



e-Pentagram

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The Lectorium Rosicrucianum

Contact Information

Living from Silence

Lies are Deceptive

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* The text of this issue is from Pentagram magazine articles published by the Lectorium 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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LIVING FROM SILENCE

*Fragments from a lecture given during a Conference day
at Noverosa on December 13, 2003.*

Words can never completely describe the one great silence. They can only give an indication of what silence can mean; they can create conditions to experience this wonderful dimension of life in the heart. This silence can be found by everyone, as it exists, is innate in every human heart. Even in the greatest noise and turmoil, this silence in the heart can be experienced.

A tone, a melody can lead to silence. Every sound arises from silence... and fades away into silence... The question is: Do I know this silence? Can I live from this silence? On the basis of texts and poems we will try to find an answer. In the teachings of the alchemy of the process of transfiguration, as passed on by Jan van Rijckenborgh in a masterful way, silence plays an important part. In his book *The Chinese Gnosis* he explains wu wei, the method to achieve stillness and detachment, as it was taught by the Chinese philosopher Lao Tzu many centuries ago. Wu wei means: not-doing, leaving behind the world of opposites. However, this does not mean that we have to dissociate from daily life and neglect our duties. That would be a complete misunderstanding. Not-doing in the sense of Lao Tzu means that we should not hold on to the values, the powers and the essence of the Immovable Kingdom with the I. For whoever tries to seize the Immovable

Kingdom with the I, and leaps onto it, will be thrown back. *'Flesh and blood cannot inherit the kingdom of God.'* (1 Corinthians 15:50) Driven by his nature, the human being wants to possess. It is his nature to do so. However, as it is impossible for human nature to possess the divine, every effort to try and do so, will result in misery and disappointment. Not-doing is the life which results from inner silence. It is a complete surrender to the divine principle in the heart.

SILENCE BANISHED FROM DAILY LIFE

Living from this silence is only possible as far as there is openness, interest and willingness to undergo silence. Our daily life is so pervaded by noise, racket, rumbling and talking that, for many, it has become impossible to know, to appreciate, to respect silence and to deal with it. Technology, which controls society, has banished silence. Noise can make human beings and animals ill, even kill them. Everything in and around us is involved in avoiding silence and drowning it out with noise. It even seems as if people flee from silence. In western culture, which is attuned to wealth and possessions, noise determines daily life. Silent persons are surpassed by talkers; breaks in conversation quickly become embarrassing. For many people noise or much talking is a way of avoiding inner silence. Noise makes us insensitive, ill and disturbed; it leads to high tension. A tense

person can hardly stand silence. He can even experience silence as threatening. This is also indicated by the different adjectives used to characterise silence: unfathomable, chilling, abysmal, frightening, sinister, deathly.

But why are people so afraid of silence? Why do they regard silence as dreary? Is it because of the insecurity that creeps up whenever they are overwhelmed by silence? During absolute silence there is no incentive to keep the I going. Then there is no frame of reference for the I, and that gives rise to an oppressive feeling. The intellect banishes silence

to the sphere of nothingness, thus indicating that it has become something that can be arbitrarily called up and experienced or rejected. Is this perhaps one of the reasons why there is so little light in human life and why many people no longer recognise and acknowledge any true higher life principle?

RATHER NOT ADMIT SILENCE

Silence is inhibited by busyness, that continuous stream of fixed thought patterns and memories, boosted and controlled by the life and turmoil taking

place in the human astral body. The noise there is added to the noise around us. And the noise in and around the human being is a projection of the noise in his head. In this way the tension increases ever more. The human being does long for silence, but as soon as he finds it, he closes himself off from it. The human being does not like to let the *essence* of silence penetrate into him.

Some authors summarise this in a few very clear images. In the book *The little Prince* by Antoine de Saint- Exupéry, the narrator meets the little prince in the desert. The desert is a good symbol of the barrenness experienced in earthly existence, and the little prince very clearly represents the purity of serene silence, a living principle from another dimension. *‘When the little prince fell asleep, I took him into my arms and went on my way. I felt touched. It was as if I was carrying a fragile treasure. I even had the feeling as if there would be nothing more fragile on earth. In the moonlight I looked at his pale forehead, the closed eyes and the curly hair that moved in the wind, and I thought: What I see is merely a cover. The most important is invisible... While his lips slightly opened into a smile, I thought moreover: “What touches me about the little sleeping prince is his faithfulness to a flower, the image of a rose radiating in him, also dur-*

ing his sleep, like the flame of a lamp...” And I regarded him as even more fragile.’

The most important is invisible... or... state of life is state of consciousness... Driven by an inner faithfulness to the Rose, which incessantly tries to be activated in our hearts, many become conscious that they lack something in their lives. They live with an unfulfilled desire in their hearts. They lack rest, silence. And they seek for new life fulfilment, something by means of which they could regain their peace of mind. And then there is the great supply of words, books, lectures, courses, training sessions and workshops. Who can say how many of such impulses and experiences a human being has to gain, how rich in insight he has to become, before his consciousness can grasp where that desire stems from and understand what the silent voice of the Soul wants to tell him or her?

THE HEART OF HEARTS IS THE ORIGINAL SOURCE

Thousands of people have a need for silence and attend silence centres, silence retreats and silence zones. Even a silence museum exists, founded in order to make the rare commodity *silence* something that can be experienced. The therapeutic results are often enormous, but over and again the control centre in the brain refuses to admit this essential silence. In his book *Ontwaken in de droom-illusie of werkelijkheid* (Awakening in dream illusion or reality), Leo Hartong wrote: *‘If we perceive an object in space, we don’t think that this space is affected by it. In the same way silence is not affected, if sound appears in it. Silence contains sound, just as space contains objects. When you recognise this, you will discover that every sound is enveloped by silence.*

All teachings of Pythagoras were laws for his disciples, who regarded him as an envoy of Jupiter. They maintained silence about the manifestations of divinity...; they had learned that silence is also a language.

Phylostratus (AD 170-249), *‘Apollonius of Tyana’*

Space and silence both are clear signposts to – and appear in – something even more subtle: the silent space of Pure Consciousness. The eye of the cyclone or the heart of the storm is quiet, as is the hollow space in the axle of a wheel. Seen in this light emptiness is full of potency; it is that, around which the storm whirls and which makes the wheel turn around its axle. [...] If we try to fathom this emptiness, we won't discover any end or limit to it.

Emptiness surpasses all description, surrounds us entirely and is at the same time our true heart. Speaking about the heart, we often mean the centre of emotion and intuition as opposed to the intellect. It is important to recognise that both heart and intellect originate from the same source. We may refer to it as the heart of hearts, the original and true source of all being, an absolute and silent not-something that escapes all efforts of the intellect to comprehend it. When the intellect tries to imagine this filled emptiness, it comes

to an abrupt standstill. This may be an impenetrable wall for the intellect, but for the not-thinking it is a cherishing, a coming home to the heart of hearts.'

We read in the Bible book *Kings* (1 Kings 19:11-13) about this homecoming: *'And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And in the whispering of the silence there the Lord spoke.'*

THE BRAIN WORKS IN TWO DIRECTIONS

The Essence of God, Truth, is silence. And whoever seeks Truth and truly loves it, is silent. True silence is a 'dimension' of the divine Soul. It cannot be perceived with blunt and hardened sensory organs.

Babhravahana fights the king of the Nagas. Mahabharata, 14th century. South India.

Hence inner rest and silence are qualities of a heart that is being purified, of a ripening of the soul. To be able to approach this dimension of silence, the human being has to become aware of his thought processes. How does the brain work? The brain is a magnificent instrument. It is refined, sensitive and agile. But only a small part of this instrument is used for thinking.

The brain has already been trained for ages to move in two directions: inwardly towards what is known, and outwardly towards what is still unknown. Thinking is permanently in motion. It determines our daily life, all life patterns and our behaviour. Everything perceived by the senses is determined by descent and experience, by the parental mode of life, by the roots of race and religion, by national heritage, by education and training and by the experiences gained, and, not to be forgotten, by everything accumulated in the microcosm during many lives.

Regarding the mental activities rationally and objectively, we will have to notice that human thinking is not creative but automatically follows patterns which are nourished by astral impulses. Imagination is sometimes said to be nothing but shadows of astral beings and images.

As already mentioned, the brain is directed both inwardly and outwardly. Outwardly it denotes and orders that which is known and experienced, everything that has form, colour and sound. This outwardly focused thinking has formed civilisations, societies, science, technology, literature, philosophy, theology and a broad range of concepts and ideas as shadows of astral beings and images. Now it appears that people regard their behaviour, formed according to these conditioned thought patterns, as 'life'. It is usually said that life is movement, action, directed outwardly towards everything that can be known or inwardly

where much could still be learned from the invisible, the astral/etheric, the occult, and everything still unknown to many. But both movements originate from I-centrality, from avarice, from the drive to get something, to appropriate something. As long as the movement or action results from the consciousness (the I, the ego, the body, the sensory organs, the thinking), there is no silence. Movement is created from the motive of the I. Our time is so eventful because millions of egos stand up against each other, with political, social, economic, religious and above all personal interests. In this way the thinking of the I is weaving a web of illusions, and the human being identifies with his illusions.

As soon as the human being who says 'I' gets the slightest chance, he begins to move. He takes hold of something, reacts to something, changes something, says something, hears something, looks at something and wants to be in contact with something in order to nourish his illusion that he 'lives'.

IMITATING SILENCE BY SECLUSION

Generally speaking, life is thus equated with the movement of energy, which is conditioned by the I. This is a dangerous error. As long as the soul is not detached from this error, talking about silence is without result. As said before: every movement, every action and reaction of the conditioned thinking, all identification with that thinking must disappear before silence can be perceived. And of course this cannot happen as a result of forced or imposed methods but only voluntarily, through the insight that thinking has become the great adversary of true life.

Silence is a sphere which is inaccessible to the grip of the brain. It is well possi-

ble to imitate silence by self-seclusion and living 'like a hermit in the desert', but that would not solve the problem. Someone can close his eyes and stop speaking, while his I is full of desire to perceive something of the invisible world. Then the I keeps quiet, waiting intensely. Full of expectations it is focused on itself... and thus it is directly linked with the whole past which has formed it. That is not silence! Although silent to the outside world, the I thus causes immense noise. In the Tao Te Ching, paraphrased by C van Dijk, we read:

*'In harmony with the Infinite.
From idle, motionless silence
the breath of life sighs.
And from the wellspring of the Absolute Will
the constantly moved striving flows.*

*An example of order
is what the breath controls.
'It' inhales life
and it exhales life.
Between it the profoundest mystery lies
sealed:
the bridge spanning the development
from silence to sound.*

*Tho everything in motion
may go wrong;
unwavering I am,
as I turned to silence.
Tho worldly knowledge may
crystallise the intellect,
what more should I wish to know,
I have unlearned everything.*

*Not before the Ego
has lost its selfishness
and people are standing side by side
like the grass on the field,
equally touched
and reborn in one soul,
only then the idea of true brotherhood*

*Love the silence in your being.
Seek for the silence which inspires.
They who fear all silence,
have never read in their heart,
have never knelt.*

*Learn to feast on silence.
Wherever life may lead you,
silence is your safe haven,
as it is the great gift
of Eternity.*

C S Adama van Scheltema (1877-1924),
From: *Stilte en strijd* (Silence and
struggle), 1909.

has grown to deed!'

Silence can be achieved by inner change, not by merely considering and regarding it as an object, but by bidding farewell to all illusion created by the senses. The immobility of our thinking gives new vitality. Mikhail Naimy wrote in *The Book of Mirdad*: 'The silence I would usher you into is that interminable expanse wherein non-being passes into being, and being into non-being. It is that awesome void where every sound is born and hushed and every form is shaped and crushed; where every self is writ and unwrit; where nothing is but IT. Except you cross that void and that expanse in silent contemplation, you shall not know how real is your being, how unreal the non-being. Nor shall you know how fast your reality is bound up with all Reality.'

(Mikhail Naimy: *The Book of Mirdad*, p.69.
Watkins, London, 1974)

LIES ARE DECEPTIVE

Lies rule, one might think. Whoever searches for inner life, however, will not let himself be stopped by the deceitfulness of this world. He wants to liberate himself from it, and entwine his life with the soul that loves simplicity and truth, and yearns for the spirit. But the quest also shows that lies are deeply rooted and turn out to be more than a bad habit.

When people shake their head and discuss the decline of standards and values in society, certain striking issues remain unnamed. Striking, because they can be indicated with words that meet with universal rejection: lies and deceit. Politicians talking about standards and values mostly address the lack of respect for authority and not calling each other on 'wrong behaviour'. Lies and deceit seem to be generally accepted. They are not often named, yet it is certain that almost all are guilty of them. Including people who think they are honest or who try not to lie. People lie to secure their I. They hope to avoid outer and inner problems. That I, which is completely focused on self-maintenance, stands in the way of simplicity and honesty, the Light that people carry in their heart.

Where does this Light come from? It comes directly from Truth, from the Spirit, Hermes Trismegistus says. To the hermetic consciousness truth, the all-encompassing truth, is God himself. It is

the Unchanging One! But, Hermes says, in the space of the All-manifestation everything continually changes. One thing goes, another thing comes. And when it comes, change is already on the horizon. When you confront these two, change and constancy, the changeable will be completely *untrue* compared to what is constant. For Truth, according to Hermes, can only reside in *eternal* bodies. Seen in this light, the modern human being, especially because of his changing nature, can safely be labelled 'untrue'! And in this light it is perhaps not so surprising that there is so much deceit.

Lying destroys a person

When we think, energy flows through our brain. Electricity is a force, energy. Every thought creates an electrical impulse in the brain. From the brain this impulse is passed on to the nervous system. All the nerves terminate in or originate from the brain.

The nerve paths run throughout the entire body, to the fingertips, to the soles of the feet. They reach all organs: the heart, the stomach, the liver, the abdomen, the gallbladder, the eyes, the muscles. A thought doesn't remain in the head.

What we think is expressed in our body: in our eyes, our face, in movement, in posture, in our blood, in the heart, in the stomach, everywhere.

Every thought electrifies the body. Our body is as

we think, for thought energy is charged with the nature and quality of our thoughts.

An evil thought brings about destructive electricity.

In this way the human being harms his body. Even though evil thoughts are directed at another person, he damages himself. That is inevitable, because our thoughts are active in our own body.

A positive thought also creates energy. This can have a healing effect on our body and on others, if the thought is loving, po-

sitive, forgiving. Lying is having two contradictory thoughts in your head. The first thought is the one that arises from the truth, and which, for example, knows how a situation really is or was. The second thought is based on deceit. The sensitive person certainly notices if he is or isn't lying. In the brain these two thoughts are opposed, as enemies.

The lie detector is based on the measurable differences in tension that arise from this. As soon as the two thoughts are confronted, a tension is created in the brain, an extra strong electrical charge. Via the nervous system this charge travels through the body. The whole body becomes charged: the heart beats faster, the stomach cramps, the muscles are tense, the eyes move restlessly, the pulse increases. The glands produce an extra substance, creating acids that are harmful to the body. You may be able to mislead other people, but you can't mislead your own body. That is impossible. When you lie, a number of things happen, even when you are not aware of them or suppress them. Even when you think nothing is happening, or believe you can lie unrestrained. Lying eats away the body, it fills the body with harmful energy.

UNIVERSAL AND JUST

The Light that human beings carry in their heart is an electrical force of a very high vibration, charged with wisdom and love. The lie and the Light cannot radiate from the heart simultaneously. Hence

Human duality.
Charles
Delporte,
Damme, Belgium.
Photo Pentagram.

lying is twice harmful: it harms the body and it forms an obstacle to the Light. Lying and wisdom never go together. Lying starts with minor alterations of the truth, with exaggeration. When this is successful, it is repeated. Repetition binds. Exaggerations become white lies, white lies become lies, lies become deceit – it starts as a pebble and ends in a destructive landslide.

We carry our own lie detector with us. Every inner conflict is unfailingly expressed and has a destructive effect on our body, our life and the lives of those around us. Whoever really wants to know if something is true, can consult his own detector. If he can not feel it, he can relearn by being observant of his body's language. That language is universal and always just.

In this way the body, the many innermost feelings of the soul, speak to us in their language. Through this detour, the nature soul tells us what is and what is not good for us. The language of the new soul, the tongue of the soul, ema-

nates from the Light: It has been forgotten for so long that the human being can often hear no more than a quiet whisper of it. That language is always true, it is always aimed at the most noble, the innermost depths of the human being. If any of that language resounds in the personality, it will start listening ever more. It would like nothing better than to encompass its truth. Truth is often heart-rending, but it cleanses. Whoever admits truth feels initially defenceless. But after a while a deep longing for truth grows, because it is both 'sweet' and provides a great sense of freedom. In this a great joy can be found!

In this reclaimed space one's own situation can be clearly perceived. And exactly in those moments, when all defence mechanisms of the I-being are powerless, the human being experiences the first impressions of the original, coming new man. He knows that there is a long path of development ahead, but the certainty that this is what he has been longing for so long encourages him. Thus it is clear that time and again truth emerges victoriously.