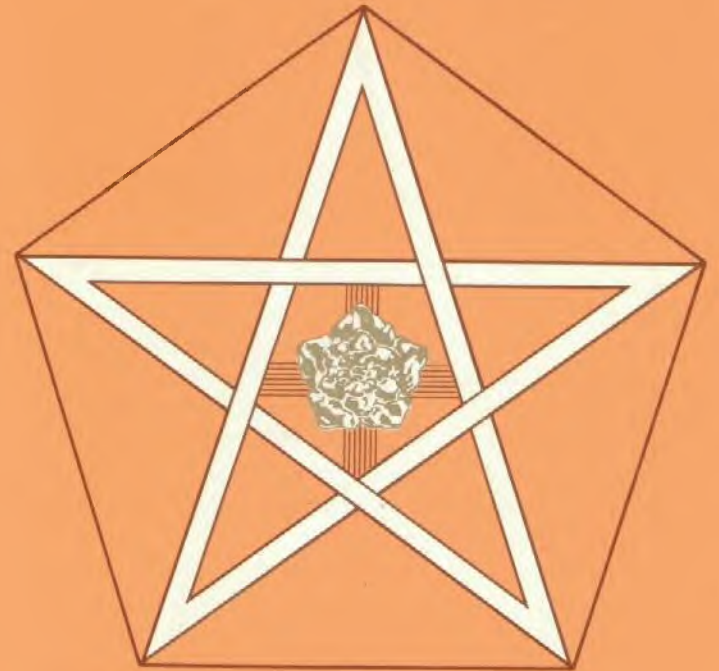
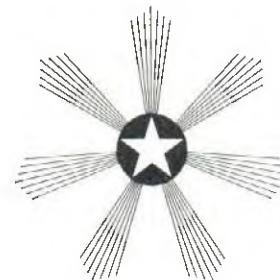


PENTAGRAM

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LECTORIUM ROSICRUCIANUM



THE HIGHER TRIANGLE

Much has been said in our periodical about the human consciousness. It may be known that the consciousness of man which we call the I, or the self, is the result of a purely natural process. The I of man is a result of organical activities which come to being through electro-magnetic impulses from out of the dialectical lifefield. The nature and character of these electro-magnetic waves determine the quality of the I and of the microcosmos in which this I reveals itself. The I-revelation communicates with all the fluids in the microcosmical system, among other things with the blood, the nerve-fluid, the serpent-fire and also with all the cells and groups of cells of the material body. There is one exception: the consciousness, the I, can in no way communicate with a certain part of the heart-sanctuary. By this we establish that the whole dialectical nature - which we also call the nature of death - cannot reveal itself with all its powers in that special part of the heart-sanctuary. There is no dialectical power that could reign over that part of the heart. This part of the heart-sanctuary is indicated by the School of the Golden Rosycross as the Rose of the heart, the original atom or spirit-spark atom. In the Universal doctrine and the ancient teachings there is spoken about the seat of the true life. This seat of the true life contains great

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capacities. It has an innermost own existence. It has a thinking-capacity, a capacity of will, and also a feeling of the heart. A mighty source of energy is found in that part of the heart. It is the nucleus, the source, the origin of all renewal. One speaks of the true God in us, the fallen, sleeping, original divine man, also of the Other-one or the Companion.

The consciousness in the heart is a truly spiritual consciousness. It takes no part whatsoever in the dialectical nature and cannot be explained by it. This spiritual consciousness is therefore of a totally different nature when the I-nature, the nature I, of which we have so often spoken. The life of that other consciousness is totally outside of our consciousness. It participates of another life-field. Still, dialectically seen, it is in us. It is captured in a certain way, and tied to us. A series of discoveries and experiences are needed to liberate this God-in-us. Therefore we must see that our momentary state of life is purely dialectic. We must experience that it brings about suffering, trouble and sorrow and is absolutely undivine. We must discover that this state of life does not contain any liberating result. Furthermore we should come to the insight that the divine consciousness **exists**. Have you already discovered this? Do you **know** from within that the true kingship is hidden in the heart? And that in it the one true Life can be found?

Furthermore we must discover that a mighty longing lives in us for the true human life. When this longing comes to development, our way of life will change. This change must be so total that the other life, the true life, can be born in freedom and love. In this regard we speak in the Spiritual School of sanctification, which means that the old state of life will cease and the new state of life can be awakened.

The transfiguristic doctrine has it that the old source of life of the I must dry up and disappear. In its place the other fullness of life will rule over the system. This new fullness of life must therefore be liberated first, as a result of the total self-surrender of the old source of life. An intelligent activity in this is very urgent. He who comprehends from within what is meant by this and

wants to enter the new fullness of life in self-surrender, surrenders his kingdom, his microcosmos, to the Christ. The Christ is the true prana of life. It is the special electro-magnetic pure astral power of the Upper-nature. The seat of the true life represents the higher triangle, which is indicated in the terminology of the Christian bible as: Father, Son and Holy Spirit, the three gnostic mysteries.

We may now see the process to which we drew your attention as follows: The secret man, enclosed in our heart-sanctuary, must be able to manifest himself. To this end the power of the new life breaks through into the head-sanctuary and places itself in between the consciousness and the mind. In the gospel of Mary there is spoken of "the sight". The new power causes, as it were, a separation between the consciousness on the one side and the mental power on the other side. It is the **soul** which reveals itself in this way in the head-sanctuary. A kind of transitional consciousness comes into being. ^{4D-consciousness (Vibration)} From that very moment, as a matter of course, an inner struggle, becoming ever stronger, develops in man. It is the struggle with many tensions and difficult moments. Strong emotions and difficulties present themselves, because the soul, the new being wants to manifest itself. That which has been born and called to life, will now develop itself further, it wants to grow. The kingdom of God in us, the Other one, which entered into the head-sanctuary, wants to take the lead over the whole human instrument and the whole system. At the beginning this brings about a period of suffering and a continuous struggle which reveals itself every day and every hour and it not to be ignored in the life of the man in question. It is the struggle between the soul that originated from the Spirit and the nature-born man who is still living in the field of nature and must continue his way in the dialectical life. Therefore it is said that he who possesses a soul, must suffer; he who has soul-quality must go through a dark valley. It is the loneliness, together with the longing after the new state of life, which man of this nature can neither understand nor experience. Therefore, from the moment that the soul speaks in you, **you are a stranger on this earth.**

MYSTERYM MAENVM
STVDIVM VNIVERSALI



Das ist das goldene Kreuz
Brüder von einem Golde
Das ist das goldene Kreuz
Brüder von einem Golde

Benedictus
Dominus Deus
qui dedit nobis
Siganum.

GLAUBE

HOFFNUNG

Höre mein Kind, und nimm an meine
Worte, damit deine Jahre vermehrt werden.
Ich will dir den Weg der Weisheit zeigen,
und dich führen durch die Pforten der Gerechtigkeit.
Wenn du darauf sehen willst, so sollen
deine Sünden nicht bedrückend werden, und
wenn du geschwinde laufst, wirst du nicht an
stossen. Halte die Lehre, und bewahre
sie, denn sie ist dein Leben. Prov. IX: 10



GEDULDTUNG

Die Lehre Jesu Christi übertrifft die
Lehre aller Heiligen, und die Weisheit, die den
Geist Gottes haben, haben darinnen das drei-
hundert Himmel Reich, und den Stein der
Weisheit, 1. P. 2. Es geschleht aber, das
viele Menschen, so sie schon oft das Ewange-
lium und die Sprache der Weisen hören, jedoch
keine Begierde daraus empfinden, denn sie ha-
ben den Geist Christi nicht. Wer aber die
Worte Christi verstehen will, und der Weisen
Reden verstehen, der mög sich beschäftigen, mit
seinem Leben Christo gleichförmig zu werden.

Das ist die goldene Kreuz
Brüder von einem Golde

When, however, with your defeated dialectic consciousness, you truly look out with an intense desire for salvation, to the new state of life, that is: to the mountains from where your help may come - you will "be kindled by the Spirit of God", as the classical Rosicrucians had it. That means that an opening is made via the pineal-fire-circle. One aspect of the higher triangle has been connected with you.

The Father answers you. He sends His Son, the second aspect of the higher triangle. And so you enter the second mystery: it is the power that breaks into our lost state. It is a power that attacks, that does not bring peace and rest, but it makes an opening by means of the sword of the Spirit.

Without Him, that means without the Light and the Power of Christ you can do nothing. Without the Light-power of the Brotherhood of Life you cannot realise any true change. In this way those who are growing in the Holy Spirit and have come to a total self-surrender, will break through to the total self-annihilation of the I-state, the nature-ego. That is the third aspect of the higher Triangle, the third mystery of the gnostic revelation of sanctification: the being born in the Holy Spirit to a new life.

Thus it may become clear that when there is question of a new state of consciousness, which we indicate as a bridge between the two states of consciousness, this does not regard any addition to our normal capacity of intelligence, and our dialectical state of consciousness. The so-called bridge in between is literally the breaking through of the spiritual consciousness of the true life, right through the personality of the nature of death, up to the top of the head-sanctuary. A gate has been made, like a subway, right through the dense matter of the dialectical nature. When this work has succeeded and the spiritual consciousness is kindled in the head-sanctuary, the whole system of nature can enter the process of the total and definite transfiguration. When you are born in the new state of life, and have become a participant of the new mankind; then the threefold new spiritual consciousness has become the leading factor in your life. As soon as this break-through is celebrated you are literally reborn. A reborn-one sees, is and lives in the

new land. He knows three states of consciousness, a threefold new state of consciousness, which dialectical man will never be able to attain.

When this state of consciousness is able to totally lead us, we may, existentially, still be in this world, but in reality we do not participate anymore in this world.

We are free and have overcome the dialectics. The new state of consciousness carries us out of this world to the new life. Here too may be said: the state of consciousness is the state of life.

The Spiritual Leaders.

THE GOLD OF THE ROSYCRUCIANS

Gold is a special and precious metal. As it reflects something majestic it is compared with the Divine. Therefore the initiated-one says: "Gold is a pure, original substance, in which the Immovable Kingdom is manifested. The vehicle of the original man is made of gold. Gold is the foundation of everything manifested in the universe". This original knowledge lies hidden in every man, even in the most primitive ones. For are we not able to do everything with gold?

This world is very poorly equipped with gold. It is spread very unequally. The original Gold, the one time light-giving divine vibration has been coagulated as a result of undivine life; first into a fluid, then into a hard, crystallized mineral. Some drops of the original fluid fell upon the earth and crystallized. When man found it, saw its radiation and experienced its mighty influence, a shudder of exceptional respect went through his being.

It was dug up, purified and made into ornaments of worship and it was used to cover the walls of their temples. Only much later the idea developed of possessing gold. Through this the gold standard came into existence. But this did not bring any happiness to man. The gold did not liberate man from his sorrow.

The earthly gold contained an idea of such magical intensity, that one could not get rid of it anymore and became obsessed by it. But here, in the cold earthly night, this idea can never come to reality. Do you feel how wonderful and at the same time how singular it is? Being obsessed by a divine idea that can never become a reality? These drops of coagulated original substance on our lost planet caused a turmoil that will last to the end of time.

When such a powerful idea touches the heart of man, it awakens an insatiable desire: the blood is penetrated by it and transfers it to the consciousness, so that man cannot find rest anymore. It is the original instinct that drives the whole of humanity on its way of experiences and afflictions. From the very beginning we felt this immense power, this uncontrollable craving for the original

possession, this thirst for having more, for rising upwards. Do you know that this desire is an original power sent to us? It is a divine gift which is being poured out over us, even if it is still in a rough state of preparation. It is just like the dark-red gold of the lower passions. Observe it and you will see how this original holy power is often transferred into the opposite. That which should serve as a transformation of the being, unto a resurrection, exelerates our fall. The gold becomes lead and we remain tied to the earthly nature. We are being consumed in the fire of our desires which come over us. Who does not know this burning fever, this stormy sea of desires? It is this dark gold which makes us experience sorrow, limitations and imperfections. All this will last till a real desire for liberation manifests itself. It is an intense desire for liberation from this earthly nature, a liberation from our rough, animal state, up till the surrender of the old I-consciousness through which the white gold of the purified and reborn soul will come into existence. Through the total surrender of the reborn soul, finally the spiritual gold can be extracted from us.

It is the propelling force of this threefold gold that drives us through the world of experiences, trials and suffering, till we break through to the new reality, to a state of being that is no more of this world. For the spiritual gold is not to be explained out of this nature. It is our hidden, divine state, but this must be recognized, extracted and purified in us. It connects us again with the original solar-sphere, with the spirit that burns in every human microcosmos and which one time made us into "Sons of the Sun", "Sons of the Fire". In our heart we carry a spark of this fire, it is the original spirit-spark-atom, the golden grain. Your own heart forms the fundamental material that must be changed into pure gold. A well-known word of the bible says: "Where your treasure is, there will be your heart". In the distillery of the laboratory which is our body, this original gold will be extracted and come to activity and to life. Out of the heart the blood will be coloured, it will reach the head-sanctuary and a new soul will be born: the new consciousness.

In us is to be found the nucleus of a new life. Sometimes it is called "the cornerstone", sometimes "the jewel of the heart", of the "juwel in the lotus". It is also called the "seed Jesu". This seed is the last remnant of a lost glorious state: that of the first Man, the original Adam. It is the original spirit-spark-atom, called by the alchemists "our gold". They said of it: "Our gold therefore is the only true principle from which we can make gold".

Numerous has been the seeking for the gold of the Rosicrucians, but the seeking man in whose heart the rose of the soul longs for liberation, does not ask anything for himself. All natural and I-directed desires have become quiet in him because he has experienced that this world does not bring any solution. At that moment he is captured by the thirst for the true gold, through the remembrance of his glorious original state. At a given moment such a man is always placed before the ancient formula for making gold.

Do you now understand why the Alchemy always places the consciousness before the mystery of the making of gold out of the base metals? When we have reached the nadir of materiality, the deepest point in our inner life, we too will become sensitive for the original power hidden behind the appearances, so that we can understand the formula which makes the idea into a reality.

Before speaking about the method, the alchemical process which makes it possible to make gold, we want to enter more deeply into the alchemy of the Rosicrucians. This very ancient Royal Art has disappeared behind the veils of legends and fantasy. We cannot banish it to the middle-ages, when magicians practised the transmutation of metals. The alchemy is very close to us. It is an eternal process of regeneration with which the original light-power surrounds all and everyone. It is universal and very concrete. See it as follows: "Our corrupt material world in which we live, is penetrated by a spiritual essence: the Christ-power. The uninterrupted task of this spiritual essence is the recuperation of the material world into its original purity and the propelling of the developing life in a destined way".

Therefore an eternal light has been kindled in the cosmos and in the atmosphere of our earth and in man himself. The rough metal has been thrown in it, it is corroded and out of this burning-process, out of the ashes of the renewed man, the Phoenix, the Firebird, arises.

"The whole of nature waits in travail for the revelation of the children of God". The Rosycross knows that nothing can impede the fulfillment of the process of perfection. For the Alchemy is the heart-beat of these times. It is our own heart-beat. We have seen that in the rose of the heart, the focus of the human microcosm, the wonderful power is found to make the heavenly man, made of the gold of the pure original substance, arise.

This is not a natural process, not a natural-scientific fact, but a spiritual process, an alchemical process which must be fulfilled in the microcosm of man. This holy process has always surpassed the understanding of the cultivated human intellect, of the speculators and gold-makers.



"The Alchemist"

This process begins in the spirit-spark-atom in the heart. Only this divine atom, this golden elixer, this philosophers stone, hidden in the human personality, has the power to change the animal man (the lead) into a soul-man (the silver), and continue into the spirit-soul-man (the radiating gold). The radiation-power of this spirit-spark-atom or Christ-atom causes the rebirth of the new soul. The new Soul thus builds a new Soul-body. That soul-body possesses a wonderful golden radiation and it surrounds man as a golden garment. He who is able to weave the light-garment gains the binding with the Spirit. Through this smelting-process of Soul and Spirit, this alchemical wedding, as the classical Rosycrucians called this process, the "Son of the Fullness", the Heavenly Man of the beginning, will be born.

And now the description of the alchemical process of making gold, which means: the binding of the human microcosm with the unchangeable Spirit of God. The classical Rosycross taught that there must be three basical substances to make gold: sulphur, mercury and salt. In the traditional alchemy these three fundamental substances were called: flamma, natura and mater; **flame**, **nature** and **mother**. These three names are no imaginations but they are in concord with the first Letter of John in which these elements are explained as: **spiritus**, **aqua**, **sangius** (spirit, water and blood). A fourth element can be added to this formula, which we called before: the fire.

Now the process can be developed before our eyes: First we entrust the sulphur to the fire; then we slowly add the mercury and the salt, so that the resulting product will be the gold. The flame must be kindled by the fire. Then the nature will change and the mother will bring forth the gold. The spirit must be kindled by the fire, so that the water may be brought to the boil. When the blood, mixed with the water, is boiling, the gold will remain at the bottom of the distillery.

What must we understand by this? In the doctrine of the modern Rosycross Jan van Rijckenborgh puts it as follows: "The Alchemist of this time must entrust his consciousness

(the sulphur) to the fire of the new, mysterious atmospheric power-impulse. This atmospheric power that finds its source in the original world, is guided by the Christ-hierarchy and is poured out over the world as the Water of Aquarius.

When the consciousness has been filled with the fire, the nerve-fluid must be made into a good guide of the new radiation, in order to transfer the new power to the blood, and out of the blood - the new blood - the new, eternal, divine golden garment can be formed.

Do not make a mistake because of the seeming simplicity of this process. If you think you have comprehended the secret, we must take this illusion from you. You do possess a certain culture, maybe numberless capacities; you use them, you try to make use of them and to make something out of it. But with regard to the said process you will not succeed. You are like the others, you know the fundamental idea, but you are not able to realize it. For the heart has its preferences and the head follows its inclinations. Both play their own role and you can neither trust the one nor the other in bringing your seeking to a good end.

There is, however, in every man a third power of comprehension. With this third power you must approach the transfiguristic formula of making gold. This third power, built out of the spinal marrow, the sympathicus and the para-sympathicus, is the power of comprehension and is found in the serpent-fire. We indicate it as the consciousness; the sulphur, the flame or spirit of which we have been speaking before. Do not confront your thoughts and feelings with the fire, and do not make any conclusion of it or make a doctrine of it. Put the whole of your being, without hesitation, in the fire and do not yield for the indispensable reactions of your mentality and feeling which will have to endure hard blows. For the Fire, the Christ-radiation, of which the vibration-frequence is unimaginable, will burn "the red lion", which is your obstinate and primitive instinct for self-preservation. When the sulphur is added to the fire, the red lion will be neutralized and the second phase of the work will be made possible: Not my will, but Thy Will be done"! Then the rose will be opened, the awakened soul will grow if it received enough food through the

glorifying activity, as a result of the re-orientation of the whole being. Thus the crow becomes a dove.

That wonderful advantage of a struggling soul towards the one Light is described in the Hermetic literature. It is also found in the Gospel: from the birth of John to Jesus and from Jesus to Christ. All these processes, which testify of the transfiguration have overturned the whole structure of the alchemist as well as the consciousness. In this way the workings of Mercury, Venus and Mars are joined, respectively: the obtainment of a new thinking-capacity, of an impersonal love-radiation and of a will that is no longer centred on the I, but which glorifies the Universal Plan.

Do not think that these are just simple indications. Every process is a result of the application of super-sensitive powers in the life-system of the seeker, finding their result in certain hidden, sleeping foci of the being, through which a new vibration comes to existence and the fire is kindled. This causes irrevocable and deciding mutations, which prove that Jesus, the divine soul, penetrates into man.

In this way the alchemist leaves Egypt step by step, to enter the promised land. He leaves the old to put on the garment of the new body. From being a crow, he becomes a dove, as we said. After this phase follows the sacrifice of the dove to make the rebirth of the Phoenix possible. Jesus, the living soul, climbs the way up to Golgotha, the place of the skull, to die on the cross as to his natural birth, and arise as to the Spirit out of the fire.

The surrender of the soul to the eternal Light makes it possible that Jesus is merged into the Christ.

The Victory is then complete. The gold radiates and the lead is completely transmuted into gold. The inactive gold has become the Living Gold unto all Eternity.

THE DOCTRINE OF REDEMPTION

We are living in a troubled period in the turning point of all times. Former ideals and norms of life are losing their foundations. That which we loved becomes vague, and for example the way in which man deals with his environment causes numerous problems. Many people are only very slowly becoming aware that a revolution is coming about, and only few suspect where we are heading for. Most people do not wish to realize which changes are coming about. Many things are not true because they may not be true. Reality is being veiled; we can also tell this from the news service in the media. From the multitude of news only the most dramatic reports are selected, so that many changes are not made known, or one does not realize what the consequences will be.

This also goes for everything we are being told about the **theology of liberation**. Insiders consider the developments within the Latin-American church a challenge to the European churches, the consequences of which can hardly be foretold. Many people are speaking of a revolution within the church.

What does the theology of liberation mean, and what is its aim? It has not been established by the theologians at the top, but it finds its origin in the basis of the church. The theology of liberation assumes that, in the light of all misery that exists in the South-American countries (in Brasil alone, for example, twenty million children are homeless), it is no longer possible for anyone to be a true christian. There immediate, practical help is needed, and one is seeking, and wants to find a motive for that, in the gospels.

Because it has originated at the basis of the church, the theology of liberation is not uniform, neither is an idea, nor as a movement. Neither is it a theology in the sense it has been understood up to now. That is why it shows a wide spectrum of opinions. On the one side we find those people, who interpret the gospels in a political way. They say: oppression and exploitation of the poor have not come out of the blue, and in saying that they refer to capitalism and its mechanisms. When the social relations are bad, and the people who are in charge are so bad, and

when they are using the people as slaves, and when words are of no avail, then changes have to be forced with violence. To this side of the spectrum of the theology of liberation Jesus is no longer the heavenly redeemer, but the liberator, the worldly liberator. To these people Jesus is the first class-fighter. This interpretation of the theology of liberation is the cause of a deep unease in the European church, because as a result of this the church is being overtaken by the events. The conquest and colonization of South- and Central-America may not have occurred at the direct orders of the pope, but still the authorities who executed them considered themselves the envoys or representatives of the holy church. The conquerors and colonists saw themselves as the propagators of christianity; the missionaries were always involved. And in this way the foundation was laid at that time for the structures of today. Ever since then the church has been the church of the powerful, and consequently it finds itself accused as the co-organizer of all misery.

The other side of the spectrum of the theology of liberation is shaking the foundations of the church. To this school the spirituality of the church, i.e. the imitation of Christ through an inner life in a forsaking of the world, seems an unwordly "Glasperlenspiel" (Glass-bead-game). That doesn't help the poor, so one says. The poor people can only see a rejectable reality, to which they are submitted helplessly.

What should be needed are direct signs of the transcendental signs of immediate activity of God. Christian faith cannot lead an unwordly inner life, but it should have to prove itself in an actual dedication on behalf of the poor and rightless. Only in this way could God be proved and Jesus Christ be imitated; for this deed is condition for a break in the own world of complacency, and should lead to a conversion to Jesus Christ. The conquering of misery and the renewal of life on earth then should lead to an experiencing of the resurrection. The liberation from slavery, the exodus from captivity and the forming of a nation of brothers and sisters, could then be experienced in the present. Then they would no longer be merely elusive biblical events.

In this way the theology of liberation is trying to conquer the crisis in momentary christianity. In its

opinion the being-christian of today is dead, and could only renew itself along with the state of the poor; not by turning away from the world, but only by turning towards the world.

Are results transitory?

We don't want to criticize this attempt to renew christianity, for we ourselves are on our way to realize the true being-christian within ourselves, are we not? And apart from that: is it not highly necessary to bring humanity in this world, and to free the poor and oppressed from their fate?

But we do want to ask ourselves the question: can the theology of liberation be a lasting help to the poor and rightless? Can it answer the question after the existence of man in this world, and can it, by this answer, free man from the suffering in this earthly life? Can it give the proof of the immediate signs of Divine activity? Or will the results of the theology of liberation be just as relative and transitory as everything that people have so far undertaken in this direction?

We don't wish to answer these questions from a supposed pedantry. But we are of the opinion that we may best give these answers when opposite the theology of liberation we place the **doctrine of redemption**. We are also urged to do this by the wish to help people as long as help is still possible.

The doctrine of redemption, to our notion, is ancient, and has not only just arisen because of the human need of our times. The human need is much and much older.

Today there are people who have learned through life-experience that in all domains of life of this world people can live only at each other's expense, and that consequently this world cannot be divine. They have found that the cause of this inescapable law has to be looked for in present-day humanity. Man has forgotten whence he comes, why he lives, and what it is that drives him in this life. In ancient time the inner being of present-day man dwelt as a Divine man in the Divine world. He left

this creation of his own free will, and lost Spirit, soul, consciousness and original form.

Only one part has remained, a part that has to express itself to bodies, arisen from a transitory world. But these bodies have their own lives, consciousness, desires and longings. This causes the urge, coming from the remaining being, to return to the majesty of the Divine world to be misunderstood and falsified. So it is that man of today searches for peace, power, riches and majesty, and also perfection in a world where everything that has been attained will perish.

Man defends himself against that, and thus has brought about self-overestimation and self-preservation, with as their outcome: exploitation on the one, and desperate hopelessness on the other hand. Many lives, filled with misery and bitter experience, have to pass by, and just as many incarnations of the microcosm (or the remaining being) follow, before earthly beings with a consciousness and body, arise who understand the cause of life in this world, and who have the opportunity to draw the consequences and to fulfill the farewell to transitoriness. We thank the fact that people exist, who can recognize the character of earthly life and the nature and cause of the human need, and who, apart from that, see the way out of this distress and are able to actually walk this path, to the workings of the doctrine of redemption. It does not work with words, but very essentially with power. That is why it has to be said that the essence of the doctrine of redemption is **power**, a power that drives to experience, and originates consciousness and insight. And in the end it can become a power that frees us from the transitory world.

Of course the liberating doctrine has its words, explaining words, which lead to the understanding of the experiences, and which point into a direction. But these words in themselves will bear no results when the liberating power is not behind them. The doctrine of redemption and the power of redemption are one and the same.

The aim of the doctrine

Insight, consciousness and the faculties of soul and body to co-operate with one's own liberation on the basis of this consciousness, are the first aim of the liberating doctrine. This aim we also find at the basis of all world-religions. The religions following each other are like the steps of a ladder, the last step of which, christianity, will be the last step on the way back to the Divine world. We write "will be", because to present-day christianity, as in all other world-religions, many elements have been added through man that will sooner serve the self-preserving, egocentric human struggle for life than promote his liberation from the earthly imprisonment. Therefore, momentary christianity may at best, and with much reserve, be seen as a preparation for real christianity. It will be able to deliver mankind from distress and despair of this worldly existence. As redemption is the aim of the doctrine of redemption, the power of the doctrine is of old described as the Saviour or the Christ.

In the phase of the developing consciousness this power keeps mankind of this world in motion, so that nowhere in the world a fake condition should arise in which man would think himself to have arrived and to be redeemed. That is why there exists the transitory world of contradictions, in which everything which is not in harmony with the plan of creation or the plan of redemption will perish. That is why things and phenomena come and go, and there exists birth, distress and death, incarnations, epochs and sidereal years. Because the redeeming power, Christ, works thus in its primary phase, this power says of itself: "I came not to bring peace, but the sword".

One may wonder why lost mankind can only be looked for and brought home by way of visitations. But as long as worldly man thinks he is God's creation, who has the task to make the transitory world in paradise and its creatures his subjects, no words will move him to change his point of view. As long as there are powers that organize and canalize this delusion, so that this delusion, through all thoughts, desiring, wanting and acting, fills the atmosphere, no holy words or religions will be able to relieve the human needs, or free them from the world. On

the contrary, ever more images of Christ and being-christian will come into existence, images of God and all saints, which are continuously being fed by the delusion, and so become powerful beings that exploit mankind.

"Thou shalt not make unto thyself a carven image", thus speaks the Holy Language. The consequences arising when this demand is not obeyed have not only been known in ancient times! Against the delusion and the powers of delusion only the discriminating consciousness will be of avail, the knowledge of being outside the plan of creation: and the acknowledging awareness unfortunately will only come about after many incarnations filled with bitterness and distress. The acknowledging consciousness makes it possible for the second step of the doctrine of redemption to be taken, the liberation itself.

The phase of purification through self-knowledge and liberating action can follow. Was the first step distinguished by man always fighting against the power of redemption, in the same way is man now learning that without this liberating power he can do nothing. He experiences the word of the Christ: "Without me you can do nothing".

He who acknowledges will only be acknowledging and acting gradually clear away everything that ties him to the world of delusion, and opposes the activity of the power of redemption. He lives according to Paul's words: "I die daily". He is conquering more and more the domination of his earthly body and the power of the ego and its thoughts and creations. Until the limitation of Christ can begin. It leads to the recreation of the original man, and to the return into the Divine world of the original creation: for not Christ, the redeeming power, is the aim of redemption, but this return.

Now one may ask: "Is not this way, as in the "Glasperlenspiel" in Herman Hesse's novel, nevertheless unworldly, and turned away from the world? Where is the immediate help for the suffering and oppressed?"

To this question the following answer: an egocentric life is synonymous to supporting the powers of delusion. He who, in this way, if only with a trace of selfishness, tries to walk the path which is shown by the redeeming power, will never be able to complete this path. But he

who conquers himself, who becomes as an empty vase to this redeeming power, he becomes a part of Christ.

He cannot do otherwise than what this power does: "Behold, I make all things new". No matter how hard and concrete the oppression and exploitation of people may be, they find their origin in the atmospheric powers. He who knows the mechanism of this exploitation also knows that these powers cannot be put aside by revolutions in the material world. On the contrary, revolutions will only bring new ideas, and new delusion.

Only by the conquering of the atmospheric delusion can the life of matter-born human beings take another course, so that they, too, are lead to an acknowledging consciousness, to the imitation of Christ and to the return into the Divine creation. That all of us may learn to see the nature, the intention and the aim of the doctrine of redemption.

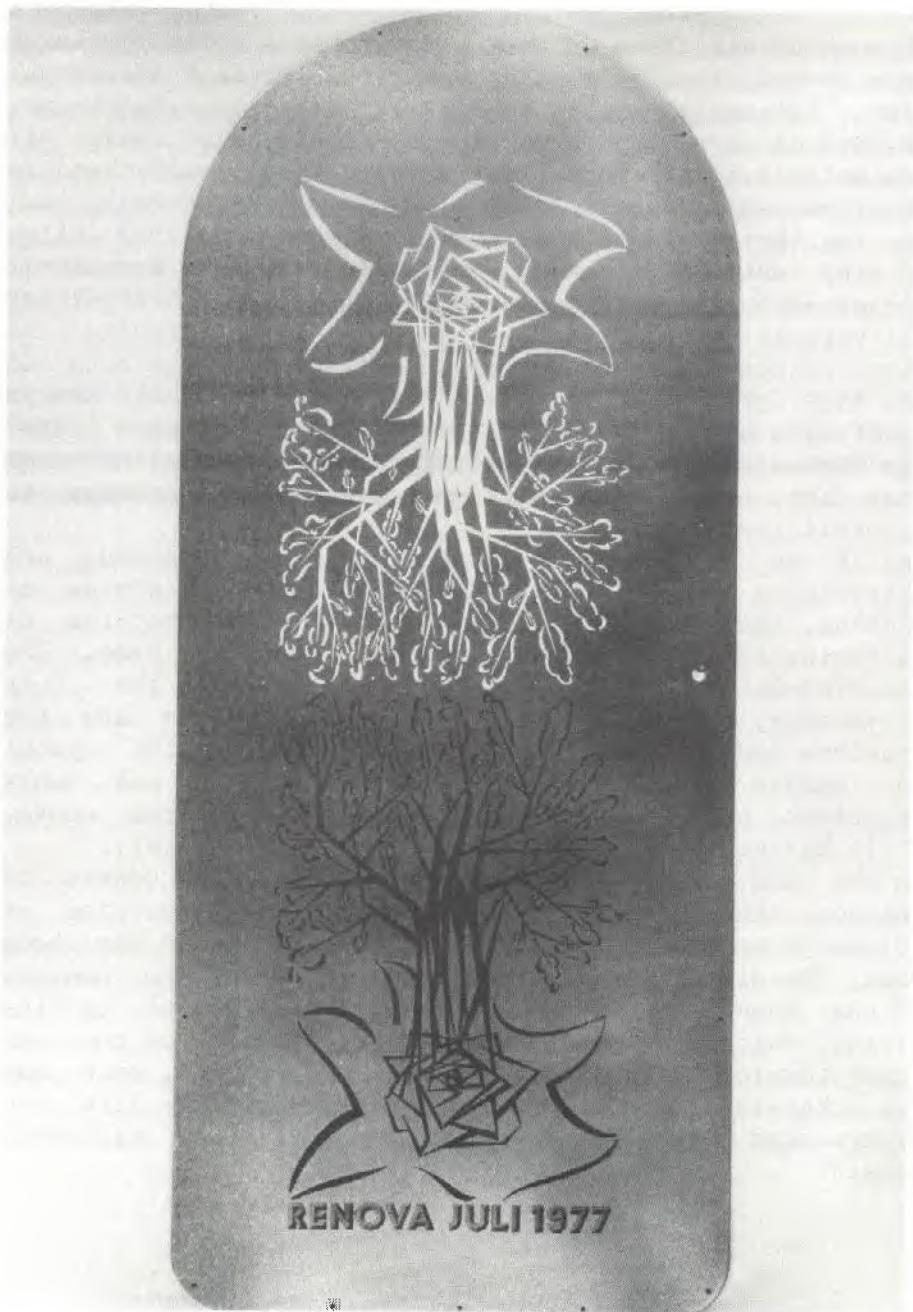
THE TREE AS A SYMBOL

Throughout all times we meet the tree as a motive or even as a symbol, in legend and poetry. Its foliage offers us protection against heavy weather and scorching sun-beams. We find it as a widely grown tree in the vales, which it dominates by its shape. Or as a gnarled trunk against stark slopes. In the mountains we often find it bent, but rooting the more firmly in the stony rocks.

In grey antiquity, among others in ancient Egypt, it served as a pillar for house and sanctuary. In primitive cultures its trunk stands as a totem-pole, carrying the signs of the tribe or of the taboos, before the huts on the edge of the jungle. To our ancestors it was a sanctuary, and under its protection prophecies were made. The German word for "letter": Buchstabe, is derived from that fact, because the Druid-priests cast beech-twigs to foretell the future.

And if we take a step further from the legends and fairy-tales of the nations to the holy scriptures of mankind, then on will ever again find in the doctrine of salvation references to the symbol of the tree. The Bhagavad-Gita for example tells us about the holy Banyan-tree, the roots of which point upwards and the branches downward. Here the holy tree becomes the symbol for people searching for the truth, who can only experience and understand the truth of life from above, while having to let go of the earth, of the earthly.

In the Old Testament is spoken about the cedars of Lebanon, the wood which was used for the building of Solomon's temple. Here an obvious gnostic image has been used. The slender cedar-trees reaching upward to heaven, in the mountains of the Lebanon, are a symbol of the divine, which has to be used for the building of the own inner temple, here in the world of dialectics, once man has acknowledged the relativity of the earthly life and experienced that his goal lies in a completely different domain.



In the story of the Creation and the Old Testament we read in the paradise-legend that Adam and Eve had a big garden full of trees in Eden, where they walked in full harmony with the rest of the divine nature. They knew God as their origin, and were known by him as his children. But they were given a commandment, which was not to eat of the tree of knowledge of good and evil, but to take the fruit of the tree of life. If they were to take of the fruit of the tree of knowledge of good and evil they would die the death and lose all harmony of their divine existence. Before we try to explain these symbols, first the essential, which connects tree and man externally, has to be set out. For a symbol always refers to something, which is present with somebody else, or elsewhere. In other words, a symbol is not the same as what it refers to: but it has something analogous, something identical.

What is it that connects man and tree as an analogue? Well, they are both living beings, standing upright. The tree has its root-system, which links him to the earth, and a top, and an enormous complex of trunk and branches, which reaches far upward. In the same way as man has a double circulation, the tree, too, has a thing like that. The streams of its roots carry the forces from the soil, which they absorb from the ground water, upward into the top with its widely ramified system of branches.

But at the same time the light-forces from the sun descend from the top of the tree into its deepest roots, and in this way see to the mutual chemistry of the sap, which makes the entire life of the tree possible. In this an analogue may be seen to the human circulation, which provides a feeding attendance of the entire body via the arteries and the veins.

It is strange that science did not recognize the circulation of the tree until some decades ago; up to that moment one only spoke of a capillary activity inside the trunk and the branches. But now this double circulation is being proved by the facts in the sphere of pollution of the environment. For not only does the acid rain, by way of the ground water and the root-system, have a negative effect on the tree, but also does the direct impact, above ground-level, of noxious substances on its leaves or needles have a detrimental effect on the inside of the tree.

If we investigate man from this point of view the same sources of damage become apparent. Not only the external, which makes us ill through chemical influences, when the environment is no longer "clean", but we are also referring to the spiritual one-sidedness, whereby our mind only imposes upon us a sterility in all our doings. It is just today that we know too well that the utter soullessness of the mechanization of life completely opposes the forces of the possible insight, and renders them impotent. This makes the potential soul-being, the ethereal and vital body, unsuitable to transmutate into a living soul, a new soul. Then man remains tied to earth and does not recognize his life-task: the ultimate union with the Spirit, the rebirth of the "Other One" within us. At this point we can make another link with the symbolism of the tree of paradise. The "tree of life", which occasioned the scribes so much brain-racking, is a symbol of the original serpent-fire system, which the god-man at one time possessed, and which is no longer at man's disposal in his dialectical personality. The luciferic one, reigning in the head, has brought forth a completely new serpent-fire system, which is in full accordance with the tree of knowledge of good and evil.

Everything that man thinks of and does on the basis of his imaginations as a dialectical personality is subjected to this law of good and evil, the law of contradictions. This tree of delusion and ungodliness is his fate, as long as he does not in humbleness return from where he has fallen. This tree of the serpent-fire with its chakra's and its ramifications has earthly man fully in its hand.

But, and how could it be otherwise, the way back is marked by that other tree, the tree of life. For when the conversion unto the wisdom of the Universal Doctrine, with the help of the Spiritual School, becomes a fact to man, then the moment will arrive that the tree of the knowledge of good and evil is no longer active. Then from our "top", our head, via the pineal fire-circle, the light of the gnostic sun can once more enter into our system.

But this will only be possible once the luciferic ego has been removed from its throne in the fourth cerebral cavity behind the frontal bone; once man has found the way back, to the practicing of the philosophy of ego-lessness. In its last consequence this alchemical process will be able

to connect him once more with the divine spirit-fire. The paradisaal harmony, which the monad in its original condition possessed, has been restored. The "tree of life" is once more the feeding principle which connects man with the love of God and His creation.

If in this way we learn to understand the symbolism of the "tree" before our spiritual eye, we will once more be able to live in perfect divine wisdom. Then we will have realized the word of which it is written: "God has written his signs into the book of nature with the finger of his hand, so that it may serve us, human beings, unto our true salvation, once we will be capable of reading it".

THE MOURNING PROCESS

Each person, during his or her life-time, meets with mourning and the necessity to cope with mourning. Because everyone is involved in one way or another, consciously or unconsciously, with these processes, we want to go further into the matter in this article.

For the pupil of the Spiritual School of the Golden Rosycross the concept of mourning is strongly connected with parting from the material field of life. Therefore we want to try and approach this concept in the widest sense, but also dwell upon the confrontation with death and dying.

There are two different ways of dying. In the one sense dying befalls us suddenly. It happens with plants and animals. It is being surprised by death, which disturbs the daily course of affairs in an unpleasant way. Always again people are very shocked when this dying occurs in their environment, even when they realize the inevitability and the necessity of death in this nature.

Dying in the other sense is a more conscious departure, a passing away, and it demands a preparation, an inner process, irrespective it takes place literally or symbolically, completely or partly. Dying, in the reality of the path that is stated by the Golden Rosycross, is in the end conquering death. "Our I must die for Him, whose being is eternal," says the text in one of the temple songs of the Spiritual School.

We want to emphasize that, however we face death, going away from these regions can for many be very painful. For those who were very closely connected with the deceased, there will, in whatever way, remain an empty place and there will be a form of mourning.

For we do know that the material birth at a certain time encloses irrevocably the parting from this world, but between the theoretical knowledge and reality there often lies a deep gap. When we are old we push away the thoughts of death. Yet amidst life death is lying in wait for us. We don't need to be frightened of it, but attentive. Sometimes death strikes unexpectedly (traffic, industrial accidents) and there is not any preparation for it. But often death is visibly coming, for example, with the serious sick. In those cases there are several phases of

preparation. There must be, for people of the Spiritual School as well as for others, an opportunity to die, that will say, man must, in his dignity as a person, be offered the opportunity to die. One needs to know the truth and be able to prepare the parting. Nobody can judge, if man, being more or less a patient, can take this truth, will be able to cope with it and bear it. We may accept however, that for a conscious pupil, who stands in the process of soul-realization, it will be different and perhaps easier than for others.

Gradually one will have to face the inevitability of the approaching death, and truth and reality can be experienced and be coped with.

That coping we can see as a gradual detachment, as making oneself free, preparing oneself to go, accepting, being ready. The pupil who is conscious of the life processes, will be able to see this better and understand it.

When we are involved with a parting, the most important point is then that the patient keeps his dignity and that tarnishing is prevented. Anodynes for pain are sometimes necessary, but it should never lead to personality-loss. Sometimes too heavy and too many narcotics can cause this. So the consciousness must stay as much as possible unimpaired. It is inhuman not to give any or not enough pain killers, but it is just as inhuman to drug the patient in such a way that the chance to die consciously is taken away from him or her. We know how our attitude must be against needless lengthening of biological life, the continuation of a sort of plant life in some special section of the hospitals. There must be as long as possible communication with the dying person, not only verbal, but possibly also affectionally. Healthy people must perhaps get over a threshold of fear to touch the patient. It is of great importance to be directed to the Universal Brotherhood, by reflection and literature. Finally it is good to know that hearing is one of the last senses to go, and one ought to be careful with one's words. We could describe dying as a personal way in which someone, possibly thanks to responsible medical and spiritual aid can live with the inevitable truth of approaching death.

There can be a certain self-realization in this, just because earthly factors like status, competition,

performance, fear of what others might think of you, prestige and so on, fall away. And then it will be evident if during our stay on earth eternal values, eternal elements are assimilated. The environment can be a transparent openness for the dying person learn much and through that a fruitful interaction can come into being. Somebody once said: "He, who does not die before he dies, decays when he dies." These words point to the preparation for death, by undergoing eternity during life in time. When one is placed before all this, one will go through several phases. In the first place the phase of denial of that what is coming. "It cannot be true, not for me, not yet."

Then a phase of possible resistance: "Have I earned this. What has to become of my family, my environment, my work?" Or a phase of building hope and bargaining with reality: "Couldn't there possibly something be done? There is still so much I have to do in this world and for which I never had time yet, I am still too young to go, am I not?"

Sometimes a phase of depression follows then, but not necessarily, certainly not for one who has already experienced something of eternity in time.

And when someone is depressed, try to show him or her something of the perspectives of the new life which he is able to enter. Point out to him or her then, everything what has been experienced, lived through and enjoyed, to all the lessons that were hidden in this life. Point to the golden thread that undoubtedly ran through the many experiences to propel him or her to a certain insight, to a certain consciousness.

They who stay behind see an empty place. We want to name some of the points with which they will be confronted.

- The coming loss and accepting and coping with it, already during the sickness-process that leads to death.
- Coping with the dying, consciously detaching, and the actual dying, the physiological end of the patient.
- Coping with the loss, the mourning process.
- The possible blood-inheritance.

There is an analogy between what the patient physically and spiritually goes through and what the loving relations undergo. The mourning process encompasses shock, realization and adaptation. Or said differently: the phase of protest, of despair, and detachment, living on.

The first phase, the confrontation is often partly met by family and friends. It is alright to have some emotionality, but the inner certainty of the Good End will keep us from large astral explosions and we will certainly try to let the person concerned loose, propelled upwards on the stream of Light and Love.

Close family members or close beloved relations may have to contend with the blood-inheritance. There is something of the essence of the life and striving of the departed, that like a sort of astral influence is poured out over them. Depending on the nature of vibration this can have a positive or negative effect on their life. Some have much difficulty with it, other hardly notice. This depends on the closeness of the relation and on the spiritual state-of-being of the persons concerned. Even a whole group of relatives can be influenced by the blood inheritance of predecessor.

Life goes on. We must adapt, daily things demand our attention. Friends can give here much support and then one discovers one's real friends. One must resign oneself to it and at the same time take an inner distance of it, so let go.

For the process, the path goes on and the Light is our companion. That which we call the mourning-process we can also observe in many other circumstances and make comparisons. When we, for example, through an operation or amputation have to give up an organ or arm or leg. It can be said then that there is a breaking of relationship of which we had many expectations. Regarding this, much depends also on the way we are met by our surroundings. We are often not yet so far advanced that we can leave support and consolation to spiritual abstractions only, knowing a faithful friend can be a blessing.

Even lossing, leaving or rejecting of things is able to call on similar phases in our astral life, albeit to a lesser degree. But suppose that you have to leave a house, in which you have lived for years and in which you have shared love and sorrow with your whole family, then there is also a sort of tearing loose, a process to get free of it. We can also be so attached to our dwelling place, that moving, perhaps forced by circumstances, goes together with a strong feeling of regret, resignation and finally acceptance. If we would have lived for years without



Statue in Renova's templegarden "Soma Psychicon"

astral disturbances and in total detachment of all and everyone, then such problems would not occur any longer in our life. But who has reached that stadium. Yet therein lies the nucleus of our subject: longing for liberation, total detachment of earthly dialectics. And that is an entirely different mourning process!

That what we call **the fall** is the loss of one of the two atom nuclei in the centre of the microcosm, because a centripetal instead of a centrifugal activity came into being, an egocentric, narcissistic tendency and not a rising activity in the all-revelation, not a co-moving in harmony in the nirwanic basic region.

That fall could only happen when the microcosm received some intellectual consciousness in the beginning of the earth period. Man was not just carried along by a multitude of luciferic angels who fell. The part of mankind we belong to had the possibility of choice on account of his created free will. We were, nor are, will-less victims of circumstances. In "The Mystery of Life and Death", by J. van Rijckenborgh you can learn to know much about this, we also partly base this contemplation on it.

There is a more or less strong consciousness of the microcosmic loss in fallen man, of the disappeared third soul nucleus and of being driven out of the nirwanic region, the God's Order. Only the being who has arisen above all dialectical regularity and so also above all dialectical soul-life, comes to Nirwana.

Those beings in whom all obstructing parts are brought to a solution will return to Nirwana. The term Nirwana says something to us with regard to the basic world of divine human genesis; for the world is the divine womb, the original matter and when one wants to enter this world one must have achieved the state of not-being. How one can be not-being and still enter somewhere is, superficially viewed, of course folly; reason why one translates Nirwana as; "the dissolving of oneself", like a waterdrop returns to the ocean and dissolved in it.

Nirwana is the eternal, and consequently divine All. The beings, to which we as mortal souls belonged, have left this region in the primordial past, and when some consciousness developed, a sublime mourning process came into being. It was a shock to find oneself in an

emergency-order, which at the same time was a merciful-order, that held, within itself, a recreation possibility enclosed. Adam discovered his nakedness, his powerlessness, and the angel with the flaming sword who made a direct return impossible. The moment the soul spark-entity became an intellectually equipped conscious being, a danger developed. It is the danger of negation, the ignorance through the separation from the Gnosis.

When a soulman with a intellectual consciousness enters the earthly working place, he is inclined to think that he **now** has reached the end-purpose. Therefore people are inclined when they have arrived socially, to build themselves one or other little nest. The inclination of us, people of our part of the life-wave, is obviously directed to see the earth and the earth-period as the final goal. Man tries to cling to the lump of earth, tries to found a kingdom on earth. He doesn't want to go any further and he will grab every possibility to keep his ground here on earth. The fall is nothing else than the slowing down of our development course. And the slowing down becomes a congealing process, a crystalization, in which death corrects and breaks up over and over again. Only the spirit's urge of remembrance remains and leads to realizing what has happened. The original three-in-one atomic being turned his view inside, stood no more open to the perspectives of the plan of creation. A narcissism, made possible by the free will, was developed through which a great heat developed, which caused the atom to split and one of the two soul-nuclei was pushed out of the system and decayed in space. In one microcosm the positive nucleus was pushed out and with the other the negative one. The microcosms to whom this calamity happened were from then on not three-in-one but two-in-one.

The consequences of the disaster were terrible. In a narcissistic delusion, in a centripetal striving man no longer served the Kingdom of God, but only his own temporary realm. Limits of natural laws were drawn and the microcosms entered the time-spatial world. Where defined limits are set, time also rules. There one is going to sink in the time-spatiality and there the wheeling of Light and darkness, day and night rules, there one stumbles into dialectics, in the broken reality. And see, through the pushing out of one of the atom nuclei, on

account of the tremendous heat of the fire, the realm that was within had to collapse. Thus for the first time death entered. Can you see the mourning-process? The yearning for that what was lost? The realization of one's actual state - adjustment to the house of death - acceptance - but, hopefully, no resignation here, no satisfaction with the status quo, the existing state. Here the longing for the return, for the original Kingdom had to originate. And so we found ourselves in the emergency-order and we discovered a plan of God at the service of our fallen state. This plan had the aim to create a being, a living-being, that could temporarily replace the lost soul-nucleus and the original lost personality. Now when this substitute-being in some ways could perform as a replacement in the manifestation-field of the microcosm, then the possibility would be created for a grand process of transfiguration, of return.

It is perhaps very difficult for you to accept that you are an end-product of a planned emergency-order. At your birth you are acting as the lost third soul-nucleus and your newly-born body is acting as the glorified form of old. The soul-nucleus as well as the newly born body are set in an empty microcosm. That is, as it were, an operation, a transplantation. An organ of the emergency-order is implanted in a being that comes from another order. And now it must become evident if the transplanted organ can and will conform and want to make itself subordinate to the path of return.

To be able to walk this path of the twice born one must have a being with high intelligence and a finely tuned personality at one's disposal. A being who really can be the image-bearer of the original third soul-nucleus of the personality that existed with it. But in the duality of our present existence one must take leave of this world, at least, inner leave. Yet for the I-being, this perhaps only recently matured personality, there is often reason for sadness, for a mourning process-like experience. Letting go of many trusted affairs, letting go of some material ambitions, renouncing of attachment to honour, appreciation and the misunderstanding of others what moves us, can call up reactions that remind us of the mourning process. We are perhaps not so far that praise or blame leave us cold, that abuse or tribute do nothing to us. And

who will blame us for it? At the most we call ourselves before the inner tribunal to give account.

The shock of the fundamental change, that is what it's all about: to view everything that appears before us full of love and interest without a strong inner attachment. Then the realization comes also, the consciousness of not being able to do anything else in thinking, feeling, living and acting than what we are doing. We feel us if we are standing against a wall, there is no return possible for us! And after that the adjustment comes, the fitting in. Strange thoughts appear, never known feelings assail us. And yet there is no creation of images. A clear difference can be made between the projected impulses on the brain from the aural being and the flashes out of the totality of existence. Non-existence and yet being, the entire Other. And that softens the parting. Something is returned for what we have to leave. The personality, placing himself more and more in the background, receives the comfort of still being allowed to co-act, because there is no new personality yet. For de-personalization would be a kind of suicide. A stronger action of the holistic functioning in the right half of the brain develops. We feel the fading of many created boundaries, between I and non-I, between the growing soulman and the other. It is farewell to everything that annoyed us in others, because there was no harmony in our existential-constellation, or put simpler, they didn't appeal to us. Perhaps we must still work together with them and through this a process of grinding and being ground comes into being.

But on the one side a still stronger realization of farewell comes and on the other side a greater transparency of the purpose and the way to it. Sometimes the way disappears, there is only an experience of the moment, of now. Then the preceding mourning process is neutralized. Then, hopefully, there will come a lasting communication between the immanent divine original principle, the central soul nucleus that was not lost, and the divine light itself, adjusted to what we can bear. We accept our calling as image-bearers. There is no longer place for mourning and only the deep inner joy remains, free of the past, free of everything, yet in one mighty love-radiation to be able and allowed to encompass everything.

SEEKERS AND THIEVES

Maybe you have read the following story. Maybe not. Still it is made for you and for nobody else. It is for him or her who reads or hears it, though it may have a different effect upon everyone who comes into contact with it, according to the own state of being. It is the same with "seeing" life. One may see it as the life bound to this world, one struggles through it, suffers in it, overcomes it, keeps to it till one gets sick of it and dies; or one may see it as the universal life, radiating, enlightening everything, recognizing himself as man, so that in this self-reflection he recognizes himself as being this universal life itself.

Out of these two ways of observation which correspond with the state of consciousness, a field of commotion comes to being through which and in which man is being moved. It is his task to refind himself in the universal life. Through this the universal life can express itself in him and as result he, as an individual, can express the universal life, being in this world but not of this world.

But now the story: Once upon a time there was a thief who broke into the house of a wise lady while she slept. He gathered everything he saw that was valuable, put it in a bag and tried to leave the house via a door. But the door disappeared and became invisible. The thief sat down and waited, hoping that the door would become visible again. Suddenly, he heard a voice saying: "Leave everything you have stolen behind and go away through the door." The thief put his bag on the floor and really, the door became visible. Clever as he was, he indicated with chalk the place of the door and took up the bag again. The door disappeared, his indication on the wall remained, however, but he bumped his head against the wall. Frightened he put the bag again on the floor and the door became visible again. He hastened to take the bag and the door disappeared. He put the bag closer to the door on the floor and the door appeared again. Three times he tried, with the bag in his hand, close to the door, to go through. Three times the wall threw him back. A voice spoke to him: "The wise lady from whose house you try to steal, is asleep, but her loved-one watches. He does not

sleep. Neither drugs, nor sleep, nor inattentiveness, have any affect on him." The thief lay down what he had stolen and went through the door with empty hands. This is the story.

A man only becomes man when he finds wisdom and hears the voice of love which teaches him to receive without keeping anything for himself. That is the door man can only pass with empty hands. But the man who goes through the door has become a different man. He is no longer a thief, but one who has heard the voice of the loved-one and listened to it at last. The loved-one changes everyone who listens to him.

The loved-one speaks to all who come to him, to the good as well as to the evil, to thieves, murderers, to those who have been rejected on earth. If only they are seeking for something worthwhile, they will meet him who watches, who never sleeps, who is never inattentive: the loved-one who watches Lady Wisdom, the receptivity from which everything that appears is born, testifying of the one life. Everything comes forth out of unity. Wisdom and love are its companions.

Seekers are like thieves. In one way or another they have discovered the way to the house of the wise lady. At a certain moment they have become conscious of the limitations of the world and experience the sorrow that they cannot find themselves back in it anymore. That this limitation is nothing but the own state of consciousness, cut off from the universal source, cannot be perceived as yet. But it is a fact that at a certain moment, beyond the limited consciousness, one is taken up into something that is higher than this limitation. This moment is of decisive signification, for from that moment on, one enters the path to the way he, himself is. He goes on his way to seek that which is worthwhile. And at the same instant he becomes a thief. The consciousness still is the limitation in itself. And limitations just come to existence where there is no unity, where one is not essential, not universal. And where one is not universal, one is separated from the life. One leads ones own life and this self-willed state causes tensions which one tries to solve

by adding ever more to the own possessions, trying to make them ever greater.

But even if one pours the whole sea into a broken vessel, everything flows away anyway. The vessel is not repaired by it. That everything flows away, does not depend upon the sea, but upon the broken state of the vessel. When the vessel is repaired it can be filled as well as being empty. It can then serve the purpose for which it has been made. Something can be put into it or not. The vessel must be no more than a vessel, to receive something or nothing. The seeker does not yet know this at that moment. But he goes on his way, guided by something that makes itself known as a reality that surpasses his daily demands, normatures, morals or religion. What he seeks is the capacity to find himself back in this reality. And even that which he finds on the way is not that reality but that which stands in the way of it. He is not yet in the universal life, but in the life that closes its doors for that reality again and again. While that reality is manifested around him.

But he goes on his way to seek that which is valuable. And so he arrives in the house of the wise lady. It is still a house, a closed room. For the outside is like the inside. The seeker is still captured in his closed-up consciousness and therefore he looks for all the things that seem valuable in the closed rooms of teachers, schools, books, traditions, doctrines, rules, mainstays etc. They are makeshifts indicating the universal reality, but which are still being used within the closed systems, the closed windows that do not let the life enter totally. And he gathers everything in the limited bag of his self-centred life to testify from it in the world. In his world. He tries to take with him all that is valuable, he tries to make it true. He steals as much as he can, to lighten the tension of that which fails him, to repair the crack. But just by raising the weight the crack becomes greater and greater, the urge to maintain, to keep, to steal, becomes ever stronger.

But the loved-one is on guard. The loved-one is always there. The loved-one is the test. The loved-one is the learning to listen to the reality. If the seeker is really on his way to that which is valuable, the reality that

goes above his earthly consciousness, must be proved by hearing the voice of the loved-one. For if he does not recognize this voice he is no seeker, and he is not on the way home. Then he will remain a thief who has to stay with his valuable bag. He may have much, a full bag, but he will not be able to leave the house, his earthly life. He will not be able to live freely in the universal reality. He will have to live his daily life within time and space, within the limitations of life and death, within the crystallisation of preservation. May-be with all the valuable things he gathers around him, but which shatter him within under the pressure of the tension in which he finds himself.

A real, an honest thief, however, recognizes the voice of the loved-one. He hears it, puts the bag down and sees the door. Though he hears the voice he does not yet know that it is the loved-one. He hears and sees at the same time. This seeing and hearing at the same time proves that it is true. For the thief hears the voice, does what is told him and sees the door. For him this is the way out, there is no other one. This is clear.

Still, he cannot believe it. For his own consciousness has always told him to take with him what is valuable, and that he must have something to appear to be anything. And now he sees and hears something quite different, something he cannot understand with his own consciousness. Is it no wisdom he takes with him to the world outside, gathered wisdom? "Yes, but", the loved-one says, "you have stolen it from the sleeping lady, you have not surpassed the confrontation with the living wisdom. For this wisdom is always accompanied by love".

Living wisdom is: standing in the continuous moving life, the ever changing life. When one stays in this movement, one cannot maintain anything, nor prove or take it along. Wisdom is change by itself. Order is moving along with the rythm of all-life. Disorder is standing still, outside of the rythm of all-life. Standing still is keeping, gathering, aggravating, crystallisation, petrification and death. It is knowledge without warmth, without commotion, without love.

When you are seeking for wisdom, real wisdom, you will always meet love. Love is the spirit of wisdom and unity.

The spirit is first. It is the testimony of the Father Who is hidden: the unity. And second is the testimony of the wisdom who is the son, Who reveals the Father. He is that which is apparant. The third-one is He who unites the Father and the Son, the Holy Spirit. He is the one who testifies the Spirit of the unity and the wisdom freely.

Let us stay for a while with that man, for he is a special man, a perfect man in whom there is no separation anymore, neither as to the soul nor to the spirit. It is a man who has found himself. Not a frustrated man, not an elevated man, but one who lives within his limitations as a true, real being, through a continuous interaction, in a continuous harmonious tension, in whom the limited is perfectly in harmony with the purpose of his real being. That man has passed beyond the phase of the commanding and forbidding God. That man has surpassed the phase of the sonship in whom God the Father was approaching, He lives in the deep comprehension that he himself is the one who carries the hidden-one, the Father, with him. He knows that the apparent can not be a continuous changing reflection of the one life, which is the Spirit, the realisation of that universal life.

Because it is the testimony of the all-life. Whoever could be this, but man? Let us understand each other well. The realisation of this spirit, of this unification of Father and Son has to be realised by man and in man. His signature is light. By this is meant a transparent man, or in the terminology of the School, a man with the golden Wedding-Garment.

Does this man look different? Elevated, worthy, holy? No, it is a man who carries his cross, who clearly sees his limitations and his littleness, who carries and accepts all that which is piled up, all blockades and frustrations he meets, in humbleness, but without shame. Through the use of clothes, by covering himself, the shame appeared. By taking off his clothes, by becoming naked before the inner truth, the shame is absorbed and disappears in the light of the truth. A man who lives thus is a pure man who lets his littleness be penetrated by the light. He grows by truth, and by this he makes it ever more possible to have his true being manifest itself in him. It is the man in whom Spirit, Soul and body will really cooperate, and

through this they will change together and become always lighter.

As a thief one has entered the house of the sleeping lady. As a man one leaves it, within himself an awakened wise lady and the loved-one. For the loved-one never leaves the wisdom. He leaves the house as a man, he leaves the limitations where wisdom is piled up. Man, accompanied by wisdom and love, can enter and leave again wherever he wishes. He will always find the door, because he himself is the door. The condition of becoming a true man is to be true and righteous. The loved-one always makes himself known to him who does not stand in the love and is able to acknowledge this. It is a miracle that the loved-one of the wise lady is also the loved-one of the thief. For only he can indicate the way out to the thief, under certain conditions, and by this he proves his love and living knowledge. For as soon as the thief does not take the bag with him, he is no longer a thief, he will be liberated from all his debts, because he does not possess anything anymore, he is free, he is light, he can go and stay wherever he wishes. For life cannot be stolen. Liberated from being a thief, from his thinking, man can be himself, without conditions, he-himself in life. What kind of life he may lead then, whatever life he may be placed in, he lives it. May it be gray, change into blue, clouded or radiating, he lives it, directed upon the light within, directed upon the nucleus-light behind the appearances. It is this which he reflects.

A man in whom the sleeping wisdom is liberated from the limitations of thinking, knows that he is an intermediary through whom the light breaks through and becomes visible because of the contact with the Light. Light cannot be seen without a breaking object. Man is a breaking object. The light will reflect that which he is. If he is dense, the light will reflect it. Commotions, emotions, in different varieties, the light will make them visible without any deformation. If he is light, because he has found his inner sun, then the sun will reflect itself and recognize itself in itself. Microcosm and macrocosm reflecting each other.

But in the meantime our thief, - our mentality which we are ourselves - becomes very sad. It took him so much trouble to find the house of wisdom. It has been a long way. Time and again he had to change his luggage and exchange the inferior for the superior. Always in the exchange. And now, that at last he discovered the most valuable, all of a sudden all the doors disappear. There is no way out anymore, no breath. Captured by himself in deepest darkness. And only then he hears the voice: "Put down the bag", leave it here. Do not take it somewhere, neither bury it nor hide it. Just let go of it, put it down in your own house. You will see the door and go, breath and go, breath and follow, just breath life, which means, follow the rythm of life and give it back without any effort. Inhalate, receiving life; exhalate, giving it back again. Giving back all, without any reserve.

The thief sees this very clearly at the moment when the door becomes visible. The next moment, however, his thinking drives him to try once more to take the bag with him, trying to be clever. At the moment that, in a deep confrontation with himself, the thinking goes out again to old values, the door disappears again, there is no entrance, and no exit. It is a room of the continuous exchange of packing bags, full or less full, of superior or inferior articles. And again the voice: "Let go of all these bags". By letting go of the values the door appears again. What a moment! No room, no time, no values. Life. Quickly, indicate it, take the bag up again. But the thief runs his head against the wall. He is indeed in the right house. It is the last house in which he finds himself, hears his own voice and then, at the last moment, hears that it is his loved-one whom he has been seeking for such a long time. In this recognition nothing more is needed. For in an embrace you would rather have nothing in your hands.

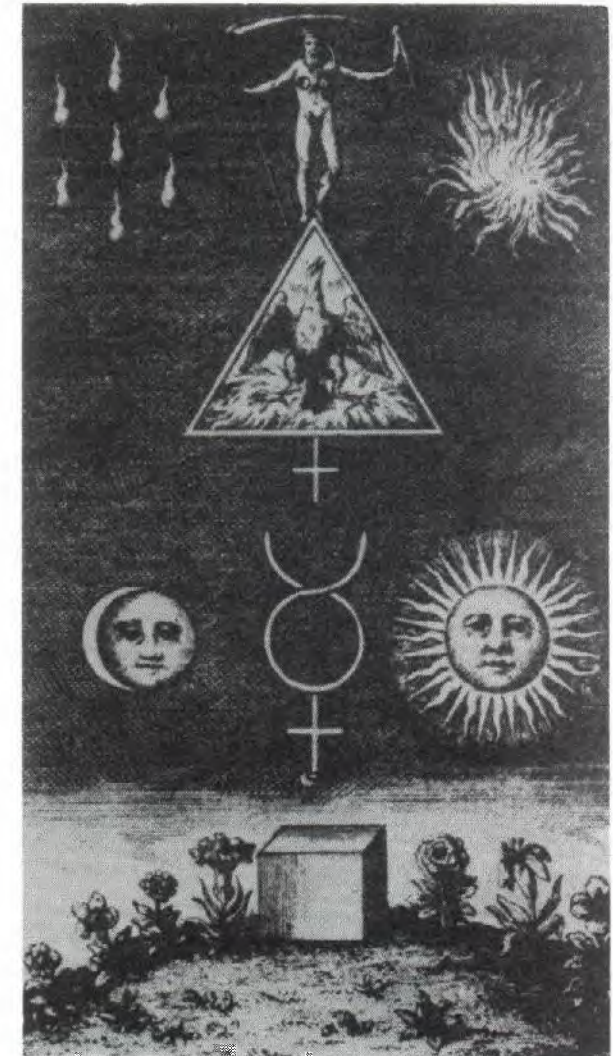
Up till three times the thief is admonished. It is something quite different to see the door, the entrance to liberty and independance in a vision, then standing before it in the reality of your daily life. In your vision you can embrace it and you know that it is indeed the door. But the confrontation with your own world of feeling, which you have to pass is another question. Feeling weighs. It puts weight in the balance. This weight too one

must leave behind in the reality of every moment. For being closed up in your own limitations is not something that happens but once. When you are closed up in the right house you will time and again hear your inner voice when you are becoming a thief. You can only hear the voice when you grasp. The wise lady can fall asleep. The witness never.

Learn to listen to the voice and put down your bags at the same moment as you hear it, do not drag it with you any further and you will become light. You will experience it, even in your body. Ridgedness, interruption, heaping up, petrification, all the packings will be lighted through. And time and again you will have to undergo the tests, three times, as to thinking, feeling and action. When your action is made with empty hands, for nothing, unconditional, it is the new spirit that is born in you. Not before. It enters into you from out of the unification of the Father and the Son, of the hidden things and the apparent things. But it must be born and made true in your daily life, as the Holy Spirit, who makes you transparent. Then you yourself will be that Spirit, the new man, the witness. It must be said, however, with emphasis, that listening to the voice of the loved-one is different from listening to the voices of all and everyone who surround you. In you there is only one voice. Around you there are many rumours, nice ones and ugly ones. But these are not meant here, never more. The inner voice resounds only in the closed house of yourself and it connects you with the inner, universal law of a super-reality. This voice is just for you. It warns you when you become a thief, not when others become thieves. When you listen and follow it, you will change, your house will become light, door after door will appear until the whole house will be light, an admission.

The way to the Way will then be accomplished. You yourself have become the Way. Do not make the mistake that this will be the end and that you have attained something. Life is moving. With empty hands you are not able to keep hold of anything, nor attain anything. But they are vehicles that taste and feel. Everything that is put into them can be tasted and felt. It makes the whole being receptive

for life itself. Do experience everything which is life, without keeping it, reflect it and return it.



Stone of Wisdom; old print of Basilius Valentinus

REFLECTION

It is curious to watch our thinking during an hour of reflection. Our brain has much to deal with and is often a rushing stream of unchecked ideas, conclusions, projections and so on.

It is difficult to restrain our thinking or, put differently, to guide the stream of thoughts into a more quiet direction. One can, for instance, pick out a thought image and let the light of the soul fall on it, which means self-confrontation and one cannot switch this on and off as one pleases. It is a once started process, an observant thinking about life, a sort of reversed stream for the dialectical maze.

Out of "soul-thinking", to phrase it popularly - for it is really not thinking in the ordinary sense - something entirely different appears, namely understanding, a clear moment, and that is very useful in the process of self-knowledge. Problems can shrivel up, fears can be chased away, in short, the human I suddenly gets a smaller place. One could compare the I with an onion, and the activity of self-knowledge with peeling layer by layer, so a sort of unmasking. What remains is not a hard core; an onion has nothing hard within itself. Also the I is actually nothing. Yet we need it as an aid for the soul, within certain limits.

The process of self-knowledge still has another aspect, that can act very positively. When, in the light of our soul-thinking we begin to see how we are put together, we get at the same time knowledge about our surroundings and our fellowmen. We see their motives and learn to see through situations on the basis of intuition. This aspect acts as a protection. When other people or a group of people try to influence you, this aspect becomes active and through it it is possible that - to a certain degree of course - you can remain "yourself". Everyone can be influenced, but that is, like everything, relative. When we strive to cultivate a certain balance between the soul and the I, that benefits our own individualization-process, through which we get a certain identity. This earthly identity, will under the influence of soul-inspirations change continuously, for it is a changing factor. Each of us is in his own way engaged in

obtaining a heavenly identity. When we go the path of liberation, we will, seen in this light, begin to think more in a synthesizing way and less in an analyzing way. That is the beginning of a growing heart consciousness. The soul-inspirations are assimilated and these are always uniting and harmonizing, so that the dialectical I-directed thinking slides into the background. It can, for that matter, not understand the clarity of the soul. In the heart-consciousness one only needs to "be" and to let this count as a totality in our attitude of life. Then everything happens what has to happen and every time we will discover a piece of truth, so that space is freed for the divine Spirit, that can then go its way in us and in whose influences we can trust calmly until our final liberation.



ABOUT THE SOUL VII

The material world is made up of pure and impure things. Being in this world, man should first drink of the impure things, and then the pure things, if he wants to become happy. Be assured that it is better to drink of pure things after the impure, than to drink impure things after pure.

It is a delusion to think that in this coarse-material world anything pure might be found. When one thinks to have found something which seems pure, then nevertheless it is not truly pure, for there can be no true purity in something which is not eternal.

The material world is the impurity of impurities. It is full of sin to the worst degree. Bear in mind that in saying this I place you before a symbol.

If you wish the unmixed, the truly pure, the purity of the soul, you must seek it elsewhere than in the world of things that come and go.

The unmixed, the truly pure, the purity of the soul, can be found at its rightful place. If you look for it elsewhere you will not find it. And if you do not find what you are seeking, and if you do not achieve what you are pursuing, then, by the grief and the pain of the

unsatisfied longing you will be tortured, you will fall ill and die. Then you will not have tasted the joy of true thinking and eternal life.

The ship aboard which you are born, o soul, floating on the earthly sea of life, is made of water that has frozen to ice. Destiny has placed you on it. But soon the sun will rise and it will melt the ice. The ice will once more become water and you will be left behind, sitting on the water. You will not be able to keep this up. Therefore you have to seek for something which will be capable of bearing you. There is nothing which may serve this purpose but the ability of swimming in the right direction, until you have reached firm ground.

In clear and pure water one can see everything. But if it becomes mixed with mud and waste the sight will be impeded and that, which lies hidden in the water cannot be seen. It is like the sunlight: when the sun illuminates things, we can see what things are really like. But when the sun becomes darkened by fumes, by smoke and dust, it is impossible for the eye to see things.

Just so when the clear and fine light of the spirit is mixed with coarse, dense and dark things: a darkness arises, and the soul is prevented from seeing the pure shapes and expressions that have been imbedded in the spirit itself. Thus the soul is deprived of the possibility of imagining the reality of the spiritual world, and it is kept from obtaining insight into what is necessary to maintain the right course, and to tread in the way of salvation.

A man shows no repulsion of the house in which he lives if he, omitting to organize and decorate it, nevertheless goes on living in it without aversion. He only shows the greatest aversion when he wants to leave it, and wants to prepare himself to move out in order to go and live somewhere else. Just so, o soul, there is no mortification after the world of material things, if man puts aside the joys and desires belonging to it, and yet goes on living in this world.

True mortification, o soul, is to ardently desire to leave the world of material things, and to become free from hostility, contradiction, disharmony and darkness. Therefore, o soul, live with death and do not let yourself be tortured by the prospect of death, for through fear of death you will destroy your being. But viewing death as a gate you will acquire salvation.

You know, o soul, that, by dying, you inherit another life in another domain. There you will dwell, not in poverty, but in bliss; not in need, but content; not toiling, but in peace; not in pain, but in joy; not in sickness, but in health; not in darkness, but in the light.

Therefore, o soul, do not feel sad that you have to put aside your coverings of evil and your deceptive appearance, in order to become clothed with robes that are better and everlasting.

Do not feel sad, o soul, that in all this you acquire insight and experience, and that you meet with the simplicity and oneness, which are innate to your being, so that you will see face to face.

(From Hermes; De Castigatione Animae.)