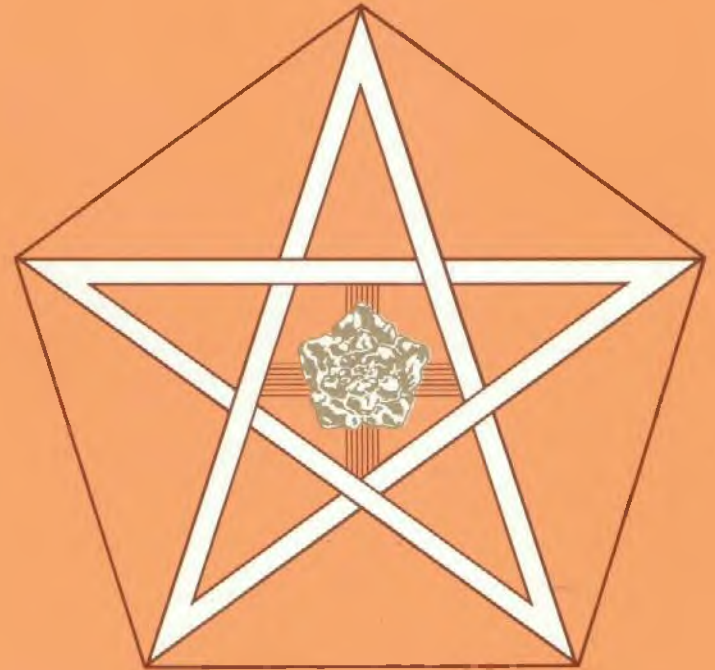


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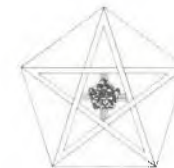
5th Volume number 1



LECTORIUM ROSICRUCIANUM

PENTAGRAM

Quarterly
of the International School
of the Golden Rosycross
Lectorium Rosicrucianum



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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Reincarnation

This edition of Pentagram is a thematic issue dealing with the subject of reincarnation. The editors have tried to illustrate the different aspects of this subject as seen in the light of the aim and philosophy of the Spiritual School of the Golden Rosycross.

For the seeker who has reached the understanding that there is no possibility of true liberation in dialects, reincarnation is an essential piece for the completion of his life's jigsaw puzzle. Such a seeker is already convinced of certain truths, i.e.: 1) God exists, 2) God is love, 3) everything that is created is from God, 4) God never forsakes the work of his hands, 5) God is calling all his children, 6) there must be a way back, a way to God that leads us out of this world, 7) this path is intended for all people.

How is the fact that "God is love" to be reconciled with the fact that for millions of people on earth this way back is not yet known, let alone passable? Where do love and justice come in? The only logical solution to this is the idea of reincarnation.

Although in principle one may recognise reincarnation as the only possibility, one can nevertheless easily be led astray. For instance, the various interpretations of rein-

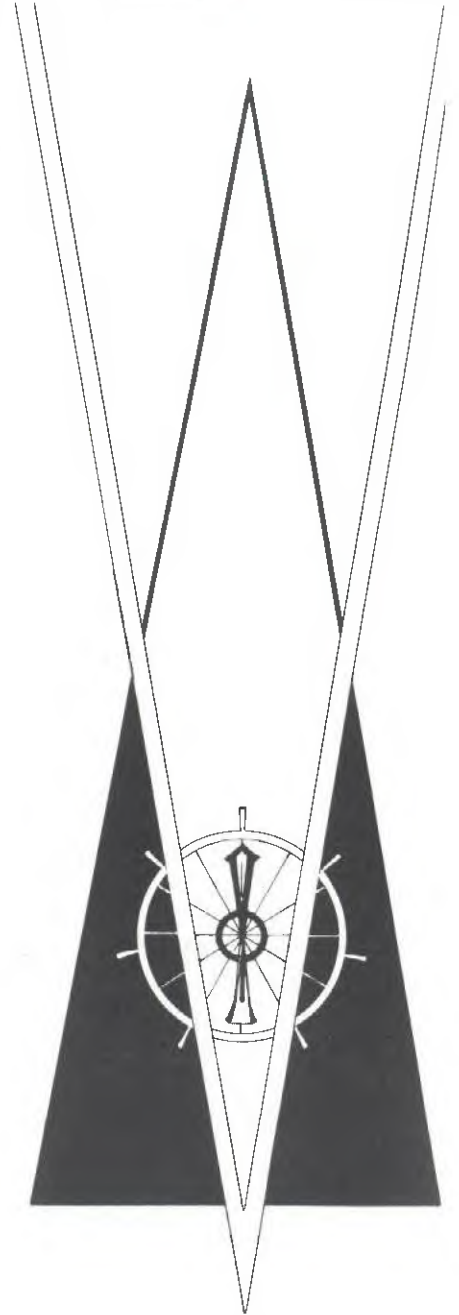
arnation coming to us from the East lead us to believe that it concerns the rebirth of the "I". So although one may have found the way out of the labyrinth labelled "reincarnation", such interpretations may lead to totally wrong conclusions, thereby excluding a true understanding in the Gnostic sense.

Without the concept of reincarnation man is the willing prey of natural religion. To the natural religious way of thinking, man should achieve the return to the House of the Father during one lifetime. In particular point 7 above is in conflict with this. So natural religion has no place for reincarnation. Someone who is afraid that everything depends on this one, precarious life will be more inclined to obey dogmas than someone who knows otherwise.

Among other things, the dawning Age of Aquarius is opening people's minds to ideas about reincarnation. Numerous publications and experiments are leading many people along indeterminate ways to "their" past in former lives. Now it is necessary for certain correct ideas about reincarnation to be made known all over the world and explained in detail, for the right understanding will be a door to

truth for numerous people. We hope that this issue of the Pentagram will contribute to this.

The Editors



Reincarnation and the modern Rosycross

Not so very long ago one would not readily speak in public about one's belief in reincarnation. Even among friends or relatives one would be very careful about mentioning it, as many people were inclined to see it as a belief in metempsychosis or the transmigration of souls. Thus one would laugh at somebody who projected himself into the body of a gorilla, a hippopotamus or a wild boar, or maybe a sunflower, a birch tree or a violet. You will have noticed however that during the last few years the idea of reincarnation, in whatever form, has found more and more acceptance and many books have been published by numerous esoteric and occult authors for an ever widening readership. In our opinion this development is caused by the influences and radiations of the approaching age of Aquarius, which are revealing many secrets and throwing light on problems, situations and circumstances which until now have remained hidden in darkness.

Many people think that reincarnation means that the human soul returns to a human body over and over again. All the differences

between people's qualities, circumstances, abilities and problems are fully explained if one accepts the laws of karma, cause and effect and reincarnation. Why is one person born in India in a weak body under bad social and hygienic circumstances, while another is born in a well-to-do family in Western Europe? Why is one girl nice looking and intelligent while another has to do without these qualities? And in particular, why is one person totally absorbed in material life while another is driven by an urge for spiritual liberation, knowing himself to be a stranger in this world?

In the School of the Rosycross it is accepted that those parts of the personality that have not yet been subjected to transfiguration, or the process of spiritual rebirth, will evaporate after death and be resolved into the atoms of which they were once composed. In other words, matter returns to matter, ether to ether and astral and mental substances to their respective fields in the dialectical cosmos. Only the essence of all these vehicles accumulated in the seed-atoms remains alive in the microcosm, along with

the original atom — the rose of the heart — the aural being and the firmament of power-foci — the lipika.

Since we are aware that the high aim of our present existence is the genesis of the new soul and the spiritual-soul consciousness with consequent liberation from the wheel of birth and death, it is not of vital importance to us whether anything of the personality remains through many incarnations or only the essence of its state of life and consciousness is absorbed into the microcosm. Whatever the case, the following factors apply at birth:

1. The karmic influences from the microcosm, which means the inheritance, both positive and negative, that the previous inhabitants have left behind and which the individual now finds on his life's path.
2. The blood-inheritance passed on via parents and ancestors, always related to the first point.
3. A dialectical astrological constellation brought about as a result of the first two factors, for one does not have a specific fate and character because one is born at a certain moment in a particular astrological constellation, no, one is born at the moment best fitting to one's character and fate.

But fortunately no one needs be a fatalist. Within all these restrictions, limitations, difficulties and also opportunities, man is, in spite of his dialectical ties, free to act or not to

act, to think or to neutralise, to attract or to repel, to desire or to reject. Circumstances make the man, but the seeker also makes his or her own circumstances! It greatly depends on the individual himself in which direction his life will lead.

The hereafter is also perishable

If a person's life is not too difficult he is often afraid to die, and it is strange that this also applies to someone who has settled himself comfortably in the reflection sphere, in a kind of "heavenly" situation on the other side of the veil. That world is actually as perishable as the one we know. All the circumstances we will meet there are subject to the law of rising, shining and fading, and at a certain moment the heavenly as well as the more hellish or purgatorial conditions will come to an end.

Immediately after dying we will be confronted with a review of our past life, which will be shown to our inner eyes and we will try to learn our lessons from it. The etheric body will be split; the lower part consisting of chemical ether and life ether will stay with the mortal remains and will perish at the same speed.

The higher part containing light ether and reflecting ether will remain in the microcosm together

with the astral and mental vehicles as a part of a damaged personality. We will then arrive in the sphere that corresponds with our state of being. Yet all earthly-dialectical, etheric, astral and mental parts will eventually evaporate. In the end nothing will remain but the microcosm with the divine atom and the aural being with its firmament, the lipika.

Helping forces will support the microcosm in its preparation for a new immersion in matter. A new personality will live in it and will have to deal with all that has been left behind by the previous inhabitants. In this way, the microcosm will once more be tied to the wheel of birth and death to be confronted yet again with endless experiences of good and bad, light and darkness, love and hate, joy, deception and so on.

In fact man often knows this inwardly and a special state of consciousness may gradually have developed in which he experiences this emergency-order as the great House of Death, where his innermost divine self is enclosed by the restrictions of the circular wall of limitation and instability. Then his longing to break out, to escape from all those afflictions, will meet a point of contact where the circle of eternity penetrates the earthly prison. The lid will then be thrown off the pit of death. So

man needs a special state of consciousness to experience this point where eternity and the world of space and time meet, to make use of it and respond to it in a positive way.

If that openness, that readiness is not there, the earthly roundabout will go on turning, groaning and grinding. It is not a question of predestination, but of a microcosmic predisposition, resulting from the consciousness of experience: "I am ready for it; in spite of all the obstacles that seek to prevent me, I am prepared to let this incarnation be the last of all compulsory immersions of my microcosm in this fallen world."

But this means that a lot has to happen within such an individual! For why does one cling so convulsively to present situations? Why does man attach himself so strongly to certain processes? Because of fear of change. The mortal personality fears the Heavenly Other One, the discovering light in the soul.

Old age comes with its many problems, illnesses, loss of memory, countless afflictions and the fear of getting older. People feel hunted and where there is fear there is no insight; where there is self-pity there is no end to suffering. What does it really mean to die? The organism comes to an end, that is clear! Nowadays man lives about seventy, eighty, or ninety years and if earthly science invents a few more medicines he may be able to

reach a hundred. But even if man lives for a hundred years, the organism will wear out because he lives in a totally wrong way, as we said before. He lives in conflict, fear, and tension, killing animals and his fellow men. And in this way old age becomes a terrible thing. But in fact death is always present, for young people, for the middle-aged and for the old. What do we mean by dying, apart from the inevitable physical death?

The fear of death

Death means something deeper than simply giving up the physical body. It also means that psychologically the I comes to an end, the I, which has acquired so much knowledge, which has suffered and lived with its pleasant and painful memories, with the problems and worries of the familiar and the threats of the unknown, with psychological conflicts, with things it has not understood, with things it wanted to do but never did. The psychological struggle, memories, joys and sorrow, all this comes to and and! That is what people are essentially afraid of and not so much what lies beyond death. One is not so much afraid of the unknown as of the familiar coming to an end!

The familiar is your house, your family, your wife or your husband, your children, your ideas, your

furniture, books and everything you have identified with! If you were to lose all this, you would feel totally isolated and that is what you are frightened of! It is a kind of death! If one really – and not theoretically – sees and realises that one is afraid of losing all one's possessions, all one has created and worked for, one wonders:

"Is not it possible to die every day psychologically with regard to what one has known? Is it possible to die every day, so that the soul will always be fresh, young and innocent, and liberated from burdens and chains?" Yes it is, and many philosophers and spiritual teachers have advised us to review the past day every night, quietly and peacefully without losing our objectivity. In this way we are able to place our important deeds, desires and thoughts before our inner tribunal, seeing through them and distilling from them the hidden lessons and the leaving them behind. But we should not analyse ourselves or burden our paths of life with our unworthiness and imperfection. We are no better or worse than our fellow brothers and sisters – participants of the human life-wave.

Only he who daily shakes off all burdens, who ends every problem on the day it arises, is able to make a new start each morning, to open himself to the helping gnostic light-forces, which seek to bring

*Rise, shine and decline*

about transfiguration in him or her. This will also considerably shorten retrospection, the review that takes place immediately after physical death. During this life such an individual has psychologically detached himself from all his acquisitions and possessions. He realises that everything is temporary and perishable. And this is one of the aims of our existence here and now. We have been called to become image-bearers of God. Our innermost longing is, as we said before, that this incarnation might be the last one.

Change in the living present

Man has no physical body in the

reflection sphere and that is why the first step – the fundamental change – has to be made here in the living present. So if by growing insight, longing for liberation, subjection of the dialectical personality, I-destruction and a totally changed attitude of life, the Divine Other One begins to unfold from the rose of the heart, and the seeker is caught by death, he has nevertheless already conquered it and made a subsequent compulsory incarnation unnecessary.

This is so even if only an embryo of the new soul-being is developing, for the development that has already begun can be continued in spheres free from earthly-dialectical influences, until the New Man is born.

The mystery of life and death

The following text is quoted from the booklet "The Mystery of Life and Death" by J. van Rijckenborgh. It describes a number of fundamental aspects of reincarnation as seen by the Spiritual School of the Golden Rosycross.

To many seekers of liberation, reincarnation will have been the last straw to which they could still cling. And many will have thought: "If I cannot attain rebirth in the liberating sense, than at least there is still rebirth in the horizontal sense left to me. I shall return to this vale of tears and the I shall see what happens next". For many this was a sort of life insurance: "Suppose everything we have learnt about the doctrine of liberation proved to be false. I need not fear! The fact remains that I exist, that I am. Aren't there many people who remember their incarnations? Thick books have been filled with the subject.

"I am here now – before long I shall go on vacation for a while in the heavenly spheres – and I shall look out to see to which cradle I shall return. I am getting on in years and my time here will not last much longer. Soon I shall be going to my holiday resort. In the mean time, those in the material sphere

will massacre one another with atomic and hydrogen bombs. And some time after the storm I shall lie basking under the palm trees. The wheel of birth and death may well be turning in dialectics, but at least it keeps on turning, so it does not really affect the existence of my 'I'."

Those who have always soothed themselves with the seeming consolation of this process of reincarnation will read what follows with great surprise, strong protest and secret fear, for it attacks their last stronghold. "Is there a philosophical basis for this? Can this standpoint be verified experimentally? Does the history of the transfiguristic Brotherhoods furnish any trustworthy evidence? How can the standpoint of the School of the Rosycross be reconciled with divine justice? Is it not just like the dogma of the orthodox religions that threaten us with only one life followed by God's judgement?" Many such questions will arise, and we would not be the School of the Rosycross if we did not deal with them, supported if need be by an overwhelming number of arguments and scientific facts so that finally everyone will be able to understand what we intend to explain. So first of all we will give you an outline of our standpoint.

You live only once! After you die your life-flame gradually extinguishes. Not a glimmer of it will ever be found again! At this moment you are a living soul; however, not in the sense of eternity, but only in the sense of space and time.

The personality of which the soul makes use is to be explained from this soul-state. Your personality dies and so does your soul. the Holy Language, the Universal Doctrine and the facts make this abundantly clear! The conclusion is that you have to decide in *this* life on life or death!

If you do not, then perhaps a few thousand years hence another soul living in your microcosm will, but that other soul will definitely not be you!

It is not true that the newborn soul comes from invisible realms of life, nor is it one with or to be explained from, a microcosm. In fact the soul

is simply the material product of two earthly parents!

Our soul-existence is generative. The collectivity of earthly souls is divisible ad infinitum. One soul goes and another one comes, and everything remains as it is. In our dialectical realm there are countless soul-waves like ours, all differing in vibration, and this results in countless variations of form and consciousness.

Soul-life has nothing to do with spirit-life and to see a spirit in a soul amounts to saying that opposites are alike! So either the ancient teachings about reincarnation have another meaning or they are delusive.

For a more detailed explanation of all this, see "The Mystery of Life and Death", Rosycross Press, Haarlem, 1961.

What is it that actually reincarnates?

Many speculations and a good deal of ignorance and outward, dogmatic belief exist with regard to reincarnation. This article brings us closer to the true significance of reincarnation in the plan of creation and the path man has to follow.

Among all the millions of people on earth no two have the same fate. There is considerable controversy about this, but the facts speak for themselves. There are people who are healthy, strong and intelligent, while others have to go through life in bad health, weak and poorly endowed. Others again live under very favourable circumstances. They are able to express and develop themselves freely, while for many others opportunities are limited so that they can only grow and develop very little or even not at all.

So if only one earthly life were to be decisive for eternity – as is the current opinion among Western religions – everyone would have to be born under exactly the same circumstances and start their lives under the same conditions, for otherwise one would have to assume the existence of an unjust, cruel God acting arbitrarily and

incomprehensibly, and then how could there be divine love and justice?

This argument is perhaps not strange to you. Perhaps you yourself have sometimes doubted divine justice because of the very unjust differences in man's fate. And certainly you will have been led from time to time to think in a totally different and opposite way. Maybe you will have thought that some people received just what they deserved in life and that they must have brought the blows of fate on themselves, that there really must be such a thing as avenging justice.

Whatever the case, if one is convinced of the existence of a loving, just God, one cannot but conclude in view of people's so totally different fate, that the possibility of a former existence is logical and inevitable. Your experiences of today, the way in which you meet others or try to avoid them, cannot be explained without the things you have done yesterday or the day before. Well, this is also true in exactly the same way for experiences and happenings encountered throughout our lives. They can only

be explained by what was caused in a former life. Just as today determines the experiences and decisions of tomorrow, so our present life determines the life to come.

In many Western religions it is thought nowadays that the idea of repeated incarnations is a purely Eastern doctrine. But it is a known fact that during the first six hundred years of our era repeated incarnation was also acknowledged within Christianity. Many church fathers taught reincarnation, but after the sixth century it was rejected because of church politics. From that moment the doctrine of reincarnation was considered heretical and therefore condemned. Documents speaking about it were withdrawn from circulation. The Bible does not speak about reincarnation, but it contains many quotations which directly refer to it.

Dogmatic belief

Now one may regret that the doctrine of reincarnation was banned by the church, but another opinion is possible, for simply believing in reincarnation does not take man one step closer to the truth or to solving the mysteries of life. On the contrary, many Eastern ways and views – for instance that it is the personality that is reborn again and again – show us that an outward, ignorant, dogmatic belief

in reincarnation may even be a great danger. Through the lack of activity and negation of reality caused by this outward belief, a person's life can petrify and as a result his present incarnation may be totally in vain.

If we wish to understand our life and destiny, our way of thinking, desiring and behaving, then we need to understand clearly the mystery and meaning of reincarnation. Only by clearly understanding the whys and wherefores of reincarnation can it become possible for us to explain and comprehend our own lives. Only such knowledge can help us to go forward.

Reincarnation is a fact. It is an emergency law. In other words, it is the result of our unfaithfulness to the divine plan and the proper course of human development. This emergency law of reincarnation imposes upon man a certain way of experience involving continuous change and unfolding of his consciousness and insight.

The purpose of the path of experience is to make man aware that he has separated himself from the divine plan of creation and then to make him decide on the basis of his own insight and free will, and driven by a strong yearning, to change totally his state of existence and return to the original course of human development and the original life field.

We are used to thinking of ourselves as "man" or "mankind", but we are



Man tied to the wheel of birth and death

not — not yet. So what does incarnate? Who am I in my present state of existence and to what extent does reincarnation concern me?

Let us picture the human system as it is depicted in the literature of the Spiritual School of the Golden Rosycross. When the Spiritual School speaks of "man", it always means the total system, the microcosm within which are the spirit-spark, the personality and the aural being. The spirit-spark or divine spark is the nucleus, the divine power in the microcosmic system. Through the radiation of this nucleus the microcosm was formed. In fact, the radiation *is* the microcosm. All that is God, communicates with the spirit-spark and through it with the whole system. This has

been the case from the very beginning of creation until now. It is the Spirit that creates life; the Spirit that is eternal and unchangeable.

It should be clear to you that the plan of creation and therefore of man, enters the microcosm by means of this activity. The plan of creation and the unfolding of man are the fundamental aim of the microcosm's existence. This plan operates in the microcosm according to fixed laws. It is omnipresent and influences every creation that comes into being in the microcosm's field of development.

If you now look at your own state of being, you will probably say: "In the Spiritual School I have heard about there being a divine plan, but I don't know anything more about it. I still have no idea how I can make direct contact with it and I

know even less about how to co-operate with it".

The purpose of the plan of creation

So our present state is as follows: on the one hand there is the spirit-spark with its radiation field, the microcosm, and on the other hand there is the ignorant personality, which does not yet know how it has to react to the plan of creation, even though man is really right at the centre of it. And yet this ignorant personality which is not yet conscious of the plan is nevertheless compelled to react to it. How is that possible?

The aim of the plan of creation is to prepare a personality, born in the microcosmic creation field, to be a real instrument of the divine power in the microcosm. From birth onwards, the personality is equipped with many possibilities for this. These are provided by the organs and above all by the twofold "I" with which the personality is ensouled. The twofold "I" consists of the I-consciousness of which we are aware and the subconscious or astral self.

So let us imagine that we, as personalities, as I-beings, do not react at all to the divine plan that comes to us via the spirit-spark atom, and indeed are not even interested in reacting to it. In this situation it is always the karmic "I" that reacts, for then we con-

tinue to be influenced by the subconscious, by the astral self. It forces the I-conscious part of the personality to experience the results of its own behaviour.

How? By etching into the lipika every wrong reaction of the personality to the divine plan. The word "lipika" comes from the Sanskrit and means "writer" or "he who notes down". And that is the reason why the karmic self cannot be destroyed by death. It comes into action again with the experiences of all its past incarnations in the next personality adopted by the microcosm. For if the karmic self were mortal like the personality, then neither the microcosm nor the personality would ever have any experience. The same mistake with regard to the divine plan would be made again and again.

Perhaps you have often asked yourself: "Where do these difficulties and problems in my life come from? Why is my life so full of trouble and sorrow? What causes my feelings and thoughts and those urges within me that keep on driving me to actions that cause suffering and pain?" Our answer would be: "The causes are to be found in the karmic self, which confronts you with the entire karmic past of your predecessors as well as with your own mistakes". These repeated confrontations with experiences of pain and suffering finally cause the personality to

become worn out and break down. That is the cause of death. How many times must this come to pass? How often does death take away the instrument of the personality from the microcosm? It happens an innumerable, almost unimaginable number of times. And it continues until the microcosm is occupied by a personality that begins to open itself for the radiations of the spirit-spark atom, as a result of the many experiences of the astral self and the purification caused by them. The personality will at last be able to hear the voice of the divine spark in the microcosm and listen to that voice of the "God in him".

Then the important thing will be for the "I" to act consciously and obey the call of the plan of creation so that the creation of man can be completed and the true Man can arise out of the personality man.

This reaction too will be recorded by the karmic self and this will liberate powers in the karmic self that come to the rescue of the personality and help it to overcome all the obstacles preventing it from fulfilling the divine plan.

Can the astral self of the personality be called "good"? Is it a guardian angel or is it bad? Is it the adversary, the satan in us? Is it the jailer who keeps the microcosm imprisoned in the rotations of the wheel of birth and death?

Yes and no! The astral self is just like we as personalities are. As long

as we, as I-beings, still expect anything from earthly life, as long as the I still thinks it is the real man and sees the life-field of rising, shining and fading as mankind's true field of life, the astral self will not lose any of its power. Through suffering, pain and death it will make man experience that the plan of creation cannot be realised in this field of life. And throughout all this time our lives will be difficult – until our reaction to the plan of creation changes for the better, until we start to carry out the plan in so far as we are able to understand it. The suffering and pain will change and a totally different soul-fire will come into existence in us. This new soul-fire will be able to overcome the I-soul that clings to the earth, and bring the microcosm back to the original divine plan of creation.

In this way, the positive power in the astral self then becomes increasingly strong and develops into a new soul that will eventually drive out of the microcosm everything that apposes the divine plan of creation, until the moment comes when it is totally absorbed by the radiations of the spirit-spark atom, the God in the microcosm. In this way, the new soul finally becomes a Spirit-soul and peace and harmony enter the system, for when a soul is connected with the Spirit, peace and harmony are the result.

Insight and longing

So now we can see the mystery and miracle of reincarnation before us. There is a part of humanity that is still to be found in the state of development, clinging to life here and in the hereafter and seeking here their satisfaction and the fulfilment of their human state. And there is another part of humanity, to which you can belong, that is able to respond to the true plan of creation and fulfil it.

However, this cannot be brought about from above or from outside. It can only happen as a result of an individual's own insight and desire. And if this part of humanity still ignores the plan of creation because it cannot yet understand it,

not having true insight into creation and its purpose, then again and again new personalities will be called to life in the microcosm. There will be a long path of suffering and sorrow, an ever changing interplay between the astral self and the repeated rising and fading of this world, and a never ending succession of births and deaths. Then, through experience, the microcosm's ignorance will be nullified and the liberating soul-power will be born within it, so that the plan of creation can be carried out. Are we able to comprehend the purpose that lies behind our lives and their often so sorrowful experiences? May it be given to all of us soon to understand and hear the voice within us.

Reincarnation and Transfiguration

Transfiguration is the aim of Christianity; it is the raising up of fallen mankind to the origins of existence. Transfiguration is therefore the primary aim of the Spiritual School of the Golden Rosycross. The process of transfiguration ultimately withdraws man from reincarnation. That is what this article sets out to explain.

Many esoteric subjects have been popularised in recent years, including ideas about reincarnation. There are many popular texts in which reincarnation is discussed, as well as a number of novels such as the works of Joan Grant. Some of them resemble science-fiction. For the reader who is not acquainted with esotericism the subjects of reincarnation is full of pitfalls.

The terminology of the various authors is often most confusing. Words like ego, higher self, personality and man are often insufficiently explained. The reader is then left without a proper understanding of which part or parts of the man's vehicle reincarnate. Apart from unclear terminology, confusion also arises from the diversity of starting points.

With ordinary scientific subjects it

is usually possible to find out all about them by studying the literature, but this is not possible with most of the popular esoteric subjects. The reader often very quickly loses his way among the many different concepts and then tends to interpret what he reads in a very personal way. This has resulted in a wide variety of interpretations of the idea of reincarnation.

It is possible that the current popularisation of the idea of reincarnation is caused among other things by the many changes with which present-day man is confronted. For many people the idea of reincarnation gives a certain future and an interesting past, through which they can more easily accept their current conditions in life. This certainty, this safety, arises because the idea of reincarnation is often explicitly or implicitly linked with the idea of evolution, with the idea that in spite of any self-caused delays, one will certainly be guided to a glorious end.

The concepts of evolution and reincarnation are very appealing to modern man. The non-religious, rational, intellectual person is captured by these aspects of esoteric-

ism because they offer an alternative to the illogical idea that man lives only once. There appear to be only a few who can consciously accept the reality of the present moment without a historical or future perspective. Popular esotericism therefore finds good soil.

A different interpretation of reincarnation

The School of the Rosycross interprets the idea of reincarnation in an entirely different way than that presented by most esoteric writings. In the philosophy of the Rosycross, reincarnation is connec-

ted not with evolution but with the fall of mankind and with transfiguration. Although we are quite willing to acknowledge that in some esoteric writings the view of reincarnation is similar in some respects to that of the Rosycross, there is an essential difference in that the Rosycross sees reincarnation as evidence of the fall, and therefore as evidence of the necessity of transfiguration.

In the Spiritual School, reincarnation is seen as a characteristic of the degenerated life-field in which every link with evolution is lacking. This standpoint is explained particularly clearly in the book "Dei Gloria Intacta" by Jan van Rijcken-

(Vigeland, Oslo)



borgh, in which the author discusses the evangelical rebirth, or transfiguration, and brings the idea of evolution as a continuation of involution into context with the fall. He also states that what he says may be difficult for many esoteric students to accept. The many books on reincarnation and evolution bring about the danger that the I-consciousness will be strengthened and the fundamental principle of a new dispensation – transfiguration – will be overruled.

The fact that reincarnation is a necessity, a characteristic of degenerate dialectics, is explained in various places in the literature of the Lectorium Rosicrucianum. In "The Mysteries of True Religion", Karl von Eckhartshausen also describes the results of the fall in a readily understandable way. He says that this field of existence is characterised by disorder, which he divides into three aspects:

1. physical disorder through which sorrow, suffering, sickness and death come about;
2. moral disorder, to be recognised by sin and vice;
3. disorder of the reason, from which the delusive, the false and the evil come forth.

These three aspects of disorder are the results of the fall, of the choice humanity once made in the state of paradise. In this paradise-state, perfect harmony existed between

God, man and nature. Von Eckhartshausen describes this situation as follows:

"Man was the organ of divine power and was therefore able to rule over the whole of nature, which was subordinate to him. As the divine part of his mind was united with his will, his activities had necessarily to be efficient in everything (...). Man was the means, the light-power of his reason was God, and rational activity was his aim. The mind activated his reason; his will together with his reason activated his moral aspect, through which he could rule the senses perfectly. (...) He was a highly rational being, ruling over all that was of the senses. The laws of true creation made the world-spirit subordinate to the human spirit, and the human spirit was subordinate to the Spirit of God (...). Thus man was the lord of matter and of the elements which were subordinate to him.

When man was tempted to self-will this threefold harmony was broken and nature was set between God and man. Nature began to govern man. "In this way the immortal being was clothed with mortality and man was placed in the regions of the senses".

Everyone can experience the disharmony between the mind and the will. The pupil also experiences the tensions between the divine imprisoned in the mortal, and mortal-

ity, and at the same time he feels bound to the world of the senses. This disharmony is proof of the fall, of the existence of two nature-orders. It is the inner, demonstrable proof that the paradise-state has been lost and the earth "as the womb of the world" has degenerated to a state of disorder.

The law of birth and death

However, the laws of the original nature remain operative. These laws which in the paradise-state created and transmuted everything, have become the laws of birth and death. Disorder invoked judgment. Reincarnation is a necessary phenomenon by means of which the microcosm is periodically purified and revived. He who does not undertake the restoration of the microcosm is like the branch of the vine that is removed from the trunk and burned.

The process of purification of the results of disorder is not confined to the microcosm. The whole life-field must also periodically undergo purification to ensure that it remains able to support life. The disorder in the present-day world is an example of what the human being is able to do when he is driven by inner disorder. It should be obvious to everyone that a purification is inevitable.

The motive force behind disorder is desire. Von Eckhartshausen calls

desire the cause of the choice once taken by mankind: "Then his desire spoke to him (Adam): 'Exchange your light body for a material body for a while, then you will be able to rejoice in the senses as well' ". The same idea is to be found in the verse of Hermes Trismegistos. In "The Call of the Rosicrucian Brotherhood", Jan van Rijckenborgh calls the force of desire a force derived from the original substance, a "fermentation of iron in our blood, that dynamic energy, that divine gift through which we are unceasingly stirred, disquieted and propelled to a new dawn".

It is with desire, bound to the senses, that man maintains disorder. And since he feels unconsciously that this power is not intended for the maintenance of disharmony, fear comes into existence and this in turn gives rise to self-preservation. The use of this energy for a purpose contrary to the divine will causes crystallisation, and this results in the need for all that is crystallised to be broken up.

The pupil-Rosicrucian, the seeker who understands that the disorder of his own will and desire is the cause of his problems, which in turn contribute to the suffering and chaos in the world at large, will put aside his own will. In this way, the readiness is born in the microcosm for the unity between God, man and nature to be restored.



On the border

This process of restoration comes about in phases and has to be begun by mortal man, and it is only possible through the power of Christ. The fall which, in von Eckhartshausen's terminology, began in the spiritual nature and which affected the moral nature and then the physical nature, must be undone from below upwards, from the physical nature. The aim of the Christ-force is to restore the unity of these three natures, the three aspects of human life, to its original state. This process is called *transfiguration*, the building of a totally new personality in the power of Christ and His Hierarchy.

Spirit, soul, and body

That is why the philosophy of the

Rosycross, which is focussed entirely on this process, is Christ-centred. In this philosophy, reincarnation is seen as an aspect of one's life-situation from which transfiguration must be brought about by means of the gnostic method. This method aims at the revivification or rebirth of the original soul; the building of a totally new personality; the unification of the new soul with the new personality; and the unification of both with the Spirit.

In the philosophy of the Rosycross it is indicated that the personality and the I-consciousness, the new soul and the higher self, are different things and must be clearly distinguished from each other. If not, transfiguration will be seen just as a special form of reincarnation.

The I-consciousness is the result of those etheric and astral forces that are found in the seven cerebral

cavities. It is a concentration within the microcosm of certain qualities of etheric and astral forces. The personality is the totality of the vehicles within the microcosm. Through the process of the endura, the I-consciousness is given up and exchanged for a consciousness based on purified soul-power. This new consciousness can use the material body to manifest the new "three-in-one" in the physical nature.

The new soul or revived divine nucleus of the microcosm is something entirely different from the higher self or aural being. The aural being is the result of the many

incarnations within the microcosm, the sum-total of the individual disorder.

Transfiguration is thus a process that affects the entire system fundamentally and through which all the old, all that belongs to disorder, is voluntarily set aside. Through this, a really new state comes into existence. Transfiguration is the aim of Christianity; it is the raising up of fallen mankind to the origins of existence. That is why transfiguration is the primary aim of the School of the Golden Rosycross.

Reincarnation and Regression

Within the framework of our reflections on reincarnation, we would like to discuss a method of reliving former incarnations which is becoming more and more widely used. This is the regression method, which has contributed to the popularisation of the idea of repeated immersions in matter, although there are naturally great differences of opinion about how and why this happens.

Many people think that the same human soul is incarnated again and again in a series of bodies, but the School of the Rosycross teaches that the elements of the personality which are not transfigured, evaporate after death and are dissolved after a shorter or longer time into the atoms from which they were formed: matter into matter, ether into ether, astral and mental substance into the astral and mental spheres. Everything returns to the region from whence it came. The essence of all these vehicles is absorbed into the seed-atoms and only this remains in the microcosm, connected with the aural being. This gives rise to a kind of microcosmic memory of nature, an Akashic Record in miniature, a microcosmic film composed of reflecting ether in which are registered all the important experiences

of the personalities concerned, the successive inhabitants of the microcosmic house. This is what makes reliving possible. The only problem is: who operates the projector? And why? For the great aim of our lives is the genesis of the new soul, the spirit-soul consciousness, liberation from the wheel of birth and death. So it is highly relevant to ask whether a spiritually striving person such as a pupil of the Spirituel School has problems which could impede the process of his liberation from the wheel of birth. Our answer to this question would be: "Yes, unfortunately this is indeed the case." Only the nature, the seriousness, the weight and the depth of these problems vary from person to person, and therefore also the degree of obstruction encountered on the path.

This situation often appears paradoxical, for although people's problems are very individual, we may still sometimes be able to help those who are with us or come after us very much by finding a solution or just by being a sounding-board for their inner emergency signals. It often helps just for the person to discover that he is not alone, that he is not the first to have difficulties with things like jealousy or self-assertion or striving for power, glory, recognition or sympa-

thy, or for material, financial or social success.

As we have already explained, much of this depends on the microcosmic inheritance, the facilities or impediments left behind by our predecessors in the microcosm, as well as the blood inheritance received via our parents and ancestors, and the astrological constellation at the moment of our first breath in this life. All these factors are interwoven, but within all the limitations and difficulties, even our earthly-dialectical ties, we have the freedom to act or not to act, to think or to neutralise, to attract or to repel, to reject or to desire. The circumstances bring forth the striving, but the striving person also makes his circumstances.

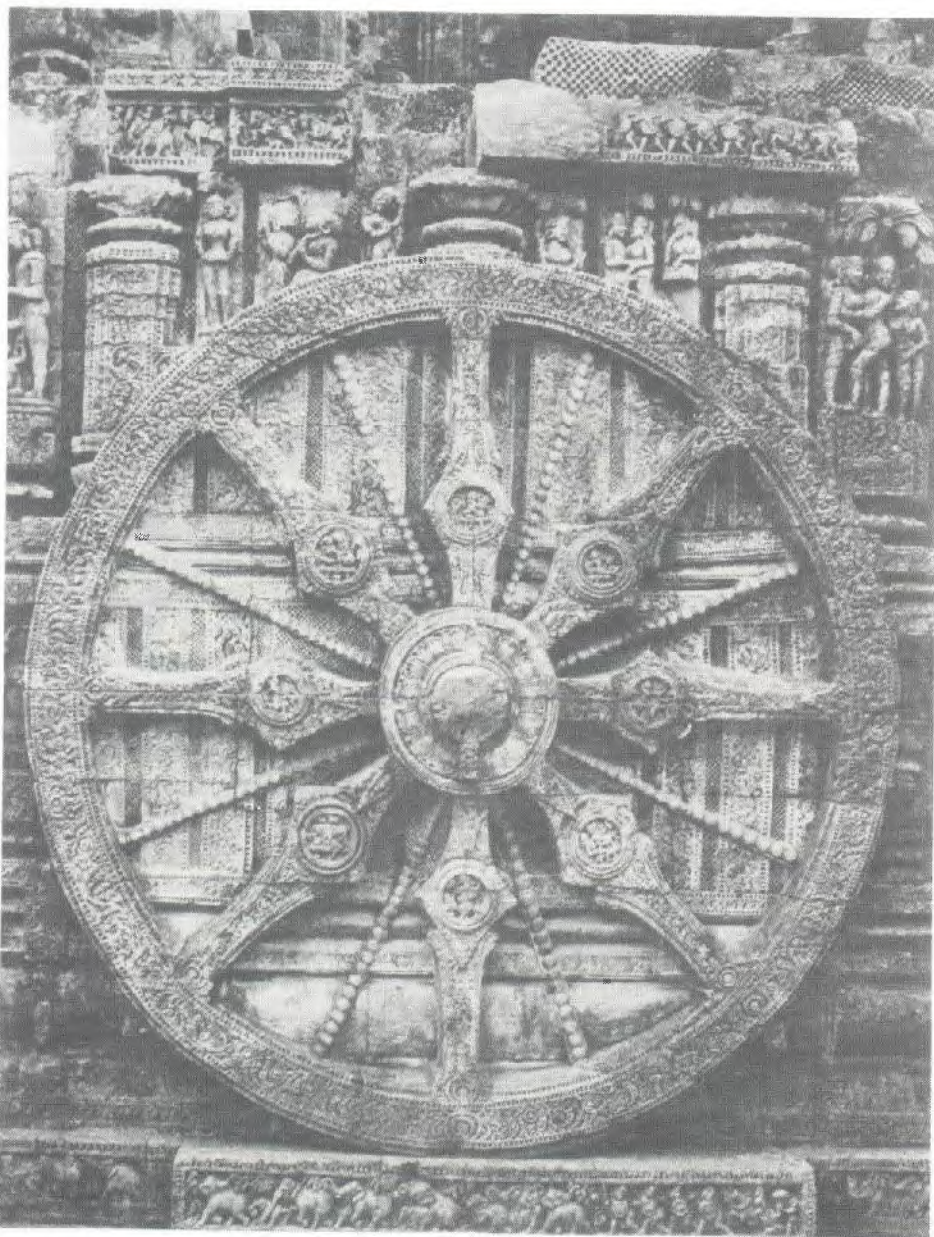
Raising of vibration

Even if our first contact with the School of the Rosycross and its teachings has a tremendous influence on our being, desires and thinking, because of the great change that can arise out of this contact, we will later discover as our pupilship continues that the realisation of a real change of character and type is not a simple matter. Sometimes, in our best moments, it seems as if the past has been wiped out and broken off and there is nothing left of the old conservative dialectical person. But in everyday life, when one is confronted with the good or

bad habits of one's fellow men or even of friends and family, one may discover that there was only a temporary raising of the vibration of one's being, which may have been caused by a temporary lowering of the vibration of the radiation-field of the Brotherhood, brought about in order to give us the chance to participate in it.

It is for this reason that the pupil is urged to stop his spiritual directedness from fluctuating so much and to come to a certain stability in all his activities, by day and night, both in good times and in adversity. This stability should arise out of a gnostic state of faith and the resulting state of consciousness which comes about without any need to force things. But if we try to realise this out of our I-being, we will discover that we do not succeed because of unsuspected obstacles and ties which make a caricature of our striving, especially in our own eyes during moments of clear vision. And it may be that a good deal of our problems do not originate in the experiences, desires, thoughts and stresses of this life, but that the cause must be sought in former lives, in what has accumulated over the ages in our microcosm.

It is to the credit of numerous researchers, psychologists, psychotherapists and others that they have established that we have problems not just because we suppress



The always turning wheel of life and death

unpleasant childhood experiences but also because we are affected by former lives and by happenings and moods of our mothers during pregnancy.

It has actually been scientifically proved that the experiences of the mother-to-be can have a great influence on the baby in the mother's womb.

Hearing this you might say: "Why are you telling me now, when it is too late to do anything about it, that I have to contend with frustrations from a parental quarrel which took place three months before I was born?" However, it is never too late to discover something from the subconscious mind which is influencing our present life, for since Freud many have agreed that by knowing the cause one can eliminate the problem.

May we point out that the totally reborn soul-man has nothing more to do with all the frustrations, problems and barriers of the individual who is still entirely or partially directed towards the earth. But who would dare to say that he or she is a totally reborn soul-man? Anyone who would not talk about it, and those who shout it from the rooftops prove that they are not! But all of us, we hope, are on the way, otherwise we would not be interested in this magazine.

We would now like briefly to discuss regression therapy and the

methods it employs and then try to explain how we would react to it as pupils of the Rosycross.

To be objective and without prejudice, to consider things and reflect on them without making emotional attachments, is often very difficult, especially where something closely connected with oneself is concerned. It is difficult not to make images, whether positive or negative. Images often create new attachments which eventually turn out not to be in harmony with a higher reality and which we have to abandon again with a smile or a tear, without finding any new certainty to take their place.

There are various methods of awakening impressions of former lives in an individual. All require a link of mutual confidence between the helper and the one who asks for help. The helper must be trustworthy and give his promise of secrecy. When the client or patient is lying or sitting in a totally relaxed state, a suggestion can be made that he is going through a tunnel, descending a staircase, climbing a mountain, entering a certain path or even raised above the ground and seeing all kinds of panoramas passing underneath. In this way, via events and feelings experienced during baby or toddlerhood, one may reach the foetal or even the embryonic state, and then, via death and birth experiences, former lives in the microcosm.

It is worth noting that one cannot be forced to reveal something which one wants to keep secret. It is also stated that even in a hypnotic state, that is, in a state of lowered consciousness, the patient retains awareness of the present. A certain pressure may be exerted but the patient cannot be compelled, while the search in the recent or distant past for the cause of present tensions, unacceptable character traits, emotional problems or undesirable thoughts may have a cathartic effect on the present state of being or may point in a new direction.

However, the remedy can be worse than the illness itself, especially if hypnosis is used. During the process of hypnosis the suggestion of tiredness, sleepiness and drowsiness is often used, and this makes the person even more "sleepy" than he was before. For there are countless people who are, as it were, continually asleep, blindly allowing themselves to be lived like marionettes instead of awakening in the light and becoming soul-conscious. That is why there are regression therapists who no longer wish to work with hypnosis. They aim to make their patients more awake and conscious and to teach them to see reality more clearly, rather than reinforcing their sleepiness and unconsciousness. Besides, hypnosis cannot be separated from the problem of overpowering, which is the central theme of many therapies. The

hypnotist becomes preponderant over the subject and even if the therapist is reputable and has the best of intentions, this can still lead to serious consequences.

We do not need to be afraid of all these things, but we should be exceptionally careful. In our daily lives we are confronted on all sides with suggestions which narrow the consciousness. Think only of the commercial and religious advertisements. That is why it is always said in the Spiritual School that we should never accept anything just because we are told it, but only if we ourselves can stand behind it in inner certainty. This statement always holds true. Because there are doctors who treat their patients for things like fear and loneliness lavishly with tranquilisers like Valium, or Librium derivatives, all of which lead to addiction, it is quite understandable for someone to look for different kinds of therapy (e.g. for getting rid of subconscious fears). But we are of the opinion that one should not turn to regression therapy. Each case must be judged on its own merits, just as the pupil is free to decide for himself after inner reflection whether he wants to undergo a blood transfusion or an operation, or receive inoculation.

For the pupil of the Rosycross it is important to be conscious of the fact that through an inner process he can be liberated from the wheel of birth and death. And if then his

feelings and thoughts are affected by strong impulses from his micro-cosmic past, causing a real obstacle to his spiritual development, he can, out of a new soul consciousness, without any help from others, receive a clear insight into his whole situation.

We can be sure that even an embryonically developed soul-being can avoid a further immersion in matter, because once the transmutation process has begun it can be continued under the loving, helping guidance of those who have preceded us on the path. It is not for nothing that as seekers, we have during this life come into contact with the Rosycross and with all our fellow brothers and sisters, on a personal and impersonal basis. We

may have met some of them before, while with others it may be for the first time. With some we may have great affinity, while with other we may have difficulties, and it is precisely with them that we need to co-operate. In this too lies the possibility of neutralising certain karmic resistances. However, true healing can only come through the unification of the Christ-principle in us with the Solar Logos. Then there is no longer any necessity for a new incarnation in the earthly dialectical regions, unless we wish to do so voluntarily to help our fellow men, with whom we are indissolubly linked, to find the way to liberation from karma and reincarnation.

Reincarnation and the Church

Literature on church history shows that at a certain point in time, the idea of reincarnation was officially eliminated from church doctrine. Origenes, the Greek church-father, was excommunicated because of his views, wherein reincarnation played a part. J.B. Delacour writes on this subject in his book "Toch Reincarnationie":*

"The Greek church-father Clement of Alexandria was probably born in Athens and died in Jerusalem in approximately 216 A.D. He became convinced that reincarnation was a fact and that the apostle Paul had also taught it. This church-father, author and poet, who was actually called Titus Flavius Clemens Alexandrinus, led a school of philosophy in Alexandria (Egypt) around the year 200 A.D. until he was forced to flee from the persecutions of Emperor Septimus Severus. Clement of Alexandria taught Origenes (185-254) who like his master was in favour of reincarnation. The Greek church-father Origenes, also known as Adamantios, was excommunicated in the year 232 because of his to some extent deviant ideas. Dr. Karl E. Müller writes about him as follows:

"The point of contention in his ideas was actually not reincarnation, although this question was dealt with in several councils later on. In general it is accepted that the principle of reincarnation was rejected by

the council of 525. Ten years later in the same city the subject was raised again in a council and this time it was pronounced anathema. But in fact this judgement only had to do with the supposed cause of reincarnation, and not with the belief in it as such.

So it concerned a very complex question. Lutoslanski writes for example that Archbishop Passavalli became converted to the idea of reincarnation at the age of 64 and frankly declared that this doctrine had never been condemned by the church or any of its dogmas. There is a story about Pius XII, who was Pope from 1939 to 1958, which says that he made serious efforts to have the belief in reincarnation sanctioned officially.'"

To counteract the activities of the monks of Jerusalem who were spreading the teachings of Origenes, Justinian, the emperor-theologian, condemned them on at least nine accounts. He used these as the basis for his book "Edict Adversus Origenes", written between A.D. 542 and 543. It appears that Pope Vigilius reinforced these condemnations during his stay in Constantinople (542 - 555). During this period the dogmas "Against the Theory of Soul-migration" were established as well. We find these in the book by Neuner and Roos "Der Glaube der Kirche in den

Urkunden der Lehrverkündigung":**

"He shall be excommunicated who says or insists that the human souls have had an existence before life, i.e. that they have previously been spirits and divine forces who have turned away from the divine orientation and towards evil, as a result of which God's love for them turned cold and they were named 'souls' (the cold ones) and locked into human bodies as punishment."

The essence of Origenes' teachings is summed up by Berthold Althamer:***

"The creation is regarded as an unceasing act. God's omnipotence and an goodness can never rest. As an eternal radiation the Son emanates from the Father and the Holy Spirit from the Son. Before this visible world there was a world of equally perfect spirits. Part of them have fallen from grace and have therefore been expelled and sent into the newly created realm of matter. The pre-existent human souls belonged to this group. The differences between people and the measure of grace given to each depend on the degree of their pre-worldly indebtedness."

* J.B. Delacour, *Toch Reincarnationie*, Ankh Hermes, Deventer 1980

** Josef Neuner - Heinrich Roos, *Der Glaube der Kirche in den Urkunden der Lehrverkündigung*, Verlag Friedrich Pustet, Regensburg 1975.

*** Berthold Althamer, *Patrologie, Leben, Schriften und Lehre der Kirchenväter*, 5., völlig neu bearbeitete Auflage, Freiburg 1958.

Reincarnation and Meekness

The only possible attitude of life for someone who really understands reincarnation and karma is one of meekness. Meekness can only be experienced in the present. To live in the present is to allow the laws of reincarnation and karma to evaporate in one's being. The aim of reincarnation as a law of human life is fulfilled at the moment when man meets eternity in time.

"Do you want to know what eternity means? It is no more than the present moment. If you do not succeed in grasping it in the present moment you never will, no matter how often you are born, not in a hundred thousand years."* Meekness is the only alternative for anyone who sees the dumbfounding turmoil of our times and becomes aware that all delusion is being unmasked. A meek person is he who sees the laws of karma and reincarnation operating in himself and his environment and comes to non-action as an attitude of life, thus causing the laws of reincarnation and karma to disappear as far as he is concerned. He has fulfilled these laws because through insight he has seen their purpose and lived

* A quotation from the Zen Master Seppo

through them in full acceptance and surrender, and without conflict. The first condition for learning to see and understand the laws of reincarnation in this way is acceptance, the acceptance of reality without preference or rejection. Reality is neither good nor bad, it is as it is. If one has an attitude of meekness one can see that all things are interconnected, that every reaction is preceded by an action, that one thing cannot do without another and that even the sharpest contrasts, the most extreme attitudes, together make up a whole. Something of the sense of unity begins to glimmer in the person who sees this. Perhaps our hearts revolt when it is said: "We cannot but accept war", and yet, has there ever been a time on this earth when man was not at war? Was there ever a time when the earth was one globe of peace? When from the experience of Christ, the experience of unity, it is said: "My peace, my profound peace I give unto you", one's heart opens. But from this same Christ-experience it is also said: "My kingdom is not of this world".

Something of true peace can be tasted by accepting life's dualities.

This is possible if one has the courage to be gentle, to be meek in all circumstances. To have this courage is one of the lessons one may learn or one has to learn in this life. It will only be learnt when one accepts one's situation in its totality. This includes the burden of debt inherited from preceding occupants of the microcosm. To be meek is to see the works of God manifested in everything, to behold the golden thread that runs through countless incarnations. To be meek is to hold this thread in one's hand. To be meek is to become this thread oneself and thus become a conductor through which the sense of unity, God, can exist in time. From such a conductor the light, Gnosis, insight, can radiate.

What is Gnosis? Gnosis is knowledge, knowledge of all dualities and their causes. Gnosis is knowledge of ways to experience unity, God. Gnosis is the answer to the questions concerning the reason and goal of one's present existence, of one's current incarnation, of man and the world. Gnosis cannot be learnt in a "special school". The Gnosis, the experience of God, makes itself known in the totality of life. Some people are aware of it, others are not. Gnosis is learning from the heart of the microcosm, through God.

The personality is a sketch of the reflection of the microcosmic heart in the present-day world. Reincar-

nation is the consolidation in matter of this sketch. A meek person can accept this sketch in its totality because the focus of the heart of the personality coincides with the heart of the microcosm. The spirit-spark atom and the reflecting atom within him have become one.

How does the Gnosis work? Listen to the words of the Persian mystic Mansur Al-Halladj:

That which lives makes it die;
That which is dead makes it live;
That which is present conceals it;
That which is absent allows it to shine;
That which exists destroys it;
That which does not exist brings it to life.

A life of service

True knowledge is in the heart, outer knowledge is on the tongue. Man's task on this earth is to serve. If man wants to escape hell, his life will have to be a life of service. If man wants to live in heaven, he will have to obey God, who is within himself. He who has found God within himself will always be in his presence. He who lives in the presence of God will reincarnate into God's creation, and no longer into the creation of man. A meek person who proceeds like this will inherit the world, because meekness, mildness, non-action is the strongest force there

is. He will bring the Gnosis to concrete reality and in so doing he will repay all debts. The aim of reincarnation is to dissolve all karmic debts and break through them by the way one lives and acts.

Gnosis is the water you receive when you thirst;

Gnosis is the food you crave when hungry;

Gnosis is the warmth that in cold surrounds you;

Gnosis is the presence in your loneliness;

Gnosis protects you when you have fear;

Gnosis is the answer to your questions;

Gnosis is the rest when you are restless;

Gnosis is love when you are without;

Gnosis pursues you on your flight;

And when you look round,
Gnosis is what you were seeking all along.

Gnosis is the beating heart of the body of which you are a cell.

Gnosis is that which always exists, even if we consider ourselves worthless.

Gnosis, God, is the possibility of Life, the house of all creatures.

The activity of the Gnosis lies in giving every creature its place, where it can find peace in the house of God.

Gnosis is the glorification of the inexpressibly great thing that lives in every act and manifestation.

Gnosis is the

reflection of the One in the many. He who sees and accepts his present incarnation as a gift which makes it possible for him to learn to know God's activity, says: "My spirit has mingled with your Spirit, like water with wine". By the unconditional acceptance of life's destiny, self-knowledge is acquired and one gains a glimpse of the intertwining of time and eternity within one's own being. To see the laws of reincarnation is to actually watch the intertwining of time and eternity.

In the tales of Master Eckehart we can read about an example of this. A girl arrives at a monastery and asks for Master Eckehart. The janitor asks her: "Who are you? Who shall I say is there?" The girl answers: "I don't know". The janitor says: "How is that you don't know who you are?" And she replies:

"I am neither a maiden,
nor I am a woman,
nor a man.

I am neither married.

nor I am a widow.

I am neither a lady,

nor I am a lord.

I am neither a servant-girl,

nor I am a page."

The janitor goes to Master Eckehart and says: "Come outside with me and see the strangest creature I've ever heard of, and ask her: "Who is it that wishes to see me?" Eckehart does as he is asked, and he says: "Your words are true and deep.

Tell me more clearly what you mean". She answers:

"Were I a maiden, I would possess my original innocence.

Were I a woman, I would provide the eternal word with a home in my soul.

Were I a man, I would fight a fierce battle against all sin.

Were I married, I would remain faithful to my only husband.

Were I a widow, I would have an everlasting longing for my only loved one.

Were I a lady, I would serve, commanding respect.

Were I a lord, I would have the power always to perform fruitful work.

Were I a servant-girl, I would be humbly subservient to God and all creatures.

Were I a page, I would work hard, and I would serve my lord willingly, without protest.

Of all these things I am not one; I am a thing like all other things, and I just go on walking."

Having heard this, Master Eckehart returns to the monastery and says to his pupils: "I am sure I have found and heard the purest of all people".

Self-knowledge

The first thing that strikes us in this conversation is that the girl shows undeniable self-knowledge. She knows all functions that a human

being could ideally fulfill, and she shows that all these functions are the driving force of all true, human striving, of every incarnation. After having said what a true human being is, she has to say:

"Of all these things I am not one. I find that they cannot be achieved in the field in which we live, and yet I long for them, for otherwise I would not know of them.

I am no longer in my original innocence, I drank of the water that defiled me.

I am not the woman who gave the eternal word a home in her soul, but I used my receptivity for drawing many things to myself.

I am not a man, for I keep on losing the struggle against deviance.

I may have been married once, but by a lack of willingness to listen, by a lack of objectivity with regard to myself and others, my alliance was unworthy of the other.

I was a widow, and forgot about my loved one.

I was a lady, I had nobility, yet my life was a pauperizing of my state.

I was a lord, and should have led others, helping them to discover their own dignity, but I failed and bound others to my authority.

I was a servant-girl, but my humility was hard to find.

I was a page, but I served myself instead of my lord.

In this way I have had to experience that all I knew and dreamt of cannot be realised within my

state-of-being, in the life-field in which I now exist. But I am not embittered; I have become a thing, empty. All my aspirations have disappeared and I just go on walking, prepared to go wherever the path may lead me. And my path led me to Eckehart, to a meek one, to a mirror in which I could experience anew the deepest values in my being".

To a certain extent, members of a group carry the same karmic burden. That is why unshakeable laws of reincarnation can be discerned in group undertakings in the sphere of matter. In a gnostic group these laws are dissolved by fully experiencing their significance with regard to the Light. In order to allow these dissolving processes to take their course in a not too tragic fashion, the group needs to include a sufficient number of meek persons. If it does not, then one action will provoke a stream of chain-reactions.

A meek person who knows himself to be karmically linked to a living organism such as the Spiritual School of the Golden Rosycross, will always be spontaneously prepared to follow unconditionally the way that has been taken. It is written in his heart: "At the spot, in the circumstances in which I received the Light, I have to pass it on.

In the earth-field, in his work-field, "like a still flame the meek one

keeps 'burning' in the name of eternity and the consolation of Christ is the fuel that flows into him with steady regularity".*

This Light is active in all who, through their own experience, have reached the insight that their innermost conviction, their deepest longing and knowledge, cannot be brought to reality with any of the means and possibilities they have tried. And yet they cannot give up this dream. It is the cause of their searching and wandering on earth, their field of work. It causes them to keep on being attracted to the earth, to dissolve everything in it that might obstruct the reflection of God. For them the sense of unity has to be a reality on earth.

The meek person inherits the world, because for him all dualities have disappeared. And as there is no longer any duality, all the constraining laws of reincarnation are cancelled out. All the functions mentioned in the story we quoted about Master Eckehart are active rays of the one Life, which can be applied in the work-field in which they are active without creating new karma and without becoming dualistic.

Where no karma and dualism exist, no further immersion in matter is necessary. The dualistic manifestation of these functions might be as

* J. van Rijckenborgh: "The Mystery of the Beatitudes", Rozekruis-Pers, Haarlem, 1979, pag. 69.

follows:

- a page and a lord,
- a servant-girl and God,
- a lord with his subjects,
- a lady and the service she renders
- a widow and her lost loved one,
- a wife and her husband,
- a man and his strength,
- a woman and openness,
- a virgin and pureness.

There are no longer any pairs of opposites in the field of oneness which a meek person spreads in the world he inherits. Within him the Light, the instrument and the work-field have become one. Three in one: Spirit - Soul - Body. In this unification, the world is lifted above itself with all its inhabitants and becomes aware once more of its nuclear force, and of the only way of moving in the all-one.

In a gnostic field of life all fully experienced light-impulses are present and can translate themselves into the functions mentioned above. This Light is the bread that is broken and eaten and the wine that is drunk. Through the power of meekness the bread and wine are rendered as active as possible and will evoke opposing reactions as little as possible in their functioning with respect to man.

Opposing reactions cannot always be avoided because all inhabitants of a certain life-field are brought together by laws of reincarnation and karma in order to learn how not to react to, or through, each other any longer, but to let all

facets of human life respond unconditionally to the gnostic Light-radiation and to receive and transmit this light in meekness. He who is meek makes all the violence, all the forcing which made incarnation necessary, cease to exist. He does this at first within himself and afterwards by applying the golden rule: "state of consciousness is state of life" in others. A meek person's "state of consciousness and state of life" is:

"I have two guardians, my ears, to confirm that I love, I have two eyes to confirm that You see me.

I have not a single thought but You.

My tongue speaks of nothing but Your love.

When I look to the south, You are in the east,

When I look to the west, You are right in front of me.

When I look up high, You are still higher.

When I look down below, You are everywhere.

You make everything take place without allowing yourself to be grasped.

You are in everything, the universe, imperishable.

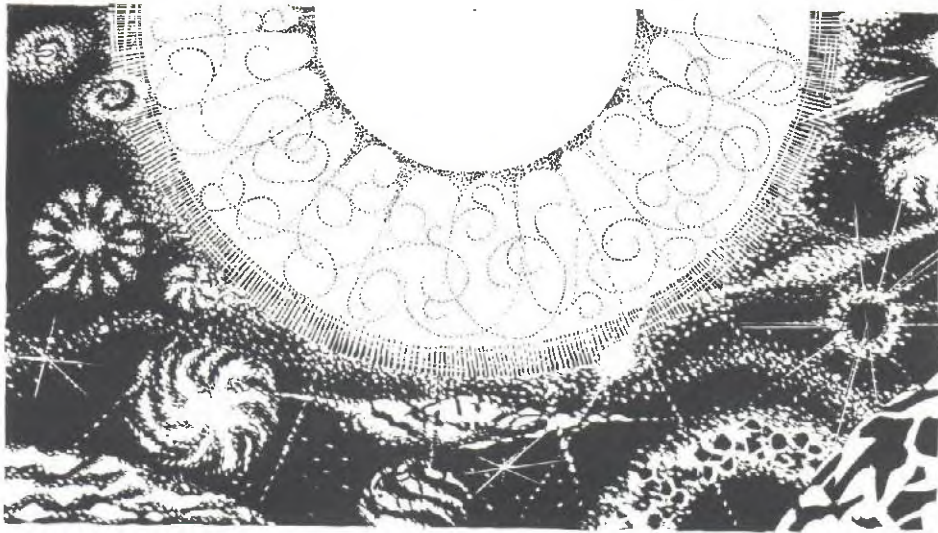
You are my heart and my spirit, my consciousness and my thought, the rhythm of my breath, the core of my life."*

God never forsakes the works of his

hands. In all fields to which people come by virtue of their vibration-key, people will be asked to function as God's hands. In meekness they will make themselves subordinate to the laws of incarnation and reincarnation, in order to let God's light shine more clearly in the

places where they find themselves, to God's glory. In this way they will always inherit the domain in which they work, in order to open God's testament therein.

* Halladj



All about the Soul (IV)

Man was created by God in order to obtain a permeable insight and, to live by this insight. But mankind can only progressively reach fulfilment of his aim, similar to the way a bunch of grapes is shaped and becomes ripe.

Man can be seen as being moulded from things perceptively sensed. But he can also be seen as derived from the Spirit and cased by sense-perception. Apprehended through the senses, man is not capable of functioning to his full abilities when he first enters this world. By ingesting the food presented to him, he is able to grow to the stage in which he is ready for tuition. However, he cannot yet form ideas. Whenever he hungers for knowledge, he is fed by the "most Supreme", perfection

leading to perfection. In this way gaining the ability to become self-creative and, by positive thinking, to become free. From that point onwards man becomes a true full-grown person.

Seen from unperceptible regions, man is only a living force at the beginning, connected with the creative organs and with the seed entering the womb. The embryo is formed through the medium of the celestial bodies and the growth of a living being begins. A being who potentially possesses the ability to choose and avoid. This living-being becomes a person as soon as a perfect power enters him, through which he himself becomes perfect. This power is the true thinking-faculty. In this way, man is equipped with everything so that perfec-

tion can become a fact. He is now meant to live by and from completion and perfection. Man did not exist at the beginning, neither as a possibility, nor as a reality. Later on he presented a possibility and now he is a reality, as he has now become full-grown. Hence his ability to take his own actions. Due to his mental development, man is now capable of practising self-creativity within himself and for others.

The Maker of the Universe, praised by his name, continually speaks out within hearing of those who already possess the true way of thinking. But not everybody who hears these words, can understand their true meaning. There are people who need an interpreter to explain the meanings of the Speaker's words to him. An intermediary between the Speaker and listener, because the listener is not capable of understanding. Such a person resembles someone who has to depend on a translator's words when hearing a foreign language.

But You, do not be like those people who need translators, as they are very often unreliable, more often they change the sentences of words and twist their meanings. Therefore, I pray of You, raise yourself up from those who

do not understand the language of God and intermingle with those who do. Oh Soul, try to perceive the results before you even start, try to know what type of fruit a tree will bear before planting the tree. If you are clever enough to gain insight before starting, you will receive honor, comfort and good results, good fruit. The material world's ways are never the same. Therefore, beware of them, oh Soul. Turn your back on this pretext, as these are things with which you must not bind yourself.

You, oh Soul, are onefold – they are manifold. You are free of deception – they are deceptive. You are living truly – they do not possess true life. You are as you are – they envelop, conceal, they are illusions, changeable and mortal. Therefore, be on your guard, watch yourself, so that you shall not become their slave and thus be kept from what you are aiming for. Oh Soul, do not neglect your true nature, being onefold, true, real and of high standards and do not rely on the material things, which are manifold, repulsive to each other, deceptive and perfidious, so that you will not stray and be submerged.

(From: Hermes' Castigatione animae)