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1ST VOLUME NUMBER 1

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School van het Gouden Roze-kruis
Lectorium Rosicrucianum

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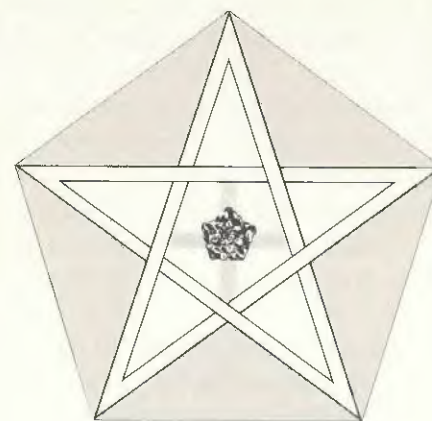
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PENTAGRAM

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Lectorium Rosicrucianum



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As from 1979, the magazine of the Lectorium Rosicrucianum will be published internationally under the name of: *Pentagram*. In this international publication are combined:

'Aquarius', which until now was published for the German language-area;

'La Pierre du Sommet', which covered the French-speaking area;

'De Topsteen', for the Dutch language-area,

'The Topstone', which was a quarterly for the English-speaking areas.

The above periodicals are now combined into one: 'Pentagram', which will in terms of name, contents and lay-out be identical for all language areas, on the understanding that the English edition for the time being will continue to appear as a quarterly.

Why the name 'Pentagram'? The Spiritual School of the Golden Rosycross reacts to and follows the liberating impulses which go out to Mankind according to the requirements of the time. In conformity with this there is a clear, dynamic development in the Spiritual School. In

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this respect the Spiritual School has entered a new period in its work and progress. This period started roundabout the autumnal equinox of 1978 and among other things, a clear consequence of this is reflected in the new lay-out of the monthly of the Lectorium Rosicrucianum. The Spiritual School puts itself entirely at the service of the liberating work for Mankind, which the Universal Brotherhood is undertaking very vigorously at present. What this liberating work contains and how one can partake in it, is explained in the literature of the School in all possible ways. And the 'Pentagram', too, will always continue to testify from it.

However, the Spiritual School has entered upon a new period in its development entirely in accordance with the requirements the new era is making upon mankind. They are the requirements that are vigorously and clearly set out in the Christian revelation of salvation and that in the Earthly period are given to Mankind as a task: the building of the new soul-body, the Soma Psychikon; the weaving of the Golden Wedding Garment. This is the vehicle with which the newly born spirit-soul will, according to God's plan, be able to enter the new era for world and Mankind. With this vehicle he will be able to enter Supernature in a soul-liberating sense and the victory over death and lower life can be celebrated. That is the imitation of Christ, the resurrection from the nature of death.

With its pupils the Spiritual School goes a path; a way which leads to this aim and to which all its striving is directed. The key used for this purpose, is the process of transfiguration, the process of rebirth from water and spirit.

This path of transfiguration leads the pupil who walk upon it in truth, to rebirth and simultaneously to weaving the Soma Psychikon in the Power of Christ, and by virtue of the words, "Unless you are reborn, you will not enter the Kingdom", and, "See, the Bridegroom is coming, go to meet Him". Thus the time of harvesting was already announced long ago and now we have entered upon this time of harvesting. The time has come! The period of weaving the Golden Wedding Garment is here. The harvest needs to be brought in from the fields. And in the Spiritual School the pupils are zealously weaving the new soul-vehicle.

Throughout the ages the Pentagram has been the elevated symbol of this "garment of the soul". It is also the symbol of the Universe and of the eternal genesis of it in and out of God. It is the powerful sign of the victory of Christ, of the immortality of the God-man. It is the symbol

of the Star of Bethlehem, the Birth of Christ in man's heart, the blossoming of the Rose, from which the absolute renewal develops and the star appears over the cave of birth.

Furthermore, the Pentagram is the characteristic symbol of Heavenly Man, Perfect Man. For the Greeks the Pentalpha, composed of five A's was the emblem for Hygieia, the goddess of health. The letters A thus combined five times also form the beginning of the Alphabet, the Alpha, the beginning of the absolutely higher life.

The Pentagram was the sign of Pythagoras and his school. Pythagoras, a great initiate in the mysteries, by this sign symbolized the health of body and soul. And it is said in the mysteries that the Gross and the Pentagram belong to each other like Body and Soul. The Pythagoreans depicted the Pentagram according to the Golden Section, the perfect measure. In Pythagoras' time the walls of the famous temple of Delphi among other things showed the famous wooden image of the letter E, the fifth letter, which the wise men had consecrated, once they had gathered in that temple. The Pythagoreans greeted one another with the words: "be healthy", by which they not only meant bodily health, but especially Spiritual "health".

If we draw Man as a Pentagram, we see before us the head, the arms and the legs. Together they represent the five soul-aspects and qualities of the Super Man, the Soul-Man, the Temple Man. Thus the five pointed star or pentagram represents the five limbs of Man and the reason for this is that Manas, Thinking Man, is the fifth principle and that, as a result, the pentagram is the symbol of man, the spirit-soul-consciousness man.

Infinitely much more can be told about this, but the issue is that the symbols turn into reality "in us"; that they break out into manifestation, in a liberating sense. Thus the pupils of the Golden Rosycross go to meet Him. But in doing so, they zealously work on the fivefold soul-garment, the Pentagram of the victory over the lower man. And all those who have wrongly used this sublime symbol or still use it, and so abuse it, in doing so, tie themselves to the counter-nature, the nature of death.

May the Pentagram, in the light and the power of Christ and his Brotherhood, be elevated to the Shining Morning Star by the pupils of the Golden Rosycross. Thus we go to meet the new period, the period of the *Pentagram*.

Mercurius Trismegistus.*Symbolic image of Hermes Trismegistus*

ODE TO THE PENTAGRAM

Wondrous symbol of my last revelation
before the great and complete change,
Pentagram: I welcome you.

O, glorious five-pointed star
You are to me the symbol of my awakening
in the invisible Temple.
And behold how — during the coming hour of my liberation —
the Flaming God is born within me.

Pentagram: guardian symbol
of that which is eternal within me,
and which banishes the lower aspects from my soul
and liberates me: radiate within me!

Magic image of Cosmic Man: Pentagram!
Your five-fold centre is the Home of my Soul
It is "the Far East"
from whence the light comes which enlightens me,
from whence the Flaming Spirit within me awakes
to unite with God.

Send your rays upwards,
o, symbol of the light,
until you change into the Pyramid
and liberate the sleeping God within me.

As yet I am a sphinx,
only half transfigured
I am a Centaur, half animal, half God-man.
Yet, Almighty, radiate now into my heart
the Sign of the Son of Man.

And ever stronger the lustre of
the rays of the five-pointed star becomes,
heralding the encompassing of the microcosm
by God

I call upon you, o, Flaming Star
to inflame within my heart.
You, who proclaim that the
Christ within me will be resurrected.

Pure image of my return to God
and of the certainty
that I shall be encompassed by God.

The admission into the Harmony-of-the-All
fulfils my destiny....
For God wants to rise up within me!

Hail, o, mysterious Sphinx-Star,
robed in the mystery, the arms of which
are stretched out unto eternity,
searching for the immeasurable unity.

Hail, o symbol of the Sphinx,
who discloses my own mystery to me:
the Sphinx within me. the Unknown God.

God's Spirit arises from my depths,
shines forth in glorious five-fold splendour
over all the waters of my soul.

Only to him who does not know you
you are a veiled mystery.
Before my eyes, full of divine light,
your image changes into a life, full of movement.

My heart understood your essential purpose.
My heart experienced your hidden being.
My heart knows that you also are one of the mysteries,
one of the Divine Names,
as are all other symbols.

Not one light-from-outside has enlightened me.
Only my love for you, o, Pentagram,
has kindled the light within me
and changed all darkness
into an absolute knowledge.

My love for you, o, Sphinx,
Who ever manifests himself anew,
changed my being in your innermost life
and in the knowledge of the deep mysteries
of my existence.

I discard the blindfold now
o, eternal Sphinx, desirous of knowledge,
who hides within my ways the wisdom
of all the mysteries.

I bow to the depths of
the light of your heart.
I listen to the soft whispering
of your eternal teachings:

"I am he who purposely return time and again.
I am he who was, who is and who is to come"
Amen vea Amen



GLEANINGS FROM THE SERMON ON THE MOUNT

VI

“Judge not, that you be not judged, for with the judgement you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the splinter in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the splinter out of your eye’, when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the splinter out of your brother’s eye.”

Once again we place before you the absolutely certain fact that the Sermon on the Mount is given, or composed, for the pupils of a Spiritual School, for the exclusive circle of candidates in the Christian Mysteries. These pupils are deprived of the right of judgement and criticism. They are declared to be totally unqualified in the areas of judgement and criticism. They are warned to abstain from judging and criticising, in order to avoid bad consequences.

Having to abstain from judgement and criticism is one of the hardest lessons in the Universal Philosophy. There is nothing more difficult for the Westerner than an attitude of life free of criticism. People are

always immediately ready to judge in intellectual and spiritual matters. We are even brought up on criticism. It is one of the pillars of life. What would become of our democracy without criticism?

May we as a people have no judgement and criticism; are we to become a people without rights? May we have no judgement about a teaching that comes to us? Then how are we to react to the rush of ideas and slogans that are poured out over the masses? May we not exercise any criticism of things and people that are positively evil? Do we have to bend to the authorities completely in negative resignation? Do we just simply ignore the things and issues which present themselves to our consciousness and which cause a certain effect of attraction or repulsion without us having any choice in it? Do I have to lie that something is beautiful when it strikes me as ugly? May I not withdraw from an atmosphere which I find revolting? In short, do I have to become totally unnatural and insane?

Friends, just like you we believe that in this dialectical world, in this broken nature-order, we cannot do without “criticism and judgement”. They are our weapons for self-defence, but they are weapons which nearly always wound severely.

For the time being our bumbling democracy is the only type of government we deserve. Occasionally after a fierce debate of many weeks, a small particle of human rights scrapes through by the skin of its teeth, by means of the decision of a half plus one.

The most disastrous ideas envelop us with false splendour and sometimes we need all the power of our judgement to tear ourselves away from these veils. In dialectical life we must be armed with judgement and criticism. But have you never felt the fierce distress and the tearing, grievous soul-anguish when you were forced to apply this method, or became victim of it yourself, even though it was so-called justifiable criticism, a form of criticism which in our opinion does not exist? Have you never discovered that expressing a destructive judgement attacks your physical body and pollutes your blood?

When we are of this world, the weapons of judgement and criticism are ones we are forced to use. We know of no other method for the ordinary person of nature. But its application is a ghastly misery; it causes all kinds of conflict and 75% of all illnesses. For the person in this world, the right of “judgement and criticism” is a paradise-curse. To some people this dialectical method has become second nature to such an extent that they cannot go on without it. And the consequen-

ce? Blood-pollution, heart conditions, nervous disorders. The consequence? The sowing of unrest.

Now no one can live above his state of being. Therefore, if this second nature is *your* nature, there is nothing we can say to you. But to those who truly wish to follow the path of initiation or sanctification in the Christian Mystery School, to these mountain-climbers, Christ addresses Himself with His warning. For these people wish to rise above the dialectical methodology, in order to be *in* this world and yet not *of* this world. It is from these people that the right of judgement and criticism is taken away, if they are to achieve their aims. These people must consciously and from the bottom upwards free themselves from a part of the paradise-curse. This is an absolutely necessary requirement and can be proven without any weighty reasoning.

“Why do you see the splinter in your brother’s eye, but do not notice the log that is in your own eye?”

It is well known in the universal science, and you will be able to check this easily after some investigation, that our physical body is surrounded by an aural sphere. We also call it desire body and respiration field. This aural sphere is not just some sort of radiation-field, in which forces are present that must be either absorbed by the rest of the organism or rejected by it. This aural sphere in fact clearly has an anatomical tissue structure. It is a part of our bodily form. As is obvious, the nature, the state, and the vibration of this aural sphere is very individual. It is different in each one of us. Consequently you look, you observe *through* your aural sphere. You perceive sensorily through what surrounds you and is intimately connected with you. Our sensory perception is therefore totally different in all of us.

We are sunken people, we belong to a fallen nature-order, we are extremely damaged, and have degenerated to such caricatures of the original human being, that none of us can perceive purely and objectively by means of our dialectical bodily system. Our aural sphere is a fogged-up reason, a very badly damaged mirror, completely unsuitable for pure, judicious and critical use. You therefore live in a great delusion. Nothing is in reality as you perceive it sensorily. As well as the esoteric scientists of all times, famous philosophers have drawn attention to this without indicating the sober, simple structural cause of it. Our bodily form is imperfect. We live in a world of Maya — delusion. You will understand that you are absolutely incompetent to judge with this defective organism. With the aid of our structural defectiveness we can at best guess and experiment; we can guess what will be the consequences of our judgements and our deeds.

You must surely understand then that the splinter we may see in someone else’s eye is very probably the consequence of the pile which is in our own eye. For we see all things as coloured by our aura. And whatever is wrong in our own sphere, we see in the background of that other person. It is nearly always the case that whatever you accuse another person of can be found in yourself.

This wisdom, this truth has always been anchored in popular belief, preserved by means of this wise proverb, “the pot is calling the kettle black”.

We grope!

If you wish to serve a Spiritual School, you cannot approach people and the world with your natural dialectical critical faculty. In our downward course from the Divine Order we lost not only the higher faculties of spirit and soul, but even the characteristics of the original bodily figure down to the most elementary ones are missing. Our highly praised sense organs, of which we are often so proud, are at most grope-organs. We do not perceive; we suspect, we grope! And in accordance with our own state of being we suppose the situation to be this or that, and we act speculatively. That is the truth about our highly exalted right to judge and criticise!

In a Spiritual School you are taught that you cannot advance in the higher life with this quality, that you must rid yourself of this form of sensory perception and sensory reaction to false and distorted images. Every person lives in his own imaginary world, and he judges his surroundings from out of this imaginary world. We have reached the most complete state of separation. We live in a complete ego-situation in a complete ego-world. Really we are highly abnormal. Hence the flood of ideas which is poured over us; hence the fact that none of us agree about anything; hence the formidable divisions, the boundless egotism, and the self-maintenance and all its innumerable bitter consequences.

Do you see that this concerns the essence of our wretched existence? A judgement is a decision, a concrete thought-image, and always engenders a reaction in the world around us and in ourselves. We ourselves are always measured with the measure we use. That, once again, is why it is such a mess here! What one builds up, another breaks down. What one means well, another turns into evil.

When the Spiritual School advises you to give up your dialectical right to judge and criticise, it is trying to cure you of a serious illness. It

is trying to save you from a dementia, a more serious case of mental illness than you ever would have thought possible.

Assuming that this problem has become clear to you, you should now understand what else is required of you as a pupil.

“You hypocrite”, that is to say, you imperfect, caricatural and so untrue person and not “you intentional deceiver”; you primitive wretch, first take the log out of your own eye, and then you will see clearly to take the splinter out of your brother’s eye.

If you want to understand these words, take care that you do not immediately fall victim to a new kind of mystification. Many of you will assert that you are busy removing the log from your own eye or have already succeeded in doing so.

However, what is meant here is the purification of the aural field, the complete reconstruction of the original bodily figure, and the breaking down of the earthly dialectical tabernacle, as Paul says. In short, here, too, the pupil is placed before the initiation or sanctification mystery of the Christian Spiritual School.

Judge not...

And the question at the moment is how the pupil must behave in the period between the farewell to the dialectical faculty of criticism and the maturity of the new things which come as the result of the personality-exchange. For in this time of transition musn’t we decide and act for and against things? Musn’t we be able to recognize friend or enemy?

In this period you must live and exist by the norms which are most holy to you, which have their deepest basis in your living heart and sparkle in your consciousness. All which lies outside of that is speculation.

Starting from these norms for living, you carry out your task, your work, as you know best, while day by day you try to improve and ennoble the quality of the whole. A storm of judgement and criticism will assail you; it is the ordinary reaction of this world, but you do not judge. You just give from your deepest being according to your holiest conviction and you keep trying to observe what motivates the other person, what he means, what he wants.

When your way, your opinion, your striving, your desire clashes with that of some else around you, e.g. one of your friends, colleagues or family, you will immediately bear in mind your organic defect, your

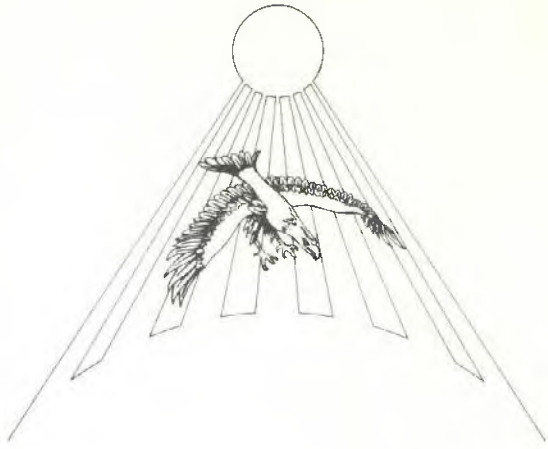
structural shortcoming, and, praying, meditating, and examining yourself, you will reflect on this. It is certain that you will see the light, absolutely, without you having to violate your holy norms for living. And then you will experience a wondrous sensation – it is all so simple, so obvious – at the next meeting the difficulty will have vanished. For your friend or relative has also examined himself and reflected according to the spiritual method, with the result that the two initial adversaries finally come to the same conclusion. The status of the ego and its ego-world is broken through and finished, and all who are struggling along this road will experience the wondrous sensation that a communion of feeling, judging and acting has been born; all this independently from one another, without imposed discipline, as the Sancta Democratio.

The wonder

Dear reader, if you have climbed the Temple mount and regard yourself as a pupil, we advise you to approach your fellow man and the world around you without criticism. Meet them with all the positivity of your holiest convictions, which has its basis in your heart. Do not force your will on people, but live as an example of what you aim at and observe impersonally. Then you will experience a wonder. You will recognize the brothers of the New Covenant and they will recognize you. There will no longer be any difference in opinion. From that moment you will live in a world of true spiritual community. And only then will you have the right to assist each other on the path, and to help with love some one else when he requests help. Every pupil on the path must realize clearly that he can never force another person into a spiritual status or an act which is not in accordance with his state of being.

Every pupil on the path needs to realize that he clashes, clashes time and again with people who stand beneath his state of being, but also with those who stand above his state of being. For this reason there is time and again an insurmountable lack of understanding on both sides. And for this reason there is so often among people, who do not understand the requirements of the Sermon on the Mount, the raging fire of criticism, which inflicts deep wounds.

Let us learn from Jesus Christ that there is another way, a shorter way. Let us in these things also be *in* this world, but not *of* this world.



THE SUBLIME WISDOM OF LAO TSE

The 14th chapter of the Tao Teh King of Lao Tze reads:

*“Look at Tao, and you do not see it; men call it colourless.
Listen to Tao, and you do not hear it; men call it soundless.
Grope for Tao, and you do not feel it; men call it immaterial.
There are no words to characterize this threefold indeterminateness.*

Hence they blend into one.

Tao’s above is not in the light. Its below is not in the dark.

Tao is eternal and cannot be called by any name; It ever returns to Not-Being.

You approach Tao and you do not see Its beginning.

You follow Tao and you do not see Its end.

You must fathom the Tao of antiquity to be able to govern existence in the present;

whoever knows the beginning of the Original holds the thread of Tao in his hands.”

The fourteenth chapter of the Tao Teh King calls our attention to an exceedingly weak spot in the armour of the transfigurist concerning his relationship with the ordinary dialectical researcher. ‘Where is that worldorder of yours? Where is that Immovable Kingdom? Give me one glimpse of it and I shall accept it and profess it’, so people say.

That question is a classical one. You may read of it in the confessions of Augustine who asked it of the Manichaeans. He got no answer, and thereupon left their ranks where he was a preparatory pupil, to become one of the pillars and founders of the Church of Rome. Also venerated highly in protestant circles, Augustine was a pupil rejected by the transfiguristic Spiritual School. ‘Look at Tao, and you do not see it; men call it colourless; listen to Tao, and you do not hear it, men call it soundless; grope for Tao and you do not feel it; men call it immaterial.’

Entering the transfiguristic Spiritual School is a risky undertaking; is there anything concrete we can offer you for a starting point? Lao Tze admits it openly: There is no such starting point in relation to the reality of dialectical nature. Mindful of that same reality we must likewise repeat that there is no concrete indication at all. Accordingly, whenever people speak to us of empirical research, of knowledge by experiment, of scientific proof, we lapse into silence, for the kingdom we wish to enter, the kingdom of Tao, can never be so proved.

Your clear-sighted recognition of this would be a very good thing. And by all means reckon with the possibility of our putting one over you. We would not blame you if you were to leave our ranks on those grounds, like Augustine, who left the Manichaeans, and then wrote of their foolishness in believing and professing things they could not prove, but could only reason out in extreme philosophical abstractions.

It would be a good thing — a very good thing, if you were to recognize this clearly. We cannot prove to you the essence and the reality of Tao any more than the Manichaeans could. In the eyes of many pupils we sometimes read their amazement, their unspoken questions: “How do you know the things you talk about? Why don’t we know them? Give us something concrete to go by!”

Recently we were asked outright: “Give me something concrete to go by! Is your source of knowledge some book we don’t know? What book is that; where can we find it?” We replied that we never prepared our teachings from any books, although we often speak about the literature of the world to illustrate our talks. We were aware that this was a vague reply. We said that a man could get to know these things

only by going the Path. Our questioner became very reserved; we understood why; questions and disbelief were crowding upon him. We suspect he will not go the Path.

It is far easier for nature-religious and nature-occult people. The reflection sphere is the fertile source of their proof; that source will furnish anything they wish to prove. The aeons-of-nature always enable those who attempt to hold their own in the reflection-sphere to declare themselves entirely. There Augustine could pick whatever he required — proof of another kingdom — like picking flowers in a meadow. Aren't there numbers of reflection sphere brotherhoods who can help you in your I-being? You can meet such masters in any shape you wish; all tastes are catered for; any performance you desire; they are only too glad to appear to you.

The majority of them certainly are not conscious deceivers; on the contrary there is in them much goodness in a dialectical sense. They attempt to render this nature-order acceptable. And the exertion and labour expended is astounding! They too are victims of circumstance. They too have looked at Tao and did not see, listened and did not hear, groped but did not feel. Just like Augustine. Isn't it natural that they denied like Augustine did? Can you be blamed if you are a denier? One bird in the hand is better than two in the bush. Numbers of entities from the reflection-sphere, wonderful types, offer you their 'other kingdom', offer you what is there, what can be proved. 'Don't you believe such a negligible group of Taoists, of modern Transfigurists. With us it is: Come and see; hosts of radiant adepts; come and see. Place one, just one transfiguristic adept beside them! There isn't a single one!'

Here in the School we can point solely to historical entities like Lao Tze, and others of earlier or later times. And we can say only that those entities apparently did not die because the microcosms with which they were linked cannot be found either in the physical sphere or in the reflection-sphere. 'Well', say our adversaries and repudiators, 'isn't that proof enough that those entities never existed? All these glittering adepts would otherwise surely know of them. And so all you say is just a fantastic fabrication.' Seen dialectically, our position is indeed shaky, even 'words failing to characterize the threefold indeterminateness of Tao'. That was so a hundred thousand years before our era, and even long before that; let us therefore refrain from attempting to determine the indeterminate 'that blends into one'.

At one point Lao Tze says that even defining the word is like striking a blow at nothingness; 'Tao's above is not in the light, Tao's below is not in the dark'. Hence, Tao is shadowless; Tao is eternal and cannot be called by any name. Tao ever returns to not-being, to absolute silence. Tao is the image of the imageless and the form of the formless Tao is a complete mystery. You approach and see no beginning. You follow and see no ending. Can the modern person of our day be content with this? You approach and see nothing. You listen and hear nothing. You grope and feel nothing. Accordingly, if you participate in our Spiritual School it is wholly your own responsibility. Defined briefly: we are on a pilgrimage, a carefully wrought out and methodical pilgrimage. We do not wish to die any more and we do not wish to live; we want to be nowhere, that is to say, we do not wish to go to the reflection sphere and we do not wish to go to the physical sphere; we wish to go into Eternal Nothingness, as dialectics and all its aeons call it.

Upon profound consideration you must admit that there is a tremendous Power behind the Spiritual School. In your own way, you have all experienced that Power. That, at most, can be said to be the thread of Tao, the thread of Ariadne. How did we get hold of that thread? We will gladly tell you this.

Is the thread we hold the beginning? No, there is no beginning! You do not see its beginning and you do not see its end. We, like you, have examined the phenomena of dialectical nature in its entirety. We could do so because we are of this nature-order; with our I-being we could feel and taste thoroughly everything this world had to offer. And behold, everything was toil and trouble! We experienced this nature-of-death and had no craving to jubilate before the throne with the blessed nor to attempt to render this accursed order acceptable in some way. We concluded after years of experimental soundings that this could not be the meaning of true existence, and that it was not right to have a hand in deluding people in the nature-of-death any longer.

Having drawn such conclusions, we then had to come to a decision. We had to be able to govern the existence of the present at a given moment. We were therefore obliged to fathom the Tao of antiquity, objectively, not by means of authorities.

Is that possible? Yes — O Divine Rapture — It is!

Although we soon found that on many sides everything was (and is) being done to hold back such discoveries. Many sources had been

destroyed, others could not be reached as they had been shut away in cellars beyond human reach; and the remainder, without exception, had been mutilated terribly.

We commenced with the fragments of the Holy Language that had survived. Our examination brought to light that there is an Original Kingdom; another, a second nature-order. A Kingdom far, far beyond the highest Nirvanic region; a Kingdom emphatically holding aloof from the nature-of-death and its two spheres. When we had found this, we undertook inquiries to discover whether there were any people, or groups of people who had sought that Other Kingdom; what their lives had been like; what singular features their lives had held; whether, separated by great distances and many centuries, such people had gone the same way. And we discovered that all those people and groups in an organized way had the same aspirations. Also, we hoped to get in touch with those who had gone before us. We exhausted our whole arsenal of magical capabilities, but obtained not even the vaguest shadow of the brothers as a response.

Those efforts are laughable now. For was it not the image of the imageless that we sought, the form of the formless? If the Brothers had shown themselves, they would have been dethroned, they would have been denizens of the reflection sphere. They had disappeared for ever; yet they had not died. At that time we received vast numbers of invitations from vast numbers of brotherhoods who asked us to come and join them and to stop all our useless efforts.

And then we entered upon self-freemasonry, for he who knows the beginning of the Original has in his hands the thread of Tao. What is the beginning, not the beginning *of* the Original but the beginning that leads *to* the Original; the beginning practised by all our predecessors? What beginning could that be but the actual practice of the five-fold Universal Gnosis: insight, longing for salvation, self-surrender, the new attitude-to-life, and thereby: 'revelation'; the thread of Tao.

No personal existential link, but an electro-magnetic link with the Gnosis, and thereby consciousness of the Soul, of the wholly Other One. That is the thread of Tao; that is being linked into the chain of the Universal Brotherhood. Whoever holds that thread in his hands progresses from power to power, and from glory to glory, and acts the way the divine, glorious brothers did, the brothers who vanished, swept away from the face of the earth.

Such a human being comes to invite others to grasp the same thread

by the method, to join in the self-freemasonry of the original beginning. And whoever does join in and grasp the thread establishes a new brotherhood with his fellows, a Living Body, all bearing the sign, the magnetic sign of the 'Son of Man' on their foreheads.

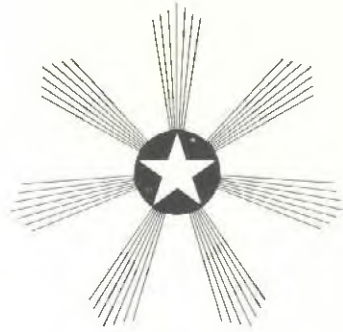
The first gift-of-grace of this state-of-being is the experience that all such human beings 'can govern their present existence'. They have been freed; they are strangers on earth and have set out on their journey to the true Land of the Father.

What is hidden to the wise and prudent of this world is being revealed to the children of God. Whoever knows the beginning of the Original, holds in his hands the thread of Tao.

J. van Rijckenborgh

Castle Montsegur in the Pyrenees in the South of France, also called Grail-castle, built in a pentagon.





KARMA, REINCARNATION AND THE ROSYCROSS

We live in a time of great change. Every person in our Western civilization gets ample opportunity to immerse himself into innumerable philosophical, mystical, esoteric and, in particular, oriental teachings. The seeker is almost submerged in literature about these persuasions. There are many movements and groups that offer to introduce and initiate the candidate into doctrines that pretend to offer consciousness-expansion to seeking man.

We are living in a time in which much is revealed of what has been kept hidden for Man throughout the ages. But there is much chaff among the wheat. As a result, there are for the seeker, many dangers which deceive him and may lead to great disappointment and delusion. And a half-truth is always a lie.

While all this is going on in our time of turmoil the Lectorium Rosicrucianum also raises its voice, as the modern Spiritual School of the Golden Rosycross. The Lectorium Rosicrucianum does not introduce novel teachings. It bears testimony of the Universal Teachings of all times, in which nothing fundamental has ever been changed, although, in the course of ages the Universal Teachings have been greatly violated, so that they were belied and distorted. And their truth is disillusioning and unacceptable to the dialectical nature-born person. But he who really seeks after truth, will find and accept it, possibly after many wanderings, and will want to live up to it. For this person,

the modern Spiritual School raises its voice. And we who approach you with its message, emphatically tell you that we are pupils of the Golden Rosycross, and try to accomplish in ourselves the alchemy, which is necessary to be able to enter into True Humanity.

Time and eternity

A true Rosicrucian is a person who in the Centre of his being has effected the meeting between time and eternity, and who, as a result, potentially has set foot on the path that leads to transfiguration: the transfiguration which leads to rebirth of the original, immortal personality. It is the Genesis of True Man, as is intended in God's plan. This is also the underlying foundation of the existence of Cosmos, Macrocosm and microcosm.

In order to be able to tread in the footsteps of the true Rosicrucian who performs this alchemical work, we have to apply the doctrine of transfiguration. This imperishable Universal Doctrine has once again been raised from the swaddling clothes of time and placed into the light of day, because the time is ripe. Thus the vocation of the ancient Fraternity of the Rosycross reveals itself through the Modern Spiritual School, which radiates behind the outward instrument of the Lectorium Rosicrucianum.

In this Spiritual School the pupils are taught and, according to a process, linked with all aspects related to the process of transfiguration. We quote from the Spiritual Testament of the Order of the Rosycross of the year of 1459:

"Seeing the only wise and merciful God in these latter days has poured out so richly his mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his Son, Jesus Christ and Nature, that justly we may boast of the happy time, wherein there is not only discovered to us the half of the world which was heretofore unknown and hidden, but he has also made manifest to us many wonderful and never-heretofore seen works and creatures of nature, and moreover has raised men indued with great wisdom, who might partly renew and reduce all arts (in this our age spotted and imperfect) to perfection; so that finally man might thereby understand his own nobility and worth, and why he is called Microcosm, and how far his knowledge extends in nature.

Although the rude world herewith will be but little pleased, but

rather smile and scoff thereat; also the pride, covetousness and self-assurance of the learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in this our age God so richly bestows on us, collect a *Librum Naturae*, or a perfect method of all arts."

The High Ideal

Actually, this text from the ancient Rosicrucian publication may be called absolutely modern, for the meaning behind these words is not subject to time, but for us highly up-to-date, as it relates to the composition of a *Librum Naturae*: the possibility of attaining to the true liberation of Man, to make Man realize his nobility, his vocation, so that he will realize why he is called a microcosm; thus to dislodge him from his clouded I-consciousness. This is the aim the Rosycross is striving at in this time and therein it finds its ideal. Its current task is to make the Gnosis, the Universal Philosophy, the knowledge related to the purpose and essence of the plan for world and Mankind, shine again as lucidly as possible and to free it from many blemishes and mystifications.

Now we have entered a new era; a new epoch in a series of periods of time within a development of 26.000 years. According to the conviction of the Modern Rosycross this period is so important, because it is marked by the synthesis of a *new type of man*. It concerns the type of man who will devote himself to transfiguration, the type of man who will gradually put off the mortal personality of his earthly being and nature, so that in addition he will move the centre of his life into a more etheric personality that is not liable to disintegration.

This development is necessary in order to be taken up into God's plan for world and Mankind. For the entire human existence is drawing to a close. In the era to come the material sphere will gradually change and Mankind will be faced with completely different conditions of life. It can be observed everywhere that the world and Mankind are balancing on an important turning-point in the course of time. The intelligent observer will see this not only around him, but what is more, will also experience it in himself, as elements of a change analogous to the crisis of this time.

Young people particularly are pioneers who are forcing a revolution in the meloch of our world's course. They mercilessly kick against the

"establishment" and seize the mouldered posts and pillars to knock them over. They cry for renewal and embrace everything to find it and to experiment with it. They also ask for a new religion. Or else: No religion! Thus they turn to the many apparently new methods and philosophies via which, in most cases, ancient systems are only clothed in a new suit.

The eternal Truth is not new. Neither is it tied to time and its movements. For this world it is only surrounded by and wrapped up in half-truths, splintered and made powerless in the hands of Mankind. Consequently, we want to draw your attention to a powerful impulse, which has ushered in the new period and clearly grips Mankind very much. It is a Cosmic power that makes Mankind in terms of his vehicles rush up to a great crisis. And for the Western Man this crisis has already reached a highly topical phase. Under the influence of the cosmic intervention indicated above, Man feels his limits, his limitations, his handicaps. He increasingly realizes the limitations of the state of his vehicles. Unconsciously, many people already feel that a change is that state must be effected.

This, however, will create great hazards. And there is many a deception. Moreover, the problems with which Mankind is being confronted are extensive to such a degree that many people are increasingly realizing human deficiency an inability. Besides, religious mainstays become more and more unsettled. In brief: generally people are, logically speaking, looking for an alternative.

Apparent Solutions

It is not surprising that the very elements of the eastern and Indian philosophies are much in demand again in the West. Concepts such as karma and reincarnation are selling like hot cakes. For, now that many pillars of theological and philosophical thinking have been knocked over, Man as a seeker directs his attention to such concepts, which apparently offer solutions for the problems touching life and death.

It will be known to you what is understood by karma and reincarnation. Karma is the law of causality, the law of cause and effect. Karma is the total sum of human actions, of good and bad ones. The result thereof then determines the next existence, the circumstances in the next (re-)incarnation. So the concept of karma is directly interwoven with the doctrine of reincarnation.

The doctrine of karma and reincarnation, which occupies such a

great place in Eastern thinking seems to an increasing number of people in the West a much more logical doctrine than western ecclesiastical faith. For when in the 6th century the Christian church banned reincarnation from its doctrine at the Council of Constantinople, the emphasis came to lie entirely on the one and single life of the believer, so that he would inherit his beatitude in the ecclesiastical life by being good and faithful. After their death both the rich and the poor would reap the same fruits. The fact that something in this doctrine does not tally and is unacceptable, made many people doubt it and leave the church.

In the East on the other hand, where the doctrine of reincarnation was maintained, it had no promotive effect either, however, but rather a retarding effect to a great extent. For the Easterners thought in terms of a line of evolution running through the various lives that finally either sooner or later would lead Man to his destination. This has led to the fatalistic view of life: "If we do not reach the goal today, we shall reach it tomorrow; if we do not attain it in this life, then we shall in the next."

Western religious belief, without the doctrine of reincarnation, has led Man to a tremendous urge for manifestation, to take everything on one throw; a life-urge that led to materialism, a striving to attain everything within one single life.

Eastern religious belief, however, has given Eastern Man his impassiveness, his eternal smile, his fatalism and his looking forward to next lives.

The former belief had a highly accelerating effect, the latter had a severely delaying effect. In both systems something is lacking, however: the irrefutable fact *that material man is not at issue!*

Karma in the Microcosm

Why, we may wonder does the phenomenon of death exist? Death is an essential part of the emergency-order system, in which we live and which we call dialectical human life. When the modern Rosycross therefore speaks about karma and reincarnation, it cannot approach it otherwise than in connection with the microcosm. The knowledge in respect of the microcosm is the hiatus, but also the key, the real issue. That is why already in ancient times it was written on top of the façade of the Greek initiation temple: Know thyself.

If seeking Man is to learn to understand the secret of his existence,

then he has to go deeply into and make himself familiar with the idea that as a personality he is part of a microcosm. It is exclusively for this reason that the Spiritual Testament of the Order of the Rosicross emphasizes the fact that Man must learn to realize *why he is called microcosm*. And that is the reason why the Order in these times too, has set its ideal and vocation on the real liberation of Man, so that he will be able to begin fulfilling his destination in God's plan.

For that purpose present-day personality man must first realize that he exists only partially. Then he will have to become conscious of the fact that the True Man is hidden within him. But also: is imprisoned in him!

Everything is radiation

As modern people we know that everything is radiation. An electro-magnetic field in various states of vibration encloses and pervades the material earth. In this respect we speak of the cosmos pervaded by the macrocosm.

According to the Hermetic axiom, "as above, so below", we can establish that this also applies to the material personality. Around the personality, too, there is a spherical electro-magnetic field of radiation, which pervades and vivifies it: the microcosm.

The magnetic field of the earth has a gravitational activity at various levels, both in a material and in a spiritual sense. In this magnetic field a system of natural laws prevails, within which the microcosm is bound and imprisoned, because that same system corresponds to the present state-of-being and the magnetic field of the microcosm. As a result, the new conditions of radiation will make Man increasingly conscious of his imprisonment.

The issue is that this imprisonment is ended. And if this liberation is to be started, the original heavenly vehicle should be reborn in the microcosm. That original spirit-soul figure must be reestablished in the microcosm. If not, the microcosm will remain tied to the wheel of birth and death, i.e. it will again and again take up a new material-born personality, who, if the plan is not achieved, will completely disintegrate, whereupon the process has to begin again from the start.

The End Heralded

The new epoch in the period of 26.000 years, however, has heralded a

development that will gradually terminate all the present conditions of life.

This implies that for the present emergency-order system the end has also been heralded. That is why the Spiritual School speaks about "the time of harvesting". The harvest has to be brought in from the fields; the fields of the period that is coming to an end. The time has come to enter into the suggestions of God's plan.

Consequently, the great difference the modern Spiritual School has to point out between *its* doctrine on the one hand and the doctrine of *reincarnation* in which an evolutionary development is said to be concluded, and which consequently leads to a great delay and delusion; and the *ecclesiastical* way of thinking, in which Man once lives his life and, depending on his way of living, will arrive either in the heavenly regions or in less pleasant regions, on the other hand, is that the modern Rosycross posits the doctrine of transfiguration.

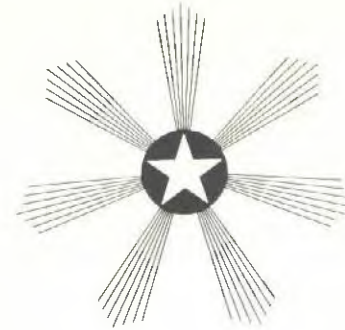
Transfiguration

The transfiguration of what? The issue is the rebirth of the original heavenly personality, the rudimentary remnants of which are, as in a deathly sleep, present in the microcosm. Its divine origin can never be dissolved. But it remains doomed to inactivity as long as the I-man dominates in the microcosm.

If the microcosm is to be released and liberated from the system of electro-magnetic laws of the world of antitheses and from the rotation of the wheel of birth and death, then the personality will have to start the process of transfiguration from the ground up. It is the process of personality exchange, which can be brought about by the rebirth of the original Heavenly Man, the Spirit-Soul Man.

For that purpose the modern Rosycross raises its voice, hoping that in the great noise of the many voices, the true seeker will hear that voice and react to it. Let all true seekers unite themselves so as to compose, confess and realize together the *Librum Naturae*, i.e. the perfect method at the service of the liberation of man. For that purpose all possibilities have again been revealed to us.

The Spiritual Leaders



THERE MUST BE NO ARREST OF DEVELOPMENT

The situation in the world of dialectics is constantly subject to change. The same therefore applies to the situation in our own being and also in the Spiritual School. The task of the Spiritual School is to assist people in their true self-realization. Its task is to receive the person who has reached his psychological nadir and to indicate to him an entirely new reality which is not of this world. In addition it has the task of conveying self-knowledge and the knowledge of how things hang together in nature, and on this basis to convey to the consciousness of the pupil the teachings of the existence of Supernature!

When a person is affected by this to his deepest being, a process of becoming conscious inwardly, a process of parting with the old and familiar and turning to new horizons begins. And then the Spiritual School accompanies the person, the pupil, to the gates of the new field of life. All of us are pupils because we have realized more or less the futility of life in the nature that we know. We are pupils because something completely different is beginning to vibrate in our being. We *can* be pupils because the grace of the Spiritual School constantly enables us to be. But let us not mislead ourselves: We can remain pupils only if we are occupied every day in consciously strengthening this link; if we are prepared to leave behind, to part with everything that could

come between us and this new tie, between us and this new point of attachment.

Let us assume that during a service or a conference you experience the grace of the new touch. Then this new touch will make you capable of a new directedness. You are at that moment a new man, you are capable of a great deal, you are a person who has turned around, a person who has been newly polarized right from his consciousness to his nerve-ether. Then the Gnosis plays on the instrument of your personality. Gnosis means knowledge, knowing; the knowledge of the true things of life, of the existence of the divine world for which man is destined.

If these values connect with our consciousness — and that is possible because we are pupils — our whole being will begin to breathe in the Living Body of the Spiritual School. Then our vision will expand, our blood will gain a liberating capacity, our body and our soul will be changed in a liberating sense. However we do not stand *continuously* in this grace. The instrument or our personality is played not only by the Gnosis! All too often it is played by ordinary nature, by life's circumstances which surround us and by the tendencies and characteristics we have inherited or acquired during the years. It is played by our needs as ego-beings, by our wants and inclinations on the level of nature, on the level of our animation of this nature which we call our "nature-I". It is played by our karmic constellations upon which our entire microcosmic past acts.

The instrument of our personality is therefore alternately used by two players: the Gnosis and nature. When we breathe in the Gnosis, harmony is revealed; when we breathe in nature, disharmony is revealed. When we breathe in the Gnosis we are truly pupils; when we breathe in nature, we cannot at that moment be pupils, because our whole being is then animated differently, even though we often think otherwise.

We are not yet perfect beings, of course. But with one part of our being we are open to the touch of Supernature as this manifests itself in the Body of the School, and sometimes we are completely absorbed by it. But afterwards of course that part of our being which is completely in nature demands its rights again. The result of this is a very painful process which provides many experiences, so that finally there grows an ability to discriminate between what belongs to nature and what belongs to the Gnosis. When, after many experiences, we are conscious of that difference, we can on that basis also consciously take action in

our life, and make our will ever more subordinate to that consciousness. Our will is then made more and more free of the various overruling forces of the natural urge of life, which make us act automatically.

The process as described can last a very long time. Nature will put up a fierce resistance, and many who are not armed properly can fall back to their old state, especially if their vigilance is weakened. The important thing therefore is not only that we stand in this process of change, but especially that the Gnosis gains more and more room in our being. There must be absolutely no question of a standstill. The world changes, the School changes, we change! But in what direction? The world is becoming ever more chaotic. The grip of nature as in desperation is becoming ever more powerful. In opposition to that the School must provide an ever more intensely active liberating power.

And we, where do we stand? We stand in between them. We once chose for the School. We once decided to choose for the Gnosis, at least as far as that was possible for us. But have you ever noticed how long we remain in this process of choosing? You must systematically settle accounts with every remaining natural force, and make a decision in your being in favour of the Gnosis, to the degree that you are conscious of it. And that it is possible by virtue of your process of change. The words of Goethe as used in 'Faust' are applicable here: "We can liberate him who constantly strives."

There must therefore be no standstill in our pupilship. If you think you can remain standing at a certain level, it is because your old nature wants you to. If you think you cannot go on, it is your old nature which is suggesting this to you. If you are paralyzed by fatigue, it is the old nature in you that is paralyzing you. If sometimes you see no perspective, you are looking through the spectacles of your old nature, which does not want to die. The important thing is who is playing the wondrous instrument of your personality!

But you are not the only one concerned! Through the constant exchange of the animating force, numerous difficulties and misunderstandings of course also crop up in the group. Fallacies are often created by this, and situations and insights can be completely spoiled by your old nature. Try to see this, and act intelligently by making your will subordinate to this insight, this consciousness and no longer to your natural sympathy and antipathy. Consciously stand in group-unity in this way. We are all striving for the same goal and we are all in

the same boat. We as pupils are in enemy territory. Let us therefore really stand firm and be a consolation and a blessing to each other.

Naturally with this inner attitude you will still have to overcome difficulties; influences which waylay you from within your own being because they are getting into distress through the advancing renewal; influences which come from the natural beings of your companions and perhaps latch on to your own weaknesses. If this happens — and it *will* happen! — never fight the other person, but overcome yourself. Conquer the natural urge in yourself to go along or to go against things in such situations. Seek the link with the Gnosis, with the liberating power which silences nature. Then you will experience in yourself the words in the Rosa Mystica:

“In the Power of Your Touch we do break all the bonds which resist your Purposes and do forgive and forget everything the world and mankind have done to us on account of their nature-birth.”

And then you know: “In You is the New Life and the Power and the Glory unto your eternity! ”

The Spiritual Leaders



FROM THE WORKFIELD

Around Brazil in eighteen days

Just as the fantastic novel of Jules Verne, “Around the World in Eighty Days”, was an obvious impossibility to the people of those times, but was so fascinating that it was — and still is — devoured by innumerable people, so were the experiences of a small group of European pupils on their tour through Brazil last November improbable and fantastic. The tour began in Fortaleza, in the north, and ended in Rio de Janeiro. On the itinerary was a visit to Brasilia including an evening service in the centre, a week-end conference in Belo Horizonte, and, as the climax, the conference for the Inner Degrees in São Paulo. The journey through this immense country was at least 4000 km long.

Fortaleza

After a tiring and complicated trip of 24 hours, the group of wearily smiling and exhausted travellers arrived in Fortaleza. The warm night of North Brazil (the city is situated just south of the equator)

enveloped us and hid the country from our eyes, to keep it as a surprise, thus made even greater, for the next day. After a night in a good hotel with all modern comforts, our tour through Brazil was only really beginning. For before our surprised eyes the charms of Fortaleza were revealed: the abundance of delicious fresh fruit on the breakfast table, the ocean with its foaming surf on an endless white beach before our windows.

The small group of pupils in Fortaleza received the European group extraordinarily cordially in all respects. Everything has been excellently prepared and organized. A bus was waiting in front of the hotel, and this was at our disposal during our entire stay, not only for visiting the temple accommodation, where the meals were also served, but also for visiting the various beaches, and even for shopping trips.

Our first trip of course was to the place where a temple-workplace was built with united energies. This had been

made ready by the spring of 1978 and consecrated at Easter. Fortaleza is called a small place but it has a million inhabitants and so it took quite a while before we were out of the city. After a while the landscape became hilly; a large dune-like landscape with palm trees. The houses became smaller and shabbier, finally only huts.

To Western eyes everything looked ill-kept. The predominantly dark-skinned adults and children looked rather poor. There is quite enough food, because it grows everywhere, yet all these people living out of the way there seemed to lack everything that is taken for granted in the Western world.

Finally the bus turned for the umpteenth time into a sandy road and there was a white wall with "Lectorium Rosicrucianum" on it in large letters. Posts holding chains stood in front of it as before a palace, separating it from the road. Through a gate with a cast-iron door we stepped within the walls of a well-kept temple garden. Green, still, like a lost paradise; high trees, beds with rose bushes and small ornamental ponds with water lilies which, as we saw later, only flower at night. In the centre of this was a round, white temple with seven high, narrow windows of stained glass showing the symbol of the rising sun with seven rays. The group of European pupils, which had already become quieter and quieter on the bus after seeing so much human poverty, was now completely silent. The contrast was nearly experienced as the confrontation with the two nature-orders. And so it became crystalclear that wherever the Spiritual School *can* manifest itself, this will al-

ways be in its own way, namely, never world-conforming and yet the same everywhere in the world, in accordance with its exalted calling — an oasis in the desert.

The natural cordiality of the Brazilian pupils and the enthusiasm of the European group brought about a good contact which developed into real friendship during our stay. Together we experienced a noon service, a renewal conference and a public meeting for interested people. In retrospect these first days are like a dream: the meals outside, under the trees.... resting in hammocks outside, under the trees.... a public meeting, outside, under the trees....

Brasilia

When we landed in Brasilia after three days, in a totally different landscape, with red earth and clumps of trees, it rained, and so there was a complete contrast. The capital of Brazil is truly a planned and thought-out city. The one brilliant idea after the other has been projected in unique buildings, of which many were designed by the futuristic architect Oscar Niemeyer. As Brasilia lies on a plateau, the air is pure, the climate is mild and has no extreme temperatures so that people who come from big cities such as Sao Paulo really enjoy it. In Brasilia also the reception by the pupils and the ensuing contact were heart warming. The consecrated work-place, situated in an apartment of a flat, was too small for the suddenly enlarged group of course. It was a well cared-for temple space where we literally and figuratively sat linked together, and



where we were able to celebrate a very fine service.

During a bus tour we were shown all the sights of Brasilia. It is indeed a unique whole with buildings, avenues and lawns; everything well set-out and cared-for... but what is lacking is the contact with the individual: no abundance of flowers, no odours, no animals, no pedestrians. The Brazilians say, "all a person needs here is a head, two hands and wheels." It is impracticable to walk from home to a shopping centre, to work or to school; one in five residents, counting children, has a car.

Belo Horizonte

After spending five nights in hotels we started on our way to Belo Horizonte, to a real conference centre. We certainly had a feeling of "coming home", perhaps without luxury but nevertheless in a real house of the School. A men's and women's dormitory, a dining hall (four long tables on a verandah), all very

minimal, but we had a glorious renewal conference in a serene temple where there is a real temple silence, despite the penetrating noise of the adjoining highway. Here also we had that remarkable experience of an oasis amid human tumult.

Belo Horizonte is the capital of the Province of Minas Gerais, where there are a lot of mines. This is where all the minerals and precious stones come from that Brazil is so famous for. We did not see verified the rumour that the gems lie around for the picking up, but we did experience a bus full of people being pulled backwards by the magnetism of a high mountain. There has as yet been no concrete explanation for this phenomenon.

São Paulo

The conference in São Paulo for the Inner Degrees exceeded every one's expectations. It was an intense and joyful experience for all participants. The

accommodation building is very beautifully built, with a nice interior of much wood and natural stone. The dining hall extends over the whole length; behind it are the kitchens, and under this total space is a hall that is used for centre amenities and an office. The temple complex is built very royally and is separate from the accommodation building. All the buildings adjoin the road, but on the other side is a large park that stretches into the distance. One has not at all the feeling that one is in a city with a population of millions. But the total impression of São Paulo with its 13 million inhabitants was not attractive.

Rio de Janeiro

The conference centre 'Novo Sol' is situated in Rio de Janeiro, the end of our journey. It lies above the city, at the end of the civilized area. From the

Consecrated work-place in Auckland, New Zealand

Beautiful New Zealand with its varying scenery is eight times greater than the Netherlands. Its population is three million. Many of these descend from the pioneers who in the last 150 years or so settled and sought their freedom there. After the last world war New Zealand was a special favourite amongst many migrants. The chances of successfully developing materially there were very good, and in any case it was easy to earn a cottage on one's own piece of land, according to the British colonial idea.

Yet people in this land are also ex-

dining hall on the roof one can see in all directions a green world pierced by those peculiar formations of which the well-known "sugar-loaf" is the highest. The conference-centre has four temples. The youth temple stands apart, at the top of the terraced garden.

As a conclusion to our journey, an evening service was held, followed by a festive gathering. It was a worthy conclusion with over a hundred pupils.

It was overwhelming to be able to experience how much work in the service of the Spiritual School is being done in this big country. We were struck everywhere by the dedication and love with which everything is being realized. And especially it was the joy of meeting each other in the service of the Spiritual School, working for world and mankind, which was characteristic of our journey through the Brazilian workfield.

periencing the fact that there are limits to the highly praised "unlimited possibilities", and a certain change is noticeable. As a consequence of this many people in New Zealand have now become "seekers".

It is therefore just at the right time that on Saturday, March 3, 1979, a Work-place, lovingly equipped by the New Zealand pupils, was consecrated to its task in the service of the Gnosis. A group of pupils from Europe and New Zealand had gathered near Rothesay Bay, in Auckland (pop.: 800.000) on



Above: Entrance of the house in which the new centre is accommodated, in Auckland, New Zealand.

Below: The new Temple-room is situated behind this windows.



North Island. During the stay of the European guests it soon appeared to them how intensively the pupils are working on the growth and development of the Spiritual School in this country, not only for the sake of the group of pupils there, but also for all the seekers who make contact and orient themselves on the teachings of the Rosycross.

We hope and trust that the work of the Spiritual School which is being done by the New Zealand pupils in and from their new Work-place, will bring many blessings for the service of world and mankind.

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Château de La Haye, the building which was bought by the Lectorium Rosicrucianum in the North of France. It is fitted up as a conference place of the Northern France workfield.

