



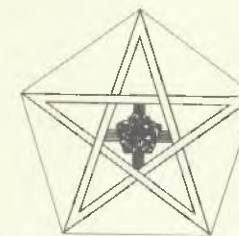
# PENTAGRAM

LECTORIUM ROSICRUCIANUM

3rd Volume number 4

# PENTAGRAM

Quarterly  
of the International School  
of the Golden Rosycross  
Lectorium Rosicrucianum



## PENTAGRAM

November 1982  
3rd volume no. 4

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

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### Contents:

- 2 *The holy, mystic Word*
- 8 *The confession of faith of the Rosicrucians*
- 15 *Habit - the danger of superficiality*
- 19 *Do we know ourselves?*
- 26 *The age of Aquarius*
- 30 *Gnostic self-realisation*



## The holy, mystic Word

In Revelations, Chapter 3, in the letter to the angel of Laodicea, it says: "These things says the Amen, the faithful and true witness, the beginning of the creation of God." These words confront the pupil on the path with the pure and original meaning of a sound which in our time can no longer be pronounced in the right way, and which for modern man has lost its true, higher meaning. Consequently, it is used mostly as a closing seal of mystical

activities. We usually say "amen" at the end of our prayers and after a religious service. We intend it to be very devout and we do not want to profane it. It is the accepted parting word at the end of a temple service and we understand it as a "so be it". There are also those who, in a deeper experience, link the thoughts of Father, Son and Holy Spirit in one focal point through the "amen". In fact, the Amen is the original Heavenly Man, the only faithful and true witness, the one who exists eternally and the essential proof of the beginning of God's creation — an original, eternal reality of being with which the pupil of the Spiritual School can be connected and reconciled by means of the creative Fiat, the original sound-image, the magical name of the heavenly man.

The School of the Rosycross, like all its bona fide predecessors, tries to have the most original, the most classical and the most holy doctrine accepted among its pupils. This is the doctrine of the existence of a heavenly man. The term "heavenly man" may cause some confusion, for there are many who suppose that their departed relatives and friends are in a condition on yonder side which, in religious circles, is generally referred to as a heavenly condition. When speaking of the "heavenly man" we do not mean this condition. Therefore, it

might be better to indicate the "heavenly man" of the holy language with the word "monad".

All of us here below are the projections of a monad. These projections, vivified in matter, possess a biological consciousness, a consciousness which is widely referred to as "spirit". However, in the biological consciousness there can, at most, only be question of the *activity* of the spirit. Only the monad possesses the true spirit. And in view of the law, prevailing throughout the whole universe, that a creator is linked to his creation, one can readily understand that the monad, too, is linked to its projection. If the projection is of a degenerate nature, or the result of a fundamental mistake, then the consequences, for the monad as well as for the projection, will be highly regrettable. Both the biological product and its creator will go a path of sorrow, a path of labour and grief. So it is only natural that from both sides attempts are made to re-establish the original condition. The monad has to try to take its spiritual projection back within itself; to undo what has been created by means of a step-by-step neutralization. The projection, the biological man, must be prepared to give up his life, he must neutralize his sham-existence, become empty and return to his monad as a spirit-spark. This process of trans-

figuration consequently requires co-operation, an intelligent interaction between the heavenly man and his biological projection.

This is a very brief outline of the intention of the Universal Doctrine. This idea, this path of liberation is the essence of all holy language and to have it accepted has been the heroic burden of the great spiritual workers throughout the ages. There is a great danger that mankind might not see this way of liberation, this only way of redemption, and in practice nothing seems more difficult to understand; nothing is rejected more positively than exactly this inescapable path of salvation.

It may be that the biological man sees himself as "complete", as totally detached from his monadic creator; it may even be that he denies his creator and lives completely under the illusion of his existence. You know that many people are like that; their problems in life can be completely neutralized by the appropriate humane, political and economic measures. It may be that the biological man thinks himself to be in a stage of advancing development. In that case he will strive after perfection (evolution). It may even be that the biological man thinks himself to be in a condition of badness, in a fallen and therefore sinful state, but believes he can be delivered from this sinful state in Christ, or by



means of some other metaphysical force, and that he can enter an ideal state, the nature of which may be spiritual or more material, depending on his true state of being. In all these points of view, the individual is striving for the preservation or elevation of the I and the personality, regardless of whether the doctrine he uses to reach his aims is religious, democratic, humanistic or communist.

You will probably sense that these points of view do not agree with the Universal Doctrine. Therefore, you will be able to imagine the existence of someone who dissociates himself from the common, official standpoints of life; who sees this world and his own life as a delusion: who begins to understand something of his origin and who is seized by an immeasurable longing to return.

Such people do exist — and they have always existed. They have always been looked upon as psychologically very abnormal. For instance, think of Mani, who was such a person. There was a time when the Order of the Manicheans played an important part in Europe. Mani became a threat to the church and for that there is a tried and tested remedy: extermination. The Manicheans were tortured, burned, decapitated, emasculated, deprived of their tongues and limbs. Mani himself was decapitated after an

ingenious preparatory treatment. His head, filled with sawdust, was displayed over the city-gate. Later, the Cathars experienced the same and later still, Michel Servet also became a victim — and so it has gone throughout the centuries.

As soon as there is someone who, on the basis of that unbearable longing, contemplates “returning”, going the path of “transfiguration”, and as soon as he no longer seeks to satisfy this longing in a humanistic, democratic or communistic way, there will come a moment when the link with the monad will be strongly vivified. The biological man will come to an ineradicable meeting with his creator and it will be the latter who will take control of the process of regeneration.

The instructions, given by the monad to its spiritual projection, are indicated in minute detail in the Bible. For instance, you may read them in the Book of Revelations. There the instructions are always preceded by an introduction. For example, the opening begins with: “These things says he that holds the seven stars in his right hand, he that walks in the midst of the seven golden candlesticks”, or “These things says the first and the last, who was dead and has become alive”, or, “These things says he who has the sharp two-edged sword”, or, “These things says the

Son of God, who has eyes like a flame of fire, and his feet are like burnished brass”, or, “These things says he who has the seven Spirits of God, and the seven stars”, or, “These things says he who is holy, he who is true, he who has the Key; he who opens and none shall close, and who closes and none shall open”, and, at the end: “These things says the Amen, the faithful and true witness, the beginning of the creation of God.”

This sevenfold introduction shows a movement towards a climax. In the first introduction the philosophical meaning is transmitted from the monad to the pupil; in the second the pupil is shown that the monad is a living reality; in the third the pupil’s mind is directed to the fact that the monad can only be approached by a breaking-up of the old nature and by a resurrection according to a new nature; in the fourth he is shown that the monad and the inner Christ are identical; in the fifth it becomes clear to the pupil that this Son of God possesses all might, power and beauty; in the sixth he is given to understand that only this true higher self is the key-bearer to Life in all its fullness; and in the seventh the pupil becomes aware of how to enter into binding with the Amen, with the monad. Thus, after a sixfold preparation, the holy, mystic word can be spoken, with its true sound

and in its true vibration.

The essence of self-freemasonry, of “working out your own salvation in fear and trembling” can be fully explained by this. The corner-stone of the building lies in Him, who holds the seven stars in his right hand. There are those who expect help from outside, from Peter, the key-bearer, the patron saint of papacy. But you should understand that you will have to become a *petra* yourself, a *petra* who will win the key to true life. There are others who indicate the key-bearer of papacy with other names, and who turn him into a calvanistic Christ. The name of the idol may be different, but the signature is exactly the same.

The biblical Christ, who wants to come and live within man, is the Amen, the true and faithful witness, the beginning of the creation of God — the monad who is and who was and who is to come. Therefore, the pupil of the Spiritual School will realize that the higher work of redemption — the work of Salvation of Christ — is a very special process, that every metaphysical activity is a development, a resurrection or a fall within his own microcosmic system. He will realize that it is a free development, a free activity that, when one moves in harmony with the Universal Law, will lead to the very highest — and, if not, will inevitably lead to degeneration.



If ever, it is now that it must be said that God is within us. If you are not able to find, meet and serve this Amen, you will never find the Father outside you. Therefore, if you wish to pray truly, you must enter your inner chamber and the God, who is in secret, will manifest himself within you. And after a sixfold preparation you can associate with this God-incarnate as one being. Then you will hear the voice of the Amen.

Human magical science has always been aware of the fact that the pupil can enter into binding with the God, who is in secret, by means of a sound, by means of a vibration that can actually be heard, by means of the holy, mystic word. It has also been known that this sound, this vibration, was a triad composed of the letters A, U and M; three primordial sounds representing the three aspects of Original Man. That is why people began to pronounce and sing or think of this "Aum" in every possible way, and to note accurately all the results. We can see how entire nations and races daily pronounce the "Aum" as a sort of protective formula. But you will understand that at first the use of this word was speculative, then it became a caricature and in the end it became highly dangerous. Ancient wisdom will tell you of the existence of various elements in the reflection-sphere, which take advan-

tage of the unconscious pronouncing of the Amen and turn its use to criminal ends. Since what is concerned here is an invocation, a mantram, everyone who uses it will invoke what corresponds with his state of being, with all the consequences. In this case, a gross ignorance might possibly be the best protection.

When one is confronted with the philosophical meaning of the science of transfiguration; when one discovers philosophically that there is a god hidden in the microcosm; when, through one's presence in the Forecourt, one is placed before the consequences of this, the most important thing is to accept these consequences. There are many who think that a philosophical or mystical parody of this holy science is enough. They speak of Christ and his mission, of the holy, mystic word and in so doing they revive and maintain the I-delusion. They turn Christ into a label and their mouths are full of it, yet they are like the sounding gong or the clanging cymbal. As the Oriental says his "Aum" with the greatest of ease, so the Westerner drivels about the Christ, full of emotion and a sexuality that seeks a religious way out. In the Spiritual School you cannot maintain this behaviour; it is all or nothing, for not those who call "Lord, Lord", but those who do the Will of the Amen enter

into the New Kingdom.

When the first introduction, which is the philosophical revelation of the Amen, becomes part of the pupil, then it is said: "Repent. Or else I will come to you and will take your candlestick out of its place." That is not a fearful warning but a scientific fact. You need not study the Bible to find this confirmed, for you can study all ancient wisdom and by personal investigation establish the truth.

There are two kinds of soulless beings, so ancient wisdom tells us. The first is formed by those projections of their monads who in this life have finally broken the link with their Amen; the second are those who already underwent this severance in an earlier incarnation. This does not mean a microcosmic degeneration but a total downfall of the microcosmic system. Ancient wisdom tells us that the most outstanding signature of these people is their refined slyness. In by far the majority of cases the downfall is irreparable. Symbolically it is compared with taking the candlestick away from its place, or, less poetically, with the second death. It needs further argument to make clear that the pupil can hasten this second death by a forced or negating attitude of life.

Against this background one can see the development of the bonafide pupil. There is a sixfold prepa-

ration for the hidden god. The pupil who has walked this path can and may speak the holy, mystic word, as Paul did, for example. When this initiate prayed for the divine force to be bestowed upon his pupils and friends, he did not radiate the vibration of emotional, dialectical nature, but said: "May the God of peace be with you all — Amen!" With this "Amen", it is the monad which performs the blessing and everything that still belongs to the old nature is in the background.

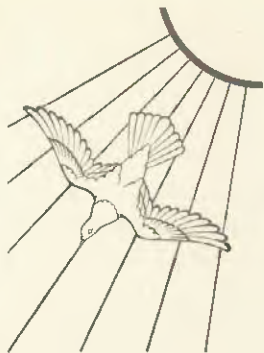
And when, in both of the wonderful letters to the Corinthians, Paul has disclosed the divine secret of salvation to his pupils, then, in his closing words, he gives them everything he has to offer as regards his higher being, in this powerful magical formula: "The grace of our Lord Jesus Christ be with you all. Amen!"

To Him, who has it in His power to strengthen you — according to the gospel and preaching of Jesus Christ, according to the revelation of the secret which has been kept silent for centuries but has now been manifested — to Him, the all-wise God, be the glory in all eternity, through Jesus Christ. Amen!

May this Amen, this Aurora, rise over you.

Jan van Rijckenborgh





## The confession of faith of the Rosicrucians

Just as there is a Divine Power of sanctification, which can be developed in the human being in two different ways — degeneratively or regeneratively — so we also find two kinds of faith in this world. We find a faith in the sense of accepting things on authority, and a faith arising from a certain knowledge and clear comprehension.

Faith in the sense of a mere acceptance abounds in this world. In the religious masses we can often observe a blind following, and practice proves that this blind

following completely satisfies them, for the dogmatism of the church is in total harmony with their mystical sentiments and as such it gives them a certain aim and meaning in life.

But you will understand that a confession of faith on such a basis always needs an authority and therefore has nothing to do with first-hand knowledge or true experience and understanding of the Universal Wisdom. Faith, as it is meant in the ancient wisdom, that is, in the true Holy Language — (for the scriptures are often too heavily damaged to depend on their authority) — is based on clear individual understanding of the truth. Faith, as it is known in the world, only breeds followers. Faith, as meant by the Holy Language, only knows “confessors”, for one can only confess when one receives nourishment from a deep, personal knowledge and contemplation.

Mystically atuned persons will immediately reply: “Yes, but we do fully confess the Holy Language as it is described, for instance in the Bible, and we are therefore faithful in the full meaning of the word.” But then we have to say: this is an error, for you believe in an outer garment of the Holy Language, and the ancient wisdom has already told us: “woe unto him who takes the garments of the Torah, that is the law, for the Torah itself.” By this the Holy Language means that it is

possible to reach contemplation and understanding of the Divine, free from any text, that is, free from any written document. Think of the familiar words of Paul: “the letter kills, but the Spirit gives life.”

It is our main purpose in this article to point out clearly what we should understand by a Confession of Faith. The confession of faith of the Spiritual School and the Brothers of the Rosycross is not to be followed on the basis of your dialectical state of being, for it must be confessed and confirmed in the blood. Before you come that far you will already have many experiences behind you.

Furthermore, we want to discuss what we should understand by the word “Rosycross”. We need to learn to discern clearly that the Brotherhood of the Rosycross is not a dialectical Order, or at least, not the Brotherhood in whose service we have placed ourselves! We emphasize this, for there are many Brotherhoods on yonder side of the veil in the reflection sphere, who name themselves after the Rosycross, for instance the Brotherhood which inspired Max Heindel and other workers of the same quality.

These light-spirits of the reflection-sphere work in a purely dialectical way, in the sense of an esoteric cultivation of the goodness of the personality. They bring a

doctrine that, alas, does not bring any liberating perspective for the truly seeking soul. What one calls liberation in those circles, is in fact consciousness in or of the regions of the reflection-sphere, but this is obtained by every one, according to his state of being, who is tied to the wheel of birth and death, afterwards to return to the earthly regions.

Evenso, we speak with the greatest respect of all those leading figures who, consciously or unconsciously, took upon themselves all those norms of goodness, for we consider this way of development to be an important factor in the all-revelation.

But the true Brotherhood of the Rosycross is not a reflection-sphere brotherhood, but a Brotherhood of the Immoveable Kingdom! That is why this true Brotherhood brings a philosophy with which anyone who strives for personality-cultivation will not go very far.

Many of the difficulties that our School had to struggle through in the course of the years proceeded from the fact that the Rosicrucian Brotherhood of the reflection-sphere tried to use our working-field and its existing energy-potential for its purposes, by means of many who called themselves Rosicrucians. Because of the signature of these so-called Rosicrucians, their many invitations, warnings and pieces of advice, all pointing to the breaking-



up of the existing work, were wisely and resolutely ignored by the Spiritual Leaders. In contrast, we stated that the Universal Golden Rosycross draws attention exclusively to the original man and the holy science of transfiguration.

After this explanation, you may begin to realise something of the wisdom and the tremendous perspective of the Confession of Faith of the Rosicrucian Brotherhood. It is a clear, conscious, firsthand understanding and contemplation of the original doctrine, which seeks to bring back each fallen child of man to his true heavenly Fatherland.

At the beginning of his development, every pupil on the Path stands at a crossroad. Two ways are opened before his consciousness. He has the choice between the way of personality cultivation and that of total regeneration. It depends wholly on the pupil's state of consciousness, on his momentary state-of-being, which way he *can* go by virtue of his blood-consciousness, and which way he ultimately *will* go. If he chooses the first way and has for instance a religious mentality with much goodness-culture, then he will surely come into contact with the Rosycross of the reflection-sphere. If he chooses the second way of regeneration, then such a pupil on the Path makes a binding with the Universal Rosycross, led

by a Brotherhood *not* of this nature.

The Rosycross of the reflection-sphere is a Brotherhood which dates from the middle-ages and has since then split up into various groups with different aims. Among these groups there were also those who were strongly under the influence of the Jesuits. But you should realise that all the aims pursued by these groups are always, without any exception, to be found in the regions of dialectics. There has been, for instance, a strong emphasis on the expansion of the natural sciences and on influencing social and political life, because there was no other purpose than driving mankind forward on the path towards a better way of living together, and so on. You know all this!

However, the Universal Rosycross is very different in character. You will know, as this has been pointed out to you often during the past years, that the Universal Brotherhood emphatically holds aloof from dialectical life. Insofar as its working groups manifest in the material sphere, the workers are just normal people in the eyes of the world, people who take the material sphere and the material customs as they are, because the true Rosicrucian clothes himself in the garment of the land in which he is staying. As such he does not do





anything exceptional. The true Rosicrucian is emphatically not interested in those things by which the man of the masses usually allows himself to be governed. Nevertheless, he is by no means anti-social.

Futhermore, the Universal Rosycross can be recognized by its totally impersonal behaviour. It is not in the least interested in persons, and you may now understand why, for the aim of the Universal Rosycross does not lie in the cultivation of the personality.

You may now have understood the purpose of the Rosycross-not-of-this-nature. It has no other purpose then bringing back to life what once was the true heavenly man.

One of the ways in which the Rosicrucian Brotherhood directs itself to pupils on the path, or in other words, to those who have chosen its way, is a symbolical universal language. As you know, the language of symbolism is very ancient and cannot be dimmed by any earthly language, unless one is bound by prejudice and dialectical belief.

Now there are symbols which are wholly connected with self-maintenance. These symbols are used to keep you tied to this nature. This is a very simple key for determining the source of any symbols you may come across. Not every symbol is

an universal symbol, although universal symbols are often also misused.

Take the cross for example. Where don't we find the cross being used as an expedient? Most of us still remember what was done in recent times with the swastica or sunwheel. The Golden Rosycross which we see on the walls of the Temples of our School can also speak a very special language to us. That is why you should understand that the universal language of symbols speaks only to those pupils who, through their striving and their attitude of life, are proceeding in the direction of the Universal Brotherhood.

The universal symbolic language is never of a warning nature, like some kind of progressive horoscope that prophecies the future of the personality. But rather it is heralding, announcing, opening the gate. Some examples may clarify this.

The swan or the pelican with its seven young ones is a symbol of the Universal Rosycross which you can find in many places. You can even find it on postage stamps. This is nothing unusual and not as trifling as the postage stamp showing the image of Christ that we recently received on a letter.

To return to the pelican, we see how it tears open its breast to

feed its seven young ones. You need to have some knowledge of the teaching of the Universal Wisdom with regard to the seven Eternal Doors which the pupil has to open to obtain a binding with the sevenfold, absolute "Being". Only then will you be able to recognize in the symbol of the pelican the form of the true confession of faith of the Universal Rosicrucian Brotherhood.

If we think a moment about this symbol, we will see that the swan or the pelican, that feeds its seven young ones with its own heart's blood, has a tremendous significance. Just as John the Baptist, — the self neutralizing dialectical being — saw the Holy Spirit descending on the head of the Lord of all Life in the figure of a dove, so the swan and the pelican are symbols of the Holy Spirit, symbols of the Divine Wisdom which descend into time. The swan is the legendary bird, or the spirit, which descends into matter. The seven young ones of the pelican are the seven aspects of the microcosm, the seven life-fields of the true man.

When the universal symbolic language begins to speak to the pupil, to his particular consciousness, then this symbol becomes a testimony of an accomplished fact, the fact of the realisation of the pre-natal stage. In all world-religions the bird is a symbol of the Holy Spirit.

The Egyptian God Seb for instance bears a goose on its head. Brahma, the Holy Spirit of the Hindu religion, and Jupiter, the Holy Spirit aspect of the ancient Greeks, both take the form of a bird, and even in antiquity, the confession of faith of the Rosicrucians lay hidden in the form of a swan. By saying all this, we only want to show you that for a pupil of higher spiritual schooling the language of symbols is one of the most important links between him or her and the Hierophants.

This symbolic link alone is of course not sufficient, for there is another impersonal link that needs to be mentioned in the same breath, and which lies in the Divine Power. When Paul says: "The Kingdom of God does not consist in words, but in power", he touches the universal signature.

When the prepared pupil passes through his aural field, the binding with the Universal Life has been made. The pupil is then lifted above all material events and sees in perspective the past, the present and the future. Then he will no longer hunger or thirst, for he goes at the hand of God, and through this he receives his nourishment directly from the universal ether-substance.

We would like to draw your attention once more to the Rosycross of the reflection-sphere, which



makes a spiritualistic binding with its pupils, because for them there is no other possibility. It is in this way that the teachings are inspired and passed on, and symbolic images are suggested. It is our aim to draw your attention to the fact that a wide gulf exists between the Rosycross of the reflection sphere and the Rosycross of Universal Life. The two cannot be reconciled. One cannot put new wine in old skins.

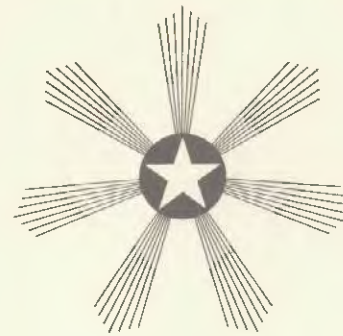
You should therefore understand that we want to avoid any obstacles or complications that could arise through incorrect thought-associations. The Universal Rosycross radiates only in "power", in the Power of the Holy Spirit, in an formless, liberating, holy, fourfold ether-substance. Formless, but nevertheless containing everything, because this power bears within it: "the One, the All: the Divine Wisdom."

If the pupil is ripe or becoming

ripe for this new life, and is therefore regenerating, then the power works in him or in her as a miracle. It activates in the pupil that which is knowing, seeing and all-encompassing. Continuously "being", living and respiring in this Divine Power makes the pupil an initiate, through the pure freemasonry which proceeds from the Holy Spirit. In this state, out of the Holy Spirit, the pupil himself invokes the Swan, as a symbolic form in the self; and as a reaction the Power of the Holy Spirit radiates in streams and lines of force.

In this way, a true Confession of Faith develops in the brother or sister of the Universal Brotherhood unto a mighty possession, indestructable and inalienable! That is why the ancient wisdom said that the true Rosicrucian can neither be annihilated nor imitated!

Catharose de Petri



## Habit – the danger of superficiality

The philosopher Spinoza wrote in the 63rd thesis of his most important work, the Ethics: "He who is guided by fear and acts correctly to avoid evil, is not guided by reason".

We know that anguish, worry and fear control the dialectical world and condition men's actions. He who does not know the difference between the two worlds, the nature of death and divine statics; he who has not yet achieved insight and accordingly cannot as yet discriminate, only knows the difference between good and evil,

between light and darkness in the dialectical world; our world, the world of the fallen microcosms.

As he only knows the bipolarity of this world, and as he does not possess pre-remembrance and has not even the slightest notion of his once divine existence, his unspecified longing for the Only-Good can only relate to the things of this world.

In this way a human being becomes a humanist. Do you understand that a human being, who has not yet learned anything of the Gnosis, must go this way? Do understand then also that a human being who is touched by the Gnosis, should no longer hold on to this humanity! If he, nevertheless, tries to do so, he lacks discrimination. Then he tries to approach the original with the limited standards and values of this world.

In particular you must visualize the Gnosis as a power, which comes from the other world; a power which therefore must be approached in a completely different manner. He who acts correctly to avoid evil, is guided by fear and tries to create lasting harmony in this world, although this is fundamentally impossible. This childish belief is not only to be found in the ignorant mass; very learned people of all kinds share this belief as well. History has shown it time and time

again. If one does the right thing out of fear, in order to avoid evil; where he does not as yet recognize the origin and the meaning of good and evil, he will irrevocably act and have an attitude of life that serves this purpose. Every free decision, not to mention any liberating action has then disappeared. He gathers experiences which are mostly of a painful nature, increasing his fear even more. And then he tries, on the basis of such experiences, to avoid evil and to do only the right thing.

How did you yourself experience the Gnosis? If you really have experienced it and you are not talked into it by someone, then you cannot compare it with anything else in this world! It is of a completely different nature! So, when we relate the experiences of this world to the Gnosis, then things must go wrong. The experiences we know and live through are a heavy ballast and crystallization, blocks and prejudices arise from them.

There is one exception: the experience that all striving is in vain where we turn to the other nature-order on the basis of this admission. But then all other experiences must be completely pushed aside and forgotten.

Now, here lies the great danger for the pupils and for the Spiritual School. For we soon make the

mistake of approaching the Gnosis through our normal behaviour. We act as if we were pupils, but we do not put the new attitude of life into practice. The bipolarity in us makes us walk blindly into the trap. On the one hand there is the desire for salvation, which reveals itself spontaneously and is averse to all stereotyped ideas. On the other hand there is the natural state of being which studies the essence of the Spiritual School and the path, in order to walk the path according to the principles of our dialectical experiences. In this way it all becomes a clever manoeuvre of adaptation.

The Universal Doctrine shows us the way the pilgrim must go. Its various aspects present the process of change that takes shape in the candidate and they give us a clear picture of the new attitude of life. We gain insight in the way of the Rosycross and our longing for salvation is answered. If this would be all and a sparkling, immediate reaction would develop, that is, if a truly new attitude of life would come about, everything would be perfect. But our I-being, with its ballast of dialectical experiences, also wants to put in a word. Then it imagines that a thing or two do not go fast enough on the path of return. It then participates on the basis of its experiences. What is not experienced spontaneously, on

the basis of new insights and newly gained knowledge, is concealed by the ego by means of a masquerade. The I has created an image for itself of how the pupil should be and then it behaves accordingly.

If all this would just go on, then one would not attach too much importance to it. For it is all very human and understandable. However, the danger lurks in the fact that such a course of action is a forced attitude of life maintained only by means of a scheme. It is not the truly new attitude of life. To follow such a scheme means habitforming, and habit is a form of crystallization. Then there is hardly place anymore for a free decision of the new soul, for a completely new experience, an immediate reaction without reserve. Then it is hardly possible to act anylonger in an original way.

The standards which are drawn up by the I, programme our reactions in advance. The image of the "good pupil" that we have created for ourselves is soon communicated to others. And this happens because on the path we clutch onto directives, laws and preconceived opinions, and we lack self-authority in a liberating sense.

This uncertainty is masked, is acted away, saying to others: "In this and this book, on that and that page, this or that is written... You should really read that book".

Of course it is good, and necessary, that we know the School's literature, but you will experience its blessings only if you make what you have read a possession of the blood by your action, by a living experience. Then you testify to it by your state of being, by your presence, and by your *own* words, which will arise from and will be formulated according to your state of being.

He who has attained such a state of being, based on true pupilship, does not need to possess anything, does not need to hold onto anything, does not need to recall the past, nor to learn formulae by heart or quote extracts from literature. A state of being which bears the stamp of the Gnosis, lives and sparkles in and from the Other one, it is a life that will always express itself differently and in new ways.

We are children of God, but certainly still children, seen in respect to growth in the light of the Gnosis. That is why we must also strive to grow up as pupils of the Rosycross, to receive in self-authority and on our own responsibility the indications about walking the path. If we are still unemancipated as pupils, we hold on spasmodically to the outer life, to forms and habits. We cannot trace out the new life according to the standards of the nature-born life, for eternity does not know any limits. If we do



not approach the Gnosis in self-surrender, but by means of the usual collecting of experiences, in a completely dialectical way, we shall only meet crystallization. Then the new soul will not even catch a glimpse of an eternal youth, and one can only speak of dying.

The Buddha speaks about this in his rules of life: "Life is a process of movement; he who clings to form, however beautiful, will suffer by stopping movement. The law of change also refers to the soul." The Buddha teaches us that any form keeps us away from true life. And this refers to all the values of the world, including our beloved habits!

If you belong to those who have a strongly marked character, or who are eager to follow their habits; if you want to see everything precisely organized from morning till evening, then understand that you will block yourself very much by this on the path of pupilship. You must overcome yourself and

that is difficult enough. However, it becomes even more difficult if you have crystallized to such an extent that you let yourself be guided by habits. And that holds true for the outer as well as for inner life, and especially for the awakening of consciousness on the path of pupilship.

Now, if you think that all this does not apply to you, then ask yourself, why your pupilship has not improved even more. Or... are you perhaps content about your progress on the path?

We hope that it will be given to us all to be allowed to experience the Gnosis every day in a new way and in unlimited abundance so that, as a result, a sparkling pupilship may grow in us which does not stagnate, and prevents any superficiality. Then every contact with the Gnosis will be a new revelation for us.

The Spiritual Directorate



## Do we know ourselves?

It is said that: "Self-knowledge is the first step to improvement".

We, as pupils of the School of the Golden Rosycross, also know that self-knowledge is the first step on the fivefold path of liberation. And Lao Tsu stated that: "He who knows himself is enlightened".

Now that we have quoted these words we would like to ask the following questions: "Do we know ourselves? Do we know ourselves, as pupils of the School of the Golden Rosycross? Do we accept, that is, do we profess the School of

the Golden Rosycross?"

One may quickly answer "yes" to these seemingly simple questions. And in many cases we are quite willing not to argue; but allow us to explain some aspects of this.

With regard to the first question: "Do we know ourselves", we first need to state that in our circles, too, the actions of other people are observed carefully; we, too, like to see what is good or what is wrong in our fellow-men; what they should have done and what they should not have done. These days, we are more and more accustomed to spy left and right with Argus-eyes, to pass judgement on everybody and everything and express this judgement, even to the extent that old habits, customs, taboos, privacy, rules and inhibitions are simply swept away. That is why many people can inform us in the minutest detail about the qualities and peculiarities of our fellow-men.

But we should meet all these observations and all these judgements with the utmost reserve. For we do not know, or hardly know the true, inner motives which prompt other people to actions; and we see everything through our "spectacles of subjectivity".

This criticism, which is used everywhere, is clearly a reaction to the new radiation influences which began to manifest themselves in world events in the years 1963-1967,

and which, in fact, is a negative effect of these radiations.

During the years 1963-1967, the purifying and correcting radiations of the radiation fields of Serpentarius and Cygnus first penetrated the earth strata in order to guide the plan for the salvation of mankind. Secondly, the three mystery planets Uranus, Neptunus and Pluto appeared in Serpentarius and Cygnus. Their radiation-power influences, activates and drives every human being in a very direct sense, in order to ripen him or her for the morning of the resurrection, so that Pluto's abilities can lift man, as it were, over the last negative, astral radiation-threshold into the new Kingdom.

During five conferences, held in various parts of the gnostic realm, this revelation for the new time was given. It is of the highest importance for the Spiritual School, and will remain so far into the distant future. The Universal Doctrine, revealed in those years through the outpouring of great spiritual abilities, has given the whole Work such a power and such a speed, depth and understanding, that you cannot, in fact, profess your pupilship without this insight.

Well, let us return to our subject, and consider our own self. Generally, we would rather not think about that, because possibly we have already had to discover many

negative aspects, and that hurts! That is why, for many people, the judgement that others pass on them is the only basis to gain the necessary self-knowledge. Your circle of friends and acquaintances can generally tell you very well who you are and how you are. Moreover, they often bring hard facts to the fore, with which they underline their opinion about you and finally make you believe that you are as they say.

But you should not forget that these judgements and facts are the images of other people; they cannot judge impersonally, because their state of being is also still imperfect. Do you want an example? Jesus the Lord and many other workers in God's vineyard could not exert any power in their own surroundings, within their own range. The people in their surroundings thought they knew them, and this judgement completely cut them off from the true nature of these workers; that is why it is said that a prophet has no honour in his own country.

However, he who is honest will soon discern that in many aspects of self-knowledge he is still in the dark. With regard to self-knowledge many people are either too optimistic or too pessimistic, and all of us are insufficiently realistic. The cause of this lies in the fact that we do not have a sense-organ that can truly and completely register our

own behaviour in an objective way.

We have no inner faculty that knows how we are in an unprejudiced way. We are not able to recognize the powerful, deep, inner motives which are the first cause of everything we do. The book of cause and effect, the book of the personal karma, is almost always a closed book in one's own life. And you, reader, who think you are making such wonderful observations in the subtler spheres, when will you finally realize how unverifiable these experiences are, and how you are lead down the gardenpath by the appearances of the beyond?

How do we come to self-knowledge? Even to be able to ask this question, the human being must be rich in certain experiences. He must have drunk from the cup of bitterness, for by those experiences the following questions arise in the heart: "What is the purpose of my life? What, in fact, is a human being? What is the purpose of my existence?"

When you ask these questions, and when they are, for you, true problems which well up from your inner self, then an urge to investigate arises in you as a vital necessity. It is a need of the soul, a thirst for true "knowledge".

Through this deep yearning, a corner of the veil of the Universal Doctrine is lifted and a part of

God's plan of salvation for world and mankind is set free. Then, as a result of this yearning of heart and mind, the individual begins to examine the newly revealed universal knowledge. Soon he discovers that the I-consciousness is only an activity which exists in order to maintain the personality as well as possible. Furthermore, he discovers that the personality is only a small part of the human creation.

The pupil discovers that the personality is only a basis for the genesis of a real human being. Moreover, he discovers that the life of the personality, as we know it, is not Life in the true sense of the word, but that it can only be considered as an animal existence.

When the pupil of the Rosycross has learned to understand this, then a latent gnostic point of contact in him will awaken: the Rose of the heart. Through this gnostically sensitive organ, the voice of the monad can speak. The monad is that part of the higher human being which, by means of the soul, must be connected with the lower human being, and through it, the lower human being will completely change its character and will finally transfigure.

If the whole of this plan of development is revealed in the inner self of a pupil and is not only intellectually understood; if the



divine will grows in him and begins to live and work, then at the same time true self-knowledge will be obtained. If the necessary yearning for salvation is also present, victory over the self will follow. This path of victory is conveyed in every detail by the School of the Golden Rosycross to all its pupils.

“How do we stand on this path?” Do we have the right understanding of our pupilship? Do we know ourselves, as pupils of the Rosycross?”

Beginning with an honest and striving pupilship, as is the case with most pupils, results are gained with regard to the growth of the new soul. The structure of the blood is changed and the organs react in a new way. The mind, the will, the emotions and the whole of one's behaviour are attuned to the changed vibration of the blood. We attend Services and Conferences and we help the School in every way possible. The School takes a place in our life-rhythm and we spend our time and our financial means accordingly.

However, this regular rhythm can lapse very quickly into a favourite habit, into a daily routine! And before we are conscious of it, our pupilship stagnates.

A typical feature of this stagnation in active pupilship is, unfortunately, that the people concerned do not

perceive this themselves, or are not able or do not want to admit or discern that their initial enthusiasm has cooled down. And then, it is a human characteristic to be conservative; what man has acquired he is eager to keep. But everything is in motion, everything is subjected to constant change, every crystallization is broken up again. As regard our pupilship, this means that we must continually work on ourselves in order to come from self-knowledge to victory over the self, through constant change in one's being and directedness to the new life-field. It is not for nothing that we are told again and again: “Be alert!”

We speak with you about all this while we are living in abundance. You should remember the following words: “When you are satisfied, you are not hungry. If the ruler of this world offers you everything, why would you long for the Other Kingdom?”

Often insight comes only after grief and sorrow. When we have everything, yes, maybe even more than we need, there is self-complacent, satisfied contentment, and the longing for the original light falls asleep again.

This is also one of the tactics of the ruler of this world. Therefore, do not let yourself be lulled to sleep by contentment about yourself. Take care that your longing

does not become less, but that it continuously remains true and honest, mindful of the words of the Psalmist: “As a hart cries for the flowing streams, so my soul longs for you, O God!”

Only on this basis does the candidate acquire a new faculty, the faculty of discernment, the ability to know and recognize truly. This enlightening radiation power emanates in a completely impersonal way from the power-field of the Spiritual School. It is one of the many aspects of the Spiritual School that can help you to accomplish your task in life: to enter the new Life-Field. The Spiritual School urges you continuously in the direction of the new Life-Field.

We must add that there are people among us who mistake the Spiritual School for the new Life-Field. However, this is completely incorrect. The Spiritual School performs a very important work in this world and in us. It is a working place which the Universal Brotherhood uses to attract erring, seeking and striving people, to help them find the liberating path.

The modern Spiritual School is a mediator between us and the new Life-Field, and to this end it approaches all who are in its magnetic Body with a new electromagnetic power.

This power is neither completely of this world, nor completely of

the new Kingdom. It is, in fact, exactly in between those two worlds, as a bridge to redemption. In this connection, the question: “Do we, in fact, know the Spiritual School?” is certainly justified. If we assume that we know it, then what about our recognition, our professing of the Spiritual School? This question is not only important for professing pupils, but is also of current interest to all who populate the Spiritual School and who approach it, and we heartily hope that they will also enter the professing pupilship.

Of course you could answer: “Every professing pupil is professing the School”. But is that really so? How strong is this professing?

When somebody has really recognized the School as the one possibility of rising above this world; when he or she has recognized the School as an offer of help of the Universal Brotherhood, which gives Itself in unlimited love to mankind to help it escape this vale of tears; when this recognition has taken place, then would not the human being do everything to co-operate with the School? Such a pupil will experience it as a grace which cannot be intellectually understood when he or she, in spite of all his or her habits, is invited to co-operate, according to his or her practical and spiritual possibilities. In that situation there are no pros or cons, there

are no "ifs" or "buts", but only an inner joy and enthusiasm and the desire to co-operate.

However, when we hear: "Well, you know, my circumstances are such and such, so you will understand that....", then we understand that the friend concerned has not yet sufficiently gained the victorious faith in the School and the Gnosis. He no longer smokes, and drinks no alcohol, but he has not yet recognized the inner being of the School and has not yet made it a reality in his life.

There are also cases in which the person concerned has had faith in the School, but at a certain moment something happened that raised his doubts, and as a result his spiritual development stagnated. Then such a one is to be pitied, because he is very unhappy. The same holds for those who, owing to lack of faith and the certainty it brings, want to bring their own opinions and views, their modern thoughts and interpretations into the work-field. The essence of the Light power, which seeks to kindle them as workers in God's vineyard, can no longer touch them because of their I-centrality; their self-conceit, their I-centeredness is too dominating.

Let all of us reflect deeply on the answer to the following questions: "Have I recognized the School? Or am I still in the phase of orientation, of search and doubt? Have I crystal-

lized in any respect, or am I driven by an honest desire?" These are essential questions, which one must necessarily answer in order to be able to go forward on the path.

Of course you will come across problems and objections during your reflections, but on the basis of your faith in the Spiritual School the power of renewal of the Living Body will sweep away all your resistance. If you accept the Spiritual School all obstacles, including the personal ones, are removed, neutralized; for your acceptance is a professing, and this professing is the welding together of your divine original principle with the transmuted Light of Christ. In and through that Light all resistance must eventually give way.

We are talking about all this, not because we think we have the right to be so audacious as to urge you on, for that would not be right, but because we are all pupils of the Spiritual School, in which the pure powers of the fire are working; a School which has to fulfil a high task in our time.

Knowing this, he who has really recognized the School will experience a deep peace, the peace of Bethlehem. He or she will experience a great inner joy, born of the realization that he stands with many brothers and sisters on the same path. A deeply experienced, mutual esteem will be the conse-

quence of this, a mutual respect, not according to the standards of nature, but coming forth from the new state of the blood, which has arisen through the activity of the pure powers from the Kingdom of God, the Super-nature, the Kingdom of Heaven.

Then, these pupils are not only "born of God" but they are also "submerging in Jesus the Lord", in order to be reborn through the merciful powers of the Holy Spirit.

Spiritual Directorate



## The age of Aquarius

Since the beginning of its existence the Spiritual School of the Golden Rosycross has tried to prepare man for the Age of Aquarius which is near and which will affect all aspects of life. In our literature, on which a part of this article is based, you will find countless reflections on these coming events.

You may have noticed that many eras are named after the signs of the zodiac, as these can be found nowadays in all sorts of magazines with predictions according to the horoscope.

The School of the Rosycross is decidedly opposed to this horoscope craze which may originate from the existential insecurity of modern man. All these so called predictions are centred around the sign of the zodiac where the sun stood at the time of one's birth. We certainly do not deny that there are elements of truth in astrology and horoscopy, nor that some people may gather some self-knowledge from it, but there are two dangers to which we want to draw your attention.

Firstly, we may bind ourselves so much to all those aspects that we dare not take any step without first having consulted our horoscope. Secondly, one should take the line that every man has a large amount of freedom within the possibilities and limitations of his birth horoscope. The stars may presage but not prescribe.

We can make anything out of it, both in a positive and a negative sense. Moreover, the time of birth is no coincidence, but the astrological constellations of the moment of birth will always fit in with the karma which we inherit microcosmically or through the blood of our forefathers. Therefore, the horoscope with its various aspects is not such because we happened to be born at that particular moment. No, we were born at that moment because we needed that particular

horoscope. The most important thing is that, when a new birth of the soul develops in our system, a completely different zodiacal and planetary series of influences takes effect and a different consciousness will start to perceive this universe. This perception we fail to find in the newspapers.

A man who finds himself on the inner path in such a way needs no horoscope. You may ask, however, what the meaning is of those references to the Age of Aquarius in the School's literature. And what to think of the many references to the planets in the book "Dei Gloria Intacta" by J. van Rijckenborgh?

As a microcosm we are indeed the centre of a large radiation activity. There is in fact an age of Aquarius to which all of humanity will have to react, be it positively or negatively. J. van Rijckenborgh's books "The Secrets of the Rosicrucian Brotherhood" and "the Confession of the Rosicrucian Brotherhood" in which the mystery planets Uranus, Neptune and Pluto are discussed, are more than clear.

You may be of the opinion that Goodness (Uranus), Truth (Neptune) and Justice (Pluto) are no longer applicable; that Goodness cannot exist, that Truth will find no stone upon which to lay down its weary head and that Justice is a mortally dangerous utopia for all. And yet, the School of the Rosy-

cross speaks of the Spirit of God, which is linked with us in our planetary system and with our *real* task in this planetary manifestation. As the Spirit of God is the most powerful force in any situation of our existence, it goes without saying that we will be able to come in contact with the great Force of God. So Goodness is very near to us. What matters is that we, guided by a higher intuition, — an Uranus property — will start to fulfil the divine law by a new attitude of life. And mark you: the result of such law-fulfilment proves itself in each life immediately and absolutely.

However, do not suppose that there will only be peace and bliss when Goodness starts to act within us. Do you know the expression: Love hurts? Is there not much in us that has to be cauterized? Love which is at the same time Truth is a sevenfold radiation that manifests itself in order to advance the one purpose of creation and bring it to a successful conclusion. This radiation of Truth can never be killed and who opposes it may become a victim of delusion in all forms, such as delusions of kindness, of grandeur, of justice, all this originating in the resisting I.

A delusion is an astral poisoning which can be contagious, so that we also can corrupt others. While labouring under this delusion one



wants to create agreements and laws, one tries to regulate, to order and to prescribe everything. Nevertheless injustices remain. And yet, Justice will persevere, either as a judgement on human injustice or as a driving power for those who fulfil this Justice from within. For that is what matters: every law, every urge for justice which is fulfilled from within provides tranquility for those who comply with it. Let us suppose that we want to approach the Universal Doctrine not only philosophically, but that we want to go the path of liberation.

If we do this at our own pace and adjusted to internal and external possibilities, then there will be question of fundamental change, the nullification of the astral zealotry. Up to this point we could simply say to each other: "follow the path of surrender to the Other One within you; sacrifice the natural I to the Son of God within you and follow the path of John in the desert". However, if one wants to follow the path of John, the path of: "the other one must increase and I must decrease", then the fourfold personality must first be re-established.

A development is meant here which should be seen as a necessary step and not as an aim in itself. The regenerating development, a more or less occult process, generally interests many people. The process

of surrender and transfiguration is considered less interesting. In this process one feels as a child whose recently acquired toy is threatened to be taken away; a certain maturity has been acquired which then would have to be abandoned again; at last there is a personaly, should one lose that again?

"I am no fool! Over my dead body!" And symbolically speaking that is exactly the point, as the process leads to submersion in the endura, in non-being. We face the various steps of inner awakening of consciousness of which is spoken in "Dei Gloria Intacta". This inner awakening is closely linked to the powers of the planets in our solar system.

First comes the touch of Mercury, the birth of the new intellectual capacity; certainty no trifle. Just consider how far we have deviated from Goodness, Truth and Justice in our present-day mentality. The new Mercury has a message for us, a mission, and if we in our egocentricity have no time for it, then the fundamental change, which has already been acquired, turns into its opposite. If, however, we comply with the requirements we gain access to the knowledge we need to be able to proceed.

Then Venus approaches man, the unfaltering friend spoken of in the Song of Songs. It reveals the new essence of emotion, no sentimental-

ity, but a renewal of the heart which will alter the quality of the blood.

The consequence of the Martian activity is a new activity of the will. Originally the will was the power behind the creative activity and we all know how much the will-power of man can prevail and determine destiny. It is a highly dangerous Royal Power which can be lethal. However, by means of the new Mars the Spirit of the original man, the Ancient One, can be brought to life again.

Then comes the rhythmic impulse of Jupiter, which brings man in a gnostic-magical way the outstretched hand of Aquarius. It tries to open the eyes of the seeker and gives the Water of Life to all who thirst for it and who can endure it.

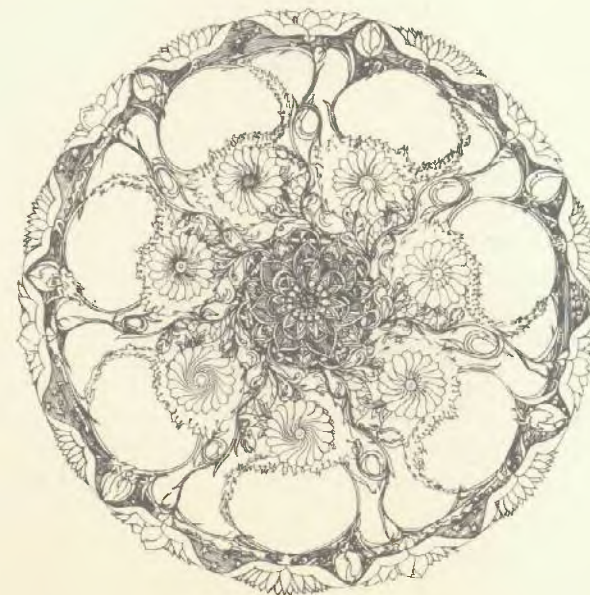
The completion of our mission

comes from Saturn which bestows an entirely new embodiment on our microcosm as the crown of the work.

Of course many other steps will follow. Uranus, Neptune and Pluto have a gigantic task. Uranus like a fire, a fiery storm of Aquarius, will be responsible for enormous internal and external changes, — renewing, warming and purifying.

Neptune is the higher octave of Mercury, the renewer of consciousness. Pluto is the recreator, the hallowing Spirit of Life.

If we dare to live with this new horoscopy, and with Gnostic Christianity, then all that now still obscures our consciousness will be consumed by the fire of Uranus. We will then be able to accomplish our tasks in the age of Aquarius.





## Gnostic self-realisation

*(a public lecture)*

Though we generally don't think about it, all of us do "realize" ourselves in various ways in daily life. Some may be more conscious of it than others, but in modern times, more and more people are interested in this idea. Every realization is preceded by a plan. If we look at a particular person, we see him at a certain point in his life, in a certain situation in which something is being prepared, so that afterwards it can be realized or

constructed. We may be looking at a housewife who wants to spend her housekeeping money in the most economical way; or a sportsman who is preparing himself for a top performance; or a politician who sees for himself an important role in world events — but in every situation, big or small, uncounted millions make their plans and dreams for a near or a distant future.

This realization of all kinds of ideas is inseparably connected with insights, desires, possibilities and circumstances. The results of our endeavours will depend very much on all these factors.

During such a process of construction, man's consciousness will express itself and will at the same time gather experiences, even if he is not all aware of it. Every day we prepare ourselves, whether sensibly or not, for some object, some purpose. The condition of our mind and ambitions determine whether we will succeed, but build we must, in spite of ourselves. We often show a strong binding with our objectives, and this binding may often be very negative, as is shown by our subsequent behaviour.

What we, as human individuals, build, alone or in groups, often shows hardly any sense. We often neglect what yesterday we started full of enthusiasm. We may then start something else, or ridicule

what others have made, or cast suspicion on it. Driven by our personal ends, we thwart each other's projects again and again and frequently we see the aims of others as harmful to our own purposes, to our career, our possessions or prestige, and so on.

So there will be conflict, great or small, with weapons that vary from personal deceit to the hellish inventions with which the great powers oppose each other. Projects which could be very useful for world and mankind are rejected or kept from publicity, whereas harmful projects receive full attention and may be presented as useful or at least inevitable. Thus, seen from a planetary point of view, we bring to realization an enormous chaos and much sorrow and destruction.

There have been innumerable endeavours to prevent all this, or in other words, to initiate an ideal way of construction, so that there would be no conflict or sorrow any more. But ever and again discord rears its ugly head. But why? If we investigate our motives, doesn't it appear that we mean well? Yes, indeed. There is something good to be found in countless aims. But through nature, climate, economic aspects, development and so on, various aims oppose each other. What the one thinks is good, is bad for the other. We think it useful and necessary to build according to

our vision, or to break down what we built before. And if we break something down or thwart what others are building, our opinion is that they, the others, are not doing right and that their project is utterly objectionable.

Through these mutual differences of opinion we thus develop situations that are poisoned by mistrust, rivalry, hatred, fear and desire for the other's destruction, for from the beginning of time, we have experienced the severity of this existence and the struggle for survival. The sediments of all former realizations speak in man as a rock-hard urge for self-preservation.

### *The limit of experience*

It may be that, after all the experiences gained during our many efforts at realization, from the grey past until now, the despair over the results is deeply engraved in our hearts and we are satisfied with regard to our impressions of the fruitlessness of things. In other words, it may be that we have reached a deadlock as regards all that the world has to offer, and that all our projects, be they ever so clever, no longer give us any real satisfaction. If this is the case, we can say that all these experiences have brought about a state within us in which we have arrived at a

limit. Whatever new ways of construction, satisfactions and experiments this existence may offer, will then no longer make any impression upon us. This is a special psychological state, that is described in world-literature by various stories. For instance: a helpless woman is found at a well, and she is helped in one way or another in the course of the story. This woman in distress symbolizes the human soul, who has discovered that the thirst for true, perfect Life, for Truth, Righteousness, Fraternity and Harmony can never be lastingly quenched by the transient things of earthly nature. The help that is given to her is the offer of more insight into the situation already recognized, and the gift of power (nourishment of Living Water, bread, or some other food with miraculous properties) to make her come to a new action through the insight she has gained.

### *Gnosis*

Here we come to the meaning of the word "gnostic". It comes from "gnosis", a Greek word that can be translated as "knowledge". Think of words such as diagnosis and prognosis. The English verb "to know" also originates from it. The insight which the person who has come to a deadlock receives at the well, points in the same direc-

tion. This knowledge has accompanied man from the dawn of time. But only when he reached the state described above does he benefit from this knowledge. Only then can it be said that he is interested in "gnosis", because then, through experience and many injuries, he has become a purified man.

Such a person finds himself in the familiar earthly nature with its equally familiar life. This nature is not just composed of material aspects, but also of very complicated all-embracing and penetrating aspects of a more subtle nature, which make manifested life possible. All instinctive reactions come forth from influences of these strata of our planet. All our thinking and feeling depend on it. Man can therefore be seen as a reflection in miniature of the greater whole: a small world or microcosm with its own way of existence, with its own ups and downs, sorrows, joys and so on.

We should imagine this small world as a spherical body that surrounds us and transfers all the radiations from the planetary electromagnetic field into the human being. Our opinions and judgements, the way in which we try to achieve self-realization, our experiences of life, our insight that certain ways of realization make no sense — all this is to be explained from the state of the microcosm. When we,

in our way, strive for good and gain experience, it is recorded in the microcosm.

And that we do strive or seek for the good is to be explained by the influence of the central point in our microcosm, that coincides with the heart. We call this nucleus the divine spark, the original atom or the rosebud. In all great world-religions our attention is drawn to this divine spark. Man as manifestation is, as we have already said, from this nature and bound to its laws. That he nevertheless often does his utmost to make something good of this life, something that will answer to higher laws of reason and harmony, is due to the presence of this spark, which in fact drives man to the realization of his culture and chases him to its limits.

Because of our dependancy on the microcosm and planetary conditions, we are not the result of all influences, but we are also limited by them. We are imprisoned by them. We can deduce this from the fact that the images invoked by our potential for goodness, by our idealism, especially when we are young, come into conflict with reality, which is in no way in harmony with the real truth and righteousness; neither can it be brought about by them. As soon, however, as we become resigned to the facts, the routine and the habits, the conflict disappears,

though inwardly we know that it should be otherwise. This "knowing" asks our full attention. It forms the proof of the activity of the divine spark.

### *Subtler regions*

We spoke about our planet as a body, surrounded by subtler regions out of which all kinds of activities in our being can be explained. These activities are of a similar nature to those of the planetary radiation-field. We meet them in the whole of nature, including the animal and vegetable kingdoms. The possible inner urge in man for real values in life is, however, from a totally different nature. If this were not the case, then he would be saved disappointment, suffering and sorrow. They would not appear and there would not be any question of experience and purification.

This experience does not come from pain when things are not easy for us. As soon as everything goes well, we soon forget such pain. But deep disappointment and sorrow carve their traces lastingly and deeply into our being. It is the influence of the spirit-spark which causes the difference between a fleeting pain and a lasting experience. This spark can therefore not be explained from normal nature. It has an entirely different origin.



If we want to obtain a rational explanation of our experiences and perturbations, then in view of what we have been saying, we will need to come to the conclusion that our nature and our world-image are in their deepest essence irrational. Our next conclusion will be that real Life cannot be found in our nature, even though we still feel inwardly that true perfection must exist.

Furthermore, it is a fact that man, with all his apparent life, is in fact mortal and there is no guarantee whatsoever that this process of gradual wasting away on the road from birth to death will open a door to another, better life. The processes of birth, growth, flourishing, decay and death, are simply inherent in this nature. With the ashes and cinders of former life, the succeeding generations are fed.

Alongside this nature of life and death, which we call the dialectical nature because of its endless interchange of opposites, the Gnosis brings a second order, an original order of true divine life, from which man, by virtue of his divine spark, originates and where he has to return.

The spark in him is original, divine, as is the microcosm. But the personality is from this nature and proves this by its behaviour. The personality is mortal, but the spark is immortal. The spark can, however, though weakly, testify of its

presence. Through these vague signs of life, the personality may experience something of the hopelessness of things and is able to undergo sorrow.

What we call "Gnosis" is embodied in a universal, all-embracing and all-pervading radiation-field, emanating from the original divine order. This divine order is not somewhere far away, but it is here and now. One order interpenetrates the other, just as radio-waves from different transmitters do. The divine order has the divine spark as its only point of contact in our being. The personality, which is from this nature and not related to the spark, experiences unconsciously something of its presence. From the gnostic radiation-field (the other nature) a radiation goes out as a call which can only evoke a response in the divine spark.

When someone begins to experience something of the hopelessness of the dialectical order and therefore becomes a seeker, then this happens under the influence of the weak radiations of the spirit-spark. A person may seek in many ways and directions. In this way his experience becomes ever richer. All these experiences are recorded in the microcosm.

Behind the Rosicrucian Society is a Spiritual School that has come into existence to radiate the forces

of the original nature into this world with its manifold influences and tendencies, in order to reach the heart of the seeker — and thus his divine spark. If in this way a lasting relationship can come into existence between the Gnosis and the spirit-spark, then the personality will experience this and understand that it has found "something" — in whatever way it may react to it for the time being.

### *The inner path*

As mentioned before, the word "gnosis" means knowledge. So the important thing is to explain this first contact, its experience and all the reactions to it, so that one will be able to comprehend rationally that something must take place in one in order to "go the path".

You may have sought a solution outside yourself, possibly in a historical direction, and perhaps that is how you came across the idea of "liberation". But there needs to be a touch in the actual *now*, not outside yourself, but within yourself. There needs to be a reconstruction of man as he was in the original divine sense, and as he will have to become again. The literature of the School of the Rosycross is dedicated to this idea, and is intended to deepen your insight as much as possible. If you are prepared to walk this path, you

will find it an invaluable guide.

At the beginning, your insight may still be impure and weak, but in the measure in which you persevere, the ideas will become ever more clear and pure. And as soon as your rational insight has gained enough depth, it will be possible for the radiation-power of the Gnosis to awaken a great moral reaction in you. An urge will arise to try to respond to this new insight. And through this the gnostic light-power will be better able to touch the rosebud. A new blood-power will be liberated, a new capacity, which we may indicate as the power of John the Baptist. This will make you recognize inwardly what this light-power wishes you to understand. John the Baptist preached "in the desert". If man really penetrates to the understanding that he is in the desert, then this light-power, which seeks to "make straight the paths" within him, will come to life in him and begin its task. Through a growing inner discrimination, natural man will begin to recognize that *two* voices are speaking within him. These are, firstly, the voice of the old nature with its habits, prejudices, surroundings, education, parents, race, egoism, its good and its evil; and secondly, the new faculty, which does not and cannot concern itself with these things, and which, provided one recognizes,

trusts and follows it, will progressively clear away the obstacles in one's being without any forcing, and in this way will clear the way for the New Man that has to be born in us.

As regard the I-consciousness, a "diminishing" process develops as a result of the light-power of John. The microcosm is purified from all the stains of lower nature and the latent original faculties will make themselves felt.

Through your "diminishing", the original light will find ever more openness in you. If you persevere in this procedure, it may be that at a certain moment the "new soul" will be born in you. Then the light can fulfil its ministry in you, through which everything that is blind, lame and leprous in you can be cured. The powers of the old nature are slowly replaced by powers of the new nature. So there

is no question of cultivation of the old one, but of totally replacing it.

At a certain moment the new soul, which we can indicate as the Jesus-man, will take up a central position in the being of man and begin to guide, to cure him, and to take him home. So it is not the personality of this nature which comes home to a heavenly fatherland, but the original, divine man, who returns to the original nature from which he once fell.

This process can be fulfilled during material life, while the personality which we know as Mrs. X of Mr. Y, is still living. The personality will be able to continue the life of this nature biologically during this process, to do his daily work, and be used by the new soul-principle to come into contact with other seekers and, if they so wish, to transfer to them something of this new life.