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Electronic Bulletin of the Lectorium Rosicrucianum

The Lectorium Rosicrucianum

Contact Information

Public Activities

What We See Is Not Original Nature

The Righteous Pass Away But Their Light Remains

April | 2017



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Volume 11.3
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goldenrosycross.org

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Oakland, CA: meetup.com/Lectorium-Rosicrucianum

Toronto, ON: meetup.com/The-Spiritual-School-of-the-Golden-Rosycross

Dublin and Cork, Ireland: meetup.com/goldenrosycross-ireland

* The text of this issue is from
Pentagram magazine articles
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Rosicrucianum.

LECTORIUM ROSICRUCIANUM

There exists a golden thread, which leads out of the labyrinth of our broken reality and towards the Truth. The Lectorium Rosicrucianum, or International School of the Golden Rosycross, aims to help seekers find and form a living connection with this shining filament, which is woven of love, wisdom, knowledge (gnosis) and action.



Most importantly, this golden thread is a Path that can actually be walked, a Path shown by all religions in their original form. No Master or Initiate can give the Truth to another. It can only be approached by our own efforts, and by persevering throughout all the obstructions and difficulties we encounter on the way. And it can only be reached through an inner process of transformation called 'soul-rebirth', or 'transfiguration'. A bonafide School points out the Path of transfiguration and teaches its pupils how to follow it.

It is not the I-central self, or personality, that profits from the process of transfiguration as meant here, but the inner, divine Self, which is awakened and enabled to become increasingly active. This has tremendous results for the personality: he or she becomes an instrument, a servant, of another Order, the Divine Order, the 'kingdom not of this world', and in that state is able to stand right in the midst of the world in the service of every human being.

The Lectorium Rosicrucianum is a modern organization in the sense that its message is adapted to the strongly individualized consciousness of twenty-first century humanity. However, it has deep roots in the past, for it is part of the long and ancient tradition of Mystery Schools, and is a development of earlier impulses of spiritual awakening such as those of the gnostics, Cathars and classical Rosicrucians of the 17th century.

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PUBLIC ACTIVITIES

CANADA - English

April 28 - 7:00 pm

REINCARNATION: The Circle of Life and Death

North York Central Library

5120 Yonge Street

North York, Ontario, Canada

Tel: 416-817-6304 | toronto@goldenrosycross.org

IRELAND

April 10 - 8:15 pm

Title: To Be Announced

Aras na nGael,

45 Dominick Street (1st floor),

Galway, Ireland

info@goldenrosycross.ie

April 11 - 8:15 pm

Title: To Be Announced

The Lantern Centre

17 Synge Street, Dublin 8

Dublin, Ireland

info@goldenrosycross.ie

April 12 - 8:15 pm

Sunday Morning Meetup

Jury's Inn Hotel

Anderson's Quay

Cork, Ireland

info@goldenrosycross.ie



WHAT WE SEE IS NOT ORIGINAL NATURE

Vladimir Soloviev was one of the most important philosophers and poets of the Silver Age of Russian culture, a period around the end of the nineteenth century, and a major turning point in time when traditional spiritual values lost their splendour. With his world view Soloviev inspired among others the symbolists in his country.

At the age of twenty he already had a well-defined idea of his calling. At that time he studied historic philology at Moscow University and was a member of the Spiritual Academy. To his niece Ekaterina Vladimirovna Romanova he wrote: *'The world of the spiritual has fallen apart. Christianity is the absolute truth, but it has attained a form, which lacks ratio. That is why it does not appeal to humanity of this time. East and west, content without form and form without content cannot develop further and are striving for a synthesis.'* During his inaugural address as a lecturer at Moscow University, he said: *'Visible reality is not serious, not true nature. It is only a mask, the veil of Isis.'* This insight dominated all his lectures. In order to search for deepening of his views he went to London for a year. In the British Museum he had a vision: a repetition, so to speak, of a vision from his early youth. In this vision he was allowed to behold the Sophia, the Divine Wisdom, and he received the inner command to go to

*'Oh, eternal friend,
only weakly sung of in my songs,
hear what my Muse dedicates to you:
the world is deception, its coarse matter
veils the stone of the beginning.
So I have been told.
The beauty of the one eternal Being
has been shown to me.
Thrice you have appeared to me.
Not a thought that created you,
no, I have experienced the most profound
reality.
You came as an answer
to the call of my heart.*

*I beheld the All and everything was one.
The charming image of my eternal friend
and the splendour of this heavenly light
filled my heart and everything around me.*

*The world is vain,
but the veil of matter
revealed the primordial stone to me.
Although time still controls me,
I beheld God's fullness,
eternal Being'*

Egypt, where the Sophia appeared to him for the third time.

In the year 1881 tsar Alexander II was murdered. The repressed wave of renewal in Russia came to the surface already at that time and the tsar went along as far as he was allowed to. He had already introduced liberal social

reforms and had abolished bondage in 1861. Vladimir Soloviev defended the murderer and pleaded for mercy and rehabilitation. In this respect he consistently followed his Christian views. To him, capital punishment deviated from God's ways. The new tsar did not comply with Soloviev's appeal and ordered him *'to refrain from public lectures for a certain time.'* This caused Soloviev to resign. Convinced of his point of view he settled for a simpler life with irregular earnings.

Although he was allowed to publish, he was isolated from the university and literature. However, he kept his cool and determinedly continued towards his goal. He showed church and state *'the perfect ideal of deified humanity as the highest aim of their combined activity'* and openly showed in which respect both authorities deviated from this path.

THERE MUST BE ANOTHER, A TRUE LIFE

In a letter to his niece Ekaterina, Vladimir wrote: *'If that, which is considered true life is a lie, there must be another, a true life. The germ of this true life lies within ourselves. Because, if this were not the case, we would be satisfied with the lies surrounding us and not search for something better. [...] True life is within us, but it is suffocated, twisted by our limited personality, our egoism. We should wonder how this true life as such is in its purity, and by what means it can be attained. All these*

things have been revealed to humanity by true Christianity long ago.'

In another letter he wrote: *'Every change has to stem from the inner self, from the human mind and heart. [...] For most – except for elect minds – Christianity was a matter of simple semiconscious belief only, an undefinable feeling. However, it did not speak to the mind and did not take notice of the mind. [...] Its task is to pour its eternal content into a new form,*

corresponding to it. Whenever

Christianity turns into a conviction, which is lived by human beings and which they will realise in their daily lives, everything will clearly change. Imagine,' he wrote to his cousin, *'that a certain, perhaps small part of humanity were to realise the teachings of unconditional love and self-sacrifice very seriously, with conscious and powerful conviction... would falsehood and malice then still be*

able to put up resistance for a long time? However,' he added, *'that may still take some time.'*

Vladimir Soloviev saw reconciliation with God as the purpose of life, and hence he wanted to cooperate with it as well as possible. He spoke and wrote about the genesis of humanity, about liberation from coercion, about the human being as a rational entity within a physical personality, about cosmos and history, about the Divine human being as the centre of world history, about philosophy in Christianity and Christianity in philoso-

Archangel Michael, Museum of History and Art, Zagorsk. 15th century.



P. 10: Bronze statue of Aesclepius in the Medical Museum of Kiev.



'The holy Sophia was to our ancestors a heavenly entity, veiled in phenomena of the lower world. She was the shining Spirit of reborn humanity, the guardian angel of the earth, the future and ultimate manifestation of the Divine. [...] We now have to express rationally this true, national and absolutely universal idea, revealed to the religious feelings of our ancestors. The point is to formulate the living word, which can be received by the old Russia and has eloquence for the new Russia.'

Soloviev's ideas about the Sophia were not new in his time. The philosopher Sergey Bulgakov described the Sophia as the spiritual world soul, the divine thought, emanating from God and forming a bridge between the Creator and his world. Many cathedrals and temples have her name.

phy. In all these topics he searched for a synthesis.

THE ETERNAL OR HEAVENLY FRIEND

In such a multifaceted approach the question arises from what source Soloviev has drawn. In his poems he answered this question. They show his understanding, his inner motives. In the poem *Three encounters* he wrote that the encounter with the Sophia, the Divine Wisdom, was the most important one in his life. To Wisdom, personified in a woman of unearthly beauty, his 'eternal' or 'heavenly friend', he gave all his love. Earthly, human love had no meaning for him.

THE RIGHTEOUS PASS AWAY BUT THEIR LIGHT REMAINS

'The Grand Inquisitor' is a tale told by Ivan Karamazov, one of the main characters in the book 'The Brothers Karamazov' by Fyodor Dostoyevsky. He is deeply disappointed in the world in which he lives and he has turned away from established religion. This story shows the spectrum of human life, from its heights to its depths. All its passions, all the efforts of its highly developed intellect, the deep religious reflection and the surrender to a mystical life, are presented to the reader.

The narrator has left the church and is seeking a new, broader basis for life. Everything is possible! If there is a God – and this does not seem impossible to him – he firmly rejects Him because He allows so much suffering. The suffering of innocent children, the innumerable atrocities of which he has heard, lead Ivan to a radical conclusion: if there is salvation after death, it does not justify the inconceivable suffering the Russian people are exposed to.

Ivan relates the story of the Grand Inquisitor to his brother Alyosha, a faithful mystic. It is as if the topic is handed down to him; as if he is passing it on in order to lead the listener to reflection and awareness. There are sufficient indications that all dogmatic thinking can and must be broken. Humanity must

leave the limitations of this world behind.

The story of the Grand Inquisitor is set in 16th-century Spain. Jesus returns to earth and performs some miracles. The Grand Inquisitor takes him captive and locks him up in a prison. At night the Grand Inquisitor goes to speak to him. But Jesus does not say a word. *'You have despised the only way to make mankind happy,'* the Grand Inquisitor flings at him. *'The Great Spirit has spoken to you in the desert. He could not have asked you anything that contained more truth than those three questions that you rejected.'* The Grand Inquisitor was referring at that moment, to the three temptations in the desert. According to the Gospels, Jesus had fasted in the desert for forty days and Satan came to him and said: *'If you are the Son of God, command these stones to become bread.'* Jesus refused and answered him: *'It is written, Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'* (Matth.4:3,4)

'ALL THESE THINGS WILL I GIVE YOU'

Then the devil sets him on a pinnacle of the temple, and says to him: *'If you are the Son of God, throw yourself down; for it is written, He will give his angels charge of you, and on their hands they will bear you up lest you strike your foot against a stone.'* And Jesus answered him: *'Again it is writ-*

ten, You shall not tempt the Lord your God.' (Matth.4:5-7)

Again the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them, and he said to him: *'These things will I give to you, if you will fall down and worship me.'* Then Jesus said to him: *'Begone, Satan! For it is written, you shall worship the Lord your God, and him only shall you serve.'* Then the devil left him and behold, angels came and ministered to him. (Matth.4:8-11)

HUMAN BEINGS ARE WEAKER THAN YOU THINK

In these three questions, the whole development of the human race is contained and prophesied. *'But seest thou these stones in this parched and barren wilderness?' the Grand Inquisitor asks, 'Turn them into bread, and mankind will run after Thee like a flock of sheep, grateful and obedient. But thou didst not will to deprive man of freedom and didst reject the offer, thinking, what is that freedom worth, if obedience is bought with bread? You promised them the bread of heaven, but can it compare with earthly bread in the eyes of the weak, ever sinful and ignoble race of man? Thou didst reject the one infallible banner which was offered Thee to make all men bow down to Thee alone – the banner of earthly bread. And all in the name of freedom!*

I tell thee that man is tormented by no greater anxiety than to find someone quickly to whom he can hand over that gift of freedom with which the ill-fated

creature is born. But only he will take possession of their freedom who can appease their conscience. And behold, instead of furnishing a firm foundation for setting the conscience of man at rest forever, Thou didst choose all that is extraordinary, vague, and conjectural; Thou didst choose everything that was utterly beyond the strength of men, acting as though Thou didst not love them at all! I swear, man is weaker and baser by nature than Thou hast believed him! Can he do what Thou didst?

GUILTY OF THE SUFFERING OF HUMANITY

And finally he flings these words at Jesus: *'But Thou mightest have taken even then the sword of Caesar. Why didst Thou reject that last gift? Hadst Thou accepted that last counsel of the mighty spirit, Thou wouldst have accomplished all that man seeks on earth — that is, someone to bow down to, someone to hand his conscience to.'* From the point of view of the Grand Inquisitor, Jesus not only failed, he became guilty of the suffering of humanity. He overestimated their capabilities. For this reason, the Grand Inquisitor predicts that humanity will turn away from his teachings because the burden is too heavy for them. *'And how are the weak ones to blame, because they could not endure what the strong have endured? How is the weak soul to blame that it is unable to receive such terrible gifts? Canst Thou have simply come to the elect and for the elect? But if so, it is a mystery and we cannot understand it.'*

A bonafide spiritual school is faced with the same questions and reproaches. It also does not want to turn 'stones into bread', and calls on humanity to seek spiritual bread. It speaks about the freedom of the soul and for many who direct themselves exclusively at the world of matter, that is something incomprehensible. What does it mean to change stones into bread? The ultimate consequence is: reconciliation with this earthly life. People should not be tossed back and forth between inner and outer needs, but feel at home in this world. They must live together in brotherhood, united with and nourished by this nature. Also their conscience must be silent. The powers of the spiritual world must be bent to the earth, must confirm their kingship in this world. Is this not a beautiful aim? The Grand Inquisitor strains himself to the utmost to reach this goal.

Return of the prodigal son. Illustration from an anonymous 19th-century manuscript. Russia.

The Grand Inquisitor was of course a smooth talker. At that time the church was so powerful and its methods so mercilessly cruel that one had to think twice before openly professing the way of inner Christianity. Or, in terms of the church, of being a 'heretic'. That was only for the most courageous! It was a time comparable to the reign of communism in many countries. The state controlled and pervaded everything to such an extent that personal freedom had become rare. Everyone spied on everyone — even children on their parents — in order not to be blamed or to 'better' themselves. Immense suffering was the result of this, and for many it was extremely difficult, if not impossible, to openly choose for inner spiritual freedom.



WERE ALL THOSE WARS NECESSARY?

Jesus rejected that way to reconciliation, according to the Grand Inquisitor. Why didn't he want to be a peacemaker? Then he could have prevented wars and as a result have prevented the suffering of millions of human beings. Yet Jesus acted as he had to. The Light does not bargain. It does not give itself away to improve the world, but to lift humanity up to a higher spiritual plane, so that it is taken up into God's Plan. Unfortunately there are too many religious leaders who want 'their kingdom' established on earth. And the Light has withdrawn from that striving, because the world we see around us is not humanity's original field of life. There are two fields of life: one divine and one human. Human beings – or at least the original human beings – must return to the divine field of life. Whoever discovers this path, experiences how much humanity is occupied with the outer appearance of things, and how long it has looked at and judged only the external aspect of things!

The 'I' does not know itself, nor can it really know the essence of another human being. Life and society consist of rapidly

changing forces which often cause fear and uncertainty. Matter, and the ideas and feelings it generates, form an almost impenetrable veil that separates the human being from divine reality. The Divine plan provides no reconciliation with this form of existence. Because a human being must help the seed of the soul develop through continual confrontation with a pitiless world of opposites, it is not in his interest to turn stones into bread. How callous this seems in the eyes of the Grand Inquisitor.

The Light constantly calls us to an awakening, to deep knowledge of our self and the world, and especially to return. But relatively few people are prepared to

It is possible that Dostoyevsky chose the character of the Grand Inquisitor to expose this conflict because the latter clearly represents the atrocious, authoritarian and dogmatic actions of the church. The dogmatic and authoritarian power of the official 'church' did not – and still does not – allow 'heresy'. The Grand Inquisitor – the eternal interrogator – however, is part of the human state. Once the 'I' has been formed to the extent that it cannot and will not give up anything of itself, it plays the same role, a role it shares with the auric being, which nourishes and supports it. Thus, the soul becomes a prisoner of the intellect, which questions it and attempts to keep it within the intellect's own limits. In this way the intellect destroys the unique regenerative power of the soul. The Grand Inquisitor is a clear example of the shrewd intellect, which knows only its own wisdom and cannot discern any other. One day, the intellect must step aside in order to give the soul its freedom again.

Cameo with a picture of Dostoyevsky in St. Petersburg.

go that path. The Grand Inquisitor latches on to this and flings out Jesus' lack of love for the masses of humanity. *'Contrary to you, we want the happiness of all people. We will bring a reign of peace and happiness for men. Thou hast only the elect, while we shall give rest to all. We shall give them the quiet humble happiness of weak creatures such as they are by nature.'*

THE GRAND INQUISITOR IS ALSO THE COLLECTIVE CONSCIOUSNESS

A lot of people are controlled by the impulses of the Grand Inquisitor. They strive for happiness, possessions, power, prestige and pleasure. The Grand Inquisitor is thus also a collective consciousness. It would like to triumph, but it does not, it cannot. Because when people suffer, it must suffer with them. In spite of all its, often tremendous, efforts it can bring no peace to the world. Its dreams of happiness, pleasure and fulfilment remain an illusion.

The Grand Inquisitor is unable to penetrate the mystery of the Divine Plan. He does not understand how this plan remains always relevant and that there are people who react to it. The secret lies hidden in the microcosm. The experiences of many incarnations are etched in that microcosm. And at a certain moment, they reach the point of maturity necessary to recognise and follow the path to Divine nature. Thus it appears that human beings are indeed called to higher freedom, a freedom based on a development through the many highs and lows of earthly life. The spirit of the world – of which the Grand Inquisitor is an aspect – does not know the divine nucleus of the microcosm, nor the divine Love that calls it and has been waiting for its response since time immemorial.

When the Grand Inquisitor had finished speaking, Jesus approached him in silence, kissed him on his bloodless lips and disappeared into the dark city. Bloodless lips! Powerless words spoken by authorities of a world groping in the dark. How old they are, how brilliant to the eye, how powerful in politics and economics, but yet bloodless they are if they lack the power of renewal. The pilgrim's soul overcomes all inner and outer obstacles. Jesus, the new soul, leaves the ancient prison of the personality and walks the 'dark streets and squares of the city,' to perform his work of salvation.

'IF YOU WERE SINLESS, YOU WOULD BE ABLE TO BE A SHINING EXAMPLE FOR THE EVILDOER'

Dostoyevsky has never solved the secret of this legend. He showed the gnawing wound of human existence and sought for the heart of that which links all of humanity. He speaks through a monk: *'Act tirelessly. Take upon you the ills caused by wickedness. Endure them, and your heart will find peace. You will then understand that you yourself are guilty. If you were sinless, you would be able to be a shining example for the evildoer. You have not done this. If you had given him Light, this Light would have illuminated the way for others. And he, who would commit a misdeed, could avoid it thanks to your light. And even if you see that the one you have illuminated is not seeking salvation, remain firm and do not doubt the power of the heavenly Light. Know that he will find salvation, if not now, then later. And if this is not the case, then his children will find it, because your light will never die, even after your death. The righteous pass away, but their Light remains.'*