



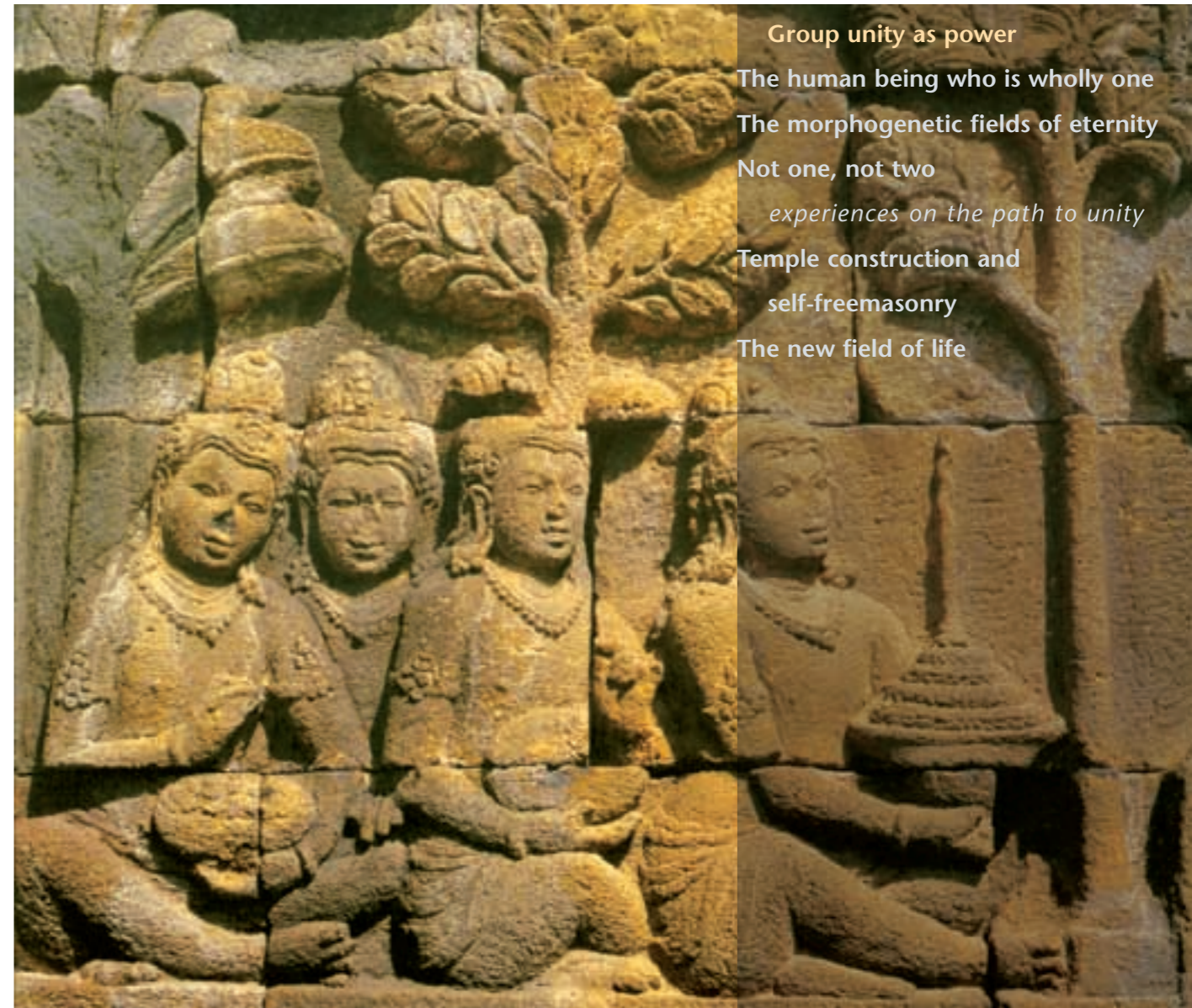
# pentagram

Lectorium Rosicrucianum

The fact that God and creature are one being in the hermetically viewed all-manifestation demonstrates why modern Rosicrucians always refer to the importance of group unity. When we see how the spirit field, the soul field and the field of the primordial substance exist absolutely non-separated, it becomes immediately clear to our consciousness that a life of separation is an absurdity in the Light of the Gnosis.

Yet, group unity never stands alone; it cannot constitute a goal in itself. It stems from a mode of life that maintains a sympathetic link with *everything* alive. Understood properly, it strongly confronts the human being with the world, in which he is now living -- while he is nevertheless, in everything, longing for the Spirit. Group unity does not imply a striving for a path to the so-called higher spheres of escape from the world, because people would fear the reality and the consequences of life. From the first to the last letter, *group unity of the Spirit* points the human being to his task in this world, a task that requires so much tensile power and love that any interest for life in 'higher spheres' detracts rather than helps. The highest reality is the coherence of all things, of everything that exists; the highest consciousness is: service, serving love. This concept becomes visible in a soul that has learned to love.

*free after J van Rijckenborgh*



Group unity as power  
The human being who is wholly one  
The morphogenetic fields of eternity  
Not one, not two  
*experiences on the path to unity*  
Temple construction and  
self-freemasonry  
The new field of life



## group unity as power

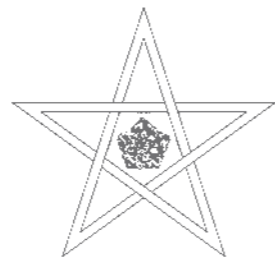
After having shown the truth to the five pupils, the Sublime One spoke: "When a human being, determined to obey the truth, is standing alone, the truth may be weak in him and he may slide back to his old paths. Therefore, stay together, help each other and strengthen each others' attempts.

Be like brothers to one another; one in love, one in pure striving, and one in your zeal for the truth.

Spread the truth and the teachings in all parts of the world, so that ultimately all living creatures will be citizens of the kingdom of justice.

This is the holy brotherhood, which establishes a community amongst all who seek their salvation in the other."

After the Gospel of the Buddha



## content

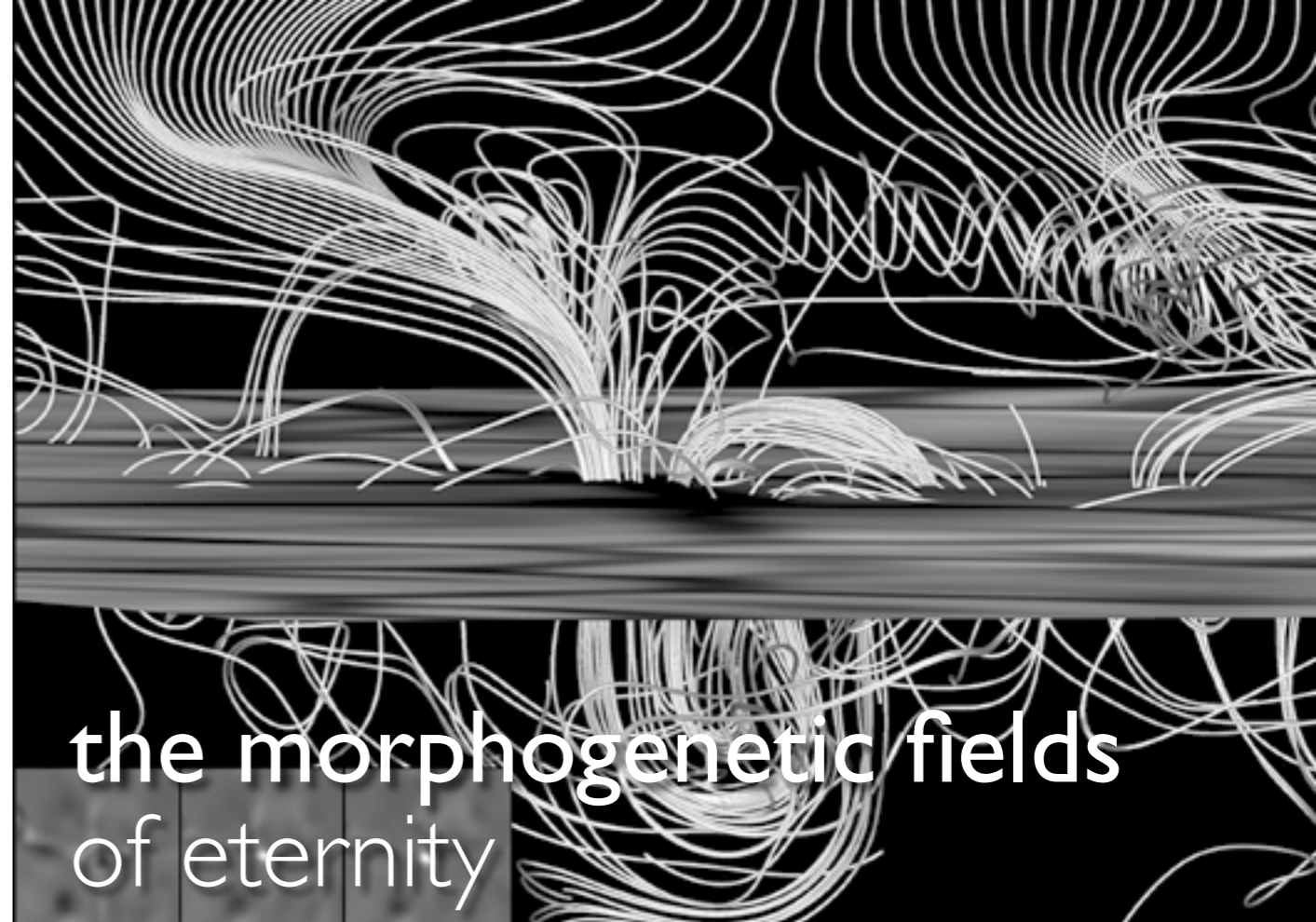
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### Cover:

The splendid tableaux of the Borobudur often express the process of growth in a moving way. According to the universal teachings, various power concentrations of sun, moon and cosmos were active during the construction of the Borobudur, which gave the temple a special combinatory energy. Even today, the seeking human being can be touched by it

## Journal of the International School of the Golden Rosycross Lectorium Rosicrucianum

The periodical *pentagram* intends to draw the readers' attention to a new era in the development of humanity. In all times, the pentagram symbolises the reborn human being, the new man. The pentagram also symbolises the universe and its eternal genesis, through which the divine plan is manifested. A symbol receives its current value when it drives to realisation. The human being who realises the pentagram in his microcosm, his small world, has entered the path of transfiguration. The periodical *pentagram* invites the reader to enter this new era by accomplishing an inner, spiritual revolution.



# the morphogenetic fields of eternity

What is a powerfield? Where does the concept stem from? Which powerfields determine the dialectical field of life? Why is the powerfield of the spiritual school fundamentally different and how does it work?

Any active group forms a powerfield, within which the members experience and strive for common interests, and through this interaction, the powerfield is in turn reinforced.

There is a visible group, and there is invisible energy, which strongly influences the comings and goings of the members. The members' orientation, that to which they have opened their hearts, is an indication of the nature and level of the powers with which they work. The friends, assembled in the Spiritual School of the Golden Rosycross, are conscious of this. They know that a powerfield is formed around the focal points of this school, in which high-energy vibrations circulate, aroused by the great longing of all, and made possible by the high standard of life for which they are striving as friends.

WHAT IS A POWERFIELD? The concept of a powerfield stems from physics. It is used by the sciences for describing phenomena like gravity and electromagnetism. An example is a magnetic field that we cannot see, touch or hear. What we can see are its force lines, for example by sprinkling iron filings around a magnet. Then we see a pattern that demonstrates a powerfield. Therefore, around and within the magnet, an energy is working with a certain effect; the magnetic field directs the iron filings.

We know that the genetic material of all cells is equal. Yet, the form of our limbs or physical organs is different in all human beings. Therefore, the same proteins, of the same chemical composition, produce different shapes. The chemical substance alone cannot explain the form, just as the design of a building cannot be understood by

## To the eye of the clairvoyant, the human being looks like an ovum, an egg, consisting of rotating vibrations

analysing the stone, wood or concrete used. The principle, therefore, is that form cannot be explained by matter.

In biology, too, the idea of a 'field' is a familiar concept. In the 1920's, a few biologists developed the concept of morphogenetic fields. Briefly, this concept implies that formative fields influence an organism, and even living creatures, during their growth. This idea developed analogously to the idea of the magnetic field. Organisms, the biologists assumed, possess similar, invisible fields, which control their development and determine their shape, like an invisible matrix. On this basis, Rupert Sheldrake later formulated the theory that all living beings are surrounded by invisible powerfields, from which they attract vital forces. According to him, these morphogenetic fields are very personal. But he also speaks of mutual influences and of collective powerfields, to which we are bound and which affect us. Contemporary thinkers like Ervin Laszlo, Peter Russell and others further elaborate this idea with their theories of 'the field' existing around and through humanity. The field 'remembers' the magnetic reflection of all its expressions, and determines in this way the steps that humanity has to take.

### INVISIBLE ENERGY AROUND THE HUMAN BEING

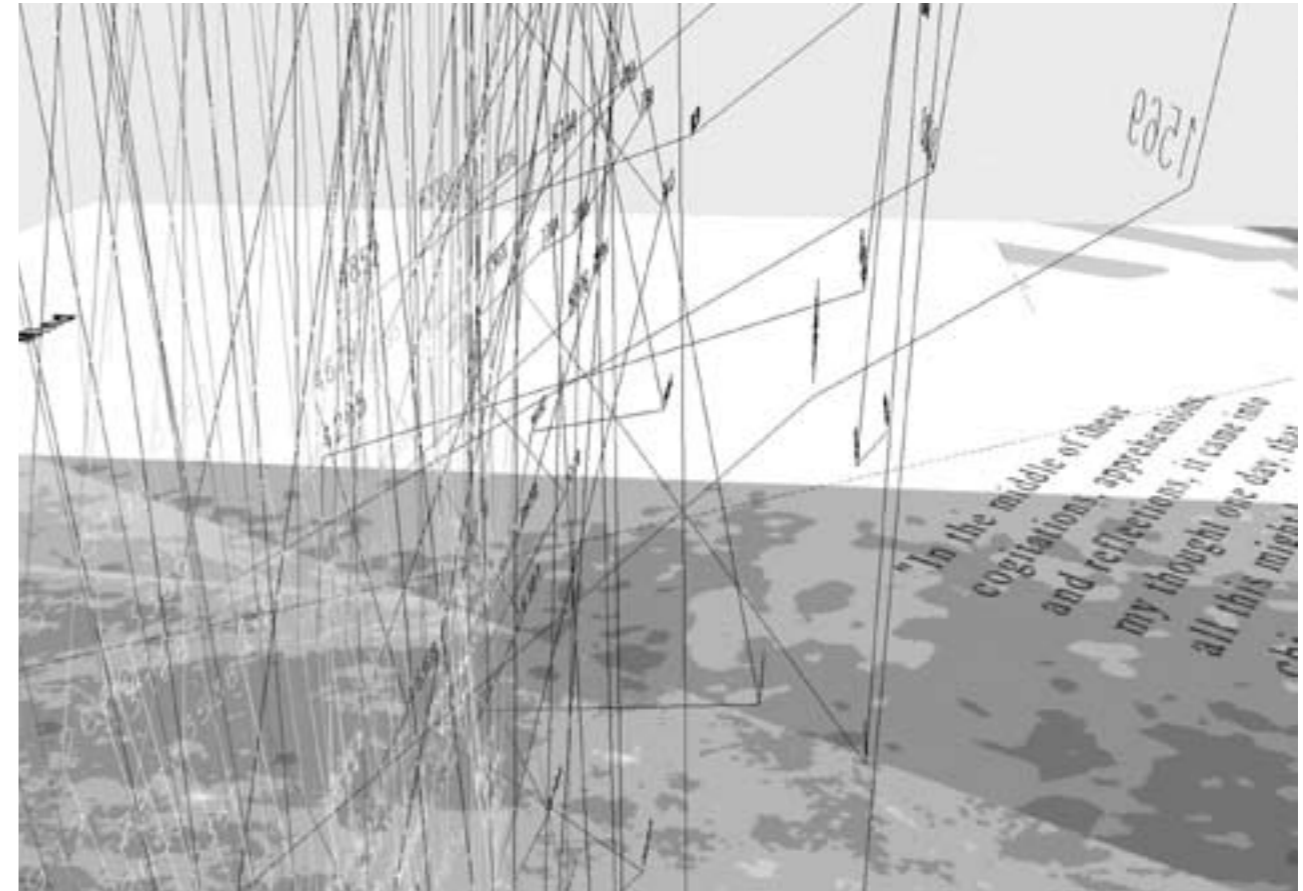
These ideas are absolutely not new. Esotericists have always referred to them, and clairvoyants like Manuel Oetinger extensively wrote about them. Two totally independent examples from other

traditions, from oriental philosophy and from the Toltec world of ancient Mexico, also clearly refer to them: 'The human being has veins, called "hita", as thin as a thousandth of the breadth of a hair, filled with white and blue and yellow and green and red...' (Upanishads).

'In the context of energy fields, people look like vibrations of light, like white cobwebs, like very thin threads circulating between head and toes. To the eye of a clairvoyant, the human being looks like an egg, consisting of rotating vibrations. And his arms and legs are like luminous breasts, protruding in all directions. The clairvoyant sees that every human being has contact with all other human beings, not through his hands, but through a bundle of long vibrations, shooting from the centre of his body in all directions. These vibrations link the human being with his surroundings, keep him in balance, and give him stability,' as the 1960's phenomenon Carlos Castaneda wrote in *The Wheel of Time*.

The current sciences are forced to deny the majority of these things, because they cannot be proven and cannot be reproduced, yet they elicit discussion. The individuals, able to observe these things and speak about them, do not present an unequivocal image. Their observations are usually not objective. Many clairvoyants believe that the tenuous powers they observe are of a divine origin. So-called healers almost always claim that they apply divine forces and energies in their healing methods. They would be seriously offended, when people would doubt these beliefs, and they would resist, when it was pointed out to them that they were merely susceptible to the activity of natural powerfields.

**SUPRAPERSONAL** We can conclude that a powerfield has a formative influence on the things and beings that come into contact with it. Because every human being, yes, every living being, has its own 'small' powerfield, the idea that similar



**The 'morphogenetic fields' of eternity only activate what is of that eternity, namely the fire of the spirit in the centre of our microcosm.**

**First they silence the electromagnetic jumble in our respiration field, after which a steady, beneficial energy will emanate from it. Next they restore the original patterns of the Light human being of yore**

powerfields merge is not hard to understand. When the members of a group follow an idea, a party programme or a religious faith, a field of great power develops, as we said before. Countless examples of this can be found in the world. With how much effort and doggedness do many people, belonging to these groups, not defend their point of view and often impose it violently...? Thus these collective fields develop into organised, suprapersonal powerfields by the combination of personal fields. For the followers, this not only reinforces the energy, but also their dependence on it, which obviously has its repercussions. Natural powerfields are active up to the highest realms of yonder side, where often lofty images of God are

found. Because everything is mirrored, we can imagine that a counterpart is projected simultaneously, which must also be maintained: a dark world guided by a diabolic being.

**THE POWERFIELD OF A SPIRITUAL SCHOOL** In the gnostic teachings, the great, collective powerfields of the nature of rising, shining and fading are sometimes called the twelve nature aeons. They are the twelve zodiacal radiation fields, together constituting the zodiac, each of which alternately and simultaneously influence human behaviour in their own way. The gnostic ideas also speak of a 'thirteenth aeon', referring to the powerfield that is to be found wholly outside this nature. The powers of eternity, the Light of the Christ, are concentrated in it, surrounding those who are seeking this eternity.

The starting point of the modern spiritual school is the existence of two clearly distinguished nature orders. On the one hand, there is statics, the divine nature order, also called 'the other kingdom', and on the other hand, there is the nature



of being born, blossoming and perishing again. Both are absolutely irreconcilable; they cannot co-exist. The human being is, therefore, unable to experience the divine life, the high energies of the original field, naturally.

Yet, to be able to cross this invincible chasm or Styx, we need a 'bridge'. We can see this bridge, the spiritual school, as a third powerfield that temporarily links our nature with eternity. As far as this is possible, it still corresponds to the vibration level of this nature.

In this way, the seeking human being, who possesses an awakening spirit-spark atom, is able to receive the impressions from this powerfield. It is the task of the members of a spiritual school to form such a powerfield, or third nature, because through the power of their striving, they maintain the interaction with the powers of eternity.

The human being, who is able to link these two extremes in this way, is a building stone in this field, also forming this third nature for himself, right from the start.

The path does not come about immediately; everyone helps to build it himself.

This obviously concerns an individual and personal increase of vibration, in which the human being cannot take anyone else along. However, it is possible and desirable to cooperate in a group, because the collective third nature is able to assist others to help with the building. Such a body is sometimes called an ark or a heavenly vessel. The stronger built this ark is and better able to meet its purpose, the more the third nature approaches the living nature, and the sooner the path can be realised.

**ACTIVE COOPERATION** The third nature opens to the human being by his directedness on the gnosis: 'Love God above all.' But when the third nature truly manifests itself, not only the love for God will be in the human being, but also the love for his creatures. This is why this directedness and this 'love God above all' is naturally followed by 'and your neighbour as yourself'. Helping and serving are then a matter of course. The community, the group, is not only a participant in the living body of the spiritual school, but also keeps it pure and vital, which implies an active and conscious cooperation.

The 'morphogenetic fields' of eternity, to which we often refer as 'the brotherhood', do not address the ensoulment of this nature. Because they belong to a totally different nature, they can only activate what is of that other nature, that is, the spirit-spark in the centre of our microcosm. And thus its consciousness wakes up in the spirit-soul world, the kingdom of silence.

Whenever we let go of something, the new ensoulment grows simultaneously. When the human being crosses the bridge, he becomes the other one. Next to the old personality, which has, in self-surrender, put itself at the service of this original field, the new man is regenerated through transfiguration ✪

## a golden mosaic of free souls

Separated existence, intensified individualism, and the 'I am' that characterise people in Western Europe in particular, absolutely go against the nature of the logos. Hermes says:

**'This great body that encompasses all bodies, is inwardly filled with and enclosed by a soul, filled with spiritual consciousness and filled with God, a soul that vivifies all of it.'**

In other words, the all-manifestation is the glorious, splendid group unity. It is not an enforced group unity, but it is the unity of true intelligence, in absolute freedom, like the golden mosaic of free souls; it is the unity of the Light, the unity of the divine reality of the seventh ray, the unity and reality of the perfect seven-light.

Look how this mighty, new image of the world is filled with soul! And how all, each as to their own nature, are moved by the rhythms of the seven rays, though in a high, absolute unity.



# the human being who is wholly one

As long as humanity has existed, it has been striving for the great goal: unity. This striving of all people, nations and races will probably also determine their future behaviour to a large extent. Can we actually justifiably say that we are approaching this goal, while at the same time, we rapidly distance ourselves from it? Did not the differences of opinion become ever larger throughout the ages, the resulting conflicts becoming ever more hardened?

Treaties have been signed between the different nations: the European Union, the Arabian Union, the United Nations, and many others. However, they only seem to worsen the mutual hostility between people. The great religions and cultures are ever more irreconcilably opposed. Apparently many would like unity, though at other people's expense. Many would like to impose their faith and their life style on others. And almost everyone prefers to realise unity through power.

The democratic countries try to achieve the unity of the world by securing supremacy over the more traditionally structured nations, by politics or armed force, and by economic measures in particular. Large companies strive for unity by monopolising the world market. Often, even a common system of values no longer offers justification for the striving towards unity, but rather there is only a naked striving for power through the bureaucratic organisation of all levels of society.

Unity is an important goal by which humanity is driven onwards, particularly nowadays, because the external unity based on technology, communication and transport becomes ever clearer. But humanity does not yet know the true nature of real unity and the means by which it might be achieved. Because there is a continuous striving for unity at the level of the egocentric human being, it is inevitably always undermined, right from the start, by opposing egocentric interests. However great the efforts utilising power or violence may be, they will not create lasting unity under

these conditions. What would a lasting unity of humanity look like, and how would we be able to approach it? True unity exists whenever a new state of the human soul rules. The notion of unity causes a human being to experience the fundamental separation: the separation between the personality and the spiritual nucleus, the centre of his microcosm.

To the extent that this consciousness grows, the links with a world characterised by separation loosen, while the radiation of the spiritual nucleus, and therefore the personality, changes.

To the extent that the human being gains insight into himself and he consciously longs for the link with the spirit, the unity with the heart of the microcosm is restored; likewise, the link with the solar heart of the macrocosm will become a certainty for him. Then the absolute spiritual reality will pulsate ever stronger as information through not only his subtle but also his gross-material body cells.

A twofold energy stream of love and wisdom is active from the divine world. It flows from the centre of everything that exists to the centre of all beings. Indeed, through us, this stream flows out into the whole of creation, because behind the mystery of divine love and wisdom, the one, eternal will is at the spiritual, soul and physical level indisputably driving to all-manifestation. And thus, the love, the light of insight and the divine will drive the plan of the spirit to manifestation in the all. In modern language, we might say: original information, primordial impulse and primordial energy of the spirit imperturbably re-

*'With the One, all divine beings rest concentrically within each other, o you, heavenly people. Therefore, take care that you do not plant doubt in your thinking, but only peace in your deeds.'*

Mani



alise the divine plan of creation in the whole universe. Every human being bears this unassailable tri-unity as a seed of grain, as a spiritual nucleus, in his heart. The dual energy stream of divine love and consciousness unceasingly irradiates the universe, and with it our miniscule earth, via

higher vibratory planes. This means that the word of the logos, the message of the cosmic Christ, the gospel of the eternal spirit, is manifested from above to below, from what is spiritual to the level of the soul and then to what is physical. Via countless focal points, serving as points of contact

*'Where the companions of the mystery of unity have assembled, they far surpass the realm of duality... When you inwardly strengthen yourself and remain unanimous in the truth, you will overcome the power of the approaching sin.'* (Kephalaia, Mani)

with the light, this energy stream tries to anchor itself. Since the beginning, our microcosms have been meant to be such focal points, which serve as links between the spiritual energy streams and the Eternal One.

Time and again, the individual human being reacts to this energy stream. Time and again, the individual human being is attracted to the unity with the divine world, because the ambivalent interests of the personality disappear. Such individuals, touched by the energy streams, recognise each other and join together, not only in order to experience the unity with the divine world but to demonstrate it in their lives. This is the way in which initiation schools have developed in all times and places. They try to be models for unity and brotherhood, which humanity as a whole will realise one day.

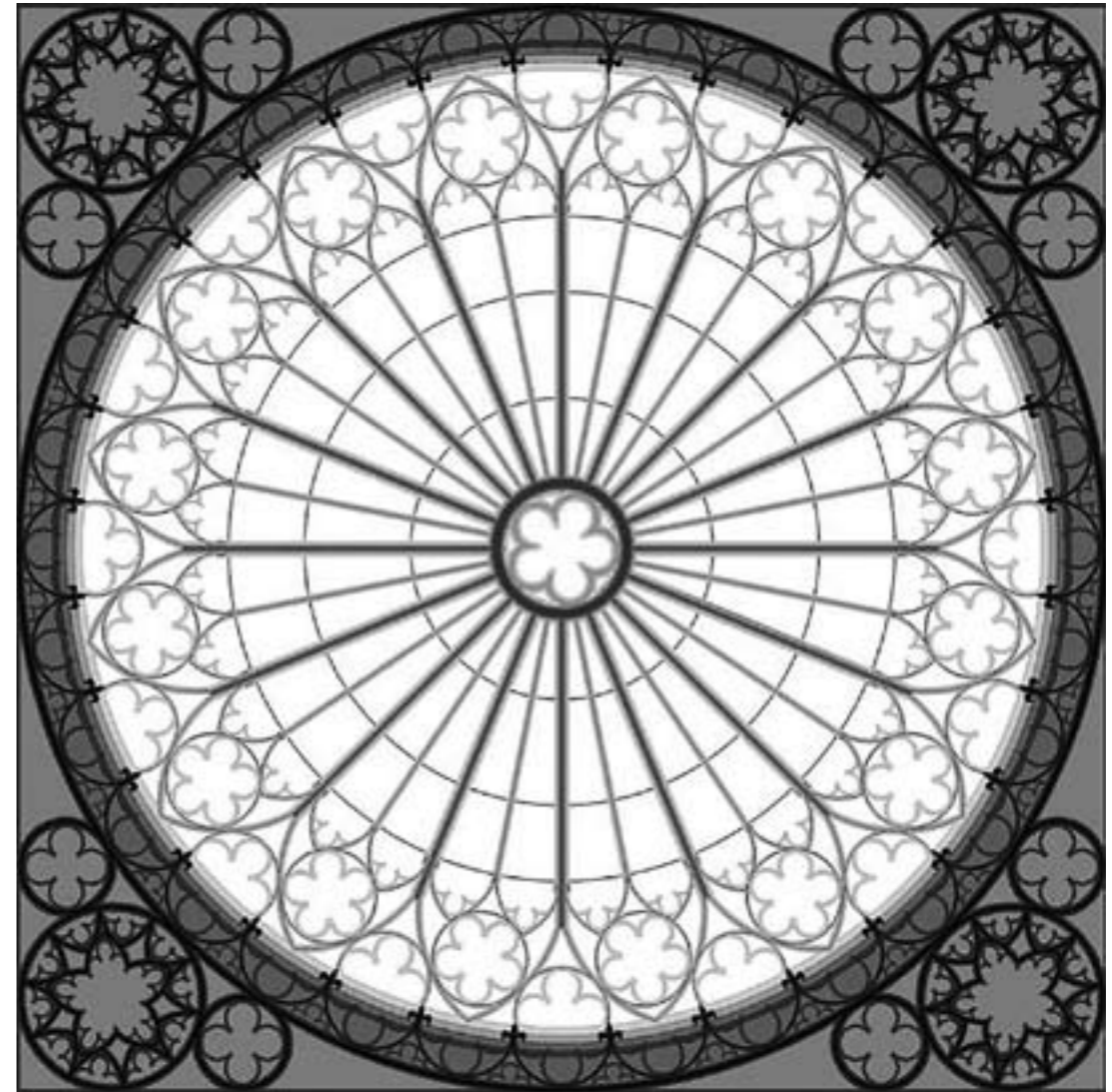
It is not strange that the poetic language of all times compares these brotherhoods with blooming trees in spring. All flowers drink the same juice from the same roots. All flowers open their calyxes to the sun and emanate its light. All breathe the same life ether and spread its fragrance. All flowers bear fruits on the basis of the harmonious interaction of earth, water, air and light, the four basic elements of nature.

Every flower and every fruit of the tree spreads its own fragrance, although they all live from the same unity. And through their self-surrender, all of them serve the underlying will and the plan to manifest the seeds of the fruit of the tree in unending fullness again. The flowering tree of nature shows the miracle of the divine love and wisdom

in a living unity. With regard to the energy stream of love and wisdom from the divine world, the majority of people still live in a state of separation as to their consciousness. Even if they eat the same bread, drink the same water and seemingly wish each other all the best, they do not nourish their thinking with the divine stream from the all-unity, but rather unconsciously nourish it from the stream of life of this world with all its contradictions, doubt, duality and illusions. Their experiences are likewise nourished by jealousy, desires, fear and anger. And the dual thinking and feeling in head and heart cause incorrect actions. The human being tries to realise unity by exercising power over others.

However, it becomes increasingly clear that this system, based on power, has no future. Fragmentation and wars will inexorably expose the collapse of this 'unity'. And this will perhaps cause the beginning of a learning process. Smaller and larger catastrophes will show humanity that something is fundamentally wrong with the current situation. Yet, every individual or collective reaction to the call of the divine stream of love and wisdom will help to prevent a final catastrophe, and ensure that the disturbances to the equilibrium do not cross a certain border.

In the long run, ever more people will gain the insight, if only due to external circumstances, that the material basis of humanity should not be further affected, if it is to survive. There is a large, active environmental movement. In addition, the urge of the spiritual drive of the pre-remembrance will become active in ever more people



**'The link with the universal unity is filled with life, movement, activity and joy, and it offers us the power to fathom the mystery of our life, unthinkable without the One, and to rate it at its true value.' Scheme of the rose window in Strasbourg cathedral, France**

and lead them to realise true unity. However, the absolute unity of the natural world with Christ remains a utopia.

In the power of the One, a certain degree of unity of one individual with another is possible in this world, and truly experiencing the neutralisation of our I is not a passive event at all. The link with the universal unity is filled with life, movement, activity and joy, and it offers us the power to fathom the mystery of our life, unthinkable without the One, and to rate it at its true value. Yet, this experience of unity is relatively rare,

and remains one of the most important goals for which a spiritual school is striving. However, the unity of all individuals on earth, on the basis of our divided nature, remains an unattainable hope. 'And I saw a new heaven and a new earth,' says the author of the Biblical Apocalypse. This contains the mystery. Here the point of departure is quite different. Only in this new atmosphere, can humanity be compared to a blossoming tree, which is nourished by the seeds of divine love and wisdom ☸

# group unity: as below, so above

When we approach the topic of 'group unity' as a simultaneous resonance of many people striving for Light power, we might ask: does this 'above' imply a corresponding 'below'? In other words, is this 'below' something that brings us closer to that 'above'? According to a poet, 'music is the expression of the longing for the lost paradise'. Therefore, what is more natural than looking for the correspondence in this?

**T**HE DEVELOPMENT OF MUSICAL TALENT  
Let us consider the path of a human being with a great musical talent. No doubt early in his childhood, he will already have demonstrated this talent. He will, for instance, become alert when he hears music and feels attracted to it. He will perhaps hum or sing it softly for himself. When he comes into contact with a musical instrument, he may want to have one himself and attentive parents will give him one. The child improvises on it for a while.

Then, when he receives music lessons, he discovers that the musical instrument offers many more possibilities than what he is able to do with it. Now the time of learning and practising begins, which is often accompanied by despondency and despair. Other interests crop up, demanding his attention. However, if the musical talent is strong enough and parents and teachers subtly guide it, results will become visible. This gives wings and inspires the child to further practising. Thus the young musician gradually begins to master his instrument and becomes familiar with the laws of music. And soon he discovers that making music with others is more fun than playing alone. Soon, a number of young people gather and rehearse a musical composition. When they agree on its interpretation and their technique is sufficient to play the piece, something special may occur, such as during those happy moments when they reach a state of self-forgetfulness, through which they are taken up into the flow of the music and feel inspired. Then, if an open, interested audience comes to

listen, their devoted attention is combined with this atmosphere, and musicians and audience form a unity. They experience that the whole is more than the sum of its parts. Yet, after the last notes have sounded and the applause has died down, that which was experienced has not ended. The impression continues to work, at least if it is not immediately neutralised by the dynamism of life and everyday worries. The resonance of the enchanted atmosphere evokes the longing to experience this again.

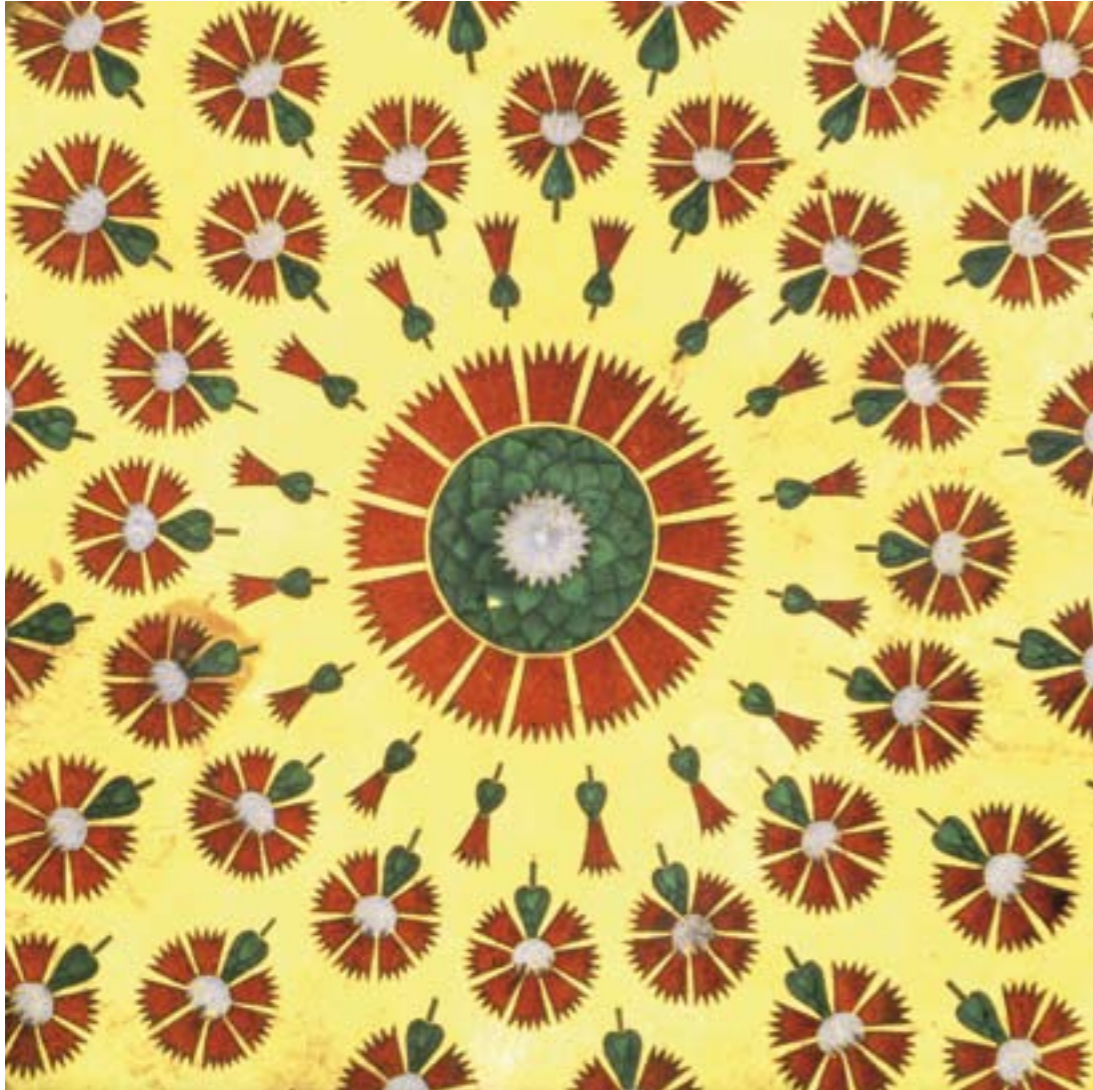
**THE SPIRITUAL TALENT** The significance of musical talent for the development of the future musician similarly applies to spiritual development. We call the talent, present as a possibility of spiritual vital power in the human heart, the spirit nucleus. It is active in our life as a messenger from the Supernature. Like a seed, it contains the implicit possibility of realisation. Everything depends on whether and to what extent the pressure of life allows it to germinate and grow. In many people, the spirit-spark is

*'What is below, is equal to what is above, and what is above is equal to what is below.'*

already active at an early age. Although the further development of life often suppresses this original touch, it is not entirely lost. It continues to operate in the background. When a human being begins to think for himself, this impulse drives him to the great human questions of where do we come from, where do we go and why. Thus the great quest begins. He has his personality with its powers at his disposal similar to the musical instrument. He follows the directions that his intuitive compass shows him. Like the musician, he







‘plays’ on his personality. His involvement in philosophical or religious themes provides his thinking with depth and direction. The arts and literature probably confirm and reinforce his sensitivity to the miracle of life. He notices that much of what most people consider so important, leave him unmoved, and thus he seeks his own way. He is not alone in this respect. Many other people walk similar paths. The magnetic law, ‘like attracts like,’ does its work and the human being seeks the company of likeminded people. In this way, a broadening and deepening of his spiritual worldview develops. When he ultimately encounters a spiritual school,

he is given the opportunity to experience and learn to understand the driving energy behind the impulse in a direct way. As a participant in this school, he again encounters likeminded people, and now he discovers that he experiences ‘group unity’. He will not experience it where this is not possible, namely on the level of the different personalities. They are and remain too different to be able to form a true unity at that level. He gradually experiences that true group unity can be found in the original field, for which these seekers are striving. The various instruments in the orchestra produce their individual timbre (for example, the violin and

Each microcosm is a living being of vibrating forces, and has its own keynote, only belonging to him, his own ‘name’

the trumpet), and make them sound simultaneously. In the same way, the seekers also add their keynote to the vibration of the group. Though every human being is an original, creative thought of God and fundamentally related to all the others, the universal teachings distinguish seven rays, and accordingly, seven different human types. And because each microcosm is not an abstract ‘something’, but a living being of vibrating forces, each microcosm also has his own keynote, only belonging to him, his own ‘name’. In addition, every human being has also developed his own character, his own colour, due to his countless experiences during numerous incarnations. ‘He expresses’ all of this in every situation, in which he is involved.

The keynote consists of the vibrations of the dominant properties and inclinations. The tuning of the human instrument is, therefore, important for the level of the whole group, because does it not form the sounding board for a concentrated touch of the universal Spirit? Once again, there are parallels with music: for instance, the structure and character of a symphony, as intended by the composer, is already determined in the invisible field, and is differentiated and expressed in the score.

The skill of the orchestra and the conductor consists of playing ‘as beautifully as possible’ with the help of the score, and in this way to approach what (possibly) inspired the composer as closely as possible. Then it may happen that, although this hardly ever occurs, the musicians play their interpretation so well and are so inspired that the quality surpasses that of the original composition. This interpretation is reflected in the invisible field, ‘takes up’ with

the original version and even reinforces it because of its own quality. Here we are confronted with the wonderful law of action and reaction, by which the elements of creation mutually produce each other. ‘As above, so below.’

What is the correspondence between a score and the interaction in a group?

This occurs during the meetings, in which the group evokes a pure, spiritual atmosphere and energy, and is ever better able to attune itself, so that the spirit ultimately expresses itself in each individual soul. Then, too, a wonderful interaction develops on the individual level. We live because we think, feel, will and act. These are the powers of our soul. It is important to make these powers so transparent that the Light impulses from our own spirit nucleus as well as the individual intentions of the universal spirit field can resonate in them. Just as the musician cares for, tunes and time and again plays on his instrument, so that it does not lose its ensoulment and timbre, the seeking human being cares for soul and body. He also carefully listens to his environment in order to obstruct the high, spiritual, energetic actions as little as possible. The key for this ‘care’ is love, in both cases.

Just as a neglected instrument will not sound good, neither will a good instrument that is played badly. The player or central consciousness of the personality, and the instrument or the powers of the soul, must meet minimum criteria, if we are to speak of a good result. Every individual is aware of his own degree of realisation of his soul, with which he distinguishes himself from all other people. This determines the extent to which and the way



‘Just as the musician cares for, tunes and time and again plays his instrument in order not to lose its ensoulment and timbre, the Light human being cares for and uses soul and body’

in which he is active in the group. The effect of a composition on those listening to it can extend from delight to irritation to sorrow. The soul of the susceptible listener is confronted with the world of experiences of the language of musical forms, which may evoke the most diverse reactions, depending on the soul’s power of resonance. The encounter with the unusual ensures that we like to experience the enchanting music time and again. What about a group that is focused on a spiritual goal? Here, too, an encounter takes place: the encounter with the Supernature, which would be unable to touch us, if the spirit nucleus would not have the same vibration. When this vibration becomes reality, the spirit-spark lights up, and ‘light falls into the soul’. For a long time, the soul

is unable to recognise this light, because its eyes are obscured by the darkness of the world. They see what the Light makes visible in it, and what it left in darkness, because the soul did not want to see it. Whatever is relegated to the darkness, is usually not very enjoyable. The confrontation with it can now be faced in the power of the Light. The soul learns to acknowledge and love it as a messenger of its true fatherland, the Supernature. Just as the music lover time and again wants to feel the musical experience in his soul as that which moves him most strongly, he who longs for the Spirit would time and again like to feel consciously the spiritual experience that began in his soul, namely that which moves him most strongly: the power of the unity with his true self ✪

# will all people become brothers?

During the last two centuries, people as well as nations have tried to consider both political and cultural living conditions as a common task. In some parts of the world, this has led to long periods of peace and prosperity, while in other parts, conflicts have intensified. What can a spiritual school mean to the world in this situation?



## A NEW IMPULSE OF COMMUNITY SPIRIT

In the 18th century, the western world experienced a powerful impulse that led humanity into a new era, the Age of Enlightenment. ‘All men are created equal by their Creator’, we can read in the American Declaration of Independence of 1776. Shortly afterwards, the French revolution took up this idea of equality, freedom and brotherhood, and embedded it deeply in European cultural thinking. By doing so, the definition of a human being completely changed. Ever since, each person has been viewed as a creature, equipped by his Creator with insight, power of judgement, and the possibility to act purposefully. This changed the living conditions

more radically than ever before in human history. ‘All people will become brothers!’ This statement by Friedrich von Schiller expressed the great expectations of the time: hope of ending ignorance, repression, alienation, and most of all, hatred and violence. Human beings were believed able finally to become human. The reality that followed this utopia shows a terrible relapse. Racism, colonialism, social injustice in the Western countries that excluded a large part of the population, including women, from the realisation of their own plan of life, and lastly, the catastrophes of the First and Second World Wars left little of the original splendour of this high-principled

idea. A new impulse followed. Communist ideology promised to take equality seriously. After the Revolution of 1917, the first communist state was created in the Soviet Union. After World War II, this movement spread to the western world, as well as to many states in Asia and South-America. In the communist states, equality and collectivity were imposed on people, brought into line by propaganda. The disadvantage of this vision was that the individual was completely subordinated to the collectivity, and therefore lacked any impulse for development.

**SEEKING UNITY** With a few exceptions, the communist states have disappeared, but the movement has left a pitiful heritage behind. In many people, it destroyed the high ideal of community spirit. Nowadays, group, collective and community, are concepts readily associated with having an effect on one's individuality. But one concept, inseparably

linked to man, was particularly discredited, that of unity. Often we interpret unity as the combination of different people into a group. But in this way, a temporary combination is achieved that can only be maintained as long as the group is striving for a common goal. Whatever is composed of separate parts, will sooner or later break up into its separate parts again.

Unity means much more. True unity requires a completely new and for the time being unknown consciousness, a consciousness of unity that does not know division into polarities. The word 'individual' means indivisible or undivided. The undivided human being, the spirit human being, possesses the complete power of the deity. He lives from God and in God. 'The Father and I are one', says Jesus.

As an earthly human being, man cannot penetrate this unity by linking the opposites within his thinking, which then purportedly would result

**'Individual' means: the undivided human being. Every human being, who is going to use its powers, is allowed to use the full power of the deity**

in a consciousness of unity. In this sense, it is of little use to aspire to forming some kind of unity between positive and negative or masculine and feminine. This is also completely unnecessary. A consciousness of unity does not have to be developed by man; it is and indeed it was before our world was created.

Consciousness does not develop in the individual person. It is a cosmic quality that can wholly absorb a human being. This omnipresent unity is continuously present, until the human being opens the gate whereby it can express itself in our system. We become conscious of this power and its effect to the extent that our soul state can ap-

proach the quality of this consciousness. However, generally speaking, this is not the case. When such consciousness radiations of a higher state of being enter the human desire vehicle, they immediately become 'personal'. That is, they are adapted to the level of the I-centred human being, and are used for his ends. In this way, this power in its pure form, which can inspire and unite all people equally, is continuously destroyed.

**THE UNITY OF THE POWER FIELD, THE POWER OF THE ONE** In The Book of Mirdad by Mikhail Naimy, we can read: 'A crucible is the Word of God. What it creates it melts and fuses into one,

**The sculptures of Borobudur on the isle of Java show in a sublime manner the power of the group. First, the brothers offer their gifts: the sword of the restored link with the spirit and their power and wisdom (symbolised by the elephant). With them, they are able to build the heavenly vessel**





... and they see how the academic sea calms down, and on the horizon, the original Light appears

accepting none as worthy, rejecting none as worthless.<sup>1</sup> On this basis, the participants in a spiritual school are striving for group unity. The resulting powerfield constitutes the transition to a new field of life of unknown beauty. The quality of this powerfield is not to be used for the personal interests of the individual, but is available to everyone in its original purity. It is a source of inspiration, like the air we all inhale. In this sphere of transition, transformation, as a preparation for the entrance into the Supernature, comes within man's reach. In this way, this powerfield is a truly divine field of liberation, of self-initiation. It grants knowledge of the path to be walked to the person who entrusts himself to it and it also gives him the power to do so. It liberates him from many obstacles, and continuously awakens the original, perfect soul, belonging to this new field of life. What is the significance of this for the world? Our field of life is filled with countless

vibrations that surround and affect us, but many of them do not penetrate our consciousness. The liberating radiation of the gnosis is always there, but initially it is of no use to the human being. Not until striving people absorb and transform this radiation, can culture assimilate it. Then it can work in a liberating way at a secondary level. Imagine that we would directly hear an emissary speak and see him act. How many people would not be inclined to withdraw or rather, to overestimate themselves and think that they are just like the emissary! When genuine seekers come into contact with a striving group of not just beginners but also of those who are more advanced, they often understand the self-evident nature as well as the demands of a truly spiritual process more easily. This is why a group of spiritually striving people has a better chance of reaching many others. All project their own striving and their own results onto their surroundings. As a

group, they spread the knowledge of this liberating path and the radiation of the powerfield in the world, so that anyone with whom they come into contact, can inhale it.

In this group, the striving for liberation does not spring from the need for self-realisation of the mortal soul. This striving stems from the primordial memory of immortal man, who lived in unity with the Spirit, before sinking down into the three-dimensional world. Time and again, this concept of unity can, therefore, crop up in human history as a glorious promise.

## The work in a school is attuned to the pre-remembrance of the human being

**EX PLURIBUS UNUM** Our world still has a close link with the world of perfection. Unceasingly, the latter irradiates the world with its values, and evokes pre-remembrance from the depths of the subconscious. The clouded human consciousness that receives them, always adapts these ideals to its own purposes. One of the tasks of the mystery schools of all times is that of the purification of the thinking and emotional sphere. It is very important that the impulses from the 'pure, unknown half' of the world, reach heart and head as purely as possible, in order to be used purposefully. The work of such schools is attuned to the human pre-remembrance. Knowledge concerning this original state of life is activated and dynamised by the group. That which has existed for a long time, perhaps only as utopia, fairytale or legend, now becomes feasible reality. As a result of the work of spiritual seekers, this experience also vibrates in the mental spheres of the earth. It becomes a shining star for everyone who has come to the end of his path through the loneliness of this world. People who are receptive to this inspiration, will react spontaneously to this radiation activity, and look for its origin. They are inclined to join a group that works with it and strives for

liberation. Liberation in this sense means: becoming free from a consciousness that separates itself from the world and fellow human beings.

Essentially, human development has only one goal: to take up the thread of its original, higher destiny again and pass right through the material world of suffering. This is in order to accept, as an organ of divine powers, its task of cooperation with the plan of creation, in unity, freedom and love. The condition is that the spirit-soul becomes the driving factor in a person's life again, in order that spiritual values will lead humanity. The goal

of the path is to bring man back to his original field of life as a 'healed' microcosm. This is the aspect of the spiritual harvest. Throughout history, spiritual schools have also exerted another influence. As long as their activities were not challenged, societies developed that, because of their high ethics, testified to pure, divine inspiration. The full significance of the great expectations of the 18th century, as expressed by the Freemasons' motto on the American dollar bill, can in this context be understood as to its original meaning: *ex pluribus unum* -- from plurality to the One; freely translated, what is separated returns to unity in the One.

<sup>1</sup> Mikhail Naimy, *The Book of Mirdad*, chapter 5. Watkins, London, 1974.

# not one, not two

Every seeking human being is linked with a power that totally changes him and can make him suitable to vivify the inner, divine human being. This refers to the power of the divine spiritual nucleus within him. At the same moment, he enters what the universal teachings reverently call 'the path'. This concerns a stream of energy, intervening in matter, while a second power, arising from it, then surrounds him.

Through the efforts of those who preceded us, once again liberating the divine element within themselves, 'the path' is present in the atmosphere like a new possibility of life for every human being.

This all-encompassing powerfield has always been concentrated around the true mystery schools, and is still concentrated in the western mystery school, the modern spiritual school.

If a human being accepts this power and is going to walk the path, he is 'born of God'. Yet, the sublime wisdom, power and love, which will one day autonomously originate from the microcosm, will only gradually begin to take shape in the consciousness. The countless aspects of a new, presumed world wash over the human being. All things receive a new place and are linked with each other, because an order, so far unknown, becomes apparent.

The most joyful aspect of all of this is that a human being knows that he is able to reach the goal, the ultimate union with the divine origin, and the joy of this knowledge surrounds him. After a certain time, a person's insight becomes more profound and firm. He learns to understand the essence and scope of the path. Although it is not a simple task, he follows the surrender to the development of what is new within him.

This is the most important task on the path of development, which will keep him occupied for a long time. The process that fills the human being with growing insight, and which he has accepted, must now be linked with his life. What is going to happen?

**THE TENSION IN THE INNER BEING...** In addition to the nature of the new, divine human being, the nature of your own 'being' and the fruit of your daily efforts become ever clearer. As a seeking human being, you arrive in a tension field that gradually changes your attitude to life, because you perceive the reality of life ever more clearly: despite all efforts, good and evil remain unconscious and chaotic. It is a period in which you may consider yourself happy that the goal of the path, which is a wholly different world, always remains present in the foreground or the background of your consciousness.

The efforts of the I 'to transform itself into the other' will not succeed; and gradually, you also understand that this is impossible. Hence you find no peace and a growing dissatisfaction develops. When you, as the old personality, try to identify with the new one, you realise that these two are not one.

And something else is happening, too: the sense of your own identity, your satisfaction with yourself, crumbles. After the confrontation with the Light, that is, the image of the coming, new personality, you can no longer speak of a rock-hard unity of the old personality. At this point, only unconditional surrender to what is new, and which unceasingly aims at accomplishing the transformation, will yield results. Only then, the tension field will show itself as what it fundamentally is: a dynamic outpouring of energy. Then the tension between what is earthly and what is heavenly causes neither irritation nor reason for frustration, but rather pure, changing energy, from which a new unity is created. Before this stage has been reached, you experience at a



## EXPERIENCES ON THE PATH TO UNITY

certain moment that the all-embracing and protective power that initially enveloped you so warmly, seemingly withdraws! It seems as if you are confronted with impossible demands. However, you then discover that the other reality becomes an inner power in the consciousness which is helping you. This later develops into a new feeling and finally into a strong, new will that is anchored within you. In this way, the divine other one links itself with the human being. This helps the human being to lead the struggle for self-surrender to a good end, more than he dares to hope, right through the experiences of his own failures.

The consciousness of unity is awakened within you, outside your isolated I-consciousness. And finally, you lose your reservations and objections, because you increasingly trust what is eternal; eternity

within you wakes up. In addition to the experience that you are borne by an all-encompassing power, there is, as in a flash, a strong awareness of unity with everything that once originated from the divine, primordial source. The seeking human being experiences the unity, as a covenant of true love, as unreserved support, and he knows that he is one with all other bearers of the divine. It is reflected outwardly, and is demonstrated in his life. Anger, conflict and hostility in his contact with other people disappear into the background. However, this is only the first step.

**... AND THE TENSION IN THE OUTER BEING**  
You increasingly see in others the things with which you have a conflict and in which you still fail: not being conscious of the true purpose of life,

## Criticism is transformed into a clear, supportive consciousness which, without speaking a single word, helps others

dominant egoism, being controlled by habits and unable to change yourself by your own power. Not only your own weaknesses, but also those of your companions on the path of liberation are shown in the light of the powerfield: being caught in conventional thinking, lacking faith, avoiding self-surrender, and seemingly holding on to your natural state. If you observe this in others, you find yourself sharing a tension field, not only evoked within yourself, but also in them, because both of you compare yourselves to the ideal of the divine human being. But what is it that you really observe? Other people's mistakes? The reflection of your own imperfections? A mixture of both?

Whatever you may believe that you see, it is divisive and ultimately separates you from the liberating energy. That which seems to obstruct and disturb you, seeming to be wrong, often moves to the foreground of the consciousness, binding the human being. However useful it may be when a human being is able to learn to understand his inner impediments, this power is harmful when it is focused on the apparent mistakes of others, because they are observed by the ego and evoke rejection, criticism and conflict, a situation that is often more damag-



ing than the alleged mistakes that evoked them in the first place. The critical view, the separatism of the companions on the path and any resulting mental and emotional effects can be removed, when you recognise these processes above all as impediments within yourself, and turn away from them. See the tensions and conflicts that enter the powerfield in this way; experience the sorrow of the new soul that has to suffer this disharmonious situation. Then this experience, however unpleasant, also offers a more profound insight. When you are ever better able to follow the hints of the other, higher aspect, which you experience as very subtle impulses, a further step on the path of self-surrender has been taken. And instead of criticising oth-

ers, an impersonal, clear, supportive consciousness develops that reinforces the powerfield, and in that way, on the basis of your inner being and without speaking a single word, you will help others deal with their impediments. Each of these experiences shows you, as a striving human being, that you were not yet prepared or able to cooperate with the liberating forces. The awareness of your fallen state, far from its origin, becomes stronger, but at the same time, the redeeming aspect also approaches, because he who recognises himself, in humility, as a part of fallen nature, learns to surrender to the other element within him. In this way, the human being benefits from his experiences and transforms them into insight and a new mode of life. Thus he

continues on the path, from duality to unity. And after the conflict of the ego, the unity of the eternal souls comes to the fore: the conflict is dissolved in the glory of universal, impersonal love.

**UNITY IN DUALITY** The liberating path, like any truly spiritual activity, is always formed by two streams: a stream of energy, intervening in matter, and a second power, arising from it. In the magnetic dynamism of this sublime activity, the way back becomes possible: the upward path out of the fall, in which the divine was bound to the form and was imprisoned in it. When the external, earthly element is able to surrender its whole self to the inner, divine element, the eternal self, the microcosm, will be able to create again, using his divine powers. This always concerns the change of what is earthly, but an unbridgeable difference remains between what is divine and what is earthly. The sham self of the fallen world has dissolved and entirely vaporised. The form has become empty and the divine human being has arisen. Any step taken on the path emanates new, liberating power. Even if the experience is not perfect, the form offers room for the divine other element, and this other element will be active ☸

# the new field of life

Party, club or interest group: all group processes have, as we can understand, their origin in and around the personality, and groups obviously are, to a certain extent, reflections of their individual members. However, in all times, there have been exceptions to this rule. Then the motivation and goal to form a group were not found at the level of this nature



These exceptions stem from the fact that human beings are not only thinking, natural beings, but also spiritual beings. When people become aware of this and accept its consequences, this duality will also be expressed in their community. We would like to describe the combination of personalities, focused on the liberating path, as a 'community of likeminded ones'. The aim of such a community is the manifestation of the original human being, intended by God, and the genesis of the spirit-soul community. In many places of the New Testament, these two aspects and the bridge between them

are clearly pointed out. The Bible refers to this community of likeminded people with phrases such as: 'May God grant you... to be unanimous of the same mind, after the example of Christ.' 'Complete my joy by being of the same mind, having the same love, being in full accord and of one mind.' 'Be of one mind... and the God of love and peace will be with you.' The following is said with regard to the aim, the spiritual aspect, the spirit-soul community: '... that they may all be one, even as you, Father, in me, and I in you; that they also may be in

us...' '... that they may become perfectly one...' 'For where two or three are gathered in my name (focused, of one mind), there am I (Jesus, the soul aspect) in the midst of them.' This emphasises the bridge between the two states.

**THE SPIRITUAL GOAL OF THE COMMUNITY OF THE LIKEMINDED** The church, exemplified in the New Testament, is therefore a community of likeminded people who focus on what is spiritual in the opportunities offered to them by nature. This enables the spirit to become active in the group

as in a temple, and gradually to bring spirit-soul unity nearer. In this way, a new activity can become active in society through the members of the group. This is why Paul could write: 'Do you not know that you are God's temple, and that God's Spirit dwells in you?' This image of the twofold community confronts us with a few questions. Is such a group really necessary for an individual who wants to walk the liberating path? Does the formation of a group not carry a great risk? Does a group have advantages? We would like to find answers to these questions. We see a community composed of many personalities who do not in any way differ from the rest of the world, but inwardly the members are attuned to their soul and spiritual goal: the birth of the new soul human being and the realisation of the inner temple of God.

**THE 'CHALLENGE' OF THE COMMUNITY** Through the intense link with the nature of opposites, which everyone carries inwardly, a very multifaceted palette of human properties, found everywhere in the world, develops in the community. There are both hangers-on as well as people who are striving for distinction and power. When we consider this superficially, we may be inclined to agree with Herman Hesse's observation: 'The drive to the collective, caused by laziness of our thinking and the need for rest, is the human being's worst enemy and spoils him.' In this case, all kinds of problems of the personality lead us to forget the, once so clearly experienced, purpose assigned to our inner being by the inner



## The original temple no longer exists, but when new, young builders find and apply the cosmic pattern again, its walls may arise again

God. This may cause the place of the individual in the group to be entirely occupied by an 'invented' ego of the collective. You hide behind it and thus believe you have brought yourself into safety. An imposed unanimity of thinking, feeling and acting is an enormous, often fatal, mistake. Then an idealised, common ego develops that gives the impression of something higher than you are or can be yourself.

Such a collective is the result of an ill-considered striving and is far removed from the soul community. Such a collective is filled with a vital power, rising up from the subconscious and possibly violent and dangerous, because it resists the conscious and free development of the soul which was, after all, the primary goal. In such an atmosphere, group narcissism thrives, and we see that some people claim privileges. We also see a

'What are we, compared to the Light of the spirit! Yet, we are attracted by the Gnosis on the basis of the power of the rose in our heart blood, also that which is unlike the Gnosis. The unlike is repelled in a persistent, serious attempt to become like the Gnosis. In this way, the necessary rotation of forces, the great wheel of genesis, is set

in motion. In the powerfield, a metabolism takes place, by which new gnostic possibilities are released. An important change occurs. The radiation of the magnetic body of the group begins to show signs of this development, and it is evident that the group is seized and propelled by an ever-greater force, because some gnostic intentions and

functions manifest themselves in the magnetic system of the group. Then we may speak of an electromagnetic radiation field of the Gnosis in the nascent spiritual school!

J van Rijckenborgh, *The Gnosis in Present-day Manifestation*, Part III, chapter 4

sense of superiority with regard to other people asserting itself, and we often see religious fanaticism flare up.

**INTERACTIONS WITH THE POWERFIELD** As is shown in other articles of this issue of the Pentagram, every community of likeminded people causes the development of a magnetic powerfield, attracting people who are yearning for the paths of this powerfield.

Initially, this powerfield intensifies the positive as well as the negative aspects of personality and character, but for this very reason, self-knowledge can subsequently rapidly broaden and deepen. Simultaneously, the increased vibration, reflecting the ideal in an enhanced way, creates the possibility for the members to elevate themselves and banish wrong concepts. In a pure powerfield, we observe very strong changes in everyone who is wholeheartedly participating in it. However, before we are able to wholly perceive the actual task of the field and become acquainted with it, we seek a deeper access in heart and soul, open ourselves to it in love, and indeed, the moment arrives that we totally surrender to it. The actual dangers of being a member of a group can never be fought from the outside or by not participating in it. It is the very task of the members of the group to see and neutralise these dangers. This is a very decisive step, a step we would never be able to take individually! The condition for this step is the longing of the soul to be allowed to share in the wisdom and love of God, the branch, the trunk of the tree, from which it

once sprang. A life focused entirely on one's self, obstructs this. This is why it is man's goal to overcome his narcissism, to see the great coherence with the universal life again, and to experience it profoundly, as the teachers of all great religions explain to us.

This involves considerable consequences for the whole group. Everyone learns ever better to understand that we, as personalities, are not essential. As long as we claim our happiness and are longing for progress, emotionally, mentally or in whatever way, we remain bogged down in our I-centred longing. A spiritual movement cannot be formed on the basis of the personality alone. The power and the inner glow of true longing, as aspects of the soul, will bring the liberating Light nearer.

The aim of an awakened group unity is to create the best conditions in which the human being can let go of the concepts that still determine his life, and instead allow the Light of the pure, divine will and its love to flow into him freely. The power and insight, released in the community of likeminded ones, enable the members to dissociate from the limitations of the I-consciousness, and to begin fulfilling their true task of life.

**SURRENDER AS KEY** Personality conflicts exist in any community, but there is also a common goal that can keep the group together, even under the hardest conditions. In addition, not only the vibration level, but also the quality of the powerfield will, at a certain moment, attune themselves to similar energies: the Light energy from the



'Who was Abel? A shepherd. [...] Who were the apostles? Poor, despised, illiterate fishermen. And who were they that believed their preaching? The poor and meaner sort of people. The scribes were the executioners of Christ, who cried out: Crucify him. Who were they that in all ages of the Church of Christ professed it most faithfully? The poor, despised people, who shed their blood for the sake of Christ. But who were they that falsified and adulterated the right, pure Christian doctrine, and always fought against and opposed it?

The scribes, popes, cardinals, bishops and great men. And why did the world follow after them? Because they had great respect and lived stately in the world. Thus is human nature. Who purged the pope's greediness of money, his idolatry, and deceit out of the churches in Germany? A poor, despised monk. [...] What is yet hidden? The true doctrine of Christ? No, but the philosophy and deep ground of God; the heavenly bliss, the revelation of the creation of angels, the horrible fall of the devil, through whom evil was gen-

erated, the creation of this world, the deep ground and mystery of man, and of all creatures in this world. [...] This shall be revealed in great simplicity and humility [...] so that men shall behold and enjoy the perfection, and move in the pure, deep and brilliant knowledge of God. Therefore, before this happens, the dawn of the day or morning redness shall arise, by which one may approach the coming day.'

Jakob Boehme, Aurora: The dawning of the day in the East, 1613, chapter IX

original life! Then the powerfield acquires an independent sphere of action and a Light field is formed, as J van Rijckenborgh explains in The Gnosis in Present-day Manifestation. The Light field helps everyone abundantly. It is, after all, more durable and incomparably stronger than anything a single person might be able to accomplish. Together, the members, friends as to the Light, maintain the link with the Light, because they realise that the strength and the uninterrupted flow of Light power depend on their willingness to be open, without any reservations, to the changes that the Light requires of them. Step by step, they give up their desires, sorrows, tensions and conceptions.

Their 'remuneration' is that they will in this way be liberated from illusions, pains, images and unrealistic expectations. Thus they receive the capacity to see their purpose of life clearly again; and then they are also able to entrust themselves to the Light field. In this way, the soul community forms a new fatherland for those who have become strangers in this nature.

**INTERACTION** Let us cast a closer look at the analogy between natural human being and spirit-soul human being, between the community of likeminded ones and the spirit-soul community. The path to the super-consciousness leads to the rebirth of the spirit-soul through the victory over the (lower) self. By beholding the incomparable glory of the eternal nucleus again, though latent,

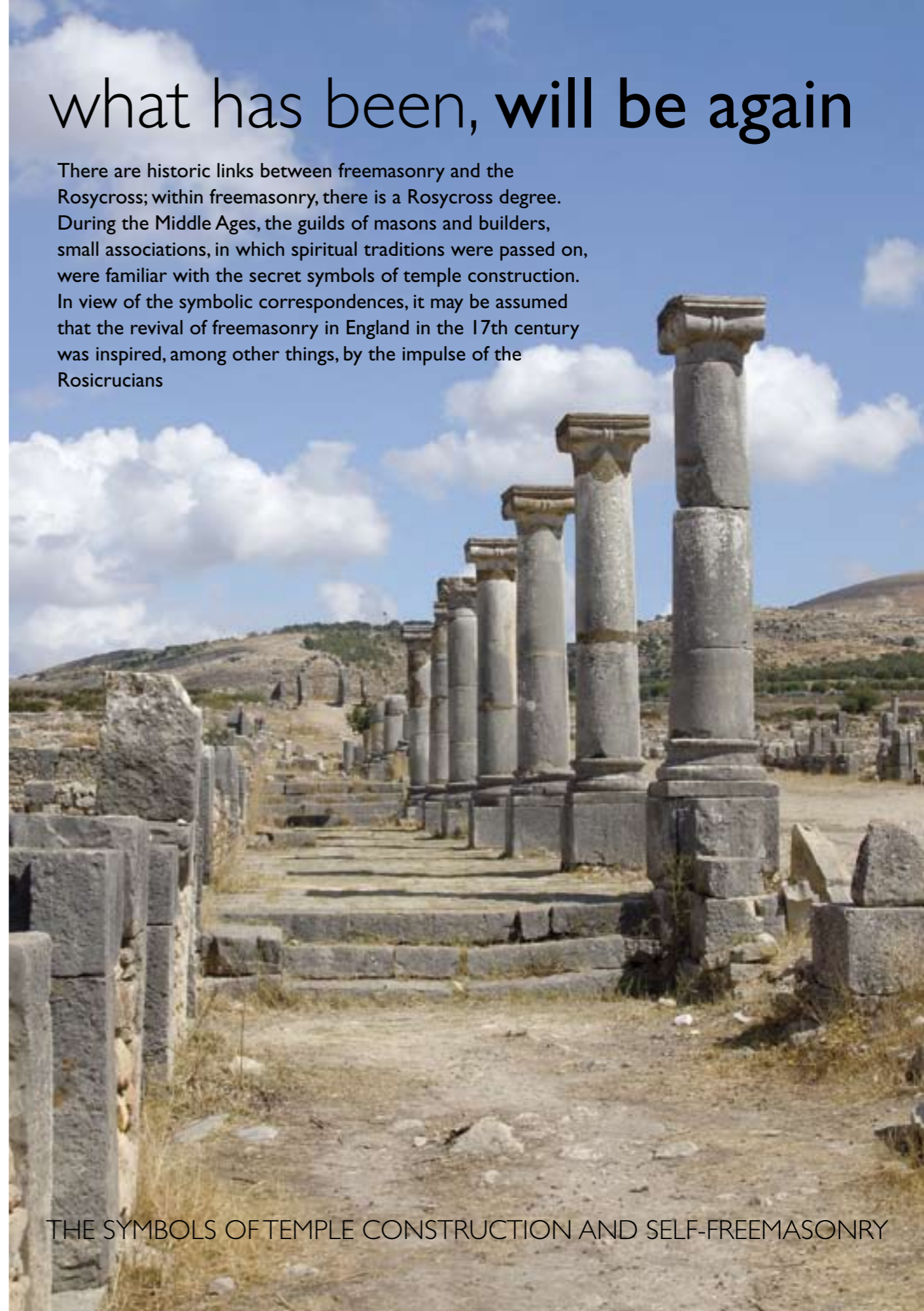
the human being is able to give up the transient personality. Together, the group walks the same path to the goal, in accordance with the requirement: 'Bear one another's burdens, and so fulfil the law of Christ.' In these common efforts, the group, with its aspects of both nature orders, is invaluable and currently even an indispensable help. Both fields maintain a lively interaction, by which the high, serene field of the Gnosis influences the entire nature through people, and therefore not only their own community, but the whole of humanity. This is why a sincere and lively interaction between the members of the group and the lives of all people is necessary. Striving for a lively interaction, at all levels, will certainly facilitate access to the powerfield.

The 'harvest for the new field of life', of which we often speak in the spiritual school, is not the entrance into an elitist group, but the common construction of that new field of life! It is sometimes the simplest people, who have kept their loving nature active despite anything that happened to them, and who helped build the new field of life.

Anyone who walks this path, recognises a brother or sister under any circumstances. As to its essence, the spirit-soul is absolutely one with every other soul. That is the glory of the great soul community, the universal gnostic chain ☸

# what has been, will be again

There are historic links between freemasonry and the Rosycross; within freemasonry, there is a Rosycross degree. During the Middle Ages, the guilds of masons and builders, small associations, in which spiritual traditions were passed on, were familiar with the secret symbols of temple construction. In view of the symbolic correspondences, it may be assumed that the revival of freemasonry in England in the 17th century was inspired, among other things, by the impulse of the Rosicrucians



THE SYMBOLS OF TEMPLE CONSTRUCTION AND SELF-FREEMASONRY

Because of their high spiritual values, the freemasons in their lodges as well as the Rosicrucians in their consecrated working places and temples, held the traditions and symbols in high regard. If we want to understand anything of the true meaning of these traditions and symbols, we can best consider them symbols, representing the path of initiation. Their historical context is, in this light, less important. Throughout history, people have built temples. Quite often, temples represent the 'small human world', the microcosm, often referring to the correspondences and links with the 'great world' of God, the macrocosm. The aim of the freemasons is to build a new (inner) temple. The biblical story of the construction of Solomon's temple is an important, recurring element within freemasonry.

In this story, the Ark of the Covenant of the Hebrew people is placed in the new temple. This is very important, just as is the fact that it must be protected. In symbolic language, the Ark of the Covenant represents the centre of the link with God. The ark contains the stone tables of the law and the bread of the Presence. Symbolically this represents both the spiritual law written in the heart and the divine power in the heart, which were seen as tangible proof of God's link with man. The esoteric tradition points out that Solomon built his temple to preserve and strengthen the inner links with the divine element in man. Solomon, we might say, built his temple to forge a link with the ancient hermetic mysteries of Egypt. Hiram Abiff, the master builder and architect with whom he closely cooperated, is rightly called an 'Egyptian', a master of the mysteries, and he endeavoured to build the temple of the Hebrews according to the hermetic principle: 'as above, so below'.

Thus the temple became a living cosmos, a living entity, created from a grain of seed and from the union of the two principles, similar to the

Egyptian temples of initiation. The origin of the mysteries can still be found in 'Egypt'. This symbolically means that the science of the mystery of the relationship between God and man is alien to our culture and our world.

The story of King Solomon, descendant of Abel, and the Egyptian architect Hiram Abiff, descendant of Cain, is one of the most important myths of freemasonry. Abel is, as is generally known, the son of Adam and Eve, but Cain is the son of Seth and Eve, while Seth is not a human being but a 'God', an angel. It is the story of Hiram Abiff's casting of an enormous, copper basin, in which the living water of the One could be received. This huge, round basin was supported by the shoulders of twelve sculpted animals. In beauty and radiation, this masterpiece surpassed anything that artisans could make. In the symbolism of the Lectorium Rosicrucianum, the copper basin, or the glass sea, represents the powerfield of the brotherhood, which nothing in this world can equal. Two pillars, called Jachin and Boaz, were standing before this glass sea, similar to the two pillars, dedicated to Horus and Seth before the Egyptian temples. The adornments of these pillars symbolised the entire path of human development. This path can lead to one place only: the entrance to the temple.

There are two different paths of development for the human being, which is the reason why we speak of two powerfields: one powerfield that is characteristic of this world order, in which everything is subjected to birth, growth and death. The second one is the powerfield of the Supernature, in which everything is eternally developing, without the intervention of death. It is, therefore, not subjected to decay and death. On the one hand, we see the development of humanity (represented by the Hebrew people, king David and king Solomon), permeated by moral rules and ensouled by great faith, and on the other hand, Hiram Abiff, the builder, descendant

of Seth-Horus, linked with the queen of Sheba.

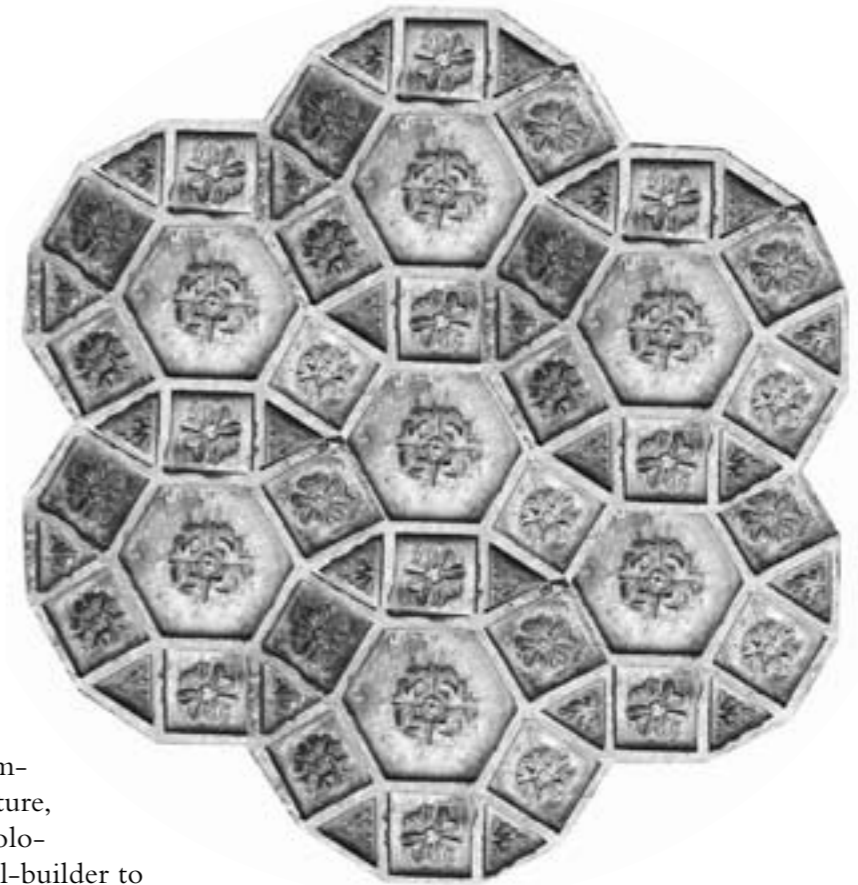
The Hebrews descended from Adam and Eve, via Abel. Hiram Abiff is a son of Cain. As a descendant of Seth, he is directly linked with the spirit. This is why the fire of the spirit was lacking in the construction of Solomon's temple, and Hiram was unable to work without the pure stream of the soul of Abel's descendants.

When an individual or a group inwardly wants to build a 'new temple', using the materials of this nature, they are in the same position as Solomon, when he proposed to a pupil-builder to build a temple, but this pupil was only capable of building stables.

Hiram Abiff represents the human being who builds with the help of a power, stemming from another nature. Legend tells that the gold for the construction of the temple was given by the queen of Sheba in return for services rendered by Hiram: the true builder evokes the divine power, the spiritual gold that makes the construction possible.

At the start of the construction of Solomon's temple, the foundations were put on a magical basin. This basin was a gift of the queen of Sheba, and contained the 'dew of the first morning', as the legend of Solomon relates. Here it provides the virgin power, an emanation from the kingdom of God. With this virgin power, the 'dew of the first morning' received in a basin, the temple can be built.

Modern Rosicrucians work with the same powers of the 'dew', the alchemical powers of the rose ('ros' also means 'dew'). We might say that the temples and consecrated working places of the School of the Golden Rosycross also draw



from this basin, filled with alchemical powers. The work of the modern Rosycross has a magnetic field at its disposal that is an inner sanctuary, a working place in which we can build autonomously.

Because in our world everything is subjected to a dual law, such an inner working place is very important. Aren't there always two opposite points of view? Our consciousness is always determined by opposites. To elaborate this to a certain extent, we use the example of the two opposite points of departure at the highest political levels of the most powerful nation in the world.

On the one hand, there is the vision of the conservatives: the world is controlled by the 'axis of evil'! Protect us, for God has wanted the United States of America to be the chosen nation, the country that shows the way to other countries. This is why we protect the country, and the world, with border controls and biometric technology. We tap telephones via satellites. We are the guardians of the world order; let us develop its resources, the world market, the economy, the

oil industry... We should maintain the order by force, if necessary. That is God's will!

On the other hand, there is the vision of the liberals, as shown by the recent documentary *An Inconvenient Truth*: the entire planet is rushing toward its end if we do nothing. Let us do something against global warming. We are able to, because we can do anything. We are on the way to true progress. Let us strive for economic equality, fair trade, a well-considered exploitation of resources, and let us develop durable sources of energy.

The group of culturally creative people is with us. Let us create a new culture and permeate our ecological consciousness with spirituality. If our efforts do not succeed, let us then pray. God will hear us, because we are walking the path of evolution.

Four centuries ago, at the dawn of the reformation, when the secular power of the old church crumbled, these two important philosophies of life were already clearly visible. The new church of Luther and Calvin on the one hand, and on the other, humanism, the utopian, humane ideas, represented by, for instance, the renowned Erasmus of Rotterdam, a European who lived in Basle and Paris, where he taught at Sorbonne. Erasmus corresponded with more than six hundred intellectuals across Europe. The ideas of the freemasons about equality and brotherhood were also based on his humanism. The new churches of Luther and Calvin were revolutionary; they struck at the root of the social order of the time, while the new humanism was wholly going up into ideality and reflection.

At a certain moment, the two poles changed, and we now see that all current churches are set in their dogmatic theology and that the humanism of freemasonry moves into politics and particularly tries to steer social developments in a specific direction. The counterreformation, initiated in the fifteenth century, resulted in the catholic



**The original temple no longer exists, but when new, young builders find and apply the cosmic pattern again, its walls may arise again**

church forcibly re-establishing the old dogmas and applying the methods of Ignatius de Loyola, while the humanistic freemasons propagated 'human rights' and the equality of men and women. And again, the poles changed; the paths of the two parties crossed and then diverged again like comets.

**THE TWO POLES MEET** During World War II, the two groups met in the concentration camps, as we can read in the book *The monk and the Grandmaster* by Christian Jacq. In it, this French

author describes how both groups find each other, exchange a look of recognition and shake hands, while they see western civilisation being ruined around them.

After 11 September 2001, also the Americans were rudely awakened from disbelief, because now the knife was put to their throats. The government, convinced that the world 'is in the hands of evil', did not immediately know where to start. Something was wrong! This time, another reaction had to be found...

It looks like, under great pressure, 'the evil em-

pire' and 'the world of good' have to meet. For a short period, a great sense of brotherhood is created while agreements have to be made, and everyone makes concessions. The conservatives focus on humanism and the humanists on religion. And with regard to 'the axis of evil', it is thought that it might be sufficient to neutralise it and keep it under economic pressure, so that the whole world would be able to continue to live in peace and quiet. But from the grey mist around us, a voice makes itself heard, a voice from the distant past of humanity.

‘Vanity of vanities! All is vanity! What does man gain by all the toil at which he toils under the sun? A generation goes, and a generation comes, but the earth remains for ever. All streams run to the sea, but the sea is not full. [...] What has been is what will be, and what has been done is what will be done. [...] All is vanity and a striving after wind. [...] Who can make straight what has been made crooked?’

He who sees the despondency of this dance around the centre, probably understands these remarks containing the germ of their solution: ‘What matters is that we become new creatures.’ Is this the voice of a pessimist? This voice represents a third point of view, which is also shared by the modern Rosycross. ‘What has been is what will be.’ Read these words as an expression of radiant optimism, as a great joy that will one day be shared by all people! Initially, the human being knew an order that cannot be found in our field of life, an original world, a community of original people. Well, it will be there again... Just as the queen of Sheba brought the symbolic gold, grace and beauty to Solomon’s temple, also unexpected riches will reach humanity from the ‘pure, original kingdom’.

Humanity does not have to establish this world order and it is not necessary to build this kingdom. It exists!

This original world, to which also the Rosicrucian manifesto, the Fama Fraternitatis, testifies, is an open book to the human being who is ‘a new creature’. Universal brotherhood and the power of love rule there. This world of unity is omnipresent; it permeates our field of life, like the fourth dimension is at right angles with the familiar three dimensions. In the past, the whole of humanity has, ‘once upon a time, in a golden age’, known this unknown world. Countless people with an ineradicable pre-remembrance of a divine origin, know this pre-existence. This is why messengers have been sent, who prophesied:

Wake up, o children of the Light, for what once has been, will be again! And the path of true life, the way back, will be unveiled. And the theologian, seeing this path, is ashamed... Did he not, after all, mislead his flock with vague promises? Did he not deceive them with appearances, and did he not bend and mutilate the holy language? And the humanist, who ultimately sees this path, is also ashamed, because what is the value of his ideals compared to the reality of the original kingdom?

However, after having gained insight, the theologian is grateful, because he sought his God and found him within himself. And the joy of the converted humanist is great: he did not cease his efforts, but has sought the great love, and found it.

**TWO DUALITIES** Therefore, we know, on the one hand, a duality within the closed world with its visible and invisible half, which we know so well (the duality of ‘good and evil’), and on the other hand, the fundamental duality between the ‘familiar world’ and the ‘unknown world’, the original kingdom, from which the spiritual human being stems, whom we carry deep within us. We can enter this unknown world by virtue of a noble, magical art, the royal art of construction, through rebirth, the process of the structural reversal of all aspects of the human being: the path of self-freemasonry

**For literature, you are referred to the editors**