



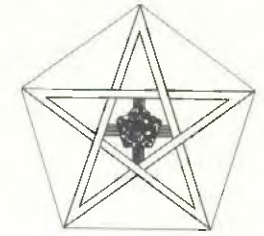
PENTAGRAM

LECTORIUM ROSICRUCIANUM

3rd Volume number 1

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of the Golden Rosycross
Lectorium Rosicrucianum



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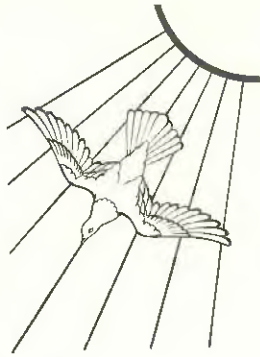
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The quarterly *Pentagram* aims to draw the attention of its readers to the new Era which has begun for mankind. The Spiritual School of the Golden Rosycross reacts to the liberating impulses, which are being sent out to mankind and places itself entirely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

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

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a faithful staff of fellow-workers, from the very moment of their arrival here and from their first plans until this grand moment of completion. Every aspect of the whole project testifies of itself. Dear friends, we may safely say that all that has been accomplished on these Ussat-grounds is far above any praying or thinking. Dear friends of the Ussat-committee with your fellow-workers: thank you very, very much.

Friends, we are united on this Saturday, the 19th of September of the year 1981 for a four-day conference in the valley of the Ariège with more than 700 pupils of the young gnostic Brotherhood, representing nearly all the work-fields of the Lectorium Rosicrucianum, to strengthen the firm bond that exists between the Spiritual School and the preceding Brotherhood. We sincerely hope that during these days you may be able to elevate yourselves from within to the harmonious field of the Triunity of the Light.

During these days you will be confronted, along with many old testimonies, with a monument erected in the present, with "the cairn of witness" which is situated a few meters from the place where we are now. It is a visible sign in the heart, in the centre, of the great, ancient sanctuaries. This monument

has been placed very consciously in the heart of this serene valley by the young gnostic Brotherhood, so that all those who see it might be confronted with the testimony of the Truth until the end of time.

Brothers and sisters, if, during these days, we are truly united in the Spirit, then the grace of the great Kingdom of Souls will be with us and with mankind, from now on and throughout all that is coming, as a radiation of the Universal Seven-spirit in the present. May this radiation contribute towards a resurrection for all those present here.

With this radiation, that binds us with the Gnosis and the preceding Cathar Brotherhood, we hold on together in unity to the Universal Chain of the Brotherhoods of Christ. With these thoughts in mind we wish for you in the coming days a very special and blessed Ussat conference.

Monday afternoon, 21st September 1981.

Dear Friends, now that we have returned from our visit to the cave of Lombrives and the monument, we wish, in this Temple tent, to explain with a few words the way in which this monument was erected.

Mr. van Rijckenborgh asked the brothers, who at that time had gone

to Ussat, to build a sober monument in harmony with the symbol that is so well known to you, namely the Circle, the Square and the Triangle. Mr. van Rijckenborgh said it had to be a monument with a profound meaning and value. He was thinking of a circular plot on which a cube would be placed, with on top of the cube a siderial stone. At the request of Mr. van Rijckenborgh, the workers of the Spiritual School showed these plans to Mr. A. Gadal.

Monsieur Gadal felt he should request the Spiritual Leaders to place the Altar table from outside the cave of Bethlehem on top of the Square — or the cube, in other words — as the symbol of a crown. And so, on 5th May 1957, it became clear that it was the plan of the great Ones for a visible sign to be erected in the midst of the imperishable testimonies of the preceding Brotherhoods, in the heart, in the centre of the great old sanctuaries. Many things have happened since 5th May 1957, also with regard to the work in the valley of the Ariège. On that 5th May of the year 1957 Monsieur Gadal spoke the following words at the inauguration of the monument:

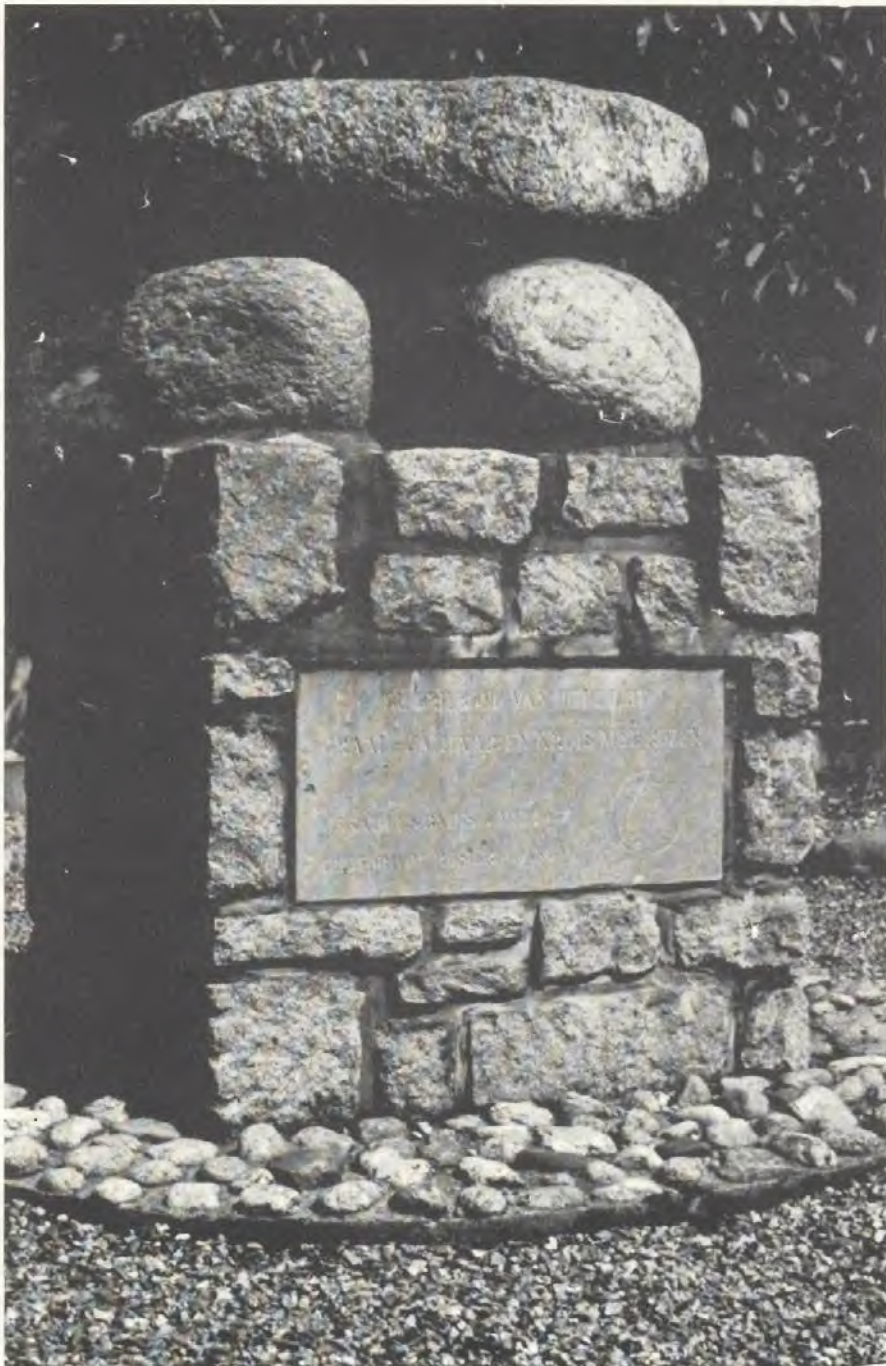
"Before this inauguration is performed, we think it useful to give you an explanation of the four stones that dominate this monument. You will understand that

Ussat-les-Bains

A short look-back at the International Conference at Ussat-les-Bains in France, which took place in September 1981.

Ussat-les-Bains, 19th September 1981

Dear Friends, The first words, spoken from this Place of Service are especially intended for the seven members of the Ussat Conference committee. I need not sum up in detail what they have realised with heads, hearts and hands, assisted by



these blocks of granite are of great spiritual value to us. Up there, outside the cave of Bethlehem, these stones saw a great number of Bons-hommes passing by, after they had received purification by the death of matter and resurrection in a Spirit-soul body. This was the Table on which the new Parfait celebrated a service for the first time and brought his sacrifice". Monsieur Gadal then gave a short explanation of the significance of granite:

"Granite is an incombustible and therefore pure stone. The Parfait received the Consolamentum in the purifying Pentagram. Then came the washing of the feet ... Kosti. The leader of the order took the

perfect one with him through the mystic gate via the terrace. The Table was formed by three stones representing the first offering of the perfect one for his new mission, which consisted of: material man, soul-man and spiritual man. The Table on the monument therefore signifies eternal sacrifice".

Dear Friends, this afternoon we stood together for a moment with more than 700 pupils around the monument which is so unforgettable for us all. And it may be worthwhile to remind ourselves of the way in which Mr. van Rijckenborgh, the Grandmaster of the young gnostic Brotherhood, placed



The Temple-tent

the sevenfold manifested Spiritual School, in its Fullness, in the world for the whole of God-seeking mankind. He spoke, as a true Rosicrucian, about the unknown half of the world and demonstrated its many facets in word and deed.

We can only prove our thankfulness for this by remaining faithful to the Spiritual School which he built up from nothing, and faithful to the doctrine of salvation with its radiation power that surpasses all praying and thinking. We can also prove our thankfulness by keeping the Spiritual School and its doctrine of salvation before us as our only goal in life. The doctrine of salvation, revealed by Mr. van

Rijckenborgh, has become the bread of life for nearly all pupils of the Spiritual School. One certainly cannot say it is a coincidence that such a great number of pupils are standing before the monument at this moment.

You now understand its great significance. It exudes perfect love for one's neighbour. This love means thinking of all living beings and attuning our hearts to them in such a way that we desire the well-being and happiness of all, including our enemies. However, make no binding with your enemies — if you have them — but radiate over them all your love; forgive all your debtors. How can you serve the



The monument in Ussat-les-Bains

Brotherhood and mankind? Through a state of perfect calm and inner rest, whereby you elevate yourself above love and hatred, above tyranny and oppression, above wealth and poverty, regarding your fate with impartial calm and perfect tranquility of mind. Through love for one's neighbour we embrace all of mankind with the love radiations of the Gnosis.

The Spiritual School has no time to lose; otherwise the threatening dangers may grow too quickly and the Work of years may not be lost. The great sacrifice made by many of you in the service of the Holy Work was not intended for this. The great task of the liberation of your microcosm is at stake, and also the glorious fulfilment of the liberation of your innermost being from the imprisonment of the nature of death.

Meeting of seven hundred Rosicrucians at Ussat-les-Bains.

(La Dépêche, 22-9-1981)

The Lectorium Rosicrucianum, the Spiritual School of the Golden Rosycross, will give a conference in the valley of the Sabarthez with more than seven hundred pupils from all over the world. Such a

Therefore, dedicate yourself to transmitting the pure Aquarius-streams of sanctification, so that the voice of silence may resound in you.

We know only too well that in every servant of Christ there exists an inexpressible nostalgia for the fulfillment and crowning of the divine plan for world and mankind. Mr. van Rijckenborgh, too, knew this nostalgia. He worked hard to kindle the Light of Christ in the Temple within all of you. The light of Christ, which was active in him unto a mighty power, gave us, who were left behind after he left this material life-field to return into the resurrection-field of the divine Heaven-earth, the irrefutable proof of a mighty outpouring of new streams of power and wisdom.

Catharose de Petri

conference is given periodically in the environment of the many important Cathar sanctuaries, like the cave-complex in the holy mountain of Ussat, which has as its centre the cave of initiation of the Cathar Brotherhood, the cave of Bethlehem. The reason for these periodical conferences in the South of France arises from an historical encounter of the two Grandmasters of



the Spiritual School, Mr. van Rijckenborgh and Mrs. Catharose de Petri, with the last patriarch of the Cathar Brotherhood, Monsieur Antoine Gadal, who lived and worked in Ussat-les-Bains, Ornat.

This encounter, which took place in the year 1955, meant a confirmation and crowning of the activity of the Christ-Hierarchy; an activity that has proceeded unceasingly for the last two thousand years by the Brotherhood in Christ. From this active Christ-Hierarchy, various aspects of the original Christian mysteries are revealed for those who are seeking the mystery of rebirth, the mystery of the Holy Grail. This mystery, the rebirth of body, soul and spirit, has been

brought to us by the Christ-Hierarchy as a power-field and as a light-field and is connected with mankind as the Triunity of the Light: the Brotherhood of the Holy Grail, the Brotherhood of the Cathars, the Brotherhood of the Holy Rosycross.

The encounter in time of the two Grandmasters of the young gnostic Brotherhood as a pure, Christocentric community, and the patriarch of the Cathar Brotherhood, was recorded by the erection of the monument Galaad at Ussat-les-Bains on the 5th May 1957. The young gnostic Brotherhood sees in its link with the Triunity of the Light a strong conformation of a gnostic activity that has continued

for thousands of years, carried out by many preceding Brotherhoods and envoys of the Light. The Lectorium Rosicrucianum, as the young gnostic Brotherhood, sees itself as a new link in this age-old universal chain that works for the liberation of world and mankind in the light of the absolute, divine Spirit. As such it is connected, in the one Light, to the universal chain of Brotherhoods by the last link, the preceding Brotherhood of the Cathars. Through the experience and the testimony of this link, recaptured in periodical conferences, the Spiritual School hopes to kindle a new flame in the beloved Sabarthez in the South of France.

An agelong promise is connected with this new flame, a promise made in the year 1244, on the 16th of March, when the leaders of the Cathars and their Grandmaster Bertrand d'Enmarti, who were part of a group of 205 men and women, voluntarily went to the stake that had been prepared at the foot of the Castle of Montségur. When the stake caught fire a prophesy was announced: "After seven hundred years the laurel will bloom again at the site of the burning". In the year 1944, on the 16th of March, early in the morning, Monsieur Gadal, the patriarch, climbed the path to the Montségur with a group of seven persons, among whom was

the well-known author Maurice Magre, to unlock this prophesy.

The encounters in the years 1955, 1956 and 1957 of the Grandmasters and the patriarch meant a new impulse, which would be able to enflame a new gnostic light in many places where the Cathar brothers and sisters had given their lives for their faith, their firm trust and love in Christ. Through the activity of the young gnostic Brotherhood it was possible for the Light of the imperishable Spirit, which is anchored in Christ, to be rekindled in a new day of revelation. And so a new gnostic Kingdom in Europe came into being which has, over the years, extended over the whole world. The mystery of the Holy Grail, the mystery of Christ, the rebirth out of water and spirit can once again be grasped as a reality by those who strive for the rebirth of the Spirit-soul.

It is this mystery that will be the centre of a series of addresses given by the Grandmaster Mrs. Catharose de Petri, the last living participant of the link between the Grandmasters and Monsieur Gadal. These addresses are the living proof that the mystery of Christ, which has as its purpose the ultimate liberation of every living creature on earth, continues uninterruptedly in all time. Therefore, the Spiritual School of the Golden Rosycross testifies of the glorious new day of

USSAT-LES-BAINS

Conférence internationale du lectorium rosicrucianum

Du 19 au 23 septembre, Ussat-les-Bains accueillera sept cents rosicruciens de la Rose-Croix d'or. Ces rosicruciens sont originaires de quinze pays.

Ils participeront à un cycle de conférences qui seront données au centre Galaad.

Les congressistes auront l'occasion de visiter divers monuments historiques ariégeois qui sont des témoignages du travail gnostique à travers les siècles et notamment le monument de Galaad, à Ussat, la grotte de Bethléem, le château de Montségur, la grotte de Lombrives, le musée Gadaal de Tarascon. Le thème de la conférence sera la Renaissance de l'âme immortelle qui est présenté dans chaque individu. Le point principal étant que la doctrine de la doctrine de la Rose-Croix d'or est christocentrique et que la Bible est le Compendium.

On parlera aussi des mystères du christianisme approfondis dans la Bible et des liens profonds entre la Rose-Croix d'or et les cathares.

Ces liens se retrouvent dans la triple alliance de la lumière : « La fraternité du Saint-Graal », « La fraternité des cathares », la fraternité de la Rose-Croix. »

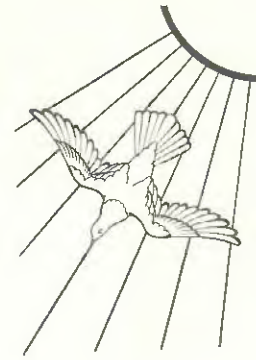
Précisons que la grande maîtresse de l'ordre, Mme Catharose de Pétri, présidera ce rassemblement d'Ussat.

(La Dépêche, 19 septembre 1981)

revelation that opens new possibilities for the whole of mankind. The seekers for the one, original light may be persecuted, tortured and even killed, the Light itself can never be annihilated. It is for this reason that the Sabarthez carries as its armour the Winged Holy Grail and has as its motto:

“Sabarthez, Custos Summorum”, which means “Sabarthez, guardian of the highest”. That is why the old patriarch said: “God is Love, and whoever remains in God, receives love”. For the Light shines in the darkness: “Lux lucet in tenebris”.

On this basis, the young gnostic Brotherhood testifies of its love for the preceding Brotherhood of the Cathars. With this impulse, new possibilities will be created so that in the coming years the classical knowledge can be brought to many places in the South of France. May these hidden aspects of the Gnosis, as they are brought to us by the envoys of the Christ-Hierarchy, be passed on to many seekers.



The Unity with the Living Body

Meeting of the members of the Centre of Zürich in their centre-building at 60 Kreuzstrasse, Zürich, on the occasion of the placing of a memorial tablet on one of the Temple-walls on Saturday, April 1981.

Dear friends, with great joy in our hearts we heartily welcome each other from this so familiar place-of-service. May the merciful blessing that, as we hope, will be poured out over all of us, find entrance in opened and prepared

hearts and heads. For this, an absolute faith in the one unknowable light that makes everything whole is indispensable.

It is worthy of more than thanks that among you there are many who, in idealism and enthusiasm, want to serve the comprehensive and many-aspected work of the Spiritual School in self-sacrificing love. Without in any way underestimating the sacrificing work being done in the service of the Gnosis by pupils in other centres of our Swiss work-field, we would like to direct our thoughts to 10th April 1957. On that day, with a few words, the consecration of the first Temple working-place of the Centre of Zürich took place. That is now exactly 24 years ago, and although the Spiritual School and her servants may have had some difficulties in those years, we may nevertheless look back on the work that has been done with feelings of gratitude.

On 28th December 1960 the centre-building here at Kreuzstrasse received the name Catharose de Petri. That is now almost 21 years ago: three times seven years, truly, not without significance. For three years now the Spiritual School has possessed a conference centre in Caux, bearing the name known to all of you. That is why this building at Kreuzstrasse, which for so many years was also used for renewal

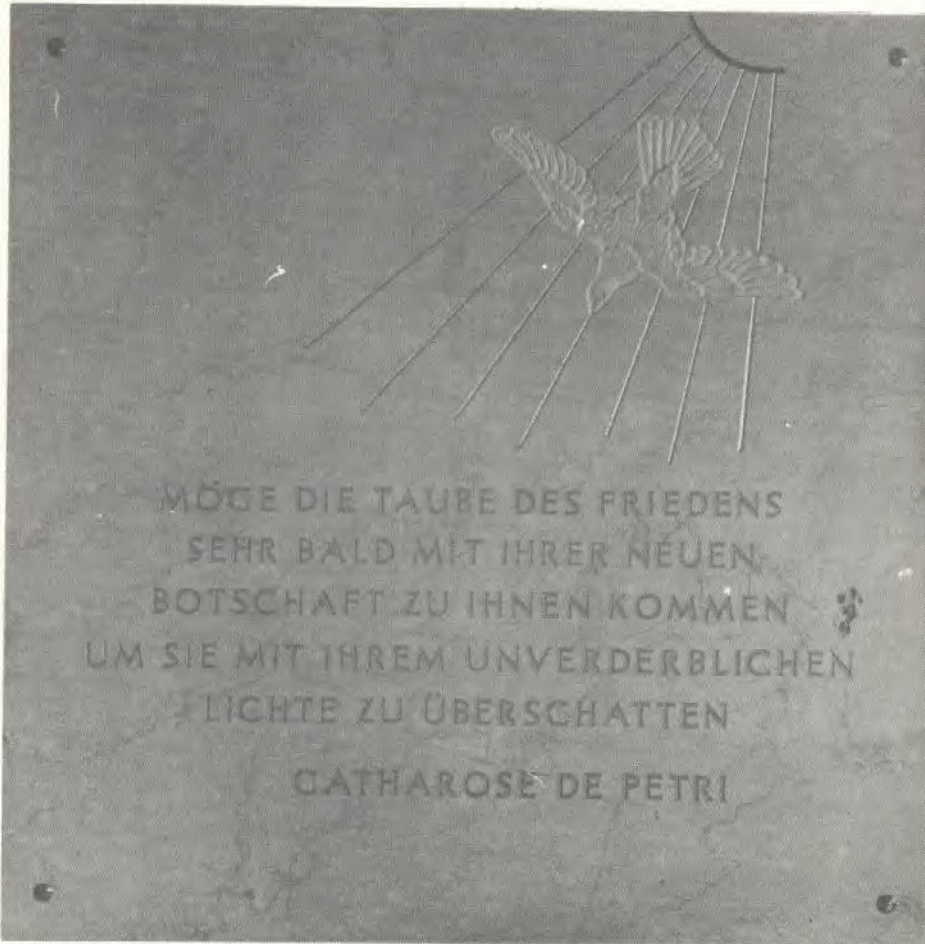
conferences, became a Zentrum-heim (centre-home) once more.

However, in order to keep alive the name of the Gnosis and the work that has to be done in its service, one of you had the idea, and at the same time took the initiative, to place a memorial tablet on one of the Temple-walls of this consecrated working-place. The inscription engraved on this memo-

rial tablet reads:

Möge die Taube des Friedens sehr bald mit ihrer neuen Botschaft zu Ihnen kommen, um Sie mit ihrem unverderblichen Lichte zu überschatten.

(May the dove of peace very soon come to you with her new message, to overshadow you with her imperishable Light.)



In reading and pronouncing this text one, as it were, invokes its radiation-values over oneself; one anchors these forces in one's being and one is obliged to react to them. Therefore, we can only hope fervently that everyone who enters this consecrated Temple working-place will be able to bring his inner state into agreement with the required magnetic radiation activity of the young gnostic Brotherhood.

For you should know, friends, that it is of the utmost importance that you are fully aware of the primary importance of a firm bond with the magnetic radiation-field. It removes the need for all hopeless, tiresome and strenuous labour. It also prevents the doctrine and work of the Lectorium Rosicrucianum from being seen and understood in a merely dialectical way. Gnostic work will only appear as it should in a form that has been specially prepared for the Gnosis, without too much interference from without.

Thus you will understand that he who goes the way of Christ in the power of the magnetic radiation-field, and who will be able to bear the tension-field of the magnetic radiation in a positive sense, will come to soul-liberating results. A firm bond with the magnetic radiation-field will teach all who seriously wish it, to know their way of approach to the Brotherhood's field of immortal souls.

This is confirmed in the letter to the Hebrews: "All shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more." He who thus accepts the magnetic radiation of the Brotherhood Christi and consciously opens his being to it will find that, as a result, the magnetic forces of ordinary nature will have to give way.

We would like to illustrate this point in another way. In the letter to the Ephesians, chapter 4, verses 1 to 6 we read the following: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith you were called: giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also you were called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all; who is over all, and through all, and in all."

This is a wonderfully important fragment of the Holy Scripture. These words add perspective and a high value to everything the Spiritual School is, wants and does. They prove that what the Spiritual School aims at is not an impossibility but an inescapable duty.

Paul said to his pupils: "I therefore, a prisoner in the Lord" — that is, bound to the magnetic radiation-field of Christ — "beseech you

to walk worthily of the calling wherewith you were called." This calling is the ultimate realization of absolute unity with the Living Body, which comes about in the power of Christ and in which every member has his or her place and will therefore be able to develop in freedom.

The factors of the unity with the Living Body are: humility, meekness, longsuffering, forbearing one another in love; unity of the Spirit through the bond of peace; being one in body, soul and spirit.

Someone who is humble does not overrate himself. Someone who is meek and longsuffering will consciously pursue the grand aim without forcing anything. Someone who forebears in love knows that he is just as imperfect as anyone else. He knows that all those imperfections and defects of character will come to light at a psychological moment. And as all pupils are beginners at first, and have been admitted to the retorts of the Spiritual School in order to undergo the mercy of sanctification, it is necessary that all should bear another in love. He who is able to realise that love will experience unity through the bond of peace. You will need to fulfil this law with regard to and in cooperation with those who respond to the signature of the one hope of your calling: One Lord, one faith,

one baptism, one God and Father of all.

Dear friends, we were born to make great the works of God, and to prove them, also through ourselves. Because of this, a mighty astral influence that complies with the norms of the true human state disquiets us. And in fulfilling this calling, the soul of man is of the utmost importance. An ensoulment of a super-organic nature lifts the human being right above his of her state of birth, and this ensoulment can turn the human being into a divine-human being. This divine-human being will then breathe the breath of God, the Pneuma of the New Covenant. So in fact all that matters in your life is a decision: whether you are prepared to live out of the breath of God of the New Covenant. The important thing is ultimately to gain the result of a spiritual bond between you and your higher soul-life. When that bond has been established, the merciful radiations emanating from it will pour out over and into you. Together with this flood of force a completely new kind of knowledge will flow into the human blood.

A true Rosicrucian in fact undergoes a threefold experience. In the first place: the acquiring of an immeasurable knowledge; secondly, the acquiring of a new, imperishable experience of beauty;

and thirdly, the true Rosicrucian experiences a mighty communion with God. Into that communion, anyone who tears apart the illusion of being imprisoned can enter. That is what the Rosicrucian calls "new consciousness".

The path of the Rosycross places you before this task: to become conscious of the eternal, imperishable soul and the genesis of the living, immortal spirit-soul man. Man was born on this earth to make that possible. That is the one and only mighty goal of every man. John said in his Gospel: "Such a man will be exempted from the spirit, from the water and from the blood", and to this he adds: "This testimony is immovable".

The Spiritual School of the Golden Rosycross tries again and again to make the process of liberation of mankind, the imperishable process of soul-rebirth, proceed along the right lines. This is what the task of the Rosycross is: rectilinear. If you definitely wish to go this way, the universal truth for which you are searching and that you want to penetrate philosophically, will take shape within you, and then eventually you, too, will pass on the truth, if it exists within you, to all who are worthy of it, as a gift of the Holy Spirit. Yes, amen!

Catharose de Petri

The sublime wisdom of Lao-Tsu (XXV)

We would like to place you before that part of Chapter 19 of the Tao Teh King which we have not yet discussed with you:

“Relinquish those things, and do not be content with any shams. For this reason I will show you to what you must adhere. See yourself in your original simplicity: keep your original purity; have little selfishness and few desires”.

“Relinquish those things”. What

were those things? May we repeat them? In dialectical life, in our everyday attitude of life, in our contacts with people, we will covet our wisdom, our knowledge. It is for our own self, for the remoulding of our mortal soul into the re-born soul that we have received such wisdom and knowledge. As a consequence there is, among other things, soul-radiation. That soul-radiation emanates from us without our willing it, without our thinking it — unintentionally — and such soul-radiation emanating from us in this way can never wound any mortal being, never challenge, never be disagreeable. Besides being useful for ourselves on the Path, wisdom and knowledge can only be useful to others when they ask for them; when they need that sustenance in their misery-of-soul. For the rest we must frequent with love, understanding patience and compassion the type of being to which we once belonged ourselves. In this way we will be able to bring happiness to every living being we meet.

The second thing we must give up is philanthropy and justice. The tremendous upheaval that emanates from religious humanitarian, political occult and economic groups also attract our attention, our cooperation, our choice, our sacrifices. But we will not give it, because we think them useless, and in this way we would keep such strife going.

Yet we will not oppose all of this in an arrogant, stupid or taunting way. We will remain silent and bring the sacrifice of our soul's light.

Thirdly, we will give up our cleverness and covetousness, for these qualities are weapons for robbing and stealing what is not rightfully ours. By doing so we would create an atmosphere of disharmony, robbery and murder.

Last time we confronted you with this threefold way of giving-up. Do see to it that you do not make a pretence of it. If something is wrong and one resists action, but is not motivated from the heart, it is a pretence. We are then complying with a law that has been given, or with a law we set ourselves. We then exist under the law; in the phase of the Old Testament we submit to the law but in this way no new reality exists in our blood. We did not put away common justice and are content with shams; we do not demonstrate Renova, that is, renewal, in our blood-born life-field.

The new attitude of life has only a significance when we can accomplish it from within, from our heart's blood-urge. If not, it is pretence and hypocrisy. We will be judged by the 18th chapter, discussed before: “When shrewdness and sagacity came, hypocrisy developed”.

We must know that in the

Spiritual School we cannot advance one step on the path and cannot accomplish anything with falseness, with pretence. We must be very well aware of this, because in dialectics people *can* get along with pretence. Of course, much unpleasantness follows, because pretence brings self-preservation and self-preservation brings war.

A life of pretence and simulated behaviour has been so firmly etched in the blood of human beings since generations, that we, too, have the urge to live in a similar fashion in the Spiritual School and walk the path with pretence and its methods. We do not call it sham and falseness then, for they are nasty words; no, we say: “we do want to do it, and we are doing our best, and we long for it”, and expressions of that order.

You must understand that we do not want to put you in an unfavourable light or insult you. Just one question: “Is the Gnosis a hollow value for you at present? A value still outside you, but which you would like to possess?” You can start studying this value's properties and purposes, and start to approximate and imitate this value with the dialectical devices available to you. But then it will be a sham-pupilship, which sometimes makes its appearance with such infinite subtlety. In such a sham-pupilship there is no blood-property. We

must demonstrate Renova — renewal — in and through our own blood-field. Lao-Tsu accordingly states in the last part of the 19th Chapter: "For this reason I will show you to what you must adhere."

De Genestet, a Dutch poet, once said: "From shams, O Lord, deliver me; nature and truth return to me."

"See yourself in your original simplicity and keep your original purity." What is meant by this? Definitely not original divine simplicity and purity; we cannot see ourselves in that simplicity and purity for we, mortal souls, have never known such a state. When approaching the Spiritual School and resolving to walk the path, we must however liberate ourselves from all the veils which pretence and falseness and education have wrapped around us and we must go and stand at the base of our true nature.

Each one of us has a certain type, a certain character, and a certain value. If we understand all this with self-knowledge, neither over-rating nor under-rating ourselves, we will be standing in our original simplicity, we will know our own type. With the purity of this knowledge, with insight, holy longing, self-surrender and a new attitude of life, we must approach the Gnosis; it is a process that can be accomplished rapidly. You must

stick to this. If you don't, you will run the risk of approaching the Gnosis with a pretence, with all its consequences. See yourself daily in your complete simplicity and on that basis follow the process with purity. That is what Lao-Tsu means.

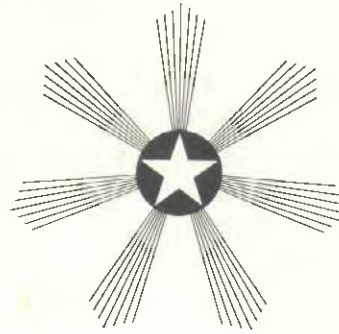
As long as you have to wander around in dialectics, you will have material interests and needs and will have to have a certain measure of self-preservation. Well, as you will understand, you should reduce your self-preserving obligations and your material obligations to their simplest and smallest proportions.

Have little selfishness and few desires, and what you do need of these, let them only be to meet your biological needs. Put pretence away from you and begin your path of pupilship in simplicity and purity. Then group-unity, the great soul community, will break through gloriously and powerfully. Leave behind all the useless things that hamper you.

"Break, leave the burden which attacks your blood with evil and enter freedom", as our Temple song says.

Having been permitted to immerse you in the wisdom of the Tao Teh King, we very much hope that the fruits of all these reflections may be seen in your attitude of life.

J. van Rijckenborgh



"In the beginning was the word ..."

The attention of the pupils of the gnostic Spiritual School is continually drawn to an attitude of life that has to be put into practice. Various aspects of this attitude of life are explained and discussed during conferences and services.

In this article we wish to draw your attention to an aspect you are confronted with daily. It concerns a magical aspect that is part of everyone's life pattern which fills your day and has an effect which may either be disastrous or very blissful.

If we investigate the beginning of

all revelation, we read in the Gospel of John: "In the beginning was the Word". We may also read this as: "In the beginning was the Logos". It is of utmost importance that we understand the concepts "Logos" and "Word" in a true sense.

The origin of all things, the unknowable God, the unknowable fire, is to be found behind all existence. It reveals itself continually in the majesty of its creation. There is no beginning and no end to this holy work. In the ancient, Chinese wisdom it was said: "Tao is unknowable". Yet man, as a part of this creation, is linked to the unknowable by means of the Logos. The holy, threefold Logos, or the Word that has become alive, is the ultimately knowable, accessible step on the ladder of spiritual development to those who have attained renewal.

The Word was with God in the beginning, and it was God. If the Spirit reveals itself, the Logos arises in its holy triunity. This is man's origin and his salvation, as the spirit, revealed in the flesh, wants itself to be known and can be known 'by his people', for "all who accept Him are given power to become children of God again".

Without the unknowable Spirit, the knowable, revealing Logos does not exist. Without the Spirit of the Lord nobody, no striving pupil can reach the Logos and the true use of

you proceed on the way of the cross, the Spirit of the Lord will speak ever more clearly in you. The pure breath of the original truth will fill your system and enable you to speak the magical, liberating Word. It is the Word that will make the new Sun rise in your micro-

cosm, the Word that says: "Let there be Light. And behold, there was Light".

May the holy threefold Logos illuminate your path.

The Spiritual Directorate

The lament of earth

One of the characteristics of the Aquarius era is that a great many things are being brought out into the open that have so far remained hidden. This is so in all areas of life. On the material level, we can read the ever-increasing flow of newspaper reports on the poisoning of the soil, water and atmosphere caused by industrial and chemical developments. Every product in our highly advanced society produces its own refuse and in spite of our industrious seeking for ways of converting it into new products, the

amount of refuse continues to increase. Millions are spent on protection of the environment, but we are fighting a losing battle. One of the greatest problems is the disposal of waste from nuclear plants. Man feels threatened by the very energy he needs so badly for making his life comfortable. Have you ever wondered how our ancestors were able to do without electricity for food mixers, toasters and other domestic appliances, as well as for central heating, cars and so on? If you have ever noticed the confusion and complications caused by a power-failure in a big city you will have some idea of the extent to which modern man has become dependent on technology. Yet affluence is diminishing and the great polluters continue to pollute, regardless of the consequences.

Besides the material aspect, the developments of the Aquarius period also have etheric, astral and mental aspects. For instance, people are increasingly concerned with contacts and relationships and with expressing themselves on anything in which they think they are involved. People use all kinds of psychological methods to try to penetrate into the subconscious, even as far as personalities of preceding incarnations. Meditation is in vogue and in fact would be useful if only it resulted simply in self-knowledge and reflection on one's

the Word. This is the great tragedy of humanity.

Every human being is continually activating his own power of creation by means of the spoken word. The most important centre of the mechanism of speech is the larynx; the thyroid gland is situated outside of it and the vocal cords are situated within it. With the help of the vocal cords sounds can be produced so that man is able to communicate with his fellowmen. Several things need to co-operate for this purpose: the breath which vibrates the vocal cords, the spaces of resonance which amplify the sound and the organs of articulation, which help sounds to be articulated as speech or language. By means of this man can have a great influence which can have far-reaching consequences. Just think of the great speakers and demagogues who, by means of the spoken word, can excite and influence enormous crowds; it is also known how power is exercised in churches where the voice is used in a special way by means of the sung liturgy. The influence of pop singers, especially on young people, also strikes the imagination.

When man starts to speak he first inhales air, which comes from the personal respiration field. Therefore, the quality of the respiration field should be taken into account first of all. If we just think of the aspect of pollution we are begin-

ning to worry. Where do we still find 'pure' air. And when we know of the etheric and astral influences we know that a pure respiration is out of the question. Also we should not underestimate the various results of the work done in churches which are built at strategic points everywhere.

By way of the nose the air passes the brain organs. By way of the lungs the air enters the direct sphere of the heart. The air goes upwards to make the vocal chords vibrate and this results in speech, used as a means of communication.

As pupils of a gnostic Spiritual School we are confronted here with a problem. It is therefore important that we ask ourselves: what is the consequence of speech? Let us take a negative example.

Our attention is drawn to a situation we do not agree with. Our thinking is absorbed by it we even may not be able to free ourselves from it. Probably you will also become involved emotionally. It makes you feel indignant, angry, sad, depressed etc. Speaking is a creative activity. You link yourself by thinking and feeling to your surroundings and the persons of which and to whom you speak. You tune in to them as it were. If your ideas are supported by the people you are talking to, a powerful transmitting station is formed.

We are aware of the fact that we

have given an incomplete explanation. However, we do want to draw your attention to the fact that speech is predominantly a magical activity, which may have far-reaching consequences. As members of the Living Body of the Spiritual School, you will understand the responsibility of each pupil as well as of the whole group with respect of this Living Body. By uncontrolled speech the work and the group of pupils can be damaged. However, you will also realize what blessing may occur if the Word is used in the right way. This ought to be the aim for all of us: to be able to speak the true creative Word for the microcosmic system, for the group of pupils as well as for the whole of mankind.

But we repeat, without the unknowable Spirit the knowable, revealing Logos cannot exist. Without the Spirit of the Lord no human being, no pupil can use the Word in the one, true manner. Without intermediary, without the second aspect of the holy threefold Logos, the Christ, the Spirit cannot be freed by the Word. Only through the way of the cross can the pupil possess Christ. The way of the cross is the total self-renewal which is the task of every pupil. In this process the pupil has to liberate himself from all the influences of the nature of death.

This process begins in the heart,

where the new birth can take place after the purification of the heart. A new light-force begins to circulate in the aura of the heart and the blood and the nervous system are influenced via the heart. The essential force that can move mountains is the kundalini of the heart, it is the essential force of renewal. Who can separate us from this miracle? Who can separate us from the love of Christ? Neither repression nor pursuit, fear nor sorrow, nothing of the lower nature will be more powerful. In this way renewal continues. As the head sanctuary is also a part of the process, thinking and desiring will change.

These processes are completely interwoven. One cannot say: "first I'll begin with the purification of the heart and after that continue with that of the head. Man always wants to arrange things; the powers of eternity work in a different way. He who is seized by the Spirit of the Lord will see his system shaken by a stormwind. He is overpowered by the breath of eternity.

The development resulting from the words: "In the beginning was the Word..." reveals the liberating possibilities of the path of Christ with the sevenfold crowning of the words: "He who has ears to hear, may he hear what the Spirit says to the congregation".

In the phase of victory it is the Spirit who crowns the process. As

you proceed on the way of the cross, the Spirit of the Lord will speak ever more clearly in you. The pure breath of the original truth will fill your system and enable you to speak the magical, liberating Word. It is the Word that will make the new Sun rise in your micro-

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present state of being. However, it so often means that people allow reflection-sphere forces to enter their beings without any control; forces of which they do not have the slightest knowledge.

If we consider the earth as a living body, we can see that this poisoning of the earth's crust and atmosphere, whether or not it is observable, will result in a venomous eczema, in much suffering for the Planetary Spirit. In this connection we are reminded of a lament of Zarathustra, a very topical lament even though it was made 2600 years ago:

1. The soul of the earth plaintively called upon heaven:

"For what reason have I been created? What is the purpose of my existence? I am being exploited. The bounties of my fertility are being bartered away. Lust for power and the excesses of human irresponsibility make me target. No one has come to my rescue. On no mercy can I rely. Therefore I call upon you, oh God, as my last resort: have pity on me and my fertile fields."

2. Thereupon the soul of the earth called upon Him who bears the cosmic order and asked: "Where are you with your righteousness? My body seems to have been created only to be trapped. Where is the heart that beats for me? Where is the power that can come to my rescue?"

3. Then he who bears the cosmic order replied: "I see no one who will come to your aid. Among mankind there exists the misunderstanding that they may with impunity torment what cannot defend itself and has no voice to complain."

4. And he who bears the cosmic order continued: "Only God can be of help to you. He alone knows what is, was and shall be. He alone knows all thoughts, the thoughts that have already arisen and those that will yet arise. He alone knows all causes, including those of our suffering."

5. "Let us therefore call upon the Lord and stretch out our hands to Him. Let us do it together, you and I, to obtain help for the suffering earth! "

6. Two powers expand themselves in the cosmos: they are twins, good and evil. They manifest themselves both in nature and in the soul. Man must make a choice between these two. Those who choose rightly will participate in the good. The fools will perish in their own foolishness.

7. Good and evil are to each other as day and night. What is brought forth by the one is destroyed by the other. The one is the law of the day: life. The other is the passion of night: death. The dawn of the coming day will dispel the dusk of night, but as long as this has not happened,

see to it that you take the right decision."

You may know that the duality of this world and this life is expressed with great emphasis by the teachings of Zarathustra. He named the wise lord, the all-good, the source of life Ahura-Mazda. The lower, luciferian, dialectical aspect he named Angra-Mainyu or Ahri-man.

As fallen entities immersed in this emergency order, we should take to heart the lament of the soul of the earth, for which one of us can say he is not guilty of contributing towards the material, etheric, astral and mental pollution that gives the soul of the earth reason for its complaints?

Yet we cannot forcibly raise ourselves to spiritual heights not in agreement with our state of being, our true state of consciousness, our state of life. Intuition in its true sense is daily intercourse with God, a life-continuity with Christ; it is coming into harmony with the interplanetary world of the Solar Logos. The result of such a life is that vibrations from the interplanetary world, that surround us in particular when we are in the foci of the Universal Brotherhood, can be absorbed by our correctly prepared fourfold personalities and etched into our consciousness. That is the true, new Intuition, by which no-

thing needs to be forced. It is the result of interaction between the I-man who has prepared and surrendered himself, and the nourishing life-field of the four holy foods.

The vale of tears that we have made of this world is, in spite of everything, a place of mercy. It is not left alone even for one second by those forces that seek to carry out God's plan, and if we do not co-operate with them of our own free will, they will carry on without us.

Many people are seeking, but tie themselves to this civilization, to our so-called "culture", and this makes their seeking futile. Many want to change our civilization, to blend eastern elements with western ones, to pervade materialism with idealism, to help and industrialize the third world — without of course endangering their own interests in any way.

Yet just think of the people in the slums of the third world, in Asia, Africa and South America. They are living in slums built out of the refuse of Western civilization. And we salve our conscience by giving 2% development aid, actually a premium to protect our empty material lives.

We know of innumerable similar injustices, and Mr. van Rijckenborgh's question asked in the book: "The Confession of the Rosicrucian Brotherhood": "Why doesn't this



have any effect on us? Why doesn't something within us break? "Why don't we feel the tremor of eternity within time? Aren't we in the same position as Everyman in the Medieval play of that name? Death, God's envoy, comes to Everyman and says: "Everyman, you have already made much progress in worldliness. Have you forgotten God altogether?" Indeed, in spite of our Christian civilization, we have forgotten God!

Before our conference centre "Renova", which means "Renewal", existed, there was "Elckerlyc", which means "Everyman". Before renewal can begin we need to be aware that we are seeking souls and spirit-spark entities. Rosicrucians do not like sermonizing. The point is to shock you for a moment and to say to you: "Rise above the horizontal level and see things as they really are. Don't you understand that the Logos is intervening in our diseased civilization, that the Universe is changing, that something is happening?" What are we doing in actual fact? Perhaps we work from morning till night for our daily bread. We go along with ordinary life, we toil for our old age, we drudge and slave in our houses or jobs. We have our hobbies, books, stereo and do-it-yourself gadgets. But surely all that is not the reason for our existence?

Do you know what man's true

calling is? Do you know what his true capabilities are? We are God's people; we are his image-bearers. Within us rests the divine spark. These are not cheap and sermonizing words but living flames of the eternal truth. We ought to free ourselves from our limitations and realize our Kingship. We ought to give the best of ourselves so that we may help in the building of the new kingdom within us.

For the man of the masses, these words sound mad, completely foolish. But they are addressed to those who are sensitive to the Gnosis, to those called to the true Rosycross. Something of the true knowledge of God must develop in us, something of the daily walking with Christ. There are thousands who say they know Christ. Yet they only pay lip-service to Him, while their hearts remain unmoved and their heads do not understand Him. They know of a holy sacrifice in an ancient past, but they know nothing of the head with the crown of thorns that is to be seen in the present; nothing of the suffering of the planetary spirit in the present.

Just as we walk on the grass and crush the tender vegetation underfoot, just as we contaminate the rivers and oceans, so we pass by the face of Christ because we have no time, because thousands of other things claim our attention. Therefore, it is the task of the Brother-

hood of the Rosycross to remind us who and what Christ is, what this tremendous Solar Spirit requires of us and wishes to do for us, and to tell us that He is the trunk and we can be the branches! And to do this we are not required to fold our hands devoutly in prayer, to sing songs or expect negatively that "He will make everything alright". No, we ourselves must do it! That is the tremendous thing about Christianity. The fire of spiritual love must burst forth in us. From within us, the royal butterfly must break free so that we, leaving behind the hogwash and the refuse tip, might ascend to our Father.

Christ is force, the Logos. He is all in all, providing we react consciously and dynamically to the Spirit of God. We are born of God. Out of the womb of the All we have been sent down into time. And now, in order to be reborn of the Holy Spirit and to ascend as perfect entities from this nature order into the original nature order, we have to die in Christ.

We see the blazing inferno of the world around us, we see the appalling conflicts and know that we have been born in an order where the infernal powers keep humanity in their imprisoning clutches. That is why the steadfast pupil of the modern Spiritual School will confess: "I die in Christ".

What does this mean? It means an unmasking of the black phan-

toms within and around us; it means to show humanity the path to liberation, humanity which was born of God and nevertheless is in danger of suffocating through all kinds of abuses. It means to plunge full of love and compassion into a cruel life in which millions are sinking into poverty and misery. It is an unmasking of the satanic quality in man himself, which may rear its head in each of us if we are not alert.

We see the exponents of such satanism in innumerable countries in east and west where human rights do not count, where torture and persecution are the order of the day; countries where corrupt regimes, which only benefit the few, are maintained for the sake of western multinationals and where mothers vainly hope to see back alive their husbands and sons who disappeared without warning. Think of the many countries where the craving for material possessions, the desire for fame and honour and the lust for power lead to inexpressible suffering for millions.

And are we, as pupils of the Rosycross, entirely free from these abuses? If only we were! In us they will be present perhaps in a somewhat more subtile or camouflaged form, but as long as there is in our microcosm an "I" that wants to reign supreme, the danger of satanism remains.

That is why we experience an

inner conflict between the counter-nature and the calling, awakening impulses of the all-good, and if we do not anything to resolve it, we will indeed be passing by the fact of Christ and we will neither recognize nor acknowledge Him as our Lord. Then we will not prepare the way for Him and even John will remain unknown to us.

When we look around us there seems to be little reason for joy, for inner gladness; so many utterly gloomy prospects seem to threaten mankind. Nevertheless, there are also the glad tidings of the imperishable Triunity of Grail, Cathar and Cross with Roses. We see the progress of the Great Work, the inner growth of individual pupils through which the whole Living Body also grows.

Recognition of the gnostic glad tidings opens all the gates through which the glorious red of dawn can be seen, if only we want to see it and are open for it. And the ever increasing number of seeking

people among our fellow men may suddenly strike our beings with a flash of joy. The power of the Gnosis will make itself felt in an ever widening circle, causing an ever greater number of souls to obtain true discernment. Perhaps they will not be on our wavelength straight away, but it is certain that a time of meeting and greeting very many fellow image-bearers will eventually come. Therefore, let us joyfully and thankfully make use of the mercy bestowed on us, of the insight that has been awakened in us. We have taken hold of the hand stretched out to save us, so we can and must react positively to the touch of the universal light.

A mighty concentration of redeeming force has formed above our dark world. Let us therefore accept this force in our own beings with reverence and gratitude so that it can radiate from us as a helping force for the salvation of the countless human beings who can still be saved.

The new language

It is a well known fact that what we describe as thinking, as thought activity, is generally not directed by ourselves. We have but little control over it. Thoughts flow in various directions, they go down byways, or — like clouds in the air — the mingle with one another and dissipate.

Sometimes we catch ourselves thinking very foolish, commonplace things; it may be criticism, jealousy or daydreaming, and only once in a while do we have what we call a bright idea or even a brilliant inspiration.

But the general tendency is towards arbitrariness, suggestibility, beyond the will or direction of our personality. In our system there are also currents of a more tangible nature: the circulation of the blood, the digestive and respiratory systems and, as a borderline case, the various connections in the nervous system. Should disturbances arise in any of these systems, we take measures: the doctor is called in, medicines are taken, a diet is followed.

Disturbances may also appear in our thought patterns and then the doctor may well prescribe a sedative or, if need be, sleeping pills in cases where our thoughts have completely run riot. But as long as there is no real discomfort we leave things as they are. However, once we begin to consider the situation with some objectivity, we find that the individual is ruled by all manner of impulses — currents of force — which ensure that he or she preserves more or less a state of equilibrium, both physical and psychological, and we congratulate one another on this condition, because it appears at first sight that we have no need of any doctor or psychiatrist.

Nevertheless the pupils of the Spiritual School, and also many outside the School, feel extremely uncomfortable in spite of this so-called state of health: they know that the above-mentioned systems,

both the psychological and the somatic, which function so splendidly, are part of one immense closed circuit. On the one hand we may marvel at its efficiency; on the other, we feel like prisoners on an island, admittedly equipped with every convenience, but closed off all the same.

This island has two ports: one for arrival, called birth, the other for departure, called death. The island itself is called the emergency order, dialectics. This island also has a double, a duplicate of a subtler material, called the reflection sphere. Let us suppose that you are around thirty years of age. You will then have spent twenty years on the coarser, material side, the side we call “walking consciousness” and you will have spent another ten years in the reflection sphere, the night side of our life! All this makes up a highly refined system. For many imagine they are free on this island; they think, devise, make plans and carry them out. There are many more plans than are carried out, but even so, a good number of ideas are realized and many improvements introduced. But, dear friends, what do we see now? Not every improvement is a change. Every day we are so terribly busy; we carry through ideas, both old and new, our own and other peoples'. We improve, we change, we implement, but on arrival at

port no. 2 many of us have changed little, if at all. We have remained our old selves. In other words, the individual has died in the same lamentable ignorance. Born here as a baby on this laboratory island, he underwent various experiences but in essence did not change at all. And, after a prolongation of his death in the reflection sphere, this time rather a long sojourn because the return to his physical body has become impossible, we finally see him reappear at port no. 1. He has allowed his life to be led by a perfectly functioning yet apparently cruel system.

The Spiritual School teaches us that liberation from this prison begins with our thinking. If this thinking remains as it is, that is to say, chaotic, seemingly governed by chance but in reality entirely under the control of the great dialectical hierarchy, then we shall never escape from the one-way traffic across this island. Then our lives will remain a perigrination like that of the surveyor-engineer in Kafka's disturbing work “The Castle”. Here, in this castle, invisible, outwardly inaccessible but palpably present day and night, the hierarchy of this nature has it abode.

What is and has been the reaction, now and at all times, of the pupil of a Spiritual School? The pupil learns that his fourfold personality, that is, his material,

etheric, astral and mental personalities, must each day be keenly aware of every opportunity of liberation, so that subsequently he may take advantage of these opportunities as systematically as possible. For if we fail to be systematic in our attempts at liberation, then alas, we shall have remained our old selves at the end of the journey.

After this general consideration of the constraints on our thinking and, consequently, on all our actions, let us now turn our attention to an important detail. As pupils of the Spiritual School we are aware of our imprisonment in this nature of death. Of this we have a clear and vivid picture, with which our consciousness is impregnated through and through. Nevertheless, we have a weak point in our conscious life, namely sleep. For if during the day we have precious little control over our thoughts, then at night we are carried along like a ship adrift in unknown waters. For during sleep our personality undergoes a complete split: part of the personality withdraws and — what most people fail to realise — the consciousness is also split. The material aspect of the consciousness remains on the material side, sometimes totally latent, sometimes in a condition of semi-activity. The latter occurs when, for instance, the body has been over-exerted during the day, or when

one is extremely nervous, or in a state of great anxiety. The other aspect of consciousness goes with the withdrawing astral and mental bodies. And whereas the mental body of all people is still very imperfectly organized, the body's sleeping consciousness is in effect entirely ruled by the astral consciousness. Thus it can safely be said of contemporary man that his sleeping consciousness is his astral consciousness. We are all of us well aware that fascinating experimentation in this astral world, in which many seekers after liberation are absorbed, only carries us even further from the true goal. For we know how much this astral sphere has been defiled and spoiled by the activities of countless occult and natural-religious brotherhoods and hierarchies.

But did you also know that in the great emergency plan the once pure astral sphere was intended as a field of instruction? A field in which various ideas, teachings and processes were projected as images and series of images. It may be likened to an unusually useful and instructive film. And, because every human being has astral awareness during his night-consciousness, instructional astral contemplation would be of the utmost value to him. Just picture it to yourself: on going to sleep and withdrawing with the astral self, we could renew

ourselves through all those glorious forces, through all those pure picture-series laid out for our benefit in the astral sphere by the Universal Brotherhood. Then, on awakening, we would bring back all we received into the waking consciousness, and so from within we could profit from it. However, this ideal situation no longer exists. And we must realise that for approximately one third of the live-long day, all of us undergo wholly involuntarily, wholly outside our waking consciousness, an astral "treatment" which, could we but grasp its full enormity, would fill us with horror. But the reality is that man has absolutely no insight or knowledge; and that night after night he allows himself to be led into the astral sheepfold without so much as batting an eyelid. He simply shuts his eyes, literally and figuratively. So when you, in your waking consciousness, strive to be a good pupil, but in regard to your sleeping consciousness are not a good pupil, you will come to a dead end. Then in your pupilship you can only go so far.

When in your waking consciousness you orientate yourself towards School and Gnosis, then more often than not all the light forces granted you by day will be taken away from you in the hours of night. Every pupil of the School is engaged in reversing the polarization

of the astral vehicle or has already accomplished this reversal and is then focussing on the next process. In speaking of a reversal of the polarization of the astral body this is what we mean: In the so-called normal, or dialectical man, the positive pole, the active, ruling pole is connected to the pelvic sanctuary, to the spleen-liver system and to the solar plexus. The negative pole is connected to the heart and the head. Consequently the mental and astral life are entirely subservient to the pelvic consciousness, that is, the well-known biological consciousness, entirely focusses on matter and fed by the lower astral fire. And all those who have more or less accepted this condition will feel not at all at home in the School of the Rosycross. There is absolutely no point therefore in seeking to interest friends, acquaintances or relations in it if they are not wholly impelled and driven from within. When, however, the positive pole of the desire or astral body is connected to the heart sanctuary, the negative pole is connected to the pelvic sanctuary and then, in principle, it is open to the new astral field. This new astral field is present in all foci of the School and can also be entered during sleep.

We have now reached a phase of pupilship in which two important forces impel a forward movement,

namely: faith and hope. Modern man, because he is scientifically conditioned, can do nothing with these two elements. Faith and hope are too vague, too intangible for him. And because the pupils, too, are heirs to this 20th century mode of thinking and understanding, faith and hope do not always give up that rock-solid assurance that these two will suffice. With a certain eagerness we embarked upon our own unmasking; it was our awakening soul which felt an intuitive revulsion from all things false, from all the theatrical living and thinking in which virtually all men take part. We have nothing better, it is all we have..... We have seen through this delusion, we have pulled back the stage curtains, we have torn off the masks. And there we stand unmasked, and our only recourse is faith and hope.

There are those among us who know what it is to feel: I can no longer turn back, but can I really go on? Then threatens the danger of stagnation and of the assumption of a gnostic rosicrucian mask. For you are unable to admit that you can go no further. The initial insight delivered us from much delusion and a great longing gripped our entire being. The way back to dialectics grimaces in our face with all its false show. So we have absolutely no choice: if the positive pole of the astral body has been drawn up

into the heart, then the new astral forces must be brought undisturbed into circulation in the system. And this we cannot do by merely playing at pupilship of a Spiritual School. No, the following step must then be taken, that of self-surrender.

This implies that from day to day and above all, of course, from night to night, we make conscious choices. For insight and the longing for salvation have carried us far away from the old beaten tracks. But is the new thinking actually realized? That would be glorious, dear friends. Indeed, we should be very thankful when in some of us a new intuition, precursor of the new thinking, starts to manifest, while in others a distinct and powerful astral activity begins to operate. It is in this intermediate phase when leave has been taken of the old life but the new consciousness is not yet fully manifest, that many of us are pulled backwards and forwards between the two astral fields. And then we may even talk ourselves into a feeling of guilt. But as you well know, these are the old tactics of the established churches, which can even be marked in our blood. You have not lived so very well, so now you are a sinner. In this way the churches have incurred a very heavy debt. The poor church-goer remains standing with head bent when the accusing finger is raised

again. Yes, he comes to a halt and makes no more progress on the path of the soul.

May our insight help us with this difficulty. The situation can be expressed quite simply: if someone takes two steps forward and for some reason or other moves back a step, should he then be ashamed of that last step and forget the first two? On the contrary, one backward glance should fill us with great joy, since it reveals that the distance separating us from the old life — despite all setbacks — is growing all the time. And it is only logical that the old astral forces, as long as they are not yet neutralized or utterly expelled from our system, will continue to make their activity felt from time to time. It is surely unreasonable to expect that ten or twelve months will see the dissolution of our age-old karma. And all the attention we give it, and any anxiety we may feel about it will do little to remove these imperfections. As with a naughty child, the more you concentrate on its faults, the more they assert themselves. But treat it with genuine openness and friendliness and it will be grateful to you.

If, then, you avoid reacting to the negative, and perfectly direct and devote yourselves to the positive, all remaining imperfections will gradually dissolve. Or, to put it another way, your heart and head

dwell in the new astral field by day and by night. In this way the positive pole of the astral body, having been drawn up into the heart sanctuary, will also reach up to the head sanctuary, and through sustained and total self-surrender and complete devotion to the great goal, the yearning for salvation will result in a transformed mentality. There is a growing unity of heart and head. The Spirit, the Holy Seven-Spirit, which day and night is at work in the new astral field, will finally manifest itself in the fourth brain cavity, the soul-centre of the head sanctuary. This pentecostal manifestation, this touch of the Spirit, is the perfectly logical result of a new attitude of life. Insight and the yearning for salvation have drawn us across the bridge from the old land into that mysterious intermediate one where faith and hope are our guides. The act of self-surrender propels us forwards, for it is impossible to go back. Through prolonged self-surrender a new attitude of life develops as a matter of course. The relationship with the Living Body grows more and more intimate; the entire microcosmic field is ever more strongly polarized; the system becomes increasingly open to the new life forces; a new magnetic fire takes possession of the candidate. The last vestiges of resistance fall away and the inflow of the Spirit follows of itself.

No talk here of an historical event: Pentecost is actually celebrated here and now!

Of the sublimity of this Spirit-soul, of this Pymander, we can form some idea by means of a comparison. Reversing the polarization of the astral body implies removing the instinct of self-preservation, removing the animal-human orientation. Reversal also of self-centredness and love of self above everything else, in the service of errant humanity: not a focussing on one's inner self, but a dedication to the diffusing and transmitting of the newly received spiritual power.

In this way the phase of faith and hope is transmuted into the phase of Love, and Pentecost culminates in the activity of those ardent flames and the speaking in tongues. All the uncertainty of the transitional phase — of the kind: “am I doing it right? ”, “should it not be done quite differently? ” — have now given place to the wealth of Knowledge and the power to transfer this Gnosis to all those who are open to it, for they too want release from this state of imprisonment, from that island with its two inexorable forts and the invisible, but always present, castle!

Now when these people are confronted with the possessors of the new Spirit-soul consciousness, as was the case in the famous Pentecostal story in the Acts of the Apostles, this is what happens: in pupils or this third phase all magnetic lines of force that relate to character, type, consciousness, thinking and volition form so strong a unity and harmony between the aural being, on the one hand, and the corresponding points in the head sanctuary on the other, that one may now speak of a radiant, fiery astral activity — the “tongues of fire” mentioned in the Acts of the Apostles. The possessor of this new consciousness, speaking to the many seekers, will be understood by every hungry soul! For though he still uses the ordinary language of human beings, yet his words will be charged with a new supernatural force. This, then, is language not understood and grasped primarily by the old, disordered thinking faculty, but it is a wondrous power, a new language, which speaks to and touches the spirit-spark, the rose in the heart of the listener. We hope that in the near future this other language will be heard by us all.