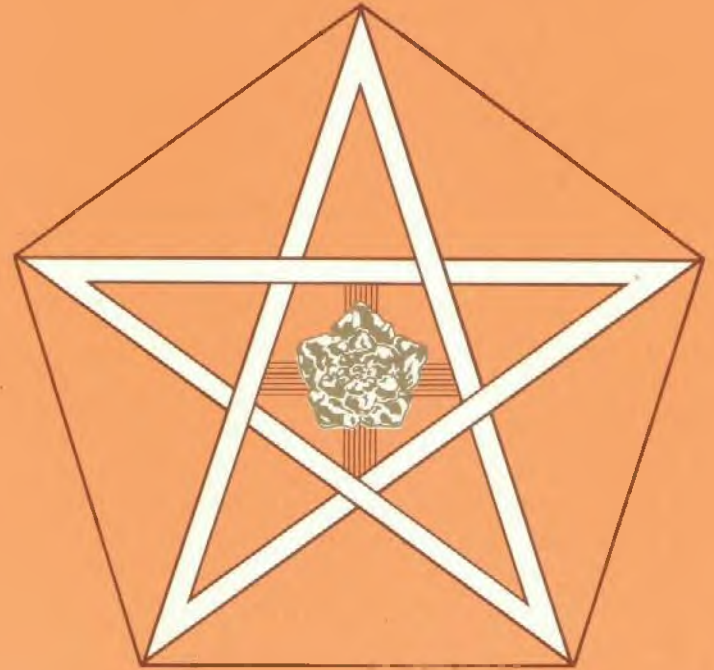


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ILLUSION AND REALITY

It is the task of the Spiritual School of the Golden Rosycross to guide all those who long to participate again in the original Soul-world, out of which all once fell in a distant past, and to lead them once again to that world. This is the reason that on the one hand the Spiritual School draws the attention of its pupils again and again to the immovable Kingdom, to stimulate in them the hankering after the original Soul-Life. And on the other hand it tries to bring them to a deeper understanding with regard to the world in which we live. It is the world of the fallen reality - the nature of death, in which the fallen sons of God do not belong.

Thirdly the Spiritual School speaks of the Path that leads out of the nature of death into the original Soul-Life. The School does not just speak about the Path that leads to the true life, but by means of the Gnostic Light-Power in the Living Body, it makes it possible for all who wish to really go the Path to Life.

We will try to give you a deeper insight as to the world in which we live nowadays. So that you may comprehend

thoroughly the illusion in which we all are living. May this insight strengthen you to continue the Way to Life.

When we enter more deeply into our mental life, we will discover that contrary for instance to our desire-life, it can never come to rest. Our thoughts are always directed to many different aspects. Our mental life is always in a chaotical motion, whereas in the original Soul-world a total unity exists. We who have fallen out of the Divine Kingdom, do not know unity. Whoever broke adrift from the All-being loses the Omni-consciousness, the unity with God. Our chaotic way of thinking has horrible results, for which reason we are separated and live in a certain part of the universe, so that the "wrath of unholiness" is not able to kindle the whole universe. We, as fallen entities, are subjected to the results of our sins. We are again and again confronted with them. Let us see in what kind of situation we find ourselves: loneliness, sadness, jealousy, tiredness, feverish activities, dynamic passions, childishness, madness, triviality, great fears, self-exaltation, materialism, religious moments, gnostic moments, times of rest, times of illness.

Every moment a new situation comes into existence, and with every situation a series of certain thoughts.

When we reflect for a moment upon our own mental life, we will undoubtedly experience the uselessness of this way of thinking. We are used to our mental way of life, we think it normal, but in fact it is horribly abnormal. It should really alarm us thoroughly. For the thoughts of the whole of humanity are responsible for the world-order we live in.

You probably know that thoughts are things, they are light-flashes of the brain. These light-flashes are combinations of a very subtle material which could be weighed with very fine instruments. Thus it may be clear that thoughts are things, indeed material forms of a much more subtle nature and construction than our material bodies. It may therefore be understood that we have created our own surroundings. We may then establish with certainty that our world is not a creation of God. Fallen mankind has created its own world-order in harmony and as a result of its way of thinking. Every second we are occupied with the keeping up of this world through our way

of thinking. This means that the original sin was the wrong use of the holy function of creation. Every thought-flash has a certain nature, and because of the law: like attracts like, the thought-projections, directed in the same way, will join. In this way certain thought-clouds come into being each of them of the same colour and vibration. Together they form "the chaos", the result of the thoughts of the whole of humanity. Thus a certain state of atmosphere came into being in which the world is formed as a malicious body in the universe.

After the preceding explanation you can well imagine what will be developed by a group of entities who are severed from the divine omni-consciousness, expressing themselves in some region of the universe. Such a group cannot express itself anymore in the original field-life in which it existed at the beginning. It has been expelled, like every strange object or body that is not in harmony with a certain organism: That which is called the human "fall" need therefore not surprise us. We may observe these expulsions time and again. It is the original law of maintenance of the species. We can scientifically ascertain the way of the "fall". The expelled organism is directed towards a place where it belongs. Just like an anti-social family is placed in anti-social surroundings, fallen mankind has to meet its own destination.

We now want to draw your attention to another law, viz. that of the degeneration of the species. When a monad who sinned is expelled from its original lifefield, then what we call a degeneration sets in. The original personality, the original expression of the monad, is not able to maintain itself. It will be dissolved, degenerates. The monad is emptied, sent away empty, as it is called symbolically in the esoteric language. Only the original seed-atoms remain. We see such degenerative phenomena develop in all the kingdoms of nature. When arable land is not nourished, it degenerates. When a man, animal or plant, is not nourished, or is not able to take food, they degenerate. Thus we can also comprehend scientifically the cause of the monadic degeneration or becoming empty.

A new lifefield and a new and different revelation has then to be developed for the fallen monads. In this way we can ascertain with certainty and scientifically that a

dialectic world-order with a dialectical man has to be developed, which was not intended in the Divine Plan. But we can also ascertain with certainty and scientifically that for the fallen monads a return into the original Soul-world is a necessity.

Let us now come to some concrete consequences. A group of expelled monads (a self-expulsion therefore) refinds itself "empty" in the universe. This group will, as mentioned before, create and maintain a certain atmosphere in harmony with its nature and state-of-being, driven by its emergency-activity. Out of this atmosphere then develops a whole world-order. With this we want to explain that all minerals, all plants, all animals, in short the whole of nature, is a result of the thinking-activity of the fallen monads and their sub-forms. It is, as one may understand, a whole field of investigation to know which thought-clouds are responsible for the development of certain phenomenon in the organic and anorganic nature. It is not possible to give a somewhat complete survey. Therefore we may just give some examples.

In living nature are expressed:
desires that find their origin in human beings: in the vegetable kingdom;
the idea of separation with its results of self-maintenance: in the mineral kingdom;
the human passions: in the animal kingdom;
the human abnormalities: in the kingdom of the elementals.
Furthermore it may be noticed that in every kingdom a biological compulsion exists as well as something superfluous. The superfluous things attack the biological compulsion and are unceasingly fighting it. In all natural kingdoms a strong fight is fought between the maintaining and the destroying powers; and this fight makes fallen man see the fragility of existence. The life, astray from the Omni-consciousness is no "life", but an everlasting "death", a dying without end.

In the vegetal kingdom human desires are being expressed in all sorts of ways as we tried to describe. Human desires of a biological compulsion of wickedness, of esoteric sublimity, of beauty and of negativity. Think for

instance of the desire for food. They are among other things expressed in the different kinds of cereals. The desire of beauty finds its expression in the manifold flowers. But think of the weeds that threaten the vegetable kingdom and try to choke it. Think of the jungle with its whirling and chaos of flowers, plants, trees, weeds and their harmful influences.

We furthermore draw your attention to the fact that wood in the symbolism of esoterics signifies the striving upwards, man seeking for freedom. The oak-tree for the old Germans and the Druids was a classical holy tree. The Holy Spirit appears in the oak-forests of Mamre. Think of the ceders of the Libanon, from which the Temple of Salomon was built. Think of the "rose" and the "lotos".

As soon as the desire is transmuted into willing, or a passion of the will, the vegetable kingdom turns into the animal kingdom. This is the kingdom that has a biological urge to neutralize the extrimities of the vegetable kingdom. Man produces the animal when he suffocates in the weeds of the mightly plants of the pretime. The wriggling animals are created to control the vegetable kingdom and the animals do keep them within certain limits. Just as a thought in you may struggle with another one, for instance in a thought of fear, a horrible fight is going on in the whole of nature. The dreadful evil thinking of men is revealed by the enormous variety of biting, stinging and devoting insects as well as in the wild, devouring animals. The results of such evil human thought-forms cause mental clouds, and are mostly poured out and unloaded in unhabited places, in order to guard humanity for its own badness.

When these mental clouds are formed they attack ethers: reflection-ether for the forming of mental powerlines; lighth-ether for the animation; life-ether for the creation; and chemical ether for the revelation of the form. Thus the whole of nature - through cause and effect - can be explained out of man. For all that animates man is revealed in the whole of nature.

Drawing our conclusions the Spiritual School of the Golden Rosycross totally rejects the esoteric doctrine which says that the lower kingdoms are Divine life-waves, that means, of original life. On the contrary, these lower kingdoms are the results of the mental activities of the monads and

their world-order. When the sinning monads return to their original Fatherland these kingdoms will disappear also. It is logical that the human kingdom has biological needs of existence and these must be supplied. And it is also logical that the Brotherhood of Life will help mankind with this. For fallen man is a lost Son of God; and God helps him, also in his fallen state. As long as there still exist fallen entities the help of the Brotherhood of Life will continue. This "help" is a biological urge, but all biological urges remain anti-Divine.

Thus we may once more have received an insight into the true nature of our present field of existence. May this insight strengthen you in your determination to continue on the Path that leads to life. By going that Path as those who are hankering for the original Soul-life, we make ourselves into strangers into a strange body on earth, and therefore at a certain moment we will be expelled from this earth. In this way we then activate the original law - in a reversed way !

J. van Rijckenborgh.

THREE PHASES ON THE PATH

The term "The New Soul" is a word that is being used much by the pupils of the School of the Golden Rosycross. By this word many things on the surface are explained. It is very logical and comprehensible that the term "New Soul" is used so often, as every change that must lead us from the nature-born dialectic state-of-being into the new, gnostic conscious state-of-being, must start with the New Soul. But all of this is often very vague and there may be a danger that one may easily become mistaken because the really new is entangled with old habits.

In the Spiritual School we speak of at least three states of the soul which do not pass imperceptibly one into the other one, but which can be sharply discerned. In this lies already the danger of confusion and error, and together with this it is a superficial idea if one should think that the one state of the soul can pass on into another one. We therefore discern: first: the nature-born soul, which is often called the blood-soul; secondly: the New Soul; and thirdly: the Spirit-Soul. Each of these three souls manifest a being. It is the essence, the total sum of a state-of-being.

The nature-born soul expresses itself in our material body, our personality. The New Soul expresses itself in a newly created personality, the Soul-body; and the Spirit-Soul expresses itself in the Spiritual being. There is therefore question of three beings who can clearly be discerned, and who do not just succeed the other as a matter of course during a process of evolution. We are able to recognize this by the fact that every soul-being comes forth from a different region, namely respectively from the material sphere of this nature; from the pure ether-sphere; and from the Spiritual Sphere. As, however, without doubt there exists a coordination between those three states of the soul, we must ask ourselves how the passing on from one state into another takes place. In our terminology we indicate this passing-on by the terms: **transfiguration** or the exchange of the personality, which is the step from the first into the second soul-state.

And by the term **Alchemical Wedding** we indicate the step from the second into the third soul-state.

The nature-born soul

The development of the first soul is realized more or less automatically. We are born and through the blood of our parents, by education and biological growing a consciousness comes into being of the own self, which is a recognition of the own I-existence. Certain qualities come to the fore, certain characteristics become visible, and man obtains, what is called, character. He reaches a certain level which is either morally doubtful, or of a very high degree, or in between the two.

But all strivings as to moral, culture and ethics reach a certain limit bound to nature which cannot be passed in any way, even by means of exercises of a religious or occult nature. Still, humanity tries this again and again; every hope is directed towards this aim. It is just on this point that humanity is misled again and again. History of mankind shows clearly that these limits can never be passed. Also the wrongly comprehended Christianity of two thousand years ago can be explained by this. And we too, as pupils of the School of the Rosycross, must be aware that the limits before us will not fade, that our capacity of discernment will not delude

us and our expectations will not be restricted to this world only, to a paradise here and now.

Christ says: "My Kingdom is not of this world". He also says: "Sell everything you have and follow Me". These words make it clear to us that we cannot follow Christ along the trodden paths with the usual values, qualities and capacities, but that we must begin all over again in a totally different region, a different Kingdom. The full-automatical process of becoming the nature-born soul, is not just continued with the appearance of the New Soul.

The New Soul

The new, the other soul, is also called the Christ-being. When therefore we follow Christ, then the Christ will be born in our own being as a New Soul. The Star of Bethlehem radiates. The method to reach this aim is: the new attitude of life, which prepares the exchange of the personality, of the nature-born soul, into a New Soul. But the becoming of the new soul does in no means come about by itself like that of the first soul. The resolution of the will to live a new attitude of life is as necessary as the supply of totally new and different powers for the fortification and construction of the new being, the second soul. The realisation of the new soul comes to existence solely through the application of new powers, totally different ones which are composed of different atoms. They are the divine powers which enter our fourfold personality via the original atom.

The structure and the organs of our fourfold personality are prepared in a wonderful way, so as to be able to live, out of the bones of the earthly nature and to realize them, as well as to take up the powers of the divine nature and transmute them.

Our fourfold nature-born personality participates in three spheres, viz. the material sphere, the etherical sphere and the astral sphere. The centre of gravity, of the consciousness, however, is situated in the body, in matter. Therefore it experiences this world of separation and thinks and analyses in accordance. It is only conscious of itself, and through this it only thinks in terms of separation, individually and egotistically. The exterior aspect of our organs is totally in accordance with this.

The New Soul participates in other spheres also, amongst others in the Sixth Cosmic region and the spheres of the pure etherical and astral powers. The New Soul is formed out of new powers, which are new ether-powers of a totally different atomic structure.

Together with the New Soul the mental body comes into being, which experiences the world of mutual relationship of the community and the true brotherhood in the world of a collective striving in unity. The centre of gravity of this consciousness is situated in the etherbody, which, however, is then totally transmuted and changed through the application of new ether-powers, the so-called fourfold Holy-Food.

We may never confuse the new ether-body with that of the nature-born state. This would be equal to pouring of new wine in old vessels. In order to bring the new ether-body into being, the other aspects, the subtle material capacities of our organs must cooperate. Do think in this regard of the task of the hypophyse, the serpent-fire and the plexus sacralis, and of the development of a totally new sensoriality. You can read about this in *The Gnosis in Actual Revelation* by Jan van Rijckenborgh. This second soul-state, the New Soul, is developed out of different powers than those of nature. It can develop automatically, totally free from the body. Therefore it is the great intermediary, the connection between body and spirit. In **The Alchemical Wedding of Christian Rosycross** this soul is indicated as the bride who prepares herself for the unification, the joining in matrimony, with the bridegroom, the Spirit.

The Spirit can never express himself in the nature-born soul. It absolutely needs the second soul as an intermediary. When this soul has celebrated its wedding with the Spirit, then we speak of the Spirit-soul, the third state, as it is discerned by the Spiritual School. The Spirit-Soul participates in the Omnipresent, the eternal. It receives everything it needs out of the unity with the pleroma, the fullness of God. The Spirit-soul is nourished by the powers of the monad. It is in the most direct relation with the original revelation. The consciousness of the Spirit-soul rests in the House Sancti

Spiritus, in the Spirit itself. As a means of expression it uses the pineal-circle.

The thinking capacity

We now wish to enter more deeply into the coming into being of the second soul-state, that of the New Soul. In this we must ask ourselves what we, as personality-being, can contribute concretely to the development of this new soul. What are we supposed to do? In general we could again answer: realise the new attitude of life. But how is this new attitude expressed? How does it come into being? By insight, and this has to do with the thinking capacity. What do we think of during the whole day? What kind of ideas and day-dreams are formed by our thoughts? What do we desire with our thoughts? Is it a desire for healing, the so often called desire for sanctification?

These questions form the direct key to the realisation of the new attitude of life, for thoughts attract ethers. Thinking is a capacity of the ethers, by thinking we apply ethers. By the mental ethers there are formed mental power-lines. With the light-ether we animate our thoughts. With the life-ether we vitalize and make concrete what has been created through our thinking; and with the chemical ether we come to the revelation of the form.

What do we think of? Of the Gnosis, or the temptations, or the sorrow and misery of this world? Do we think of our intelligence, out of the biological functions of the brain, connected with the desires that come forth out of the pelvic sanctuary? Or do we think with the heart, stimulated by the original atom that must take us conscious of our fallen state, giving us the power to return to our Fatherhouse? Many think that we are always thinking with the "I", and that therefore nothing good can come from it, that perhaps it would be better not to think at all, so that the New Soul can develop by itself in total silence...

But, firstly, it is impossible not to think; secondly the new soul does not develop of itself, and thirdly we do dispose of the complex, merciful thinking-capacity. Investigations have established that in contrast to the other cells of the body, the cells of the human brain do possess a global or total consciousness. In every cell of the brain the whole consciousness of the brain is

represented. This also explains why with damages of the brain the memory of certain happenings either disappears totally, or remains normal. A way in between does not exist in the brain.

Besides, our brains are used to think in connection with other things and create these connections. They are able to form an image out of many thousands of pieces of information.

Just like every bodily organ the brain also has the possibility to react upon new impressions of the soul. The impulse to this and the fixation upon it are given to us by the heart-sanctuary, by the power of the kundalini of the heart, the power of the original atom. Therefore it is worth while to ask ourselves: what are we thinking of during the whole day? Our microcosmos has once refused to think like God, and therefore sunk down into matter. Through the thinking-capacity the world has become what it is now. Therefore it is of such great importance for us to refuse to think like the self-created nature, as a natural being. When we do refuse this the new soul can come into existence and our microcosmos can return to its origin.

Therefore, do not think anymore from out of the ether-powers of this nature, but do think from out of the heart! For therein lies our spiritual focus, as a fountain that never dries up: our original atom. This original atom is the soul-aspect of the monad and through this it is directly connected with the other aspect of the monad, the Spirit, the Creator of all life. The thinking-capacity in a divine sense, that of the heart-sanctuary, attracts new ether-powers. The exchange of these natural ether-powers by the new ether-powers is called the washing of the garments, the dressing oneself with white garments, the wedding-dress, the Mantle of the Soul, the Golden Light-Garment.

This garment is of gold because of the fifth ether-power, which we can indicate in the Spiritual School as the fire-ether or Christ-ether. And thus it may become clear to us that the Christ-in-us is born in the etherical body.

The Spiritual Leaders.

THE LIMITS OF NATURAL SCIENCE

The development of natural science, in the centuries that now lie behind us, has largely determined the prospect that the world offers us at present. We even dare to put it more strongly: this development, which started sometime in the sixteenth, seventeenth century in Europe, has determined the way of thinking for practically all mankind now living.

Cars, computers, televisions, jet-planes, scanners, synthesizers, all of these are products of a technology which itself is only an application of natural laws that were discovered - with "discovered" between quotes - between the year 1650 and the year 1920. Why we insist on placing the word "discovered" between quotes will be made clear later. Also the human way of thinking, and all the norms he uses with regard to his thinking faculty, have been thoroughly influenced by this scientific development.

Whether this evolution is a blessing or a curse for humanity is very much the question, primarily to science itself. Everything depends on the image that mankind shapes itself of itself, and its future. And even if it may sound unscientific, such images were and are being shaped. And these images possess power, much more power than man realizes. We may well say that all the use man has up to now made of scientific discoveries was aimed at providing his form on this earth with the best chances for survival.

These efforts were mostly made over the head of a very fundamental natural law, which, however, received rather less publicity than the other ones: the second aim law of thermodynamics. This law, which is a law of experience, says clearly: in this nature you will get nothing for nothing. A perpetuum mobile, that is a machine that will stay in motion of its own accord, without any supply or energy, is impossible.

The consequences of ignoring this law are coming back to us in these days in the form of acid rain, smog and thermic pollution. For if an perpetuum mobile is impossible, then also a chemistry without waste products is impossible, just as an electric power-station is

impossible without heating the surrounding atmosphere or the nearby flowing river.

And if we may go by the number of earth-quakes and tornados sweeping the few beautiful spots that are left on this earth, then we don't have to count on a strategy based on a returning-to-nature. As far as nature is concerned man, apparently, may disappear.

The rise of science

Man, disturbed by nature that surrounds him and is hostile towards him, has aimed his thinking at the question why things are as they are, as soon as the struggle for existence permitted it. When at a certain moment in the evolution of the species the intellectual faculties had developed far enough, man could no longer accept the explanations that had been given to him previously, and began looking for the causes, the motives, of what he perceived. And as his consciousness was completely fixed by that which he perceived with the help of his senses, he laboriously studied the material form of the nature that surrounded him. The material vehicle of man himself did not escape his investigating zest either, even though this met quite a lot of resistance here and there. At the same time that the philosopher and mathematician Leibniz developed useful mathematical instruments, Isaac Newton published his work "The mathematical foundation of the natural philosophy". In this work he formulated the fundamental natural laws that up to that moment had been found, starting from a common, undoubted, frame of reference. This theory had a number of advantages: it was based on hard facts, like the observed movements of planets or falling objects, it placed these facts in a broader frame and it formulated the relations between the observed facts in such a way that they could be checked by way of measurement. From this it was concluded that other facts, which were governed by the same laws, became perfectly predictable, if one could only attach numbers to the "causing" facts in agreement with "reality". Apart from that, this theory permitted the natural laws that had been observed before to be understood better, and to place them in a broader perspective.

By this working-method Newton determined the scientific method for centuries. Therefore we would like to schematize this method:

- 1: Natural science occupies itself with visible facts. It tries to quantify these facts as much as possible, to link them to a number which should describe the phenomenon as well as possible.
- 2: It tries to discover the connections between these observations and to express these connections, preferably in a mathematical form.
- 3: These connections are found in a broader frame, which is considered absolute, that is to say as long as contradictions in the observation do not cause man to review this frame.
- 4: The found connections have to be proved by way of experiments, which means that these connections should have a universal validity, otherwise no repeatable observations would be possible, and natural science is not interested in connections that occur only once.

It is especially about the frame of reference which Newton used that we must say something more. In this idea the physical events were happening in a space that was absolute, maybe infinitesimally great in all directions, but nevertheless measurable. This means that a unit of length of say a metre is just as long on the summits of the Himalayas as it is on Saturn, or any place a hundred million light-years from here. The same goes for time: once upon a time it had started to run, and it had continued, hour after hour, second after second, from the past through the present to the future, where the duration of every second in the past was in perfect agreement with its duration in the future. The limitations of this system of thought are obvious.

- 1: It has never been determined that space and time are really absolute. This being absolute was merely supposed in order to create a background against which scientific thought might project connections (Newton's hypothesis of absolute space and time would, by the way, prove to be untenable in the beginning of the twentieth century, in the light of experiments at that time).

found in nature. And if then man needs such a frame to find the answers to the questions: "Who am I, where am I going", he will have to look for them outside nature. In the stars, or between the neutrons? That is nature. In himself? Only if he can find within himself a point which does not belong to nature. Many people think the consciousness, and in particular the consciousness of reason, makes such a not-natural point. The inaccuracy of this hypothesis will become evident after some thinking: our consciousness, too, comes into being as a result of the activity of nature, and not vice versa.

In the same way as science, a number of seekers have arrived at a borderland. They ask themselves what is the meaning of existence. They have sought for the truth. They have created hypotheses and rejected them, because their observations contradicted them. They have found that every truth is relative. And if, then, we look for this truth within ourselves, we discover that we ourselves are relative. The I-am of today is not the I-am of yesterday. To seekers who have arrived at the borderland of seeking the School of the Rosycross can propose an alternative model, a model, which, by the way, is much older than the Ptolemaic model of the universe. This model says that there's a reality outside the nature of which we are a part. This reality has a focal-point in our personality, without being a part of our personality. This focal-point is capable - providing we turn ourselves towards this focal-point, therefore turn into ourselves - of conducting our lives along the lines of reality outside nature, where the goal of our life lies.

We don't ask you to believe this. We only ask of you if you would examine this hypothesis in the most scientific manner and to compare it with your own observations and experiences. And if, later, we can orientate ourselves by the absolute frame of reference or reality that is within us, but does not belong to us, then maybe we, too, like Christian Rosycross, can write that the highest knowledge exists in knowing that we know nothing.

grasp. With the help of our radio-telescopes we look up into other galaxies, but we ourselves remain imprisoned within the circle of Saturn, of the old symbol of time. And when we want to place the speed of Mother Earth opposite the universe, if only to measure our place in that great all, then we measure the speed of zero, as if the ancient Greeks were right, and we are the centre of the universe after all. If we wanted to measure our speed with respect to the universe on Venus or on Jupiter, then, too, we would find that we are standing still. Apparently man is a centre. The universe is his universe.

It is as if all nature, by means of the investigation of nature, points man back towards himself. Man went out searching into nature to discover who he is. And nature replies: man will have to look for himself within himself. This is an experience which makes us feel awkward. If it were only a question of discovering the mechanism of the cardiac functions or the nerve-circuits, then we might be able to arrive at a conclusion. Centuries of scientific investigation have made us experts on that level. But here, too, we have arrived at a borderland. Who is investigating what, when we are investigating the brain, with which, after all, we connect our thinking? Or could it be that, as a brain-surgeon once said: "here we see a pack of brains looking at itself"? Here, too, man is being pointed back to himself.

Several physicists have understood this very well. Seeing that a further unraveling of matter will not raise man above space and time, they discovered as by magic a number of parallels between modern physics and the ancient eastern religious systems. If man really wants to find out his origin and destination, and if he has to find these within himself, then let him retire into himself in mediation, and in this way go towards the unity, the unity that the natural sciences cannot seem to handle. But can man rise above space and time? Know yourself, speaks the ancient wisdom, but how can something know itself? Self-knowledge can only be obtained against a background which may serve as a frame of comparison, a frame which, in that case, will have to be an absolute and unchangeable.

The evolution of natural science has shown that an absolute and unchangeable frame of comparison cannot be

This not only applies to length, but also to time. An observer who is moving with respect to another will see the latter's clock move more slowly than his own. As a result of this theory the absoluteness of space and time became a fiction. Did not anything absolute remain? But yes, they, who in all this relativity of the phenomena were looking for the foothold, are saying: the speed of light is a constant, independent of the observer's speed, thus it follows from the formula. Apart from that, Einstein has discovered that our world is not three-dimensional, but four-dimensional, and that, too, opens up unknown possibilities.

History continuously repeats itself, so it is said. In the same way as eighteenth-century science thought itself to be able to explain thinking from the interplay of material atoms, so does twentieth-century-man think he can escape that very same matter via a four-dimensional ladder, holding on to a constant speed of light. The entire science-fiction industry has been built on an, either unconsciously or consciously, half-understanding of this theory of relativity.

Has not Einstein proved that the speed of light is constant? He has not even said it was so in the first place! That which follows from the theory of relativity is that, whatever the speed of light may be, the scientific experimenter will always measure the same speed. The constant speed of light is not a foothold, it's a prison-wall. Another favourite subject in science-fiction is the fourth dimension, time. Has then not Einstein proved that reality is four-dimensional? Will we then not be able to travel through time in order to bridge those incredible distances between the galaxies?

Let us once more say it clearly: the theory of relativity is a model of reality. It is not reality itself. And as far as the theory of relativity approaches reality, it clearly shows that the dimension of time is of another nature than the other three, the dimensions of length. The Lorentz-transformation, which sees to the relation between the velocities of the observers and their respective frames of reference (their measuring-sticks and clocks), do not permit to change space into time, or time into space. Science makes this abundantly clear: to three-dimensional man time is a reality which he cannot

We all know that game where somebody, who does not know the choice of the group, has to guess an object by asking carefully selected questions, to which the group has to say an honest "yes" or "no", but where no further information may be given. This game has been played under the circumstance, that the group did not make a choice, and that it made as only condition for the answer of yes or no that fact that answers should not contradict each other. The questioner, who received an answer to every question, arrived at a solution every time. He discovered something that had not even been hidden. Nevertheless his working-method was purely scientific: he started from a supposition or model, and changed his supposition in the light of the answers he received.

Some thinkers are afraid that nature plays the same sort of game, and that a naturalist can only discover that which he himself has put down and covered before. That this putting down and covering may have taken millions of years does not detract from the essence of this possibility. The days that science could permit itself to work its observations into a rough model, and to introduce this model as the reality, are definitely over.

The theory of relativity

We already mentioned the theory with the help of which Einstein tried to explain the failure of the Michelson-Morley indication. Now, eighty years after its formulation, this theory is being generally accepted as "true". Once more we place "true" between quotes, because it only means that the theory approaches reality in a better way than all the other known theories. In this theory space, as measured by a length-measure, is no longer absolute, but dependant of the observer's speed. An observer who is moving at a certain speed with respect to another observer, may give his opinion on the length of an object moving along with him, but the other observer will find another measure for the same object. Even more so: he will find that his colleague's measuring-stick has shrunken, the more this colleague's speed increases. Einstein was of the opinion that if the first observer is moving at the speed of light with respect to the other, than the latter will see the object to be measured as well as the measuring-stick of the former, shrink to nothing.

pass, it apparently slips past the obstacle in an enveloping moment, and then, as befits a truly material ball, it goes on in a straight direction again.

Matter appears to be rather less tangible than was supposed. From this entire bizarre behaviour of matter it followed that the image of the absolute, indestructable matter had to disappear. Matter is transformed into undulatory form, and waves turn into matter. Waves do not exist in their own right. There is something that undulates. What is the ocean where waves are made which are matter?

Natural science, in its trying to create clarity, has invented quantum mechanics. It was recognized that the model of an atom as a sort of miniature universe is absolutely insufficient, and it was replaced by a number of mathematical forms, the only merit and also only aim of which was to be a model within which all possible observation may be found.

Instead of speaking of the orbit of an electron, quantum-mechanics speaks of the probability of finding an elementary particle in this or that place, at this or that speed. Of the causes, the why or even the how, is no longer spoken. This is so frustrating to the real physicist, who always wants to know more about the how and why of the universe, that a man like Albert Einstein rejected quantum mechanics with the words: "God doesn't play with the universe as with dice".

Why is it that we have gone somewhat deeper into quantum mechanics? Because this working-method is typical for natural science. Natural science does not have the pretention to know reality. It only tries to approach this reality by subsequent models, by establishing a sort of description of reality as this can be experienced with the consciousness of the person who makes the model. The model, however, can never be better than the model-maker. That is why there will always be questions unanswered, and every model calls up new questions. Some even go as far as to suppose that each model can describe reality, on the only condition that there are no contradictions within the model itself. Every experiment can be reduced to asking nature a question, and the answer that nature gives is always yes or no.

wrong in the image which man had concerning time and space. Or it did fit together, but only up to a certain extent, and it was much too coarse to be used for experiments where things like the speed of light were involved. The model had to be adjusted.

In the same period also the dogma of absolute matter had to go. The investigators who had reduced the entire material nature to combinations of ninety-two elements, had also succeeded in splitting these elements into atoms. In these they found a miniature solar system, with in its centre a spherical nucleus with a positive electrical charge; around that a swarm of electrons with a negative charge in orbits, at various distances from the nucleus. Only the number of electrons around the nucleus was determining for the properties of the material. Needless to say that, within the framework of materialistic thinking, the electrons, too, had mass, weight, attached to them, even though the weight was only very small.

But this image proved to be untenable as well. Much smaller parts appeared to exist, particles appeared to vanish into the void, or to emerge from the void, and the better the instruments with which natural science went for matter, the greater became the confusion. Apart from that a growing number of scientists began to ask themselves if they did not themselves, by their observations, create the phenomena they observed. The scientist here finds himself in the position of a headmaster who wants to know how things are running in a form. He can only get to know this by opening the door of the class-room, but this opening alone will make the pupils silent. Nature has not supplied us with a little spying-mirror in the door.

This schizophrenic situation was formulated at the beginning of this century by Werner Heisenberg in his principle of uncertainty. If we, to express it with the old image, know something about the course in which an electron moves around the atomic nucleus, then we are in uncertainty concerning its speed, and vice versa. A link is missing, a link to connect these two. This link is still missing.

On top of that the elementary particles, like photons, may act in certain circumstances as little balls, but in other they appear as an undulating phenomenon. The ball flies straight till it reaches an obstacle it cannot normally

discovered was already there before. This was a part of the dogma, of the thought-background, of the materialistic natural science. Space was absolute, it existed, even if there was nothing there to place into it, even without an observer to examine it. The laws that were valid in this space, for this space, were absolute, for the movements of the planet Saturn around the sun as well as for the brick that John Smith held in his hand.

A serious crack in this thought-pattern came by the end of the past century, and it did not get there through the activities of a group of outsiders, no, it was caused by the consequent application of the scientific method of thinking itself. Starting from the known laws of optics and of the existence of a hypothetical light-ether, that had to fill Newton's absolute space in order to conduct the light, some scientists decided to make an experiment to measure the absolute speed of the earth in this absolute space. Up to that moment the speed of the earth in respect to the sun, or in respect to some stars, may have been known, but its absolute speed was not.

It still isn't! For the experiment failed. It was repeated hundreds of times in order to leave out mistakes made by the experimenters, but it failed again. The Michelsen-Morley experiment became the stumbling-block for absolutism in science.

The solution to this riddle was not "discovered". It was postulated by Einstein, with as only justification the providing of a thought-background against which the failure of the Michelsen-Morley experiment might be explained.

Einstein's solution was not the only one possible. If one would have absolutely wanted to cling to the idea of an absolute space, one would have had to assume that the earth in fact was standing still, and that the sun revolved around the earth, and the stars as well. It would also mean that one would have had to return to the world of ideas of the ancient Greeks, and apparently one didn't want to do that, for in that case one would also have to abandon the beautiful laws of motion, which govern the planets, and one would have had to start all over again.

Only one possibility remained, if not all investigators who had carried out the Michelsen-Morley experiment were to be accused of deceit, or declared insane: something was

Materialism

What Lavoisier said: "nothing perishes, nothing is created", was a generalizing of the observation that matter may change its state of aggregation, or make a different chemical combination, but that the number of chemical elements remains the same. This ascertainment, which, by the way, was made with the help of imperfect instruments and with factors of surroundings which, probably unconsciously, worked very restrictingly, was very soon made absolute into a dogma, which surpassed by far all dogmas or religious institutions in force. The dogma that only matter exists even has a strong influence into the, yet so scientific, twentieth century. When an allopathic doctor claims that homoeopathy cannot work, because in the high potencies it can be ascertained with a certainty of 99 percent, that not even a molecule of the active substance remains in a whole bottle, then, presumably, this man is sincere. He merely bases himself on the, unconsciously accepted, dogma that activity without matter is impossible.

Were and are the scholars of this period then of such a bad will? It is difficult to suppose this. It is as if a whole atmosphere were imbued with the idea of matter existing uniquely and absolutely in an absolute frame of space and time. Such an atmosphere of thought is called a paradigm, with a modernised old word. No matter how it is called, apparently paradigmas are the forces determining human thoughts, including, and that in the very first place, the thoughts of scientists. It was the scientific paradigm that was responsible for the fact that other investigations, not leading to the absoluteness of matter, were never really known. The materialistic thought-pattern could exercise great influence on civilisation because, together with the exploration of the laws of nature, the application of these laws ever increased. By applying these laws man could get away from strenuous physical labour, and give his stay in the material sphere of the earth-field a bit more certainty.

The cracks in the bastion

At the beginning of this text we have placed the word "discovered" between quotes. He who discovers something takes away a cover. This means that that, which was

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- 2: The fact that natural science confines itself to visible facts means that it refrains from studying facts which cannot be observed with the senses. Instruments then should be seen as extension pieces of the senses. Therefore only course material phenomena can be examined.
- 3: The connections that natural science makes are no causal connections. One may say that the gravitational pull of the earth causes the falling of an apple, but, considered scientifically, one might just as soon say that the earth is falling towards the apple.

The Newtonian theories had the great advantage of being of direct use. A great number of observations, especially in connection with celestial mechanics, could be used to verify the theories of movement. And they were correct, or at least, just about correct. In 1930 the planet Pluto was discovered by studying the deviations in the courses of the other planets, which could not be explained with the help of the theory. With the new planet added it all fitted together again, except for Jupiter. Some deviations in Jupiter's course could not be explained until Einstein came with his theory of general relativity, after which Newton's absolute time-space system had to be carried to its grave.

Despite the inherent weaknesses of the method, which, by the way, were very well recognized at that same time by a philosopher as Immanuel Kant, gave a tremendous impetus to the human urge for investigation. It was as if a dam had broken. One discovery followed the other. Everything that could in some way be measured or weighed was examined, and all of this in the Newtonian frame or reference, the absolute space and time. And when by the end of the seventeenth century it was said in chemistry that matter was imperishable, another absolute value had joined the earlier ones : matter. The things that arose from that had certainly not been intended by the scientists, but images, created by mankind itself, subtly took charge, and a background of thought was created which govern humanity up to this very moment.

GOD IS A DYER

In the Gospel of Philip, an old Christian writing of the second or third century, is the following passage: "God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they are immortal by means of his colours."

The Gospel of Philip was, as is learnt from tradition, in use by the Manicheans. Manicheism was a doctrine of salvation that was preached by Mani in the third century. A doctrine that showed man a way of liberation from the world of light and dark. This doctrine was efficient and had a great ability to spread, to the east as well as to the west, to Central- and East Asia, to the Middle East and to Africa, with offshoots into Europe. Mani was an artist. He had, among other things, put together a picture book, wherein he made his cosmology visible by way of images. The images were liked very much.

Jan van Rijckenborgh writes in **The Elementary Philosophy of the modern Rosycross** (3rd edition, page 208): "The modern method of the Rosycross, which is only modern in a practical sense, but is fundamentally equal to that of the Cathars, the Manicheans and the Siddha, is to be recognized in the first place in that it could not possibly raise negatives, failures and sick and weak people."

"God is a dyer." The dyes, the pigments He uses are imperishable. They, who let themselves be dyed by Him become imperishable. The Manicheans and Cathars are destroyed. Their activity in matter is finished through murder and fire. Their consciousness that through their activity became alive for the ones involved, lives on, for it was and is dyed by imperishable pigment, done by God's Hands and it was sealed with the gift of their lives. In their time they "showed their colours." The School of the Golden Rosycross shows its colours through its pupils. When the dye is imperishable then the pigment and the binder are from the Hand of God.

God is a dyer, and his dyes dissolve, become one with them who are dyed by Him. These colours cannot fade through the influence of the light. Their colour-value does not decrease through the shining of the bright sunlight, quite the opposite, the intensity increases. When the colours of men come in touch with the bright sunlight their intensity decreases and they fade. A great problem of dying any material is the material itself. The texture must be of such a nature that the dye can be absorbed. There must be affinity. The colours and that what has to be coloured should not repel each other.

The path is the self-examination of the qualities which have penetrated one's own life and on account of which a thorough colouring with God's colours is not possible. It is the examination of the causes which prevent that the two, the colouring matter and the creation to be coloured, can become one. Every creature has his own tonekey, colour value. God's creating possibilities, colour possibilities are so many-sided that not one thing is like another. To show one's colour is to discover one's own tonekey and colour-value. The path is living through this honesty within oneself. That is not easy, for years of superficial self-contemplation and aggressive influence has made man forget his own origin, has torn him away from it and he does not hear the inner tone any longer.

He wanders around in the disunity of his true being and searches and strives in all possible ways to make the two into one. He seeks it in ascetism and he does not find it. Riches beauty, in separateness, colour-splendour are for seeking man hardly identifiable with an ascetic attitude to life. Or he seeks it by plunging himself into the seething life, so that he overlaps one colour with another. Then a carnivalistic situation develops.

The danger of petrification

Life, original life, is creating, orderly creating, passing through the harmony in knowledge, in investigation, in openly listening to God's regulating and generously creating Hand. Man can learn this, providing he breaks loose from his self-built prison. A pupil can at each phase of the path build that phase into a prison, if he is not prepared to let the offered insight disappear, to let it dissolve by passing through it, by connecting

the offered colour of God's Hand with his being, so that he will be thoroughly coloured by God's changing shades. The possibility of petrification, of crystalization is always present on the field of earth we live in. Imagine you have as a pupil a school programme ahead of you. You have to pass through seven classes. Every class has a certain colour. As you know, when I want to finish my curriculum I should not stay in one class, in one colour, to make myself at home there. A classroom becomes a prison when the pupils fail; when they cannot or will not leave a certain class with a certain colour. That class then becomes an isolated fortress because the residents cannot or will not leave and because they think that their class contains all learning possibilities. God is a colourist! An artist, an artist of life who is open to all possibilities, also the unforeseen ones, and who can bring harmony to a variety of colours and tones. A master, who lives and colours in a masterly way and through his life, through his work brings harmony to the opposites. Then they are not opponents anymore, but definite colours, definite tones, definite elements in a harmonious completeness.

In some mystery schools or initiation systems the phases or processes one has to go through are named in colours. God's work of creation is revealed in daily life assisted by man, it is the stringing together of multiples of seven days of creation, week after week, year after year, period after period. Words of wisdom can be read or experienced in a sevenfold-way. A sevenfold, living system is built in. Words of wisdom are contemplations and accompaniment stories of consciousness forms. Becoming conscious is an inner process. To each consciousness step, to every state of consciousness belongs a definite name, a definite colour, a definite tone. One could say that the candidate, as he goes the sevenfold inner path changes seven times another colour, must seven times bring about another tone.

We will give an example from a certain tradition. It is about man as microcosm and about a prophet who acts as a divine messenger. The action happens in an organ structure of delicate matter as a well-defined form of revelation, which is a matrix in the microcosmic happenings and which is coloured through with a definite colour. The first

prophet, the first state of being that becomes active in the inner path, is the re-arrangement of the forcefields, is Adam. This prophet acts in the finely structured material matrix of the body. The body of man is seen as a masterpiece of creativity and it is the result of cosmic alchemy. The body is the perishable end of the imperishable end, of imperishable creation-processes. The creation-waves come to a standstill in the body in order to be able to return to the cause of the movement. Adam acts in this finely structured material matrix of the body. In there he must carry out his work, because in this matrix of still more movable matter the changes of the forms can be made. This Adam of your being forms the embryo of the new man. The appearing colour of this activity is a smokey grey. In the stories in which Adam appears we find a description of the inner activity that is called Adam. We must view these stories as events and situations that take place in man. One speaks about Adam as the first man, the first creation, as the beginning of a certain work of creation. The pilgrim can stay in this phase and in Adam and with Adam he builds his fortress that then in the course of the events becomes a prison. Man, the microcosm will fall from the creating activity of God, who has more than one colour on his palet, if he sticks and crystalizes to the activity of Adam.

The second prophet, the second agent who appears is Noah. His domain is the soul, the human soul. Not the soul in which the spirit is active, but the soul as inspirer of the body. The soul in which passions and desires can rage. It is the place where one can be confronted on the inner path with his "residents". Noah fulfills his task by regulating his residents, from every sort one pair and by being in command of the ark untill it gets stuck on Mount Ararat. The colour that Noah admits in his activity is blue.

The third prophet who appears is Abraham. His action-radius is the heart in which a pearl is forming like an oyster. This pearl is the embryo of that which one day will be the real I, the personality that will be able to live in the origin. The beginning of this is the subtle

matter of the action-radius of the heart. This is the Abraham being. His colour is red.

The fourth prophet who appears in your microcosmic world is Moses. His action-radius is the super consciousness-field, the top of Mount Sinai, the doorstep of the consciousness penetration. The place of the intimate conversation, the private song the inner forcefield in which one receives the secret. This activity is Moses in your being. His colour is white.

The fifth prophet in the event of salvation is David. He is the carrier of the representing divine Kingship. His realm is the spirit field in the microcosm. David is the inner kingly breath. His colour is yellow.

The sixth prophet to make God known is Jesus. The centre of his activity is called the mysterious remedy, the arcanum. The assistance of the Holy Spirit can be experienced through this centre, through this prophet. He is the announcer and giver of names of all the wonderous activities in the microcosmic radiation-field, and He gives the "peoples" in the microcosm their qualities, for he is their leader. He is also the announcer of the seventh prophet: The Paraclete. The colour of the sixth prophet is radiating luminous black. Like the great promise that keeps everything enclosed in itself. "I am a hidden treasure and want to be discovered." It is the divine night out of which everything can be born, each morningtime can light up, out of which all the luminous colours appear. This luminous darkness is the origin of all colours, without itself ever being sight - that is colour. We could make many comparisons but all would fall short of the mark, because this prophet opens in his activity the imfathomable deep, the bottomless. This situation is experienced from the coloured world like a luminous black. This circumstance makes him, who stands on the spiritual path and undergoes the Jesus-activity blind for colours. He is almost overwhelmed by the possibilities of creation, because in their variety and grandeur they are elusive. This Jesus in your being is the bottomlessness out of which all real life, each divine form of appearance originates.

The seventh prophet who appears in the microcosmic creation and who opens up the bottemlessness, the luminous black, is the Paraclete; this Paraclete, this fulfiller, this protector, this seal of the prophets, is the guardian in the microcosmos. He is the fulfilling, the flower. He is the fruit that is made possible by the preceding actions. In the Manichese tradition Mani is the paraclete of Jesus. In the Mohammedan tradition Mohammed is the paraclete of Jesus. In the tradition of the Rosycross Christian Rosycross is the fulfilling, the paraclete of all wisdom-impulses. The pilgrim, man, the microcosm, God's tool, grows again through the divine breath. One can truly say: "It is finished," not as an offer of which one is glad it is finished, but as a new harmonious divine presence in all interconnections. The penetrating colour of this event is green. This points to real growth possibilities and the omnipresent chances of life. This prophet in your being, of your microcosmis existence, is the permanent actualization of the divine now in all forms of appearance.

An inner necessity

God is a dyer with imperishable colours. His creation is drenched with all his possibilities, with all his colours. Sometimes his activity is singular, like a ray that appears to open up a closed situation. Then again it is multiple, like the activation of all possibilities, of the multiplicity of being. He, who undergoes this activity in himself, experiences that God sees through his mouth, thinks through his thinking, tastes through his tongue, feels with his hands, colours through his colours. His life is then a divine presence. A witness, who through his being is a prophet for his fellowman.

Man as fellowman, as artist, as an artist of life is then the "hand, which by touching one or another key brings the human soul purpose fully to vibration. In this way it is evident that the colour harmony must only be based on the principle of the purposeful stirring of the human soul. This basis will be indicated as the principle of the inner necessity." (W. Kandinsky, *The abstract in art*, Aulabook, Het Spectrum, p. 76). Man, who lives through God is a dyer. His life is the calling up of divine harmony in the life-area in which he is staying from an inner necessity.

Is our life creating harmony? Are we the colourists? Or do we make it now and then into a carnival like show with coloured masks grinning at us? What is our inner necessity? And yet every moment in life we are confronted with God's changing richness of colour. Each experience in life is the evidence of a prophet in us. Are we really learning from him? Or do we hold on to an image of the evidence and therefore are not the reality that works with us. Each pupil can be a witness. Each pupil can witness the divine activity that testifies. John was a pupil of Jesus. After he had seen the inconceivable possibilities of Jesus, he became an apostle. His works are told among other things in the Acts of John, an apocryphal text that was used by the Manicheans. In it the story is told of the raising from the dead of Lycomedes and Cleopatra. Lycomedes was a wealthy man living in Ephese and Cleopatra, his wife, was a radiant beauty, but she was lame. John raises both up to life. This causes a lot of stirring in the town. Lycomedes shows the normal human reactions. He wants to preserve the wonder that has happened to him in some way. He wants to crystalize a living event, that is like a life-giving stream, for selfcontemplation and honour the cause of it. The story goes as follows:

(chapters 26-29)

"A great multitude gathered on account of John's appearance in the house of Lycomedes. And while John spoke with the people, Lycomedes went to a friend, a painter and said to him: "As you see, I have taken the trouble to come to you. Come quickly to my house and paint the portrait of him, whom I will point out to you, but without him knowing it." The painter gave his painting material and colours to a servant and said to Lycomedes: "Point him out to me and don't worry any more about it." Lycomedes pointed John out to him and took him close to John, in a nearby room, where he could watch the apostle of Christ without being seen himself. Meanwhile Lycomedes lived in the nearness of the blissful one, refreshing himself in the belief and the knowledge of God and rejoicing beforehand in the knowledge that he would possess a portrait of John.

The first day the painter only made a rough sketch of John and then left. The next day he painted John in colours and happily gave the portrait to Lycomedes. He accepted it and

took it to his bedroom and wreathed it. After some time John had acquainted himself with the matter and said to Lycomedes: "My beloved child, what are you doing after you have taken your bath and are alone in your bedroom? Don't I pray with you together with the other brothers? Are you hiding something from me?" While he said this and playfully teased Lycomedes, they entered the bedroom together. John saw the image of a grey-haired man placed on an altar, decorated with wreaths and surrounded by lamps. He said to Lycomedes: "Lycomedes what does this portrait mean to you? Is this one of the gods who is pictured there? I believe that you live as a heathen?" Lycomedes answered: "My only God is he who raised me and my wife from the dead. After this God, if the people who have been our benefactors could be called God, then it is your father, who is pictured in this portrait. For this reason I have wreathed it and honour it as him, who has become my good guide." John, who had never seen his own face, said: "My son, you mock me. Do I really look like that? How can you convince me that this portrait is like me?"

Lycomedes took him to a mirror. John looked at himself in the mirror and then threw a glance at the portrait and said: "As it is true that Jesus Christ lives, the portrait looks like me! But no, my child, it shows no likeness with me, but only with my body of flesh. If the painter, who imitated this visible aspect of me, still wants to paint me, he should break away from the colours he has given me and from the canvas and from the space and the old age and youth and all that is visible. But you, Lycomedes, become a good painter to me. You have received the colours from me, through Jesus, who colours everything. He has all forms, all sorts, all figures, all postures, all types of our souls. His colours, with which I commission you to paint are: belief in God, insight, devotion, love, community sense, gentleness, goodness, charity, purity, honesty, steadfastness, being free of fear, free of anxiety, happiness and the complete range of colours that is necessary to paint your soul.

All colours that already, at the moment, raise your broken limbs and put them in joint again, that wash you wounds and heal your injuries, comb your tousled hair, clean your face, educate your eyes, purify your intestines, empty

your abdomen and that give peace to all that is underneath it. In short, when such a palet and such a wealth of colours will be united in your soul, it will show them wellformed, open and without suspicion to our Lord Jesus Christ. What you have made there is childish and only in part. You have painted a death portrait of a dead one."

When we look in the mirror, or see in each other the mirror image of ourselves, how then is the portrait? Do we then experience the actions of the seven prophets? Are the colours taken up in a living harmony? Or do we through honest self-examination come to the conclusion that we, because of the multiplicity do not see the oneness anymore? Then there can only be one prayer, namely that everything returns to its origin so that a new begin is possible.

"The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said: "Even so has the Son of Man come (as) a dyer." (Gospel of Philip 63).

BECOMING WHOLE

As seeking people we are ever again confronted with various contradictions and seeming contradictions in our lives, in our surroundings and in our relation to our fellow-men, ideas and philosophies.

The pairs of contradictions, so characteristic of the world of dialectics, are familiar to us. We know light and darkness, joy and sorrow, cold and heat, love and hate. As pupils of a Spiritual School we are having difficulties with the seeming contradictions on the path that we must go. Like the surrendering of the ego, and yet not being a doormat to everybody; the awareness that in the microcosm lies the meeting-place of time and eternity, which we call the rose of the heart, and at the same time the realization that we ourselves and the world around us are finite and transitory; the necessity of group-unity, and yet the prevention of ties becoming too strong. In this way we could mention more examples of paradoxes, that would not be acceptable to the average intellectual man.

In the booklet "There is no vacant space" by Jan van Rijckenborgh it is said that the rose of the heart is the door to a dungeon, the temple tomb, where the "Very Ancient One" lies in chains, the ever dying one, bearing the tortures and experiences of the mortal companions, who were very close to him in the world of space and time. Our present personality in his latest companion, and from our course on the path we derive the hope that the forces of this nature will not succeed in making the Very Ancient One die. For if they were to succeed, then only the scar of remembrance would remain in the microcosm, and then the order of time-space would not be effected by eternity. It is strange to see the rose of the heart described as the door to a prison, instead of as a temple-door behind which liberation is shining. And even stranger is it to hear that the Very Ancient One, the imprisoned, sunken primeval man, could in any way be mortal. In pre-historic times many entities have sunk into the domains of dialectics, and therefore the Logos developed a plan of redemption, a plan, however, which of necessity always has to be temporal, as an attempt to make whole, to cure. That is

why all these microcosms have been subjected to this revelation of salvation, and we have become bound together with these microcosms as image-bearers. We, living our lives in this nature-order, have been called to bring, through the rose-gate, the sunken pre-man to life, to help him across the borders of the space of this nature, that is to enable the one who lies sunken in our microcosmos to return to his fatherland.

But the divine message for this Very Ancient One is at the same time a tidings of salvation for us. To us, beings of time, eternity is promised in the land of the Very Ancient One, if we take the task that has been appointed to us in hand. That, too, is a strange, but a joyful paradox. We, merging completely with our companion, joined with him as one being, will leave the spaces of time, and enter into the domains of eternal life! When we fulfill our task in the microcosmic house as true servants the great miracle will come about; the temporal will be "swallowed up" by the eternal. By the "not-being" according to this nature, by "not-doing" according to this nature, we are all of us, through the rose-gate, elected to become children of God. And what if we don't? If we are the thousand and first occupant of the microcosm who, through whatever cause, refuse to fulfill that vocation, because we still feel at home in this world, because there is some urge in our personality to realize ourselves in this world, to make a career in society, in art or whatever? In that case the Very Ancient One will have to go on suffering for aeons, and then the microcosm may even at one time have to be dissolved, a condition which, in the end, cannot be escaped, and which in the Bible is sometimes called "the outer darkness".

Fortunately also strong forces are active to hand the prisoner in his dungeon the bread of life, so that his miserable existence may be continued in the hope, indeed, to redeem him before the great death, and to save him from all dangers.

With our present consciousness we don't know how often we have disappointed him, microcosmically. That is why there exists such an extremely confused condition in our life-field. Two lives are being lived, both mortal, one of which is like a slow-motion film. How this dramatic situation can be explained will at one time become

perfectly clear to us, as soon as we can see the "memory of nature" consciously. At this moment we have to recognize and accept this from within if we ever want to arrive at that consciousness, which enlightens, and shines through space and time. And will it come if we should try to develop it out of a sort of high-level curiosity? Most certainly not! The light cannot be deceived, it is unmasking and purifying before it becomes healing.

Reason and intuition

There are two main reasons why we might feel ourselves attracted to the School of the Rosycross. In the first place there is an intuitive urge, coming from the Spirit-spark-atom, from the Very Ancient One in his dungeon, and in the second place there is a rational urge like the discovery of the doctrine of the two nature-orders and the resulting explanation of all disorder, struggle, disease and suffering and death in this world, and the rational-moral insight that we, despite everything, are not left to ourselves in this nature of death, that there is an interference of the light.

In the nature of death we are ever again being confronted with the disharmony between reason and intuition. We react, we act, either intuitively or rationally, or in a combination of both impulses, but often we don't know what the consequences of our action or non-action are. We are locked in the pit of mortification. If, now, there are light-forces that hold the ropes at the upper side of the pit in their hands, and let them down, will they help us once we have climbed out? Is it then possible for the personality that we know to reach the upper world?

As seekers for the answer, looking for the why and wherefore of all this, we would like to put the theological authorities to shame, who want to burden us with a load of sins, and other authorities who want to make us believe in a more or less smooth running evolution. Of course there is a higher wisdom than our consciousness can comprehend. Certainly we are completely unaware at what high level the shining new man will live. But the world does not accept this wisdom. Christian Rosycross was received with scornful laughter, when he proffered his treasures to the princes and scholars of

this world; they held on tight to the dogmas and the shackles of the church, to the belief in a quick evolution, without the necessity of an inner revolution taking place.

Our urge to insight and knowledge concerning everything that has happened in the times long past may partly be explained from the inclination to analyze that the left side of our brain has. We are inclined to tear everything apart, to fragmentate, no matter if the problem concerned be a material, technical, or psychological or spiritual one. But if we go on concentrating on this analyzing part of our being a wall will rise, a "ring-no-further". And then in the more or less desperate condition of impotence that then comes over us, we may discover something of a completely different, an all-encompassing, whole-making approach to wit the holistic vision of the right half of the brain (about which science makes ever more discoveries these days). How are we to do this? The School provides us with many indications in this matter. The point is not a heavy intellectual exertion, the further development of the robot on the left side, which is threatening to suffocate our true self. The point is to **become** still, especially mentally. And that is difficult! Our thoughts are often determined by the past, by our experiences by predecessors in the microcosm, from whom we have received heritage, be it welcome or not. And from these very same thought-patterns in the present we create new ones, new obstacles on the path of liberation.

"Live in the present!" It is so easily said. The moment we speak it out that present has become the past, and has become fit to fall a prey to the analytical brain, which will break it into little fragments. Is there no living present? Is that the thousand and first delusion?

An iconoclasm

We have come to a point where our path, viewed in the dialectical measure of time, ceases to exist. That which follows, may of course be seen as a path, too, but all-encompassing, of another size. With the help of our ordinary senses we cannot approach the workings that lie outside the measure of time, although they can help us, as we will see. But for us there will have to be a different

approach, an approach that has been clearly outlined to us in "There is no vacant space".

The link between our earthly measures and those of the Kingdom of God is the intuitively sensing of the workings of the Holy Spirit, which are not tied to time, the taking in of, and partaking of the four holy foods. The workings of the new soul, that is of a holistic nature, are not tied to time, but can be obstructed by the vibrations of the receiving system. The soul-gate has to be opened! That which is aiming at the right side has to be vivified. Then it can come about that divine powers will flow through a purified system.

We have often made ourselves a graven image of certain truths, conditions, ideals and sometimes of our future development, too. We have to get rid of that! An iconoclasm is here demanded! The beloved gallery of images has to be destroyed. But: "There is no vacant space". The Universe is filled with life, is of a fulness of life we can hardly yet understand. We have to come to partake of that in a relaxed and unrestrained way. Only by abandoning that which we thought to have received of the truth, a new and higher truth may come within our comprehension. We do want to get rid of all precarious and unpleasant things. But abandoning nice and long-cherished attainments is much more difficult. To abandon a fragment of the truth, of your truth, even though you know it is not the result of analytical thinking, is the most difficult thing of all. Yet it has to be done, for the flowing has to become a fact. We may keep nothing, not even the best.

We have always occupied ourselves with creating a certain image concerning ourselves, and often the idea of that image is tied up with the idea of a certain status, a certain attainment. That is why we expect of the world, of our surroundings, some respect for that image of ourselves, which we ourselves have created. And if the world does not have that respect, and attacks or ignores that image, then the ego, that hides behind that image, will call out loud and cry, maybe even wail: "I feel hurt, wounded, ignored". But it is only the self-created image that has been damaged or destroyed. Would we be able to live without a certain image or ourselves? And would we then be able to move about freely, even amidst the relations we have? Yes, that is possible. When we have

seen through the entire game of the forming of images, as being a trap of speculative thought, then, unforced, we will try to stop forming ourselves new images. And then the old images, that used to be cultivated, will also disappear.

Inner reflection is a way of life where we always remain in the simplicity of our existence, without pretensions or hypocrisy, where we have nothing to hide, and no projection of ideals into an uncertain future. Then our relations to others will no longer become visitations, but a relaxation, a meeting with true hearts of men, and not with images. And when there are no more mutual images, we can no longer be hurt or disappointed. Not in ourselves, and not in others.

Fortunately we are not being left to ourselves in our fallen state, nor are we being abandoned. Through the entire history of mankind there have been sign-posts and guides to show the ways to liberation to those who began to realize something of the little world with its two prisoners. The holy language of all times shows us the way we have to go. But a sign-post is static, it points with two or more arms in a certain direction. Consequently the traveller has to make a choice, or, innerly moved, he is driven in a certain direction, like Christian Rosycross. A guide comes to live in our domain of existence and takes upon himself the cares and sorrows of this existence, he leads the way, without turning us into willess followers. A guide knows the way back, knows what awaits us, even though this differs individually, according to our karmic and hereditary past. A guide will also seek for those who went temporarily astray, even though in that case the others will sometimes have to wait.

There just is a necessity within us to go through our birth into this life in loneliness, just as our farewell to matter, when we have to leave all our fancied attainments behind. And on the spiritual path, too, we will often feel lonely, because of the individually different inborn potentialities and limitations.

Fortunately there are the guides to neutralize our loneliness, and there is the group of seekers, who may not all of them be facing the same problem as we, but who do possess a great similarity and a unity of end-purpose,

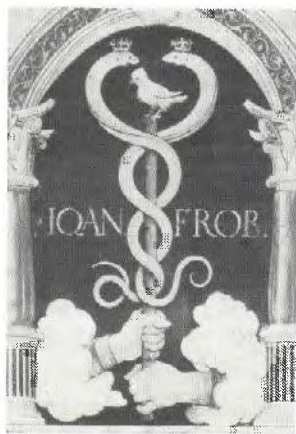
namely the liberation of the Very Ancient One, the opening of the rose-heart, the freely receiving of an all-encompassing vision.

The left- and the right eye

There is a force- and light-field which calls us, beckons, gives us the courage to persevere, which wants to raise us when we stumble. This is not an illusion, not an overheated phantasy of a religious fanatic, but it can be perceived by the right half of the brain, once it has been vivified within us, by our hearing and by our visual faculty. We all see and hear in a very individual way. In this process our right eye is directly connected with the pineal gland and the relevant part of the brain. Our left eye is connected with the ordinary mental thinking-process of the brain, the natural reason. When the light can become one with the pineal-centre in the head a new, spiritual consciousness will awaken. The liberating path will then unfold itself ever more clearly to the candidate's inner eye. The pupil begins to "see" the way. He who does not truly inwardly "see" the light, be it only a glimpse, will not be able to hear the Gnosis. He will react negatively to the fundamental radiation, which shines both over evil and good, over just and unjust. The same thing goes for our hearing. The right ear cooperates with the right eye. Whatever the eye sees the ear hears. Light possesses a higher vibration than sound. That is why the light determines sound. Gnostically it is often said that the voice affects man first, as long as he is still impervious and closed to the light. In that case it is not the voice of the light itself, but a sound that has been transformed into a vibration which can be borne and perceived by the seeker, a vibration propagated by a Spiritual School and its servants.

When the right ear is not yet sufficiently susceptible to hear, then everything is taken in by the left ear and thus translated to the left eye. In that case the gnostic doctrines are being analyzed, parted into fragments. In that case one wants to explain the contradictions and paradoxes will go on existing. Until the moment that we come to see the whole, and reduce our thinking to a biological minimum.

He who can receive the light, and who also brings it to a transforming activity within his being, will be presented with a new faculty of the senses. He will know his goal in life and he will ceaselessly pursue it. For he sees his goal and he understands inwardly the calling voice of the Very Ancient One. In this directedness, ever in harmony with a completely new unfolding of consciousness, the rebirth is brought about within him. He will waken the spirit-man who lies sunken in the microcosmical prison, the image with the dead eyes, he will become one with it, so that in this way the journey homeward to the original fatherland may be brought to its end. The image-bearer has conquered death. The new-born man goes on from glory to glory.



ABOUT THE SOUL VII

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

It is a delusion to think that anything pure is to be found in this crude material world. When one thinks that one has found something that seems pure, then it is not really pure for it is impossible to find any real purity in something that is not eternal.

The world of matter is the impurity of impurities. It is full of noise to the worst degree. Put in mind that I place you before a symbol with this.

If you wish for the unmixed, the clean and pure, the soul purity, then you have to look somewhere else than in the world of things that come and go.

The unmixed, the clean and pure, the soul purity is to be found in its rightful place. When you look somewhere else,

you will not find it. When you do not find what you look for and do not achieve what you strive for, then you will be tormented by the sorrow and pain of unsatisfied longing, become ill and die. Then you will not have tasted the joy of true thinking and eternal life.

The vessel on which you are born, O Soul, floating on the earthly sea of life, is made of water that is frozen into ice. Destiny has placed you there. However, the sun will soon rise and melt the ice. The ice will again become water and you will be left sitting on the water. That you cannot keep up. Therefore you have to look for something that will carry you. There is nothing else that will be of any use than the ability to swim in the right direction until you have reached solid ground.

In clear and pure water one can see everything. But when it is mixed with mud and rubbish, the view is blocked and that what is hidden in the water cannot be observed any longer. It is like that with the sunlight; when the sun lightens things up, we can see how they are in reality. But when the sun is darkened by mist, smoke and dust, it is impossible for the eye to observe things.

So it is also when the clear and delicate light of the spirit gets mixed up with coarse, dense and dark things; it gets cloudy and the soul is prevented from seeing the pure forms and expressions which are laid down in the spirit itself. So the possibility to imagine the reality of the spiritual world is taken from the soul and the soul is prevented from obtaining insight in what is necessary to keep to the right direction and to tread the way to salvation.

Man shows no aversion to the house in which he lives, when he, failing to furnish and decorate it, keeps on living in it without dislike. He only shows great dislike when he wants to leave it and prepares himself to go and live somewhere else. Likewise, O Soul, there is no death according to the world of material things if man pushes the joys and desires, that belong to it, from him, and yet keeps living in this world.

Real death, O Soul, is the period longing to leave the world of matter and to be liberated of it: to be liberated of enmity, contradiction, disharmony and darkness. Therefore, O Soul, live with death and do not let the prospect of death torment you, for you destroy your being by fear of death. However, by viewing death as a gate, you obtain salvation.

You know, O Soul, that by dying you inherit another life in another domain. There you live not in poverty, but in wealth; not in fear, but in peace; not in need, but contented; not toiling, but at rest; not in pain, but in joy; not in sickness, but in health; not in darkness, but in the light.

Therefore do not grieve, O Soul, that you have to lay down your cover of evil and your deceiving appearance in order to be clothed in the garments that are better and eternal.

Do not grieve, O Soul, that you gain insight and experience in all this, and meet the truth of it with the simplicity and the oneness that are inherent in your being, so that you see face to face.

(From Hermes, De Castigatione animae)

From the work-field

New centre in Louvain

On Saturday 23rd April 1985 a new centre was opened in Louvain. For the Belgian work-field this was a special occasion, witness some quotations from the addresses that were made at the consecration.

"More than three full years, starting Boxing Day 1981, a group of enthusiastic men and women have worked in this house. Three full years they have learned what labouring is. The labour was and is honest, because one allowed the work itself, the handling of the materials, to affect everyone as an individual, the mutual relations, and the group as a whole. The material labour worked with them. "To obey the work" therefore also means: to be prepared to see the consequences of the work, the work that is in that case the master, and to let it have its influence in one's own system.

Didn't often the thought come home to us, while chiselling or digging or painting, or at a collective break round the table: it is happening now? How often did we not say to each other - and these were moments of intense, serene joy - that everything, us, as pupils, and the material aspects of this house included, that everything already has its ultimate destination? And that essentially the work is nothing but the circumstance in which we are allowed to clarify this ultimate destination before our eyes, and to approach it by actual life."

"There are more reasons why we should be filled with joy, here, today. Together we were allowed to see the work here change visibly. Together with others we have been allowed to reap the fruits of the pre-figuration of the activity of heart, head and hands. We may speak of pre-figuration, for everything that was done in the group to make this consecration of today possible, had a symbolic contents referring to the inner process that takes place in the pupil. To see the old, and to break it down. To give everything in order to renew. To build a temple. To stand in the work, impersonally, with personal experiences. Obedience to the architect. They are all memories that

were indelibly engraved into the blood, and that may serve as a mould for the process on a spiritual plane. Maybe even the fact that some of us have left their dusty working-clothes. But you may know that a sage leaves no traces behind. And this may well be most difficult in working with an organized group, materially, psychologically as well as spiritually. We are also pupils in that we have to learn how not to leave traces behind of the I-personality in the gnostic work. During the activities here we especially had to learn to listen, to leave space for the neighbour, to learn every act anew. Shouldn't it be so that the organizing work of the School possesses a great pedagogic value?"

