



2019 number 2

pentagram

Lectorium

Rosicrucianum

Inspiration - the abstract pivot



pentagram

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Centre and circle

It is hard to believe that it is like that outside, because it is like that inside. The statement: "The world is you", well, you need a vision for that. To see that outside is a reflection of what is inside, and that the world is like that, because we are what we are. And that the "inside" has become that way, because the "outside" sometimes confronts us with hard and harsh circumstances. Because the world is an inhospitable inn.

Every person experiences himself as a centre, around which his world presents itself to him, and wherever he looks, everything revolves around him. Or her.

You go through this world, from young to old. You change that way. You look at the world, always differently, you always have different points of view, you take new positions.

Yet you are a world yourself, as they say. That is the world in which a soul perceives; invariable, equal to eternity. She is the centre of the world that you are. She sees you go, from young to old. Mild rays of her world surround you, but whether you see them in your world?

And the soul is also a world, a large undulating field, in beautiful currents and movements. It is hard to imagine, from that wavy whole, light shines from behind the horizon, one shining fullness, so full of brilliant intelligence and inspiration that every receptive space in your soul can be filled with it. It is hard to believe that the outside is like that, because the inside is like that. That is actually a limited vision. Even harder to believe is that what is below can be the same as what is above - that is an open vision. It is completely unbelievable that the outside, above and inside are always there, and always welcome you. Step through that openness.

In the transition from Pentagram to Logon, which we have deployed, you can see Logon. media as the world from which Logon magazine will draw. In this edition we publish an article from the site (page 22).



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Greta Thunberg

world image



Text of GRETA THUNBERG, the General Assembly of the United Nations, January 4, 2019

"My name is Greta Thunberg. I am 15 years old. I am from Sweden. I speak on behalf of Climate Justice Now. Many people say that Sweden is just a small country and it doesn't matter what we do. But I've learned you are never too small to make a difference. And if a few children can get headlines all over the world just by not going to school, then imagine what we could all do together if we really wanted to. But to do that, we have to speak clearly, no matter how uncomfortable that may be. You only speak of green eternal economic growth because you are too scared of being unpopular. You only talk about moving forward with the same bad ideas that got us into this mess, even when the only

sensible thing to do is pull the emergency brake.

You are not mature enough to tell it like is. Even that burden you leave to us children. But I don't care about being popular. I care about climate justice and the living planet. Our civilization is being sacrificed for the opportunity of a very small number of people to continue making enormous amounts of money. Our biosphere is being sacrificed so that rich people in countries like mine can live in luxury. It is the sufferings of the many which pay for the luxuries of the few. The year 2078, I will celebrate my 75th birthday. If I have children maybe they will spend that day with me. Maybe they will ask me about you. Maybe they will ask why you didn't do anything while there still was time to act.

You say you love your children above all else, and yet you are stealing their future in front of

their very eyes. Until you start focusing on what needs to be done rather than what is politically possible, there is no hope. We cannot solve a crisis without treating it as a crisis. We need to keep the fossil fuels in the ground, and we need to focus on equity.

And if solutions within the system are so impossible to find, maybe we should change the system itself.

We have not come here to beg world leaders to care. You have ignored us in the past and you will ignore us again. We have run out of excuses and we are running out of time. We have come here to let you know that change is coming, whether you like it or not. The real power belongs to the people. Thank you."

On March 8, 2019, Greta was voted "woman of the year" by Sweden.

© image above:
Victor Kochetov.
Hand-colored photo,
2019





Resurrection

All beginning starts in the etheric body, the universal teachings state. The changes that the world and man need cannot come from the old. That is why consciousness and soul should focus on the new possibilities that appear in the world atmosphere. The modern spiritual school is committed to promote this understanding.

If we are to give you an idea concerning the new vehicle of the reborn soul that is erected as soon as the soul has entered the Light-birth of God, we need to approach the subject very carefully. There are so many aspects that we would need several discussions to present an acceptable explanation. It is the first time in the history of the modern Spiritual School that we are allowed to speak about the new vehicle of the reborn soul. Therefore, this explanation should be seen as only an introductory, sober and yet incomplete description of this extremely important subject.

As you undoubtedly know, the material body has an etheric double, also called the etheric or vital body. The etheric body has approximately the same shape as the material body and it also expresses the same character. One can say that the etheric body is the mould for the material body. For this reason it is said

in the universal doctrine: everything has its beginning in the etheric body. Whenever something new has to be formed, it is always necessary to consider first the etheric vehicle. When a person becomes ill the cause is always to be found in the vital body. This is why it is said (and we repeat very well-known facts here), that recovery to health must begin in the vital body; when it does, the recovery of the material body follows suit automatically.

The vital body is basically composed of the four known ethers, which follow each other in degree of density and vibration. We differentiate a system of power lines in the vital body similar to the nervous system. If you have seen a diagram of the nervous system, you can imagine to some extent what the system of these power lines looks like. The ethers are attracted, concentrated and divided according to the various necessary functions in the vital body and

J. VAN RIJCKENBORGH



then they are transferred to the material body.

It is as if the material body inhales the ethers. The skin has an important role to play in this respect. Among other things, we inhale the ethers through the skin. If the skin does not function properly, there is a poor ether assimilation and if there is a poor ether assimilation, the material body is bound to languish.

There are also very special entrance gates for the ethers in the body, such as the spleen. But understand that the whole body, every inch of it, takes up ethers. Even the internal parts of the body inhale ethers, because the etheric body penetrates the entire material vehicle. The nature, the biological condition, the degree of crystallization of the material body are influenced by the ethers which the material body must inhale. Our entire material manifestation, the entire personality of man is to be explained from the four ethers. The ethers are in turn maintained through our personal magnetic field, via our magnetic soul-nucleus, in the fourth cerebral cavity. Thus we can say: the soul-state of man determines the condition of the etheric body, and the condition of the material body expresses this.

The rebirth of the soul, which brings with it a total modification of the

magnetic field, includes an entirely new life-field and, consequently, a totally new ether assimilation.

The ordinary vital body and the ordinary material body are both fundamentally unsuited for the new assimilation. Therefore, it is necessary for a new vital body with a new system of force-lines to be created, able to assimilate the new ethers, the four holy foods, which in vibration differ totally from the ordinary ethers of the nature of death. It is out of the question that the four holy foods could descend into a body of ordinary nature.

The assimilation of the new ethers brings with it, among other things, a process of demolition of the old etheric and material bodies. As soon as the new soul is born, a process of demolition of the old personality begins; but after everything we have said, you will no longer find this dramatic. Furthermore, our personal existence is in a mortal body and this will disappear anyway. Through illness or other causes of decay our material and etheric vehicles will fade away.

In the process we are trying to describe, the issue is another cause of death, but now a death unto life. If we stand in the birth of the new soul our material body and so the etheric double gradually become more subtle. The vitality of our health diminishes, which does not

From the new soul a new life body, from a new life body a new etheric vehicle, very subtle in construction

mean organic infirmity or illness set in, but the whole condition becomes purer, more serene. We have to allow for a more tenuous and, to a certain extent, weaker constitution in the future, but one which can be maintained in complete harmony to the end. There is no question whatsoever that a painful or gnawing illness could develop through this procedure of effacement.

The new soul, born of the will of God and not of man, is hermaphroditic in nature. It is self-creative. If you now think back to what we mentioned previously, you will see that, as soon as the fundamental radiation of the Gnosis can be assimilated, a division with seven aspects develops: the healing Seven-Spirit manifests itself in our soul-state. A very powerful light emanates from the new soul, a radiant fire comparable to the fiery tail of a comet. The seven aspects, the seven new chakras of the new vital body can be clearly seen in this ray of fire. The new soul can be totally self-creative for it creates a structure of force lines, in which the fire-column with its seven aspects is central. Thus we see how a new vital body arises out of the new soul, which results in the manifestation of a new material body, not born of nature, delicate and of a very noble form.

As soon as this building is complete (this development takes place rather

quickly), the old being can be laid aside and carried to the grave, if so desired. For the new being has risen in the self-made tomb. Thus the reborn one stands as the resurrected one in the self-made tomb, not only by virtue of his soul-state, but also by virtue of his personality. He can joyously testify as C.R.C.: "I have, while living, made this temple into a grave". The wonder of the entrance into the nature of God is realized through the self-desintegration with regard to the nature of death.★

* See *The Gnosis in Present-day Manifestation*, part V, chapter V, pp. 247-250

The Water lily

I love the white water lily,
while she is so pure
and so silently
unfolds her crown into the light.

Rising up from the dark-cool
bottom of the pond,
has she found the light
and then happily unlatched
the golden heart.

Now she rests musing on
the water's surface
and wishes no more...

(Frederik van Eeden, 1901)



The beauty of happiness



© Ralph Laurent, Villa de Nénuphars

Just imagine... you are lying as a seed or a rhizome in the chilly mud of a not too deep water. And then... But you are a human being. You do have your own desires and motivations, things you want for yourself, which you want from yourself. What sorts of things do people want? Let's choose one, as a beginning of a thread to be followed: Beauty. I want to be a handsome man, a beautiful woman and show my beauty in the full light of summer.

Beauty develops from within to without. Beauty can be observed by other people, and can be seen. The condition for the development of my beauty is being happy. Even though for some people it can be the other way around. It can be very important for you that your beauty is indeed seen, is recognised and admired. That admiration can make a person happy, for some time. For a little while it gives satisfaction. Admiration and recognition of my beauty is emphatically caught in time, is often linked to a very temporary fashionable look and standards of beauty. Or might depend on the moods of the people you encounter. Wafer-thin and very fleeting.

One step to becoming happy is also: to get closer to yourself. Knowing that it is not the acknowledgement of others that makes me happy. Getting closer to ourselves – immediately raises the question: who am I actually ... me? What is this, this real me, this self that I can get closer to or that allows me to take a greater distance from what the people around me think of me?

Look at the movement: closer to myself. Is my happiness then dependent upon the reaction around me as to who I am, as to what I do and not do? I try to meet an external standard. That is an attitude that we learned as little children; it has helped us to become who we are. But yet there is more: as little children we have also had periods of rebellion, of loud and demonstrative "no" toward the expectations of adults. At such a moment I, the little rascal, know very well who I am and what I want! What we therefore experience as 'I' is partly constructed from our tender history of existence and our compliance with the demands of survival. And there is a little more permanency to something deeply within that you experience as 'myself'. Now that I am an adult that one is there, both of them are still there. I am more than the collected responses to a situation that I experienced earlier. As a manner of speech they have only moulded and baked the outside into a personality. I experience within myself another source of self.

When the distance between who I am, how I experience myself from within, and what I allow to show and thus live becomes too great and inner tension develops, I feel that I have gone too far in my adaptation to the expectations of others. I have made an image of myself, a projection, which chiefly meets the standard outside me. If I let go of the outer norm, then I can show an image of myself that in any case is closer to myself. Then the inner tension decreases. I am now able to discover within myself those parts of what I thought I had learned earlier. I try to satisfy an inner standard, a set of rules and demands that through my life till now have been internalized. Sometimes it is very difficult to figure out which of these rules and demands are more my own or more from my strict mother at the time or ...

Moreover I can let these 'inner rules' gradually go. By my own choice, I can obtain more freedom; and get closer to myself. Closer to living in the present, the experience of my actual reality.

Is the inner tension, this sharp indicator of the distance between what I do and who I really



Peter Henry Emerson,
Gathering Water Lilies,
Platinum print, 1886.
The J. Paul Getty
Museum, Los Angeles

am, now forever resolved?

Am I completely myself, are my desires my desires, are my boundaries self-chosen boundaries? Is the answer to this question entirely my answer?

In our time there are well-developed methods and systems that wish to show us the way and provide answers. In the best case they guide us to find our own answers; in order to develop our personality.

Getting closer to myself, answering my deeper longings again and again; to the increasingly refined choices that I make on the basis of my longing.

By abandoning my wish to meet the external demands I leave something behind that I thought was mine and now I know that this isn't so. Through the abandonment within myself of the constructed demands of my educators, demands that have meanwhile been clearly superseded, I once more leave something behind that I once thought was my I. Do I become smaller or greater when I take these steps?

Am I moving closer to myself? Am I more myself?

Do I rest on the water's surface and wish for no more?

It is possible that a person starts to wonder about things. That he, despite consciously living closer to himself and the great tidying up that has already taken place, still experiences inner tension, and distress. That something in his heart still causes friction. That causes happiness - even at peak moments and when flowing freely - not to feel complete. Inside the heart there is yet something entirely new that asks for attention. Something that contributes to the idea that surfaces in his thought world: I have now become who I want to be, I

have everything that I want to have or I can have anything. Between these I am free to make choices. But I don't know the answer to this new longing within myself. I suppose it is in another domain, perhaps even in a different world. That is where I shall have to go to in order to be happy.

The essential part worries me. Seen from my perspective there is in my heart yet a potential of something much greater present. 'Much greater than a human being' is called divine. My ground for existence is that potential, that atomic principle of the real human being laid in the earth in me.

Look around you: this earth has become a dark earth, chilly and cold, almost life-threatening. Look deep in your heart: how is it there? Isn't it also chilly, cold and dark? Is there actually true life, except for that one small seed of the divine? That little seed, a touch-point, that knows of divine light, life, and love, as the luminous love strokes of the earth that wakes one up. It opens itself and wants to grow towards the light, climb up, and elevate itself out of the dark cool soil of the pond. Now look: Out of the little seed! and translated as an image of your consciousness. See this as our consciousness. Seen from this perspective – there are two perspectives. Do you see that as a human being you are twofold?

Do you have a garden? Did you ever sow something, or plant beans? It needs a lot of preparation: the old top layer, full of weeds and grasses gets removed. The soil is turned over, and raked smooth. Fertilizer is added, or compost. Depending on the consistency of the soil it gets improved by mixing in sand or calcium. Next the seed goes into the soil. As a gardener you don't see anything for quite some time and suddenly tiny little plants break through the earth. You can see this perspective in dealing with the divine potential within us as the gardener's perspective.

While dealing with our disquiet, take the old top layer from the garden in your heart, remove weeds and stones, prepare the soil, and take care to have good nourishment and water. But making the seed germinate, making the sprout grow, making the young plant open up towards the light of the sun... as a gardener you cannot do anything about that. All that happens is based on the life as it is. Living as his laws express themselves in this world. New life as it unfolds from the seed.

To place the image completely correctly: listening to the parable of the sower makes you realize that we are not the sower! Life has taken care that there lives a human being who is twofold and who is able to become conscious of that dual nature, to then assume his responsibility.

Dealing with a garden is a combination of a very precise goal oriented action and surrender. Dealing with the disquiet in our heart is a combination of a very precise action and of self-surrender. Taoism calls this Wu-Wei, and it is translated as not-doing. I-less acting in our lives. One goal, one point whereto we want to direct ourselves, comes to stand more and more central in that life.

We do what we see must be done to reach that one goal. To other desires however, that still shoot up like fast growing weeds from the bottom of our being, we just give enough energy necessary to continue living in the right manner as who we are and nothing more. To that one longing, developed out of disquiet, we give all the energy it asks for. We can hear and we listen. And we trust in it, and we believe that the new life from which that one longing comes, will develop according to divine laws. To come to fulfillment. To come to happiness. And to be present as the beauty of happiness. ☺



Anyone who lets the drama and gray color scheme of this Salgado photo plate work on themselves is confronted with two opposing tensions: the inhospitality of the icy landscape and the ominous cloudscape on the one hand, and the image of a bridge on the other. Since the first tree trunk that man laid over a ditch it is the symbol for reaching another side - a bank, a meadow, a moat, or a castle, high on a summit. But whoever crosses the bridge here, and knocks at that castle, is disappointed: a wall of ice rises, no one opens the door and the passage is blocked. It is precisely this double inhospitality that awakens a sense of awe, an image of the primal

force of the earth, the sublime of nature. Because there is great beauty in it. Whoever undergoes all of this with understanding, unlocks a new dimension for himself. He will certainly experience the greatness of creation, as well as the awesome intelligence, which drives and works both in and behind the outer.

Tolkien-like, Johfra-like,
this iceberg between Paulet island
and the southern Shetland Islands
Antarctica, photographed in 2005 by
Sebastião Salgado

THE MYSTERY OF GOD, COSMOS AND MAN





Between boredom and desire

"Between wanting and reaching now every human life flows onward. Desire is naturally painful; reaching soon leads to satiety; the goal was only apparent; the property takes away the stimulus, under a new form the desire sets the need again: if that does not happen desolation, emptiness, boredom comes up, against which the struggle is just as annoying as against the need. – The fact that desire and satisfaction follow each other without too short and without too long intervals, at least reduces the suffering that both causes and offers the happiest life."

Arthur Schopenhauer (1788–1860)

In the creation myth of Valentinus, a second-century thinker, the writer explicitly mentions that the eons - 'emanations', outflows of the father-mother – are meant to come to a 'musing longing for the father', their creator. A 'musing' desire, which does not require immediate satisfaction, but patiently persists in relying on a once to be received answer. As soon as we reflect on the mysteries of life we make them in the first instance rather larger than smaller and we become the more aware of how deep these mysteries are. On the one hand: we know the day and place of our birth, know our age meanwhile and around which coordinates we usually stay on earth. But on the other hand: where were we before our birth and where do we go when we leave the earth? When thinking about an existence before birth or after death we are already engaging in speculations. We are not aware of that, are we?

As a biological appearance we are a product and offspring of our parents and after our death the elements that made up our bodies will return to their origin: the earth. We may regard the creation of the body as our own merit insofar as its growth requires regular eating, drinking and breathing, which are indeed actions that we do ourselves. But where in our lungs the oxygen is taken from the air and where the useful elements are separated and absorbed by our digestive organs from food and drink, we can no longer speak of a conscious action of our own. Obviously, assimilation is taking place, but we are hardly aware of the processes involved, let alone consciously exercise influence on it. Just as we cannot sculpt and model our body shapes, our appearance, at will - although that seems to become

different nowadays. Apparently, our appearance already follows at the conception a matrix that has been largely nailed down.

Our here-and-now presence in this body on this earth is a fact that cannot be changed much. But what about our incentives and motives? How do we fill our days? Is there perhaps also a question of fulfillment: a truly filling up of life that we perceive as truly meaningful? The philosopher Schopenhauer is not very optimistic in that respect: according to him, our life moves between the poles of 'unfulfilled desire' and 'boredom'. We can really imagine something about this: after a carefree childhood or not, in which our parents still made sure that we had dinner and a shelter for the night, we grow up to independence. We seek work to provide for our own living and physically separate ourselves from our parents by looking for a place to live. In a certain phase of life, that is all pretty exciting: do I find a job that suits me, a partner that takes care of me a bit and do we find a house that we furnish together? We have a sense of our own, specific identity and try to confirm it, to profile ourselves, by making the right choices - as far as there are choices we can make.

Now let's start from the optimistic premise that, by the time of our thirtieth year of life, all the above-mentioned desires have been fulfilled: a nice job, a wonderful partner and a nice house. Does that mean our life is therefore fulfilled? Are we already 'ready' at the age of 30, as it were? Is it the only intention of life maybe to start in our turn raising a family, so that our children in due time can start their own family and so on, and so on? So that as a net result of all life the earth in any case will always

p14-15 Tommy May, Kulparti Jumu
p16 Yarity Young, Tjala Tjukurpa
The painting at the opening of this article is by Ngarralija Tommy May, a dancer and artist from the Wangkatjunga / Walmajarri culture, born in Yarrnkurnja, in the Great Sandy Desert in Australia. He says: The first paintings I saw were in the caves, with my father and grandfather. We always traveled around, Wurna juwal, always on the move. When I paint I think about that. I know the stories behind it, but we cannot paint it, then I die or something bad happens to me. We only tell the easy story, not the depth behind it ... "

Yaritji Young is spokesperson for the Pitjantjatjaram people from the Amata township, 720 kilometers south of Uluru. She is the oldest of the Ken sisters, who paint individually and also together from their aboriginal background.

have enough inhabitants? Given the current population of the earth, reproduction does not seem to be the most urgent issue. Should we then start having children, just to pass the time? Taking a realistic view we encounter here the boredom predicted by Schopenhauer.... Of course, we have sketched a rosy life course: we may not have a permanent position, but a temporary one which is not automatically continued. We may doubt sometimes whether we have found the right life companion and as we lose a job or partner we can no longer meet the obligations of the mortgage on our house. But regardless of our situation, even if we are still living with some unfulfilled desires, we can already imagine the boredom.

It is not in the nature of man to do nothing, to have no goals. We sometimes talk about dolce far niente (the blissful idleness) - but in practice we do not last that long. After the second cup of coffee, we want to get back to work. Pensioners are going to volunteer or throw themselves into their hobby. In the case of mere idleness, boredom does indeed arise and we end up pursuing the unfulfilled desire, to be released from boredom. In the absence of fulfillment of our desires, a feeling of emptiness arises if we do not watch out and we can even become depressed. Animals have much less trouble with boredom – if we can judge as people - and you could say that boredom elevates man above the animal.

A dubious honor!

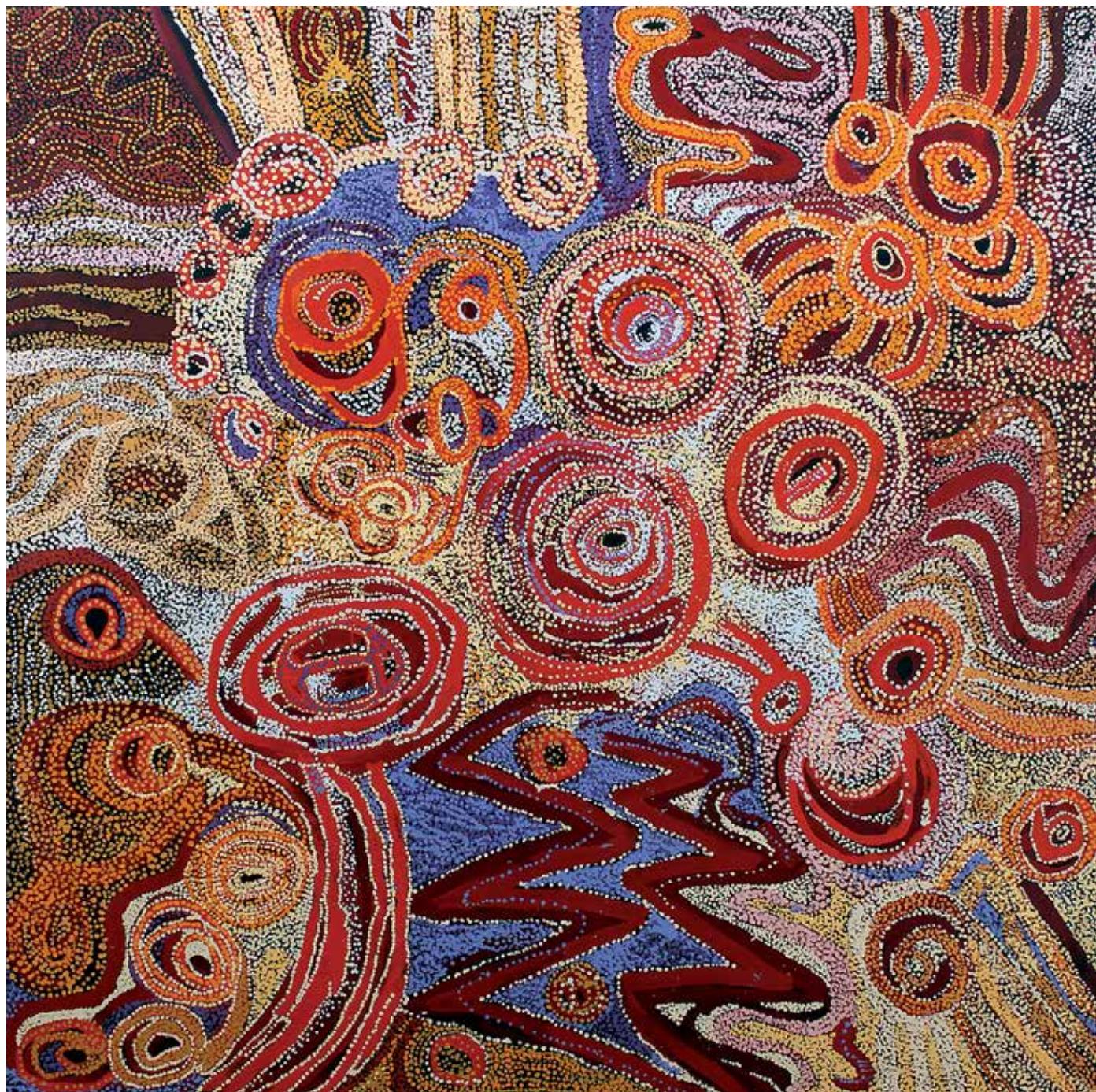
That Schopenhauer's life-pool 'unfulfilled desire' is difficult to bypass, has yet another cause: the fulfillment we know in our life is always of a temporary nature. Even after an abundant meal, hunger starts to emerge again after some time. We can survive without drinking for only a few days,

and without air only for a couple of minutes. The same applies to sensory perceptions: a beautiful film, beautiful music, delicious food - they fill us with joy, perhaps even with moments of bliss, but never forever. We still enjoy it for a few hours or a few days, but at some point a new movie or a next concert or another restaurant is needed to be 'fulfilled' again.

They cannot last eternally. And then also: as it was the first time, it usually does not want to be the next time - are we not spoiled very quickly? Man appears to be a creature that is difficult to satisfy. For many, satisfaction even has the aftertaste of apathy - life must remain exciting! On the basis of considerations such as those above, we see that Schopenhauer's statement regarding the poles of unfulfilled desire and boredom is not a superficial philosophical fabrication, but arises from a fearless observation of life. A life in which Schopenhauer himself was heavily burdened. He called the world 'sweet to see but terrible to be in'. His statement has been lived through in the literal sense of the word. But even though we can accept Schopenhauer's world view, and can even sympathize with him, yet something still gnaws at us. On the one hand we see that desires can become exaggerated; enough is enough. But the situation at the other end of the scale - no desire at all - is not an option either. That leads to unbearable boredom. May we conclude then that from birth we are afflicted with a certain dissatisfaction with our existence? Can we never settle for what is already there and what we already have?

If the word dissatisfaction sounds a bit uncomfortable: there is a certain unrest, which means that we cannot reconcile ourselves with the world as it appears to us. This can lead to a sense of rebellion or even a tendency of anarchy, and we do not even have to be aware of against who or what we oppose, or which yoke we want get out of. We are not yet fully aware of what life has to do with us, or what the true meaning of our life is, but we are already trying diligently to push away the veils of the mystery 'man'. The person who is in this state could be labeled as 'socially unadapted', but the gnostic recognizes in this characteristic a 'seeker'. Someone who has arrived at the limit of natural consciousness and now eagerly awaits a satisfying answer to the questions of life; the

We sometimes talk about dolce far niente (the blissful idleness) – but after the second cup of coffee, we want to get back to work



...there is a certain unrest...

knockdown arguments are only too well known to him.

If we have reached this point through experience – that the fulfillment of earthly desires gives no definite satisfaction to the consciousness, and that even in the fulfillment of all, say ‘ordinary’ desires, there is still a mysterious ‘primal desire’ - if we have conquered that consciousness, then life itself has brought us into a state of receptivity to “revelation.” A revelation that is strikingly articulated by the world teachers. The Corpus Hermeticum, attributed to Hermes Trismegistos is an impressive example of this. It is a revelation that we recognize as perfectly true, a revelation against which we can wholeheartedly say “yes”. In the book Pymander from the Corpus Hermeticum the revelation consists of a dialogue between the seeker Hermes and ‘a great being of undetermined size’.

Pymander: What do you want to hear and see, and what do you desire to learn and know in your mind?

Hermes: I desire to be taught about the essential things, to understand their nature and to know God. Oh, how much do I desire to understand.

In the vision that Hermes then undergoes, the key is reached that reveals many of the paradoxes which life places before us.

Pymander: And therefore, of all creatures in nature, only man is twofold, namely mortal to the body, and immortal to the essential man.

Apart from the biological appearance, born from parents, it becomes clear that there must also be something immortal, ‘the essential man’. That somewhere a new consciousness, a higher consciousness is waiting, as a gateway to enlight-

enment. Then the mystery of man is stripped of an important veil. And then not a higher consciousness as a random gift, but as an experienced result of an endless course through the world. An endless course of life, not of the mortal, but of the essential part in us, with which we are connected as a person. In Gnostic philosophy, this essential part about which Pymander teaches Hermes is called the microcosm.

Armed with this new insight - ‘man is a twofold being’ - we can again focus on ‘the mystery of God, cosmos and man’ and then recognize that the two reaction possibilities that we have placed side by side are in line with this new insight. Considering ourselves as mortal beings with a temporary consciousness, we should indeed view the mysteries as fundamentally incomprehensible and we may call it sensible to leave the mystery a mystery. At the same time, in our immortal part, the unveiling of the mystery is the first step on the path of true, eternal fulfillment - a fulfillment that goes far beyond all boredom. ☺

Old potatoes out

Thought creatures – You can try to scare them away or ignore them and sometimes it seems to work, but in the end it doesn't help. Sometimes they look like old potatoes, or shreds of half-alive mist are crowding into my head. Only jumping helps!

I can't see them with the naked eye but from early childhood on, I have known that they are there. They shoot past me and through me, they sneak around or hide themselves. Their weird shapes fill my whole room. They are alive, I am sure. They are thought entities and their presence fills me with concern. What are they? Where do they come from and who controls them?

Some are like a bag of potatoes, with their greasy fabrications and there are also tall, pale ones that are patronising by nature. There are some that always remain just outside the edge of my consciousness, yet make me aware of their presence. There are vague essences, beautifully coloured, that do me good, but sometimes others jump on top of them and try to make me proud. Some flash past me, so that I can't jump on their backs, while others are nagging and keep nagging, so that I would run, but I can't. They whisper or scream, pull my arms or push me, make me too big or too small.

What are all these thoughts doing in my room? Some people say: you only need to watch them and 'not get attached to them'. That sounds really good and I sometimes do it, but how long can a person keep this up? Moments later they

continue their games as before. Some people say: you must only think positive thoughts. I do that too, sometimes, but how long can a person keep on doing that? Afterwards everything takes its usual course again. I can try to catch them, chase them away or neglect them and sometimes it seems effective, for a moment, but in the end things haven't changed a bit.

I recently almost got one and then I spent so much time finding out what kind of thought it would be, that I got exhausted. And that is the point, I believe, they all cost energy and I can't imagine that it is meant to be like this. You surely don't get the energy to waste it on all kinds of useless matters. Of course there are useful things to think about too, like the best route to work, or a shopping list, but that is only a small part. Those thoughts don't bother me: they are there for an instant and are then fulfilled. The rest seems rubbish and we may be talking about 99%.

Within me there is a desire for a clean thought life. It would be so good to always cherish peaceful, pure thoughts, full of understanding and kindness, so that I would leave a trace of gold wherever I went. People could feed on it. They would be happy without knowing why, just because I went by. And the very best



© Tatiana Nerikova.
(Righteous Souls)

would be that I would not be aware of it myself. Is this a non-achievable ideal, or can I work towards it, I then wonder. And meanwhile, what am I to do with that crowded room....

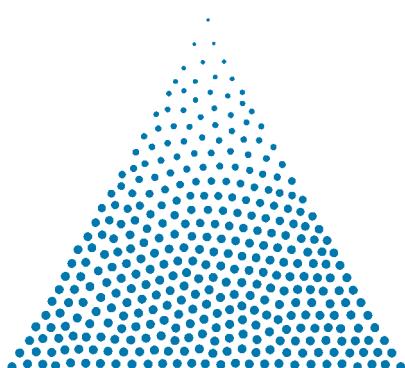
Thinking about that crowdedness has not progressed me much further. And perhaps I want to jump too high, as sometimes is suggested. Still, if the good hangs low, you can easily get it but there must be a higher good, to get you to jump, to make an effort. And suddenly, as if a golden apple falls into my lap, good advice comes from within. That is also a thought, but one that does not make me wonder where it comes from. It seems to live there, to belong right there. And it is very familiar, like what I used to tell myself in the past: 'Have you

looked at it in this way?' Yes, that is what it was like... at once thoughts of quite a different nature, insights, ideas and possibilities – and I had had no idea! Crystal clear images, vistas as complete, unexpected sentences. That really helps me. I suddenly see all kinds of things, things that only concern me. How is that possible? What is this extraordinary singularity, which is so close to me that I can't even see it?

The urge to search for the origin of the thought entities goes to the background. I still don't know the answer, but I know many other answers. And what I had wished to do for others, is done now to me. It is as if a trail of gold is laid in me, which I can feed on. ★

A single moment in the midst of silence

One time, during winter, I woke up very early, and looking out of the window, I joyfully realized that snow had fallen. I could hardly wait to run outside, to our garden's furthest edge, where, at the first twilight of dawn, I beheld the white fields and forests. Untouched, as if spell-bound, the snow-covered landscape was lying before me in complete silence. Awe-struck I reached for my harmonica and played a little tune. It stood in the clear winter silence like a silver sculpture. I was overwhelmed with the beauty of the moment, my heart ready to burst. Then silence fell again. I felt happy, like the whole universe was wrapped around me, lying before me in its sublimity, far beyond all the pettiness of the human condition. Something deep within me was yearning to gaze into this infinity



and I felt that it held a secret. Something crucial which I, however, could not see was what is the meaning of all this? My brain would nearly explode...

All of a sudden, a solitary thought entered my childlike mind: the reason for humanity (including myself) for being so unhappy and for the world at large being so miserable (I thought about children starving in Africa) is, quite simply, that people (including myself) do not know what is behind everything. Because they do not know the secret of eternity. Suddenly I understood and felt deeply sympathetic for all those yearning to be happy yet seeking in all the wrong places –without even realizing.

I remember telling my parents about my discovery, but neither did they know what to make of it nor did it seem important to them.

During my later childhood and adolescence that experience withdrew deep into the recesses of my subconscious. Today I believe that something called out to me from the past, attempting to show me a way. Much later, as an adult, something called out to me again, and I started to seek for the meaning of my life.

I have forgotten, possibly suppressed, almost everything about my early childhood. But thinking back at this single moment I can still clearly feel its sanctity.

I have come to the belief that human beings apply incredible amounts of energy, endure pain and sorrow, invest lots and lots of hope, love and dedication to create something good and find fulfilment – and yet they fail again and again, more often creating misery, destruction, sorrow and despair. Simply because they do not know about the pivotal One not of this world, waiting in the silence of eternity.

That's why, I believe, the Spirit calls out for everybody ★.

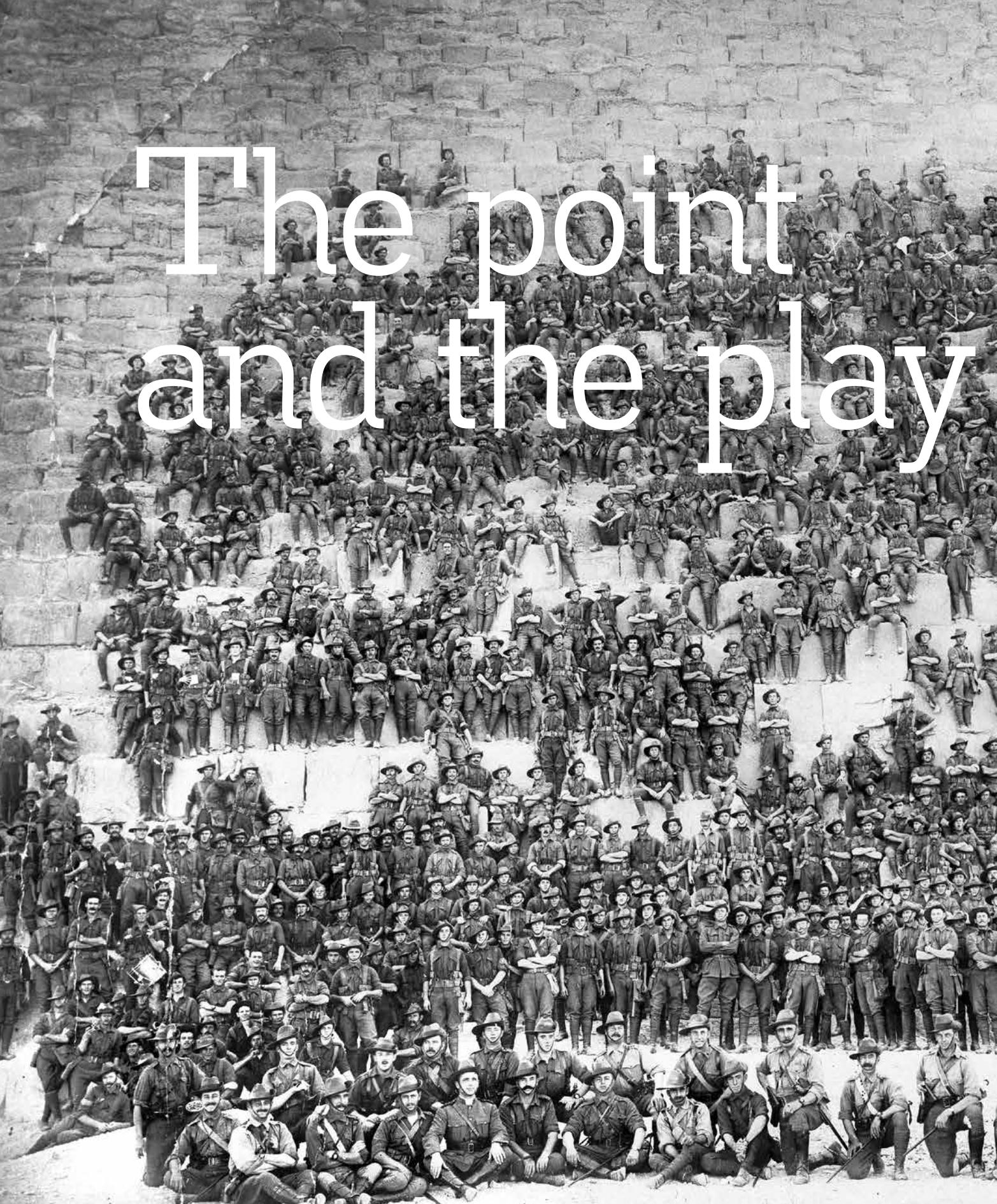
This text appeared previously on Logon.media.

We lived in the countryside. I was five, maybe six years old.
My parents owned one of the three local pubs.
They hardly ever had time for me.
I was a dreamy child, often unhappy,
not quite what my parents envisaged.



© Angelika Häusler

The point
and the play



Whatever we think about it, we feel within ourselves the opposing forces of wanting to belong to a group on one side and being faithful to our own way through life on the other. We choose a group with a shared goal that seems to be our own when meeting the group. The multitude of personal personality aspects will therefore be reflected in our relationship with different groups. The purpose of a group determines the quality of connection with those other people that we want and can experience. An abstract image of a group or organization, for example a circle with a clear center, helps us think about ourselves and the group. Part 1 invites playful thinking based on those abstractions. Part 2 describes a number of trends in groups. The illustration text can help to place both parts in their purest interpretation.

In 'the point and the playground' we see how two people sitting on the seesaw strike their own balance, and how many people in a group determine its center of gravity. We also see how there is a more abstract center, that the two points do not have to coincide, that movement can be towards the center, and that with an increase in vibration, mutual connection and binding with the center are necessary to stay on the playing field.

In a discussion, a friend says: "I am not someone who likes to stand and call from the sideline". That makes you think. The first thing that comes up is relativity: where is the center point, the middle? You must know the center point to determine the side line and therefore your own position. The playing field lies between the sidelines and the center point. Grass green, orange-red or dark blue. For any competitive team sport whatsoever, the players function between the sidelines. If you cross the sidelines, the boundary, you are out of the game. Or you become an outsider, in the best case a reserve player. Then you can stand calling from the sidelines. But you are definitely out of the game.

Imagine a circular playing field. A circle has a center or midpoint, a radius, and a circumference. The radius and center point completely determine the circumference. That seems obvious but is more abstract than we usually think. After all, a point has zero dimensions and cannot be drawn, it is invisible. How many angels can dance on the tip of a needle? An image of the point, a dot, is a collection of a number of points that are marked in contrasting color, a flat figure in two dimensions, that, with some luck, indeed includes the actual center. The circumference of the circle is a curved

line, an infinite set of points. The outline is therefore also invisible, it cannot be drawn. You can imagine that the outline exists exactly on the border between the colored line at a distance from the center and the enclosed circle disk. The latter is what lies within the perimeter. If we connect with the starting point of this article, then we can state: the circumference is the sideline of the circle, the boundary of the playing field. The playing field is circular and extends equally far from the center in all directions. Another point. A material body, a "lump" of matter, has a center of gravity. Like all matter, the body is attracted to the earth. In that center of gravity, which is just as zero-dimensional and invisible as the center point, you can imagine the attracting power of other bodies, and especially that very large body, the earth. The latter's force activity determines the weight of the material body. Knowing that weight and its point of application, you can, with the use of Newton's laws, calculate the material body's movements and predict its trajectory. A center of gravity is therefore very important! For the sake of convenience, we neglect the other forces of attraction or repulsion between bodies in this context. Let us look at an example: You insert a nail through a piece of cardboard exactly at the center of gravity and thereby fix

P 24-25. Australian soldiers of the 11th Battalion AIF pose during the First World War on the Great Pyramid of Giza, January 10, 1915, just before their departure for Gallipoli.

it to the wall. No matter how you rotate the cardboard around its axis, it always tends to remain in the position in which you release it. If you apply a few thick chunks of paint to your cardboard, or insert a few thumb nails in it, and change the center of gravity in this way, the whole thing will rotate up to an entire turn until the center of gravity lies exactly under the axis. If done with great care, the disc can find a balance point again with the added weight above the axis. You can think of a seesaw: a good seesaw in a playground can be left horizontally balanced. The center of gravity is just above the support point, the axis of the seesaw. If two children sit on the seesaw, the seesaw goes down to the side of the heavier child. The center of gravity shifts through the seesaw in the direction of that child. The game can begin: the other child tries with strength to make the seesaw tip over to the other side. Playground fun.

An organization of people or a group can also be seen as one body. Is that a material body? Figuratively speaking: certainly. That body also has its center of gravity. And a midpoint, even if it is just the center of attention. There is a spontaneous tendency to connect the center of gravity of the organization with notions of power. This is probably the result of the traditional organizational model, with decision-making authority concentrated on a few people. Yes, in an organization with concentrated power, the center of gravity almost always coincides with the center. The other employees only weigh very lightly, and so hardly contribute to the center of gravity of the entire organization. Yet the power of the decision makers, the members of the organization with the power to make and implement decisions, was occasionally challenged within that model, by

for example, trade unions, or in a spontaneous unification of the “less heavy employees” to together provide a counterbalance to the power of the center. In a self-managing organization, the employees distributed across the group body each have their weight, whether they are closer to the center of the group, or rather work in the outer areas. Every employee helps determine the center of gravity of the organization, and thus affects the dynamic of every aspect of that organization and of all those other organizations and organisms wherever they may be. If an employee moves through the organization, by advancing through the ranks, for example, or if a number of employees unite for some purpose, the centre of gravity of the group shifts.

Let's consider a hypothetical situation. Imagine an ideal group body, defined in this way, as a circle, with a center, a radius and a circumference. Outside is outside – if you are there, then you don't belong to the group. You don't play along. Group members are located at varying distances from the center. They usually move in a zone between two circles with the same center. You can only cross such a circle inwards, towards the center, if you possess the quality that corresponds to the more inward zone. Quality is a vibration key, the possibility of resonance with the zone's own tone.

An ideal group body is as a circle, with a center, a radius and a circumference. Outside is outside

An abstract group is by definition less material. We go one step further. The soul is immaterial. It has no weight and therefore does not determine the center of gravity of the individual body or the group. If it is suggested that the soul is weighed at the death of a person, then that is a false interpretation: it is not the soul that is weighed, but the subtle bodies that leave the material body at that moment. The bodies of the group members, and thus also their thoughts, their beliefs, their emotions, all have their weight in a figurative way, and thus together determine the center of gravity of the organization. Some group members throw their weight on to the scales. Others act very importantly. Still others especially do not want to disturb the situation, and keep their negligible weight to themselves, staying in their own modest and self-chosen place.

The hierarchical pyramid, with the power centralized at the top above the center, is not the only possible image of an organization. We can imagine a group as a circle of members: all members of the organization stand side by side at an equal distance from the center. Hand in hand they stand on the boundary line of the organization, and thus they each

enable the exchange with the outside world. The strength, the steadfastness and the quality of relatedness of each individual will determine how the organization will interact with the outside world. This fact draws attention to each one's permanent connection to the centre, which facilitates the existence and growth of individual talents.

In the image of the organization as a circle, the center of the circle is empty of people.

And yet the center contains all the images. In the center is the spiritual being.

This being is very real and it contains the infallible witness. (*Tao Te King*).

In such an organization, the guiding principle lies in the middle, the centre of which cannot be defined. The group's inspiration comes from this centre, and also comes from each and every member of the group. No one can say: the truth is mine. Anyone can say: I now interpret for us all the current expression of the truth of our group. He or she invites the others on the perimeter to listen. Listening is the basic attitude in such a circle. All this puts "standing on the sidelines" in a completely different light. The Knights of the Round Table are



a mythical example. There was a requirement: people were only allowed to join at that table circle if they were willing to lay down their weapons. The circle invites, yes, demands, that the constituent members repeatedly let go of their defense mechanisms, and to never approach the other as an enemy. So it becomes a circle of trust - trust in the power of the group, to believe in the truth from the center and to stand in vulnerable openness in unconditional connection with each other.

The king is also sitting at the round table. The royal mantle, however, can be worn by any of the knights, on the basis of the inspiration of the middle. The royal mantle confirms the act of taking responsibility for the round table in the here and now. The king is the initiator - he takes the initiative to meet, to gather the circle. The king guards the necessary qualities of the meeting. The king sees to it that the meeting results in the finest possible translation of the inspiration from the middle.

Do not make a fuss of honor - then the people won't argue. Therefore: the sage rules by emptying the hearts of desire, nourishing the bellies firmly, weakening the bad tendencies and strengthening the bone system. He constantly ensures that people remain unaware and have no desires. If this is not entirely successful, he makes sure that those who know do not dare to act. He is practicing wui- wei, and then there is nothing in which he does not rule well.

High grace and degradation are things of fear. The body is like a big disaster. Why is this said of high grace and degradation? High grace is something inferior. If one obtains it, one is as if in fear. If one loses it, one is as if in fear. That is why it is said: high grace and degradation are things of fear.

(Tao Te King)

A round table has a certain weight on this earth. This limits the possibility of making a very large round table and gathering around it all group members. Therefore, in a larger organization, an inner circle is created, a circle



We experience the centrifugal force and spontaneously take firm hold of each others' hands. Our connection is becoming closer. Will the bond prove strong enough?

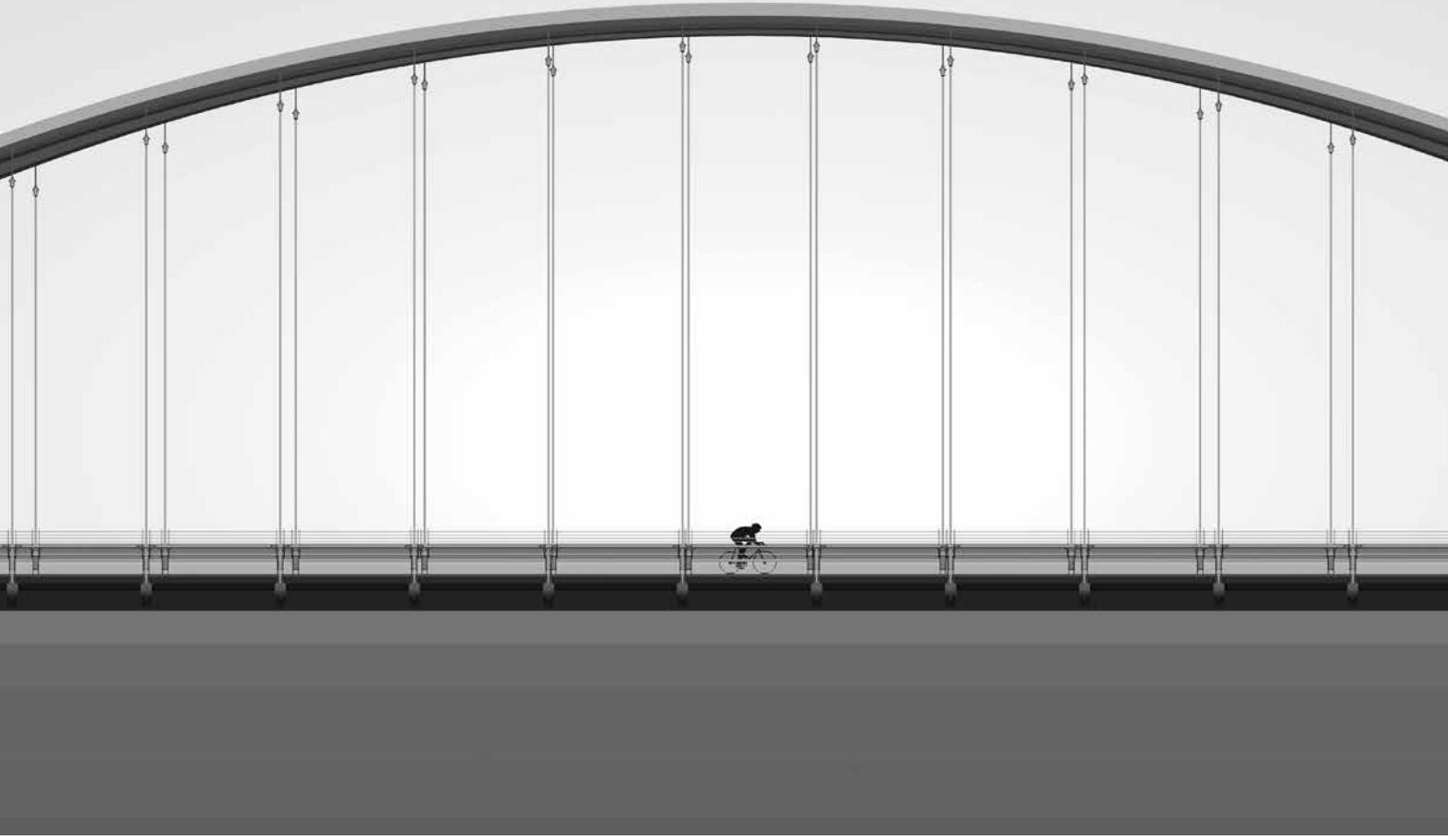
that is located closer to the center and so functions more inwardly. The fundamental roles do not change herewith: the function of king can be taken up by members from either of the concentric circles, and the royal mantle worn. For all, the assignment remains: to listen, after putting down our weapons. The challenge in life is even greater still: in addition to the weight of earthly attraction, there is also a tendency for crystallization in this world. This can turn the king into a stone statue that requires worship from outer circles. As long as there is open receptivity to the centre in any circle, however, the fire continues to flow from the middle into the group. Sooner or later the fire will melt any crystallization to merge with living current reality.

Life is movement. Life is connected with

a circular movement. Think of chakras, look at life in a swirling mountain stream. Life follows the pattern of a vortex that arises with a rotating movement within a liquid. You could imagine that the entire organization, in a circle around the center, is brought into an increasingly faster spin from that center. This increases the frequency of vibration. On our planet, such a rotating movement generates a number of forces. For example, observe yourself on a flat turntable in the playground. The disc is turning faster and faster. What do you feel? There is an ever-increasing centrifugal force that wants to force you out to and over the circumference of the disc. If you try to walk across the disc, you may well stumble under the influence of a very confusing but effective force: your foot will not land where you thought it might.

Now let's imagine ourselves as a group standing hand in hand in a circle on such a rotating disk. We experience the centrifugal force and spontaneously take firm hold of each others' hands. Our connection is becoming closer. Will the bond prove strong enough? Even if the speed and thus the forces of rotation increase further?

What keeps us together? It is the centripetal force - the power that seeks the middle. The middle awakens in us a desire for connection with the center. This connection can realize strength within us. That is, if we let ourselves be pulled, while we are all standing upright in the faster and faster rotating circle. We remain upright, seemingly at rest, in a swirl of forces, connected together in an unbreakable brotherly circle. We are supported by the connection to the center, with the center of our soul. ★



A bridge that wavers or moves makes us insecure and feels unsafe. But although the deeper meaning of a bridge is progress, connection and stability, nothing is more unsafe than a bridge that is rigid and inflexible. A bridge that cannot move breaks, and is as a result of that, perilous. Transitions that are too rigid carry the risk of not achieving the goal. Give in, and the distance will be bridged. It is the arc that makes

the straight path possible.
Span, connect, build a bridge, make the crossing. We work on both sides. Many carriers, pillars and styles that support the bridge. First the bridge, then the crossing. You overcome the fear of heights, you brace yourself, the wind rushes around your head. You go. And the most beautiful symbolism of all: hope.

Swarming out

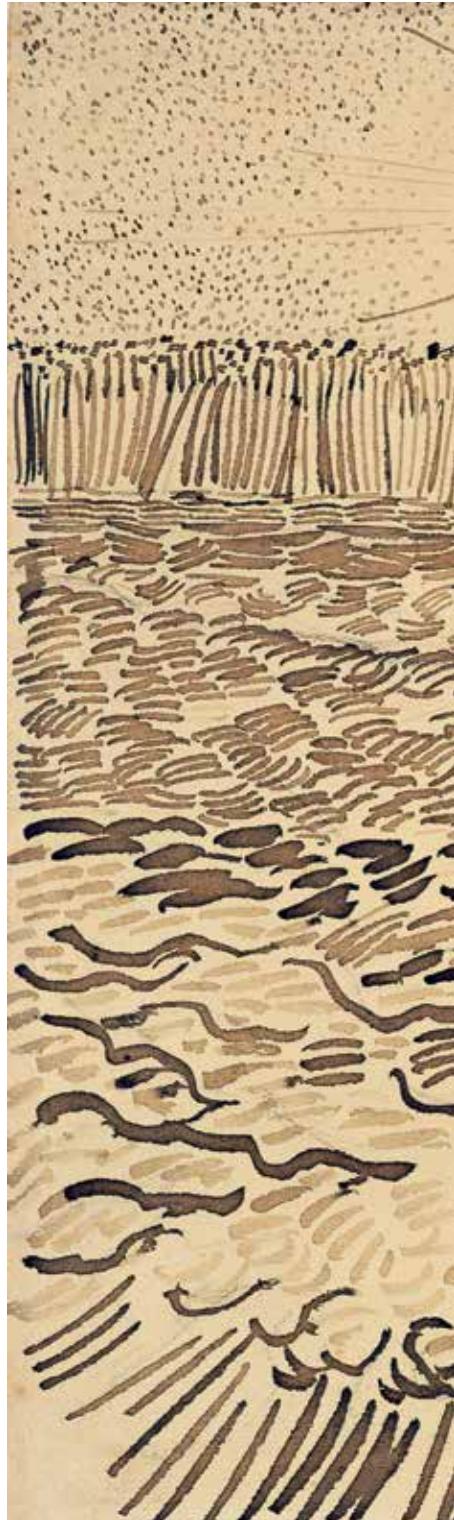
When we are part of a group, we often find a double attitude in ourselves: we long for the safe security of the group and we want to perform strongly or express ourselves as individuals. The latter requires a somewhat loosening or transcendence of the group. Looking for the happiness of loneliness.

Elias Canetti deals with this phenomenon in 'Power and mass'. Especially on forming a mass, a large group. In such a group, the urge for safety in the group is stronger than the fear of influence by the unknown, the fear of touch by an unknown person. The safety of the group expresses itself in an electroplating effect, a loss of individuality, and the merging into the group. The group becomes one body. Achieving this maximum effect is called by Canetti: the discharge of the group. All who belong to the group feel equal, they have completely discarded their differences - but temporarily. Because of this happy moment, in which nobody is better than another, people become a mass. Later, the group will irrevocably fall apart again, under the influence of internal and external forces. The differences between people will once again become painfully clear.

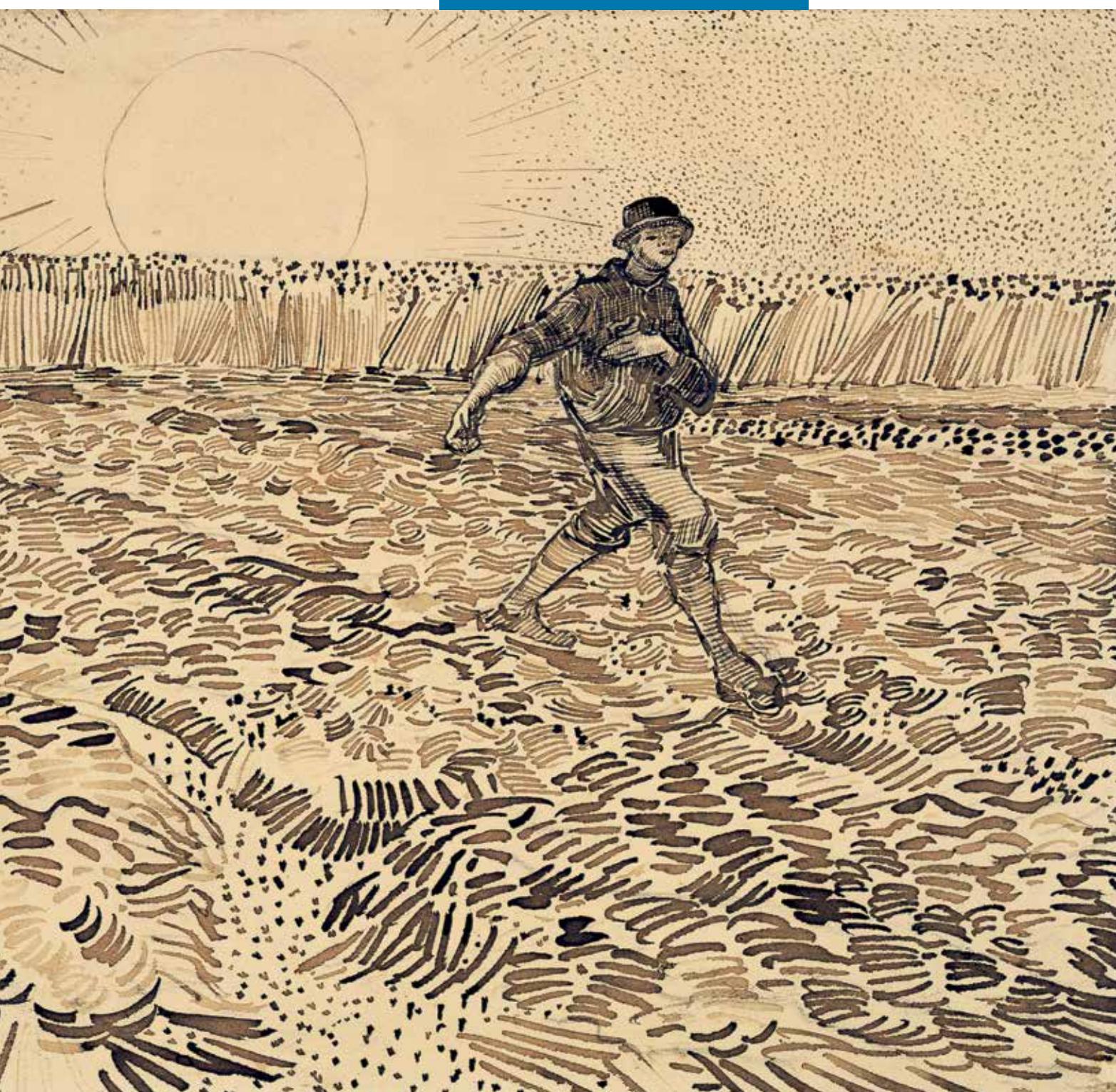
It is striking how some groups or organizations, some masses in the making, deal with the tendencies, present in groups of people. Think of a church, for example. It starts from the power of the

idea around which the first people gather. The masses by nature always want to expand. To be able to discharge again and again - the happy experience of equality - she must continue to grow. The mass becomes large, becomes too large, must be organized. The organization becomes an institute. The institution's own weight, which then leads a life in itself, gradually dampens the power of the original recruitment, the fire from which the masses once began to form. The purpose of the masses- why people unite consciously – in a church is placed far away in time. In this way the mass will continue to exist, even if there is little growth in the number of people. Repetition, including the repetition of rites, guarantees a controlled self-experience to the people in the group.

Vincent van Gogh, 1888.
Pencil, pen and reed pen in ink,
on paper. © Van Gogh Museum,
Amsterdam (Vincent van Gogh
Foundation)
Vincent made this drawing after
one of his own paintings: The Sower.
The sower symbolizes the eternal
cycle of existence. He who sows
brings forth new life.



THINKING ABOUT GROUPS II





A group of scouts goes out looking for a new and more permanent accommodation, in a new field of life ...

Properties of the mass are:

- The mass always wants to grow.
- Equality prevails within the mass.
- The mass strives for density.
- The mass needs a direction.

We considered here some elements from 'Power and mass'. Individuals who have become equal in a mass, look like atoms in an atomic lattice. That is an arrangement of the atoms according to a repeating pattern. You can playfully wonder whether atoms in such a grid are blindly interchangeable or whether an atom has a conscious individuality and chooses to take its place in the pattern.

It is becoming really exciting when we look at the radioactive atoms: they can

be collected into an upper-critical mass in their grid. Equality and therefore exchangeability, density and direction play an important role. If a shiny globe of radioactive material is compressed to a supercritical density by the circumstances in its environment, the transforming chain reactions become self-accelerating and an enormous energy is released. A living form of group or mass is a bee family. She lives with a high density in a protective environment, such as a beehive. In the late spring a part of the bees and the old queen swarm. They leave the hive, the parental house, to allow new family growth to take place there. The swarming bees must find a new home. First they go to a temporary resting place, for example a tree. They

work very well together while hanging and the bees who make contact with the host - in the example the branches and trunk of the tree - are constantly being replaced by new workers. The bees are very close together, the density of the swarm is maximum.

Where will they move? Scouts are sent out and are looking for a new location for the swarm. The protection by the chosen residence should allow the swarm, with the energy released by the bees from their honey supply, to keep at a sufficient temperature in the winter to survive.

The scouts are looking for such a potential bee house, inspecting it thoroughly inside and then fly back to the waiting swarm. In a short repetitive dance movement they communicate their findings to other scouts in the swarm. Their direction of movement in dance indicates the position of the location relative to the sun and the swarm. The duration and the intensity of the dance express the quality of the location. This way the essential information of the individual reconnaissance flights is shared very efficiently with the swarm and the other scouts. Whoever of the latter is convinced by the enthusiasm about the suitability of a location, will see the location for himself and after returning to the swarm also communicates his findings.

Other scouts try to mute the enthusiasm of a finder because of their own ideas about the other places they have found. They temper the dance movement of the original explorer and make beep sounds. Ultimately, a considerable fraction of the scouts are enthusiastic about one and the same location. This causes the swarm to spread - you see the density of the swarm diminishing greatly - the resting place is released and the bees

all fly in a big cloud to the future new accommodation. The group of scouts has decided by majority; incidentally, they only cast a vote and provide explanations after they have inspected the site themselves. 'Saying only by hearing' or positive discrimination do not play a role in decision-making.

A school like this is a group, is a mass. In each of us we can experience the reactions to group formation: I want to belong and I want to be myself. Will I be able to give up the 'I want to be myself' at critical moments for moving with the group? Do I fully share the group's central goal?

We can see this school, this group of pupils, as a swarming piece of humanity. The old home, this world, is left behind. Driven by desire for another reality. Over time, people who stay will probably form a new school much later, just as a family of bees.

Now there is a swarm going out to an intermediate area, a temporary shelter in which the group of those who leave remains very vulnerable, close to their point of exit. Returning is no longer an option. There are scouts from the group, looking for a new and more permanent home. This will be a place to stay, the place in a new field of life, where the young swarm will be able to develop further and take up its duties in the big picture.

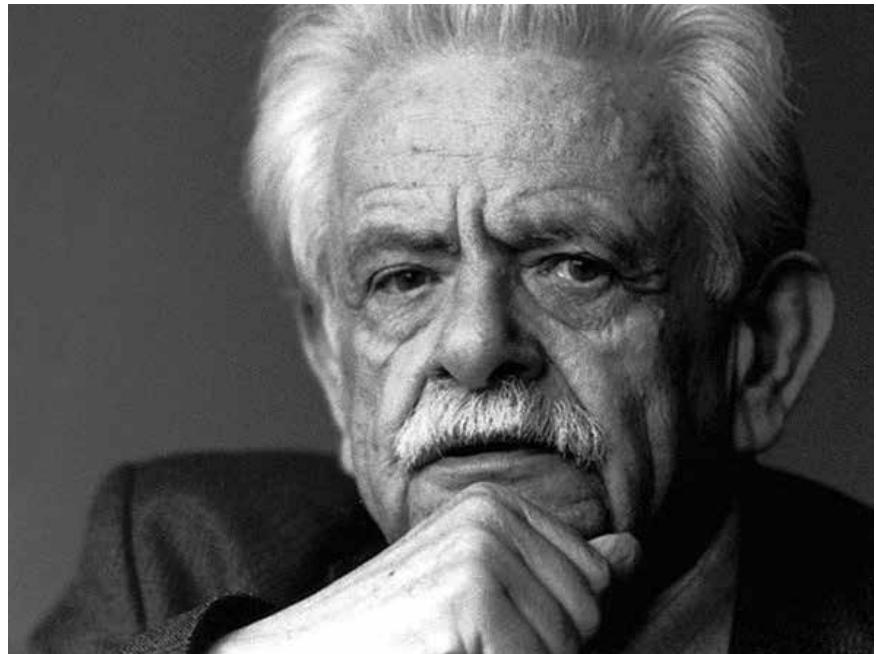
Like bees, for example, ensure the pollination of flowers around their new residence.

How do we find our way as a group, as a unit, from this world to that other world? The scouts come back with information about their places. Given the nature of the crossed zones, there will be enthusiastic stories about heavenly areas, previous brotherhoods, earthly

paradieses, gigantic forms of consciousness, Olympic gods, ... Inexhaustible. Onto which requirements will each explorer test his discovery? How do we distinguish enthusiastic impulses that a number of scouts have, from 'hearsay' only? How do we prevent the emergence of a subgroup, of a direction of movement around an explorer with especially a very charismatic persona? A crystallized king?

We view the world as it is now, or perhaps in a future that is still slightly more confused. A number of young people, coming from one particular family or from the immediate surroundings, meet somewhere else in an African country together with other young people. Their responsibility is to organize relief camps for young refugees. In a few places in the classroom they have created a small artifact that provides a quality of the environment that is described as: an essential we-feeling, a tangible connection, an experienced unity within the group. This artifact can be seen as the imaginary center of the group. However, the opposing forces are too strong and the solidarity is torn apart by reality. Moreover, one of the family members has insufficient soul strength - inner connection, conscious contact with the unity in the middle - to be able to actively participate in helping mankind. The 'be strong, Rachel', as her older brother told her, finally does not help her over the threshold. You can find the story in 'Shikasta', by Doris Lessing. Do you know that feeling, not to be able to cope with the destructive trend towards chaos in this world? Do you occasionally hear an older brother say to you: be strong?

In another book, the same writer speaks about the Representative of the planet.



Elias Canetti, writer of *Crowds and Power*

That can be an individual who fulfills that role as the scouts of the bees. As humanity on the planet in that story falls asleep slowly, due to the effects of the cooling down of the planet, the Representatives do everything to keep consciousness awake. Their own consciousness and the small flames of consciousness of as many as possible irrevocably fading people. And they experience that they themselves change inwardly. A change that develops according to its own time and often without their own conscious or active intervention.

When the time is right, the Representative, now the designation for the unitary group of awake conscious survivors, is led by a prophet to the North Pole.

From there their souls rise up like a flight of birds or a swarm of bees: one body and also a group of individuals, each with its own thoughts and feelings. In the ascending movement and in sharing expressions of consciousness with the others, they merge into streams of thinking or feeling, "moving in and out and around, making the separate into one. What do they see there, do they feel there ... and where? In what place or time will we be? What are we, when?" ★



© Richard Misrach, Goldengate

Artists and writers find a grateful source of inspiration in bridges. In the legend of Percival, sung by Alfred Lord Tennyson, we see all aspects of humanity as in a small world. The young hero arrives at the end of the world after long wanderings. He sees a crystalline bridge rising in awe. Watches her golden glitter disappear into the horizon, behind which he knows is the Grail Castle. Only seekers find it. But according to legend it is not Percival, who started the search innocently but haughty, who will succeed. At a certain moment he is traveling with another knight. A knight who comes from the unknown other side, is more excellent than he

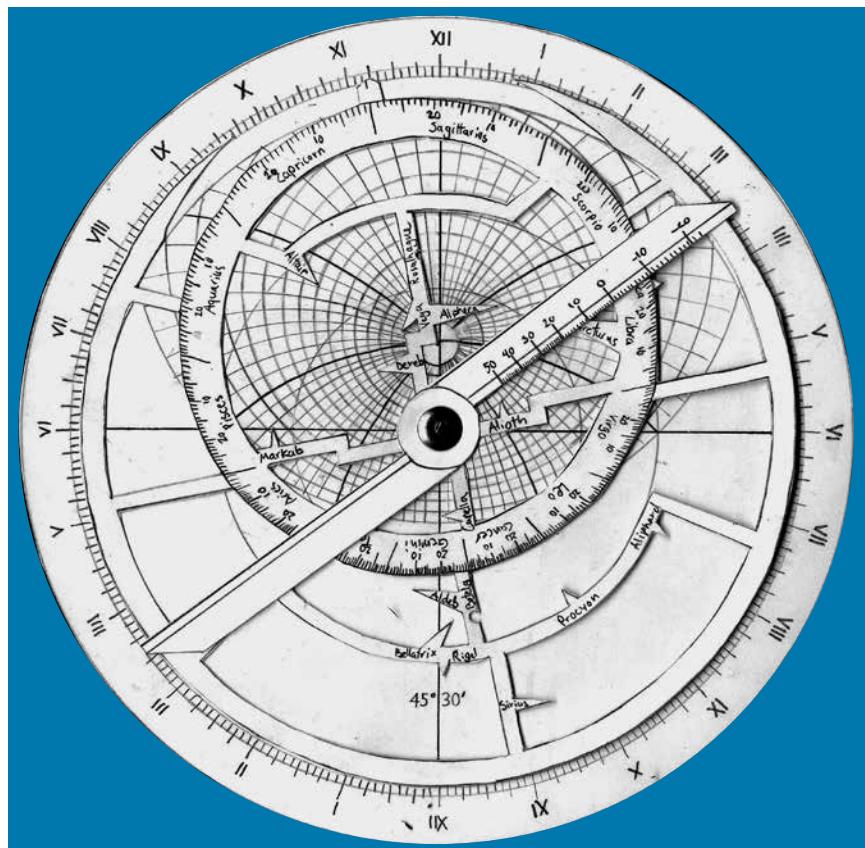
is and perfectly in balance with the light and the gleam that shine down from the castle. Galahad is his name, says the legend. And if, at the end of the world, the sky breaks open at a magical moment, and light and shine form a bridge to completely new distances (because is it not said that the grail can no longer be found in the material world?), then Percival is happy, satisfied, moved to the heart; for he gave his life. But it is Galahad, who is from the other side, crossing the bridge. Because spirit is spirit, and dust remains dust. But for a short time they go together, there is a bridge. Behold the small world of man. Cross over!

Externally, internally and
the innermost. An illustration

This illustration is in line with concepts from the booklet "Some words from the inside, for those who are still in the temple and in the forecourts" by Karl von Eckartshausen. Let us pay attention to that indication of position: "from the inside", and: "for those who are still in the temple and in the forecourts". That is: not in the innermost, but more towards the outer. Moreover, note that it is stated: "who are still in the temple and the forecourts". Apparently that more outward position is meant to be temporary! External, internal and innermost exist as three circles around one center.

Let us draw on a sheet a curved and closed line, a circle. The circle divides the previously undivided sheet into two parts. For our normal consciousness, there can be - and will be - a choice between being inside and outside the circle. Who wants to stay outside? Presumably we all want to go inside. Why would we all want to go inside? This diagram reflects a number of social and psychological mechanisms: we like to join a group, we like to belong to a group. If we are ambitious, we even prefer to belong to the inner circle, the innermost circle. The inner circle around who or what?

Schematically there is a center in the circle - the innermost part. A point is dimensionless, is in fact immaterial. We live, we are aware in three dimensions. On the horizontal plane of the paper, two dimensions cross at that centre point. And that point evokes the vertical axis that is perpendicular to the paper. These three lines, the three



mutually perpendicular lines, have one point in common. That one common point is the crossing point, the passage between the dimensions. As such, it is like a three dimensional axis, like a source point or origin. And that point is the passage or gateway to the higher dimensions.

A person lives energetically through the whirling breathing of his or her chakras. In summary and schematically, we can imagine ourselves - a system of chakras - as a wheel on an axle. We are material. The axle is not material. We are in a rotating movement, a vortex. The axis is at rest with regard to rotation.

A chakra has a cup shape. If you look at a cup from above, you will see a circle around its center.

Let's make another abstraction. There is a clear form analogy between a tree, with its crown, trunk and root stump on the one hand, and a cup with chalice, stem and foot, on the other. The cup shape also indicates the movements that are present at the tree: capture in a receptive form facing upwards towards the light; narrowing towards the central axis of the figure, and concentrating there; then to transform and spread throughout the expanding foot in the darkness below. That is the inhalation movement. The exhalation can be seen as follows: entering in at the foot of the cup means going up and, simultaneously, a process of transformation - the light descends,

the being in transformation rises. This process unfolds in a tree, in a cup, in a chakra. The process-based transformation is referred to in this school by the term: transfiguration.

Karl von Eckartshausen describes the school of humanity as a movement of people through the outer, inner and innermost circles. Conversely, the light streams out from the center through the circles to the outer. If you make this flat image three-dimensional, you will also see it as if rising through the cup. Eckartshausen gives us a number of rules for that movement; they can be read as cues for being part of a very special group. External: First find the One in yourself, then the one outside of you, in nature. Finally, try to become one with the people and creatures that are around you, so that you become one with him who is the source of all things.

Internal: Be as simple as a child who does not know evil. Shut yourself off from all duality, including the split in yourself.

Distance yourself from obstinacy, self-will and self-love. Let your heart and your mind always be focused on unity.

The innermost: Our heart, or our will, will search directly for the source of the light. This source is Jesus Christ. This light source is the strongest attractive power that attracts us as soon as we allow ourselves to be drawn. ★



© KangHee Kim. Golden Hour, 2017. The photo is part of her Street Errands project.

Thirteen times 'the meaning of everything'

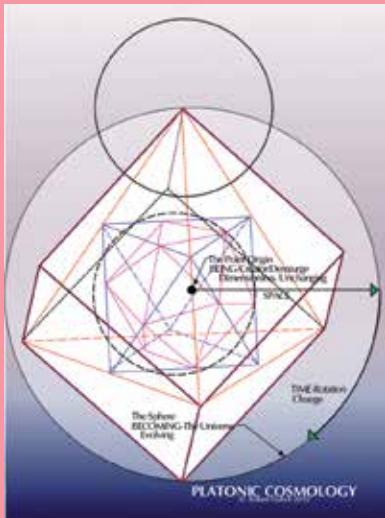
Meaning, you find it everywhere. In the 'Volkskrant' (a Dutch newspaper) there has even been a whole series of interviews with people from all directions of society, with the key question: what is the meaning of life? It is fascinating to read the various answers, which we summarize below.



Sociologist: The meaning of life? No. We are just there. There is no benchmark, life gives endless opportunities. Opinions based on meaning have led to great suffering. The question evokes irritation. It is nonsense disguised as depth. In the communist nest wherein I grew up, the sense of purpose was self-evident. I have distanced myself from that, and I have come to futility. Disappointing? No.



Writer: Life is a thin thread, spanning a complete void. From home, no meaning has been given to me (my father was an evolutionary biologist). I have to deal with what I see. Then I am convinced of the intrinsic meaninglessness. God is a sweater that man has knitted for himself to conceal that he is naked. You can create meaning yourself by making connections with others and coming up with a story for life. Writing helps to distil meaning from a fairly absurd and arbitrary life.



was good"). Evil, everything that is not good, becomes an assignment. God says: continue the work, it is unfinished. Humanity is evolving towards the good.

Astrophysicist and Platonist: You have to search for meaning. Outside of your own existence. There is a sense of existence as such and the meaning of my presence in the universe. The meaning of existence is existence itself, it is good to exist ("God saw that it



Zuidas lawyer: I think the question is irrelevant. The question is: how to live in a meaningful way. Man is originally an animal with instincts and the desire to rise above it. What you have to do: excel in the areas where

your qualities are, that is the experience of happiness. Doing good contributes to your own happiness, we are ultimately part of a larger whole. Identify yourself with the other.



Theater player (disabled, she made a trip to Turkey in a wheelchair): I thought God had a plan for me. Now I am not so sure of that anymore. I experience the meaning of my life when I help someone. Having a child is a divine experience. Spinoza's idea 'Nature is God', can make me happy and sad when I think: this is all there is, there is no more. It doesn't matter whether there is something after death or not.



Biological psychologist: Why do we have the ability to think in good and bad? Why is there free will? Why consciousness? There is a purpose behind that. Science is dismantling the radio to see where the music is. Meaning of life? I don't know. Materialistic science has to say that life is a pointless fluke, it serves no purpose. But I think it is not that simple. Awareness is the basis, the primary building block. The god-question is not that interesting. Love is in the collective consciousness. God is actually love. The higher goal is to strive for love.



Psychiatrist: The meaning of life is learning, discovering, experiencing empathy and love. The meaning is: searching for an answer to the question, not avoiding the question. There is 'Something', there are infinitely many universes. I am at peace that I don't know. The key question that remains: what am I going to do with my life. Remember Camus: there are two poles in us, you have to make peace with that.



Physicist, ex-Protestant reformed (faith): When you die, you become fertilizer for the plants again. Man is only a link in evolution. Seeking meaning is there to escape the meaninglessness. Sense and nonsense are human concepts. Everything that ends is useless. Live in the present, enjoy life.

Theologian (who grew up in an unchurched family, then started searching for the meaning of life): The complexity of life is incomprehensible, there is no insight into the greater purpose. But dare to trust: as a connecting link I do matter. Life is sharing everything, compassion. Locking the heart is fear. Dare to be open. God is a mystery, so is man.



Student: The question is not correct, it is misleading. Meaning does not apply to life, it suggests an objective goal that can be achieved. Life is not good for anything, it is enough for itself. What makes sense is being meaningful: freedom gives responsibility. You have to make something of it yourself. Religion is to give mystical feelings a place in nature. Sharing connectedness is crucial to be happy. There is no need for progress to a higher level. The now is good in itself.





Buddhist: Meaning of life = meaning in life. What makes me want life? The ego seeks fulfillment of material conditions: success, connectedness, intimacy, recognition. But perfecting the ego is not possible. It is about developing Buddha nature: a deep form of Love, awareness, recognizing the essence in every experience. Discovering that you are a drop in the ocean of consciousness can be seen as the meaning of life.



"There is a deeper sense of meaning, but it is hidden in our hearts - a core of a person that we should actually be. Not to live like an animal, based on our own longings and desires and own will, our ego. Man is a dual being: temporary and finite, but also with a core of an eternity consciousness. That is the mystery 'man' and an insight that has been lied away in the centuries behind us. In fact, every religion is about this call of return to this Fatherland, Nirvana, Kingdom of God, the Something, Tao or Dao, or whatever other names are there."



Author/Writer: A generation has been raised without ever hearing that there would be a force greater than man, from which everything was created, worthy of reverence and awe. A power that you can sometimes experience in the overwhelming nature, a power that you want to subordinate yourself to. It is a generation that has only inherited materialism, Darwinism (survival of the fittest), has to do with it and was only stimulated by it. The only thing that counts is moving with the constant acceleration of life ... Until sometimes the question of meaning comes up.

Our parents have given us a great gift. The freedom of thought. But we are not completely open. We have never learned to be empty, to kneel for something bigger, higher.

So many people, so many answers, but the big question remains: is there a Plan with humanity? Am I part of that? Is it because of that question that giving meaning is so important?

Explorers of meaning

(The following is a consideration of someone who started a bachelor degree in ‘Spirituality and Meaning’)

‘My generation lives without God. That’s what our parents came up with for us. And at the same time my generation can hardly handle life. People get burned-out younger and younger, and more and more people are depressed or lonely. Coincidence? Maybe, but not likely. Well, of course, our parents meant well that we no longer had to go to church. The church with its dogmatic talks. But does it mean that my generation must live a godless life? Is there no way to bring us closer to God again? Whoever that may be?

Our parents have given us a great gift though. The freedom of thought of my generation is unique in world history. Raised without the armor of a religious doctrine, we are open to ideas from East and West. Open to all known ways on earth to get in touch with and keep up with what’s above us.

But we are not completely open. We have never learned to be empty, to kneel and to know that something is bigger than you are. Just like our parents, we don’t like to be small. Because that word is heard in our ears as inferior and useless. But can it not be a relief of our difficult existence? Being small does not mean that you are less, that you are not a fully-fledged per-

son. It means that you are not alone. That if you can’t take it anymore, everything is not yet lost.

If we dare to learn that, we can enter into a unique confrontation with those ways leading us upwards. We can approach all churches and religions in a unique, pure and unbiased manner. We can be Explorers of meaning.’

This is how the reversal can come about. Start all over again by thinking, especially feeling, listening to the inner voice. Blank, without frustrating memories of any church. Becoming an explorer of meaning from a whole new heart’s desire. Let yourself be touched by sacred texts from all kinds of cultures.

Finally, on page 44 bottom left side there. ★

This encouragement by Zwier Willem Leene, was written shortly before his death in March 1938 for his brother Jan Leene (J. van Rijckenborgh). Just now that the structural renewal of the Haarlem main temple is being started in the summer of 2019, this consideration, written with the inner fire that Z.W. Leene thus characterizes, is an extra incentive for all to support the Work with their heart, head and hands. This text was also central to a recent service for Young Rusicrucians.



Brother, sister – stand still – and strive to remember. Forget that time is hurrying on, be it even for just ten minutes a day. Consider yourself and your fellow human beings, and look at your deeds. Strive to objectively discover your motives, and test the result by the reality around you. Never forget that the sage is tranquil, and investigate the cause of this. Kill your pride, which is laughable before God. Silence your desires that lead you to wound your brother or sister. Follow only one light: the light of sacrifice. Be diligent but without exaggeration. Avoid doing, saying, or seeking for useless things, for your time in this life is short. Trace the source of all evil in your heart, and lock it up – every minute of the day. Do or say nothing without having thought it through so that you do not create causes for new troubles. Observe that the strongest are always those who conquer themselves. When pain overpowers you, then come to rest. Do not flee into stupor or lies, but

An encouragement

Z.W. LEENE

regard the pain in the light of its many meanings.

Understand that pain is a purifying fire that cauterizes and cleanses the wounds. Let yourself long fervently for this purification.

Only when you have been reborn as a phoenix in this fire can you then show the way.

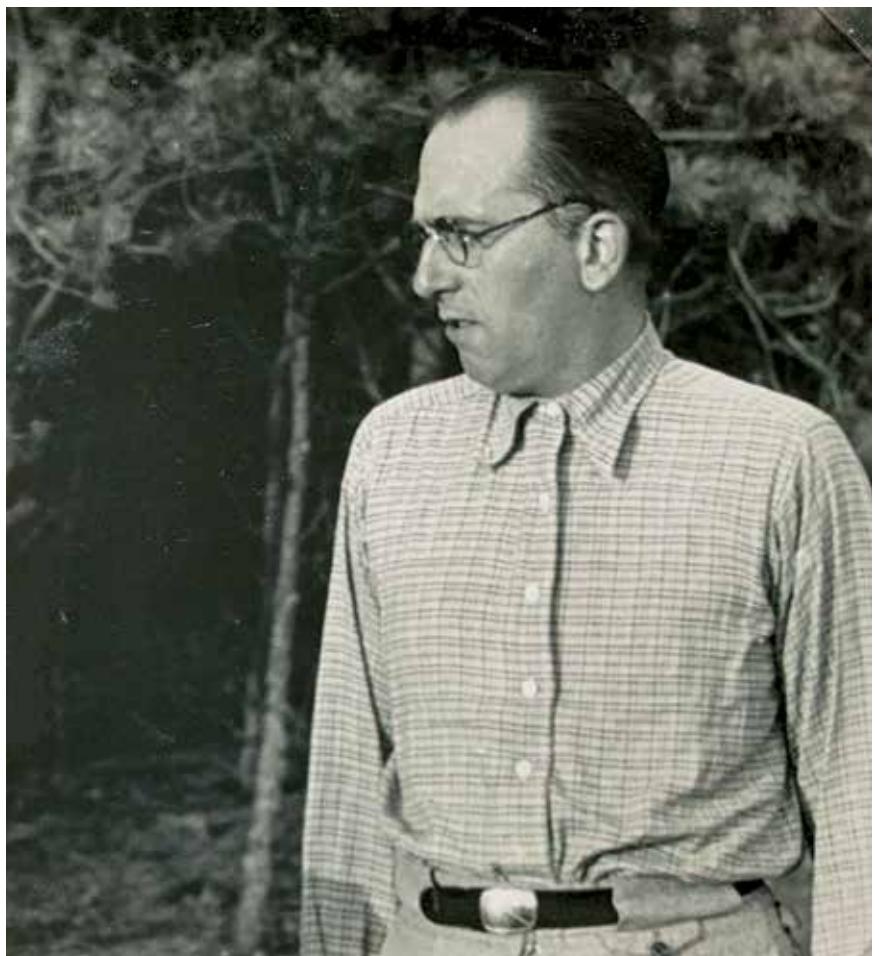
Live in the eternal now.

Do not look back, and do not long for the morning, for the infinite vibrates in every second.

This can be a great help to you on your path, as neither jealousy nor ill will, neither envy nor hate can thrive in the now. Refuse to lock yourself in an ivory tower, for your field of work is the world with its humanity, and those who separate themselves make their soul sterile in self-glorification.

Be always ready to learn from everyone. Therefore learn to listen and to be silent. Speak only when your tongue is pure and does not want to wound or cannot do so. Speak only when you really have something to say.

Be patient and accommodating through love.





Strive to kill the desire for sensation, for strong movements disturb the vibration and create a boiling ocean of whirlpools and streams and confuse your mind. Strive to see things objectively through impersonal understanding and grasping. Whoever stays clear of agitations will be able to have an overall view of them and recognize the remedy with clear eyes. Do not ask for self-development, for the sage knows that the flower that grows on the right soil thrives by itself and needs to do nothing more than to be and to long deeply for the light. Also recognize that whatever you may do, you will always be lonely until in Him you have restored the unity with all. No human being is capable of becoming completely close to another be it even for

just a single second.

Therefore seek no ties in this world, for every tie understood according to nature is a source of pain.

Whoever strives for self-development petrifies in the obsession for personal greatness. His light is in you from the hour that you want to receive it.

As long as you are not open to enlightenment, you will seek it in vain, for there is no truth, no knowledge apart from Him. Strive for peace and thereby give the example that you always approach your fellow human being peaceably whatever he may do to enkindle anger in you.

Always bear in mind that good intentions are not sufficient on the path.

For the example and the deed are demanded of you.

Image of the board of the Max Heindel Foundation, which bought the lands of the Haere on January 1, 1934, nowadays Noverosa. On the left Jan Leene, in the middle, with hat Wim Leene. Photo taken by Cor Damme

And you should not pretend. You should not proclaim the dead letter but the truth according to your experience. Have courage to be yourself. Parrot no wisdom before it has become your own possession, for otherwise you will be like the parrot that learned to say: "I'm freezing" and shouted this even when its feathers had burst into bright flames.

Learn humbly to profess what you are, and when you are mocked, then know that the mocker is a fool whom one has to pity, but do not tell him this so that you do not raise yourself above your brother or sister.

The light will judge you both.

When your brother or sister acts badly in your eyes, then do not judge, for you do not know God's ways and not even your own path, and if you would know this path, then understand that your path can never be the path of your brother or sister. Also understand that an oozing sore can sometimes be a purification of the blood. Remember also what has been given to you from your birth, namely your own personality.

It has a reason, for it is a carrier in which you must express yourself and shows what you have to conquer and master.

Hold it firmly in hand, and do not loosen the reins for a second so that the horse, escaped from its master, does not bolt. Also do not forget that the world as it presently appears is a great lesson and that you must learn this lesson by stealing its secret light so that it may serve you.

For you are set as a master above nature, and who says master also says guardian. Therefore give the world its due, and be good and careful with its gifts.

You have a duty to fulfill not only towards your fellow human beings but also towards the plant and animal realms.

Therefore, live simply, without extravagance.

Do not take more fruit from the earth than you need to maintain your energy.

Spare as much life as possible so that you, by your type already a parasite, do not begin to kill from lust.

Never give up a struggle, however hard.

Always start again, without rest until you meet the light.

Do not keep anything for yourself.

Give with discernment what people ask of

you, and never allow a personal need to prevail over a need of the world.

If an aspect of your state of sin especially troubles you, withdraw your attention from it, and you will see that the weed dies from lack of food.

If you notice that your struggles are beginning to bear fruit, then do not stand still.

Look around you, and give of your fruit to those who hunger and thirst.

For it is so that every fruit gained after hard struggle and given away again will thrive and multiply and be given back to you in abundance, be it in a new and different form.

Never be concerned about the result of a struggle, for if you stand in His light and can forget yourself, then the struggle is surely won.

Even if you should fall a thousand times for lack of strength, your wounds will heal, and you will always stand up again with renewed strength.

Remember, brother-sister, that love is the mightiest shield in this world when it is maintained no matter what the consequences.

Therefore, never remain sitting exhausted along the way.

Never lose hope, and do not commit the opposite error of pride; never be lukewarm for then He will spit you out and rightly so, for weaklings do not belong in God's kingdom.

Learn, brother-sister, that you have to conquer and be conquered completely before you will be free.

It is a struggle that you have to win and lose at the same time.

Think about this until you have discovered the deeper meaning of this true saying.

Then when the knowledge comes to you, you will notice that you have become one with many.

Then a great joy awaits you, for from that hour on, you will recognize brothers and sisters, and there will be joy in their hearts and in yours because the great community will have become richer by one.

A science has been entrusted to you, and you stand at the threshold of rebirth.

Stand still then a moment in your great loneliness that is one with many.

Look well whether anything can bind you anymore before you go further, for the Lord says: "Truly, I say to you, whoever has not left everything cannot follow me."

From this moment on, you should think of the passion of Christ, our Lord.

You should seek this and follow it until the sacrifice of the cross.

Your path will be a light and a blessing for the whole world. ★



u n i t a s i b e r

Eternal new youth

the International School of the Golden Rosycross has a Youth Work and a Foundation for the Schools of the Rosycross, the Jan van Rijckenborgh Schools. They share a symbol of unity - freedom - love - a heart - a five-pointed star - a seven-leaf rose.

The seven leaves form the one rose, a symbol of unity

The gentle power of the rose binds us together, brings us together.

- The unity in me is no different from the unity in the other.
- As part of this higher unity, we feel connected to each other.
- We are one person, one youth group, one class, one school, one community.
- We bring all parts together in both large and small - in a young man from one piece. No armor that repels, but a backbone that is strong and flexible, and allows all live streams to pass. Think, feel and act from one source. Heart, head and hands.



The five-pointed star stands for freedom, the thinking person who overcomes

When the heart, head and hands function in a dynamic unity, the young person feels free. He or she shines in free and safe havens; unhindered, they labour daily to their own view of people and the world. They make discoveries based on their own intuition, with initiative and growth.

In the familiar space, young people learn that their space also accommodates the freedom of the other. In this way youth workers, teachers and the child find each other in freedom, and there is that supportive approach that characterizes the Rosycross. The Youth Work offers food for the heart, movement for the body and lively deepening for the mind.

The Jan van Rijckenborgh schools offer learning material in an atmosphere of trust and safety. As they gain knowledge, children learn the same and build it into their lives.

The heart stands for love

Where unity and freedom are present, love is a never-ending consequence. Three rays emanate from one source, one origin. The heart teaches you to know the other person as yourself. Love envelops: I see you, I give you my attention. Love seeks solutions: I hear you, I listen. Love teaches unity in diversity: My heart beats for you too. The heart teaches you to know the other person as yourself. We are here for each other.

North Pole

Our planet earth seems to have completely lost the north recently. It is as if it has become rudderless and has gone roaming. At least that is what scientists claim without having a conclusive explanation. After all, they have established that the earth's magnetic pole has been shifting rapidly from Canada to Siberia in recent years. And moreover, it happens on average every 200 to 300,000 years that there is a pole reversal, and the north and south poles switch places. The last time this reversal occurred is about 700,000 years ago! Other research shows that, precisely in such a transitional period, the power of the magnetic energy field of our planet decreases drastically. This magnetic field protects us against the influx of high-frequency cosmic radiations, which are extremely harmful to our physical functioning; they are a severe threat for life and can cause our planet to become uninhabitable.

...far beyond the influences of the planetary life...

And we haven't even yet mentioned the threat of climate change, partly caused by human intervention.

Everything indicates that life on earth is at a tipping point. From the past it has been shown that during these transitional periods, life has always undergone major changes, and this has always brought about corresponding changes in our collective consciousness.

It seems that this is about to happen again - but it does not have to be the end of time as doomsday pessimists announce. Because while worldwide cosmic influences apply, influences that we as human beings must irrevocably react to, we still have a free choice: do we cling to the old structures, or are we opening up to new ways of living? As in a habitual reflex of fear, we might try to cling more closely to the well-known and familiar patterns of our earth life. But these earth patterns are at the same time al-



ways changing, alternating between rising and declining, and now they want to lead us again back to the beginning of life, back to the original starting point.

Meanwhile, the intercosmic field of light is calling to us at the same time, offering everything to push us as humanity towards a great quantum leap, to raise the level of frequency vibration of our consciousness in such a way that we can be totally renewed.

It is therefore urgent that we design a new and more adapted body vehicle, to drill a light shaft with it, lifting us far beyond the influences of our old planetary life, and to thus ascend through the Saturn gate of time.

After all, waiting is no longer an option, and it is high time to start living differently, and to lift ourselves and our planet into a higher field of life. For it has long been said in the sacred language that all creation eagerly awaits the manifestation of the Sons and Daughters of Light. ★



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