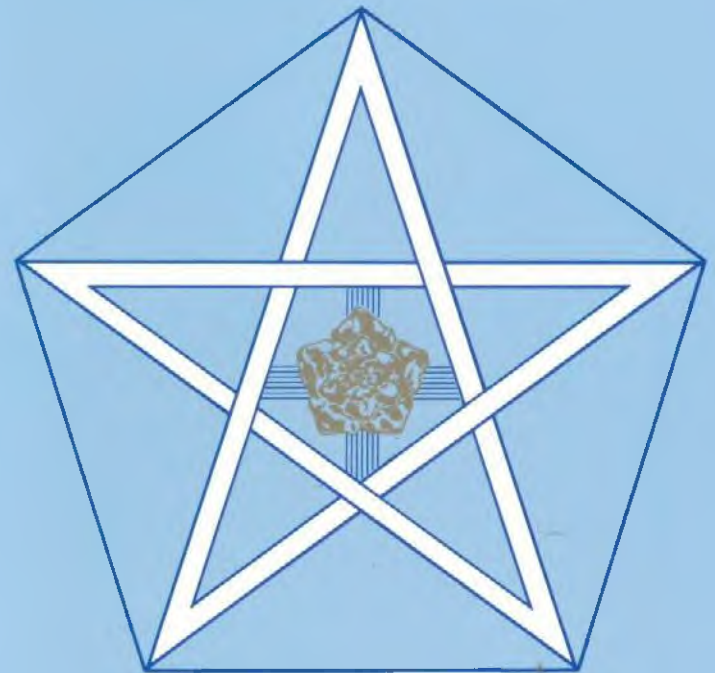


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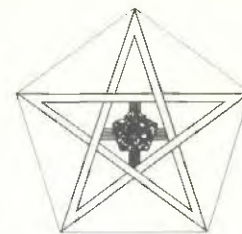
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The quarterly *Pentagram* aims to draw the attention of its readers to the new Era which has begun for mankind. The Spiritual School of the Golden Rosycross reacts to the liberating impulses, which are being sent out to mankind and places itself entirely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

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

The Great Pyramid (IV)

The Pyramid and the Bible

We would like to end our reflections on the Great Pyramid by giving an explanation of the relationship that gnostic science tells us must exist between the Pyramid of Gizeh and the Bible. This relationship is unmistakably present, and if this close connection has not yet become clear to you from the foregoing articles, we will try to explain it to you. In doing so, we will need to leave aside everything that has been published on this

subject by exoteric pyramid-researchers, as otherwise this might put the esoteric student on the wrong track.

Many serious researchers feel the connection between the Pyramid and the Bible intuitively, and that is why repeated efforts have been made in the last few years to confirm the prophetic element in the Bible with the help of the indications given by that wonderful construction on the Nile, or to use the Bible to verify certain indications in the Pyramid.

However, the result of all these efforts is poor and unsatisfying, not just for the critics, but also for the theologians, for they too are not very enthusiastic about what has been produced on this subject. This need not surprise us when we discover how utterly speculative the working hypotheses of those who have researched the relationship between the Pyramid and the Bible are. All kinds of inaccuracies are instantly obvious, proving that good intentions far surpass the results obtained.

These difficulties become even more obvious when approached from an esoteric point of view. For instance, when we read in books by Davidson and Van der Vecht that the Exodus of Israel from Egypt began on April 4th 1486 BC, the esotericist simply closes the book and shrugs his shoulders. When he

reads that Abraham was called in the year 1917 BC he just smiles; and when further on he reads that Mr. and Mrs. Jacob entered Egypt with a family of 70 it is difficult for him not to laugh.

We have great respect for all those who, through work that testifies so much of sacrifice and love, have revealed something about the great Pyramid as a miracle of natural science, but there is nevertheless a limit to what can be revealed in this way, and there exists a wide gulf between this kind of investigator and those who try to understand the true spiritual meaning of the Pyramid.

We are also deeply touched by the very primitive way in which people try to explain the Holy Bible, the Divine Spiritual Revelation, in the utterly narrow garment of orthodox scientific Bible exegesis. But here our admiration for these investigators turns to protest. Though standing on the shore of a sea: the Sea of the Universal Doctrine, they are unable to find a vessel with which to navigate it. Though the Light breaks through like the appearance of dawn, it passes them by like a shadow, like a ship passing in the dark night. And this clearly confirms that the hermetically closed doors of the divine mysteries can only be opened by one who understands

the Word and is able to speak it.

We therefore advise all esoteric students who wish to enter the Pyramid and comprehend its meaning, to do so with the greatest caution and to consider carefully what we have to say.

You will know that some of the events of recent times are confirmed in the Pyramid. World history since 1914 is reflected in the Pyramid to a greater or lesser extent. Yet we are nevertheless firmly convinced that the Pyramid, which people see as a sort of almanac, will not lend itself to this kind of thing for much longer. This conviction has already been confirmed by the fact that the predictions for 11th-16th September 1936 were proved completely wrong, or at least had to do with an event that did not manifest itself outwardly. That is how it was with the Bible speculations of the past. The Bible is not a book of dates, as we shall soon see.

We have already discovered how the Pyramid ought to be approached and why it was built, that is: led by the Christ, the Lion of Juda, and in order to be able to understand His language, His law and His inescapable path. This building does not only speak in a symbolic language; its aim is not simply to indicate the path of mankind and of the neophyte. No, the Pyramid is

a magic miracle, a magic formula with the help of which the eternal course of things radiates into time.

The elder Brothers of mankind tell us that the Pyramid should be seen as the Rota, the Torah and the Tarot, as the multidimensional world-horoscope of the Earth-Period. With the help of ordinary astrological knowledge one is able to cast a world-horoscope that will give a weak image of the various situations that can develop within a particular period of time. But the Rota, erected in the Egyptian desert, provides us with wisdom that spans millions of years and points to events that take place in the desire world as well as on the material plane.

The Pyramid is a magic formula which, if applied in the right way, answers all questions. The lives of nations, races and the human life-wave, as well as the life of the individual who is beginning to walk the path, are laid down in the Pyramid in the minutest detail.

If one were to make a glass replica of the Pyramid and could observe its inner parts from certain angles, many esoteric students would be quite astonished and immediately recognise certain optical figures. Just as the first upward passage was discovered by digging round the granite block, so the neophytes who visited the Pyramid in their soul-body obtained knowl-

edge of other parts of the Pyramid which are still closed and will not be opened until much later. Indeed, the Pyramid is in many respects a temple of initiation in which all mysteries are revealed and make themselves known to those who are ennobled to it.

We are giving this explanation to make it clear to our pupils why skilful, profane investigators have been able to ascertain correctly some aspects of the Pyramid's prophetic side, and how it has been possible for their industrious seeking to be rewarded. Of course some important events such as the great war can be read in the Pyramid. A corner of the veil has been deliberately lifted by the hierophants, but when one continues one's investigations along the same lines, one loses the track, as we see from all the discussions about the King's Chamber.

The same can be said about the theory of relativity, cosmic radiation, terrestrial radiation and the expansion of the universe. All these discoveries approach the eternal wisdom, which has been brought to us since the most ancient times by the initiates; but then, when one did not choose to go the path, one remained before a closed door. The promising dawn of the inquiring, material mind had not yet given way to the sunshine of universal knowledge.

So the esoteric investigator knows that the natural-scientific miracle of the Pyramid was constructed so astronomically accurately in order to make it answer fully to the great aim, which is to be able to speak the language of eternity in the name of the Christ-Hierophants. This aim far surpasses everything that has been published until now. It is the aim that, among other things, authenticates the Bible as an incomparable divine gift, but not in the primitive way of literal Bible exegesis.

Now let us investigate how the esoteric student sees the Word of God shine through the miracle on the Nile.

To understand this we must free ourselves from the idea of the Bible as a book of dates, for the memory of nature proves that the historical course of things was entirely different from what the books of the Bible apparently give us to understand. In the memory of nature we discover notable events that took place millions of years ago at the beginning of our Earthly epoch, which are recorded in the Bible in a veiled way. To understand the figure of Abraham we must not go back to the year 1917 BC, but to the dawn of the human manifestation.

To understand what is meant by the Exodus from Egypt of the children of Israel, something quite

different is necessary than just doing a sum. The Biblical indications of numbers or dates are magical and are the result of a secret knowledge of numbers. The Biblical stories bring eternal values to us in a way that is so perfect, so all-encompassing, that the supposition that Jacob's coming into Egypt was a purely historical event is quite out of the question.

At the beginning of the human manifestation, according to Biblical indications, Adam came to the fore. Adam — humanity, Eve — humanity, Adam-Eve — man in his dual manifestation as the creative and bearing principles. They approach from the higher planes via the glorious Gate in the North, the northern entrance to the Pyramid. They are still unconscious of what awaits them in the nadir, in the Pyramid. They are still living with their reflections in a paradise of dreams, in the lands that are bordered by the Euphrates and the Tigris, the borders of direct divine intervention, guided by the Moon-angels.

But man has to be awakened from these dreams. He must win his individuality. That is why the serpent-fire burns him with its flaming force, and that is why he tastes the serpent's wisdom, in order to become as wise as the children of God. And lo, God comes and expels him from the

Garden of Eden, setting a watchman with a flaming sword at the entrance. Man sets foot on the downward paths to the nadir, to initiation, and darkness falls upon the earth. The gate in the nadir, the northern entrance, is closed; the pilgrimage into matter commences.

And so we see Adam-Eve, the creative and bearing principles, groping and struggling on their way through the darkness of this existence. They have covered their nakedness; the pilgrim clothes himself in his habit and sets out into the desert, clad in the material body. Then come the tensions, which last until the hellish fire in the underground chamber is reached. Self-maintenance awakens, and murder and robbery; Cain kills Abel. The fiery pool of desires vomits its dragon-spittle. And the lust for possessions awakens: "Ada and Zilla, hear my voice!" Everything is submerged in the flood of lower things.

But look, there go the pioneers, drifting in their vessel on the rough sea of earthly struggle. The Noachites find the mountain of liberation. They break through the granite block so that their threefold souls can unfold: Shem, Ham and Japheth.

But the second struggle is more difficult than the first. The stories of the patriarchs succeed one

another. They keep their cattle, they develop the Aryan principle, in order that one day the lamb of God may arise on the eastern horizon of our development. We see the patriarchs with their intrigues; treason becomes more intelligent. The way along the first upward passage becomes a slow creeping forward into dark Egypt, an ever more conscious journey in the desert of real life. The thinking capacity reaches maturity in the barren land of Egypt with its brick-works, and Moses leads his people to the promised land.

A new era dawns, the era of Judges and Kings. But the desire-nature again comes to the surface; the promised land becomes a hell, and the prophets come, the inner voices that warn us. Being led away and dispersed are the penalties on the path of development, the difficulties we accumulate for ourselves.

Then the Star of Bethlehem rises in the heavens. The Child Jesus is born in the Queen's Chamber, after the journey up the first ascending passage has ended.

But see, now comes the most difficult part. After the cross of natural things comes the sacrifice on the cross of the Christ, the voluntary offering of the self for world and mankind as one who serves. The fully developed I is consciously given for everyone, in

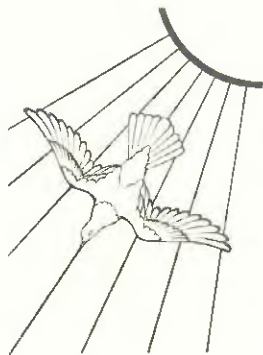
order to come to a higher reality of life. The delusion of the lower I is abandoned.

And now the path of Adam-Eve to the nadir, that began in such terrible difficulties, becomes a shining path and at its end the golden treasure beckons: "I saw a New Heaven and a New Earth, for the first heaven and the first earth had passed away. And I, John, liberated through the Holy Spirit, saw the Holy City, the New Jerusalem, descending from Heaven, prepared as a bride adorned for her husband. And I heard a great voice from Heaven saying: "Behold, the tabernacle of God is with man". Men and gods have now become alike; the Temple of God takes shape in man. We have entered the King's Chamber at the number 144000, the number of mankind, the number of Adam."

So now we have given you a sort of "bird's eye view" of our line of thinking. We have shown you the Bible, the path of humanity, the Book of God that can be read with seven keys, and the Great Pyramid, the Rota, the turning wheel of things, the sign of the Lion of Judah in the desert of real life. We have shown you the link between the mysticism of the Bible and the power of the mysteries; the Sea of Glass in the cup of Hiram Abiff, the master-builder.

Let us follow the master-builder, speaking his words and carrying his hammer. His words: "Christ, the Lion of Judah". His hammer: the deed; Goodness, Truth and Righteousness.

Jan van Rijckenborgh



Truth

In spite of the many spiritual movements that work in this world to bring deliverance in the hopeless chaos of dialectical life, the common herd quietly allows itself to be driven on by the habits it has formed during the past aeons. The masses move on within the dialectical law of nature. Of course, this life has its ups as well as its downs, and the dialectical law of nature also involves much culture, but the circle of nature is never broken through and violent events, of a regenerative as well as of a

degenerative nature, come about on the horizontal level of dialectics. In this way man goes on existing in his self created prison.

Man invokes the highest in a number of ways, but either the answer is negative, or the self-formed speculations of the reflection sphere are aroused. That is why all his efforts to break out only result either in a shifting of accent or a worsening of human suffering. He tries to attract light-power into his circle of existence but receives a miserable substitute, which is completely in equilibrium with his dialectical nerve-fluid. He thinks he will be able to draw the glory of the "all" into his being, but it turns out to be an illusion. It is one great web in which he embroiders mystifications. The patterns of his work are different and the colours vary, and one can speak of less or more beauty, but what else is it but useless activity, just a way of passing the time?

Many have asked themselves: "How is all this, this endless succession of negative results possible? Is religion, as some people say, really the opium of the people after all?" Thousands of authorities vie with each other in their endeavours to recommend the life of prayer. It is said that it is grace that gives man Christ's sacrifice of love, but one would like to know how one can participate in that grace,

when all recommended means turn out to be without result. Doesn't humanity from day to day give abundant proof of its total failure? Crystallisations become clearly evident and the petrification spreads an intense coldness around us; the chaos intensifies and diseases gain ground rapidly. There is less dialectical happiness and less prosperity, and everything inevitably turns into its opposite.

That is the picture of a world and a humanity that can be called religious in every way, that invokes God every minute of the day. From second to second, bells are chiming all around the world, bells that call believers, and the answer of the world-lord is one great pandemonium of misery.

You know this. We have often told you about it. You know it, but do you not actually use the Spiritual School of the Golden Rosycross in the same way as the common herd uses its churches, its sects and religious groups? You may say things in a different way, and you may think about and consider your problems in a more esoteric way, but your needs too are determined by two primitive instincts; firstly: there must be a god to help me with my troubles and sorrows, and secondly: the instinctive desire for eternal salvation without difficulties in a idealized dialectics.

What is the use of that? If you

look back through world-history, you will know that all this is also just a pastime and never has any result. The Rosycross has reached a point at which it has broken with all metaphysical instincts. Those who observe closely may have understood this already.

It is true that religion is the opium of the people. That has been proved millions of times. What Jesus Christ, like the other great ones of his spiritual order, did for mankind was certainly not to found a religion. Christ is a bringer of salvation. We know this and confess it. But this salvation must be understood and realized in a different way.

The School of the Rosycross only makes sense for people who are prepared to go to work immediately, today. We are not asking you to listen, to ruminate endlessly on a certain philosophical idea, to sing hymns, to meditate and so on, but we are calling you to put freemasonry into practice now, today, to carry out the liberating deed according to Christ's word, to practice a freemasonry that has to yield results immediately. If it does not, then there are two possibilities: either you are not working, or the School is deceiving you. Whatever the result may be, wake up, you who sleep in an aeon-long sleep, and put your hand to the plough in immediate activity. Nothing else

has the least use. The scales should fall from your eyes, and you should discover what the bringer of salvation wants from you. Therefore: "Wake up, you who sleep, and

rise from the dead, and Christ will shine over you".

Catharose de Petri



The harsh reality

Some time ago elections took place in the Federal Republic of Germany, the United States and Portugal. In all of them, every political party said that it would bring happiness and prosperity to mankind. At the same time, each party called the others incompetent and claimed that they would cause nothing but mischief. Many people seriously believe that the destiny of mankind depends on some statesman like Andropov or Reagan, or maybe Begin, Arafat or Khomeiny. But there is no need to

go into great detail with these matters to ascertain that we are being controlled by completely different forces; that everything that is presented to us through the press, radio and television is merely superficial.

A while ago, one might have read in several daily papers, and also in the major German weekly "Der Spiegel", that it may depend solely on the decision of a computer, a soul-less calculating machine, just how our future destiny will turn out; whether the apocalyptic hordes will be let loose and either a restricted, conventional war or a nuclear war will occur, dragging all nations into its mealstrom, or whether we may live on in peace for a few more years. We read about such things with dismay, as if it were a horror story or a science fiction novel, but all these things are nevertheless facts that happen in our days.

What sort of things are we talking about? Well, three times in seven months the world stood virtually on the threshold of a nuclear war. Minutes, maybe only seconds, separated us from the use of nuclear weapons by the United States of America, weapons that are ready for launching.

The first time this happened was on 7th November 1979. On that particular day there appeared on the computer terminal screen at

Norad — the North American air defence centre in Cheyenne Mountain — the alarm signal indicating that Soviet submarines had fired missiles at bomber bases in the South-West of the United States. The alarm lasted for six minutes. Afterwards it appeared that a practice-tape had fed simulated war-game data into the hot-line of the information net.

On June 2nd 1980 an alarm was once again raised at the headquarters of the U.S. Air Force strategic bombing command in Omaha, Nebraska. On the computer screens and control panels it looked as if the Russians had started the third world war with a nuclear attack. "A large number of Soviet intercontinental submarine missiles are approaching important places in the United States", the signal read. In the seconds that followed, decisions that had been stored in the computer were made and measures were taken. About one hundred Boeing B-52's, each equipped with eight jet engines, and more than a thousand minuteman and titan rockets were prepared for launching; and in addition, twenty-four nuclear submarines received similar orders. After four minutes it was still possible to cancel everything. A "chip" — a tiny instrument, maybe slightly bigger than a penny — had done something wrong and had put a micro-circuit into operation.

But not more than five days later, on June 6th 1980, the alarm was raised yet again. Once again bombing commands were alerted; once again the world stood right in front of the abyss. The cause: a computer and control mistake at Norad.

Three times in seven months — one could also say: twice in four days — the machinery that could cause the destruction of the world was put into motion. The Moscow newspaper *Pravda* spoke of "nuclear persecution mania" and of "a catastrophic game with fire". The Russians understandably reacted nervously to such crises in the American central command posts, especially in view of the fact that in Western Europe, too, it had been decided to deploy intermediate range missiles. But the Russians, too, have their central command posts with computer terminals and obviously their sources of error are just as big: they are just kept secret.

All this seems hardly credible. One asks oneself: doesn't the "hot-line" work then, the "hot" telephone link between Washington and Moscow? But it is more than doubtful whether in the feverish course of such fatal chain-reactions this line will get its chance. What is more, it is not a question of a direct connection for a talk between the two

statesmen who control the world, but only a teleprinter. Anyway, both atomic power-blocks have 60,000 nuclear warheads in store. The Scientific Institute for War and Peace in Stockholm has calculated that the effect of this explosive nuclear force of 13,000 megatons would cause destruction about a million times as great as was done by the bomb on Hiroshima. One can also put it another way: for each inhabitant of the earth, including infants and old people, an average of about three tons of conventional explosives is available.

Confrontation

The reader will perhaps ask himself whether he is making a mistake and reading the wrong magazine. But we can assure you that we are saying this in the magazine of the School of the Rosycross! You may go on to ask yourself what this is all about. After all, you have come to the School in order to learn how to re-establish contact with God, how you can bring to reality the birth out of Water and Spirit. And you may also anxiously ask yourself whether it is necessary in the Spiritual School to confront pupils with such horrible monstrosities.

Yes, it *is* necessary! For it is the harsh reality of our existence that we, as pupils, would so very much like to shirk when we say: "We

no longer have anything to do with dialectics, for we are striving for eternal values." And haven't we already become so blunt, and even hard-hearted, that although we may concern ourselves with the traffic victims at our front door, the thousands of boat-refugees in the China Sea are far from our minds? And the fact that about a third of our fellow inhabitants of this globe suffer from starvation, we, in our satiated Europe, merely take for granted while we proceed with the order of the day.

Although we do not get involved in the dialectical world-drama, and we leave dialectics for what it is — for there is nothing we can change as regards the basic principle, nor do we wish to do so — yet all the things that happen around us do concern us deeply! That is why in this article we are confronting you with these things very deliberately. For a transfiguristic Spiritual School, too, has a working instrument in the world of dialectics: and it addresses those people of flesh and blood who are exposed to all these circumstances.

The more we remain neutral with regard to the circumstances, the better we will be able to take the necessary measures. And the comforting thing is: there are measures we can take. But we have to obtain clarity concerning the relationship of things and then act

rightly on the grounds of our insight. How are you to understand this in connection with what we have been saying?

Well, we know that before anything happens in coarse matter all the necessary conditions have to be present in the immaterial spheres. In many cases, the persons who actually carry out what happens, no matter who, are merely puppets in the hands of forces working behind the scenes. In the letter to the Ephesians, chapter 6, verse 12, we read about this: "For our struggle is not against flesh and blood, but against principalities and powers, against the world-rulers of this darkness, against the evil spirits in the air". And verses 13-17 go on to say what we have to do: "Wherefore take up the whole armour of God, that you may be able to withstand the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with readiness to bring the gospel of peace. Above all, take up the shield of faith, where-with you will be able to quench all the fiery darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God".

We would also like to draw your attention to the fact that in these times it is not only people who are

used by the adversary, but also apparatuses and machines that may escape man's control.

Reflection Sphere

What exactly are the subtler spheres? Does one absolutely have to know about them?

From the moment when an individual begins to seek the meaning of life, he or she will have to learn about the doctrine of the two nature orders. At the same time, he or she will learn about the great dangers emanating from the reflection sphere, dangers that very seriously threaten mankind. If only it were so that everyone — and especially the pupils of a Spiritual School — knew the full extent of these dangers, so that then they could help to limit their fatal effects as much as possible.

We assume that you already know something about the subtler realms, about the land on the other side of the veil, the reflection sphere. In any case, you will have heard about them theoretically during a meeting or in a letter of the correspondence course, and perhaps you yourself have had some experience of that sphere. Yet on the whole there is too little awareness of the invisible half of our field of existence. So, in the context of our discussion, we would now like to give some

explanations.

There are no sharp contours there, everything looks shadowy, like patches of fog, but in general multi-coloured, although not distinctly outlined. In addition, there are more states of density than in our sphere. Here, on this side of the veil, we know the elements earth, water, air and fire. On the other side the vibration-forms of thoughts, feelings and desires are also distinguishable. Furthermore, there are the situations that on the other side of the veil are recognised by their own results, such as the group bodies of animals and of the various races, and the etheric clouds that lie over districts, countries and peoples. So it is clear that the situations prevailing on the other side of the veil are much more varied, complicated and at the same time more pronounced than on this side, and that the practice of self-maintenance is more ruthless.

Now that we know all this the question may arise: "What can the Spiritual School do, or what possibilities does it have to prevent, restrict or change all these dangers?"

One becomes a pupil of a Spiritual School in order to bring about the rebirth out of the living primordial substance and the divine Spirit, that is, to impel the original Soul to birth and then to let it grow and manifest itself, so that it can become a spirit-soul, conscious in

the divine spirit-field. The process that leads to that goal is continually placed before you. It is a way that leads out of the deepest nadir and into the formless. On this way the pupil passes through all aspects of the Spiritual School from the Forecourt and youth work to the sixth aspect. In this way, from below upwards, the arisen soul-man arrives at a given moment in the seventh aspect. This is a domain that does not belong to the reflection sphere, but which is situated in such a way that work can be done from there within the reflection sphere. Those who belong to the seventh step have all that is necessary to be active in the reflection sphere in a stimulating and supporting way.

To this we must add that it is also possible to enter the regions of the reflection sphere by means of occult practices and the like, as is actually done by many groups, great and small. Just think of the more important religious faiths and of the Christian churches, including the occult orders, that are consciously trying to exercise techniques that will enable them to dominate all mankind.

Insight and knowledge

Do you now recognize the many tasks that have to be performed by those who, starting from below

upwards, enter the liberating field of life on the basis of the reborn soul? These tasks range from influencing the further development of a microcosm in an incarnation to averting the dangers that hang over all mankind. However, the carrying out of all these activities requires a thorough preparation founded on insight and pure knowledge. Here, too, we are once more dealing with a process of development, where nothing can be omitted and nothing can be left to arbitrariness.

It will be clear to you that this is a development from glory to glory. Mighty perspectives open up before the microcosm that is able to receive the monadic flame.

In her book "The Golden Rosycross", Catharose de Petri writes about this: "You must become aware of the new possibilities

within you, and you will need to become aware of your power. You will need to enter into the practice of gnostic magic — for your own sake and for the sake of others. You must be aware of this at all times, in order that you will be able to enter into the wonderful life of the awakening magical consciousness."

Therefore, do see the urgent necessity of going the path earnestly and bringing it to a good end as soon as possible, so that in our heavenly ark we may reach the new field of life, from which we will truly be able to help. Let us decide, then, to be prepared to do everything that the Brotherhood of the Living Rosycross expects of us.

The Spiritual Directorate

Brazil 1982

On October 29th, 1982 a small group of travellers from the European working-field, including the Spiritual Leader of the School of the Golden Rosycross, the Lectorium Rosicrucianum — Mrs. Catharose de Petri — left Geneva airport on its way to Brazil. This special trip had a wonderful goal: to participate in a memorable moment in São Paulo — the celebration of the 25th anniversary of the centre there. Naturally, this festive commemoration was celebrated mainly in a spiritual way,

with a special meeting in the Aquarius-Temple, followed by a conference.

Pupils had come to São Paulo from all over the Brazilian working-field, including a delegation of 25 pupils from Bolivia. It was a wonderful feast, a meeting full of joy and enthusiasm, and we are glad to be able to publish some of the addresses that were made in São Paulo, which is in fact the headquarters of the Brazilian working-field.

After this conference, the party left for Patos de Minas, where a conference was held in the new conference centre "O Novo Sol", with its beautiful Grail-Temple. This conference was also attended by many pupils from all parts of Brazil and Bolivia.

We are also publishing here some of the addresses that were made in the presence of Mrs. Catharose de Petri in Patos de Minas.

In so doing, we hope to be able to transmit something of the special atmosphere and the enormous enthusiasm of the Brazilian pupils during these events, which gave a mighty impulse to the South American work, and also to the work in Europe, for the unity and solidarity of the one Work know no frontiers or distances, and are consequently not obstructed by space and time.

Address given by Mr. A. Lázaro on Saturday 30th October 1982 at the beginning of the celebration of the 25th anniversary of the Spiritual School of the Golden Rosycross in São Paulo

Born in 1957, come of age in 1967, fully grown in 1982. The shepherd-ess tended it, returned, saw, rejoiced and blessed it. Hallelujah!

Brothers and sisters, it is the fourth time this year that we are celebrating our 25th anniversary. We celebrated it in Patos de Minas when consecrating our new conference-temple, and later in Marilla with the opening of our small conference centre there. We celebrated it for a third time in Fortaleza with the consecration of our youth-temple, and today we are about to begin a fourth celebration in the presence of our beloved grandmaster and her loyal servants from the gnostic kingdom in Europe.

In Brazil, the work of the Spiritual School began here in São Paulo in 1934-35. And Mrs. Carolina Sandvoss, who started the work together with her husband, has remained with us ever since. Unexpected events and the war interrupted these activities. In 1952 another beginning was made, this time in Rio de Janeiro. Our gratitude goes out to the workers past and present in Rio de Janeiro, where the work

had to be carried out under very difficult circumstances in the early years. Their perseverance and faith in the spiritual work of the School helped them to keep going for five years, until in 1957 the main centre of the School was established in São Paulo.

Twenty-five years is a long time, a quarter of a century. But on the clock of eternity it is a mere second. Nevertheless, this second has been engraved in the book of the Brotherhood of Life in letters of gold. For twenty-five years now the Brotherhood and the Spiritual School have had focal-points in the southern hemisphere. These focal-points, together and in harmony with the magnetic force of the northern hemisphere, maintain the magnetic circle essential to the development of the whole spiritual work for the salvation of mankind.

Both difficulties and joys have been experienced during these twenty-five years. Today our working-field contains seven centres, and three more are in preparation. In all these centres there are countless workers who support the work. We have published many books and brochures, large and small. The total number of publications is now twenty-nine. The number of the Lectorium Rosicrucianum – pupils, youth members and members of the Rosicrucian Society – amounts to more than a thousand. In addi-

tion, we in Brazil, together with our brothers and sisters in Europe, have the responsibility for the work in Bolivia.

With the consecration of the temple in Patos de Minas a promise has been fulfilled in the Brazilian working-field, a promise made by our grandmasters during the fifth Aquarius conference held here in Brazil in 1967. This might lead us to think that our work has found its fulfilment. However, actual developments show us that the Brazilian working-field has been only partially prepared. A very important future lies before us, and on the basis of what we have realised this year we can discern what the future holds. Thus we can see that it will be necessary to go further with the conference-work in the conference-centre at Patos de Minas in order to involve the whole of central Brazil in the work, and possibly to move the centre of the Brazilian working-field there. In addition, the work in Fortaleza will have to be stimulated so that this centre will develop into the focal-point of the gnostic radiation in the north-east. Through the work in Marilla we will have to try to gain the interior of the state of São Paulo, which has not yet been "opened up".

So we see that whenever a phase in the spiritual work has been completed, a new phase is revealed

to the workers. The three foci that have been realised (Patos de Minas, Fortaleza and Marilla) form, together with today's celebration, the square of construction. On the basis of this square, a fundamental change will have to be brought about in São Paulo in order to be able to meet the requirements of the coming new phase. We are thinking for example of our youth-work, which will need to have its own headquarters. And we also plan to provide the group with much more space where they can come together, so that the centre here, in combination with the accommodation in Patos de Minas, will be able to supply all that is necessary for Brazil.

What must we do? We are on the verge of difficult international situations. We know that the things that have been foretold in the Spiritual School for a long time are now approaching. None of this will detract from our courage and determination to act. But this situation requires not only courage, but also prudence. For courage without prudence is recklessness.

At this very moment we are receiving the impulse that will inspire us to go on. We need to place all that is needed for the development of São Paulo in the Light that is coming to us during this conference, so that São Paulo

will be able to meet the requirements of the work. When we place this idea in the Light, the Light will inspire us. And so, in the dynamic force of this conference, and borne by the deep longing of the Brazilian pupils present here in São Paulo in the central focus, the Aquarius-Temple, we will place our needs in the hands of the Brotherhood. We ask it to inspire us, and say with all our hearts: "Your will be done, O Lord". As humble servants we will direct our attention towards assimilating the impulse that we are receiving at this very moment, so that we may carry out what has to

be done in accordance with the plan of the Brotherhood of Life.

And we cannot help connecting what is happening now with what happened in 1967, we repeat the words of our grandmaster, Mr. J. van Rijckenborgh, spoken in this temple: "I thank the Brotherhood for the fact that the work has been established here". In this conference, too, we repeat his words: "We are grateful to the Brotherhood that this work has been established here, and for all we are able to do in the name of the redeemer of the human race".



Commemorative tablet placed during the visit of the Grand Masters to Brasil in 1967

Address given by Mrs. Catharose de Petri on Saturday October 30th 1982, on the occasion of the 25th anniversary of the work in the Brazilian working-field.

Dear Brazilian friends, so now the moment has come when, on behalf of the brothers and sisters of the European travelling group, we would like to express our deep joy and gratitude for having the opportunity to spend some twelve days in your midst. We are especially grateful to you for your hearty welcome in São Paulo!

But are we here only because of the 25th anniversary of the Spiritual School of the Golden Rosycross in the Brazilian working-field, which the group of pupils is hoping to celebrate here during these days in gratitude and joy? Have we come to the Brazilian working-field exclusively for that? Or is it also because of the magic call that emanates from the Spiritual School? Or was it perhaps the magnetic attraction of the force-radiations of the Brazilian working-field itself that seized us so much and that we had to obey? For you know that by means of gnostic radiations we can be confronted with the power of God. And when we react intelligently to these radiations we are — and this cannot be otherwise — influenced in a positive way.

For twenty-five years the Spiri-

tual Directorate of the Brazilian working-field has tried with all its inner might to give a good and worthy form to the Spiritual School of the Golden Rosycross here in this earthly field. In obedience to the Holy Work, the leaders of the Brazilian work, together with their faithful fellow-workers, have endeavoured to meet these requirements. And with what results!

Temples with accommodation-buildings and Consecrated Working Places all over the country are visible testimonies to that. Let us think especially of the new temple and accommodation-buildings in Patos de Minas. And let us think of the work that has been done in Marilla, of the realisation of the building complex there. Let us also think of our so beloved centre at Fortaleza. It is wonderful what has been accomplished there, too.

To you, Spiritual Directorate, and to all the other friends who in sacrificing deeds of loving service and loyalty have actively devoted themselves to the work of the Spiritual School, we would like to express our most deeply felt and experienced gratitude for all these things. A full twenty-five years of work in the service of world and mankind now lie behind us in the Brazilian working-field — a more than sufficient reason to look back in thankfulness at the very many

things that have been accomplished here in the radiation-force of Christ, in the service of the Young Gnostic Brotherhood.

We would also like to remind ourselves that the work in the service of the Spiritual School has not exactly always been easy, either for the Brazilian Spiritual Directorate, or for its co-workers. On the contrary, the road that had to be taken with the group of pupils, in a spiritual as well as an organisational sense, has at times been very hard. For instance, it has been difficult at times to remain standing harmoniously in the light-force vibrations that have been received. It has sometimes also proved very difficult to preserve pure insight into things.

But all these things arise as obstructions on the path of service to the Gnosis in order to remind the labourer in God's vineyard of the words of Christ, and to make

him say: "Lord, not my will, but Your will be done!" — obedience to the great, ministering and holy Work!

The path is not the goal, but Life itself. The only thing that matters is the awakening of the spirit-soul consciousness in human beings. It is for this that we, together, make our efforts, so that the work in the service of the Young Gnostic Brotherhood can be irradiated by the salvation and wisdom of the Living Christ. For the Spiritual School belongs to Him, to the Living Christ, and it is only in His astral force, in His glorified blood, that the great work of salvation of the spirit-soul can come to complete fulfilment.

Brothers and sisters, in the times that lie directly ahead, may God's blessing abundantly come over all of you, and be in all of you!

Catharose de Petri

Words spoken by Mr. A. Lázaro to Mrs. Catharose de Petri in Patos de Minas on November 6th 1982

Beloved Mrs. Catharose de Petri, Arch-Deaconess of the Young Gnostic Brotherhood, the limitations of time are conquered by the forces of eternity. Your presence in Brazil is the living proof of this truth. We know that you have always been with us, but we are still living in matter, and our eyes long to see and our ears to hear.

This temple has a great and special task. This task is beginning now, in the present, but the present

casts its shadows ahead, into the distant future. We experienced this to be so when the plans for this building were being drawn up.

The powerful impulse that the Brotherhood has given to this temple, and the presence within these walls of the Arch-Deaconess of the Young Gnostic Brotherhood, together with her noble and loyal co-workers, confirm our expectations and the plans of the Brotherhood. This temple has earned and received this Joy.

Beloved Mrs. de Petri, today has become the high-day of fulfilment for the Grail in Brazil.



Welcome in Patos de Minas

Some words of introduction to the participants in the Renewal Conference at Patos de Minas, Saturday 6th - Sunday 7th November 1982

Dear friends, first of all I would very much like to say a few words to our brother Geraldo Ferreira and his closest fellow-workers. There is, of course, a special reason for this. What other reason could there be than to express my deep joy and gratitude to you, brother Geraldo Ferreira, that I have once more, after an absence of fifteen years, been allowed to enter the focal point of the work in Patos de Minas.

Although you, brother Geraldo Ferreira, are personally being addressed, we have often stated that a Gnostic Spiritual School is not a personal affair. A Spiritual School, when fully developed, possesses a sevenfold Body. A Spiritual School is formed from living stones, that is, from several thousand souls who expect their whole salvation from the living Christ. To Him, to the Living Christ, does such a Spiritual School belong, and it is only in His astral force, His glorified blood, that the great work of redemption can become a reality.

However, we have to rate every object according to its value and the faculties it possesses. And it is so, brother Geraldo, that you

have shown yourself to be such a living stone of the Spiritual School. You have devoted yourself 100% to the work of the Spiritual School. And just like the Christ and all His holy servants, you too will undoubtedly say: "I myself have nothing. All that I possess, all that I say, I have received from the Gnosis, from the Brotherhood of the Holy Grail, which remains by my side through the Young Gnostic Brotherhood, and has caused me and those who are near to me to build this Grail-Temple."

Furthermore, brother Ferreira, you will permit me to thank you and your family for receiving us and for your hearty welcome in Patos de Minas. Our brothers and sisters of the European travelling group speak with me when I express their deep joy and gratitude for having been allowed to be in your midst for a few days.

And now, in the coming days we are going to have a renewal conference together in our blessed Grail-Temple and in the accommodation-buildings of Patos de Minas. So that this can succeed, we will combine our efforts for the holy work in the service of the Young Gnostic Brotherhood to be immersed in the salvation and wisdom of the Living Christ. For to Him, to the Living Christ, does the Spiritual School belong, and only in His astral force, His glorified blood, can the

great saving work of the redemption of the spirit-soul come to complete fulfilment.

Brothers and sisters, in the times

that lie directly ahead, may God's blessing abundantly come over all of you, and be in all of you!



The Conference Building in Patos de Minas

Words spoken by Brother Geraldo Fereira on November 6th 1982 by the memorial tablet in the Grail-Temple at Patos de Minas

Esteemed Mrs. de Petri, most venerable Grandmaster of the Young Gnostic Brotherhood, fifty-three hearts greet you at this moment through the person speaking to you. Ever since the centre of Patos de Minas came into existence, many pupils have given it the name: "the heart of the Brazilian work", São Paulo being its head.

We began the building of the temple through the inspiration of the Brotherhood of Life, and this also determined how the building itself was to be. And as we foresaw, we were not hampered by the fact that you were not with us physically, for you and our Grandmaster Mr. Jan van Rijckenborgh were always with us in spirit, so that we had everything we could ever desire.

We believe that for most of the pupils it is still too early to enter fully into the mystery of this

construction. If we were to try to unveil this mystery we would fall into dialectical, ordinary language, without being able to convey its deep significance.

The joy in this small but harmonious community is great, for it is today that the consecration of the Grail Temple has reached its fullness. Your presence here revives for us the wondrous wisdom of the Rosicrucians, and the divine love and purity of the Cathars who, right through all suffering, have engraved in our memories the hymn of their victory, and the lofty realisation, the call of the victory of resurrection, that shines forth from the Grail-Chalice.

In these few words we express everything we could possibly say of the joy and happiness that at this very moment abound in this Focus, because of the fact that through the grace of the Father of all Life, there is and there will be a radiation-focus of wisdom and love for all who yearn to return to the House of the Father.

About the Soul (II)

Seek, O soul, for true insight by learning to understand the manifestation and essence of things, but ignore their quantity and quality.

The manifestation and essence of things are simple, and the soul is able to understand them immediately, without any intermediary, but quantity and quality are manifold and limited by space and time.

Know, O soul, that it is impossible to acquire any understanding of the world of multiplicity. And in this world you cannot remain; you cannot take any part of it with you.

Insight is the characteristic of the soul. Insight is apart from external things. Therefore seize the knowledge of what is simple and leave aside multiplicity.

Of all cosmic elements, O soul, the earth is the heaviest; it solidifies in a lower state than other things. The condensation is intense. It is coarse, dense, thick, rigid. It is deprived of light and life; that is, of self-activity.

Then comes the element water, which is subtler and purer than earth and on a higher level. It contains more vitality. Then comes the element fire, which is the most subtle of the four elements and contains the most vitality.

After fire comes the element of the heavenly body, that contains within it the purest of the four lower elements. It is of particular excellence, firstly because its substance is very subtle and rich in vitality, and very beautifully organised and arranged, and because it is close to the life and perfection that are of the spirit; secondly because its form is the most beautiful of all forms, the most perfect and the most symmetrical — the form of a heavenly body or globe; thirdly because everything enclosed within it bears the same form, globe within globe, becoming successively lower in vibration, until the terrestrial globe is reached.

After and above the element of the heavenly body, which is the highest of the five elements, comes the substance of the soul.

The soul is pure and radiant with light, imparting to the heavenly bodies a harmonious motion. The soul is subtler than everything it encloses, including bodies as well as elements.

The soul is immaterial. Everything below the soul cannot participate in life except by means of the soul. The soul contains within it the abilities of thought, will and judgement, and it extends its abilities towards everything it meets, to the extent that what it meets is capable of receiving them. In this way, the soul brings what it meets to life. Everything with which the soul is not linked is deprived of thought, will, movement and judge-

ment. If these abilities are not present, there is no life.

Above the substance of the soul there is the spirit. The spirit is above the soul and envelopes it. The spirit is the most subtle of all perceptible things and stands above everything.

The spirit receives from God without any intermediary. The spirit spreads light, life and beauty to everything that lives from it. The spirit is the highest intermediary. It is closest to God, just as a chamberlain is to the king.

Reflect upon all this, O soul; be imbued with the truth and completely certain of it. In this way are things composed, arranged and organised.

(From: De Castigatione Animae)

The Train

"Everybody out!" rang the excited voice of the guard in the dark of the tunnel, where the train had suddenly stopped. What? Get out here, in the pitch-darkness of a chilly, damp tunnel?

The ominous grating and groaning of the brakes still sounded in my ears. The train stood still, and in the stillness everybody fell silent. But it was only for a moment; then we heard it again: "Everybody out!"

A protest rose within me. I was sitting here, nice and warm, and

there was light — so why should I go into that ominous tunnel? Hm, things were much more likely to happen in that tunnel than in here....

It was wet, windy, icy-cold....

No, I stayed where I was and snuggled even further into my corner by the window. I looked outside and saw in the reflection on the window that my fellow passengers were very busy. Suitcases were being opened and particularly well closed afterwards, bags were being checked, coats were being put on, and people were running to and fro. Some obeyed the call that babbled through the tunnel from one carriage to the next.

For a moment I stared at my own reflection — then the light in the train went out and I found myself staring into nothingness. What had happened to my consciousness, my memory, the basis of my existence? Where were they?

Was I falling? Was I sleeping? Was I dreaming?

The moment when I was looking at my own face in the window and the light disappeared was the last moment in which I was really myself, at least, that's how it seemed.

Suddenly a thought flashed through my mind, the kind of thought you forget and to which you attach meaning only later: "What in heaven's name can we

begin without light?"

I do not know any more whether I was then already standing beside the train with, at arm's length, a cold, slippery wall down which water was trickling.

How often did I walk up and down beside that wall, from the front to the back of the train, counting the sleepers, kicking away pebbles?

We had all looked at the red light, at which the train had had to stop on a bend of the tunnel. Nobody had any idea why the light stayed red. We did know that the engine-driver had strict orders not to pass a red light. So we were compelled to wait with him until....

Yes, now I think it over, my heart breaks with unlimited sorrow, because it took such a terribly long time.... and because all those who remained in or near the train will have to wait even longer (but *can* it be longer....?)

But I must not let my reminiscences scan too quickly over everything, for then the time in the tunnel would seem to many people to be a logical and systematic course and not what it really was: an infinitely long period of blind waiting and exploring, or wrestling wearily with thought, suppressing fears and silently cherishing a growing desire....

If my voice could still reach those who stayed behind, I would

like to cry out to them: "Stumbling onwards is a thousand times better and more hopeful than waiting for nothing in the dark!"

After the engine-driver and the guard had disappeared, there was no one left to guide us, or to tell us anything. There was only the red light in the tunnel.

We became like cave-dwellers with a remarkable object of worship: the train! The train, that had brought us "here and no further", began to take the most important place in our lives. Every nook and cranny of it was used to provide comfort and cosiness and every part that was not strictly necessary was taken to bits for other purposes.

The children were kept amused by looking through a ground glass window behind which some ingenious people were playing a game with the red light.

There were some people who discovered that the outside of the train could be polished with water and stone, so that after a while it looked like a shining monster, crouching in front of the red light.

And inside the monster were all those people who maintained it and did not know any more, who did not even think any more about where they had been going. It was a long time before, after my initial confusion, I asked myself that

question.

That I had been on my way to a goal — a goal that lay outside the tunnel — I knew for certain. All that gloomy atmosphere in which we tried to convince ourselves and each other how happy we were with our life in the train, while outside were the wet walls of the tunnel, could no longer be an aim for me.

When the stress caused by the waiting became too much for me, myself and a few friends ventured beyond the red light and went deeper into the tunnel. The other inhabitants of the train thought what we did was crazy, and after our expedition they treated us as outcasts.

This experience made us even more sure of the necessity of our decision: we had to try and get out by our own strength.

More expeditions through the engulfing darkness followed. Again and again we talked to each other about that silent but untameable longing that had been born in our hearts as a hopeful light that gave us no peace. This longing

accompanied us in the darkness and it was this longing that gave us the courage and strength to persevere in fumbling our way along the bare walls.

Until at last we perceived a faint, hardly recognisable speck of light in front of us.... then, filled with joy, we knew: there lies our aim!

Now our group had grown bigger, for we went back to the train and cried out that nobody needed to wait, that the red light only applied to the train, not to us, that the end of the tunnel would come in sight, if only they would go on....

Our call brought doubt, confusion, misunderstanding and mockery, but nevertheless many of us went on our way and now we are coming closer and closer to the light, which hastens to meet us in the dark tunnel and opens our darkened eyes to behold a greater glory than we have ever known.

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