

The Five-Pointed Star, the Six-Pointed Star, and their Relation to Rosicrucian Teaching

T034 The Inner Teachings 20th January 1937 Pembroke Hall, London

Invocation:

In humility and in adoration, we kneel before the blazing throne of the Most High, Father–Mother God. We thank Thee, our Creator, for life and the manifestations of Thy love. May the angels of the light, of wisdom, be with us in our search for the eternal truth of our being, and may Christ who is the Son and the Redeemer of humanity bless and guide our lives henceforth, until we are admitted once more into the glory of the light of the kingdom of the Sun. So mote it be!

We greet you, beloved brethren. By your wish we speak on the meaning of the five-pointed and the six-pointed star and their relationship to the Rosicrucian teaching and our own understanding of this teaching. What is generally accepted as Rosicrucian teaching may represent only a fragment of the whole; therefore we deal not with the teaching of this or that society, but the ancient Rosicrucianism, which has been since the creation of humanity.

Let us take in the first place the five-pointed star. In this we see a symbol of man*. In the five points we recognise the five great elements—earth, air, fire, water and ether. These elements are the base of man's being. But there are three other elements—can we call them elements?—or principles to which we referred last week. These are the three higher aspects of man—wisdom, love and power. Thus whilst in the five-pointed star we have the five elements, the five senses of man; we also have represented the five points of fellowship referred to in the Masonic school**, together with the three great principles of man's higher self, represented by the three upmost points, making eight principles in all.

*[*For editorial policy around gender, see the introduction.]*

*[**White Eagle refers to masonry as a form of universal truth or teaching as well as to the freemasonry of today.]*

The student of the inner mysteries will do well to study these eight principles in man, this being part of the ancient doctrine, the Ancient Wisdom, known to the candidate throughout the ages. The five-pointed star stands as the symbol of man, also for the perfect man or adept, and after the candidate or brother has been raised to the 'third degree'*, the first thing which meets his vision is a five-pointed, blazing star.

[A rank in freemasonry]*

While dealing with this symbol, we must refer to the five-pointed star when inverted. Some say that the inverted five-pointed star was used in the mysteries for certain invocations. To clear your mind with regard to what is known as black magic: this is generally looked upon as evil, and those who invoke the darkness are regarded as evil. We want you to understand that the force known as evil is of God, and has its fitting place in the evolution of man. This may prove difficult to accept, but the student must grasp a view of the whole and not separate evil from good. It is necessary to see the whole panorama of life from the mountaintop before

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you can understand good and evil. We say this with all sincerity and in truth, to guide you so that you may not be too definite but rather pray that you may take the middle course, thus seeing the purpose in evil in relation to that which is known as good, and recognise the two great forces as part of the divine plan for the evolution and salvation of humanity.

One of the Rosicrucian symbols depicts the five-pointed star of three principle and two lower points—that is, the five-pointed star, upright, with the cross laid upon it, and in the centre of the cross, a rose. Here is shown the symbol of man, the cross laid upon him, which ever represents his coming into incarnation and the sorrow he must endure—some will tell you, as the result of the Fall, we will say as a result of the descent from the inner or higher planes of being into the physical. Through man's birth, he knows death and sorrow. Through physical birth, as known today, man takes upon himself the cross of physical suffering, of the lower self, of the nature born of man.

At the centre of the cross (which would come at about the throat chakra, or centre) we find the sweetest emblem of life—the rose. This indicates that through sacrifice, sorrow and the burden of physical life, man will by growth develop the Son of Christ within, and so will eventually be redeemed by the Christ Light. Instead of physical birth taking place as today, birth will be transmuted and will come, as we told you, through the perfect union of the Will and the Wisdom; the throat centre will be the centre of creation. So the rose symbolises regeneration and rebirth, the salvation of man through the cross.

Now let us turn to the six-pointed star, formed from the double triangle. The lower triangle represents the lower aspect of man aspiring to heaven or to God, the higher the descent of the three, wisdom, love and power, those three principles already referred to as the higher aspects of man interpenetrating the lower, or matter—spirit interpenetrating matter. So is formed the double triangle, or Solomon's Seal*. However, the centre of those interlaced triangles is filled in, and we get the perfect six-pointed star, or realisation of the complete interpenetration of God and matter, or man. It can also be discerned as a symbol of power, because by full interpenetration of the lower by the higher we gain poise and self-mastery. One can also read in this symbol seven points, for whilst there are six outer points, the seventh point is the centre. So again we go more deeply and discern the symbol of the seven great spirits round the throne, the seven great ones who guide humanity from within. Indeed, in that six-pointed star we may read the blazing glory of the grand Geometrician of the universe.

*[*The legendary symbol of the ring of King Solomon, given to him by God, which had powers to command both good and evil spirits.]*

The Rosicrucian teaching: an idea prevails that the Rosicrucian sect was brought into being during about the fourteenth and fifteenth centuries. At all events, a great spiritual power was at work in Europe at about that period. The light which shone through one known as Rosenkreuz, considered to be the founder of Rosicrucianism, also shone through other great souls about that period. Do not erroneously hold the idea that Rosicrucianism dates from that time.

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A Rosicrucian brother does not make himself known unless his companion recognises him. Rosicrucianism is as old as humanity. It was born, if I can use that word, when humanity first came to this earth plane. Perhaps the suggestion will help that the great ones who came to this earth plane from the other spheres, from the holy planets, originally brought the Rosicrucian brotherhood to humanity, and through the ages it has been passed down.

This is important. It is customary for most people to get their knowledge from books, which express what this individual or that individual thinks. Books tell of this and that secret society, this and that occult teaching, the outcome being confusing and sometimes contradictory. In the past, the candidate learnt not from books. He first knocked upon the door of the temple—you know the words ‘the poor candidate in a state of darkness’—but not because he had read in so and so’s book how to enter into the mysteries of heaven. The voice within him bade him search; a longing, an aspiration he could not understand drove him onwards. The wise men, the elder brethren, the initiates, the adepts, the masters of those days, studied the secrets of nature through observation of that which grows, of the heavens, the planets; they discovered the influence of the planets and the sun upon the earth, upon themselves, and learnt the secrets of the universe. They studied for long, long years the secret of their own being. Don’t imagine for one moment that the present day generation knows one hundredth part as much about the spirit world and the spiritual vehicles or subtler bodies. Babes are you yet in comparison with those ancient sages who were (and still are) brothers of Rosicrucianism.

We speak of Christ as the redeemer, but we do not yet understand the meaning of this. Why, to the sorrow of man, there are those who reject the corner stone of Christ, the corner stone of the temple of this universe, saying ‘we will have no redeemer; man is sufficient unto himself, and must bear his own responsibility’. Let them penetrate a little deeper, and in humility and sorrow for past error they will discover that Christ is the redeemer of humanity.

The Roman Catholic Church, in common with other occult societies and sects, has lost the ancient secrets; the jewels have been mislaid in the formality and dust of creeds and rituals. You will find despair only, if you do not seek the path for yourself. Do not listen to what White Eagle says and accept this as the only truth. I can teach you nothing, my brethren; I may open your eyes, but you must through your own intuition find the path. Do not be persuaded by this or that person—they may be wrong. They invariably are wrong. You alone are right, because within you, God speaks.

Let us have this clear; not the *mind* of you is right; the lower mind, sensitive to the influence of others, will lead you astray. The higher mind, directed by the intuition or wisdom, will guide you to truth.

‘Be still and know that I am God.’ Man—our five-pointed star—know thyself and thou shalt know God. First study yourself, and behold, with the dawn, you shall see God.

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We spoke once of the symbol here on the altar, the cross within the circle. We spoke of the five-pointed star with the cross on it and the rose on the arm of the cross, as relating to the mystery school or secret society known as the Rosicrucians. We refer before we close to the cross within the circle, the symbol of the centre of wisdom, a symbol dating back to the beginning of creation, the symbol of the creative power, the symbol used to signify the power of the creative fire, or the wisdom of man, known as the centre of kundalini*. I suggest that this symbol is old beyond the centuries, and in the very centre there comes at last the blooming rose: the Love, the Christ, who must crown all life with His fragrance and glory.

*[*For further explanation of this term see also inner teachings nos. T 089, T 119, T 171, T 194, T 205 and T 234.]*

Q. In what sense do you use the word 'redeem'?

A. I wonder if I can change that word to 'regeneration'? I use the word 'redeem' because it is common in your language. Actually it is the regeneration of man.

Q. In talking of the present day Rosicrucians, do you refer to AMORC*?

*[*The Ancient and Mystical Order Rosæ Crucis (AMORC), also known as the Rosicrucian Order, is the largest Rosicrucian organisation in the world.]*

A. I refer to the Rosicrucian centre as being the very heart of the ancient mysteries. No, I do not make statements concerning any other society, but I implied that other groups called Rosicrucians, according to our understanding, are not quite the same. The true Rosicrucian study is that of creation and the evolution of man.

Q. What is its central truth?

A. The central truth can be summed up in three words: love one another. Childlike, simple and yet so great! That is all—love, the creative, life-giving, redeeming, regenerating power of man's love.

Q. From the symbol of the cross within the circle you could evolve eight points?

A. Yes, the eight principles of life; yes, the four kingdoms of nature. Into these symbols you can read according to your understanding all the secrets of the universe. Truth, that which comes through intuition and vision, must be true. Your brother's truth may be different, but equally true. No man can claim his as the whole and only truth.

Q. If A believes what B knows perfectly well is wrong, is B justified in trying to set A right, or should A find out through experience?

The Five-Pointed Star, the Six-Pointed Star, and their Relation to Rosicrucian Teaching

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A.I do not think B is justified in being dogmatic, but he can scatter a few crumbs if he likes. If A is a hungry little bird he will eat some, and having partaken, he may seek more.

Q.How can one, in these days, without mystery schools, study such subjects without reading?

A.You may be your own mystery school. Every daily experience, your relationship, your intercourse with your brother, will reveal, if you look for it, hidden mystery. You do not need to read books, you only need to love, to be still within, and be patient, to meditate, to observe—and the mystery school within the temple of your own being will teach all that you need to know. You may read if you like, but do not let books be your props. If you find them interesting, take and read and ponder, but it is not necessary. One or two present know a man who is full of profound wisdom, inner wisdom, and yet never reads a book. The Master Jesus, according to your Christian Gospel, did not spend his time reading books; during those three years he took for his lessons simple things of everyday life and used them for his teaching.

Q.But he was a master.

A.He says to you ‘What I can do, ye can do also’.

God bless you all. It is sometimes a grief to us that we cannot convey the love, the beauty and the glory of the great brotherhood at the head of which is the grand Master, Christ, the Son. He expressed during his ministry human love. We try to bring something of this love to you. We enter into your joys and your sorrows, we are in your heart, every one of you; we know; we love. This is the way, the only way to the mystery of heaven.

Benediction:

Our Father, as children may we receive Thy blessing; may we feel the peace of knowing that Thou art all wisdom, love, and that in the love of Thy Son, Christ, we are held in the light of the eternal life.

Amen.

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