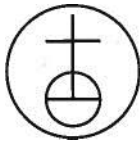


THE GOLDEN ROSYCROSS

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BY

CATHAROSE DE PETRI



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PREFACE

This book is intended to interpret the work that the Universal Brotherhood has irrefutably undertaken for mankind. It seeks to explain:

why the Universal Brotherhood descends into the world of death,

why the invitation to walk the one path of liberation is extended unceasingly to mankind,

why man will need to tear down the life of delusion he has made for himself.

May the contents of this book help to indicate the path of sanctification to those seeking souls who have acquired some insight, so that the fulfilment of the Spirit-Soul may be realised in them.

That one day an innumerable host may have the experience of being literally and bodily placed, by the young Gnosis, on this one, truly liberating path.

September 1960

CATHAROSE DE PETRI

I

THE SPIRITUAL SCHOOL IN MANIFESTATION

During every day of manifestation there are periods in which sunken mankind is offered the opportunity to rise from the nature of death. Each day of manifestation comprises several siderial years and during each of these there are many moments that lend themselves particularly to gnostic activities.

Obviously, every day of manifestation has a beginning and an end. However, these cannot be fathomed by present-day mankind because, firstly, the periods of time involved are very long and, secondly, 'time' is never a constant phenomenon, but subject to relativity.

At the beginning of every day of manifestation the Gnosis descends alone, in the hope that there will be innumerable occasions during that day of manifestation on which it can ascend with many. Thus the

opportunity to belong to the harvest of liberated ones is offered a number of times during each day of manifestation.

Now, to the extent that the lawful course of a day of manifestation or one of its siderial years unfolds, the end always comes into view. This end can be traced in the way culture develops in dialectics. As soon as the essence of a life-wave has reached full expression in a particular culture, the limit of dialectical cultural life has been reached. Such an end can be observed in the overall acceleration of the rhythms of life; it is as if the whole of mankind is in the grip of a high fever. It can be perceived from the urge among mankind to trace the foundations of existence, to take them firmly in hand and so ensure its future.

Eventually the world will no longer be suitable for any life according to the standards of ordinary nature. The day will come when there is no food left and all forms of energy are exhausted. Then, as a result, the great danger of nuclear physics will be unleashed.

The Gnosis has foreseen all this and works feverishly to bring in its harvest as such a time approaches. The Gnosis works impersonally; the Gnosis works by means of a sevenfold Spiritual School as its instru-

ment which, in turn, through sacrifice, has created a life-field in which and through which the liberated Brotherhood can work with power for the multitudes who are longing for redemption.

Such a sevenfold Spiritual School exists in our time, too. It has taken shape in the Lectorium Rosicrucianum. The great instrument for the harvest has again come alive in the present. If a Spiritual School is to work for mankind in a liberating sense, its manifested structure must be fivefold. The Spiritual School is already increasingly ensouled in a fourfold way by the pupils of the Living Body. However, if the Gnosis and the Brotherhood are to reap their last harvest in the sixth cosmic domain before the rapidly approaching cosmic night falls, then the fifth aspect of the sevenfold Body, that of the inner degree of the Golden Head, must be ensouled and inhabited quickly and dynamically, and more than until now, by mature, soul-born entities. They should rise from and find their connecting link with the fourth aspect of the Spiritual School, the Priestly Host.

They must make this new astral field radiant and luminous through the great, joyful sacrifice of their

actively demonstrated, rational service to God. Those who voluntarily follow the way of the cross must become conscious of this.

A body without a head is dead; no soul can live in it. A body with a head in which the spectres of the past or the I-being of the present are roaming is a split person.

Those who want to be part of the Spiritual School should recognise all this, now that the times are coming to a head and, indeed, have become full. Great confusion is spreading everywhere in the world; there is confusion because either the head, or the feet, or both are lacking. Where true divine reason is absent mankind is without a head, or has a split consciousness. Mankind lacks feet because its irrational leaders find no firm foundation and cannot, therefore, have followers, so that dissolution must follow.

The requirement confronting us is to ensure that the gnostic Spiritual School will not follow this course of upheaval; the Living Body of the young Gnosis must possess a sparkling Golden Head, from which liberating guidance and power can emanate. Then there will also be an immensely long line of

followers and approaching seekers. Thus, a long, fiery trail will stand out against the dark red of destruction: the line of those who will be saved from many dangers.

May every one open his heart for the Gnosis, so that it may be purified.

II

TEMPLE ORDER

If a pupil intends to go to the temple of the Spiritual School of the young gnostic Brotherhood, or wishes to participate in a service held in one of the consecrated working places, he ought first to become familiar with the code of behaviour customary in the temple — the temple order — and many other things connected with it

You ought to be aware that temple buildings and centre buildings have to answer to minimum requirements which are gnostic in character. For many years all our buildings in Haarlem, the Netherlands, and many of our consecrated working places have proved to fulfil these requirements.

It is clear, however, that the behaviour of the group of pupils who from time to time occupy these temple buildings and centres must also be in keeping with the purpose of these buildings, so that in every res-

pect the proper balance can be achieved and maintained. That is why urgent requests have been made from time to time in the course of the years, whenever any of the fundamental requirements were to some extent overlooked.

The greatest tranquillity and silence should be observed in the temples and consecrated working places, but it is clear that this tranquillity and silence are equally necessary in the adjacent rooms. That is why the group of pupils is continually being asked to maintain peace and silence in the cloakrooms both before and after services, so that after a service no storm of conversation, noise and boisterous relaxation breaks out as a jarring note.

Pupils of the Brotherhood of the Golden Rosycross are required to comply gradually with the requirements of its classical temple order.

A temple is in more than one sense a focus of the Chain of the Brotherhood. At the same time, the temple is a focus of the Living Body of the young gnostic Brotherhood; so a temple-focus is a vital organ of the Living Body. Consequently, the code of conduct necessary in the temple is not a matter of decorum, but a matter of very intelligent, responsible

behaviour, which should not be in any way forced, but must come about spontaneously, as a matter of course.

Every serious pupil of the Lectorium Rosicrucianum participates in the Magnetic Body of the Spiritual School, so it is obvious that every serious pupil is a living, integral part of that Body. As such it is logical that we speak of a temple order, a code of conduct in the temple.

When pupils are together in the temple, the temple-body is functioning. The temple-body is performing an action and it must do so in a smooth, harmonious and intelligent way, and every member of the body needs to cooperate with it. Thus temple order and correct temple conduct are an absolute necessity.

A few words need to be said here about the proper biological state for a pupil participating in the temple work. By this we mean the pupil's physical state and in particular those aspects of it that can be decided and regulated by the pupil himself; that can be guided, for instance, by the will, the orientation, the desires, the attitude and the understanding.

We do not seek to give ethical advice for that is

easy to come by and not of any help to you; it amounts only to moralising, to dialectical cultivation, which is earth-binding. No, we are concerned here with an absolute necessity as regards the temple work.

Your body, or what you are accustomed to calling your body, is part of a system, a microcosm. In our temples you can often hear us speak about the activities of and in the microcosm, and how the Universal Chain of the Brotherhood works with it. So it goes without saying that, motivated by your consciousness, you will adapt your body to the requirements of all these processes. The body is indeed dialectical and will have to disappear, but as the microcosm does not as yet possess any other personality, the body will have to play a very prominent part in the temple processes for the time being.

First of all you need to understand that the body is a system in which spinal, astral, and etheric forces circulate. In the pupil's life in general, and particularly with regard to the temple work, these circulating forces are propelled to full activity. The skin, the respiration, the three sanctuaries, the serpent fire, the endocrine system, the hair and the hands play an

important part in this circulation process. That is why the pupil is obliged, in so far as he is capable, to adapt his body spontaneously to these requirements.

Having said all this, we are now in a position to draw up a scheme for bodily care.

If a pupil of a gnostic Spiritual School wishes to participate in the temple work, his body must be washed, so that the skin can breathe in the proper manner. The mouth and throat must be completely cleansed, so that one can breathe, and therefore speak and sing, in a pure way. This need for cleanliness applies particularly to the speakers, for while speaking and by means of respiration and the use of the larynx they bring a certain rhythm into the temple, in harmony with their subject and their task.

Obviously, the hands and fingernails also play a prominent role in this work. A current of forces flows through the palms of the hands, and the fingers divide it into ten rays. Unwashed or dirty hands stagnate this process, which can be disastrous in the temple, just as neglected breath can have adverse effects in a temple.

Strict care of the head sanctuary is also of the highest importance, as it is, itself, a complete micro-

cosm in miniature in the greater macrocosm. All the forces of the microcosm and macrocosm are represented in the head sanctuary.

The servants of the Gnosis are rather taken aback when they observe lady pupils who have had a colour rinse or dyed their hair, just to make it look different than it is in reality. By doing so they totally disturb the circulation of forces and completely nullify the radiation field of the head sanctuary.

Without any exaggeration it can be said that by bleaching or dyeing the hair one imperils one's spiritual future as a pupil of a bonafide Spiritual School. The pineal gland and its light-field are completely encapsulated as a result of dyeing or bleaching the hair. The light in the head sanctuary, the holy rose, can then never be kindled. As a result a pupil can quite understandably become extremely nervous, and unable to do anything in the temple as a serious pupil. Then one is putting one's light under a bushel.

Why do some pupils do these things? To appear young, or even younger? But what is the use of this pretence? Isn't it really rather tragic that when one is young one wants to be older, and when one is old one wishes to seem younger. It is like chasing one's tail

in the circular course of dialectics. Of course there is nothing against caring for one's hair, but please do it intelligently.

When a pupil really wants to participate in the temple work, be it as a pupil or as a co-worker then, of course, the requirements of care weigh heavily.

Naturally, the purity and directedness of the soul come first and foremost, and it speaks for itself that the body must behave in harmony with these things. In so far as one is capable of cooperating in this, all aspects of one's body should express completely one's inner state.

If one wants to be called a pupil of a gnostic Spiritual School, if one thinks of oneself as a true pupil, but one's standard of bodily care, which includes one's clothes, lies below a certain achievable level, then there is something wrong with one's inner state

A few more words now to those lady pupils who feel unkempt if they are not wearing lipstick. The painting of the lips, even if one does no more than that, disturbs the mental functions, and also harms the senses, the taste and the digestion. Do not take the crown off your head, and strive for the true

pupil's nobility of countenance by taking proper care of your face and hair.

All this is being discussed as it concerns the holy temple work and the state of life appropriate for a pupil. It concerns the bringing home into the renewing life of all who wish it.

On this basis it can be stated that a pupil of the young gnostic Brotherhood needs to be concentrated fully when entering the temple of the Golden Rosycross. The pupil will concentrate on the work he has to do together with the other pupils. In this way going to the temple can never become routine, or a pleasant habit, but it will be an extremely conscious action.

This need not cause any surprise, for in normal, everyday work one also has to concentrate and be consciously directed. There are many activities in daily life for which all one's attention is needed to make them successful. One can at least expect that this will also be the case when one goes to the temple of the Golden Rosycross. There is in this nothing forced, nothing of that nervous tension which can make an atmosphere so perceptibly heavy.

When a pupil goes to the temple in such a concentrated way, he will be in a condition which often occurs in normal life, but which can still be called remarkable. When one has work to do that demands all one's attention, one does not think of oneself; one loses oneself in one's work. And then it can happen that all one's problems and conflicts are forgotten for a longer or shorter period. A pupil ought to enter the temple in this way, in a state of self-forgetfulness. He will then find proof that losing oneself is not something unreal and strange, as some people think it is.

The difference between everyday life and going to the temple lies only in the type of self-forgetfulness. The process of self-forgetfulness has various aspects and levels. It is easy to achieve self-forgetfulness with things in which you are interested or of which you are deeply fond.

However, self-forgetfulness needs an all-engrossing cause. And we may expect pupils of the School of the Golden Rosycross to find this cause, which gives rise to an all-engrossing directedness, in the School; at least, if there is love for the School and the liberating path. That is why we deem it self-evident that on entering the temple both this concentration

and the quality of self-forgetfulness, exist, so that one is completely immersed in the task to be performed.

When, before the beginning of a service, the temple is opened and the pupils are entering, then at the same moment a working-place and a chain of workers are created, directed towards the same task and the same work, which is to obtain sanctification.

Every temple or consecrated working place in our Spiritual School has a place of service which is a place where the powers of the universal Seven-Spirit are poured out in accordance with the directedness and possibilities of the workers. And via the place of service these powers are absorbed by the workers according to the chain-method. So there must be no gaps in this chain and its links must be attuned in the selfsame directedness and concentration. In this way all those present in the temple are fed with the bread of life so that, nourished in this way, they can fulfil their task as pupils in life outside the temple.

This entire process of interaction between the Universal Chain of the Brotherhood and those pupils who truly participate in the magnetic field of the School requires the most meticulous care. That is why the requirement of attuning oneself as purely as

possible to every visit to the temple is consistently placed before all pupils.

III

THE HUMAN VOICE

In the preceding chapter the importance of silence was referred to, among other things. A well-directed pupil of a gnostic Spiritual School should cherish silence and possess reticence as an aspect of his character. It is perhaps desirable to consider these useful and necessary faculties from yet another angle and to explain their `whys' and `wherefores'.

We articulate by means of the larynx. By vibrating, the vocal cords in the larynx enable us to produce composite sounds and thus, words.

The nuances of vibration are achieved, among other things, by a greater or lesser tension of the vocal cords, and by their position with respect to the air blown through the larynx. The larynx, in cooperation with the mouth and throat, is one of the most perfect musical instruments available to man. One could say, then, that the human voice is the result of

the cooperation of various organs. Did you know that the human voice and the words we speak are also the result of our entire sensory orientation: of our thoughts, our emotional life, the tensions in our blood, our total state of being? Did you know that by means of our voice we not only make our state of being known, but also spread it around us? So it is not only our radiations that cause this to happen, for our voice renders these radiations active in this nature as a magic faculty.

When someone speaks to you personally, and you listen, his entire state of being is brought consciously within your radius of action and accepted by you. For behind the voice are not only thoughts, or feelings, or the activity of the will, but also four ethers, and each of these four ethers exists in three conditions; thus there are twelve aspects. By means of the air from the lungs, which makes the voice resound, these twelve personal etheric conditions are conveyed into your system, are more often than not accepted by you and thus rendered active. In this way, by mutual conversation, you weave countless ties and you will inevitably be caught in this web of nature, like an insect in a spider's web.

That is why a true pupil of a bonafide Spiritual School speaks as far as possible only in an impersonal way. A true pupil avoids ordinary conversation as much as possible. Repeatedly the pupil's attention is drawn to reticence, to being silent, for in this way he can protect himself and prevent trouble for others. During necessary personal contacts the School expects its pupils to behave in such a manner that all danger for themselves and others will be avoided.

A temple is not simply a meeting-place; the temple of the young Gnosis is always a focus for the intervention of the universal Brotherhood, a vacuum in the midst of the nature of death. After many years of work our foci, temples and conference places have been founded and have become stronger, and as such they need to be preserved, protected, and respected by everyone. So above all, understanding is needed with regard to these things. The appropriate behaviour is conditional for a sojourn in the temple or in its vicinity, silence being the most fundamental requirement in this respect. As there are often many hundreds of pupils together during a temple service, this requirement is most pressing, for if many were to

begin shuffling their feet, clearing their throats or coughing and sneezing at will, then the temple field would be spoiled completely.

If a pupil feels indisposed he should not visit the temple, or he should find a place at the back, from which he can leave without causing any disturbance.

Negative temple behaviour can also take the form of an inclination to fall asleep. What do we mean, in general, by the word 'negative'? With respect to the temple field, the temple sphere, we use it to refer to the pupil who is as yet unable to react to it.

If we see the temple sphere as a positive pole, then, to be able to react to it, you should be the negative pole. When positive and negative come into contact, there is a spark, a flame, and thus light, and then things are as they should be. If, however, such an ignition is not possible, the pupil finds himself, as it were, in a field in which he is a complete stranger, in which he cannot breathe and in which he often has to stay for a full hour. The natural result will be either restlessness, or an inclination to sleep, to doze, to be driven out. Even the most compelling speech and the most dynamic service often cannot change this, or at most for a few moments.

Why is it that such negativity, which is very embarrassing for the person concerned, occurs? We can ease your mind by saying that, leaving aside certain exceptions, many preparatory pupils still react completely negatively to the temple field. The consciousness of the heart is not yet awakened and cannot as yet react.

In fact, the temple field only affects the heart, the aura of the heart, the magnetic system of the heart, with its focus, the rose. If this consciousness of the heart is as yet unborn, then the reaction will always be negative; any other reaction at that stage would be totally impossible.

What the beginning pupil does have is a more or less active rose of the heart in the sense of a sensitive point of contact. This can be compared with the previous state of our present day race, when the mental consciousness was not as yet awakened. At that time man was an entity with a purely biological consciousness; only the fivefold faculty of the senses was active in the head, as it is now, and there was a certain sixth sense, consisting of the more or less sensitive pineal gland. This pineal gland was sensitive to light and to vibration-impressions in general,

and these could give rise to a vague response in the form of vibrations flowing in and out of the biological consciousness. This sensitive pineal gland also gave rise to a certain measure of disquiet, dissatisfaction and fear of all kinds of dangers.

In general, the original atom in the heart of the pupil is sensitive in the same way. So how can one avoid the inclination to fidget or sleep in the temple field? In answer, we cannot overemphasise our request for pupils to prepare themselves for every temple service. Avoid physical overactivity beforehand and, as a well directed pupil of the School, take care of your diet even more than you have done until now. A properly and sensibly chosen diet will prevent much misery.

A few more words about your thought-activities. If a certain thought develops and is considered mentally, a light, a radiation comes into being in the head sanctuary; the light can be perceived just like a lamp shining in a window and by observing it, one can perceive what kind of thoughts occupy the person concerned. It is clear that these thought rays are active, either constructively, or destructively, in helping or harmful, gnostically responsible or very

degrading ways. So it will be obvious how necessary it is to have your mental activities under control whenever you go to the temple, enter the temple or stay in the temple.

A temple, radiant with loving, well-directed and helpful thoughts entirely in harmony with the ritual and the temple-work causes a mighty, fiery radiation to go out into our dark lands.

In the first chapter of the second Epistle of Peter, verses 12-15, we read:

Therefore, I intend always to remind you of these things, though you know them and are established in the truth you have. I think it right, as long as I am in this tent, to arouse you by way of reminder, since I know that the putting off of my tent will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things.

Throughout the ages many myths have been woven around these words of Peter. It was thought, for instance, that they referred to the martyrdom Peter

would experience in Rome, thus making these words into a kind of divine propaganda for human suffering in general, and for torture and martyrdom in particular. Had the Lord not said so to Peter?

To be able to understand the transfiguristic meaning of these words you should realise firstly that a tent is a very temporary abode, a kind of emergency house. That is why this image provides an excellent means of indicating the purpose of a transfigurist.

We may read into the biblical quotation that 'My dialectical body is a tent in which I dwell temporarily, for my true abode is totally different; and now the Gnosis has shown me that very soon I will be able to exchange my temporary dwelling for the only true one.'

So these words are not intended to draw attention to an approaching death under torture, but to a joyful fact: the holy ascent into the new life in a structural, microcosmic sense; the final crowning of the transfiguristic mystery. The disappearance of the tentbody in this case is incidental. That is why Peter said to his pupils (verse 16):

For we did not follow cleverly devised myths when we

made known to you the power and the coming of our Lord Jesus Christ.

And you too, friends of the Spiritual School of the young Gnosis, would do well to take this into consideration. Until today you may well have been able to comprehend the theory of one or the other occult mystery easily enough, for occult mysteries concern dialectical developments which take place in stages until certain goals are reached, like the evolution of a seed into a plant, or of a plant growing flowers or fruit.

The transfiguristic mystery, however, is more complicated. It is not a development on the basis of the ordinary personality, or of a higher self, an auric being, but it constitutes the downfall of both the higher and the lower self of nature; a complete transfiguration of the entire microcosm, with a new firmament and a new personality formed on the basis of the original atom.

He who enters these mysteries and has been introduced to the processes of descent and ascent can speak of a temporary abode, a tent-dwelling, as far as the old nature is concerned. A pupil directed in this

way awaits the time when the putting off of the temporary abode will be announced as the wondrous crowning glory.

Every servant of the Gnosis will exert himself or herself to the utmost to remind everyone who wants to listen of the mighty and joyful salvation of rebirth — as we, too, are doing now.

IV

THE EYES AS TRANSFORMERS OF LIGHT-POWER

It is now sufficiently well-known to you that a temple is a focus in the Magnetic Body of the Spiritual School. Just as the Magnetic Body, or the power-field of the School, is a focus of the Chain of the Universal Brotherhood in general, so the temple is a focus of the brotherhood's intervention in a more immediate sense. Both foci are subjected to growth and expansion. This should not, of course, lead one to the conclusion that any ambitious person could decide to set up a system of foci somewhere. This has often been tried in the course of the ages, but has never succeeded. Such a system can only develop as part of a much larger body, from which it derives its power, ability and life.

If such a system is created outside the link with the larger body, without the decision and continual

cooperation of the true essence of the Universal Brotherhood, then such an endeavour, which is essentially lifeless, must always fail. This is why human activities, begun with money, effort, the cooperation of many and the demonstration of many organisational abilities, must always founder.

The first decision and the first activities in the founding of a new system of cells in the framework of a Spiritual School need to originate from the Chain of the Universal Brotherhood and thus not from private, dialectical, human initiative. We can find this law confirmed in the structure of the all-manifestation. A life-generating cell always has to originate from a larger, wider life, from an already existing body.

That is why, in the case of ordinary dialectical endeavours, we observe the two so familiar consequences: either a dialectical manifestation, entirely identical to its creators, or a complete failure.

He who wishes to become a child of God and tries to help the unfoldment of the divine in others, cannot work 'from the will of man, from the will of the flesh'. He himself needs 'to be born of God', to be seized by the Gnosis.

So a power-field in the sense of the Spiritual School with its system of foci cannot be explained from ordinary nature; the temple is 'born of God', 'kindled by the spirit of God', in the sense of the prologue of the Gospel according to John.

The Spiritual School of the Golden Rosycross vibrates in the radiation of Christ; that is why it is a privilege to be allowed to belong to this School of the young Gnosis, and to visit the temple. Every pupil who is aware of this will determine his attitude accordingly. The pupil will certainly not behave in an excessively formal way, for formality has been the downfall of many. Formality means to pose, or subject oneself to a series of regulations: this is the way I must behave; this is allowed and that is not!

Formality is the same as pharisaism; a formal person does not act from within, from an inner conviction, but according to a law. One cannot be oneself in a group of formal people. One can always see immediately who is experiencing his pupilship in a still too formal way. Such a person does not dare to be as he is. A pupil who experiences his pupilship from within need never be afraid to show his true self.

Formality with respect to visiting the temple, for

instance, means that one's reverence begins at a certain moment and also ends at a certain moment, whereupon one falls from one extreme to the other. If one has forced oneself to behave reverently in a formal way, a reaction will always follow if one thinks that at a certain moment the law need no longer be applied.

A temple as a focus is not a strictly demarcated part of the power-field, but the focus gradually overflows, as it were, into the power-field. The pupil who is experiencing his pupilship from within will always demonstrate this in his attitude and his spontaneous behaviour. What behaviour? What attitude? Formal rules would arouse insincerity or, at least, forced behaviour. And a person who is forced will in the long run not be able to keep it up. That is why we can only hope that pupilship will increasingly be experienced from within and that behaviour will give proof of this.

If we guide each other towards an inner growth of the soul, this will manifest itself outwardly as a matter of course. Since we reject formality, these words are intended solely to encourage an inner preparation for an external task.

Stages can be discerned in the development of the intervention of the brotherhood. The growth of inner pupilship, and the resulting external behaviour, need to keep pace with the growth of the stages in the manifestation of the power-field and the foci.

When a pupil of the young Gnosis is present in the temple in a serious way, he becomes susceptible to the touch of the radiations emanating from the Chain of the Universal Brotherhood. Then he, too, is causing a current of forces to be outpoured in the temple in the service of all those present, and also in the service of the power-field, of whose wonderful task you will, by now, have a much fuller understanding.

We would now like to explain briefly how the touch of the Brotherhood comes into being; how visitors to the temple bring this about themselves, and how they can derive maximum benefit from it with regard to the work.

If the Gnosis is to work in the temple, we need to realise that such an activity depends on two factors: the first is formed by those who stand on the place of service; the second is the presence of the group of pupils in the temple. Between these two factors a

tension-field should come into being; the important thing now is the quality of this tension-field, for it is supported and its quality is determined, among other things, by our sensory functions.

There are seven senses, five known and two unknown. It would be going too far to discuss the function of all seven senses in this process. That is why we draw your attention to only one of them, namely the eyes, the sense of sight.

You know that the eyes shine; the eyes catch the light rays and thus activate the other senses. Our eyes are always directed to a certain point, whether it is an inner or an external one. Our eyes also activate thinking, willing and feeling or, at least, they cooperate with them. The eyes, it is said, are the mirror of the soul. The eyes have contact with the heart and the head via the pituitary gland, and indicate the quality of the consciousness, which reveals itself in thinking, willing and the activities of the heart. One can read everything from the eyes; the eyes speak a language.

After some consideration we can determine that, apart from light, the eyes also send out power, a power which is able to do much; a great, magic

power. If we were to investigate this, we would discover that the magic powers related to the eyes are the most formidable in our entire system.

When you are in the temple, there are generally various ways for the eyes to shine. Suppose you were purely intellectually minded; or entirely mystical, bound up with your sentiment; or negatively occult, or were acting out of habit, and were thus indifferent; or preoccupied with yourself or someone else, full of critical or resentful thoughts. Or suppose your attention was to a certain extent simulated and thus an act, a pose, or you were thinking about some plan; it is certain that the radiation, the light-power of your eyes would reveal the reality.

There would be one great disharmony, and no question of a tension-field in which the directedness of all had been equalised. In such a field of dissonants the radiation power of the Brotherhood would not be able to manifest itself.

At the moment when the service-leader enters the place of service there is usually hardly any question of a well-directed equalised light- and power-field. That is why the service-leader must not only take care of the ritual, address or lecture, but must also be

aware that he stands in the service of the Spiritual School and the Universal Brotherhood. The service-leader must be conscious of the fact that he has to enable the gnostic Brotherhood to generate power.

Thus the service-leader has a very great responsibility, of which he should be fully aware. So, before he begins the service, he will ensure that the external factors necessary for achievement are present. He will give the utmost care to the room where he has to work (we are thinking here of those who work in the service of the forecourt), for people are not coming to see and hear him personally. Also, he does not want merely to oblige people, but is there to serve the Spiritual School and the Gnosis, and on that basis to serve mankind. That is why the relationship between him and his audience will always be of a very special character.

When the service-leader enters the place of service, he will first of all have to ensure that the disharmonious light- and power-field is encapsulated, enclosed. He does this by invoking the merciful power of the Chain of the Universal Brotherhood; and as far as he is able to liberate this power within himself he will spread it over his audience like a

cloak. He has to do this with his gaze, with the light-force of his eyes; not as an exaggerated magical action, driven by the will; not looking personally at the audience, but looking more over those present. It needs to be an impersonal radiation of the eyes through the merciful touch of the Universal Brotherhood.

Once this light-garment has been spread, the service-leader needs to ensure that it cannot be broken through and that no disturbance can come into being within the tension field that has thus come into being. The gnostic light will then be able to pour out its gifts of grace into the tension field. These gifts must be placed in the service of the audience, of those present in the temple or consecrated working place. The work of protecting the light-garment should again be done by means of the gaze, the radiation of the eyes, for the eyes are transformers of light-power.

You will understand that the service-leader will notice immediately if any attempt is made to disturb the temple. Even if he cannot see it, he will experience it in another way, either via his senses or physically. If such a disturbance is detected by the service-leader, and he knows who is causing it, there

will never be a personal confrontation, but the service-leader will continue with redoubled power in order to maintain the whole.

When this work has been performed, 'the Lord is in the midst'; the flame is burning and the serviceleader proceeds with his next activity: ritual, address or lecture, by means of which he must convey the grace of the light-field to everyone present. In this way harmony is born and the outpouring of the spirit takes place.

V

THE TRUE HUMAN BEING

Every atom of the physical body of a human being is vivified and maintained by the etheric 'double', or vital body. The physical organism thus lives by the grace of the etheric body. One speaks of a 'double' because the etheric body completely interpenetrates and surrounds the physical body, and in this way duplicates it. There are, therefore, two bodies which are one.

It is also known that these two human vehicles are penetrated and surrounded in turn by another body, which is more subtle and larger than the other two, namely the astral body.

So there are three bodies cooperating in unity and enabling the creation to live: the astral body, the etheric body and the physical body. These three bodies can be clearly distinguished. All three have been organised into one system, one exterior figure bear-

ing the imprint of the nature-born type of the physical body.

During the night, when the person is asleep, the personality of three vehicles is split. The astral body then acts autonomously and is often highly active, and can be recognised as the image of the one who rests in sleep.

However, one should not think that, having said all this, we have finished defining the totality of man in manifestation. To think this would be to make the greatest mistake of one's life, for man also has a thinking faculty, a mental body at his disposal. In fact, it is not even appropriate to speak of a mental *body*, as this body is as yet far from full-grown. It is the newest acquisition in the immensely long periods of our mankind's development, interpenetrating and surrounding the three other bodies. No, it can at most be distinguished as a fiery, and therefore shining activity in the region of the head sanctuary. So one cannot say that man already has the full command of his thinking faculty. That is very far from the case!

And even when the thinking faculty does eventually exist, it will still not be possible to call man complete until he possesses a threefold manifestation

of the spirit, which corresponds with the three primary rays of the Seven-Spirit. In the Spiritual School this is referred to as the equilateral triangle.

So we may see the true, complete man as a seven-fold revelation consisting of four vehicles and three manifestations of the spirit; a triangle of the manifestation of the spirit and a square of construction. If you were to try to visualise the true man in this way, you would know with certitude that man as we know him now has not yet been `born' in the true, completely divine sense. He still exists in a state of genesis; he is, as Paul rightly said, as yet `unborn'.

It is in this light that you should consider your problems and difficulties. The life you are living is not a human life because, although you have the possibility of living such a life, you do not yet possess the necessary faculties. Your highest vehicular expression is the astral body, just as it is with animals, so that Hermes Tresmegistus could rightly speak of man and animals in the same breath.

Negatively inclined people who are reading and considering all this could take the point of view: 'Why should we bother or worry then! We are unborn, still in a state of genesis. Let us just wait

passively for the time of our birth. Only then will we be true human beings'.

There are many people in the world who speak like that; they believe in the doctrine of evolution. 'First we were like minerals, then like plants, next we had an animal consciousness and now we are on our way to becoming human beings. In the radius of activities in the Aquarian Age, which we have now entered, we will again make an important step on the ladder of development.'

It is good to know that the Spiritual School diametrically opposes this point of view, as there is no question of any undisturbed, automatic process of evolution. There was a time when, under divine guidance, mankind did evolve, but that phase is long since past.

As soon as the three vehicles — the physical, ethereal and astral — have interlocked to form a beautiful and wonderfully constructed unity and, very gradually, the flame of the consciousness is kindled, nascent man is given a task. It is a task that needs to be carried out as a completely autonomous activity of the self. It is a task that *can* be carried out because, as a result of the cooperation of the three vehicles,

nascent man possesses an ensoulment, a soul. It is also possible because the newly kindled flame of the thinking faculty in its pristine purity enables nascent man to understand the divine reason to such an extent that he can begin eating the fruit of the tree of knowledge which stands in the midst of God's Paradise.

You need to know that, from the time of its preparation to the development of independent activity, the greater part of the human lifewave has misused the original purity, and has wandered away from the original race. You need to know this, and indeed, you are capable of knowing it very well, since it is the cause of the fact that all those born in matter belong to the, as yet, unborn human race, roaming about in night and death, in suffering and sorrow, with many sighs. Death is their companion and delusion their state of life. They have lost their original purity. They are like neglected clothing which, to begin with, is very difficult to clean, and if one leaves it too long it becomes hopeless; the clothing deteriorates and can no longer be used.

If it were not for the fact that, thanks be to God, through revivification, our microcosms keep on receiving new chances of breaking through to new

birth, to the genesis of true Man, the tragic experiences of part of mankind would be nothing more than a memory of something that happened long ago.

So, understanding all this with your innermost being, you will surely not want to wait a single day longer to use your time, for as long as it is still possible.

VI

THE SEVEN FOCI

That part of mankind which constitutes the pioneering Brotherhood is divided into seven groups. In saying this, we are proceeding from the idea that the sevenfold Earth Logos transmits seven groups of seven rays. These forty-nine rays or forces together form the Holy Seven-Spirit or the seven hierarchies.

It is obvious that every pupil who wants to walk the path must learn to react to all forty-nine of these rays. But you will understand that it is impossible to expose the beginning pupil to the full capacity of this great light-power. That is why initially the pupil reacts by attempting to respond to just one of these forty-nine rays.

That is not to say that every eligible person must begin by reacting to the same ray of the forty-nine. Reactions vary widely because there are seven times seven, thus forty-nine possibilities. The variations

arise from the spirit-spark atom's fundamental attunement. The Universal Doctrine says that the rose of the heart has forty-nine aspects and it is for that reason that each person's heart sanctuary attunes itself differently to the nuclear radiation of the monad. Initially, the process of attunement concerns one of the seven groups of seven light-powers, and once that group has found admittance, only one of the seven rays of that group is involved.

Assuming that the population of the Spiritual School of the young Gnosis is populated by truly serious pupils, one can say that there are forty-nine different characters and also forty-nine different reactions in the Spiritual School. You may sometimes have wondered why other people react in such a totally different manner than you do to a particular touch of the School. Both you and they are aiming at the same goal, and yet your perceptions differ very widely.

Now perhaps you will see in a clearer light the seven foci in the dialectical life-field by means of which the forty-nine rays corresponding to the forty-nine aspects of the monadic nucleus are differentiated. There are seven schools, because there is a

sevenfold Earth Logos, a system of seven jointly rotating spheres. Each sphere emits seven rays, and for every sphere a focus needs to exist on the seventh sphere, the field in which our nature is manifested. As the Spiritual School of the Golden Rosycross is the seventh school of the Universal Gnostic Chain and the six others were already in existence, and as, through much blood and tears, our young gnostic School has now been born, one can now say with certainty that the Great Work has begun. For several years now the forty-nine forces have been radiating their influences over the world and mankind, so one can be sure that every pupil will receive the nourishing ray he needs according to his innermost state, provided his pupilship is serious. For those who are not serious the well-known law of the wedding chamber is applicable.

Meeting someone whose spirit spark atom is attuned in exactly the same way as yours very seldom happens. True pupilship always begins in solitude, but as the brother or sister on the path of liberation makes progress, a growth can be recognised which in the end must lead to complete unity with every other brother or sister. As soon as the nuclear radiation,

containing forty-nine possibilities, unfolds in the heart, we belong to the divine Brotherhood of the Immovable Kingdom. Let us give a few examples. Consider colours for instance. In the spectrum of the forty-nine universal rays there exist:

seven shades of red,
seven shades of orange,
seven shades of yellow,
seven shades of green,
seven shades of indigo,
and seven shades of violet.

These forty-nine rays together form the one true light which is poured out over mankind.

You cannot say: 'Half of this light will be sufficient for me'. The seven schools of the Universal Gnostic Chain form one system for the complete development of their pupils.

Assuming that you are already a serious pupil of the young Gnosis and thus possess an active rose of the heart, you can discover yourself by using the following key:

the seven shades of red refer, among other things, to the blood;
the seven shades of orange to the nervous fluids;

the seven shades of yellow to the consciousness;
the seven shades of green to the activities of faith
and hope;
the seven shades of blue to the senses;
the seven shades of indigo to the dynamic energy; the
seven shades of violet to the radiation field of
deliverance, the radiation field of the Living Body of
the young Gnosis.

The Lectorium Rosicrucianum forms the seventh
school and that is why in the spectrum of the Spiritual
School of the young Gnosis the colour violet is the
guiding ray, the propelling force.

It is like this: forty-nine rays are being sent out via
the seven foci, and the work of salvation in a parti-
cular individual has to start with one of the forty-nine
aspects of the nuclear radiation and with one of the
forty-nine aspects of the heart, which is, therefore,
referred to symbolically as a cut jewel.

If we blend the seven times seven colours, the
forty-nine rays, in the right way, the result will be the
colour white. Then, at last, we will wear the chaste,
pure white garments, woven from the fiery threads of
the forty-nine lights.

These garments develop, as is said in the Bible:

'from the blood of the lamb' — the radiation fullness of the seven cooperating foci of the Universal Chain, the living water of the Universal Gnosis, transmuted into a faculty we are able to bear.

This is the sacrifice of the Universal Brotherhood which can be brought to development in full force. The system has become complete and now the lamb of God can and will be prepared for you in reality.

VII

THE LIGHT OF THE PURE, ORIGINAL NATURAL FORCE

The fact that the earth is the embryonic field, the field of genesis for the divine human race is evident from the Bible. The unmistakably hermetic nature of the Gospel can readily be discovered. If only one is able to read between the lines, the impossibility of a complete awakening on earth rises before one as an incontestable fact.

Just read and absorb the first few verses of the Sermon on the Mount:

You are the salt of the earth. But if salt has lost its taste, how shall its saltness be restored? It is no longer good for anything except to be thrown out and trodden underfoot by men. You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light

to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

Long, long ago these words were spoken to a priestly host in whom the high reason of the divine thinking faculty was beginning to awaken. It was a host, therefore, in the process of entering the divine world, called to fulfil a priestly task on behalf of all those struggling and labouring on earth.

To this host it was said: 'You are the light of the world and the salt of the earth', which means that they had received the light, the new, pure astral power. The priestly human being will have to render this light active as a cleansing, purifying power on earth which can be of service to seeking people.

The purpose of all this work, of all those messengers of the Universal Chain, is pointed out very clearly and placed in the right light. The divine world to which the true man is called, often is indicated as 'the Kingdom', 'the Kingdom of the Father'. Jesus the Lord comes to bring 'the Gospel of the Kingdom' on earth, but certainly not to consolidate it on earth. That is why, in Matthew 10:34, Jesus says: 'Do not

think that I have come to bring peace on earth; I have not come to bring peace, but the sword'.

Why a sword? Because the embryonic human being is called to rise out of the earthly field of creation and ascend as a child of God. At the moment, the greater part of the life-wave, called in this era to the sublime childship of God, is caught through self-destruction in the labyrinth of the astral field, held in the grip of the false light of Authades and all the other archons of the aeons. The child of God, the pupil of the Gnosis who, in principle, already participates in liberating salvation, no longer has any freedom of action, and can no longer fulfil his true birth unhindered. That is why there is the sword of the Holy Grail, which comes to his or her aid.

It is the sword of the highest goodness, of truth and absolute justice, of a serene purity which hastens to the prisoner's aid. It is the sword that throughout all times has always been invincible if only the prisoner calls upon it unconditionally and subjects himself to it in complete self-surrender. In short, this sword is again the light of the forces of nature in their original, pure form.

However, the prisoner must learn how to invoke

this light. One often thinks too much in this respect of a prayer formula, or of prayers spoken by spiritual ministers of the church. No, we need to understand the well known words: *ora et labora*, pray and work. Prayer is work, an unflagging work on the self in the power of the light. That is why the Pistis Sophia must work through thirteen prayers, as expressed in her thirteen songs of repentance.

The person who longs for true birth must also become a Petra, a rock. This is spoken and testified of in chapter 16 of the Gospel according to Matthew.

He who enters the state of true rebirth is called: 'one who is as firm as a rock', that is, an unwavering one. In such a one, the universal light enters into an unbreakable communion which can no longer be overpowered by the gates of the realm of the dead. Such persons will receive the keys to the Kingdom of Heaven.

So there is not just one key bearer, like the historical Peter, but everyone of you needs to become and to be a key bearer. Only then will you be clothed with great power, a power which can be understood and proved. For to those strong ones it is said: 'I will give you the keys of the Kingdom of Heaven, and what

you bind on earth will be bound in the heavens, and what you undo on earth will be undone in the heavens'.

Every child of God will receive the keys of the Kingdom. Every child of God can be certain that all the astral activities and consequences which are undone, and thus completely neutralised by him on earth, will evidently have disappeared in the divine world also. Every child of God can rest assured that, if he succeeds in kindling the glory of the Seven-Spirit within him and in this way ascertains his rebirth, these holy powers will be aspects of his being in the Kingdom, too.

The Bible contains a tremendous treasure through which and with which we can support and confirm the hermetic doctrine. In the well-known chapter 7 of the Book of Revelation we are told of 'a multitude which no one can count, the host of liberated ones, gathered from every nation on earth'.

When then the question is asked: 'Who are they?', the answer is given: 'These are they who have come out of the great tribulation. They have washed their robes and made them white in the blood of the lamb. Therefore are they before the throne of God, and

honour him day and night in his temple.'

You will understand these words. They are like balm for your soul, because you, too, bear the sign of the Son of Man in the stigma of your pupilship. To you it has been granted to belong to the host of liberated ones. May this, through your work on your self, soon become the case!

VIII

THE CIRCUIT OF THE COUNTERNATURE

The pupil of the Spiritual School of the young Gnosis will often have heard it said that the field of existence with its two spheres in which our circular course takes place, is a fragment of a sphere belonging to the sevenfold system of the sevenfold cosmos.

We cannot be liberated from this minutely small field of existence as we are imprisoned in it by an electromagnetic tension field. The gravitational force of this field keeps us imprisoned in this nature. We know that we ourselves cause these particular electromagnetic activities; that is why our nature, and thus our life, is as it is. From the dawn of our Fall our fundamental state of being aroused disharmony in the natural forces on this earth, and this disharmony imparts a strong motive force to the rotation of our wheel of life.

If you touch a copper wire through which a strong

electric current is flowing, you cannot let go of it. You can see your counternatural course of life in the same way. Man has abused the electromagnetic tensions of the natural forces and he is no longer able to let go. True liberation is possible only if the current is broken.

The counternatural circuit in which we and our fellow men have been imprisoned for aeons has, furthermore, brought about the total structural change of our personalities, and of many other aspects of our microcosms. The system of power centres in the auric being, for instance, has been thoroughly altered by it. There are countless people who have adapted themselves so completely to the current of the counternature that, besides not knowing any better, they find in it their desires, their aim, their innermost yearnings. It is clear that by so doing they keep the circuit of the counternature intact.

You could perhaps ask yourself what highly gifted powers constitute the governing hierarchy in this counternature. There is, of course, a hierarchy that can be explained from human life, but this hierarchy can at best be seen as one that is inferior to the dominating, governing hierarchy which does not

originate from human life, but can still be explained from it. We will try to unveil this mystery.

When the Fall occurred, a disharmonious reaction was evoked in the earthly circulation of natural forces. We should not see this reaction as being merely blind or mechanical, for it was vivified. Mighty entities developed from the earthly circulation of natural forces, thus from the counternature. These forces, these dialectical aeons, are alive and exist by virtue of human unholiness. These powers now rule dialectical mankind as a governing hierarchy; they rule it in self-preservation, for our existence is their existence. Our deliverance would mean their downfall, their disappearance.

A cosmic revolution obviously does not signify the end of those powers. At most they will be compelled to inactivity: 'the beast' will then be bound. It is evident, therefore, that as long as there are people who keep the circuit of counternature going by their way of life, all the aeons will live, the gravitational force of counternature will continue to hold sway and the wheel of birth and death will keep rotating.

However, if the spirit-spark atom is ignited in the original spirit of God and thus another fire begins to

burn within us, we will be taken up into a different circuit and attracted by another gravitational force.

In the beginning there will be an obvious dichotomy within us for our microcosms are completely attuned, fundamentally and structurally, to the circuit of counternature, so they cannot be taken up into the new life-field just like that. Transfiguration is necessary! That is why the pupil of the gnostic Spiritual School initially lives in two fields of existence, dying gradually to the one and growing gradually with respect of the other. The process of dying to the counternature is called: 'dying in Jesus the Lord', while the process of growing in the new life is known as: 'being reborn through the Holy Spirit'.

It will undoubtedly be clear now that the moment will arrive in this wonderful process of deliverance when, whether asleep or dying, one will no longer have to spend a long time in the spheres on the other side of the veil, for one will have grown out of them. The one vibration field weakens while the other grows stronger, and in the process a vacuum, a 'nothing' comes into being.

In one of the following chapters we would like to explain how the pupil passes through this vacuum.

I X

THE ALL-ENCOMPASSING FIELD OF THE NEW EARTH

The more you are absorbed in the literature of the young Gnosis, the more you will receive a different insight. The time will come when you will understand the word `heaven', when it is mentioned in the Holy Language, in a totally different way. Mankind has become so used to the idea of `heaven', linking it so directly with the reflection sphere of our life-field, that people find it difficult and strange to see it from another angle and to broaden their concept of it.

A heaven is an all-encompassing field which has been drawn around a certain creation. If there is a heaven, then there is also an earth. This earth lives and exists through its heaven or heavens. Just as, in the ordinary universe, all heavenly bodies differ from each other, so all the heavenly constellations differ too. When we study the heavenly constellation of the

new life-field, with which the pupil is obviously very much concerned, we will discover that one cannot simply speak or write of a `heaven', but that they very emphatically should be called `heavens'.

If we go on to think of the three mysteries written about in the literature of the Spiritual School, we will know that these three mysteries correspond with three heavens, three states of being in the all-encompassing field of the new Earth. Seven aspects can be distinguished in this field, which correspond with the Holy Seven-Spirit of the Universal Gnosis. In the Bible these seven radiation fields are often called the seven angels, and they are connected with seven mysteries or seven states of development.

Every serious pupil who enters the Spiritual School, and aims at its goal, paying heed to its requirements, is taken up into the Living Body of the School and will immediately enter the First Mystery.

You should try to understand this in the following way: the pupil is taken up, or will be taken up into the first heaven of the new life-field. That is, he becomes susceptible to a radiation field of a gnostic nature, which adapts itself to his state of being. Such a pupil is therefore no longer touched by a calling, gnostic

field of a general nature, directed to seeking people, but is then taken up into a radiation field with a distinct system, which has the function of binding him to the new body. The ancient Rosicrucians referred to this as 'being ignited by the spirit of God'; it is the awakening of the rose.

He who truly accepts this binding and its consequences will, as a result, be taken up immediately into the second heaven, which is a stronger radiation field guiding him or her on the way of the cross, so that the light birth, a true resurrection, may become possible. Only by entering this second heaven will the pupil become a true rosicrucian; he attaches the rose to the cross. He follows the path of the Son, he is or will become a true Christian. He dies in and with Jesus the Lord, in order to be resurrected in truth.

And then, it cannot be otherwise, the third heaven opens for ascent into the Third Mystery. It is the heavenly power which truly awakens and brings the pupil to life in the new life-field. This heavenly power enables the soul 'to see' and makes soul consciousness possible. In 2 Corinthians 12, verses 1-4, Paul speaks about this grandiose and joyful experience, in great humility with regard to himself.

*I must boast; there is nothing to be gained by it, **but I** will go on to visions and revelations of the Lord. I know a man in Christ who was caught up to the third heaven — it was fourteen years ago—whether it was in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise — whether in the body or out of the body, I do not know, God knows — and he heard things that cannot be told, which man may not utter.*

You will now be able to understand and analyse these words down to the smallest detail. So it appears yet again that the Universal Doctrine underlines and proves the things it is our duty to keep on explaining to you in all kinds of ways.

X

AND IT SHALL COME TO PASS THAT ALL WHO CALL UPON THE NAME OF THE LORD, SHALL BE DELIVERED

If, for a moment, we plumb the depths of this divine pronouncement, we will know that calling upon the name of the Lord is a magical process and, therefore, not in any way to be compared with the ordinary prayers of the religious person of nature.

This pronouncement of the prophet Joel leads us to discover the magnitude of dialectical degeneration, and to what extent we have disgraced the holy name of God.

The holy names are invoked all over the world, without the slightest intention saying a genuine farewell to dialectical life from the depths of one's being.

It shall come to pass that all who call upon the name of the Lord shall be delivered.

People talk often about God and discuss his being and his works heatedly. They make the most learned speeches and disagree totally with each other. But in reality it is sacrilege to live 'in the name of God' if in fact one remains living in unholiness.

We should always realise that the divine life is everywhere where dialectical life is not, to put it in the words of Jacob Boehme. This means that the divine realm glows and vibrates in everything. Many people, because of their dialectical understanding, think that the Kingdom of God is far away, but it is nearer than our blood and our breath. God is in the rose of the heart, God is within ourselves! His kingdom is within us!

To pronounce a name is a magical act. That is why we invoke many unholy reactions when we mindlessly pronounce God's name and discuss his intentions. When we do so we are besmirching the essence of God.

It is quite different with someone who realises how low he has fallen, and sees through the dismal circular course governed by the spirit of this world. It is quite different with someone who's whole life is taken up with the struggle to break through the bar-

riers of his imprisonment and who, full of hope and trust, calls up the name of God and his servants.

This magical way of speaking results from a conscious emotion, from the vibration of the heart. The response, a ray of the Holy Spirit, then breaks through all resistances and touches the pupil unto life. Then, the sun begins to shine and the rose gives forth its perfume:

*It shall come to pass that all who call upon the name
Of the Lord shall he delivered.*

The ancient initiates spoke of the unpronounceable name of God, a name which consisted solely of consonants. The ancient mysteries tell us that pronouncing this name was only possible for those who had learned how to do so.

If, in your dialectical state of being, you were to seek for the exact mantramistic sound of the unpronounceable name of God, we can assure you that however long you sought, you would never find it. For man has become so used to the functions of the larynx and its associated creative faculties, that he thinks there is no language that can be heard without

speaking by means of the larynx.

You might think that a thought image is concerned here, for a thought can be projected or sent out. Or you might think of a series of emotions a person can develop without the larynx being involved at all.

However, the secret of pronouncing the unpronounceable name of the Lord cannot be found there either. We are concerned here with a state of being, a reality of life that one has to have reached and fulfilled. As regards you yourself, what we are concerned with is your whole way of life, the entire sum of your state of life at a particular moment.

The central issue is this: when a person has gone through many experiences and his being has been sufficiently purified, it produces a certain tone, a certain vibration. This tone, this vibration, is the pronunciation of the unpronounceable name of God. It is

what emanates from the depths of our being that can be the invocation of the name of the Lord.

Before the pupil could have thought of that state of being, before he could have developed any conscious emotional activity in this respect, and before he could have put his thoughts or emotions into words, this tone would already have been heard by God. This

explains the words 'Before they call, I shall answer', for then the entire being of the pupil has become ripe for the divine intervention. His entire being produces the tone, the vibration on the basis of which the Holy Spirit can answer.

If it depended on our thoughts or emotions, or on our words which throughout all times have resounded through the air, we would at the very least have plucked all the stars from the heavens. But that is not the case! Your entire being must come into conformity with the requirement a pupil on the liberating path has to fulfil. Once this has happened, the fundamental vibration will come by itself; then the pupil's whole being sings the song of the unpronounceable name. Then his whole being begins to resound in harmony with the divine being.

Do you understand the veiled statement that the name of God consists of consonants?

It shall come to pass that all who call upon the name of the Lord shall he delivered.

Unity with the universal sevenfold spirit is only achieved if the fundamental vibration originates from

the centre of a reality of being which is in Christ. If you wish to pronounce the one name which brings deliverance, then you will only be able to do so from your innermost being, the soul of your being which has been purified in the fire. If you call in this way, the Father who is hidden will answer you. All who call in this way will be enlightened by the Holy Spirit.

Then, breaking through all resistance, the answering ray of the Holy Spirit touches the pupil unto life. He who is touched by this fiery lance, and who bears the sign of this touch, is the pilgrim who, step by step, is entering the profound depths of God.

May many understand the way that leads to life and bear witness to it by their actions.

XI

THE MEDUSA

If you are familiar with the law of cohesion you will know that the whole of humanity in these dialectical realms forms a close unity as a consequence of the operation of this law. Dialectical mankind forms a collectivity, and in the same way as our consciousness is formed from the sum of our biological state, you can imagine that there must also be a totality of consciousness, which represents the consciousness of mankind as a whole.

Like every other being that drags itself along under the sun, wherever it may be in the world, this 'representative of the entire world', too, is a natural phenomenon of dialectical existence, stemming from the selfsame biological condition.

The Bible, when it speaks about 'the prince of this world' draws attention to an irrefutable fact. The totality of consciousness envelops our entire globe

like a cloud, like an atmosphere. We belong to it, we are one with it. This totality of consciousness has two aspects, a good one and a bad one, entirely in keeping with man's state of being. In its evil aspect it grimaces

like the face of the Medusa, like Satan. In its good aspect it presents itself as an exalted light-spirit. Both aspects together can be referred to as Lucifer, full of greatness and full of wrath.

When we begin to see ourselves in this reality it will become clear that our consciousness is entirely in harmony with the biological totality of consciousness. If our deliberations are evil, we are fed from the storehouse of the totality of consciousness; Satan is with us. If our deliberations and activities are good, the totality of consciousness will incite us to the cultivation of the personality.

These two currents in the totality of consciousness correspond with those in our personal consciousness and, consequently, the rotation of our own individual axis is identical to that of the axis of the dialectical world. We are one with the world *and* with the spirit of the world, just as we are one with mankind.

This state of being has been described in all the holy books and can be proved in every possible way.

Yet there are very few people, tragically few people, who have experienced this absolute truth.

Of course we can state that something is absolute, but a tangible experience is a different thing altogether! We will only experience the activities of the world's spirit, experience our state of imprisonment, when we are wrenched away for a while from the spirit of the world and rise above the level of our biological state of being. Only then will we experience to the full the oppressive and terrible grip of Satan and the treacherous temptations of Lucifer. Only then will we experience the struggle with the spirit of the world, in which it tries to take us back into its atmosphere.

Only those pupils who have also known the light-radiation of Christ, the merciful touch of the Holy Spirit, can speak of this experience. Only in this light and this power will we see and experience the full horror of the world demon.

Initially the pupil is subject to the activities of two worlds; just think in this respect of all the classical legends. He must rise above the grip of nature if he is to belong to the light in certainty and forever. The ancient initiates and their pupils called the moment of crisis in the ascent from the nature of death: `seeing

the abominable Medusa'. They said: 'Once one has seen the Medusa and has met it face to face, one must die'. To gaze into the eyes of the naked truth of the fallen state, the naked truth of our aeons-old dialectical culture and its results means the absolute death of the entire being of the old nature.

A serious pupil who sees the reality of dialectical nature and is, as it were, confronted with it bodily, will rise above it as in a fraction of a second. That is why, for such a pupil, seeing the abominable Medusa signifies the joyful ascent from the fallen world with both its spheres.

The pupil who experiences this dying, is dying as to the nature of terror, but the principles of the new life in his microcosm are nurtured by the loving breath of God, so that in this divine breath the new tree of life will grow and the new life will awaken, to belong in eternal certainty to the true light.

May it be given to you to be able to reflect more profoundly on these things from day to day, so that you may see the path ever more clearly, and experience the incomparable, cherishing love of the Universal Brotherhood.

XII

THE SOUL MAN WITHIN ME MUST INCREASE — I MUST DECREASE

'Where does the dialectical centre of consciousness reside? How should it be neutralised and could I really do such a thing?'

First of all you need to consider how far the radius of action of the consciousness in your head sanctuary extends. In general a person's consciousness is minimal and, therefore, restricted. The greater the development of the intellect, the more vague, very often, is the consciousness.

In answer to the question: 'How should the centre of consciousness be neutralised and could I really do such a thing?' we would like to say that you will certainly not be able to do it as a dialectical personality. The secret lies in the fact that, as the light radiations touch your heart-atom, you attract new forces and ethers into your system and new forces and

ethers are also differentiated in your blood.

In fact, your only chance in life lies in the correct openness for the Christ-radiations. That is why the reality of the existence of the coming new race can only come about on the basis of this divine life substance. And for this to happen it is necessary, above all else, for your natural blood-being not to be the sole source of energy for your activities in this world of matter any longer. Why not? Because your dialectical consciousness manifests itself only by means of your blood.

You can neutralise the dialectical consciousness by directing your entire inner being to the centre of your aim, which is to put on the new man and to be taken up into the power-field of the Spiritual School; you can neutralise the dialectical consciousness by following the path to life shown you by the Spiritual School, and this will give you the candour to open yourself to the power of the Gnosis which takes shape in the sinless man Jesus.

To the extent that this process unfolds in the pupil, the dialectical personality withdraws of its own accord into the background and king I ceases to reign over his dialectical domain of life. That is why I-

demolition is one of the conditions for building 'the other one within you'. Then it will be the same for you as it was for John the Baptist: standing in the process, he prepared himself; he was a very dynamic worker and still he knew: 'He who comes after me is mightier than I'. It is the great process of sacrifice which the dialectical I can fulfil in the power of Christ.

Once this phase of the preparatory work has been done, the Jesus-man comes to the fore. The original spirit takes up his task and John lays his head on the block and dies.

What is the explanation of this? There are twelve heavenly powers which must fulfil the great process of transmutation and bring to reality the seed that has been sanctified in God. We have often discussed with you the twelve disciples, the twelve rays of the Universal Brotherhood. The mystery of the Holy Grail is a mystery of all ages, and the twelve serving brothers of the Grail are probably well known to you from the Grail-legend.

Each one of the twelve brothers has his own task and his own sphere of work. In the microcosm these twelve spheres of work can be seen in the twelvefold

division of the nervous system, in the twelve pairs of cranial nerves, each of which individually controls the magnetic points in the head sanctuary. In the new alchemical process, the process which arises from our confession of sin, the new power is confirmed and changed in one group of nerves after another.

The unfoldment of this process varies from person to person. In whatever life-field man exists, he wraps himself in the garment of his biological polarity as a natural necessity. The garment in which you wrap yourself, that is, your etheric body, your soul-garment, testifies to what and who you are.

In addition, the microcosmic system also possesses a twelvefold receiving apparatus, the exterior aspect of which is called the magnetic system, while its interior aspect is the twelvefold nervous system. The Gnosis, the original pranic light, kindles the twelve exterior organs as well as the twelve interior ones.

This is always done by the same gnostic power, even if we call it a different name when referring to one or the other specific aspect of the system.

There is only one power, the Gnosis, the original pranic light of God, and this one power fulfils every-

thing in everyone, in that great, mighty, divine organism which is so wonderfully constructed.

The Lectorium Rosicrucianum and its servants look forward prayerfully to the day when the children of God will again have the divine, twelvefold magnetic system fully at their disposal, and will express in it their praise, gratitude, adoration and devotion for the Father of Lights, the eternal Logos, who is all in all.

XIII

THE TEMPTATION IN THE DESERT

Like Jesus the Lord, who was tempted three times in the desert of life, and like Buddha who was also assailed three times by the evil one, every pilgrim, too, will be confronted by the evil one on his journey to the new soul life. He will have to withstand the three temptations right into his heart's blood, and in self-examination he must conquer. Not a single pupil of a gnostic Spiritual School will be able to avoid this course of events because they are a natural result of the liberating path, which has to be experienced right to the last step.

When the light of the Gnosis has touched the pupil and this light begins its journey through his life-system, it cannot be otherwise than that the old and new natures will meet each other. Two states of consciousness come into being in the pupil as a result of the touch of the gnostic light.

So when the process of ascent has unfolded to such an extent that tensions are aroused and the repulsed forces of nature and their activities have reached, as it were, the very limit of their existence, and the issue for them is 'to be or not to be', then these natural forces will assert themselves with redoubled force, and this will result either in a victory over the pupil, or in their own, definite destruction. The new soul consciousness arises in the system of the pupil and, if it is to gain full possession of this system, in order to be able to transfigure it, that is, to renew it, then the repulsed natural forces still occupying the outermost confines of the system will form the last threshold the pupil has to pass before he enters complete freedom

And this last threshold is the crux of the matter! Because of it, many are standing before the gates, but only a few enter, since for the time being the last threshold appears insurmountable and the threefold temptation of the old natural forces fighting for their existence too strong to withstand. Up to a certain point the process of dying with regard to this nature is fulfilled rather smoothly, but when the outermost boundary comes within sight the tension becomes very great and alas... often too great.

Understandably, this struggle has been romanticised throughout the ages; many fairy tales and legends have been written with this struggle as their subject. However, it is necessary to understand their true nature, as too much romanticism and too many legends can awaken and maintain fear; and fear is crippling. So let us give some information about this struggle.

Our entire microcosmic system is in many respects governed by the auric being, which consists of a network of magnetic points; magnetic nuclei which radiate from the system in every direction and in this way rule it. But if someone walks the path of renewal, he attracts different magnetic currents and corresponding lights are kindled in the auric being, other magnetic points are aroused. Slowly but surely all the old magnetic lines of force are rejected and the system no longer responds to them.

Finally the magnetic power concerned is driven back into its corresponding magnetic point in the auric being. These magnetic points then are strongly charged, although they can no longer exert any power. Such magnetic points together form 'the threshold', the nucleus, the essence of the old nature,

the 'evil one'. In the end this evil must be driven out: the nuclei of the consciousness must definitely be extinguished, so that no trace is left of the old person.

You will realise that this last struggle, the victory over the old tension-field of nature, has three aspects: an aspect of the will, one aspect of desire and one aspect of the mentality. Once these three aspects of the new soul nature are sufficiently strong and pure, no pupil need fear the last meeting. But if there are still impurities, and inclinations with regard to the old nature, then the old magnetic system will resume its old rights, with all the consequences.

May this explanation, therefore, serve as instruction and as a warning.

XIV

THE HOLY PRIESTHOOD OF THE NEW STATE OF LIFE

We would like to begin this chapter by quoting a few verses from the first letter of Peter, chapter one, verses 13-16 and 23, and from chapter two, verses 1 and 5.

Therefore gird up your minds, be sober and set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as He who called you is holy, be holy yourselves in all your conduct; since it is written 'You shall be holy, for I am holy.' You have been born anew, not of perishable seed, but of imperishable, through the living and abiding word of God.

So put away all malice and all guile and insincerity and envy and all slander. Like living stones, be yourself built into a spiritual house, to be a holy priesthood.

You are being confronted with these words because they explain so clearly what a pupil on the liberating path can do if he possesses a rational and moral state of consciousness.

Every pupil of the Spiritual School who is walking the path of liberation because he wishes and has decided to do so is fully able to gird up the loins of his mind in the sense of the Gnosis. You will understand this metaphorical language. In eastern countries it is necessary to gird up the upper garment so as not to be hindered at work. Just as the Spiritual School of the young Gnosis first directs its radiation power to your mentality, so the intention of Peter's letter is to tell you that by this touch you are immediately enabled to act in a new way. The rational touch is followed by the moral emotion.

You are now being given a piece of advice that you should take to heart. The person in whom the process of moral emotion is unfolding is often so moved and so nervous that positive results are excluded. He is filled with floods of tears and an intense feeling of guilt and such a multiplicity of intentions that they crowd each other out. The emotion soon passes and there are so many things in everyday life demanding

his attention that a genuine harvest as a result of the first touch turns out to be impossible. The mystical emotion does not make the sternum sensitive for the second touch and thus the blessing fails to come.

That is why you are told: 'You know what the Spiritual School is trying to do. So gird up the loins of your mind. Be intelligently prepared for immediate action'.

When the rational touch has taken place and you have opened yourself completely for it then, in all sobriety, receive the moral emotion. Do not allow yourself to be overcome by emotion, because then you will lose control, but let the process of reversal work in you in great calm and understanding, full of a joyful hope that the merciful gnostic current can now be inhaled via the sternum. For that is the nourishment, the dew for which the rose of the heart is thirsting.

You now know the process. More and more is unveiled to you as a result of the first touch of the process; you see the path ever more clearly before you and the ignorance in you is increasingly nullified. In this way, calmly and with great sobriety, you can distinguish everything that is of nature and con-

sider to what extent you can participate in it without being harmed in your process of sanctification, to which you have subjected or will subject yourself.

Sanctification is your calling. The sanctification of your entire being is the aim of the Spiritual School, so it goes without saying that, having been enabled, rationally and morally, to do so, the pupil will lead a sanctified life. You can lead such a sanctified life if you remain constantly directed towards your pupilship, for within you there exists an imperishable power: the seed of the living, everlasting word. So it is not only desirable but also necessary that a radiant, new way of life emanates from you, because it is achievable. That is why all malice and guile, all insincerity, envy and slander must become things of the past. They are five negative reactions to the state of pupilship or five positive expressions of a strong I-centrality.

Realise to what you are called and enabled, and what dangers threaten these possibilities of sanctification. Prepare yourself fully to become a living building stone, for only as a living building stone can you be used in the great, universal temple, in the holy priesthood of the new state of life.

X V

THE NEW ASTRAL VEHICLE, THE MANTLE OF LOVE

We quote the following verses from the first epistle of John:

God is light and in him there is no darkness at all.. . If we walk in the light as He is in the light, we have fellowship with one another... And by this we may be sure that we know Him... Whoever keeps his words, in him true love for God is perfected. By this we may be sure that we are in Him... By this we know love, that He laid down his life for us; and we ought to lay down our lives for our brethren. Let us love one another; for love is of God and he who loves is born of God and knows God.

These quotations from the first four chapters of the first epistle of John presumably speak sufficiently

clearly to you. We now know better than ever before what the universal language means by the values of light and love. God is light, and from and through that light comes love. In the new life-field, the magnetic body of the School, we no longer speak of desires but only of love when referring to the astral aspect of the soul.

In dialectical life the highest norms of feeling always lie within the confines of desire. So there is not a single dialectical human being who is not clothed in the mantle of the desire body, the sphere of astral attraction, largely on account of which he always concentrates on his own interests and keeps on setting new limitations.

But just as there is no darkness in the light of the Gnosis and thus no counternature, so love, welling up from the Gnosis, is absolute, all encompassing and unifying. It excludes nothing and no-one, and it is omnipresent. This explains why all who enter the life-state of the soul are, by virtue of their state of being, 'in communion with each other', a communion excluding any kind of self-assertion at others' expense, or through which the needs of others are ignored.

This community life should not be seen as being on the same level as the group unity that pupils of the School strive for and are trying to realise. Group unity in the living soul field is a state of life characteristic of a state of being. It would be inconceivable for there ever to be a moment when such a unity was not present.

Our group unity is still just an approximation, an imperfect 'try-out' of a coming reality. Our group unity is not a lie or a deceit, but it is only partial. Thus we approach, in faith and hope, the light-birth of the perfect group unity of love, of which the Universal Doctrine testifies. He who enters the light-birth and is permitted to clothe his figure in the new astral body as a mantle of love, will prove by his state of being that he knows the Gnosis face to face.

Such brothers and sisters can 'keep the word', which means to say that they demonstrate that the love of God has become perfect in them. Before commencing his task of service in the liberation of mankind the young soul-person proves he is worthy of the mantle of love by the presence in it of two other aspects: the mental aspect and the aspect of the new will. There has never been a servant of mankind

in the sense of the Gnosis who has been able to fulfil to the end his or her task in the arena of life without being clothed in this mantle of love. He who lacks it, or does not yet possess it, is at most striving faithfully and hopefully, still having to labour and toil for self-purification, walking a path of suffering and sorrow, of difficulties and tears, and so of bitter experience.

But you will understand that without faith and hope and their ups and downs there can be no love. Without serving in the tensions of faith and hope there can be no serving in love. Go, therefore; keep heart and do not falter. One day the light-birth will come over you and you will know and possess bodily the love with which the great ones of all times have loved us and with which they have exerted their whole being for our sake. In this way you, too, will one day be able to serve your brothers and sisters, and precisely because, in fulfilment of the holy law, you give yourself away in love, you will realise the self and clothe it in the new vehicle.

You may have read that in former transfiguristic schools there was a group of entities called 'the pure ones' or 'the perfect ones'. Now you know why they

could claim this distinction. Indeed, the love of God had become perfect in them. They possessed the mantle of love, the new astral vehicle, and in it, with it, they served their brothers and sisters.

XVI

THE SEALING OF THE FOREHEAD WITH THE NEW SIGN

In the two apocalyptic books of the Bible, a sign or seal is mentioned with which some people are sealed on their foreheads. In Ezekiel 9, verse 4 it is said: 'Go through the centre of the city, through the centre of Jerusalem and put a mark upon the foreheads of those who sigh and groan over all the abominations that are committed within its walls'. And in Revelation 7 verse 3 it is written: 'Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads'.

These quotations make it clear that all those who bear this miraculous sign possess an ability that enables them to free themselves from the course of nature and thus to escape the lawful course of a downfall and all the events connected with it. In the Spiritual School of the young Gnosis this mysterious

sign of the Son of Man, as it is also called, has often been discussed.

But it will be obvious that now in particular there is a reason for drawing your attention to this sign, because it indicates, among other things, a certain new radiation of the pituitary gland.

The pituitary gland lies above the medulla, in the fourth cerebral cavity. The Spiritual School speaks in this respect of 'the fourth candelabrum'. Its light shines via the cavity of the forehead; the light of the soul radiates from this place which lies between the two eyebrows; the nucleus of the soul lies in the fourth cerebral cavity, in the fourth candelabrum.

The task given to all transfiguristic schools is to seal the forehead with the new sign, the sign of the Son of Man, and in this special way to link with the gnostic light-power all those who sigh under the abominations of dialectics and who call for deliverance.

Initially, the seeking soul who approaches the Spiritual School is connected with the School by means of faith. In that state the fourth candelabrum is prepared via the rose of the heart, the blood and the autonomic nervous system. During this phase one of the lobes of the pituitary gland is connected with the new

state of the heart, in which the rose is already radiating. The light of faith then shines from the forehead.

The link of faith is succeeded by hope, which makes possible the new state of life, and the other lobe of the pituitary gland is then made receptive to the light of life.

So not only is the entire pituitary gland linked with the new state of the heart, but also, as a result of the susceptibility of the second lobe of the pituitary gland, the soul's entire sensory and intelligence apparatus becomes sensitive to the direct penetration by the magnetic fire of the Gnosis.

The pupil then sees the wonder approaching, and again the sign on his forehead changes. Besides the accent of faith the sign of hope is seen, and this causes him to live in a 'new' way, as if in a foretaste.

Then the pupil has received the new sign; he is equipped with a faculty; he has received the Holy Spirit's first gift of grace.

As is rightly observed in *The Alchemical Wedding of Christian Rosycross*, in this sign the pupil will be able to conquer. As soon as he is prepared to undertake self-surrender and is on his way to the temple of liberation, the gnostic light current breaks through

the open gate of the pituitary gland to the top of the head sanctuary until it reaches the pineal gland, in which lies the nucleus of the brain's magnetic system.

The pupil already possessed the sign of life, but now he has received the crown of life, the direct magnetic link with the Gnosis via the magnetic system of the brain. At the same moment the new soul is born, or to put it another way, the old soul is reborn in the process of transfiguration, because all five soul aspects: the blood, the nerve fluids, the hormone fluids, the consciousness fire and the serpent-fire are now directly linked with the gnostic light.

In this way each person can ascertain for himself whether the rebirth of the soul is approaching and how far away from him it still is.

Are you standing in the phase of faith, and is your faith strong enough to withstand the trials of life? Is hope already glowing within you, coming to make the new sign perfect? Has the light-birth of God in its final phase already made its abode in you?

You undoubtedly possess the ability! Use it and conquer! For only in the sign of the Son of Man can you conquer.

XVII

THE GRAIN HARVEST AND THE WINE HARVEST

In Revelation 14, verses 14-20 we read the following words:

Then I looked, and lo, a white cloud, and seated on the cloud one like the son of man, with a golden crown on his head, and a sharp sickle in his hand. And another angel came out of the temple, calling with a loud voice to him who sat upon the cloud, 'Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe'. So he who sat upon the cloud swung his sickle on the earth, and the earth was reaped.

And another angel came out of the heavenly temple, and he too had a sharp sickle. Then another angel came out from the altar, the angel who has power over fire, and he called with a loud voice to him who had the

sharp sickle, 'Put in your sickle, and gather the clusters of the vine of the earth, for its grapes are ripe' . So the angel swung his sickle on the earth and gathered the vintage of the earth. And he threw the grapes into the great wine press of the wrath of God; and the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse's bridle, for one thousand six hundred stadia.

The meaning of this quotation from the Book of Revelation will perhaps be clear to you. It concerns a twofold harvest: a grain harvest and a wine harvest; a harvest of the body and a harvest of the blood, as in the Holy Supper when the bread of life is shared and the cup of blood circulated.

In this part of the Bible a most dramatic emphasis is put on the wine harvest. When the grain is brought in from the fields, it is ready for use, although it can be kept for years before it is ground to flour.

But the grapes must immediately be trodden in the press to make wine.

To be able to understand the purpose of this profound story you should realise that the true figure can only arise from the blood. If the pupil of a gnostic

Spiritual School wishes to be harvested from the fields of life, he will have to be prepared for the purification of the blood. The blood of the lower, dialectical nature must be trodden, must be shed before a pure, clear wine can lead to the development of a new personality.

The path of blood purification does not simply involve a vegetarian way of life, plus a few other reforms, but is an intensely profound path of daily struggle against one's own past and against what is hidden in the magnetic system of the auric self. Only when your blood has been purified and its vibration heightened in the only possible way, namely through the application of the fivefold universal Gnosis manifested in the Spiritual School, will you be ready to be connected with the water of life, with the river of God.

When you can drink the cup of the New Testament in this way, your entire life will be transformed by the water of life with its two aspects: the bread and the wine. Try to understand the mystery of this myth of salvation!

Within your heart you bear a seed, a grain — it is the wondrous rose. If you walk the path shown you by

the Spiritual School of the young Gnosis, this seed will ripen and be harvested by the Brotherhood of immortal souls at the appointed time; in other words, it will be taken possession of, so that it can be used for its purpose.

This purpose is first of all to replace the blood of the lower, dialectical nature — which is totally dominated by the solar plexus and, therefore, by the Moon-God — with the new blood state that corresponds with the grain of seed in the heart.

Only then is there any question of a real, total harvest; only then can the Holy Supper be celebrated with bread and wine; only then has victory become a true feast. May this victory soon be celebrated by you.

XVIII

THE GNOSIS CALLS YOU TOO

This chapter is intended to introduce you to the gnostic-magical experience. Until now, many members of the Spiritual School could be called very poor, magically speaking. This could not have been otherwise, since no one who is not fully prepared for it can apply gnostic magic without harming himself and others. That is why, in the years that lie behind us, we have engaged in all kinds of preparations. But now the time has come when we can speak and write about gnostic magic and can introduce you to it. This is not only desirable, understandable, liberating and possible, no, it is urgently necessary if dangers are to be avoided.

For a long time now, the group of pupils has been engaged in absorbing gnostic powers into the blood. These forces constitute the seed-power, the creative power of the new covenant that has been made with

the pupil. You will understand that one cannot go on absorbing these forces without ever applying them.

Accumulations of force that are not utilised must give rise to explosions, to disruption, to highly undesirable situations and ways of living.

Your blood is changed by the intake of gnostic elements and if no corresponding action takes place this blood-state will make your body ill and encapsulate all your organs of feeling and intelligence. Then an extremely serious weakening of your memory and a bewilderment of your consciousness will come about, along with a softening of the brain. That is why our being permitted to inform you about the development of the gnostic-magical consciousness is not only a reason for joy, but also constitutes a time of great gravity and urgency. You need to become conscious of the new possibilities within you and of your power. Thus you need to enter into the practice of gnostic magic, for your own sake and that of others. You should be conscious of this from hour to hour, in order that you may enter the joyful life of the unfolding of a new magical consciousness.

The Bible, perhaps so very familiar to you, contains many gnostic-magical indications, invocations

and definitions, all of which are addressed to you so that you might understand and learn from them. For the great danger exists that, for lack of magical consciousness, you might let your days pass by in earthly cares and misfortunes, even though everything is ready.

'Do you not know', it is said in Corinthians 3:16, 'that you are God's temple and that God's spirit dwells in you?' And the letter to the Corinthians continues: 'If anyone destroys God's temple, God will destroy him, for God's temple is holy, and that temple you are. Or do you not know that your body is a temple of the Holy Spirit which lives in you, which you have received from God, and that you do not belong to yourself?'

If you are conscious of this, then try to live by that consciousness and become, as is said in Revelation 3, 'a pillar in the temple of God. He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it'.

'The Kingdom of God has come with great power'. 'The Kingdom of God is within you', said Jesus the Lord.

So do become conscious of this situation. Of

course, those who are invited to enter the gates of the sixth cosmic domain are by far the least in the new kingdom of soul-mankind; so we have no grounds for any conceit. But is the least in the heavenly kingdom not greater than the most excellent representative of the old life? Therefore, become conscious of the possibilities granted to you by the Gnosis and then, accept the self-evident consequences. He who can understand, let him understand! He who truly wants to walk the path, will now be able to free himself of great, obstructing influences. He who truly wishes to be free, may he now loosen the restraining bonds. Throw away your chains; the Gnosis is calling you, too!

XIX

THE PHASE OF DELIVERANCE HAS ALREADY BEGUN

The knowledge of salvation, the universal doctrine of life so relevant in these times, need not be subject to speculation for its immediate reality will now have to be taken into consideration by the world and mankind.

For what is happening? Day by day, on account of its strength, the Spiritual School of the young gnostic Brotherhood is drawing a special atmosphere around the earth. And everyone who is or will be linked with this liberating radiative force will see the light and experience the power that emanates from it.

All this concerns the differentiation of new magnetic forces of the sevenfold School of the young gnostic Brotherhood, transformed into a vibration which, to a certain extent, approaches that of dialectical mankind. Although many intercosmic developments are still hidden, it is certain that the processes

of nature in dialectics will be disturbed by these strongly magnetic radiations.

Understandably, un-conscious mankind will see this as a disaster which it can no longer overcome; the pupil of a Spiritual School, however, can face all this calmly. For, as we can read in Matthew 24, verse 31, 'He will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other'.

The trumpet, in this context, can be compared with the radiations emanating from the sevenfold universal Chain of the Brotherhood. These light-power radiations will be so powerful that all who have been linked with them will be enabled to transcend the limitations of the old past life.

This process has already begun. The phase of deliverance has commenced. The young Gnosis has prepared itself to fulfil this magnificent and joyful work; but now, again, there are many who are called to be saved, but who do not react sufficiently

In the Bible the complaint is expressed that 'Many are called, but few are chosen'. These tragic words mean to say that however many are able to react, by virtue of their state of being, comparatively few

really wish to do so. A weak will is usually the cause of this reluctance. Are there not many who have lost heart and said, in despair: `I am not really able to do that'?

How very much in error are those who say these things! Is the fact that many spare no sacrifice to receive something of this manna of life not striking proof that they bear a spirit spark-atom within their microcosms? And as such does the fount of the spirit not lie hidden within all of them?

There is water, living water for all, but you, and you alone, will have to tap it, through your way of life. Living water — a rebirth out of water — is the resurrection of the new man in and through the four holy foods. Surely you would not be so foolish as to want for ever to go on travelling through the desert, through the eternal sand, remaining on the horizontal level? How often would you be parched with thirst?

Still, if you were willing to descend into the depths, you could lay bare the rocks within yourself and with one hammer blow, in one heart beat, the living water would rise. What is holding you back? Nothing, surely?

But perhaps you have forgotten where to find the

source. You still take chances with unreality, and like fine sand it slips through your clutching fist. You cling to organised delusion because, possibly, you still lack sufficient courage.

However, the fact that many pupils, if not all, are linked with the Spiritual School of their own free will gives the servants hope that you, too, will become truly willing. The path of liberation is again opened wide. The gate of life has unlocked its doors. You need only to enter. Beside you stands a never to be forgotten help, the young Gnosis.

X X

RETURN TO THE HEART
OF YOUR MICROCOSM

'Never put off till tomorrow what you can do today'. Everyone will realise that this saying has nothing to do with ordinary, everyday life. It has a much more profound meaning than would appear at first glance.

An absolute distinction exists between the ideas and values of 'time' and those of 'eternity'. According to common understanding, time is a state that can be measured in hours, days, and years, and eternity is thought of as a kind of everlasting time: as something which starts where time stops. But this point of view is quite wrong. Time, the essence of time, has always been everlasting and as such corresponds with the popular idea of eternity.

When the ordinary, physical body can no longer maintain its existence and dies, the rest of the dialectical human being departs to a realm, to a state of

life which can also be measured in terms of time. It is quite mistaken to think that after physical death one enters a timeless existence.

The eternity of the holy language cannot be found in the land on yonder side. Eternity is the reality of existence of the Immovable Kingdom, a world which is not in any respect of this world. To enter eternity means to participate in, to be admitted into the Immovable Kingdom and to take leave of the world of time. Both worlds exist simultaneously. The world of which the gnostic Brotherhood speaks *is*; it is nearer than hands and feet. Participation in that eternity does not begin after physical death, but can be an immediate fact. It is an experience, a state of being in the present!

The words 'never put off till tomorrow what you can do today' appeal your intelligence. It is obvious that these words are directed solely to those who seek the eternal reality from within. You, too, are seeking eternity, aren't you? You, too, are seeking for the new, imperishable life? Well, it exists here, in the present. The complete, perfect ether is offered to you in a twelvefold way, it is extended to all who wish to break free of the delusions of time. Those who realise

this and wish to walk the path of transmutation, will see the new path immediately before them, and they will be able to go.

You, who are accustomed to measuring everything in terms of time, need to understand that through the unlimited love of our Lord, the holy pathway is extended between you and the Immovable Kingdom. It exists in time in order to lead all those who wish it into eternity. Does the Lord of all Life tell the murderer: 'Tomorrow you will be with me in Paradise'? No, He says: 'I say unto you, today you will be with me in Paradise'. Therefore, do not put it off until tomorrow, but make yourself free, so that the doors of eternity can be opened for you.

So it can be stated that the one, essential and ever-recurring task of everyone who truly wants to walk the path is: to return to the heart of your microcosm.

And once you have entered the heart in this way, your salvation will be at hand. For the radiation power of the Gnosis penetrates that heart in order to guide you towards and lead you into the eternal joy of the Immovable Kingdom. God will then be with you and in you.

XXI

TEMPLE SYMBOLISM

It is not unlikely that for many, both within and outside the Spiritual School of the young gnostic Brotherhood, it is not entirely clear why the golden Rosycross is placed as a symbol on the places of service in the School's temples and consecrated working places. Also, in the centre of the Renova Temple one sees a rose in a water-fount, illuminated by a violet-coloured light. And at the place of service in the head temple in Haarlem there is another water-fount with a rose, as well as a symbol depicting, among other things, seven times seven golden rays. It is considered necessary that everyone who is interested knows the purpose of these external symbols and the Spiritual School of the Golden Rosycross would therefore like to give more information about them.

Those pupils who have taken part in the progress

of the School of the young Gnosis for many years know that many changes have been made to the symbols of the rose and the cross. To make clear why this was done we need to look back to the time when the work of the School was still entirely public.

When the temple work was still open to interested members of the public, a white cross, in the heart of which was a white rose, was used in the temples as a symbol. Thus, interested persons entering the temple of the Rosycross as seeking souls were confronted with an entirely white cross and a entirely white rose. The white rose was extended to them, as a symbol from the temple, by the Johannine Brotherhood which proclaimed to them the arrival of the approaching light of Christ.

The white rose symbolises the as yet unripe seed-atom in the heart sanctuary, which the beginning pupil must colour red with his own heart's blood through the transmutation of the personality being. In this way, the white rose becomes red. The rose also symbolises the latent spiritual principle in the auric field which surrounds every human being. This is a mantle, invisible to human senses, in which the entire course of the personality's life in matter is recorded.

After the call had sounded for many years and a sufficient number of human souls had crossed the threshold of the Spiritual School, the School became closed to the general public and those who entered the temple were then confronted with the red rose, in the assumption that they had united themselves, with their heart's blood, to the call of the School.

Step by step, the Spiritual Leadership of the School went forward with its pupils on the ladder of development, for the red rose had to be suffused with imperishable light, the light of the divine Seven-Spirit. Religion had to become internal rather than external in the pupil. The universal doctrine had to be inwardly professed and the symbol had to become a living reality.

Now that the pupils were proceeding with this great work, experiencing the touch of the gnostic light and becoming conscious of it, the red rose in the temples was changed into a golden rose and the white cross into the golden one.

The pupil's perspectives and insight were broadened and the eyes were drawn to the golden rose and the golden cross. It is safe to say that at present nearly every professing pupil of the young Gnosis has made

the red rose his own and is growing inwardly towards the realisation of the Golden Rosycross.

The professing pupil who participates in the Golden Rosycross, is in essence no longer orientated towards earthly things, although he very much exists in matter as a physical personality, fulfilling his obligations. This state of being is symbolised by the golden cross, whereas the golden rose provides the visible proof that the pupil's entire auric field is permeated with the glowing radiation of the light and the power of Christ.

So the pupil himself needs to colour the white rose he received at the beginning of his pupilship; no one else can do that for him. The development of the red rose means that the entire blood-being of the pupil on the liberating path is linked with the stringent requirements of the universal Chain of the Brotherhood. Only then will there be sufficient openness for the gnostic light and, through it, spiritual power, to flow into the microcosm of the pupil, which is then filled with the light of Jesus Christ, our Lord and Redeemer.

A permanent bond with the universal Chain is maintained in every temple and consecrated working place of the Lectorium Rosicrucianum in which

the golden Rosycross has been placed on the place of service, which thus serves as a focus of universal intervention. So it is clear that this golden Rosycross represents the ultimate aim for the professing pupil and thus symbolises in the temple the dawn of attainment. It would be glorious if one could already now say of a countless host: 'They are on their way!'

And behold, what in former times was not yet possible or could only function partially, has become concrete for mankind. Since a number of years the seven foci of the Universal Brotherhood have been fully in manifestation.

This brings us to the symbol in the Haarlem head temple: the symbol with the seven times seven rays. For those who desire it wholeheartedly, the seven foci with their forty-nine rays become an intense help in transforming the far away dawn of the golden Rosycross into a luminous present.

A fire of renewal has been born, a fire of Renova! That is why you can see a pool of water with a sparkling fountain in the centre of the Renova temple, which has been dedicated to this entirely new, divine work. During the services the group of

pupils is seated around this water-fount.

Serious pupils have already realised something of the rose in their own lives, and as this is undoubtedly the case, we say: we place our rose and our life's cross in the middle of the Renova temple and we entrust them to the living water of actual renewal.

You will think: as a symbol. Of course, but a symbol that confronts us with, and conveys to us about an immediate, actual possibility. This Renova symbol is intended to describe a shining present, a present in the same way as the Golden Rosycross is the future. It is by means of this newly born present, which is so full of grace, that we must approach the future.

This Renova symbol also makes us see that the heart of the temple is illuminated by a golden-violet light. This expresses the primary ray of the seventh School, which should serve as a mantle for the Great Work performed by the Spiritual School and its pupils. The violet robe of the king-priest must be woven by all who walk the liberating path. And everyone who truly wishes to do so will be enabled to begin this work immediately.

When you understand this, you will know that the Lectorium Rosicrucianum is very consciously following a path with its pupils, a path that leads to true liberation.