



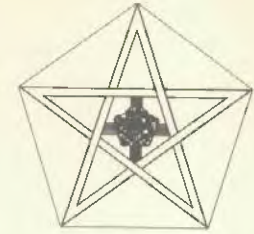
PENTAGRAM

LECTORIUM ROSICRUCIANUM

3rd Volume number 2

PENTAGRAM

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of the International School
of the Golden Rosycross
Lectorium Rosicrucianum



PENTAGRAM

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

This 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 cornerstone freemasonry of the Rosycross (I)*
- 7 *The state of living death (II)*
- 12 *Never act without understanding (III)*
- 16 *The nervoussystem and transfiguration*
- 25 *From the Writings of Mani*

The cornerstone freemasonry of the Rosycross (I)

Throughout all ages countless people have sought eternal salvation and the liberation of their souls. Many have sought but few have found! Only a few in this world that has gone astray have been able to find the source of the Living Water.

This is quite understandable, for to discover the divine life-principle the eyes must first of all be opened to the vanity of this world; one must have learned to perceive the pitiful deceit that is hidden everywhere behind the outward lustre of this world. Moreover, one has to realize that the peace and salvation

of the soul need to be based on a life that has nothing to do with the life that arises from the dialectical sphere.

The servants of the Spiritual School have laboured fervently wherever possible to enable the love that proceeds from wisdom to awaken to light and life in the seeking soul; to lift the seeker for liberation out of this pit of death and guide him to a radiant new life.

Since present-day mankind is once again living at a critical time in world history, let us listen once again to the call of the Spiritual School so that the absolute necessity of contributing as living building stones, as freemasons, to the divine plan, may be impressed upon us.

The original life-field will only be of value when it has been completely realised by man himself. In order to be of some help and guidance to you in this process, we would like to draw your attention to the cornerstone freemasonry of the Rosycross. This freemasonry is undoubtedly as old as dialectical mankind itself. It originates directly from the mysteries, that is, from the mystery of God, which has always aimed to lift mankind out of its dungeon of lower life to the original light.

The original freemasonry was therefore never intended to cultivate bourgeois virtue, brotherhood or humane life-practices. In other

words, it has never been directed to culture on the horizontal level. True freemasonry was and still is a method through which fallen man — sham man of today — could return again to his original glory. If man were to follow this way it is evident that integrity, brotherhood and humaneness would be the natural outcome.

Original freemasonry starts from the principle that no child of man will become a true Man by practising religion or by pursuing science, or by any practice of goodness, but only by a complete new building realized from below upwards and preceded by a dying, a demolition of the old building.

We have often spoken and written about the neutralization of the dialectical life-system; we have explained that man must cease to exist according to nature so that the heavenly life-system can be revealed again. That is why we can state with certainty that all religious, scientific and humanitarian care and practices, originating from and supported by the *old* structures, which are based on this world order, will always and without exception turn out to be negative.

It may not be out of place here to mention the fact that both men and women are included in freemasonry as we see it. Indeed, this has to be so. If one has penetrated to the right understanding of all this one will know that women as

well as men are included in the process of regeneration. Therefore, when Paul alludes to the grace which the woman receives through the man, he is certainly not speaking in Old Testament terms. He is referring to the right co-operation in conformity with the laws of opposite polarization. No parallel can be drawn between Paul's words and the Jewish religious view in which women have a very secondary position.

In support of this point of view we will quote an ancient manuscript of a brother of the Rosycross, Dr. Bacström, who declared that "there is no distinction between the sexes in the spiritual world, neither among the holy angels nor among the rational, immortal spirits of the human race". In addition he said that "the brotherhood will not hesitate to admit a woman as an aspirant member, as a practising member or as an adept, provided she practices the work and carries it out in person".

This brother of the Rosycross also appealed to the Holy Scriptures, stating that "as ample evidence, redemption was revealed to mankind through the intermediary of a woman and," Bacström went on to say, "since salvation is bestowed on the female sex just as it is on the male, our brotherhood does not exclude any worthy woman from being initiated, for God Himself did not exclude women from any

blessing in the new life to come”.

Let us now return to our point of departure. As we said before, it can be concluded with certainty that any freemasonry which bases itself on bourgeois religion is bound to end in deadlock. Freemasonry based on science undergoes the same fate, and freemasonry which bases itself on the practice of whatever form of goodness will undoubtedly petrify. True freemasonry transcends all this because it stems from what we call the Universal Doctrine, from the primeval essentiality of the human race.

To understand this in the right way, one needs to comprehend what religion is and what it is not.

Religion in the natural sense of the word is a system of emotions of a religious nature, whether or not supported by an intellectual element. In the course of world history there have been countless religious systems with countless subdivisions.

So in the course of modern history, churches and sects without number have continually been arguing about what really should be understood by Christianity. One would have to go to a lot of trouble and exertion to find the common denominator in that vast variety. One conference after another is held to try and discover this. What we are trying to say is that all this

demonstrates that people do not know Christianity itself, but only possess countless opinions and speculations about it.

Freemasonry based on any form of religious system can therefore never be freemasonry in the highest sense of the word. The ritual, symbolism and magic of the freemasonry known in Europe and America is based on the Jewish religion. By this, it is marked and judged.

Science as it is known today is a science which has grown out of the needs of dialectical life. It is an intellectual activity, founded on experiment and hypotheses, and leads to a path of stumbling, falling and experiencing. Any freemasonry which employs such defectiveness can therefore never be really freemasonry.

Humanism, as it is known to mankind, is a practice of goodness which is also based on insights derived from matter and from dialectical mankind, as a result of which one group judges to be good and humane what another group positively abhors. It is obvious that fundamental goodness cannot be found in such a method, but only a temporal cultivation of certain norms which at any time will turn into their opposite.

If you now have a good grasp of these simple and obvious facts, we will be able to penetrate to the essence of true freemasonry, the

innermost core on which everything hinges. A truly free masonry must adopt as its cornerstone a value, a force, a signature, that transcends bourgeois religious habits and views; that is free from experimental science and completely free from the common norms of goodness. In the original holy scriptures such freemasonry is called: the selection and assimilation of a living stone, that is, the selection of a value, a force which, independently of any intermediary, will totally reveal itself to the neophyte.

You will readily understand what a mighty perspective is revealed to the pupil, for as a result he is completely freed from authority and limitation. That is why such freemasonry is above all self-freemasonry, for one works with living stones, built with the dedication of the whole human life-system. In this work, an “absolute being”, which we will refer to as Jesus Christ, is the basis and the goal. Out of such an “East”, that is beginning with such a sunrise, the purpose of this freemasonry can no longer be misinterpreted.

This living cornerstone cannot and will not be rejected by the true freemason, for he knows that it will make him into a new-born one. He knows that the divine wisdom that lies hidden in the fundamental truth, in the cornerstone, governs a force that is able to break down all

dialectical walls.

That is why there is only one task to perform, the task described by Peter in the following words: “As living stones, let yourselves be used for the building of a spiritual house, as a holy priesthood, offering spiritual sacrifices, acceptable to God through Jesus Christ”. If one begins freemasonry like this, one will possess the precious cornerstone, which will descend as manna from heaven for anyone who wishes it.

Cornerstone freemasonry claims to possess a binding with the original Kingdom of Light, and it is practised in order to bring fallen man back to this original kingdom. To this end it is necessary to build a spiritual house: the spiritual house that is built by the neophyte himself and that has to do with the provision of a fourfold, new personality, linked and completely in harmony with the heavenly man’s threefold nucleus of consciousness.

Perhaps you know that in ancient symbolism, man is called a “stone”, capable of manifesting itself in the universe in a sevenfold way. The ancient language of wisdom therefore spoke of a stone with seven eyes. This signifies the man whose spiritual manifestation is sevenfold, and therefore refers to the sevenfold microcosm with its seven fields and its seven nuclei of consciousness which sur-

round the central spirit. The stone with the seven eyes, or in other words the sevenfold human system, is the stone which has to come to life. We can insert this living stone in the Universal Temple, the temple that stands beyond any limitation, through the precious cornerstone which is Christ.

Since this is irrefutable, we may freely proclaim that anyone who remains aloof from this task and yet wishes to build and to be a mason, will be put to shame and will always reap a negative result, not that it is pleasant to say this, for there are so many well-intentioned efforts in this world to carry out building that is passable. All the same, as facts continue to prove, the precious cornerstone is repeatedly rejected by the builders. By this, the builders demonstrate that the cornerstone continually arouses offence and irritation, according to the words of the Holy Language: "The stone which the builders rejected has become a stone of offence; a rock of vexation to those who, in their disobedience, stumble against it".

This is easy to understand! The universe spurs and urges everything on towards one divine goal: the realisation of the divine plan for world and mankind.

The one cornerstone in this grandiose construction plan is Christ, and everything that is not in harmony with this stone must, as a

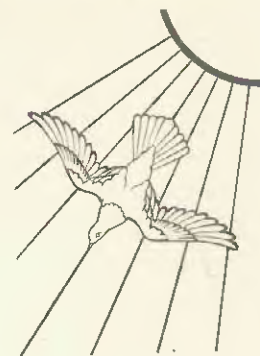
matter of course, come into conflict with it. Therefore, the words "Christ has not come to bring peace but the sword" will be fulfilled when man realises that the world of dialectics has to be broken up if the universe is once again to comply with the original construction plan. This is where the cornerstone freemasonry of the Rosycross differs from other systems: it does not try to humanise fallen man or to make him religious, but makes the idea, radiating in Christ, into a living reality in a completely new field of life, so that the new-born one may be led back once more to his original domain of life.

Perhaps you may now be wondering why cornerstone freemasonry has to be practised through the Rosycross. The answer is: because in our state of being the rose, the seven-petalled rose or lotus, or in other words, the seven times sevenfold microcosmic building, the stone with the seven eyes, can only be realised via the way of the cross, that is, by a process of regeneration.

Finally, we would like to add that once one has gone the way of the cross, kindness to one's neighbours, a humane attitude of life, true brotherhood and love for one's fellow men are manifested as a natural consequence.

May the rose of regeneration one day shine from the roofs of your Temples.

Catharose de Petri.



The state of living death (II)

So long as man is still trapped in the spinning whirlpool of life and death he is, by his very nature, afraid of death. This is a perfectly normal state of affairs since man, taken in the mass, instinctively feels himself — to a certain extent, at least — to be an organic whole, whilst death is seen as an imperfect reality. And it is true that in the hereafter, the complete body no longer exists.

The uninitiated are faced also with a leap into the dark abyss, the big unknown, and the religious

conviction, seated in the blood, that "the wages of sin is death". This is one of the reasons why millions of people make themselves spiritually safe and seek a certain consolidation in the after life, an assured existence, without the misery of hell's torments which is the usual consequence of a sinful life. They think they can arrive at certainty by way of one or another religious group, or through some sort of spiritual instruction on life in the hereafter. Since you know all this already, we will not dwell on it!

Our only concern for the moment is to make it clear that there is a form of death far more dreadful, far more comprehensive and far more drastic than any purely physical death. What we are speaking of here is a death undergone while still alive, and by "alive" we mean the life that manifests in dialectical form; a death that is undergone without the individual even being aware of it.

It can happen that "on the other side" one comes across entities who do not know, or are not aware as yet, that they have died. This is frequently the case with people who are suddenly snatched from life by some calamity. Before the fact of death can register on a person, it must largely have penetrated the conscious life. Similarly, there are among us, on this side of

the veil, many hundreds of thousands of people who think they are alive but who are in fact as dead as stones. Such a man of the masses possesses a biological consciousness which holds the dialectical form together. The death of the body entails not the slightest change for these people, since they were dead already! They turn with a certain regularity between the reflection sphere and the chemical sphere of this dialectical world, from biological life to biological life. Just as an insect cannot be described as a living organism in the truest sense, but as a biological side-effect of "unholy" life, so is such a man the mere shadow of an earlier life-expression which has long been "living-dead".

The signs that mark out this type of man are a complete imperviousness to a genuinely higher life, a deep cunning and an unfathomable craftiness. In the same way that some animals can astonish us with their instinctive abilities we can only marvel at the depths to which some people will stoop to carry through their material plans and the guile with which they seek to conceal them, not through fear of their being unmasked but simply because it opens the line of least resistance.

These lost souls are so egocentrically orientated that the whole world and all of humnity seem to

revolve around them. Their entire conduct is directed towards and springs from the self, as in the case of an animal. But they are more dangerous than an animal, for the whole morality of such beings is lost. It extends no further than what they can or cannot get away with and to what extent they can avoid harmful consequences. There is absolutely no way of reasoning with them so that the safest thing is to keep such people within bounds through legal restrictions and rules. It is doubtless sufficiently clear now what is meant by a soulless creature. If not, might we suggest that you look into this sort of phenomenon for yourself. You will be amazed at the results.

The tragedy is that these people are beyond help and can no longer be held responsible for their acts. Should you happen to meet one of them and be duped, all you can do is utter the prayer: "Forgive them Lord, for they know not what they do". We can take it that, in most cases, such a state of "forlornness" is an absolute one.

No doubt you will be asking yourself how these entities became what they are now. There is no other answer than that a continued negation of the liberating life has taken place. Let us explain this in occult-scientific terms.

There was a time when the "pre-man" or divine man sinned; he

forced his divine powers and the divine plan and he then had to take the consequences. The harsh reality came home to him and, in the words of the Bible, man was ashamed, that is to say, he had soul-consciousness of his fault. He realised his wickedness and suffered remorse so that, like a fire, a sense of guilt burned into his consciousness.

What was this fault? As repeatedly stated in our teaching, it was that the original man created for himself a dialectical reality of being a manifestation apart from God.

Now there are three possible ways of reacting to a sense of guilt. One can take immediate action to undo the fault and liquidate the evil. Another way is to simply accept the sense of guilt and consciously say: "I'll show people that I'm in the right" and in that way cultivate the fault; use the fault as a working hypothesis to bring into being an edifice that will prove that God's plan for the world and mankind can be accomplished in some other way. Undoubtedly this is what many entities have done in the past.

The third possible attitude is no reaction at all; no neutralization of sin and no cultivation of sin but simply a state of contentment with sin. In the first case the pre-man is fully restored. In the second case the heavenly man is chained to his

biological creation and cultivation of an unholy soul-quality: the possession of a very extensive consciousness in a dialectical sense. The third case gives rise, after endless efforts by divine emissaries to rescue mankind, to an absolute break between the monad, or heavenly man, and his biological projection, with the inescapable consequence of soullessness. And, alas! there are numberless such "living dead".

Now one's response to all this may be to say: how frightful. But our aim here is to enable you to evaluate your own condition against these facts. For there is also a sort of half-way mankind in which the state of living death is not yet an accomplished fact; those we would urge to come to their senses. We shall not cease holding out to this middle category the great and glorious goal of the Spiritual School of the Rosycross, a goal that we can summarize in the words of Apocalypse: "Remember the height from which you have fallen, and regret, and go back to the old ways". And in the admonition: "Being what you are, lukewarm, neither cold nor hot, you will make me vomit you out of my mouth".

It is important to fully grasp the implications of all this: the important thing is to ensure that the tenuous link which still exists between the monad and its biologi-

cal projection should not be broken. For this link is the prerequisite for transfiguration. There are humanitarian/religious movements in this world which have great merit in this respect. At the very least they see to it that their following avoid severing this link knowing that, so long as this break is not complete, a successful turning back is still possible.

Perhaps you will now see more clearly why the Spiritual School of the Rosycross addresses itself to the individual who has cultivated his personality and at the same time to the negative type of person. The former is fiery and self-willed and seeks to assert himself — he may be described as a nature-magician; the latter is a “watery”, weak and inactive type and consequently we attack fire and water in order to extinguish the unholy fire and impel characterless negativity towards the one, genuine path of liberation.

We now understand the “living dead” in their hopeless final condition. Their microcosms, to which they once belonged, have quite faded away. What is left over is like a meteorite, a fragment of stone from a shattered globe. And we also know how it is with the other type, for a whole corpus of romantic, mythological and world-embracing sacred literature tells us about him. The individual who

asserts himself on the basis of his sense of sin; the individual with his unholy consciousness and his unholy quality of soul naturally retains his consciousness and also remains “alive” in respect of his fiery will, but that consciousness and that will cause an ever-increasing damage, an ever-increasing godlessness, an ever-increasing narrowness. The Bible speaks in this connection of “hell fire”, the fiery lake. But make no mistake: not one human being is cast therein. On the contrary, he casts himself!

We have seen that the man, bound to this nature, can make one of three choices, entirely in accordance with his nature. One choice would be a living death resulting in a complete fading of the microcosmic system. A second possibility is the assertion of self-will leading to hell-fire, i.e. the cultivation of consciousness in godlessness. And the last possibility is the pursuit of the holy science of transfiguration.

We hope that you can all yet see this last way of liberation and that you will not act in hostility to the Cross of redemption and follow Him in his requirement to accomplish the journey to Golgotha. Once there, you will be confronted with the Cross that the Christ Force carries with it and then you will know that the gate to true life is open before you.

If you have really known some-

thing of the liberating force, the process of I-demolition will be a joyful experience, though you must first have drunk the vinegar of want of appreciation and the gall of bitter desillusion. And if the “original man” is to live again, the material spirit can no longer be the

ruler of your dialectical life and you will reveal yourself as a doer of the Word. If you stand fast, then the grace, the love and the strength of the Lord Jesus will be as a lasting tie, nay your seal!

Catharose de Petri.



Never act without understanding (III)

Pupils of the School of the Rosycross are continually confronted with various aspects of the Universal Doctrine, which throws light on their personal situation, their relation to the world and cosmic influences. This does not happen in order to fill their minds with esoteric knowledge, or to activate the intellect, but to direct the consciousness, which so often wanders in all sorts of labyrinths, to what is necessary. It wants to make clear what is temporary and what is eternal, and how the pupil should

react in order not to get stuck — either emotionally, intellectually or as a result of an uncontrolled urge to act in the labyrinth of nature.

Not everyone reacts in the same way. Everyone has a personal way of handling matters and values of the old and the new life. Something which explains and gives everything for the one, might confuse the other. This has to do with the character of the nature-born personality, the past of the microsm, the astral or mental sensitivity; a religious creed; occult, mystical or magical orientations or activities in the time before we found the School of the Rosycross. It has to do with our social inclination, our possible astrological interests and such experiences. It is related to the people we have met and the results we experienced on various levels.

For instance, every man has a strong urge to safeguard his living and his future. The one may work at his career, the other might be economical and will hoard capital; another is inclined to study his horoscope, to know what will happen to him the next day, month or year. There are also pupils who say: "The Gnosis will settle things, it will help me out of all troubles." And so all of us, whoever we might be, are directed towards preservation and the security of our natural life. Many might protest: "But surely this does not regard me

any more!" But examine yourself closely! You will be surprised what you will find.

Surely you know that over the ancient mystery temples there was written, "Man, know thyself!" Therefore, only he who knows and conquers himself is strong and can eventually stand at the borders of nature!

When a service or a conference is held we listen with our personality, so with our own interpretation and we also react in our own way, and often correctly. We experience sorrow or happiness and talk about it with our fellow pupils. Haven't you ever talked with your friends about a service which made you happy or has broken you or otherwise, and to your astonishment you noticed that no one shared your experience? Then we try to explain our experiences to others in order to let them share our experience. We think: "the way I see it is the right one", or, "he is completely wrong", or, "he or she doesn't understand me at all", or, "now he gets on my nerves". And so we bicker about the revealed doctrine, whether we understand it or not, whether it appeals to our inner being or not, and of which we allow others to force a certain aspect upon us or not.

This is one of the greatest mutual problems of the pupils and between

the pupils and the School. It is no use to accept anything you cannot understand. It makes no sense to force something upon someone else.

This is a very old problem, already actual in ancient Christianity. Remember Paul who said: "Let each of you look not only to his own interests, but also to the interest of others". In other words, accept one another as seriously striving pupils, even if you cannot always understand each other, which possibly causes you sorrow. The more you proceed on the path and learn to know yourself, the more you will begin to understand something of the motives of your fellow pupils. Pythagoras said: "Never do anything you do not understand, lest you will undertake foolish action". And Paul said in this context: "Anything done without conviction is a sin". This does not so much concern your bourgeois life as your life as a pupil of the School, with regard to the Living Body of the School! Anything accepted without serious consideration, anything done without understanding is questionable, because it cannot be active in you.

In this case you remain the same or, according to Paul: "enclosed in your sinful state". Yes, it might even be so that when we allow things to happen, without serious consideration and intense action, our

The Nervous system and transfiguration

Within the modern Spiritual School of the Golden Rosycross, considerable value is placed on the lowest aspect of the fourfold human personality, the physical body in its broadest sense, because without it, it would be impossible to begin the process of spiritual rebirth or transfiguration. You may know from occult and esoteric literature that in the past there have been many seeking souls who neglected the physical body, despised and even ill-treated it, because they thought it an obstacle to spiritual

liberation. Owing to a mistaken interpretation of exoteric Christianity, they thought that ill-treating or mortifying the body would promote soul-liberation.

In the *Golden Verses of Pythagoras* the warning is given that we should never neglect the body but should give it the necessary food and exercise. As far as Western man is concerned, in the latter days of the welfare state, there is still plenty of food and most of us eat too much rather than too little. However, when it comes to exercise, the situation often leaves much to be desired. Many of us spend much of our lives going from bed to chair, to car, to sofa and back to bed again, thereby seriously neglecting the body's need for exercise.

The dialectical emergency-order is not a penal colony but a place of grace; it gives an opportunity for us to find "the way back". We ought to be grateful for this opportunity and make use of this nature order in as good and responsible a way as possible. We should be careful not to be too negative about this world. We do not need to despise everything in a sort of religious fanaticism, as if this attitude were "gnostic", for on closer examination it generally turns out to be just an attempt of the threatened ego to defend itself. We should learn to understand that everything is relative and to credit

things like astrophysics, medicine and the study of human relations with a certain value, because in spite of everything, we are part of mankind. It is also desirable to have a certain understanding of world events, especially from an esoteric point of view, so long as we don't become too involved in our study of all these things or expect anything really liberating of them. We could also keep a watchful eye on the last remnants of living nature not yet destroyed by ourselves and our fellow man, and on the desperate struggle of those who understand the dangers of modern science and nuclear power vandalism.

In our present state of being we cannot simply ignore this world and expect to enter the Kingdom of God just as we are at the moment. If we tried, we would burn and perish. It can only be done step by step, and we must therefore learn to live with the dangers we encounter on our path of life. It is essential to be able to discriminate in this respect, in accordance with our insight and in the light of any gnostic impulses we may have received. Fear is often a bad guide. Yoga, for instance, can be dangerous, but in the literature of the School of the Golden Rosycross the Lords of Will and Yoga are regarded as invaluable helpers on the path. Meditation can lead to overshadow-

ing by the reflection sphere, but contemplation of our present state of being and inner elevation to the light of lights is very beneficial. There are many facets of our lives which, through experience, are meant to lead us to a certain consciousness.

Alongside and certainly not in conflict with our spirit and soul development within the Living Body of the School, is the need for physical exercise which makes the blood flow faster and enables it to supply every cell with the nourishment it requires. Physical exercise is therefore important for young and old alike, for a harmonious physical and psychological development can give just the openness and inner relaxation necessary for the assimilation of gnostic radiations in the system, and for transforming, digesting and working with them, for demolishing and building so that they can be radiated outwards again in order to help others.

We would therefore like to consider some aspects of our physical structure, particularly the nervous system and its connection with the processes that take place in the body, soul and spirit. If we cannot bear the responsibility for our physical body which we can see, how much more difficult will it be to bear the responsibility for our soul which we cannot see? The human nervous system is very

state will deteriorate because we will end up asserting things of which we have no understanding. Without a serious pupilship there will be no progress, and the Isle of Patmos, the border of nature, will not be reached. *We* are not the point of issue, but that which is completely different. It is the Other one, who disturbs us and urges us to the borders of nature. Any knowledge obtained in the Living Body of the School, anything we experience as intuition or inspiration is related to our personal path, is meant for ourselves.

If we consider this, we will become pioneers for something that can never reveal itself in nature; of which, at best, a glimpse can be caught by the transmuted personality consciousness. Some of us often think to know a lot if not everything. Do you remember the words of Paul: "When someone says to know, he does not yet know what is meant by knowledge". When someone, with the consciousness of the personality, says, "I know"; when by this he means knowledge of the outer image of the doctrine, then he does not yet know the true meaning of knowledge.

Both our nature and a completely different nature exist. Man is disturbed in his natural state and with his natural consciousness he comes to the border, either on account of his religious inclination

or because of an occult, magical or mystical inclination. And all of us reach this border with the help of the philosophy of the Rosycross.

The pupil who has come to this border might establish, perhaps with deep sorrow, maybe after many emotions and after much inner struggle: "The sum of all knowledge is that I know nothing", as it happened to Christian Rosycross. Now he begins to understand something of what is meant by knowledge. Standing at the border in such a situation, aware of a completely different reality of which, at first, he might only have had a hint, he looks back and sees how his fellow pupils and fellow seekers are also nearing the border, each in his own way. He accepts their state of being, he accepts them as they are and he helps wherever he can, so that once they might also reach their psychological nadir, so that they, too, may experience something of what is entirely different. In this psychological state he is also able to underline with his blood the words of Paul: "Though I am free from all men, I have made myself a servant to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law; to the weak I became weak. I have become all things to all men, that I might by

all means save some."

In this way he guides his fellow pupils to the borders of this nature, he accompanies them on the path, so that they may once stand,

face to face, with the entirely Other one, the heavenly man.

The Spiritual Directorate.

complicated and the connection between the various nerve-plexuses and the astral body is of great importance for our physical and spiritual development. We would like to begin by looking at the development of the human embryo, as this shows a picture of our past.

During the first month of the pre-natal phase a neural groove is formed in the outer layer of the foetal nucleus out of which the nervous system, the skin and the senses are formed. Later, the walls which enclose the neural groove unite to form a neural tube. At the top end of this tube, which is considerably bigger and wider than the rest, the cerebrum begins to develop. It is significant that the brain cavities are formed first for they play a very important role in the process of transfiguration. And since there is no empty space, you will realise that each cavity is not just an empty "nothing" but has a very important function to fulfil.

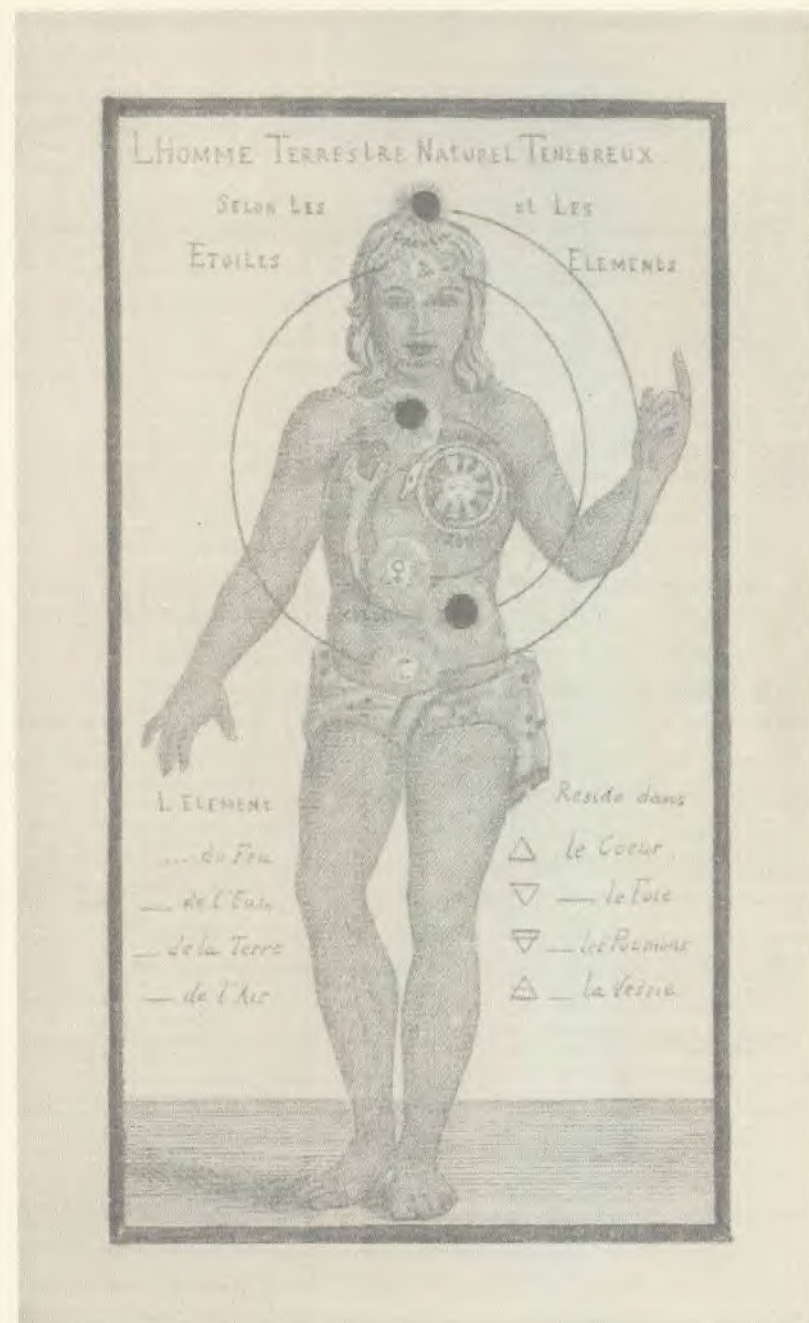
The chakras

The brain cavities are referred to symbolically as the "seven-stringed lyre of Apollo" or "the seven great harmonies" or "David's harp". They are filled with an etheric-material substance which is very sensitive to spiritual impulses. The seven brain cavities are related to

the cerebro-spinal system in the same way as the seven chakras are related to the sympathetic nervous system, and these two systems also interact.

The chakras, which are foci of the astral body, pass on impulses and influences from both the astral sphere and the personality to the sympathetic nervous system. So we can state that every desire, endeavour, orientation or emotion, be it of short or long duration, has an effect on the autonomic nervous system, which in turn affects all our physiological processes including the blood circulation, respiration, metabolism, internal secretion and so on. These effects then determine both our mental state, via the cerebro-spinal system, and our behaviour, via the liver-spleen system.

We often hear about the fourth brain cavity, in which the pituitary gland is found and which can form the basis for the growth of the new soul, which then radiates from the "soul-window" between the eyebrows. The pituitary gland controls all the other endocrine glands and therefore many physical and psychological processes. The first brain cavity lies to the left of the fourth brain cavity, while the second brain cavity lies to the right. The third brain cavity lies between the pituitary gland and the pineal gland and can function either as a barrier



The chakras by Gichtel (Theosophia Practica, 1696)

or as a bridge, depending on our state of being and in accordance with the circulation of the divine light-hormone, which is the true holy fire in the nervous system. Everything depends on how we are attuned astrally. The fifth brain cavity lies near the cerebellum which plays a part in maintaining not only our physical balance but also our spiritual balance, the harmony in the change of our activities. It plays a part in our spiritual growth and helps to ensure a harmonious building up of the personality, followed by an equally harmonious demolition, for there needs to be a personality with a certain soul quality before it can be sacrificed in a transfiguristic sense. No vacuum arises in this process; the systematic development of the new soul should keep pace with the decreasing of the old I-being. If we forget this, the result is likely to be the construction of an illusory new personality founded on cultivation rather than transmutation of the personality.

The cerebrum represents the male element in our system, while the cerebellum is more representative of the female, receiving aspect. The sixth brain cavity is particularly important and is of great complexity. It begins in the centre of the cerebrum, passes through the vertebral canal and ends in the sacrum. Seen from an astral point of view, it

is a tunnel through which a fiery mist rushes, the connection between the serpent of the kundalini and the pituitary-pineal gland centre. The seventh cavity is the synthesis of all the others and is situated beneath the pineal gland.

The cavities of the cerebro-spinal canal contain not only fluid, but above all an astral substance, astral fire. You know that a large portion of the brain is as yet unexplored. This portion corresponds with the extinguished lights of the lipika, and both are intended to awaken one day. Because of our I-centrality and materialistic thoughts and feelings, there are still unused areas of the brain and inactive points in the lipika. Only a renewed binding with the Sevenspirit is able to rekindle these centres and stimulate them to activity. In fact we ought to see the brain as an instrument with endless possibilities in the hands of an entity who can make use of it for good or ill. Although at birth the constellation of that moment is indeed etched in the system, the individual is still left with a great deal of freedom.

We would now like to consider some of the chakras more closely. The sacral chakra is so called because it ought to be the animator of the kundalini power, which lies coiled at the base of the spine. Above this chakra is the solar

plexus, which is the nucleus of the liver-spleen system and often activates the animal instincts of the ego in the pelvic sanctuary (the third ego). From the dialectical point of view, this is a normal process, but seen from a spiritual point of view it is one of the greatest obstacles on the path.

The solar plexus is also the centre of the sympathetic nervous system which consists of parts that have either a stimulating or a controlling effect in order to maintain a state of balance in body and soul. Unfortunately, most lives are still far too dominated by the negative impulses transmitted by the lipika to the solar plexus. The dictatorship of the liver-spleen system, the compulsion of the third ego is very strong, and he who has drawn the astral consciousness up into the heart has to be very careful not to let it fall back.

A change of behaviour

What does it mean to draw the astral consciousness up into the heart? It is not just a slogan or an unattainable ideal. It is an urgent necessity if we desire to progress in a gnostic sense. If, through experience, we have reached a dead end in dialectical nature, in spite of our appreciation for this emergency order as a place of grace, if we no longer expect liberation from this

life-field and its powers, a yearning, an intense longing will emanate from the heart sanctuary, a cry which will resound throughout the whole divine cosmos. By this intense seeking for Light, the established dialectical order in the microcosmic system will be disturbed and as a result the centre of the nature-born state will be drawn out of the liver-spleen system into the heart. But do not forget that this is a centre of activity, of deeds. Drawing it up into the heart alone is not sufficient.

A change of behaviour, as a visible proof of what has happened inwardly, should follow. In the nature-born soul state, the positive pole lies in the liver-spleen system and the negative pole in the heart. In the growing new soul-state this situation is reversed; the positive pole is active in the head and heart, while the negative pole lies in the liver-spleen system.

The birth of the new soul is first and foremost the birth of a new astral being, and as soon as this new astral being is born it makes itself felt in the blood. The sympathetic nervous system plays an important part in this process, as it is the intermediary between the astral fluid and the blood, internal secretion and mental organs, and in fact, the entire state of being.

The heart sanctuary is the

nucleus around which everything revolves; it is the "sun" of our microcosm. It is the most independent of all the organs and although still an involuntary muscle, it is transversely striped like the voluntary muscles. It is much more than just a material organ as it has etheric and astral aspects and also contains the rose of the heart, which is our beginning, continuation and ultimate end.

When the throat-larynx chakra has been renewed it co-operates with the sacral plexus to reproduce the original faculties of the heavenly man, to make him into a self-creating entity again.

We have already referred to the centre of the forehead as the "soul-window" which must become clear, so that the light of the fourth candlestick can radiate outwards. There are many occult imitations of this on the dialectical level.

Finally, there is the pineal centre, the halo of the true Son of God, a point of cosmic respiration. Science can tell us hardly anything about the pineal gland, and we can only begin to realise something of it inwardly.

The chakras of the head sanctuary are connected with the spinal system via the medulla oblongata, which is of vital importance for spiritual as well as physical processes. The fiery mist we mentioned earlier circulates from the seven

brain cavities to the end of the central canal and is entirely embedded in fluid. Fluid and mist together form the microcosmic aspect of the "molten sea", the intimate union of water and fire, a heavenly help extended to us in our fallen state.

If we do not accept this help, crystallisation increases and there can be no harmony between the cerebro-spinal and autonomic nervous systems. The dialectical person then remains in the grip of his karma, of the lower kundalini power. The will of the I-being continues to dominate the cerebro-spinal system and the I remains the victim of the more and more degenerating astral sphere of dialectics.

The twelve pairs of cranial nerves are also of great importance on the path to liberation. They are the twelve apostles, the twelve gathered around the one, the new soul. They begin at different points and pass directly from the brain to their destination rather than via the medulla oblongata and the spine. They are connected in particular to the senses, through which they can enter into interaction with the growing spirit-soul man.

The first cranial nerve is the olfactory nerve, giving us the sense of smell. Think of the fragrance of the soul. This has to do not only with our sense of smell but also

with our intuition, with the sensing of a certain atmosphere. The cosmetic industry has taken advantage of our subconscious longing to have a "nicely smelling" soul by producing a great variety of perfumes. In the Old Testament we can read about incense offerings and we can also read that fallen man is a "stench in God's nostrils". Think too of the religious-occult use of incense to open the endocrine glands to astral influences from the reflection sphere aeons. In the Spiritual School it is the fragrance of the rose of the heart that must drive away all other odours. For although the senses receive external stimuli, the actual activity of sensing takes place in the corresponding brain centre. So in fact we smell not with our noses but with our brains.

The second cranial nerve is the optic nerve. It is hardly necessary to explain what sight means in our present existence. The optic nerve can be seen as an extension of the thalami optici with which human beings in earlier periods were able to orientate themselves intuitively with respect to light and darkness. The eyes are not only receiving but also assimilating and radiating organs. We can often notice what someone feels of thinks by the expression in his eyes.

There are three pairs of cranial

nerves which make eye movement possible. These are the third, fourth and sixth cranial nerves. The fifth cranial nerve is connected with the muscles of the face, lower jaw and tongue. The seventh cranial nerve also supplies the muscles of the face and determines our facial expression.

The eighth cranial nerve is the auditory nerve. We need not enter too deeply here into the significance of words and sounds in our old and new life. Think only of music, of the creative power of the larynx and of the destructive influence of too much noise, which dominates modern man more and more. Think of the young people in discotheques who surrender themselves to deafening, satanic sounds which damage their hearing.

The ninth cranial nerve moves the tongue, through which we can cause considerable harm for ourselves and others, while the tenth cranial nerve, the nervus vagus, supplies the larynx, lungs, heart and liver and has a great influence on our whole being. It is intimately connected with the sympathetic nervous system and strives for harmony in all bodily functions. It is the rest-giving nerve and can form the link between heart and head. It can also fulfil a role in the drawing of the equilateral triangle, the harmony between head and heart. The eleventh cranial nerve termin-

ates in the muscles of the neck and enables us to shrug our shoulders. Finally there is the hypoglossal nerve which terminates beneath the tongue and plays a part in the sense of taste.

We hope that, through this article, you will have been placed once again before the inner processes which, if all is well, are taking place in you.

From the writings of Mani

About the wisdom that is more important on the tongue than in the heart of man.

At a certain moment one of the disciples asked the Chosen One: Please, explain to me the following thoughts. Lord, it is very joyful for a man to receive the teaching of wisdom and to put it away in his heart; but if he bears witness to it and proclaims it, this joy will be even greater. Then he is enlightened by wisdom and wisdom shines within him even more. It will

become manifest in him and thereby attract power and truth. And the disciple spoke to the Chosen One: I know, the word that I have spoken, is real. I know that the wisdom I have learned, that has filled my heart and has made my soul whole, will only shine and grow within me by proclaiming it with my mouth and by bearing witness of it to others. If I speak and transfer wisdom so that others may hear it, I will become as those who have never in their lives heard about it. I become very eager and my heart is drawn to the wisdom I am proclaiming. I ask of you, Lord, that you will teach me why, when I speak of it, the wisdom within me increases more than when it lies sealed in my heart.

The Apostle spoke to the disciple: Surprising is your question. For great is the word that you ask, why there is great joy in me through the wisdom that I proclaim. Because it is greater in my mouth when I speak of it than when it rests in my heart. You yourself are joyful because of it. But also the others who hear of it through you, rejoice and are enlightened by it. They receive imperishable power from it.

It is like a child being conceived in its mother's womb: it descends into her womb and fills it. The mother knows that the child she is expecting lives within her. She

rejoices at the child until the hour she gives birth and sees that all its limbs are perfect in beauty and without defects. And it lives in the living air which is splendid, more splendid than the first in which it was, and its eyes are filled with light, and it speaks with a voice that is alive, as those who are born will do.

During all the time the woman is pregnant and bears the child within her, her joy will be greater at birth than at conceiving because she, when giving birth, sees the child in full beauty and lustre. The love and the joy at the child are a hundred times greater at the time she delivers and sees it than before, for in the first months of pregnancy its beauty and the look in its eyes were concealed to his mother. When she delivered and saw its beauty, its lustre was also visible to its father and its relations. They rejoice ever more when they see it face to face and behold the joy and the beauty emanating from the child.

This parable characterised the wisdom that is in the heart of man, it resembles the living boy who was received in the body of the mother. When wisdom is proclaimed and is secure in your heart, it is like the child that is born so that one sees its beauty. It is like thus when a man proclaims wisdom: when he

speaks from his heart it will increase. Its magnitude and glory double when the beauty and the lustre of the word manifest themselves before the eyes of those who hear of it, and it grows and you hear it again and you marvel at what you are saying.

Again it is thus with wisdom: if it is hidden in the heart of man before it is proclaimed, it is like the fire present in the wood. The wood is burned by the fire. But the robe of fire that is within the wood does not become manifest. As long as one holds the wood and it is not put upon the fire, the house in which the wood exists will not be illuminated and the light will not appear from the wood. The whole house may be illuminated by the light coming from one burning log of wood. So it is with the wisdom that is in the heart of man. It is like the fire hidden in the wood: as long as it remains hidden one does not see the light.

Wisdom, however, has the following faculty: its light and majesty lie hidden within the heart. But when man testifies of the truth, its majesty will become manifest to the eyes and ears of many.

And once more the disciple spoke to the Apostle: If wisdom is as you have taught me in the parables, why do some people rejoice and honour the word of wisdom when they hear it; and



why does wisdom give no joy to others and is not honoured by them?

The Apostle said to him: See, I will convince you and I will secure this faith in your heart so that it becomes conspicuous. For wisdom is like the boy of whom I spoke. He is created out of the woman. When he is born, his father, his mother and his relatives rejoice, but you will also find those who are sad because of him. They are strangers to him. They do not belong to his circle. They do not rejoice at him, for he is not of their kin. So it is with wisdom. When it is taught by the teacher, those who hear it take it in and rejoice; they, who are strange

to it do not rejoice and do not accept it. Like the light of the fire, about which I spoke, comes from the wood and becomes visible to all eyes, the seeing man will see the light coming from the wood, but the blind man will not see the fire. This condition is like wisdom when it is proclaimed.

The man in whom the spirit is, will be in the wisdom. When he hears it, he will accept it. He, in whom the spirit is not, to whom the spirit is lacking, he will not accept it and he will not hear it. When the disciple had heard this, he was very glad and he was convinced in his heart of everything that Mani had proclaimed.

(Cephalalaia 84)