in the Lotus! This experience can be the source of our desire for Universal Brotherhood. And this urge to new growth of Soul will always be perceived by the Universal Brotherhood, trying to conduct as many living souls back to the Original Divine Field of Life. These Brothers and Sisters are watching the lights of our Souls like diodes glowing on modern electronic monitors.

Awakening from the violated dialectical existence, we meet together in the healing radiation of the Universal Brotherhood, namely the Young Gnostic Brotherhood, keeping to the Holy Commandment: "Preach the Gospel and cure the sick"! Therefore we were deeply more by the tenth chapter of the book "The secrets of the Rosecrucian Brotherhood" written by Mr. Jan van Rijckenborgh, in which he very sharply points out our gigantic task to be a preacher as well as a believer, to be called ones, chosen ones.

Together we form a group of touched ones, receivers of the "white rose". Maybe there already

are among us, those, who have been changed by the "Endura", the "Self-sacrifice" of the I-being, and are carrying the "red rose", coloured by their heart-blood and, as we hope, also friends living in the victory of the inner Christ-being, possessing the "golden rose". A few weeks ago we saw all of these flowers united in a beautifully symbolic way in a bouquet in our Noverosa Temple in Holland.

In spite of all the concentration, collectivity, and group-unity, there is more often than not the consciousness of a personal radiation activity from the Brotherhood. As a child we, at times, used to walk through streets lighted by the moon or through a landscape enwrapped by a pale silver glow. It then seemed to us as if the moon was following us, as if we really were the centre of lunar exertion, radiating especially for us! And the same could be said with regard to the stars. If we could look at the sun during daytime, we should experience the same.

In this way the Brotherhood accompanies us on our way of life in a collective manner as well as individually. Before our personality can take a step back in order to clear the way for the new state of the Soul it has to acclaim a certain amount of adulthood. Our personality develops itself especially by the awakening and knowledge of experience.

Something already has to exist

before it can be broken up or sacrificed. Sometimes we too easily term the word I-demolition as a popular Gnostic word. If we unravel this word then we get "I" and "demolition". Now the question will arise: "What exactly is the I and from what is it to be severed"? The I has been created by the substitute of the disappeared third Soul-nucleus of which you were informed in a previous lecture. This image-bearer forms a bridge between Eternity and the Present (and the transitoriness, the continuity). The I-being created the brain-activity which became more often a strongly overruling power during the slow downfall of Mankind. The I-being is in fact a "nothing", only a concept, a tentative supposition, which always has to be changed. A means of expression, which is under the delusion of being anatomic — through a shortage of spiritual consciousness. But, even so, the Ego forms a bridge towards the Arch-Eternity and is like Moses, who was allowed to take a view of the new land but was unable to enter it. In order to overlap this gap throughout all ages, Spiritual Schools have been created in order to help those entities who were prepared to demolish, to sacrifice their nature and whole personality. We think that a part of Mankind fell deeper than was originally meant at the beginning of the so-called Earth Period. Therefore the obstacles became bigger on the way back. We

drifted more and more into duality. Like a child of 2½ years old starts to say "I", humanity, in a similar phase, also said "I am I", and they, which really means we, all identified ourselves with our ego! Hence the human entity picks his way through the "emergency" or "make-shift" order, the duality, which is nevertheless a place of mercy, full of the radiating activity of the Universal Brotherhood for all who are willing to see and accept it! But it can last for many incarnations before this acceptance comes, and even then, what a great distance there is between the acceptance and the new attitude to life, the new deed necessarily resulting from it.

At present, the western man increasingly understands his breaking away from the cosmic Arch-unity and, partly due to the call of the Universal Brotherhood, people everywhere are urged to reflect on the present disastrous situation and to return to the Arch-unity. Unfortunately people cannot come to an agreement about the way and the methods. A diagnosis is made but there are different opinions about the therapy.

In the tenth chapter of "The secrets of the Rosicrucian Brotherhood" our Mr. Jan van Rijckenborgh puts it in a magisterial way: "Preach the Gospel and cure the sick". In the previously mentioned book, he stated that they, who know something of the joy of knowledge, positively and irresistibly, so that

absolutely nothing and nobody, hell of heaven, sorrow nor ordeal, no old or new nazi-dungeon, in which the blackest night of all times has penetrated, can separate us from the Divine clearness of this knowledge!

The Brotherhood of Light, the Brotherhood of the Rose-Cross is not unsocial, not anti-nationalistic, not communistic, not anarchistic, not against one or another Royal House, does not oppose governments and as it had everything to fear from the nazi-tendencies, we declare that the rise of fascism in Europe could not be avoided. You see, this rise quickened the process of suicide of the things that had to pass anyway. It made Mankind conscious through grief. Evil always destroys itself doesn't it. Goodness, truth and righteousness cannot be stopped!! The powers of goodness cannot be forbidden, imprisoned, prosecuted or deported. Therefore a deep happiness fulfills us when we are allowed to speak about this modern reformation, attaining power over Mankind by way of Christ! So far Mr. Van Rijckenborgh.

The healing activities of the Rosicrucians refer to *all* the various regions of matter and spirit and are able to make physical pains disappear. But these activities will principally direct themselves towards curing the sunken state of Mankind, as a result of the latter's



lack of true knowledge. Therefore the first task of the Rose-Cross is the re-animation of the Soul, which possesses the wisdom that is from and in the Divine Father. When again this soul starts to take action and gives guidance in our human life, all and every illness will disappear as well as the whole of our sunken existence and the total regeneration of Mankind will begin! Then only may we speak of returning to our Father's House; that home voyage will have its start! It is in this way that the Rose-Cross understands the Divine task; Cure the sick!

Mr. Jan van Rijckenborgh gave the credit to Mr. Max Heindel, the founder of the Rosicrucian Fellowship. He does not abuse or denounce his predecessor as so often happens after a separation between persons or groups. He said, that when Max Heindel came into action in 1909, that being 75 years ago, the time had not yet arrived to reveal everything totally.

Throughout all ages the Brothers of the Rosycross camouflaged their intentions and Heindel was also obliged to obey certain instructions in this respect, although he ushered in the huge and modern Rosicrucian movement. That he knew about the great call of the Brotherhood for the 20th century is proven by his fundamental law: "A clear and sane state of mind, Truth, a loving heart, Goodness, a healthy body

and Righteousness"!! It forms a part of our great joy that, according to our mission, we were allowed to build on the foundations once laid down by Max Heindel and so we were able to propel the work of the Rose-Cross to an ever increasing manifestation. In an extensive Glory the great work appears before our eyes!!

In the midst of all the forces of destruction and degeneration in Europe and the whole world, victory is being prepared. The waves of a new Reformation are rising with Divine Majesty and are surrounding and penetrating our whole field of life. Only the block of the black culture has to be afraid of this power of the Aquarius Revolution!

And what does this all mean for us, as spiritual seekers, participating in the whole of fallen Mankind and thus being responsible for each other as spiritual brothers and sisters? Even in matter, in our daily life, a feeling of slight astonishment and admiration comes over us whenever, for instance, we meet a brother and sister living together without much friction and who are not turning their companionship into torture, masked or openly. Maybe we will feel slightly envious that it is possible in this world, that a relationship does not always have to show animosity, intolerance, assertiveness and frustration. No matter whether it is a relationship between relatives, married couples

or persons cooperating in any other way. It is easy for us to project disharmony to the outside world and to say that our failure on the Path is due to "dialectics" or the fault of Lucifer, Ahriman, or even Satan himself. Nevertheless we do maintain the desire to walk the Path of Liberation.

Is it possible that such a path could bring about a fundamental change, leading from thereon to "Transmutation" and "Transfiguration", could it guide us to the Spirit-Soul consciousness? Could any process lead us to the Absolute? Or could it only bring us very close to it? Could we again become what we always have been in our deepest being from the Arch-type onwards? We are placed before numerous paradoxes and, therefore, the analysing activity of the left part of our brains very often causes problems. There is a Path and a Process but our Microcosm can change totally in a twinkling of an eye, one dot in time. This is very beautifully described to us in the legend of Parcival, who on approaching the castle of the Holy Grail, had to pass over a glass bridge, 2½ feet in width, without parapets, whilst he could see the foaming stream in the depths, through the glass. So the bridge does not give him any support whatsoever. In spite of his fear, he entrusted himself to his mule, that was carrying him and that walked quietly over the bridge.

When he had gone a short distance on the bridge he heard a noise behind him as if the bridge had collapsed. He cannot nor is he allowed to turn his head and look back. When he has passed over the bridge and looks backwards, he perceives that nothing has happened and that the bridge is still in one piece.

The glass bridge symbolizes the I-being, that has been sized up by man. It is a bridge to reach another state of consciousness. Whoever uses this I-being in the correct way, only identifies oneself with ones past at a required moment, in order to look back over the path one has taken until that very moment, but one does not attach oneself to it, drops it immediately, under the impression that the bridge left behind is about to collapse. And then the pilgrim has to pass over the second bridge, that only reaches till the midst. Our course very often is a step into darkness, that we cannot overlook at the time of decision. We calmly step onto the bridge, say "yes" to the new Life and then suddenly find ourselves on the brink of an abyss.

Parcival did not hesitate and because of his determination, the bridge turned round 180 degrees and now Parcival found himself standing with his back towards the direction in which he had to go and then he walked backwards off the bridge

and so reaches the other side.

If we cannot connect the beginning and the end in complete trust, especially whilst living in the present, guided by the intuitive impulses from the Brotherhood, then we shall awaken spiritually and reach our Goal, having directed our attention to our brothers and sisters, the still suffering human race, for whom we want to accomplish our journey to the castle of the Holy Grail.

For a Universal Brotherhood has been formed to help us, but we ourselves have to want to be helped, accepting their aid within our system, not in a spiritual egoism, if only we could reach our goal, but for all our fellow-creatures and beings!! Then we shall be able to start a Soul-liberating attitude to life in a clear state of mind, ignited by the Gnosis with a loving heart and a prepared body, in spite of all the fears and afflictions if any. We shall be liberated from the age-old distastefulness of the spleen-liver system, the wild stream under the glass bridge, by which we are often overruled, by the astral radiations of this Nature of Death instead of being thrilled by the brotherly vibrations of the Field of Resurrection.

A paradox again, two separated nature orders, but even so a great activity of the Brotherhood takes place within the nature of death. Compare it with a membrane, permeable on one side but not to

be penetrated from the other side. The other cosmic regions cannot be infected by our unholiness. Therein lies our salvation! This is the Grace of our existence in this "emergency order". Therefore it is possible to say "good-bye" to the earthly "dialectical" world, that is to say, to free ourselves from it inwardly.

Here again, we seemingly meet with a contradiction. For, in order to help others, a physical body still has to exist, *must* exist, with all the physiological processes annex to it. This is the progressive way whilst walking backwards. But we are in search of the Kingdom of God, therefore, let us have no sorrow in the days to come. Matter will have to adapt itself to our holy striving. And if this does not happen? Then it is our own fault, one could say that we were still Earth-bound. Who is that *one*? Maybe our fellow-travellers, our brothers and sisters throwing stones, although they themselves are not yet free of sins!

At our best moments we thought to walk with God as Henoah did, but we were *not* taken away, nothing was kept from us, neither misunderstanding nor old age, poverty nor weakness, illness nor suffering and we trudged on because we were obliged to. That what appeared to be wonderful from afar, seemed to fall further and further away from us. We thought to stand in the "Endura", the state of Self-Sacrifice and we disregarded the darned Ego more and more, but it could be

possible, that we were only hesitating to take the big step from the Path towards the totally different other state of Being, of consciousness. The consciousness of our *Ego* extended, but we were lacking sufficient development of consciousness of the Heart.

Thinking in terms of Paths and Processes springs from the Three-Dimensions, however fine the views and landscapes may be, it cannot take us over the Border of our Earthly-being into the Four and more dimensional regions! What could be the cause of this, friends? Fear for the unknown or is there a missing link? Through devotion the consciousness of Heart starts to bloom. And this corresponds with the *right* part of our brains, which part does not divide, does not classify thinking in sections. This part comprises everything in a holistic manner, that means the inner as well as the outer side, above and below, front and back, the single person as well as the group, the Earth-bound man and the liberating Brotherhood, everything is embraced, experienced and sized up at the same time and then action is taken according to this whole impression.

As if it were a gift from the Brotherhood, the consciousness of Heart will be awakened by a very special Christ-radiation, which is all-embracing, it *IS*. Silence exists in that Heart-Conscience. Not a noiseless

silence, as one feels completely free therein. Being enclosed in a higher harmony a new equilibrium is born because Head and Heart consciousness are united with the new-born Soul, sprouted from the Rose of the Heart. This situation does not happen once but has to be repeated at the beginning because the earthly or dialectical elements still present in the Microcosm will always try to sabotage this process, try to prevent accomplishment, this becoming cured.

There is a certain friction between the growing new Soul and our attitude of life, leading to a lighting up. A precious flame is ignited as a part of a new firmament of the small world (our Microcosm). It is a radiation emanating from somebody who has experienced the Silence and has felt an omnipresent deep Peace, resulting in a new balanced state. Then we are no longer the prisoner of our Earthly consciousness, with all its tiring way of thinking. The conscience of our Heart will then be dominating. And this will be perceived by the Brotherhood.

This Silence is not something to be afraid of, on the contrary, it is a liberation from fear, it purifies, gives new energy, delivers us from agonizing thought of time, distance, past and present.

Only the Living Present remains and we hope that we all may meet each other there as real Brothers and Sisters.





## The veil of Isis

Between our ego and the absolute reality of the Light lies a veil of illusion, of ignorance. And it is only when this veil has been removed that the new soul can be born: Isis. Then the wedding-feast can be celebrated with Osiris, the Spirit-principle. From the union of Osiris-Isis the sun-child Horus is born, the inner Christ. In the statue of the veiled Isis at Saïs, the mystery of the divine birth within us lies hidden.

### A game of deceit

In the old Egyptian city of Saïs was a magnificent temple, dedicated to Isis. On the temple one could read the famous text: "I, Isis, am all that has ever been, that is, or that ever shall be; no mortal man has ever unveiled me". Inside the temple stood the mysterious statue of the veiled Isis. Why is it that this Isis was veiled, and why is it that she is still veiled for so many people? Because it has always been so that between man's I and true knowledge of the soul a veil was cast. For the man who lives in the divine consciousness, reality is unveiled. He only experiences the splendid reality of the Light. In the light of this absolute reality no game of deceit can be played, for

the Light is omnipresent, within and without man.

It is only the consciousness that has been turned away from God that projects its own illusions on a world-screen it calls reality, but which is, in fact, unreal, delusion. In the old Indian wisdom this world of illusion was called *maya*. *Maya* is the veil or the curtain that the I-consciousness draws between itself and the absolute reality. That is how a game of deceit, of deceiving and being deceived, arises. For the ego very soon thinks that what it sees, hears, tastes, smells, and touches, is reality. In this way, ever again images of delusion are being projected from a broken consciousness onto the world-screen, whereby the absolute reality of the Light is covered.

It is not without significance that in the word *il-lusion* the Latin word *ludo*, to play, lies enclosed. The I-consciousness is playing a game with itself, no longer aware, however, how tragic this game has become, shorn of all playfulness. That is why it is a game of deceit. All opinions, prejudices, all our falseness, in short, all our shortcomings are projected on a large magic mirror. And it is because of the black on the reverse of this mirror, because of our own shadow, that we consider all these images to be true.



As long as ego-centered continues to wrap himself in a nebulous robe of illusions, he will experience his existence as a sequence of mysteries. But mysteries are only there by the grace of ignorance, in a consciousness which is not yet capable of seeing the full Light. First the old soul will have to die, before it is able to view the unveiled reality.

This unveiled reality lies hidden within man himself. Only the unselfish seeker for truth, craving for the solution to the mystery of our existence, will be able to let all illusion be solved by the Light. No longer does he turn his eyes outward, but he will see the kingdom that is within him.

What the man, who turns his eyes outward, calls knowledge, is really the veil that he casts between his ego and the divine sun within him. As soon as this is recognized the mirror of delusion breaks into pieces, and the Light comes shining through. The black behind the mirror is no longer there. That is why Lau Tzu says: *To see one's ignorance, is wisdom. Not to see this, and to consider oneself knowing, means grief.* The knowledge of the world of perishable things brings us no nearer to the wisdom of the original soul: Isis. He who wishes to penetrate into the secrets of Isis, enters into the secrets of the original soul. But to do so, the game of deceit will absolutely have to be ended.

### The veiled Isis

Essentially the statue of the veiled Isis at Sai's is a mighty symbol. It reveals to us the secret of the original soul, providing we are not "seeing blind, and hearing deaf". The countless symbols that were hidden by the initiates in the old mysteries are always being understood according to the state of consciousness. Thus he, who is focused on material life, will not see any further than the veiled statue, and he will not discover the secret behind the veil. Between the observer and the observed image there remains Isis' veil. In that case the mystery is impenetrable.

But he, who craves for the solution to the riddle of the veiled Isis will very soon feel the involvement between himself and the statue of Isis. The statue comes to life, and the image with the "dead eyes" awakens within him. The veil recedes, for in the veiled image man has recognized the original soul from within. This recognition can only take place on the basis of the new soul in man himself. Thus the observer stands before the mystery that is found in himself: veiled, when he turns his eyes outward, unveiled, when he sees with the eyes of the new soul. And behold; Isis herself, the original soul, is found to live and breathe within us, unveiled, waiting for the union with Osiris, the spirit-princip-



Osiris and Isis



le. The veil has fallen, for we ourselves are the key to the mystery of the veiled Isis.

### Isis and Osiris

No mortal man can unveil Isis. Only the original soul is capable of doing this, for the original soul is Isis itself. It is to this original or "new" soul that the text, that could be read on the statue of the veiled Isis, refers: "The fruit I have brought forth is the Sun."

For the fruit of the new soul is always the sun. It is the divine Light within man that knows no world of illusion. That is why Isis is also called the *Mother of God*, a name which later on, was also given to Mary. *Mother of God* or *Mother of the Sun* are mystery words referring to the new soul as the bearer of the divine Light within man, which has come to dwell in the heart of the temple of the body and which, finally, will illuminate man completely.

Apart from *Mother of the Sun* Isis was also called *spouse* and *sister* to Osiris. As a *spouse* she symbolizes the conceiving principle of the original or new soul, and as a *sister* her very close relationship to the spirit-principle: Osiris. In countless myths these inner relationships have been elaborated. We find this theme for example in the Babylonian myth of Tammuz and Inanna, the Greek myth of Attis

and Aphrodite and in the Old Norse myth of Freya and Balder. And always we read of the "wife" goes out searching for her "husband", as soon as the separation of the primeval soul and the spirit has come about. In the language of the mysteries a person who was aware of these intimate facts was called the *Son of a widow*, in accordance with the motive of the grieved Isis, longing for the union with Osiris.

He who has recognized his own self-conceitedness, and who wants to put an end to this game of deceit, is touched by the force of Isis. His suffering in this world of illusion can come to an end. Between his person and the awakening soul there is no longer a veil of delusion. With the open eyes of the soul he will then read the text in his own temple of the body: "I, Isis, am everything that has ever been, that is, or that ever shall be." For the original soul has now come to life, and mortal man has become immortal as soon as Isis can unite with Osiris.

This is why, in biblical terms, it is said: "He who sees God, must die." Who is it that dies? It is the old soul, the natural soul, tied to the wheel of change in our space of time. Who is it that is revived? It is the new soul, and therefore the primeval soul: Isis. That is why it is better to die before you die, than to live, unredeemed, behind the veil

of yonder side. Before our death in the material world we should let our old soul submerge in the force of Jesus Christ. Then the new soul will be born, prepared for the wedding to Osiris, the Spirit.

### Making the two one

Once Isis and Osiris are joined as one, Horus, the Sun-child, the inner Christ, is born. For it is only by this "wedding" that Isis fully becomes the "Mother of God" or "Mother of the Sun": Horus. When the two are being made one, the trinity comes into being, which is then taken back into the circle of eternity, of the Father, the Son and the Holy Spirit. That is why we read in the Gospel of Thomas: "When you make the two one, and when you make the inside like the outside, and the outside like the inside, and the above as the below, and when you make the male and the female one and the same, so that the male not be male, nor the female female[...], then will you enter the kingdom." And Lau Tzu says that at the beginning of his 28th. saw of wisdom: "To know the strength of man, and yet to keep a woman's receptivity, one must become a river-bed of life." As long as the forces of the male and the female are flowing within ourselves as two separate streams, the old soul is ruling. By this struggle it is tired out, and has to



Horus

die. The snake of desire will continue to hand ever new fruits of destruction, and we will continue to devour these, until we see how fatal all of this is. For this "snake of desire" is a truly existing flow of energy in our system, a flow that preserves the struggle between the male and the female, the head and the heart.

Head and heart can only then be made one, can only then come to the raising of Isis and the wedding to Osiris, when the two-headed snake of desire within man has been extinguished in the old serpent-fire. Only then can the two "streams" come to renewal and will the Light circulate through our system in a

circle of oneness. The snake is then biting its own tail. Eternity is born in time. Mystically, the inner Christ, the Sun, has been born in our heart. It is this sun that has dispersed the clouds of the old consciousness, and that spreads its rays in the renewed head and heart. But as long as the mind concentrates on the world of phenomena, and is playing the game of deceit before Isis' statue, one can never become "a stream of life". For the divine stream of Light and Life will not unify male and female until the ego, which evokes struggle, is prepared to withdraw, and man becomes empty within. In this "emptiness" he realizes his "poverty in spirit", and thereby becomes receptive to the living water from the river of God, to the holy Manna of Osiris.

*Know yourself*, was written at the entrance to the temple-gate at Delphi, a very well-known saying. But equally important was the text at the exit from the temple: *And*

*you will know the universe and the gods.* This "know yourself" means: Let Isis come to life within yourself, the original soul, the new soul. It is she who gives us knowledge, and who tears away our masks of deceit. The Light can begin to shine into our hearts as soon as we kill the poisonous python at Delphi, just as Apollo, the God of Light, did.

For the temple at Delphi is man's temple of the body, and Apollo is the Christ within us, who will once more shine when the python of desire has been killed. The way to the union of Isis and Osiris is the way that lies within ourselves. All bonafide mystery-schools have shown this way to all true seekers, in all times and all cultures. In our time it is the Christo-centric Mystery-School of the Golden Rosycross that shows this way to its pupils, the way that leads to the "unveiling of Isis", the wedding to Osiris, and the birth of Horus, the inner Christ, in the renewed temple of man.



## About the Soul (VI)

A soldier, who is conquered in battle, who lays down his arms and surrenders to the enemy, is made a captive. A soldier who fights on, who defends himself and refuses to surrender, is killed.

Thus every soul, who descends into matter, undergoes either captivity or death. He, whose choice is captivity, faces vexation and slavery; he, whose choice is death, dies to live. By dying he regains true life, and captivity, humiliation and indignity stay away from him. When you want to avoid low and unworthy acts, you must focus your thoughts on the source from where they come and then withdraw from it. That source is love for the things of this world.

When you want to do noble and divine deeds you should focus your

thoughts on the root from where they come. Plant this root within yourself and care for it. This root is dislike of things of this world. When you do this, leave out the false pretences. Take care that you are not led into cowardice through exaggerated caution, so that you would lose courage and honour and so that self-abuse and self-abasement would become part of you. Everything that is not nourished from matter, is *the* reality and this true reality is immaterial. When *the* reality connects itself with matter, it will take on a form that is in harmony with its meaning.

Keep a distance, as far as possible, from disunity, o Soul. When you are led by life itself to unity, to the universal life, accept it then in freedom and acquiescence. Vexations, worry and trouble will



disappear through it. Like a man, who at sunrise puts aside the lamp, he acquired with great effort to see during the night.

Beware of everything that is low and unworthy. Do not assimilate any of it in your being, so that your character is not misshapen and thus would act repelling to your true nature and so would become a hindrance to the path of return to your true home for you.

Know that the venerated and sublime Creator of the universe is the noblest of all. So connect yourself with all that is noble and by uniting with the source in your being you come nearer to Him, who has created you. Be convinced that all that is noble joins with what is noble and all that is ignoble joins with what is ignoble.

You are in the world of things – a world which is still being created and yet you seek tranquility.

How can anything be tranquil in a world that is being created? As long as a boat floats on the water it is not still or at rest. When at a certain moment it is still, it is by chance. A moment later the water starts again to move about everything that floats on the surface. The boat only comes to rest when it is pulled out of the water on to the beach. That is the place it comes from and which is alike in weight and density to the boat. Then and only then has it truly come to rest.

Likewise, as long as the soul is still connected with the ups and downs of the physical world it cannot be still or even be tranquil just for a moment. But when it returns to its source and root, then it will be still and have tranquility. Then it is free of misery, humiliation and wandering in the land of alienship.

(From Hermes' *De castigatione animae*)

